

LAPORAN PENELITIAN



**AN ANALYSIS OF EDUCATIONAL VALUE AND DEFENCE MECHANISM
IN “LIFE OF PI” NOVEL BY YANN MARTEL**

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ABSTRAK

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"Life Of Pi" Novel By Yann Martel

Abstract: This research was aimed to analyze an educational value and defence mechanism in life of pi novel by Yann Martel. Life of Pi is an award-winning novel written by Yann Martel, a Canadian author. The novel depicts the topic of struggle for life and against death in an emergency situation. It tells about the struggle of an Indian boy who spent 227 days with a fierce tiger in the Pacific Ocean, and as the sole survivor in a shipwreck that killed his family. There are two problems are formulated to guide and limit the discussion in this study. The first problem examines the description of the educational value, the second problem examines the defence mechanism in that novel. The methodology of this research is descriptive qualitative method. All of the data are gathered by reading the novel, identifying, classifying, and reducing the data. The primary data of the study are in the form of monologues and dialogues of the novel itself. The primary data is supported by secondary data that is taken from books, journals, articles, essays, and sites that relate to the study. The selected data is interpreted into understandable meaning by descriptive technique. The result of the research finds that educational value in life of pi novel: he is intelligent, he was able to enter the best secondary school in his town and later achieved top grades as a university student; open- minded, He is open-minded in his way of thinking; spiritual, He practices three religions with the reason that he wants to love God; and has strong determination, He has a strong will and he does not give up or become desperate easily. The defence mechanism carried out by Pi Patel: by recognizing and using his strength, which is made possible by his intelligence; by being realistic about the situation, which is facilitated by his open- mindedness; and by adopting positive attitude, which is facilitated by his spirituality and strong determination.

Keyword: Educational Value, Defence Mechanism, Life of Pi, Novel

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CHAPTER 1

INTRODUCTION

1.1 Background

Globalization era is filled by challenges and competitions, everyone is required not only have got a high level of education, but also needed to have special capability, normally called skill. One of skill that most desired today is English language. In which English has been determined to be one of an international language that is used in many sectors just like education, medication, engineering, and business in all countries in the world. In developing countries such as Indonesia, English is educated in all levels of education whether as an elective subject matter or as a compulsory subject matter. English is utilized for learning media, books, novels, movies, etc.

Nowadays, in our daily life, we are interacting with others. Meanwhile, in interacting with others, people have to communicate. It is generally admitted that language is a means of communication, through language that we are able to interact with others in our world. When we know a language, we can speak and be understood by others who know that language. This means we have capacity to produce sounds that signify certain meanings and to understand the sounds produced by others. Through language, people can express their ideas, wishes, thought, and desires. Most activities involve more than one person require a language. Therefore, language plays a significant role in our life.

Language has function which is used based on someone needs. Language has function to express themselves and communicate, it is also used as a tool to organize and adapt social integration in the environment. It is used as a tool for social control. People use language as a means of communication, to express their ideas, feeling and thoughts, either in spoken or written forms. Sometimes, people use written form of language to convey their ideas, for example, in novels, short story, movie, etc. which are commonly called literature. Literature is used to describe anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of poetry, drama, fiction, and nonfiction.

Humans have predicate as communal, so in this life always interacting with others and their environment in a social context. Therefore, communication is an important thing to do. The existence of language will be required in the daily communication practice by the community. However, not all people can use and communication using English language fluently, especially in Indonesia. In addition, it becomes difficult for them to understand the meaning. To make beginner understand about English, they must use media to learn. The examples of media are newspaper, television, novel, book, movie, etc.

Novel could have a positive influence in education. The way novel clearly explains the process and message, so it can generate interest and motivation to learn. It has been a prevalent idea over a long period of time that literature is the reflection of human life. When we read a work of literature, we look at human beings, the environment they live in, the problems they face, and basically the lives they lead, presented in the form of movie. The exact names, places, or events may be fictional or factual, but the essence of the feelings, relationships, and problems experienced by the characters in the literary work is not far from what actually happens in real life.

Talking about education value is the spirit of education, so wherever they are taught the value of education will present itself. Educational value is the value of education. Educational value not only can be found in academic processed but also can be found in anything experience. Educational value also can define a something or limitation of anything that educate someone directed to maturation, which have good or bad character, so it can useful for human live that can reach from educational process.

Education has an important role in one's life. People can hold education anywhere, not only in formal institution, but also in informal institution. For example: in the family. Family is the first institution and the foremost in the community because it is the place where human are born and grow up. The ways of education in the family affect the emergence and the development of character, manners and personality of each human being.

Education has the greatest value. All those activities that are good, useful and valuable from educational point of view are considered as educational values. Education has its aims to modify the nature of the education and not merely to supply a certain amount of knowledge. According to J. Wesley Null (2007:232), "Education does not mean teaching people to know that they do not know, it means teaching them to behave as they do not behave". Thus, the ultimate aim of education is to achieve good life. Aims are an end in themselves and values are the product. For achieving any goal or objective we devise certain methods to achieve it and when we are able to achieve for reach the goal, we call it values. Thus, in the field of education values are the results that we actually obtain.

The aims of values education are about the educational process that instils moral standards to create more civil and democratic societies. Values education therefore promotes tolerance and understanding above and beyond political, cultural and religious differences, putting special emphasis on the defence of human rights, the protection of ethnic minorities and the most vulnerable groups, and the conservation of the environment.

Individual humans need strength to survive in the social environment. Various kinds of conflicts will arise both internal conflicts (within individuals) and external conflicts (outside the individual self). Therefore, every human being needs a mechanism defence in daily life, so that, there are no difficulties in achieving life goals. The mechanism of self-defence carried out by humans is packaged through literary works by a writer.

Defence mechanisms are psychological strategies brought into play by the unconscious mind to manipulate, deny, or distort reality in order to defend against feelings of anxiety and unacceptable impulses and to maintain one's self-schema or other schemas. These processes that manipulate, deny, or distort reality may include the following: repression, or the burying of a painful feeling or thought from one's awareness even though it may resurface in a symbolic form, identification, incorporating an object or thought into oneself, and rationalization, the justification of one's behaviour and motivations by substituting "good" acceptable reasons for the actual motivations. In psychoanalytic theory, repression is considered the basis for other defence mechanisms.

Originators the theory of self-defence mechanisms. Sigmund Freud revealed that from the umpteenth of many self defence mechanisms. There are seven self defence mechanisms that are often experienced by every individual. According to Freud "these mechanisms are repression, reaction formation, projections, regression, sublimation, denial, rationalization". (Freud, 2018: 103). Repression is the withdrawal from consciousness of an unwanted idea, affect, or desire by pushing it down, or repressing it, into the unconscious part of the mind. Reaction formation is the fixation in consciousness of an idea, affect, or desire that is opposite to a feared unconscious

impulse. Projection is a form of defence in which unwanted feelings are displaced onto another person, where they then appear as a threat from the external world. Regression is a return to earlier stages of development and abandoned forms of gratification belonging to them, prompted by dangers or conflicts arising at one of the later stages. Sublimation is the diversion or deflection of instinctual drives, usually sexual ones, into non instinctual channels. Denial is the conscious refusal to perceive those painful facts exist. Rationalization is the substitution of a safe and reasonable explanation for the true (but threatening) cause of behaviour.

The *Life of Pi* itself is written by Yann Martel published in 2001. It is at once a realistic, rousing adventure and a meta-tale of survival that explores the redemptive power of storytelling and the transformative nature of fiction. The novel talks about a 16 years old teenager who survive for a long time after a shipwreck while stranded on a lifeboat in the Pacific Ocean with a tiger. It begins when Pi Patel, the main character of *Life of Pi*, and his family are going to Winnipeg, Canada by a ship. They have a plan to sell off their animals from their zoo in Pondicherry, India to the various zoos in America. On the way to North America, the sudden storm causes the ship getting sink. Other has die. While Pi is the only person safe from the shipwreck after jump to a lifeboat. A zebra, a hyena, and orang-utan are the left animals stand on the same lifeboat with Pi. After that, he sees another survivor floating in the water, that is —Richard Parker, the 400-pound Bengal Tiger from his father's zoo. Pi spends 227 days to maintain his life on the lifeboat with Richard Parker, after other passengers on the lifeboat die. The only limit between them is the tarpaulin. There are no food, drink, friend, and shelter. However, Pi Patel can survive and save himself. He can through his life afterward happily.

The novel itself has ever gotten any award such as the 2003 Booker Prize, a South African novel award. In 2004, it won the Asian/Pacific American Award for Literature in Best Adult Fiction for years 2001–2003. The UK edition also won the Man Booker Prize for Fiction the following year. It was also chosen for CBC Radio's Canada Reads 2003, where it was championed by author Nancy Lee. The French translation, *L'Histoire de Pi*, was chosen in the French CBC version of the contest Le combat des livres, where it was championed by Louise Forestier. Then, in 2012, the novel was adapted into a theatrical feature film directed by Ang Lee with a screenplay by David Magee.

This novel is interesting not only because of its bizarre, and unimaginable setting, but also because of its wide range of topic and content. It can be regarded as an adventure novel, as well as a philosophical novel. Meaning the kind of novel which traces the stages of growth in a character's life, whether physical, moral, or psychological growth. *Life of Pi* can fall under this category, as it describes Pi Patel's transition from childhood to adulthood. Before the shipwreck, he was just an ordinary boy living with his parents and brother. In the ocean, he had to face much suffering and make important decisions alone, like an adult. Based on the content, this novel can also be categorized as an adventure novel, since it describes Pi Patel's adventure during his time in Pacific Ocean, the obstacles he faced and his efforts to overcome them. Lastly, it can be categorized as philosophical novel, as Pi Patel also discusses his views on the universe, God, and life.

No matter what type of novel it is, the struggle for life and against death, especially in emergency situation when life and death seem so close together, is a universal topic. It has a strong appeal to all human beings, regardless of their nationality, faith, or life background.

Based on the background above, the writer wants to conduct research with the title: "**An Analysis of Educational Values and Defence Mechanism in "Life of Pi" Novel by Yann Martel**".

1.2 Focus of the Research

Based on the background above, the focus of the research is:

1. Educational value in "Life of Pi" Novel by Yann Martel?
2. Defence mechanism in "Life of Pi" Novel by Yann Martel?

1.3 Formulation of the Problem

Regarding to the focus of the research above, the problem in this research needs to be formulated as follows:

1. How is educational value in "Life of Pi" Novel by Yann Martel?
2. How is defence mechanism in "Life of Pi" Novel by Yann Martel?

1.4 Objective of the Research

Based on the formulation of the research above, the objective of this research is to analyse and to know about:

1. Educational value in "Life of Pi" Novel by Yann Martel
2. Defence mechanism in "Life of Pi" Novel by Yann Martel

1.5 Significance of the Research

The result of this research is theoretically and practically expected to give contribution to educational institutions.

1. Theoretically
The result this study is expected to be helpful to the world of linguistic and can contribute to the development of educational value and defence mechanism.
2. Practically
This study is aimed to give one learning reference, especially in the term educational value and defence mechanism that can find in the novel. Also can be inspiration to the others researcher who interest to conduct study about educational value and defence mechanism in novel.

1.6 Organization of the Research

The first chapter consists of background, focus of the research, formulation of the problem, objective of the research, significance of the research, and organization of the thesis.

The second chapter presents theoretical review, relevant research, and framework of thinking.

The third chapter consists of the time and location of research, method of research, population and samples, technique of data collection, research instruments and technique of data analysis.

The fourth chapter presents the results of research and discussion, including data information, data descriptions, and data interpretation.

The fifth chapter consists of the conclusion is taken from the overall writing and research that has been done accompanied by suggestions that can be used in order to develop and improve the educational value and defence mechanism.

CHAPTER II

THEORITICAL REVIEW, RELEVANT RESEARCH, AND FRAMEWORK OF THINKING

2.1 Theoritical Review

2.1.1 The Theori of Educational Value

According to Janet D Mulvey (2014:77), “Education is something that is given to each person, therefore, it falls into the category of a person’s property.” Education is the manner and effort to increase human knowledge, skill also experience to continued their live. Humans in an attempt to maintain the continuation of life bequeathed various cultural values from one generation to the next generation. Consecutively education is impart to knowledge, to inculcate skills to fit people in life and, above all, to help young people develop as full human beings, equipped to lead a good life.

Besides, another purpose from education is to improve humanresources. One way that they use to get and increase education in their life is learning process. There are three kinds of learning process that we know, are formal education, informal education also nonformal education. The important education for human to grow up and develops appropriate with desire and ability, with aims that have fully human education can get smart of knowledge, confidence and safety.

Dennis Littky (2004:3), “Education is not filling of a pail but the lighting of a fire.” Education is a process of installing something into human beings. In this sense,For many human education be aimportant role to improve their capability and quality themselves. Also with education people can develop their own abilities.

Dr. Y.K. Singh(2008:1), “Education is a product of experience. Education take place in any kinds, shapes and level of human being daily life.” In extensive meaning education can be identified as the following characteristics such as life long education, it means that each human being has responsibility and right to find and get education, no matter how old they are, education happened in all human live level. It means that education is not processed in education itself only,but it is also processed in economy, law, healthy, technology and so on, Education happened in anywhere and anytime.

Alison Cook (2005:43), “Education is production and education is a cure.” The right kind of education is not concerned with any ideology, however much it may promise a future utopia: it is not based on any system, however carefully thought out, nor is it a means of conditioning the individual in some special manner. Education in the true sense is helping the individual to be mature and free, to flower greatly in love and goodness. The highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole.

Dr. Suran Hardin(2007:46), “Education is a constant procedure that requires consistency and persistent monitoring.” Indeed education in general can be understood in two sense: unlimited to broadly-and narrowly-limited. Broad understanding of education is life. Education is any learning experience that took place in all environments and as long as the life. This notion implies that education starts since the human being on earth or even from within the womb.

R.P.Shukla (2004:6), “Education is in essence, a process of developing the human personality in all its dimensions, intelectual, physical, social, moral, and

spiritual.” Education means to process, change the mental like strengthen feeling, thoughts, wishes and character, guiding to the human immature in order to fulfill his own responsibility or a brief guide to or education is a guidance human growth until the achievement of maturity in the sense of spiritual and physical.

a. Definiton of Value

Everet W. Hall (2014:1), “Value is not a simple property, whether a quality or a relation.” Value as to consider being of great worth or importance, or standards or principles considered valuable or important in life. While the first meaning denotes value in physical terms, the second meaning pertains to our behavioral patterns. Therefore, what we value in life depends on our likes and dislikes, our attitude, our mentality and our behavior.

Dr. N. Venkatalah (2007:1), “Value means something that has a price, something precious, dear, and worth while hence something one is ready to suffer and sacrifice for.” Values are those thing people prize. Values serve as standards of behavior, as well as criteria for judging and choosing. They are in effect abstract ideas concept revealed and expressed through human action and speak. Values underline and give purpose to human behavior, in turn, shapes values.

Jo Cairns (2001:35), “Value is internalized it becomes, consciously and unconsciously, a standard or criterion of guiding action.” It is for justifying one’s own and other’s action and attitudes for morally judging self and others. Values is used to refer to principles, fundamental convictions, ideals, standards or life stances which act as general guides to behavior or as points of reference in decision-making or the evaluation of beliefs or action and which are closely connected to personal integrity and personal identity.

Dr. N. Venkatalah (2007:1), in the words of John Dewey, “The value means primarily to prize, to esteem, to appraise and to estimate.” The truth value and universally accepted is the value that produces a behavior and behaviors that have a positive impact for people that to do this and for the other. The principle that presented above can help to achieve peace and also prevent the loss or hardship either to themselves or others children because this is an effective way to establish a moral child a clear and strong. Values relate to the norms of a culture, but they are more global and abstract than norms. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil.

R.P Shukla (2004:5), “Value is something or anything (material or non-material) which appeals us, satisfying our needs, whether it is material or non material, satisfaction and desirability are common elements in it.” Value is positive quality of anything it is desirable, useful, interesting, good and important; only a few of the terms available for the expression of positive values. Whether values are part of intrinsic nature of thing or simply a matter of how humans respond to thing is controversial. In sociology, values theory is concerned with personal values which are popularly held a community and how those values might change under particular conditions. Different groups of people may hold or prioritize different kinds of values influencing social behavior.

R.P Shukla (2004:6), “Value is a result of one’s own experience.” The true value and universally accepted is the value that produces a behavior, and it is behaviors that have a positive impact for both the run and for others, value is the principles and fundamental conviction which act as general guides to behavior the standards by which particular actions are judged as good or desirable.

b. Definition of Educational Value

Dr. Suran Hardin (2007:45), "Educational value is balance." Education in the concerned with the development of the total personality of the individual intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the thought and action. In a row educational value is to develop rational critical thinking, to educate the emotions, to cultivate the imagination.

Mark Freakky (2008:1), "Educational value is an important aspect of living well. It involves taking life seriously, but not without humor in order to find meaning in life." Education value is the spirit of education, so wherever they are taught the value of education will present itself. Educational value is the value of education. Educational value not only can be found in academic processed but also can be found in anything experience. Education value also can define a something or limitation of anything that educate someone directed to maturation, which have good or bad character, so it can useful for human live that can reach from educational process.

Mark Freakky (2008:1), "Educational value is more than simply listing our aspirational values." It is for identifying our lived values and noting points of discord between them. It involves putting both kinds to the test. We can test our values in discussion with others, employing the actions of thinking, reasoning and evaluating to arrive at expressions of rational commitment that can then be further tested in everyday activity.

R.P Shukla (2004:6), "Educational value means, education is a process of developing knowledge, skills, attitude, values, and behaviour patterns that society considers desirable to have both as an individual and as a member of society." Educational world has experiences changes towards a more positive, if the first model only as the teaching of science education, as moral degradation, then education must also be balanced with educational value. Education basically include all actions or efforts of the older generation to transfer science (transfer of knowledge), skills and experience on the younger generation, namely the effort to prepare them to meet the functional life either physical or spiritual.

R.P. Shukla (2004:11), "Educational value is perceived to lead mankind to their highest ideals of life." Education values are divided into two groups: Values of Being and Values of Giving : The values of being is a value that is within evolved human beings into the behavior and the way we treat others. Which include: Honesty, Brave, peace, Confidence and Potential, Self Discipline and Moderation, and Purity. The values of giving is that values need to be practiced or provided which would then be accepted as a given. Values of giving include: Loyalty, Respect, Love and Affection, Not Selfishness, Kind and Friendly, Fair and Humanist.

Values of Being include : Honesty, Honesty define as a human attitude when be faced with something or phenomenon and tell the information without change the information. It also can define as a attitude or behavior which appear and based from our deep heart. Honesty is one of manner for people teach they themselves to brave confess, say or give a information appropriate to fact and reality. Honesty can be done toward others, institutions, society, ourselves. Strength and confidence that comes from deep because there was nothing to hide. The characteristic of honesty are tells the truth when a question is asked, have not pretend attitude, says what he/she thinks and believes to be right, even when his/her friends disagree. He/she is strong enough to tell others that they are wrong. In this movie honesty

can be measured from the statement and action that the actor say and do. Brave, Brave is a attitude which appear from human that can be a dare to try things that either though difficult. Brave also can define as one of action to struggle and maintain something which believed as something good and right with pass a danger, difficulty and weakness.

Brave is a attitude which appear from human that can be a dare to try things that either though difficult. Brave also can define as one of action to struggle and maintain something which believed as something good and right with pass a danger, difficulty and weakness. Brave can apply to oppose the flow is moving towards one, courage to say no, courage to provide, courage to admit the mistake and courage to require apologize. To measure bravery from someone, it can know from the action also can know from the statement too. In this movie brave that shown by character from the brave to admit the mistake and the action to opposed the enemy. Courage to follow your good heart in spite of marginalized and suffer from it. Dare to be gracious and friendly. He added the meaning of courage is to do something difficult but correct and is the best option for the long term.

Value priorities cannot turn back the clock on age and they rarely lead to changes in gender. But people's values do affect the level of education they attain priorities for self direction and achievement vs conformity and tradition values promote persistence through higher education. Our value priorities influence whether we develop particular abilities, choose particular friends, mates, jobs, etc

Confidence and potential is a human attitude appear as boundaries awareness of ability. Potential can define as a prepared and able to do something that command. It can overcoming the tendency to blame others when experiencing difficulties. Confidence also be one of manner to believe to their ability. Characteristic of confidence are believe in themselves it's means that confident people believe in themselves, and they strongly believe that their life fulfills a special important purpose in the world. They definitely know their strengths and have accepted their weakness. They are very sociable. Confident people know how to endear themselves to others and how to take compliments and criticisms gracefully.

Self-discipline is a attitude which can provide from human itself which get from their habit. Discipline also can define as a human consistency and consequences level to a commitment or agreement which have relation with the purpose that will be reach. Self discipline can divide in the physical, mental, financial. Self discipline can apply in everything. Apply self discipline can be looked when we know the limits in terms of strength of body and mind. Conscious of the dangers when embracing extreme views and impartially. The ability to balance spontaneity with self-discipline.

Purity is the condition or quality of being pure; freedom from anything that database, contaminate, pollutes etc. Example of purity is the virtue of a young girl with strong values. Purity also one of awareness to keep the value. Understanding about the role of life, awareness about the consequences of long-term (and extended) that can be caused.

Values of Giving include: Loyalty, Loyalty is the state or quality of being loyal, faithfulness to commitments or obligations. Loyal can indicated to family, to work, to to the school, and to organizations and other institutions are responsible to us. A loyalty people usually ready to support, ready to serve, ready to help and trusted in carrying out consistent promises. Characteristic of trustworthiness be

honest, be reliable, have the courage to do the right thing, build a good reputation, be loyal.

Respect is a way of treating or thinking about something or someone. It also can define as act in a way which shows that you are aware of someone's right, wishes etc. Respect can applied for propertyrights, respect for the father and mother, respect for elders, respect for nature, and respect for the beliefs and rights of others civilized and polite behavior. Respectful to yourself and avoid detraction to yourself. Characteristics of respect are treat others with respect, be tolerant and accepting of differences, use good manners, not bad language, be considerate of the feelings of others, don't threaten, hit or hurt anyone, deal peacefully with anger, insults, and disagreements.

Love and affection is a positive feeling you may have or express for other people or things. Affection define as a feeling of liking and caring for someone or something. Love is more than just a loyal and respectful. Love can be indicated to dear friends, dear to the neighbor, who also love to hate us. And emphasizes the lifelong responsibility for saying to the family.

Not selfishness is a feeling where cares and considers to others. Not selfish is one attitude that more care to others, learn to feel the togetherness and compassion toward others. Not selfish usually shown by empathy, tolerance, and brotherhood. Sensitive is having acute mental or emotional sensibility, aware of responsive to the feeling of others.

Kind is a good attitude having people to others or things. It is aware friendly and caring attitude is more commendable than the rough and tough attitude. It can be shown by tenderness, especially on the younger or weaker. Capable of making new friends and maintain friendships.

Fair is treating someone in a way that is right or reasonable, or treating a group of people equally and not allowing personal opinion to influence a judgment. In other side fair define as agreeing with what is thought to be right or acceptable. About humane is characterized by tenderness, compassion and sympathy for people or things. Theview of the natural consequences and the law of cause and effect. Appreciate the generous and forgiving attitude and understand that revenge is futile.

2.1.2 The Theori of Defence Mechanism

a. Definition of Defence

Dr. Kinga (2011:3), "Defence is customary concept of the right that is often used to complement." Defence has to do with protecting something or fighting against an opponent, defence is the opposite of offense. It has to do with defending against all sorts of things. A defence can even be an excuse for doing something.

Fiona Leverick (2006:1), "Defence is one of the most well established." Defence as a legal justification for the use of force in times of danger. Defence is defined as the right to prevent suffering force or violence through the use of a sufficient level of counteracting force or violence.

Kalawat KL (2018:60), "Defence is the medium physical and spiritual protection." Protecting the problems faced by the soul, protecting against body accidents. Defined as the right to prevent suffering force or violence through the use of a sufficient level of counteracting force or violence.

Kalawat KL (2018:6), "Defence is a game." Those who learn how to protect their body and soul by playing ang playing the game learn to play self defence in the game it self. Any of a group of mental processes that enables the mind to reach

compromise solutions to conflicts that it is unable to resolve. The process is usually unconscious, and the compromise generally involves concealing from oneself internal drives or feelings that threaten to lower self-esteem or provoke anxiety. The concept derives from the psychoanalytic hypothesis that there are forces in the mind that oppose and battle against each other.

b. Definition of Mechanism

Nathan Ross (2008:78), "Mechanism is a rather subordinate moment." We use mechanisms to protect ourselves from feelings of anxiety or guilt, which arise because we feel threatened, or because our id or superego becomes too demanding.

Valerian (2013:205), "Mechanism is most important for determining the relationship between self disclosure and psychopathology." Mechanisms operate at an unconscious level and help ward off unpleasant feelings or make good things feel better for the individual.

Valerian (2013:207), Mechanism it is proposed that persons with psychological disturbance are less competent in interpersonal situations as consequence of their pathology." Mechanism is a tactic developed by the ego to protect against anxiety. In some instances, mechanisms are thought to keep inappropriate or unwanted thoughts and impulses from entering the conscious mind.

Dianne Watkins (2010:168), "Mechanism is a part of behaviour that helps to deal with a difficult situation." When confronted by stressful events, people sometimes abandon coping strategies and revert to patterns of behavior used earlier in development. Mechanisms are one way of looking at how people distance themselves from a full awareness of unpleasant thoughts, feelings, and behaviors.

c. Definition of Defence Mechanism

Phebe Cramer (2006a:7), "Defence mechanism is a counter force directed against the expression of drives and impulses." Defence mechanisms are behaviors people use to separate themselves from unpleasant events, actions, or thoughts. These psychological strategies may help people put distance between themselves and threats or unwanted feelings, such as guilt or shame.

Phebe Cramer (2006a:8), "Defence mechanism is one way that people protect themselves from psychological upset." Perspective of personality that sees personality as the interaction between three components: id, ego, and super ego. First proposed by Sigmund Freud, this theory has evolved over time and contends that behaviors, like defense mechanisms, are not under a person's conscious control. In fact, most people do them without realizing the strategy they're using.

Phebe Cramer (2006a:125), "Defence mechanism is that its use should increase in times of stress." In this way is protected from becoming too anxious, too upset often about situation or circumstances over which has no conscious control. Defence mechanisms can be viewed as a type of self-deception. We might be using them to hide emotional responses that we don't want to deal with from ourselves. However, it's done mostly on an unconscious level. We are not always aware of the way our mind or ego will respond. That doesn't mean, however, that we can't modify or change the behaviors. Indeed, we can transform unhealthy defence mechanisms into ones that are more sustainable. These techniques could help: Find accountability: Friends and family members can help us recognize the mechanisms. By drawing attention to the self-deception, they can help us identify the moment we unconsciously make an unhealthy choice. That allows us to then

decide in the conscious state what we really want to do. Learn coping strategies: Therapy with a mental health expert, such as a psychotherapist, psychologist, or psychoanalyst, may help us recognize the defense mechanisms we use most often. They can then help us learn active responses to make choices on a more mindful level.

Richard Gabriel (2012:104), "Defence mechanism is emotion." Defence mechanisms are a normal, natural part of psychological development. Identifying which type us, our loved ones, even our co-workers use can help us in future conversations and encounters.

Phebe cramer (2012b:1), Defence mechanism as theoretical abstractions used to describe the way the mind works, cannot be conscious." Defence mechanism are theoretical construct used to make assumptions about how the mind works. Some defence mechanisms are considered more mature. That means using them may be more sustainable. Even in the long term, they may not be particularly detrimental to your emotional or mental health. Two such "mature" strategies are sublimation and intellectualization. Other defence mechanisms, however, are not so mature. Prolonged use of them can lead to lingering problems. In fact, they may prevent you from ever facing emotional issues or anxieties. In time, this could crop up in unexpected ways. For example, defence mechanisms may make forming relationships more difficult. They can also contribute to some mental health issues.

Steve Collins (2001:18), "Defence mechanism is fear." Defence mechanisms are normal and natural. They are often used without any long-term complications or issues. If we find our self feeling depressed or sad, unable to get out of bed, or avoiding the usual daily activities of our life or things and people that once made us happy, consider talking to a mental health professional. These are also signs of depression, and therapy can help. Through therapy like psychoanalysis or counseling, we can become more aware of the defense mechanisms we use most often, and we can even work to shift the responses we use from immature or less productive to ones that are more mature, sustainable, and beneficial. Using more mature mechanisms may help us face the anxieties and situations that might normally cause us stress and emotional duress.

Some of the major defence mechanisms described by psychoanalysts are the following: repression, reaction formation, projection, regression, sublimation, denial, and rationalization.

Repression is the withdrawal from consciousness of an unwanted idea, affect, or desire by pushing it down, or repressing it, into the unconscious part of the mind. An example may be found in a case of hysterical amnesia, in which the victim has performed or witnessed some disturbing act and then completely forgotten the act itself and the circumstances surrounding it.

Reaction formation is the fixation in consciousness of an idea, affect, or desire that is opposite to a feared unconscious impulse. A mother who bears an unwanted child, for example, may react to her feelings of guilt for not wanting the child by becoming extremely solicitous and overprotective to convince both the child and herself that she is a good mother.

Projection is a form of defence in which unwanted feelings are displaced onto another person, where they then appear as a threat from the external world. A common form of projection occurs when an individual, threatened by his own angry feelings, accuses another of harbouring hostile thoughts.

Regression is a return to earlier stages of development and abandoned forms of gratification belonging to them, prompted by dangers or conflicts arising at one

of the later stages. A young wife, for example, might retreat to the security of her parents' home after her first quarrel with her husband.

Sublimation is the diversion or deflection of instinctual drives, usually sexual ones, into noninstinctual channels. Psychoanalytic theory holds that the energy invested in sexual impulses can be shifted to the pursuit of more acceptable and even socially valuable achievements, such as artistic or scientific endeavours.

Denial is the conscious refusal to perceive that painful facts exist. In denying latent feelings of homosexuality or hostility, or mental defects in one's child, an individual can escape intolerable thoughts, feelings, or events.

Rationalization is the substitution of a safe and reasonable explanation for the true (but threatening) cause of behaviour.

Psychoanalysts emphasize that the use of a defence mechanism is a normal part of personality function and not in and of itself a sign of psychological disorder. Various psychological disorders, however, can be characterized by an excessive or rigid use of these defences.

3. Definition of Novel

Conducted to Wendy Griswold (2000:13) "A novel is a narrative work of prose fiction that tells a story about specific human experiences over a considerable length." Prose style and length, as well as fictional or semi-fictional subject matter, are the most clearly defining characteristics of a novel. Unlike works of epic poetry, it tells its story using prose rather than verse; unlike short stories, it tells a lengthy narrative rather than a brief selection. There are, however, other characteristic elements that set the novel apart as a particular literary form.

For the most part, novels are dedicated to narrating individual experiences of characters, creating a closer, more complex portrait of these characters and the world they live in. Inner feelings and thoughts, as well as complex, even conflicting ideas or values are typically explored in novels, more so than in preceding forms of literature. It's not just the stories themselves that are more personal, but the experience of reading them as well. Where epic poetry and similar forms of storytelling were designed to be publicly read or consumed as an audience, novels are geared more towards an individual reader.

The following traits must be present for a work to be considered a novel: Written in prose, as opposed to verse. Narrators may have different degrees of knowledge or different points of view (first person versus third person and so on). While stylized novels such as epistolary novels do exist, the key distinction here is between prose and verse. Of considerable length/word count. There is no specific word count that automatically makes a work a novel, but in general, a short novel would be considered a novella, and even shorter than that would be short fiction. Fictional content. Semi-fictionalized novels (such as historical works inspired by true events or persons) exist, but a work of pure non-fiction would not be classified as a novel. Individualism, both on the page and for the intended audience.

In the everyday vernacular, the novel has come to be associated most closely with fiction, as opposed to nonfiction. For the most part, that association stands: not all fiction is novels, but all novels are fiction. A non-fiction prose work that is of the same length as a novel could fall into several other categories, such as historiography, biography, and so on.

Although a novel is typically a work of fiction, many novels do weave in real human history. This can range from full-fledged novels of historical fiction, which focus on a specific era in history or depict semi-fictional narrative about real historical persons,

to works of fiction that simply exist in the “real” world and carry that baggage and implications. There also are early modern works of historical nonfiction that were embellished with unconfirmed traditions or made-up speeches for dramatic effect. Despite this, for most purposes we can assume that, when we’re talking about novels, we’re talking about works of narrative fiction.

Novels come in all styles imaginable, with every author bringing their own unique voice to the table. There are a handful of major sub genres that tend to make up a large share of the market, although there are many other genres (and mash-ups of genres) out there. A few of the major types of novels you might need to know about: Mystery novels, Science Fiction and Fantasy, Horror/thriller novels, Romance, Historical Fiction, Realist Fiction.

Mystery novels revolve around a crime that must be solved, often a murder but not always. The traditional format will have a detective—either professional or amateur—as the protagonist, surrounded by a group of characters who help solve the crime or are suspects. Over the course of the story, the detective will sift through clues, including false leads and red herrings, to solve the case. Some of the best-known novels of all time fall into the mystery genre, including the *Nancy Drew* and *Hardy Boys* series, Sir Arthur Conan Doyle’s *Sherlock Holmes* novels, and Agatha Christie’s novels. Christie’s *And Then There Were None* is the world’s best-selling mystery novel.

Science Fiction and Fantasy, one of the more popular genres of novels is science fiction and fantasy, which both deal with speculative world building. The lines between the two are often blurred, but in general, science fiction tends to imagine a world that’s different because of technology, while fantasy imagines a world with magic. Early science fiction included the works of Jules Verne and continued on through George Orwell’s seminal classics such as *1984*; contemporary science fiction is a highly popular genre. Some of the best-known novels in Western literature are fantasy novels, including the *Lord of the Rings* series, *The Chronicles of Narnia*, and *Harry Potter*; they owe their debt to European epic literature.

Horror/thriller novels, thriller novels are occasionally combined with other genres, most often with mystery or science fiction. The defining characteristic is that these novels are often designed to induce a sense of fear, suspense, or psychological horror in the reader. Early versions of this genre included *The Count of Monte Cristo* (a revenge thriller) and *Heart of Darkness* (a psychological/horror thriller). More contemporary examples might be the novels of Stephen King.

Romance novels of the present day have some things in common with “romances” of the past: the idea of romantic love as an end goal, the occasional scandal, intense emotions at the center of it all. Today’s romances, however, are more specifically focused on telling a story of a romantic and/or sexual love between characters. They often follow highly specific structures and are all but required to have an optimistic or “happy” resolution. Romance is currently the most popular novel genre in the United States.

Historical Fiction, just like its name suggests, historical fiction is simply a fictional story that takes place at some real, past time in human history. Some instances of historical fiction involve fictional (or semi-fictional) stories about actual historical figures, while others insert wholly original characters into real-life events. Iconic works of historical fiction include *Ivanhoe*, *A Tale of Two Cities*, *Gone with the Wind*, and *The Hunchback of Notre Dame*.

Realist fiction is, quite simply, fiction that eschews heightened genre or style to attempt to tell a story that “could” take place in the world as we know it. The focus is

on representing things truthfully, without romanticization or artistic flourishes. Some of the best-known realist authors include Mark Twain, John Steinbeck, Honoré de Balzac, Anton Chekov, and George Eliot.

A novel can be structured in a myriad of ways. Most commonly, novels will be structured chronologically, with story segments divided into chapters. However, this is not the only structural option for authors. Dividing Up the Story, chapters tend to revolve around some small portion of the novel that is unified by a character, theme, or piece of plot. In larger novels, chapters may be grouped together into even larger sections, perhaps grouped by time period or an overarching portion of the story. The division into smaller "chunks" of story is one of the defining elements of a novel; a story that's short enough to not need such divisions is likely not lengthy enough to qualify as a full-lengthy novel.

Timelines and Points of View, authors may choose to structure novels in a variety of different ways. Instead of telling a story chronologically, for instance, the story may toggle between different time periods in order to maintain suspense or make a thematic point. Novels may also switch between the perspectives of multiple characters, rather than focusing on a single character as the sole protagonist. A novel may be told in the first person (narrated by a character) or in the third person (narrated by an outside "voice" with varying degrees of knowledge).

Three-Act Structure, regardless of the time frame, a novel's plot will often follow what is known as the three-act structure. The opening chapters will be concerned with acquainting readers with the main cast of characters and the world of the story, before a specific incident, typically referred to as the "inciting incident," shakes up the status quo and launches the "real" story. From that point, the story (now in "Act 2") will enter a series of complications as the protagonist pursues some goal, encountering obstacles and smaller goals along the way. At the midpoint of the story, there will often be some major shift that raises the stakes, all leading up to the emotional and narrative climax towards the end of the novel. "Act 3" concerns itself with this finale and the fallout.

4. Life of Pi

Life of Pi is the story of a young man who survives a harrowing shipwreck and months in a lifeboat with a large Bengal tiger named Richard Parker. Pi's family owns and runs a zoo in their hometown in India, and his father is emphatic about being aware of the wildness and true nature of animals, namely that they are not meant to be treated like or thought of as people. Early in Pi's life, his father realizes that his son's innocence about the tiger in their care may put Pi in danger.

Pi goes through a significant religious awakening in his formative years, eventually subscribing to a variety of religions: Hinduism, Catholicism, and finally Islam. Although the religious leaders don't accept Pi's plural religions, his family gradually does, and he remains a devout follower of all his religious paths for his entire life.

When Pi is a teenager, his family decides to sell the animals and immigrate to Canada on a cargo ship named Tsimtsum. A terrible storm occurs during the voyage, and when Pi, excited to see the storm, goes onto the ship's deck, he is tossed overboard and into a lifeboat by the crew. The next morning, he finds himself in the company of a badly injured zebra, a vicious hyena, and a matronly orangutan named Orange Juice. Hiding out of sight, beneath the canvas of the lifeboat, is the tiger Richard Parker. The hyena wounds and eats the zebra, then goes after Orange Juice. The orangutan puts up a good fight, but the hyena ultimately kills her. Richard Parker finally makes himself

known by killing and eating the hyena. Now only Pi and Richard Parker survive on the lifeboat.

How Pi and Richard Parker survive in the Pacific Ocean makes up the rest of the novel. Pi realizes he must survive the elements while adrift in the lifeboat and that Richard Parker will almost certainly eat him. He quickly sees that thirst will kill him sooner than hunger or the tiger, so he sets about finding a way to get water. He discovers provisions stored in the lifeboat, including biscuits, water, water purifiers, a whistle, and a handbook for surviving at sea. With the tools of survival in hand, Pi builds a second watercraft a raft made of oars and life jackets and attaches it to the boat. With this second watercraft, he can remain out of both the shark-infested waters and Richard Parker's immediate reach. He considers a variety of survival options and concludes that he must tame the tiger. Although he is unable to fully train and domesticate Richard Parker, by blowing a whistle and rocking the lifeboat enough to make the tiger sea sick, Pi is able to subdue him and secure his own territory on the lifeboat.

Pi goes temporarily blind and loses his mind. He begins having a conversation with Richard Parker in which they mutually fantasize about the kinds of foods they would like to eat. Pi fixates on vegetarian delicacies, and Richard Parker continues to revise the recipes with meat as the main ingredient. At first Pi is morally outraged at the idea of eating meat, but then he realizes that it is Richard Parker's preference. During this fantastical exchange, another castaway in a lifeboat appears, also blind and also very hungry. Richard Parker and Pi eventually find an island, which is made entirely of trees, roots, leaves, fresh water, and plants.

However, Pi makes a horrible discovery that causes them to leave the island: Believing he has found a fruit-bearing tree, Pi peels back the layers of a piece of fruit to find that it contains a human tooth. The island is a carnivorous being, consuming everything that lives on it. Pi and Richard Parker return to the lifeboat and the ocean. An undetermined amount of time passes, and Pi and Richard Parker arrive in Mexico.

Richard Parker runs into the wild and is never seen again. Pi is brought into custody, given food, and questioned for some time by two officials from the Maritime Department in the Japanese Ministry of Transport. The officials' transcript of the conversation reveals that they do not believe Pi's story in its entirety, and they tell him so. Initially Pi sticks to his story, but then he offers them another, somewhat similar story in which he shares the lifeboat with a crew member of the sunken ship, his own mother, and a foultempered French cook who eventually kills both Pi's mother and the crewman. Pi tells of how he then stabbed the French cook in the throat and watched him die. This second account seems to satisfy the skepticism of the questioners, but they admit to Pi that his account of surviving with the tiger aboard the lifeboat is a better story.

B. Relevant Research

After searching the internet and looking for the thesis in the university library, the writer does not find previous research about the same object or the same theory that has conducted in the research. The writer just finds the previous studies about the thesis that used Character Education Based on Life of Pi Novel in the English Designed Material for Junior High School Students Which is conducted by Anastasia Camelia Wardhani from English Education Study Program Sanata Dharma University Yogyakarta in 2016. The objective of this research was to create a designed material consisting of student textbook and teacher guidebook for students and English teachers in Stella Duce II Junior High School Yogyakarta. This designed material was made as supplementary book to enrich the

students knowledge in learning English. The goals of this designed material were helping the students to learn English and character education. The last activity in each unit concerned the character education emphasized in this study. Based on the 3.42 evaluation score, this designed material was considered as acceptable with some minor revisions. It could be concluded that this designed material could help both English teachers and the eighth grade students of Stella Duce II Junior High School to learn English in various ways.

The second relevant research about defence mechanism as a theory. That is conducted from Petra Christian University's scholar, Mila ratnasari in 2005 about defense mechanism in *An Act of Treachery* by Ann Widdecombe, the writer find out that the defense mechanism that related with problem occurring in the family and to improve parents and children. Even though the writer uses the same topic, which is Defense Mechanism but objects and the purpose is different.

The third relevant research about Life of Pi is uttered by Gracia Purnomo in 2019, from Petra Christian University. The title he wrote in his thesis of literature is Pi's Maturity in Yann Martel's *Life of Pi*. This thesis discusses about the process of maturity experienced by Pi. The attributes that show his maturity are Pi's age as his physical maturity. His emotional maturity has a widely extended sense of self, has a capacity of warm social interactions, demonstrates emotional security and self acceptance, problem-centeredness and the development of problem solving skills, self objectification, a unifying philosophy of life, active, deep and strong interest, awareness and control self.

C. Framework of Thinking

1. Educational value in "Life of Pi" novel

A novel is a piece of long narrative in literary prose. Narrative prose is meant to entertain and tell a story. It is a description of a chain of events which includes a cast of characters, a setting, and an ending. The essential elements of a novel include chapters, characters, such as a protagonist and antagonist, dialogue, point of view, theme, setting, and plot.

Novel writing a long reference and display a variety of modes of human life. Novel is a central aspect of teenage life especially compelling novel nature lives to love. Just read the novel can bring positive and negative impacts that must be addressed by all parties.

Reading activities are sure to open minds on issues that are displayed in a readable novel theme that has been designed by the writer is associated with the current issues of reality and provides an easy understanding. Novel became an issue when it is something simple but presented in a story. Therefore, the more read the novel is expanding minds.

Practice reading novel also makes a person better understand the concept of literature with more confidence. The use of language by the author diksi will certainly give a boost to its readers. Courteous language used to uncover the reader instinctively know the meaning of the word selected by the novelist. Certainly this action will ensure that the reader has a collection of a lot of vocabulary.

Another benefits to reading novels: Brain stimulation, the brain behaves like a muscle. Keeping it active helps keep it strong. Knowledge, we can learn all manner of things in a novel. Learning new vocabulary, being articulate and well-spoken is of great help in life in general. Memory improvement, it can be mentally challenging to remember dates, name and situations within the plot. Improved critical and analytical thinking. Also, critiquing the plot improves analytical thinking. Improves concentration and focus, In a world where our concentration span is reducing as we scan all our social

media platforms, checking emails etc whereas when you read a book you are concentrating on one story in one book. Better writing skills, exposure to published, well-written work has a noted effect on one's own writing. Observing the flow and structure of story telling are a few examples. Tranquility, in an every increasing world filled with noise, it's wonderful to enjoy the peace of reading. Just the sound of a page turning and the fire cracking. Improved sleep, reading a novel before bed can disentangle you from the days stresses. Creativity, fiction allows for uncertainty and this is where creativity thrives.

2. Defence mechanism in “Life of Pi” novel

Life of Pi, a novel by Yann Martel, focuses on Piscine Molitor Patel's journey in the middle of the Pacific Ocean on a lifeboat. With no contact with the real world, he is left to his own devices after the sinking of the ship. In the beginning of the novel, Pi recalls the difficulty of sharing the lifeboat with a Bengal tiger, an orangutan, a zebra and a hyena. However, each of these animals later adopts an individual persona as part of Pi's defense mechanism. When faced with death and hunger, Pi is forced to abandon his morality and the teachings of his religion that once taught him to be kind to animals in order to survive. Psychology plays a large role in the novel Life of Pi and its film adaption as it addresses Pi's behavior when surviving in the lifeboat.

Based on the understanding of literary work in a novel, The defence mechanism is effectively laid out in the novel Life of Pi. Defence mechanisms are part of the unconscious that reduces anxiety by distorting reality and concealing the source of anxiety from themselves. It also protects the individual and enhances their self-esteem while fostering unrealistic self-illusions, one type of defence mechanism is called projection which occurs when an individual's unwanted thought or emotion is attributed to something or someone else.

CHAPTER III RESEARCH METHODOLOGY

A. Time and Location of Research

The research will be conducted personally by analyzing the data, the data is dialogues in life of pi novel. The research will be conducted from March 2020 until June 2020, as it is scheduled in the following table, and the location of the research is in Jakarta.

Table 3.1
Timetable Schedule

No	Activity	Implementation of the Research			
		March	April	Mei	june
1	Outlining and Writing	•			
2	Thesis Proposal	•			
3	Collecting Data		•		
4	Analysing and Interpreting Data		•	•	
5	The Result of the Thesis				•

B. Method of Research

Research methodology is commonly defined as a way or method to thinking and prepared to completed the research and reach the goal of the research. In this study the writer uses descriptive qualitative research to described the educational value that included in Life of Pi novel. According to Mandey Stanley (2015:21) “qualitative research is descriptive.” The data collected is in the form of word rather than numbers. Processed the data take from various sources, articles, etc. Consecutively, this study deals with descriptive way to collects data. It is intended to described the educational value and defense mechanism in Life of Pi novel.

Based on the explanation above, the researcher more prior in accurate explanation to analyzed and present what have been found in the novel. The researcher was the used library research to completed the research, because the entire data for this study is collected from books and other writings, such as undergraduate theses and references from the Internet. The primary source of this study is Yann Martel’s *Life of Pi*, while the secondary sources are taken from relevant books, theses, and online references.

This study uses theories of educational value and defense mechanism in literary work. The theories of educational value were taken from Dr. Suran Hardin *7 keys to school success, Raising children to value education* (2007), Mark Freakky, Gilbert Burgh and Lyne Tilt MacSporran *Values education in schools* (2008), R.P. Shukla *Value education and Human rights* (2004). The theories of defense mechanism in literary work were taken from Phebe Cramer *Protecting the self defense mechanism in action* (2006), Richard Gabriel *Echoes from the chamber* (2012), Phebe Cramer *The Development of defense mechanisms theory, research and assesment* (2012), Steve Collins *Self defence and personal safety wtih the famous R.E.A.C.T system* (2001).

C. Population and Sample

The novel discussed in this study is called *Life of Pi*, written by Yann Martel, a Canadian author. It was written in 2001 and first published in 2002. This study uses the second edition novel which was published in 2003 by Canongate Books. It consists of 336 pages in 100 chapters.

The novel itself is basically about the life of an Indian man named Piscine “Pi” Patel. The story is written in a “frame narrative”, or a story within story. In the novel, an unnamed fictional author interviews Pi Patel and narrated Pi’s story through Pi’s point of view, because

It seemed natural that Mr. Patel’s story should be told mostly in the first person—in his voice and through his eyes. But any inaccuracies or mistakes are mine (Martel, 2003: xv).

When narrating the story, Pi Patel is already in his late thirties or forty at most (Martel, 2002: 9), and lives in Canada with his wife and children. He presents the story of his life in a flashback. Pi was born and raised in Pondicherry, India. His father owned and ran the Pondicherry zoo. Pi grew up with his parents and elder brother at their zoo. Except for his unique religious practice of Hinduism, Christianity, and Islam together, Pi had a relatively normal and happy childhood and adolescence.

However, Pi’s childhood and adult life only serve as background and aftermath respectively; the main focus of Pi’s life story is his survival from the shipwreck which killed his family and all the ship crews. When Pi was sixteen years old, due to unstable political situation in India, Pi’s father decided to immigrate with his family to Canada. They took a cargo ship to Canada with some of the zoo’s animals that would be sold to American zoos. In the middle of Pacific Ocean, the ship sank. Pi was the only human survivor, stranded on a lifeboat with a 450-pound adult Bengal tiger, a hyena (then killed by the tiger), a zebra and an orang-utan (then killed by the hyena). The water around him was full of sharks.

Pi learned quickly to overcome each obstacle, from training the fierce tiger not to eat him, getting food and water for himself and the tiger, to overcoming physical weakness due to malnutrition and bad hygiene, bad weather, and psychological desperation. After 227 days on the sea, he reached Mexican coast. The tiger went and vanished in the Mexican jungle, while Pi was rescued by locals. After recuperating, he went to Canada. He had a foster mother, continued his education in University of Toronto, worked and lived there.

Regarding the division of the story, the story is divided into three parts. The first part (chapters 1 to 36) tells about Pi’s childhood in India and briefly, his adulthood in Canada. The second part (chapters 37 to 95) tells about Pi’s 227 days in the Pacific Ocean. The third part (chapters 96 to 100) tells about Pi’s interview by two Japanese officers sent by the ship’s company to discover the reason of the sinking. The interviewers are unsatisfied with Pi’s answer and give up. The novel ends with the Japanese officers’ report.

D. Data Collecting Technique

Data collecting method is the writer ways in collecting the data. Donald ary (2010:30) says that “implies that qualitative research may also used written document to understood of the phenomenon under the study.” There are some ways to collect data, such as: interview, questioner, and documentation. The data in this research was the used documentary technique to collect the data. Documentation is the method used in scientific research in order to collect data by using the document of evidence list. Documentation technique which researcher tried to found the data needed, such as notes, transcripts, newspapers, books, magazines and so on. In this research, researcher analyzed the

educational values and defense mechanisms in Life of Pi novel by writing the relevant dialogues in a paper. In collecting data, the researcher did some steps that they were:

1. The researcher chooses Life of Pi novel.
2. The researcher read the novel until three times or more, then analyzed the dialogues and part of the novel which can be analyzed as the educational value and defense mechanism.
3. Write the dialogues between the characters that are relevant to the research.

E. Research Instrument

1. Conceptual Definition

a. Educational Value

Mark Freaky (2008:1), "Educational value is an important aspect of living well. It involves taking life seriously, but not without humor in order to find meaning in life." Education value is the spirit of education, so wherever they are taught the value of education will present itself. Educational value is the value of education. Educational value not only can be found in academic processes but also can be found in anything experience. Education value also can define a something or limitation of anything that educate someone directed to maturation, which have good or bad character, so it can be useful for human life that can reach from educational process.

R.P Shukla (2004:6), "Educational value means, education is a process of developing knowledge, skills, attitude, values, and behaviour patterns that society considers desirable to have both as an individual and as a member of society." Educational world has experienced changes towards a more positive, if the first model only as the teaching of science education, as moral degradation, then education must also be balanced with educational value. Education basically includes all actions or efforts of the older generation to transfer science (transfer of knowledge), skills and experience on the younger generation, namely the effort to prepare them to meet the functional life either physical or spiritual.

b. Defence Mechanism

Phebe Cramer (2006:7), "Defence mechanism is a counter force directed against the expression of drives and impulses." Defence mechanisms are behaviors people use to separate themselves from unpleasant events, actions, or thoughts. These psychological strategies may help people put distance between themselves and threats or unwanted feelings, such as guilt or shame.

Richard Gabriel (2012:104), "Defence mechanism is emotion." Defence mechanisms are a normal, natural part of psychological development. Identifying which type you, your loved ones, even your co-workers use can help you in future conversations and encounters.

2. Operational Definition

a. Educational Value

Educational Value deal for identifying our lived values and noting points of discord between them. It involves putting both kinds to the test. We can test our values in discussion with others, employing the actions of thinking, reasoning and evaluating to arrive at expressions of rational commitment that can then be further tested in everyday activity.

b. Defence Mechanism

Defence mechanism deal for theoretical construct used to make assumptions about how the mind works. Some defence mechanisms are considered more mature.

That means using them may be more sustainable. Even in the long term, they may not be particularly detrimental to your emotional or mental health. Two such “mature” strategies are sublimation and intellectualization. Other defence mechanisms, however, are not so mature. Prolonged use of them can lead to lingering problems. In fact, they may prevent you from ever facing emotional issues or anxieties. In time, this could crop up in unexpected ways.

F. Technique of Data Analysis

In data analysis the writer uses some methods to analyzed the data. Bogdan described data analyzed is the process of systematically searching and arranging the interview transcript, field notes, and other materials that the researcher accumulated to increases her own understanding of them and to enable her to present what she has discover to other. In this process the writer uses some methods to get valid and true data:

1. Interpreting the data found by reading the novel, identifying, classifying, and reducing the data. The primary data of the study are in the form of monologues and dialogues of the novel itself. The primary data is supported by secondary data that is taken from books, journals, articles, essays, and sites that relate to the study. The selected data is interpreted into understandable meaning by descriptive technique.
2. Analyzed the dialogues and classify them according to its categories based on educational value and defence mechanism.
3. Verify the dialogues with related theory in this research.
4. Gives the conclusion about the educational values and defence mechanism in the novel.

CHAPTER IV RESULT AND DISCUSSION

This chapter attempts to answer the problems formulated in the first chapter. This chapter will be divided into two parts. To answer the first problem formulation, the first part will discuss about educational value. To answer the second problem formulation, the second part will discuss about defence mechanism.

A. Educational value in “Life of Pi” novel

Pi Patel is the main character of the novel. Part of the novel tells about Pi as a young teenager, while the other part tells about Pi as an adult. This section discusses educational value in life of pi novel, the most dominant educational value is Intelligence, Open-mindedness, Spirituality, Strong Determination.

1. Intelligence

Intelligence is having or showing care and conscientiousness in one’s work or duties. Pi’s intelligence is shown since he was a child until he becomes an adult, in the academic field as well as in the real world. To begin with, Pi has good academic achievement. As a boy, he “went to the best private English- medium secondary school in Pondicherry” (Martel, 2003: 28). As a university student in Canada, he maintains his academic excellence.

I was a very good student, if I may say so myself. I was tops at St. Michael’s College four years in a row. I got every possible student award from the Department of Zoology. If I got none from the Department of Religious Studies, it is simply because there are no student awards in this department (Martel, 2003: 6).

However, more than just academic achievement, Pi’s intelligence is reflected by the fact that he always wants to know about everything and always eager to learn. Pi is a well-read person. As a small child, Pi “devoured the comic books of the Ramayana and the Mahabharata

and an illustrated children's Bible and other stories of the gods" (2003: 88). His love of reading was supported by his mother, who "was a big reader herself" (2003: 88). Pi read all kinds of books, from English fiction like Stevenson and Doyle's works (2003: 97) to non-fiction about subjects he was interested in, such as animals and religion. When he is starting to practice Christianity and asks to get baptized, he reads a book about Christianity:

Mother chuckled. "Last week he finished a book called *The Imitation of Christ*" (2003: 101).

Pi does not only learn from books, but also from everything around him. Pi's father owns a big zoo and the family live in the zoo area, so Pi has a very broad knowledge, especially about the nature, animals and their behaviour. Animals are part of his everyday life:

Breakfast was punctuated by the shrieks and cries of howler monkeys, hill mynahs and Moluccan cockatoos. I left for school under the benevolent gaze not only of Mother but also of bright-eyed otters and burly American bison and stretching and yawning orangutans. I looked up as I ran under some trees, otherwise peafowl might excrete on me (2003: 17-18).

On his way out to school, he stopped to "look at some shiny frogs glazed bright, bright green, or yellow and deep blue, or brown and pale green" as well as flamingoes, swans, cassowaries, doves and many other kinds of birds (2003: 18). In brief, he observes the animals attentively everyday until he understands their habits and behaviours very well. He was so observant that he even knew the animals' routines, what time they woke up, left their shelter, and so on. He knew what animals were early risers and what animals were late risers.

Not likely that the elephants, the seals, the big cats or the bears would be up and doing, but the baboons, the macaques, the mangabeys, the gibbons, the deer, the tapirs, the llamas, the giraffes, the mongooses were early risers (2003: 18).

In zoos, as in nature, the best times to visit are sunrise and sunset. That is when most animals come to life. They stir and leave their shelter and tiptoe to the water's edge. They show their raiments. They sing their songs. They turn to each other and perform their rites. The reward for the watching eye and the listening ear is great. I spent more hours than I can count a quiet witness to the highly mannered, manifold expressions of life that grace our planet. It is something so bright, loud, weird and delicate as to stupefy the senses (2003: 18).

As shown in the quote above, Pi completely enjoys his experience observing and learning about the animals. It reflects Pi's love of learning. Other than the animals mentioned above, Pi also describes many other animals – bats, hippo, mandrill, turtles, macaw parrot, shoebill, camel (2003: 17-18). Of course, one might argue that all that knowledge is normal for someone who has the advantage of living in a zoo. However, it is remarkable that Pi does not take for granted everything around him, such as the animals and the nature, like his older brother Ravi. According to their parents, unlike Pi, Ravi only cared about the usual teenagers' interests: "Look at Ravi. All he can think about is cricket, movies and music" (2003: 101).

Furthermore, Pi has a good logical ability. He can analyze and draw conclusions based on the knowledge he possesses. For example, based on his daily observation on animals, he can deduce a reasonable and rational hypothesis, complete with the explanations, about animal mind and behaviour:

For that is what animals are, conservative, one might even say reactionary. The smallest changes can upset them. They want things to be just so, day after day, month after month. Surprises are highly disagreeable to them. You see this in their spatial relations. An animal inhabits its space, whether in a zoo or in the wild, in the same way chess pieces move about a chessboard—significantly. Both speak of pattern and purpose (2003: 21).

Pi had good ability to apply cause and effect relationship. He could explain that "if an animal is not in its normal place in its regular posture at the usual hour, it means something" (2003: 21-22). He listed all the possibilities and the consequences. Based on what he knows about animals, zoos, human beings and houses, he can even draw an analogy between a house and a good zoo.

A house is a compressed territory where our basic needs can be fulfilled close by and safely. A sound zoo enclosure is the equivalent for an animal (with the noteworthy absence of a fireplace or the like, present in every human habitation) (2003: 23).

Lastly, Pi is creative. Pi was named after the family's close friend's favourite swimming pool in Paris; hence his real name, Piscine Molitor Patel. When he was twelve, he got the

nickname “Pissing” from a schoolmate (2003: 26), which was soon followed by the other kids and even the teachers (2003: 27).

The cruelty of children comes as news to no one. The words would waft across the yard to my ears, unprovoked, uncalled for: “Where’s Pissing? I’ve got to go.” Or: “You’re facing the wall. Are you Pissing?” Or something of the sort. I would freeze or, on the contrary, pursue my activity, pretending not to have heard (2003: 27).

As he started secondary school, he was afraid that the nickname “Pissing” would stick, especially as there were other alumni from his old school in his new secondary school. However, he made a special plan, beginning on his first day at the new school. When asked to introduce himself, he did a series of action:

I got up from my desk and hurried to the blackboard. Before the teacher could say a word, I picked up a piece of chalk and said as I wrote:
My name is Piscine Molitor Patel, known to all as —I double underlined the first two letters of my given name— *Pi Patel*
For good measure I added $p = 3.14$ and I drew a large circle, which I then sliced in two with a diameter, to evoke that basic lesson of geometry (2003: 29-30).

I repeated the stunt with every teacher. Repetition is important in the training not only of animals, but also of humans (2003: 30).

The quote above once again shows Pi’s ability to draw a logical deduction based on his personal knowledge. Many people might not have the idea to relate the matter of getting rid of undesirable nickname with the matter of animal training, but Pi did. His strategy was successful. Teachers and other students, even the students from his old school, called him by his new nickname (2003: 31). Some of the students even imitated him to adopt nicknames from the Greek alphabet:

Shortly after, there was a boy named Omprakash who was calling himself Omega, and another who was passing himself off as Upsilon, and for a while there was a Gamma, a Lambda, and a Delta. But I was the first and the most enduring of the Greeks at Petit Seminaire. Even my brother, the captain of the cricket team, that local god, approved (2003: 31).

Pi’s creativity was proven very useful later on, when he was stranded on a lifeboat with an adult Bengal tiger in the middle of the Pacific Ocean. He used a special strategy to tame the

tiger in a short time in such an emergency situation, using objects around him such as turtle shells, the boat, the waves, and his ability to obtain food (2003: 272-279).

Pi is plausible due to the consistency as an intelligence person. Despite Pi's unusual intelligence, he remains realistic and lifelike, because his intelligence has been demonstrated consistently from the beginning.

2. Open-mindedness

Pi is described as an open- minded person, meaning that he is not confined to most people's way of thinking, or the way of thinking considered "normal" or "usual". In thinking and deciding on actions to take, Pi is open to all possibilities. His open- mindedness is shown through his past life (especially his early and mid- teens), speech, thoughts, mannerism, and reactions to the situation around him.

The first example of Pi's open- mindedness is still closely related with his creativity, as discussed above. When conventional ways are failing or impossible to do, Pi does not mind using unconventional or unusual ways. When Pi's friends at school gave him an unwanted nick name, the usual way would be either to hide it from the students at his new school or to confront people who used the nick name, either physically or orally. Pi knew that neither way would work successfully in his case, so he took another way which was unique and unusual, namely by creating a new nickname and presenting it to the class in an unexpected manner. Other people would not have thought of such a strategy, but Pi's creativity, combined with his open- mindedness, made it possible.

Pi's open- mindedness also applies in his faith. Pi learns and practices three religions at the same time. He was born into a Hindu family, although his parents are not religious. However, he also wanted to know about other religions. He became a Christian at the age fourteen, and a Muslim a year later. He was truly happy about all his religions: he admitted to

having first “first heard of the tremendous, cosmic might of loving kindness in this Hindu land” (2003: 66) and thus following Lord Krishna; he said to a priest that he “would like to be a Christian” (2003: 77) and was very happy when the priest approved; he described a Muslim man’s relationship with God as “personal and loving” (2003: 81).

Pi acknowledges the difference of those religions, but he does not discriminate between the religions or favor a religion above the others. He considers each of the religion unique in its own way:

If Hinduism flows placidly like the Ganges, then Christianity bustles like Toronto at rush hour. It is a religion as swift as a swallow, as urgent as an ambulance. It turns on a dime, expresses itself in the instant. In a moment you are lost or saved. Christianity stretches back through the ages, but in essence it exists only at one time: right now (2003: 76).

So it went the first time I saw a Muslim pray—quick, necessary, physical, muttered, striking (2003: 80).

I challenge anyone to understand Islam, its spirit, and not to love it. It is a beautiful religion of brotherhood and devotion (2003: 81).

The universe makes sense to me through Hindu eyes. There is Brahman, the world soul, the sustaining frame upon which is woven, warp and weft, the cloth of being, with all its decorative elements of space and time.

There is Brahman nirguna, without qualities, which lies beyond understanding, beyond description, beyond approach; with our poor words we sew a suit for it—One, Truth, Unity, Absolute, Ultimate Reality, Ground of Being—and try to make it fit, but Brahman nirguna always bursts the seams (2003: 62).

To him, all religions are good and can give him something valuable to learn. Pi’s way of thinking is the total opposite of the usual view held by all the other people, that human beings may only believe in one religion, or no religion at all. Pi’s father said, “You can’t be both. You must be either one or the other” (2003: 96). His mother said the same thing. The religious leaders even became angry, quarreled with one another, and demanded Pi to choose one religion:

The pandit spoke first. “Mr. Patel, Piscine’s piety is admirable. In these troubled times it’s good to see a boy so keen on God. We all agree on that.” The imam and the priest nodded. “But he can’t be a Hindu, a Christian *and* a Muslim. It’s impossible. He must choose.” (2003: 92)

Pi is aware that his religious practice is considered strange, but he considers his faith a personal matter between him and God.

When he was chased away from a religious building, he quietly practiced his faith elsewhere. He never tries to make other people follow him. On the contrary, Pi is very tolerant to other faiths and ways of thinking. Even though he is very religious, he is still able to appreciate atheists. He acknowledges their point of view and even tries to learn something from them. At Petit Séminaire, he had a biology teacher called Mr. Kumar, who “was the first avowed atheist [he] ever met” (2003: 33). He regularly went to the zoo to watch the animals. He and Pi often had a talk there. One day, Mr. Kumar said “God does not exist” (2003:36) and explained his reasons to say so. As a child, he suffered from polio. He asked where God was, but God never came. Finally, it was science that saved him instead of God, so he firmly states that “reason is my prophet” (2003: 36-37). Pi never becomes an atheist himself, but he respects Mr Kumar’s way of thinking. Not only Mr. Kumar, but Pi also respects all atheists as his own family.

He became my favourite teacher at Petit Seminaire and the reason I studied zoology at the University of Toronto. I felt a kinship with him. It was my first clue that atheists are my brothers and sisters of a different faith, and every word they speak speaks of faith (2003: 37).

In fact, the two important figures in Pi’s adolescence were his atheistic, scientific-minded teacher Mr. Kumar, and a Muslim baker who was coincidentally also named Mr. Kumar.

Mr. and Mr. Kumar taught me biology and Islam. Mr. and Mr. Kumar led me to study zoology and religious studies at the University of Toronto. Mr. and Mr. Kumar were the prophets of my Indian youth (2003: 82).

Those examples prove that Pi is open- minded, because he is able to acknowledge beliefs that differ from his own belief. Similarly, as an adult, he gets along well with scientists, even though their faith and lifestyle are so much different from his own:

I never had problems with my fellow scientists. Scientists are a friendly, atheistic, hard-working, beer-drinking lot whose minds are preoccupied with sex, chess and baseball when they are not preoccupied with science (2003: 6).

Thus, we can see that Pi shows motivation, consistency and plausability. Pi acts (such as willingness to embrace several faiths, tolerate people with different opinions, and respect different kinds of people) are motivated by his open-mindedness. Despite the strangeness of some of Pi's acts, Pi is still consistent; he is always described as being very open and tolerant towards difference. Thus, it also becomes plausible.

3. Spirituality

Pi has a high level of spirituality, which is shown through his speech, thoughts, mannerisms, and reactions. Pi believes in three religions: Hindu since his birth, Christianity and Islam since his teens. His reason was simply because he loves all three religions. Each form of religiosity is beautiful to him and gives him peace. As the proof, Pi always feels peaceful after worshipping God, whatever religion's rite that he used. From bringing his forehead to the ground to having a vision of Virgin Mary, all religious rituals greatly affected Pi.

I loved my prayer rug. Ordinary in quality though it was, it glowed with beauty in my eyes. Wherever I laid it I felt special affection for the patch of ground beneath it and the immediate surroundings, which to me is a clear indication that it was a good prayer rug because it helped me remember that the earth is the creation of God and sacred the same all over (2003: 101-102).

It felt good to bring my forehead to the ground. Immediately it felt like a deeply religious contact (2003: 81).

I felt I saw her, a vision beyond vision. I stopped and squinted. She looked beautiful and supremely regal. She was smiling at me with loving kindness. After some seconds she left me. My heart beat with fear and joy (2003: 84).

The water trickled down my face and down my neck; though just a beaker's worth, it had the refreshing effect of a monsoon rain (2003: 103).

According to Pi, God is omniscient. That he should discover and love three religions is also because of God's grace. Soon after he became a Christian, he also went to a Hindu temple to thank Lord Krishna.

I entered the church, without fear this time, for it was now my house too. I offered prayers to Christ, who is alive. Then I raced down the hill on the left and raced up the hill on the right—to offer thanks to Lord Krishna for having put Jesus of Nazareth, whose humanity I found so compelling, in my way.

Pi was sincere in his faith; he had no bad intentions or motives. To him, the battle of good and bad happens in each individual's heart, and "the presence of God is the finest of rewards" (2003: 84). His yearning and love was just so big that it could not be limited by a single religion. He asked his mother, "If there's only one nation in the sky, shouldn't all passports be valid for it?" (2003: 98). As he said when people confronted him, he just wanted to love God:

"Bapu Gandhi said, 'All religions are true.' I just want to love God," I blurted out, and looked down, red in the face (2003: 92).

Furthermore, after learning the in-depth teachings of the religions, Pi came to the conclusion that all those religions have a similarity: they all teach good things.

When I corrected her, I told her that in fact she was not so wrong; that Hindus, in their capacity for love, are indeed hairless Christians, just as Muslims, in the way they see God in everything, are bearded Hindus, and Christians, in their devotion to God, are hat-wearing Muslims (2003: 66).

Many people could not accept Pi's different way of thinking. They were angry and forbid Pi to continue his practices. Pi criticized people who ignore poor, deformed widows or street children, but became extremely angry when they feel their God is slighted (2003: 94).

These people fail to realize that it is on the inside that God must be defended, not on the outside. They should direct their anger at themselves. For evil in the open is but evil from within that has been let out. The main battlefield for good is not the open ground of the public arena but the small clearing of each heart. Meanwhile, the lot of widows and homeless children is very hard, and it is to their defense, not God's, that the self-righteous should rush.

Similarly, a Christian priest, a Hindu pandit, and a Muslim imam, reported Pi's religious practices to his parents irritably and demanded that Pi chose one religion. Yet their behaviors did not show love or patience; they were jealous and aggressive instead. The three men ended up attacking each other and calling each other names for a long time. The imam called Hindus and Christians "idolaters" with many gods; the pandit said Muslims had many wives. The pandit called Muslims "uncivilized"; the imam called Christians pig eaters and cannibals; the imam called the Hindus "the slave-driver of the caste system" while the priest called them "golden calf lovers". The pandit deemed the other religions as foreign or colonial, and so the arguments went (2003: 90).

"What it comes down to," the priest put out with cool rage, "is whether Piscine wants real religion—or myths from a cartoon strip."

"God—or idols," intoned the imam gravely.

"Our gods—or colonial gods," hissed the pandit.

It was hard to tell whose face was more inflamed. It looked as if they might come to blows (2003: 90-91).

Clearly, that was not a good example of spirituality from the religious leaders, as the representation of people who practiced just one religion

Pi's spirituality is not confined in religious practices or rituals, but also in his everyday life. Like he said, "But religion is more than rite and ritual" (2003: 62). To him, everything is a sign of God's greatness. He is grateful and happy about everything, even small things like living in a zoo and with the animals:

To me, it was paradise on earth. I have nothing but the fondest memories of growing up in a zoo. I lived the life of a prince. What maharaja's son had such vast, luxuriant grounds to play about? What palace had such a menagerie? My alarm clock during my childhood was a pride of lions.

They were no Swiss clocks, but the lions could be counted upon to roar their heads off between five-thirty and six every morning. Breakfast was punctuated by the shrieks and cries of howler monkeys, hill mynahs and Moluccan cockatoos. I left for school under the benevolent gaze not only of Mother but also of bright-eyed otters and burly American bison and stretching and yawning orang-utans (2003: 18).

Those things, like being waken up in the morning by lions, playing in the grounds, having breakfast and leaving for school amid animals, might seem ordinary to people who

have been living in a zoo their whole life. However, those simple things become “paradise” and “palace” for Pi. The nature, which most people take for granted, becomes like “heaven” for Pi:

One such time I left town and on my way back, at a point where the land was high and I could see the sea to my left and down the road a long ways, I suddenly felt I was in heaven. The spot was in fact no different from when I had passed it not long before, but my way of seeing it had changed.

The feeling, a paradoxical mix of pulsing energy and profound peace, was intense and blissful. Whereas before the road, the sea, the trees, the air, the sun all spoke differently to me, now they spoke one language of unity (2003: 83).

Even the three-toed sloth, the animal he researched for his zoology thesis in university later on, can be a sign of God’s grace:

... the three-toed sloth, such a beautiful example of the miracle of life, reminded me of God (2003: 5).

Many a time during that month in Brazil, looking up at sloths in repose, I felt I was in the presence of upside-down yogis deep in meditation or hermits deep in prayer, wise beings whose intense imaginative lives were beyond the reach of my scientific probing (2003: 5).

For Pi, wisdom is not only found in worship places, but also in the forest or the small bakery where Mr. Kumar, the man who taught him about Islam, lived.

I described Mr. Kumar’s place as a hovel. Yet no mosque, church or temple ever felt so sacred to me. I sometimes came out of that bakery feeling heavy with glory. I would climb onto my bicycle and pedal that glory through the air (2003: 82).

He even extends his affection to people he barely knows, such as the guy who defeated him to get a scholarship to Oxford: “I love him and I hope his time at Oxford was a rich experience” (2003: 7).

Even at the ocean, Pi still kept his faith. He managed to pray five times everyday (2003: 254-255) amidst his efforts to obtain food and water and save his life from the tiger. He practiced other religious rituals as far as possible:

I practised religious rituals that I adapted to the circumstances—solitary Masses without priests or consecrated Communion hosts, darshans without murtis, and pujas with turtle meat for prasad, acts of devotion to Allah not knowing where Mecca was and getting my Arabic wrong. They brought me comfort, that is certain. But it was hard, oh, it was hard.

Faith in God is an opening up, a letting go, a deep trust, a free act of love—but sometimes it was so hard to love (2003: 280).

Practicing religious rituals in such condition of emergency might seem bizarre, but Pi has clear motivation for doing so, namely his strong spirituality. Indeed, Pi's spirituality helped him a great deal in facing his suffering.

The blackness would stir and eventually go away, and God would remain, a shining point of light in my heart. I would go on loving (2003: 281).

As shown above, he even found time to thank God when he managed to overcome his despair. Thus, Pi as a spiritual person shows consistency; he remains spiritual despite his condition and surroundings.

4. Strong Determination

Strong determination is believing in yourself. It means willingness to accept “failure” so you can learn the critical skill of adaptation. It means not compromising on your most important values, and walking the walk, rather than just talking the talk. Since he was a child, Pi has been showing a strong determination. It means that he is firmly committed to the things he does and does not give up easily. There are many examples of Pi's strong determination, from trivial matters like swimming and nickname, to serious matters like religion, surviving in the ocean, and starting a new life alone, which is shown through his past life, speech, thoughts, mannerism, and reactions to the situation around him.

Pi learned swimming when he was seven, taught by the family's good friend called Mamaji. First he could not swim well, but he “tried his best to swim” (2003: 11). Later, he found swimming “grueling”, but also pleasurable (2003: 12). Mamaji also taught Pi's parents and brother to swim, but Pi was the only one who kept working until he was actually able to swim.

He tried to teach my parents to swim, but he never got them to go beyond wading up to their knees at the beach and making ludicrous round motions with their arms, which, if

they were practicing the breast-stroke, made them look as if they were walking through a jungle, spreading the tall grass ahead of them, or, if it was the front crawl, as if they were running down a hill and flailing their arms so as not to fall. Ravi was just as unenthusiastic (2003: 11).

It shows that Pi's determination to continue his swimming lesson was strong enough despite the difficulty, while the rest of his family gave up.

Pi also shows strong determination in practicing his religions even though everyone opposed him. His parents told him that he "must be either a Hindu, a Christian or a Muslim" (2003: 98). His brother mocked him:

"So, Swami Jesus, will you go on the hajj this year?" he said, bringing the palms of his hands together in front of his face in a reverent namaskar. "Does Mecca beckon?" He crossed himself. "Or will it be to Rome for your coronation as the next Pope Pius?" He drew in the air a Greek letter, making clear the spelling of his mockery (2003: 93-94).

Many religious people tried to stop his religious practice, or as Pi said, "take it upon themselves to defend God" (2003: 94):

Once an oaf chased me away from the Great Mosque. When I went to church the priest glared at me so that I could not feel the peace of Christ. A Brahmin sometimes shooed me away from darshan. My religious doings were reported to my parents in the hushed, urgent tones of treason revealed(2003: 95).

However, Pi kept practicing his belief, quietly and resolutely.

I stopped attending Mass at Our Lady of Immaculate Conception and went instead to Our Lady of Angels. I no longer lingered after Friday prayer among my brethren. I went to temple at crowded times when the Brahmins were too distracted to come between God and me (2003: 95).

Having a strong determination does not mean that Pi cannot be sad, worried, or scared. However, Pi does not give up and keeps struggling despite his sadness or worries. For example, he felt stressed because of the nickname "Pissing" given by his friends, but he could still make a plan to escape from it:

I spent my last year at St. Joseph's School feeling like the persecuted prophet Muhammad in Mecca, peace be upon him. But just as he planned his flight to Medina, the Hejira that would mark the beginning of Muslim time, I planned my escape and the beginning of a new time for me (2003: 28).

When stranded alone in the ocean for months after losing his family, naturally Pi felt terribly scared and sad.

On our fourth day out, midway to Midway, we sank. The ship vanished into a pinprick hole on my map. A mountain collapsed before my eyes and disappeared beneath my feet. All around me was the vomit of a dyspeptic ship. I felt sick to my stomach. I felt shock. I felt a great emptiness within me, which then filled with silence. My chest hurt with pain and fear for days afterwards (2003: 131).

However, Pi did not lose his will to live; he hunted for food, worked hard to tame the tiger he was trapped with, and to maintain his existence. After being rescued, he had to start a new life in Canada alone. There was nothing left in his hometown; all his family members were dead. Rather than losing the will to live, Pi showed strong determination to continue his life: “Academic study and the steady, mindful practice of religion slowly brought me back to life” (2003: 3). All of those prove the consistency of Pi’s strong determination, which explains the motivation behind his actions.

B. Defence Mechanism in “Life of Pi” novel

Defence mechanism can be interpreted the same as the mechanism of self-defence that is how some of the ways individuals reduce feelings of depression, anxiety, stress or conflict is to do mechanisms self-defence whether they do consciously or not.

When Pi was sixteen, his family moved to Canada. They went on a cargo ship along with some of their animals, which would be sold to North American zoos. There was a shipwreck and the ship sank. Everyone was killed except Pi, a hyena, a zebra, an orangutan, and an adult Bengal tiger called Richard Parker. Pi and the tiger survived after floating on a lifeboat in the middle of Pacific Ocean for over seven months, from July 2nd, 1977 until February 14th, 1978, when they finally landed on Mexican coast. Pi went through so many problems, from lack of food and drink, deteriorating health, the weather, unfamiliar

surrounding, uncertainty about his future, loneliness and despair, as well as the dangerous tiger he shared the lifeboat with.

Based on the theory of survival psychology, all of those things can serve as stressors, or sources of stress which increase by the day. This part identifies the ways through which Pi managed to survive, which is divided into three sub- sections based on three out of six ways to manage stressors in survival situation, which are discussed in the theory of survival psychology.

As depicted in the novel, Pi went through so many problems, from lack of food and drink, deteriorating health, the weather, unfamiliar surrounding, uncertainty about his future, loneliness and despair, as well as the dangerous tiger he shared the lifeboat with. Such problems can serve as the sources of stress, which grow more severe as time goes by. This part identifies how Pi manages to survive, which is divided into three sub-sections based on the ways through which Pi manages to survive.

1. Survival by Recognizing and Using his Strength

Pi was able to cope with his problems and survive by fully recognizing his strength and weakness. The previous part has discussed Pi's intelligence as his first characteristic, which included his broad knowledge about animals and the nature, his love of reading, his ability to learn from everything around him, a good logical ability, and creativity in devising strategies. In the situation faced by Pi, his superior intelligence became his main strength. While his weakness was his physical frailness (especially compared to a big, fierce tiger) and his lack of familiarity with the wild ocean environment.

Once Pi recognized what his main strength was, he took maximal advantage of it to compensate for his weakness, in solving his problems. First of all, he used his broad knowledge about animals as the basis of his methods to deal with Richard Parker. When he

was eight, his father showed him how dangerous the animals in their zoo were, to ensure his safety.

“Tigers are *very* dangerous,” Father shouted. “I want you to understand that you are never—under *any* circumstances—to touch a tiger, to pet a tiger, to put your hands through the bars of a cage, even to get close to a cage. Is that clear?” (2003: 44).

The hyenas. “The strongest jaws in nature. Don’t think that they’re cowardly or that they only eat carrion. They’re not and they don’t! They’ll start eating you while you’re still alive” (2003: 48).

Luckily, years later Pi still remembered his father’s warning.

But I had not forgotten Father’s words. These were not cowardly carrion- eaters. If *National Geographic* portrayed the m as such, it was because *National Geographic* filmed during the day. It is when the moon rises that the hyena’s day starts, and it proves to be a devastating hunter (2003: 153).

And they are clever; anything that can be distracted from its mother is good. The ten-minute-old gnu is a favourite dish, but hyenas also eat young lions and young rhinoceros. They are diligent when their efforts are rewarded. In fifteen minutes flat, all that will be left of a zebra is the skull, which may yet be dragged away and gnawed down at leisure by young ones in the lair (2003: 153).

It was very important because otherwise Pi might have been more lax and less careful in handling the hyena and the tiger, which would have been fatal for him. Thus, Pi stayed away passively from the hyena. Later the hyena went amok, ate the zebra and the orangutan (2003: 172-174). It turned out that the tiger was still on the boat instead of having drowned as Pi had thought.

Pi’s quick thinking, creativity, and logical ability became useful when he had to defend himself from the tiger. He built a raft from the remaining oars, life jackets and lifebuoy, using the knife and ropes provided in the lifeboat. He figured out how to make everything quickly, using limited materials.

I had to organize my survival. Not a second to waste. I needed shelter and right away. I thought of the prow I had made with an oar. But now the tarpaulin was unrolled at the bow; there was nothing to hold the oar in place. And I had no proof that hanging at the end of an oar provided real safety from Richard Parker. He might easily reach and nab me. I had to find something else. My mind worked fast. I built a raft. The oars, if you remember, floated. And I had life jackets and a sturdy lifebuoy (2003: 197).

He succeeded in making the raft, which indeed became his safe place from the tiger, although it was not too strong. Pi grabbed a rat and threw it to the tiger to distract it, and moved to the raft. The tiger then ate the hyena. If Pi had not made any raft, he would have also been eaten.

Due to his habit of observing everything closely, Pi could tell when the tiger was dangerous and when it was not based on its gaze and sound. It made a sound called *prusten*, the quietest tiger call “to express friendliness and harmless intentions” (2003: 218), which Pi knew from his father. By observing the tiger’s gaze, lips, teeth, and moves, Pi can conclude that the tiger is currently just observing him “in a manner that was sober but not menacing” (2003: 216). Right then, Pi deduced that the most logical action to take was to tame the tiger, rather than wait for it to die or fight it.

He might be killed in an accident, or he could die shortly of natural causes, but it would be foolish to count on such an eventuality. More likely the worst would happen: the simple passage of time, in which his animal toughness would easily outlast my human frailty. Only if I tamed him could I possibly trick him into dying first, if we had to come to that sorry business (2003: 219).

To tame the tiger, Pi used his knowledge about lions in circus. He already knew that a circus trainer control the lions not by physical force, but by doing acts that show domination, such as entering the ring first, snapping his whip, and so on.

That is why a circus trainer must always enter the lion ring first, and in full sight of the lions. In doing so, he establishes that the ring is *his* territory, not theirs, a notion that he reinforces by shouting, by stomping about, by snapping his whip. The lions are impressed. Their disadvantage weighs heavily on them. Notice how they come in: mighty predators though they are, “kings of beasts”, they crawl in with their tails low and they keep to the edges of the ring, which is always round so that they have nowhere to hide. They are in the presence of a strongly dominant male, a super-alpha male, and they must submit to his dominance rituals (2003: 58).

He had also read a book on a similar topic about animals’ structure of domination. The book gave him additional knowledge to support the knowledge that he got from observation, other people’s and his own experience.

Hediger (1950) says, “When two creatures meet, the one that is able to intimidate its opponent is recognized as socially superior, so that a social decision does not always depend on a fight; an encounter in some circumstances may be enough.” Words of a wise

animal man. Mr. Hediger was for many years a zoo director, first of the Basel Zoo and then of the Zurich Zoo. He was a man well versed in the ways of animals (2003: 58).

He then applied all his knowledge, which was his greatest strength, on his current situation. He behaved like a circus lion trainer to intimidate the tiger into submission, using the limited materials he had. From his raft, Pi stood, shouted vigorously and blew his whistle. Pi also made use of the tiger's fear of the sea.

I had an effect on Richard Parker. At the very first blow of the whistle he cringed and he snarled. ... He roared and he clawed the air. But he did not jump. ... He backed off and dropped to the bottom of the boat. The first training session was over. It was a resounding success. I stopped whistling and sat down heavily on the raft, out of breath and exhausted (2003: 221).

There were still other instances of knowledge which helped Pi in dealing with the tiger. Pi knew that tigers urinate to mark their territory. Since the tiger only urinated the floor of the boat, he still had hope to dominate the tarpaulin. When the tiger's breath smelt bad, it meant the tiger was thirsty and thus dangerous (2003: 239). Animals would rarely attack without warning because

When animals fight, it is with the intent to kill and with the understanding that they may be killed. A clash is costly. And so animals have a full system of cautionary signals designed to avoid a showdown, and they are quick to back down when they feel they can (2003: 278).

Eventually, Pi managed to tame the tiger using a combination of his ability to obtain food, circus-style intimidation techniques, his sensitivity of the tiger's warning signs, and sea waves, adjusted to the circumstances. First, he "made a shield with a turtle shell" which he cut and connected with rope, to block the tiger's blow (2003: 276). He provoked the tiger lightly by stamping on the floor and blowing the whistle, backed off slowly while maintaining eye contact, and rocked the boat until the tiger became seasick. Those actions were repeated many times until Pi succeeded in taming the tiger.

Treatment should be repeated until the association in the animal's mind between the sound of the whistle and the feeling of intense, incapacitating nausea is fixed and totally unambiguous. Thereafter, the whistle alone will deal with trespassing or any other

untoward behaviour. Just one shrill blow and you will see your animal shudder with malaise and repair at top speed to the safest, furthest part of its territory (2003: 276).

Taming the tiger was not Pi's sole problem, though. There was the major problems of food and hygiene. Pi also had to employ his logic in this matter. He learned to catch fish quickly. First he used hooks, but the result was few. He started using gaff, then part of the cargo net (2003: 260-261).

With time and experience I became a better hunter. I grew bolder and more agile. I developed an instinct, a feel, for what to do. My success improved greatly when I started using part of the cargo net. As a fishing net it was useless—too stiff and heavy and with a weave that wasn't tight enough. But it was perfect as a lure. Trailing freely in the water, it proved irresistibly attractive to fish, and even more so when seaweed started growing on it (2003: 262).

He succeeded in catching many fish, the slow ones as well as the quick ones. To avoid diseases, he cleaned up the tiger's feces with a gaff and threw it to the sea.

There was one more example in which Pi's reasoning ability enabled him to survive. At one point, he came across an island containing a lot of algae, trees, and meerkats. It was much better than being on the lifeboat; Pi could shelter under the trees, eat the algae, and get fresh water.

I know I will never know a joy so vast as I experienced when I entered that tree's dappled, shimmering shade and heard the dry, crisp sound of the wind rustling its leaves. ... I passed the day eating, resting, attempting to stand and, in a general way, bathing in bliss.....I crawled onto the tarpaulin. I was exhausted. My body was spent from taking in so much food, and there was the nervous tension arising from my sudden change of fortunes (2003: 349).

Most people would probably be happy about such a situation. Yet Pi felt weird to see the lack of other animals and plants in such a fertile island.

Harder to understand was the island's complete desolation. I never saw such a stripped-down ecology. The air of the place carried no flies, no butterflies, no bees, no insects of any kind. The trees sheltered no birds. The plains hid no rodents, no grubs, no worms, no snakes, no scorpions; they gave rise to no other trees, no shrubs, no grasses, no flowers. The ponds harboured no freshwater fish. The seashore teemed with no weeds, no crabs, no crayfish, no coral, no pebbles, no rocks. With the single, notable exception of the meerkats, there was not the least foreign matter on the island, organic or inorganic. It was nothing but shining green algae and shining green trees (2003: 364).

He became more suspicious upon finding a pond full of dead fish, which vanished the next morning. He continued investigating and found pieces of human teeth wrapped in leaves. It turned out that the island was acidic and carnivorous.

The person must have died in the tree. Was it illness? Injury? Depression? How long does it take for a broken spirit to kill a body that has food, water and shelter? The trees were carnivorous too, but at a much lower level of acidity, safe enough to stay in for the night while the rest of the island seethed. But once the person had died and stopped moving, the tree must have slowly wrapped itself around the body and digested it, the very bones leached of nutrients until they vanished. In time, even the teeth would have disappeared (2003: 380).

Upon the discovery, Pi left the island right away and continued his journey on the lifeboat. If he had not employed his intelligence to the maximum, he would not have been able to do all of those things to save his life.

2. Survival by Being Realistic about the Situation

Being realistic about the situation means seeing the situation as it really is, without any exaggeration or downplay, without adding pleasant (but untrue) elements or hiding unpleasant elements. This might be difficult to do, especially in difficult situations, such as Pi's situation in the middle of the ocean. That is why Pi's second characteristic, open-mindedness, becomes important, because it truly takes an open mind to be able to accept such bizarre and unbelievable things happening to him. Additionally, Pi's intelligence and strong determination also helped him to be realistic about the situation.

Firstly, being realistic requires the ability to see the situation logically and systematically, without adding, subtracting, or modifying any detail. People often tend to modify details to suit their own needs or hopes. We often view our loved ones as more beautiful, handsome, kind (or other positive attributes) than they really are. Even more so in difficult situations; if there is little food, for example, people might convince themselves that there is actually more food. Thus, it is important to avoid vague estimation in order to reduce the chance for such tendency.

As soon as Pi found himself trapped with a hyena and a tiger and realized that help would not come soon, his first action was to take stock of the lifeboat (2003: 182). He inspected the lifeboat, the place which held his life for months to come, thoroughly, until he knew the exact size, shape, materials, color, and contents of the lifeboat (benches, tarpaulin, oarlocks, floor) in detail. He found some tools and provisions in the lifeboat:

I looked into the locker for food. I found cartons of Seven Oceans Standard Emergency Ration, from faraway, exotic Bergen, Norway. The breakfast that was to make up for nine missed meals, not to mention odd tiffins that Mother had brought along, came in a half-kilo block, dense, solid and vacuum-packed in silver-coloured plastic that was covered with instructions in twelve languages. In English it said the ration consisted of eighteen fortified biscuits of baked wheat, *animal fat* and glucose, and that no more than six should be eaten in a twenty- four-hour period (2003: 191).

In an emergency situation, many people might eat the food directly without bothering to read the ingredients, contents and recommended dose, but Pi did all those actions. Then, he made a complete list of all the contents of the lifeboat, which included “192 tablets of anti-seasickness medicine”, “124 tin cans of fresh water, each containing 500 mililitres, so 62 litres in all”, “32 plastic vomit bags”, “31 cartons of emergency rations, 500 grams each, so 15.5 kilos in all”, “16 wool blankets”, “12 solar stills”, and so on (2003: 193-195).

Pi’s systematic and detailed inspection was necessary because other than providing Pi with useful knowledge about the lifeboat and the contents, it helped Pi to be realistic. Being realistic means keeping one’s hopes in accordance with the actual situation. Thus, Pi knew exactly what he had, and what he did not have. He knew what he could do and what he could not do. For example, considering the size and contents of the lifeboat, it would be unrealistic to try to hide from the tiger *in* the lifeboat. He knew how long the emergency food would last, thus he can predict when he must start looking for food on his own. The reality might not be pleasant. The food and the matches were not enough, the lifeboat was too small, and so on, but there was no use hoping otherwise.

Not only in taking stock of the lifeboat, Pi also faced the tiger with logical and systematic approach. He considered each option he had along with the pros and cons for each option. When he found out there was a tiger in the lifeboat, he considered jumping overboard and swimming, but he realized he was hundreds or even thousands of miles away from land.

There was a tiger in the lifeboat. I could hardly believe it, yet I knew I had to. And I had to save myself. I considered jumping overboard and swimming away, but my body refused to move. I was hundreds of miles from landfall, if not over a thousand miles. I couldn't swim such a distance, even with a lifebuoy (2003: 195-196).

By considering the odds, Pi was able to take the most realistic step, namely to remain in the lifeboat despite the tiger, as that option was less dangerous than jumping and swimming.

Under the rain at night, Pi thought of the ways to get rid of the tiger, which resulted in six elaborate plans. He pondered over each plan's possibility, advantages and disadvantages (2003: 210-211). His first plan was to push the tiger off the lifeboat. Pi quickly dismissed it because it would be difficult to "shove 450 pounds of living, fierce animal off the lifeboat" (2003: 210). Moreover, tigers are good swimmers, so the tiger might easily climb back to the lifeboat. The second plan was to kill the tiger with the six morphine syringes in the lifeboat. It was not realistic, either, because Pi would not be able to surprise the tiger long enough to give it six consecutive injections, and Pi did not know if the effect would be strong enough on it. The third plan, to attack the tiger with all available weapons, was instantly dismissed as the most ridiculous, since there was no decent weapon and Pi himself was a mere "puny, feeble, vegetarian life form" (2003: 211). The fourth plan was to choke the tiger with the rope. Pi regarded it a possibility.

If I stayed at the bow and got the rope to go around the stern and a noose to go around his neck, I could pull on the rope while he pulled to get at me. And so, in the very act of reaching for me, he would choke himself. A clever, suicidal plan (2003: 211).

The fifth plan was to poison, burn, or electrocute the tiger, but Pi did not know with what. The last plan was to "wage a war of attrition", or just to wait for the tiger to waste away and die. The tiger's food supply (a few dead animals) was limited while Pi's supplies would last

for months, and more importantly, the tiger could not get water and no animal could live for a long time without water. Pi considered it the best way because it required no effort from his part.

Because of his open-mindedness, Pi regards each alternative a possibility worth thinking over, from crude step like pushing off the tiger to tactical step like waiting for the tiger to run out of food supply. Thus, he is able to weigh the advantages and disadvantages of each alternative logically, without being prejudiced first. Furthermore, Pi's open-mindedness enables him to still accept his condition although it differs so much from his expectation. Most people at his age would get so shocked to experience such an accident that they lose all their ability to think logically.

Secondly, being realistic means willing to admit mistakes or unpleasant facts. The most unpleasant and devastating fact for Pi was the sudden sinking of his ship following a shipwreck, the death of his family, and his own survival, which came all at once. At the beginning, Pi expected people all over the world to be highly concerned about the sinking of his ship and to rescue him immediately. He also expected his family to be alive.

Pilots were running to their planes with their shoelaces still untied, such was their hurry. Ship officers were spinning their wheels till they were feeling dizzy. Even submarines were swerving underwater to join in the rescue effort. We would be rescued soon. A ship would appear on the horizon. A gun would be found to kill the hyena and put the zebra out of its misery. Perhaps Orange Juice could be saved. I would climb aboard and be greeted by my family. They would have been picked up in another lifeboat. I only had to ensure my survival for the next few hours until this rescue ship came (2003: 148-149).

The next day, Pi still expected to be rescued that day. He became hopeful and thought of many scenarios of his reunion with his family.

I imagined Ravi would greet me first and with a tease. "What's this?" he would say. "You find yourself a great big lifeboat and you fill it with animals? You think you're Noah or something?" Father would be unshaven and dishevelled. Mother would look to the sky and take me in her arms. I went through a dozen versions of what it was going to be like on the rescue ship, variations on the theme of sweet reunion (2003: 158).

The next day, Pi started thinking realistically. He realized that his expectation was wrong. He gave up his previous hope, and he acknowledged that his family members were dead.

With that second sunset, disbelief gave way to pain and grief. They were dead; I could no longer deny it. What a thing to acknowledge in your heart! To lose a brother is to lose someone with whom you can share the experience of growing old, who is supposed to bring you a sister-in-law and nieces and nephews, creatures to people the tree of your life and give it new branches. To lose your father is to lose the one whose guidance and help you seek, who supports you like a tree trunk supports its branches. To lose your mother, well, that is like losing the sun above you (2003: 169).

It was indeed very hard for him, but it was necessary to be realistic. If he chose to maintain his belief that help would come soon, he would not take any action to protect himself against the weather, the hyena and the tiger near him, and he would not learn how to obtain food and drink, which would result in his death. If he kept hoping that he would grow more depressed as time went by without any news of his family.

To add to Pi's misery, there were two wild animals in the lifeboat, namely a hyena and a tiger, which Pi knew to be very dangerous and much more powerful than himself. Not only bizarre, but those animals also became threats to Pi's life. Pi took the realistic approach to the situation, in accordance to his existing knowledge about the animals. He did not try to provoke the hyena, even as a desperate attempt to save his life in an emergency condition, since he knew that hyenas were "devastating hunter" that would eat a whole zebra except its skull in fifteen minutes (2003: 153-154).

After the tiger ate the hyena, Pi planned his strategies very carefully to face the tiger. He was wise enough to admit his mistake in deciding the best strategy to face the tiger. As discussed above, after contemplating about at least six plans, Pi had chosen the last plan, namely to wait for the tiger to die from hunger and thirst, as the best and the safest one; he had food supply from the lifeboat's emergency pack while the tiger did not, and it required the least physical effort from his side. He was confident and glad that he had finally found a solution to his problem. However, he suddenly recalled his knowledge about tigers, and he

realized the grave error in his judgment. That plan was in fact the worst plan from all, because tigers could swim, thus the tiger could swim to Pi's raft and eat him, and some tigers could actually drink salt water.

Richard Parker is afraid of the sea right now. It was nearly his grave. But crazed with thirst and hunger he will surmount his fear, and he will do whatever is necessary to appease his need. He will turn this moat into a bridge. He will swim as far as he has to, to catch the drifting raft and the food upon it. As for water, have you forgotten that tigers from the Sundarbans are known to drink saline water? Do you really think you can outlast his kidneys? I tell you, if you wage a war of attrition, you will lose it! You will die! (2003: 214)

It is never easy or pleasant to admit one's mistake, especially in an urgent matter like Pi's case. He had seemed so close to the solution of his problem, but now he found that it would not work. The plan that he had thought to be brilliant turned out to be useless. Pi admitted his own miscalculation to himself by saying "Plan Number Six is the worst plan of all!" (2003: 214), although previously he had chosen Plan Number Six as his best plan. Then he started all over again to make a new plan. Nonetheless, if Pi had not been realistic and insisted to try that plan, of course he would have been eaten by the tiger soon.

Instead of the old plan, Pi decided that the best action to take is to tame the tiger. Despite the dangers and the extreme steps needed to put it into action, taming the tiger was the most realistic response to the situation. If Pi had hesitated to do it, he would have been eaten by the tiger first.

I wonder if those who hear this story will understand that my behaviour was not an act of insanity or a covert suicide attempt, but a simple necessity. Either I tamed him, made him see who was Number One and who was Number Two—or I died the day I wanted to climb aboard the lifeboat during rough weather and he objected (2003: 277).

After a long time in the ocean, Pi came across an island with no inhabitant except meerkats, trees, and algae. At first, he was really happy to be on a wide, fertile land after being confined in the lifeboat on the water, exposed to the sunlight, storms, and the cold nights, for months. He could stretch his body freely and shelter under the tree shade. The island was full

of algae had “a light sweetness that outdid in delight even the sap of our maple trees here in Canada”. Pi could eat as much as he wanted, after months of food scarcity.

The inner tube was bitterly salty—but the outer was not only edible, it was delicious. My tongue began to tremble as if it were a finger flipping through a dictionary, trying to find a long- forgotten word. It found it, and my eyes closed with pleasure at hearing it: *sweet* (2003: 347-348).

For the first time after some months, he was able to defecate normally and get a good rest, which he described as “the deepest, most refreshing sleep [he] had had since the night before the *Tsimtsum* sank” (2003: 351). However, after a while, Pi discovered that the island “was carnivorous” (2003: 378). It contained strong acid which killed the organisms in the island.

At night, by some chemical process unknown to me but obviously inhibited by sunlight, the predatory algae turned highly acidic and the ponds became vats of acid that digested the fish (2003: 379).

As the proof, Pi found dead fish and human teeth, presumably belonging to another survivor who had once been there and got digested by the acidic island. He was very sad to leave the good condition in the island for the bad condition on the lifeboat, but he realized that staying in the island would be dangerous for him. Therefore, despite his sadness, he took the realistic step to leave.

I looked around at the algae. Bitterness welled up in me. The radiant promise it offered during the day was replaced in my heart by all the treachery it delivered at night. ... By the time morning came, my grim decision was taken. I preferred to set off and perish in search of my own kind than to live a lonely half- life of physical comfort and spiritual death on this murderous island (2003: 380).

If Pi had not been able to face the situation realistically, he would have preferred food and comfort in the island, with fatal consequences to his life.

Lastly, being realistic means willing to compromise or even get rid of one’s old values that were not suitable with the situation. Previously Pi had been a gentle, strict vegetarian who would never kill let alone eat any animal. He would even shudder when he snapped open a banana because to him, it “sounded like the breaking of an animal’s neck” (2003: 264). Driven

by necessity, though, he had to abandon his old values. He ate the emergency biscuits in the lifeboat despite its animal fat ingredient, saying “given the exceptional circumstances the vegetarian part of me would simply pinch its nose and bear it” (2003: 191).

After the limited emergency food supplies ran out, he had to learn to catch and kill fish and turtles for food. The first time he saw a turtle passing by his boat, he did not catch it. He even treated it like a human and talked to it. The second time he saw a turtle, he tried to catch it, but could not brace himself to do it.

Later that morning a second turtle appeared. It came right up to the raft. It could have reached up and bit my bottom if it had wanted to. When it turned I reached for its hind flipper, but as soon as I touched it I recoiled in horror. The turtle swam away (2003: 239).

Likewise, the first time he tried to kill a fish, he kept hesitating with a lot of doubt and sentimentality. As a lifetime vegetarian, he felt extra guilt for killing the fish. He tried to behead the fish with a hatchet several times but could not bring himself to do it. Then he covered the fish’s head with a blanket so that he would not see the beheading directly.

I covered the fish’s head with the blanket and turned the hatchet around. Again my hand wavered in the air. The idea of beating a soft, living head with a hammer was simply too much. ... The more I pressed, the more the fish struggled. I imagined what it would feel like if I were wrapped in a blanket and someone were trying to break my neck. I was appalled. I gave up a number of times. Yet I knew it had to be done, and the longer I waited, the longer the fish’s suffering would go on (2003: 245).

Eventually, he could brace himself to kill the fish, although he “wept heartily” and felt very bad about his deed afterwards (2003: 245).

It was the first sentient being I had ever killed. I was now a killer. I was now as guilty as Cain. I was sixteen years old, a harmless boy, bookish and religious, and now I had blood on my hands. It’s a terrible burden to carry (2003: 245).

The second time he failed to catch a turtle, he scolded himself because he had already realized the necessity of getting food for him as well as the tiger.

The same part of my mind that had rebuked me over my fishing fiasco scolded me again. “What exactly do you intend to feed that tiger of yours? (2003: 239)

Finally, he succeeded to get rid of his reluctance to kill fish and turtles. It was a hard thing to do for him, but the situation demanded him to do it; it was necessary as there was no other choice. If he did not kill the fish and turtles, he would die of starvation.

Being realistic was important in Pi's survival, because only afterwards he could think and decide the best and most suitable actions to take. If he deceived himself by adding, subtracting, or modifying anything, he would not be able to think of suitable actions, and he would suffer the impact himself. His ability to accept and live with various different things, both the things he liked and he did not like, helped him to accept and live with the situation he faced in the ocean, which was bizarre and unpleasant enough to frustrate most other people.

3. Adopting positive attitude

Adopting positive attitude means looking at the good aspect in everything, or in other words, staying optimistic and not losing morale easily. Pi was able to survive because of his ability to adopt positive attitude, which was supported by his characteristics, especially his strong determination and spirituality. His strong determination helped him to keep struggling and not give up even when everything seems hopeless, and his spirituality helped him boost his morale when facing difficulties.

As discussed above, during the 227 days he spent in the ocean, Pi faced so many challenges and so much suffering, being the only survivor from the shipwreck, losing his whole family, facing the threats of wild animals, fierce weather, lack of food and drink, and dealing with uncertainty about his own fate. However, his strong determination to live enable him to keep struggling, even when he was not aware of his struggle.

I was alone and orphaned, in the middle of the Pacific, hanging on to an oar, an adult tiger in front of me, sharks beneath me, a storm raging about me. Had I considered my prospects in the light of reason, I surely would have given up and let go of the oar, hoping that I might drown before being eaten. But I don't recall that I had a single thought during those first minutes of relative safety. I didn't even notice daybreak. I held on to the oar, I just held on, God only knows why (2003: 140).

Naturally he felt depressed and tired, but he simply refused to give up, because as he said himself, he had a fierce will to live:

I speak in all modesty as I say this, but I discovered at that moment that I have a fierce will to live. It's not something evident, in my experience. Some of us give up on life with only a resigned sigh. Others fight a little, then lose hope. Still others—and I am one of those—never give up. We fight and fight and fight. We fight no matter the cost of battle, the losses we take, the improbability of success. We fight to the very end (2003: 197).

I grew weary of my situation, as pointless as the weather. But life would not leave me (2003: 381).

Even when he first found out about the hyena and the tiger on his lifeboat and he felt desperate, he could still find the good point from that situation. He felt like an underdog in sports, and thus felt better and more relaxed.

You might think I lost all hope at that point. I did. And as a result I perked up and felt much better. We see that in sports all the time, don't we? (2003: 178-179)

After that, he could decide to look for drink first, instead of thinking about dealing with the animals all the time. After drinking, his mind became clearer and he could actually think about the strategies to deal with the animals.

Pi's very high level of spirituality proved to have such an important role, namely to keep his morale high when there seemed to be no solution and he nearly gave up. There was no other people to turn to; there was no source of comfort at all. In that kind of situation, human beings might get desperate and stressed, which will be fatal because desperation and stress lessen the will to live. However, due to his spirituality, Pi was able to get extra strength and comfort from God.

It was natural that, bereft and desperate as I was, in the throes of unremitting suffering, I should turn to God (2003: 381).

He got a great deal of support by turning to God and doing religious rituals. According to him, "faith in God is an opening up, a letting go, a deep trust, a free act of love" (2003: 280). Through his faith, he could channel his anxiety and got some peace of mind.

I was giving up. I would have given up—if a voice hadn't made itself heard in my heart. The voice said, "I will not die. I refuse it. I will make it through this nightmare. I will beat the odds, as great as they are. I have survived so far, miraculously. Now I will turn miracle into routine. The 'amazing will be seen every day. I will put in all the hard work necessary. Yes, so long as God is with me, I will not die. Amen" (2003: 196-197).

The result was remarkable, as Pi was finally able to recover his spirit to struggle. Thus, Pi's spirituality has a big contribution to his positive attitude, which enabled him to survive.

CHAPTER V CONCLUSIONS AND SUGGESTIONS

A. Conclusions

1. After analyzed the novel, this chapter would like to conclude based on the problem statement. To answer the first problem formulation, the writer describes about educational value in Martel's *Life of Pi*. First, Pi is intelligent. In the academic field, he was able to enter the best secondary school in his town and later achieved top grades as a university student. Secondly, Pi is open-minded. He is open-minded in his way of thinking. If the conventional ways fail, then he does not mind trying a new approach, even though it is unusual. Thirdly, Pi is spiritual. He practices three religions with the reason that he wants to love God. Indeed, he loves and believes in God in such a simple way. Lastly, Pi has strong determination. He has a strong will and he does not give up or become desperate easily.
2. To answer the second problem formulation, the writer describes the defence mechanism. Pi plays an important role, because those defence mechanism enable him to carry out those ways successfully. First, Pi survived by recognizing and using his strength. Naturally, his strength is his intelligence — from his wide knowledge about animals, his strong logic, his ability to apply and combine his vast knowledge, and his creativities. Secondly, Pi survived by being realistic about the situation. Pi's open-mindedness played an important role here, as it enabled him to accept the bizarre and seemingly impossible circumstances and to use unusual ways to deal with his problems. He approached the situation as it was, without modifying any detail to make it more pleasant. Thirdly, Pi survived by adopting positive attitude. His spirituality and strong determination became important, because they prevented him from giving up and boosted his morale when facing difficulties. Despite all the hardships he faced, he kept struggling to live and refused to give up.

B. Suggestions

I would like to give some suggestion related to this research for teachers/parents, students, and English department. The suggestion can be put forward as follows:

1. To the teachers/parents
 - a. From this novel we can get education that teachers must be able to accept students without discrimination even though he disable. We can get education about how to handle students.
 - b. Reading novel have many function, parents can get many advantages especially to educate the children. Because, in the novel we can improve critical and analytical thinking, improve concentration and focus, memory improvement; it can be mentally challenging to remember dates, name and situations within the plot, brain stimulation; brain behaves like a muscle. Keeping it active helps keep it strong. Usually reading novel can give our inspiration, suggestion, and motivation in the life.
2. To the next researcher
For the next researchers who can take this paper to reference and can do research on the other values that exist in the novel such as moral value, adventure value, etc.
3. To the English Department
 - a. English department can used this paper to add the reference about the educational values and defence mechanism.
 - b. Novel can be a good media to deliver teaching materials. This media can help the students to understood and mastery teaching materials, so every school must have the educational media.

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