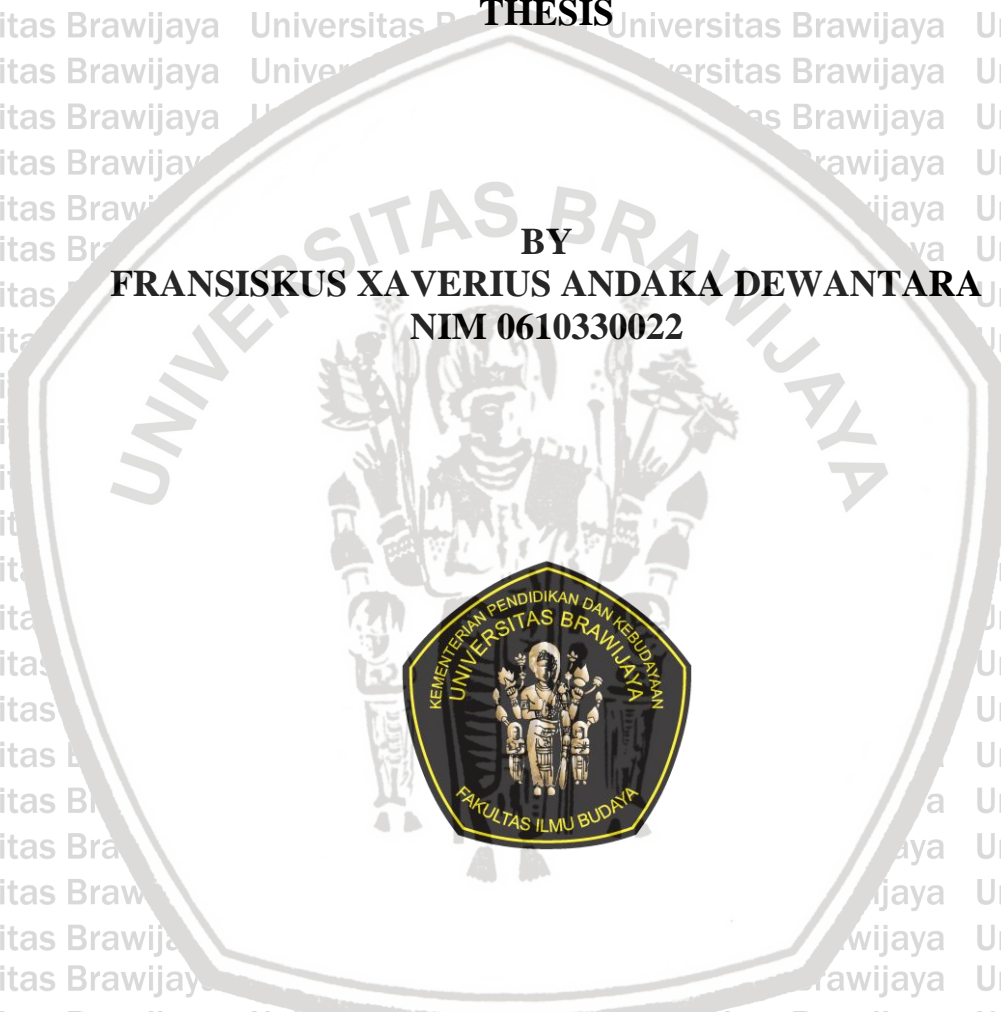


**ANNA'S CONFLICTS IN GAINING HER EXISTENCE IN
JODI PICOULT'S NOVEL ENTITLED *MY SISTER'S KEEPER***

THESIS

**BY
FRANSISKUS XAVERIUS ANDAKA DEWANTARA
NIM 0610330022**



**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2013

**ANNA'S CONFLICTS IN GAINING HER EXISTENCE IN JODI
PICOULT'S NOVEL ENTITLED *MY SISTER'S KEEPER***

THESIS

**Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***



**BY
FRANSISKUS XAVERIUS ANDAKA DEWANTARA
NIM 0610330022**

**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2013

DECLARATION OF AUTHORSHIP

Herewith I,

Name : FX Andaka Dewantara
NIM : 0610330022
Address : Jl. Anggrek Garuda 49, Malang, East Java 65141

declare that:

1. this *skripsi* is the sole work of mine and has not been written in collaboration with any other person, nor does it include, without due acknowledgement, the work of any other person.
2. if at a later time it is found that this *skripsi* is a product of plagiarism, I am willing to accept any legal consequences that may be imposed upon me.

Malang, 23th August 2013

FX Andaka Dewantara
NIM 0610330022

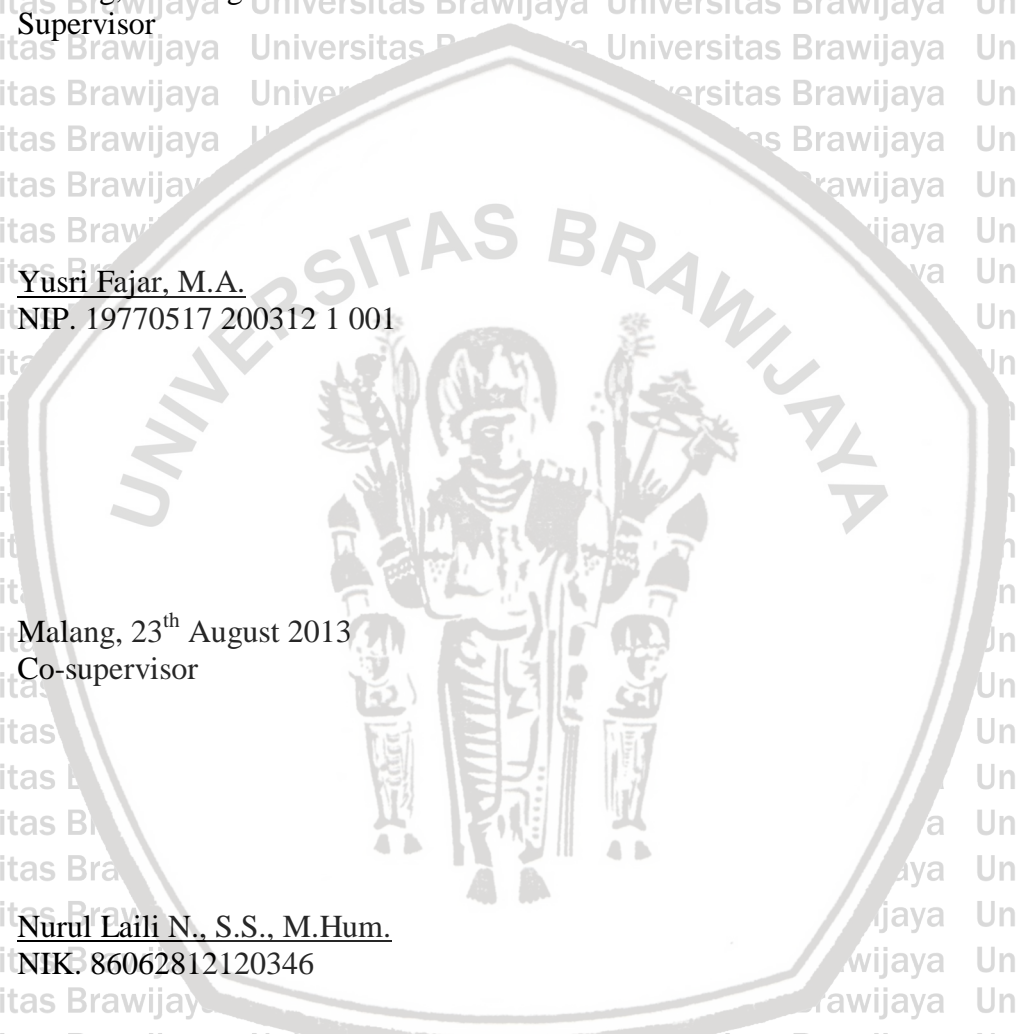
This is to certify that the *Sarjana* thesis of **Fransiskus Xaverius Andaka Dewantara** has been approved by the Board of Supervisors

Malang, 23th August 2013
Supervisor

Yusri Fajar, M.A.
NIP. 19770517 200312 1 001

Malang, 23th August 2013
Co-supervisor

Nurul Laili N., S.S., M.Hum.
NIK. 86062812120346



This is to certify that the *Sarjana* thesis of **Fransiskus Xaverius Andaka Dewantara** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

Juliati, M.Hum., Chair
NIP. 19720929 200604 2 001

Yusri Fajar, M.A., Secretary
NIP. 19770517 200312 1 001

Nurul Laili N., S.S., M.Hum., Member
NIK. 86062812120346

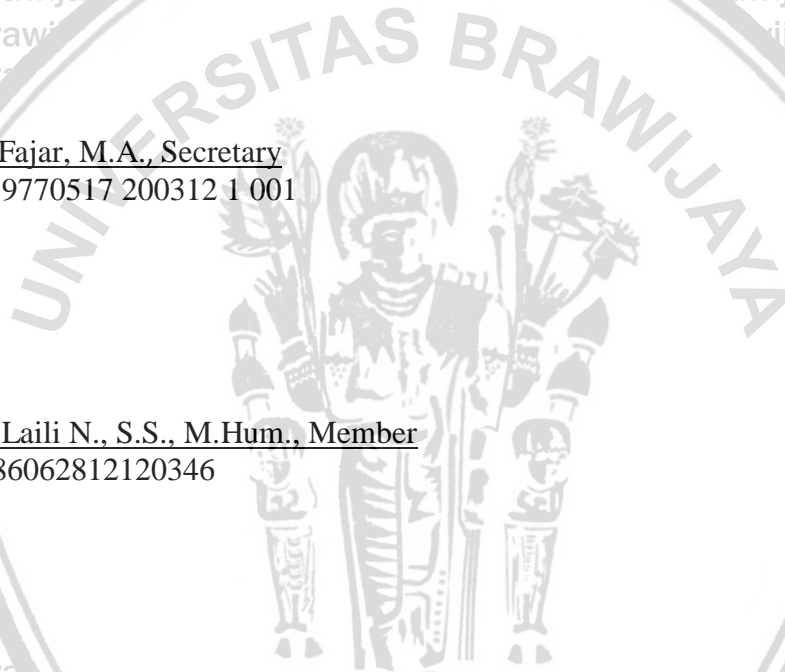
M. Andhy Nurmansyah, M.Hum., Member
NIP. 19771016 200501 1 002

Acknowledged by,
Head of English Study Program

Sighted by,
Head of Language and Literature Department

Yusri Fajar, M.A.
NIP. 19770517 200312 1 001

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001



ACKNOWLEDGEMENTS

First of all, the researcher would like to present his greatest gratitude to the God Almighty for giving him all the blessing and guidance so that the researcher is able to finish this thesis.

Second, the researcher would like to dedicate this thesis to his parents, Petrus Dwi Satrijo Oetomo and Dwi Krisworini, and his sisters, Amanda Rima and Silvia Aria who always give support, prayer, encouragement, patience and love even more in this thesis writing process.

Great gratefulness is also dedicated to Yusri Fajar, M.A. as his supervisor, Nurul Laili N., S.S., M.Hum. as his co-supervisor, Juliati, M.Hum. and M. Andhy Nurmansyah, M.Hum. as his examiners who have given very great patience, guidance, correction, explanation and worth suggestions during this thesis writing process.

Many thanks to Aditya, Febrina, Sherry, Ian, Laili, Pache, Haekal, Kharisma, and Aning who have given great contributions, support, and encouragement during this thesis writing process. Without all of your support, this thesis cannot be completed.

Finally, the researcher would like to give deepest thank to all of the administrative and library staff of the Faculty of Cultural Studies of Brawijaya University, for the help, facility and all the things related to the administrative matters during this thesis completion. In addition, this thesis is expected to be useful and beneficial for people who read it.

Malang, 23 August 2013

FX Andaka Dewantara

ABSTRACT

Dewantara, F.X. Andaka. 2013. **Anna's Conflicts in Gaining Her Existence in Jodi Picoult's Novel Entitled "My Sister's Keeper"**. Study Program of English, Languages and Literature Department, Faculty of Cultural Studies, University of Brawijaya. Supervisor: Yusri Fajar; Co-supervisor: Nurul Laili N.

Keywords: Existentialism, Literature Studies, Novel

Existentialism is a branch of philosophical thinking that begins with the human subject—not merely the thinking subject, but the acting, feeling, and living human individual. Related to the theory, researcher needs to grasp the basic meaning of existentialism. This study is carried out to establish connection between the theory of existence and how the main character in the novel find the meaning of her existence in this world.

This study is a qualitative one, which was conducted by the study of literature then connect it with the related theory. This study is a literature analysis since this study uses the traits of the main character in the novel. The main character's traits are analyzed using the existentialism theory of Jean Paul Sartre.

The result of the study revealed that the main character in this novel was struggling to find what was the meaning of her existence in this world among people in her surrounding by pursuing her freedom to live a normal life through appealing herself to the court by the help of several people. In relation of the theory of existence by Jean Paul Sartre, the main character found that she existed to be an organ donor for her sister and that she wanted to gain freedom for her existence since she did not want to be an organ donor anymore.

From the result of the study, some suggestions may be derived. The researcher should give attention to another conflict that main character in this novel experienced, which is the effect of her psychological conflict in her behavior and her everyday life. There are also many opportunities for the next researcher to use various approaches to analyze this novel, or using existentialism to analyze other literary works.

ABSTRAK

Dewantara, F.X. Andaka. 2013. **Anna's Conflicts in Gaining Her Existence in Jodi Picoult's Novel Entitled "My Sister's Keeper"**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya.

Pembimbing: (I) Yusri Fajar, (II) Nurul Laili N.

Kata Kunci: Eksistensialisme, Analisis Sastra, Novel

Eksistensialisme adalah cabang pemikiran filsafat yang diawali dengan subjek berupa manusia; bukan hanya pemikiran manusia, tetapi juga tindakan, perasaan, dan individu manusia yang hidup. Terkait dengan teori, peneliti perlu memahami arti dasar dari eksistensialisme. Penelitian ini dilakukan untuk mencari hubungan antara teori eksistensi dengan bagaimana tokoh utama dalam novel ini menemukan arti keberadaannya di dunia.

Penelitian ini merupakan penelitian kualitatif, yang dilakukan dengan cara analisis novel dan menghubungkannya dengan teori terkait. Penelitian ini merupakan analisis sastra sebab penelitian ini menggunakan sifat-sifat dari tokoh utama dalam novel. Sifat-sifat dari karakter utama dianalisis menggunakan teori eksistensialisme dari Jean Paul Sartre.

Hasil penelitian menunjukkan bahwa tokoh utama dalam novel ini berjuang untuk menemukan apa arti keberadaannya di dunia ini di kalangan masyarakat sekelilingnya dengan mengejar kebebasan untuk hidup normal melalui cara mengajukan kasus mengenai dirinya ke pengadilan dengan bantuan dari beberapa orang. Dalam hubungan teori keberadaan oleh Jean Paul Sartre, karakter utama menemukan bahwa dia ada untuk menjadi donor organ untuk kakaknya dan bahwa dia ingin mendapatkan kebebasan untuk hidupnya karena dia tidak ingin menjadi donor organ lagi.

Dari hasil penelitian, bisa didapatkan beberapa saran. Peneliti harus memberikan perhatian terhadap konflik lain yang tokoh utama dalam novel ini alami, yang merupakan efek dari konflik psikologisnya dalam perilaku dan kehidupan sehari-hari. Ada juga banyak kesempatan bagi peneliti selanjutnya untuk menggunakan berbagai pendekatan untuk menganalisis novel, atau menggunakan eksistensialisme untuk menganalisis karya sastra lain.

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
SUPERVISORS' APPROVAL	iii
BOARD OF EXAMINERS CERTIFICATE OF APPROVAL	iv
ACKNOWLEDGMENTS	v
ABSTRACT	vi
ABSTRAK	vii
TABLE OF CONTENTS	viii
LIST OF APPENDICES	ix
CHAPTER I INTRODUCTION	
1.1 Background of the Study	1
1.2 Problem of the Study	6
1.3 Objective of the Study	6
CHAPTER II REVIEW OF RELATED LITERATURE	
2.1 Theoretical Framework	7
2.1.1 Existentialism in General	7
2.1.2 History of Existentialism in Literature	12
2.1.3 Sartre's Thought about Existentialism	15
2.2 Research Method	17
2.3 Previous Studies	17
CHAPTER III FINDING AND DISCUSSION	
3.1 Anna's Position and Role in Her Family	20
3.2 Anna's Conflict About Her Existence	25
3.3 Sara's Threat and Anna's Conflict	31
CHAPTER IV CONCLUSION AND SUGGESTION	
4.1 Conclusion	40
4.2 Suggestion	41
REFERENCES	43
APPENDICES	45

LIST OF APPENDICES

Appendix

Page

1. Berita Acara Bimbingan Skripsi 45



CHAPTER I

INTRODUCTION

This chapter describes the background, the problem and the objective of the study. To give the detail in the introduction, this chapter also includes the explanation of the significance of the study.

1.1 Background of The Study

Existentialism is a branch of philosophical thinking that begins with the human subject—not merely the thinking subject, but the acting, feeling, and living human individual. The first philosophy about existentialism stems is from Rene Descartes' quote "cogito ergo sum", which means *I think, therefore I am*. Therefore, Descartes concluded, as stated by Williams (1978, p. 104) "if someone doubts, then something or someone must be doing the doubting; therefore the very fact that he doubts something, it proves his/her existence."

In existentialism, "the existential behaviour" characterizes individual's starting point of a sense of disorientation and confusion in this world. The main idea of existentialism is *existence precedes essence*, which means that the most important consideration for the individual is the fact that he or she is an individual; act independent and responsible conscious being (existence), rather than something that labels, roles, stereotypes, definitions, or other preconceived

ideas the individual places (essence). The actual life of a individual is what constitutes his/her "true essence" instead some attributed essences used by other people to define him/her. So, human beings, through their own consciousness, creates their own values and determines some meanings to their life. Jean-Paul Sartre, a French philosopher, is the first one that coined *existence precedes essence*. To Sartre (1946, p. 1) *existence precedes essence* means that "a personality is not built over a previously designed model or a precise purpose, because the human being is the one who chooses to engage in it." It means that human itself is the one who build his or her own existence, not by the command or instruction from anyone else.

Sartre's primary idea that is stated in his lecture (*Existentialism is a Humanism*, 1946 p.1, para. 7) is that people, as humans, are "condemned to be free". Why being free is condemned? The writer assumes that human is free to choose what they want, but they must accept the responsibility of their decision, so the writer concludes that the "responsibility" is the "condemnation" for human. This theory is illustrated in his lecture using the example of the *paper cutter*.

Sartre says that when one considers a paper cutter, he or she will assume that the creator of the *paper cutter* will have a plan for it: an essence to cut paper. But, according to Sartre, humans have no essence because humans must find their essence through the course of their life. Sartre says that human beings have no essence before their existence because there is no Creator (Sartre is an atheist, as he claimed so in his lecture), so that is the meaning of "existence precedes essence". Existence precedes essence is to assure that there is no such

predetermined essence to be found in humans, and that an individual's essence is defined by him or her through how he or she creates and lives his or her life. As Sartre puts it in his *Existentialism and Humanism* (1946), "man first of all exists, encounters himself, surges up in the world, and defines himself afterwards."

Humans that are integrated in a family has their own roles to fulfill, that is the essence of being in the family. Certain roles has been assigned to humans that are integrated in the family, such as a father, a mother, a child, and so on.

Being a child has different role than parents, especially if he or she have a sibling, older or younger, that is a sibling relationship. The relation between existentialism and sibling relationship is closely related with their existences in their family.

Every siblings have role to play in their family, from the oldest sibling to the youngest. The oldest sibling tends to play the protective role for their younger sibling. Sibling relationships can influence every stage of life: from childhood through adolescence and into adulthood. The existence of either older and younger sibling as himself or herself takes back to the fundamental existence as a human being, as John Macquarrie stated:

The first development of the individual's personality and behavior is formed by parents or family. It is the main instrument for the development of individual's personality and behavior. Life is authentic to the extent that an individual has taken possession of the self and moulded that self into his or her own image. Inauthentic existence is moulded by external factors, whether they be circumstances, moral codes, political and religious authorities, or other influences (Macquarrie 1972:206)

A novel often illustrates the situation of the social condition in a certain time. That is why a novel can increase empathy feeling and tolerance in a society.

It can make the readers know about their ownelves through the figures or the characters in the story. *My Sister's Keeper* tells about the struggle of a middle class family, named Fitzgerald with three different children. This novel takes place in Rhode Island, during 1990 – 2004. The narration occur in this novel is multiple narrations. It means that Jodi Picoult writes the novel from the perspective of all characters. Each narrator speaks in first person which allows the reader to see the story from each narrator's point of view. For example, Anna tells her own story that she has a conflict because she wants to help her sister, Kate, but she also wants to become more independent and get more attention from her family. She questions her existence in her family, as a child or as an organ donor, as she feels neglected by her parents.

It goes the same for the other characters in order to give the illustration about how each of the character feels about the family problem in details. It also displays the emotion that the readers will not be able to see. When the author switches the narrator from one character to the others, it helps to understand the deep emotion of one character. By applying first person point of view, the story allows the readers to understand the feelings and personal thought along with the main events. A mother for instance, she will relate to Sara's point of view in many ways. Sara tries to do the best for her sick daughter, Kate. The first person point of view also leads the readers to understand the conflicts in the novel. The chapters mostly occur in present day. The prologue and epilogue take place several years after the main action has occurred.

Jodi Picoult's *My Sister's Keeper* is a novel which emphasizes the conflict of the main character, Anna, and her apparent existential conflict in her family. After her sister, Kate, suffer from Leukemia; Anna must undergone some procedures to provide Kate with whatever she needs to fight the disease. When Anna is asked by her parents to give one of her kidneys for her sister, she actually want to reject it, but she know that she cannot do that because her parents have doctined her to keep Kate alive. Surprisingly, Kate does not want to accept donor from Anna any more. She ask Anna to bring a lawsuit against her parents to gain independence over her body. Anna has to do Kate's request to take her parents to the court although it will hurt her deeply.

The writer is interested in Jodi Picoult's *My Sister's Keeper* since it contains an existential conflict of the main character; what her purpose in her family is. The ways that are done by the main character to fulfill her desires are clearly portrayed in this novel. The writer concerns with Anna's existence in her family and how it appears in her life. The writer chooses the main character, Anna, to be analyzed since she is the most conflicted character in this novel.

Besides, this character can represent a real experience of human being in life.

There is also a personal reason why the writer chooses this topic. The writer also has siblings, but the condition is different from the novel because the writer has younger sisters, not the older ones. The birth order may be different but the circumstances are almost the same. The writer can relate his feeling with Anna's, since the writer may questioned his existence in his own family.

My Sister's Keeper explores story that contains many problems in the modern family, such as how to be a good parents, and how to dedicate yourself to your family. The main topic of this research is the meaning of particular child's existence in the family that can be cared or neglected. Hopefully, the writer's research on this novel can be useful for the next researcher and for further analysis.

Based on the background above, the writer conducted a study entitled "Anna's Conflicts in Gaining Her Existence in Jodi Picoult's Novel Entitled *My Sister's Keeper*".

1.2 Problem of The Study

According to the background of the study above, the problem of the study is: How is the apparent conflict of Anna's existence in her family?

1.3 Objective of The Study

Based on the problem of the study above, the objective of the study is to reveal the apparent conflict of Anna's existence in her family.

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Theoretical Framework

In this chapter, the writer will review related theories to do the analysis.

Since this analysis is about Anna's apparent conflict of existence in her family, the writer reviews the theories of existentialism, particularly Jean Paul Sartre's existentialism theory, and other supporting existentialism theories.

2.1.1 Existentialism in General

Existentialism thoughts stems from Renee Descartes' famous quote, "I think therefore I am." It connects perfectly with the philosophical basic of existentialist thought, as the writer believes. According to *Oxford Dictionaries.com*, the term "existentialism" can be explained with:

existentialism

Syllabification: (ex·is·ten·tial·ism)

Pronunciation: [/ˈɛɡzɪˈstɛnʃəlɪzəm/](#)

noun

a philosophical theory or approach that emphasizes the existence of the individual person as a free and responsible agent determining their own development through acts of the will.

According to the quotation above, the writer can see that existentialism values greatly of human's choices and his or her responsibility based on the

choices that he or she make. The choices are not based or controlled by anyone else other than the individual that make the choices and the choices also “determines their own development’ as an individual. The philosophy is by most standards a very loose mixture of perspectives, aesthetics, and approaches to deal with the world and its difficulties. There are countless word transformations and flavors of existentialism which cross disciplinary lines and modes of inquiry, such as existential therapy that started by a doctor in psychology named Irvin D. Yalom, M.D. In his book *Existential Psychotherapy* (1980) he describes an organizational structure for attempting to understand existential theory through psychology. The writer can conclude that in general term, existentialism deals with the recurring problem of finding meaning within existence, and that existential problem is connected with one’s psychological condition.

Back to Sartre’s existentialism, there are no meanings or structures that precede one’s own existence, as one finds in religions. Therefore, the individual must find or create meaning for his or her self. The writer can judge that the existential itself is separated from social norms. It exists independently; humans’ own desires shape their social reality, that would means the world that surrounds an individual. It does not look to others’ freedom, only its own, as Sartre stated several times in his lecture, *Existentialism is Humanism* (1946). It can be concluded that humans have different views of the world around based on their own preferences.

According to the explanation about existentialism above, existentialism is not a depressing matter. Existentialism is about human’s life. Existentialists

believe in living and in fighting for life. The ideas from existentialist writers around the world vary widely. Existentialism is broadly defined as a set of philosophical systems concerned with free will, choice, and personal responsibility. Because humans make choices based on experiences, beliefs, and biases, those choices are unique, and made without an objective form of truth.

There are no general guidelines for most decisions, as most existentialists believe.

Even trusting science is often a “leap of faith.” Leap of faith, as Alastair Hannay wrote in his book *The Cambridge Companion to Kierkegaard*:

the concept of a leap (Spring) and to the concept of a transition (Overgang) that is qualitative (qualitativ) or, alternatively, a *meta-basis eis allo genos* (transition from one genus to another); moreover, he clearly and often refers to such a qualitative transition to religiousness and to faith in an eminent sense, namely, Christian religiousness. (Hannay, 1998, p. 207)

From the quotation above, the writer can conclude that “leap of faith” is closely related to human religion, not just Christian religion, but also in another religion. The writer believes that “leap of faith” means “to subconsciously believes about something unrestrictedly”. It just like believing about certain teaching in religion that “if human do something good for other human, he or she will get his or her ‘reward’ by God”. People will have faith about the teaching and do just that without question. It also means that an individual will fully accept something just because it is good or have been accepted by most people.

However, to do “leap of faith” is not always good. The writer also believes that an individual must asses about the possitive and negative effect of an act first, and then he or she must decide to do it or not.

Existentialist like Jean Paul Sartre in his book *Being and Nothingness* (1998 ed, p.337) concludes that “human choice is subjective, because individuals finally must make their own choices without help from such external standards as laws, ethical rules, or traditions.” Because individuals make their own choices, the writer believes that humans are free; but because they freely choose, they are completely responsible for their choices. Sartre emphasizes that freedom is necessarily accompanied by responsibility. Furthermore, since individuals are forced to choose for themselves, they have their freedom—and therefore their responsibility—thrust upon them. They are “condemned to be free.” Being free itself means that we must have responsibilities should our freedom “clashes” with other people’s freedom. Here’s an example: let’s just say that people are free to break “red means stop” rule when they are in a traffic light. They are free to just go on and not stopping, but they have to accept responsibility if they are stopped by a police officer or if they caused an accident and resulted in getting a ticket for violation.

17th-century French philosopher and existentialist Blaise Pascal see human existence in terms of paradoxes. He believes that:

“We know truth, not only by reason, but also by the heart.”

“It is the fight alone that pleases us, not the victory.”

Blaise Pascal (1623-1662)

Pascal believes that the ‘truth’ stems from people’s heart. People’s heart produce the ‘truth’, and that ‘truth’ give people a firm base to believe something. That belief gives the people ability to think truly and rationally.

The modern adage that the journey is more important than the final destination applies to this idea. Danish philosopher Soren Kierkegaard, who was the first writer to call himself existential, reacts against traditional thoughts by insisting that the highest good for the individual is to find his or her own unique vocation. As stated in his journal, *Purity of Heart is to Will of One Thing* (1846), "I must find a truth that is true for me . . . the idea for which I can live or die." The writer also believe in one's own uniqueness, that is the reason of "being exist." By finding the truth that is true for ourselves, we can find some ideas that must not be swayed by some false truths that it will be our own guideline in living our life.

Existentialists have argued that no objective in rational basis can be found for moral decisions. The 19th-century German philosopher, Friedrich Nietzsche contends that the individual using free will must decide which situations are to count as moral situations. He believes that, as translated in *The Portable Nietzsche* (Kaufmann, Walter, 1954, p.458), "There are no facts, only interpretations."

French writer, Jean Paul Sartre in his book *Being and Nothingness* (1943) wrote:

"Man can will nothing unless he has first understood that he must count on no one but himself..... We are forlorn, abandoned in the world to look after ourselves completely. The only foundation for values is human freedom, and that there can be no external or objective justification for the values anyone chooses to adopt."

Based on quotation above, we can conclude that human have to understand about his or her self first before making a decision. Human have to understand his or her existence in this world since we are "abandoned in the world to look after ourselves completely." Human existence values greatly on freedom,

so in other words, having freedom of thinking or freedom of doubting proves that a human or self exists. However, Sartre contends human's conscious choices (leading to often unconscious actions) run counter to our intellectual freedom. Yet individuals are bound to the conditioned and physical world—in which some form of action is always required. This leads to *failed dreams of completion*, as Sartre describes them in *Being and Nothingness* (1943):

because inevitably we are unable to bridge the void between the purity and spontaneity of thought and all-too constraining action; between the *being* and the *nothingness* that inherently coincide in our *self*.

Sartre's recipe for *fulfillment* is to escape all quests by *completing* them. This is accomplished by rigorously forcing order onto nothingness, employing the "spirit (or consciousness of mind) of seriousness" and describing the failure to do so in terms such as "bad faith" and "false consciousness".

2.1.2 History of Existentialism in Literature

Existentialism in literature has existed from the 1922 era. A book by Louis-Ferdinand Céline, *Journey to the End of the Night*, (1932) praised by both Sartre and Beauvoir, contains many of the themes that will be found in later existential literature. Jean-Paul Sartre's 1938 novel *Nausea* was "steeped in Existential ideas", and is considered an accessible way of grasping his philosophical stance. Between 1910 and 1960, other authors such as Albert Camus and Franz Kafka composed literature or poetry that contained, to varying degrees, elements of existential or proto-existential thought. Since the late 1960s, a great deal of cultural activity in literature contains postmodernist as well as

existential elements. A literary work also can be used to point out that a human 'exist' as an author in this world.

Generally, literary works are collection of stories that can give knowledge for societies. One of the literary works is novel. Novel usually offers fictional stories about love, norms, betrayal, wisdom, and life itself. Usually, the story in a novel reflects people's daily life. Every novel has a unique story to make the reader curious to know the entire story or analyze it. That's why, the writer also curious about the entire story of this novel. This curiosity leads the writer to analyze its content.

Existentialism in literature is a movement or tendency that emphasizes individual existence, freedom, and choice. While existentialism was never an organized literary movement, the thought or belief about this philosophy has influenced many diverse writers around the world and readers can detect existential elements in their fiction. Americans writers like William Faulkner, Ernest Hemingway and John Steinbeck reveal existential elements in their writing.

Perhaps the most prominent theme in existentialist writing is the principle of 'choice.' Humanity's primary distinction, in the view of most existentialists, is the freedom to choose. Because we are free to choose our own paths, existentialists have argued, we must accept the risk and responsibility of following our commitments wherever they lead. American writers Henry David Thoreau and Ralph Waldo Emerson often wrote about these concepts.

The 19th-century Russian novelist Fyodor Dostoyevsky is probably the most well-known existentialist literary figure. In his book *Notes from*

Underground (1864, p. 93), he wrote that “the alienated anti-hero questions experiences in life that are unpredictable and sometimes self-destructive.”

In the 20th century, the novels of the Austrian Jewish writer Franz Kafka, such as *The Trial* (1925) and *The Castle* (1926), present isolated men confronting vast, elusive, menacing bureaucracies; Kafka's themes of anxiety, guilt, and solitude reflect the influence of Kierkegaard, Dostoyevsky, and Nietzsche. The works of the French writer Albert Camus are usually associated with existentialism because of the prominence in them of such themes as the apparent absurdity and futility of life, the indifference of the universe, and the necessity of engagement in a just cause. The example of Albert Camus' work is a novel *The Stranger* (1946). Existentialist themes are also reflected in the theater of the absurd, notably in the plays of Samuel Beckett, the example is *Waiting for Godot* (1953). In this tragicomedy play by Beckett, two men named Vladimir and Estragon, wait in vain for the arrival of someone named Godot. In the United States, the influence of existentialism on literature has been more indirect and diffuse, but traces of Kierkegaard's thought can be found in the novels of Walker Percy and John Updike, and various existentialist themes are apparent in the work of such diverse writers as Norman Mailer, John Barth, and Arthur Miller.

2.1.3 Sartre's Thought about Existentialism

Sartre defines the term existentialism a general definition by using it for his own philosophy and by becoming the leading figure of a distinct movement in France that became internationally influential after World War II. Sartre's philosophy is explicitly atheistic and pessimistic; he declares that human beings require a rational basis for their lives but are unable to achieve one, and so, human life is a "futile passion." Sartre nevertheless insists that his existentialism is a form of humanism, and he strongly emphasizes human freedom, choice, and responsibility. He eventually tries to reconcile these existentialist concepts with a Marxist analysis of society and history.

Sartre's primary idea is that people, as humans, are "condemned to be free". This theory relies upon his position that there is no creator, and is illustrated using the example of the paper cutter. Sartre says that if one considered a paper cutter, one would assume that the creator would have had a plan for it: an essence.

Sartre says "human beings have no essence before their existence because there is no Creator." It is the very definition of "existence precedes essence". This forms the basis for his assertion that since one cannot explain their own actions and behaviour by referencing any specific human nature, they are necessarily fully responsible for those actions. "We are left alone, without excuse."

Sartre maintains that the concepts of authenticity and individuality have to be earned but not learned. We need to experience "death consciousness" so as to wake up ourselves as to what is really important; the authentic in our lives which is life experience, not knowledge. Death draws the final point when we as

beings cease to live for ourselves and permanently become objects that exist only for the outside world. As such, death emphasizes the burden of our free, individual existence.

Sartre wrote the novel *La Nausée* (1938), which serves in some ways as a manifesto of existentialism and remains one of his most famous books. Sartre believes that our ideas are the product of experiences of real-life situations, and that novels and plays can well describe such fundamental experiences, having equal value to discursive essays for the elaboration of philosophical theories such as existentialism. With such purpose, this novel tells a story about a dejected researcher (Roquentin) in a town similar to Le Havre who becomes starkly conscious of the fact that inanimate objects and situations remain absolutely indifferent to his existence. As such, they show themselves to be resistant to whatever significance human consciousness might perceive in them.

This indifference of "things in themselves" (Sartre, *Being and Nothingness*, 1943) has the effect of highlighting all the more the freedom Roquentin has to perceive and act in the world; everywhere he looks, he finds situations imbued with meanings which bear the stamp of his existence. Hence the "nausea" referred to in the title of the book; all that he encounters in his everyday life is combined with a pervasive, even horrible, taste, which is his freedom. The book (*La Nausée*, Sartre) takes the term from Friedrich Nietzsche's *Thus Spoke Zarathustra*, (1883-85) where it is used in the context of the often nauseating quality of existence. No matter how much Roquentin longs for something else or

something different, he cannot get away from this harrowing evidence of his engagement with the world.

The novel above also acts as a terrifying realization of some of Kant's fundamental ideas; Sartre uses the idea of the autonomy of the will (that morality is derived from our ability to choose in reality; the ability to choose being derived from human freedom; embodied in the famous saying "Condemned to be free") as a way to show the world's indifference to the individual. The freedom that Kant exposed is here a strong burden, for the freedom to act towards objects is ultimately useless, and the practical application of Kant's ideas proves to be bitterly rejected.

2.2 Research Method

The object of study in this research is Anna Fitzgerald as main character in the novel and her meaning of existence as a surrogate donor for her sister, Kate Fitzgerald, and the theory of existentialism by Jean Paul Sartre. The research method for this research is to analyze the meaning Anna's existence in her family, as a daughter for Fitzgerald family or as surrogate organ donor for her sister, Kate.

2.3 Previous Studies

This research discusses the meaning of Anna's existence conflicts in her family life reflected in Jodi Picoult's *My Sister's Keeper* novel. Another research that deals with Existentialism and how they deal with human existence in the novel is conducted by Julie-Ann Morrison (2009) entitled *Existential problems in*

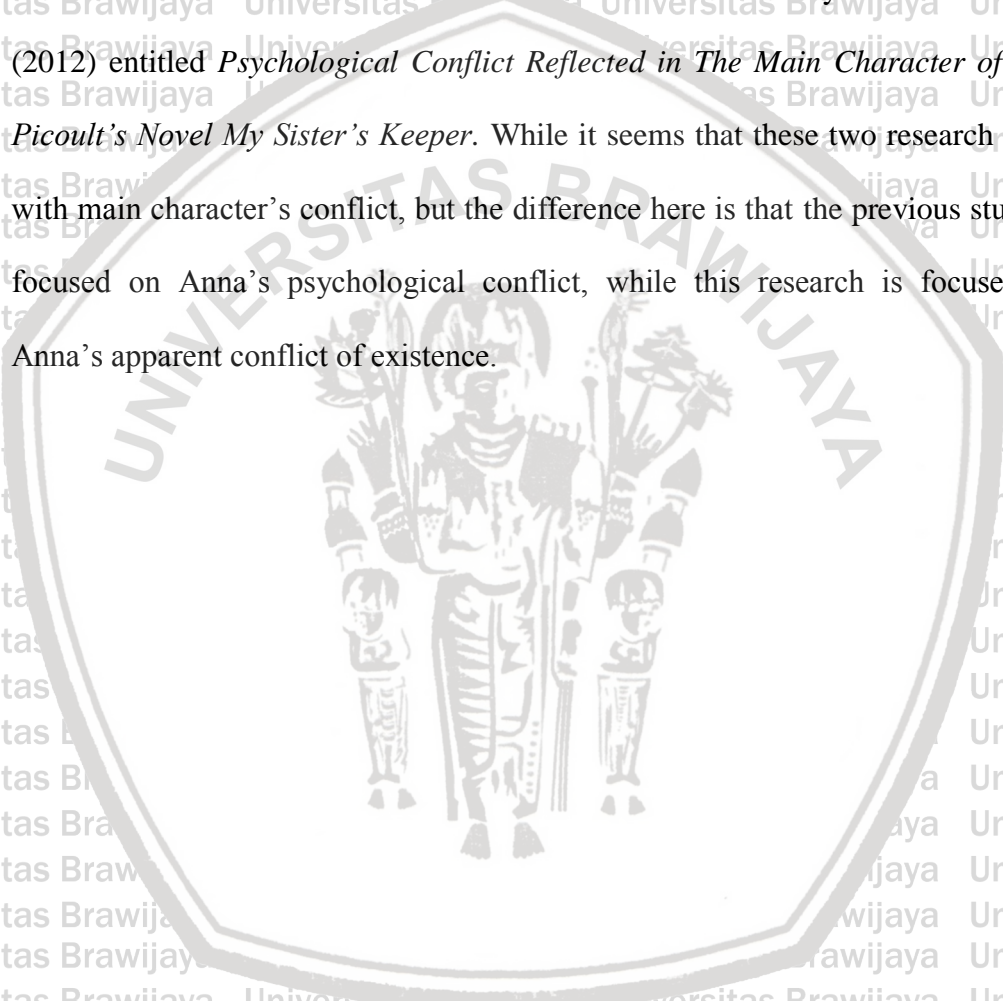
the Novel: The Character and His World. This study analyses about how the novel author, Francis Scott Fitzgerald created the main character, Jay Gatsby and the world that portrayed in the novel. The writer in this study uses the main character to get the bottom of his existential problem, using Jean Paul Sartre's existential theory. This study describes how Fitzgerald created the character construction of main character using his own diaries and notes about Fitzgerald's own neighbor named Von Guerlach. The difference here is that the previous study more focused on character construction, while this study is more focused on the meaning of existence of the main character in *My Sister's Keeper* novel, Anna Fitzgerald.

Another previous study that uses existentialist theory is a research which conducted by M. Poonkodi, Phd (2006) entitled *The Internal Landscape and the Existential Agony of Women in Anjana Appachana's Novel*. This study is focused on evaluating major women novelists in Indian writing in English with specific reference to Anjana's literary achievements and her focus on psychic conditions of women. The difference here that the previous study is about Padma, a single woman living with her girl child, born out off wedlock, and the study is focused on Padma's psychic condition about her existence as a woman, while this study is focused on Anna's condition about her existence in her own family, not as a woman.

Another research that deals with existentialism is a research conducted by Ruth Renata Prasetyo (2002) entitled *Existentialism As Seen Through Mersault in Camus' The Stranger*. This study is focused on four elements of existentialism:

atheism, freedom of choice, responsibility and anxiety of death. The difference here that the previous study is focused on four elements of existentialism, while this research is focused only on two elements, freedom of choice and responsibility.

Another research that uses this novel is a research by Eka Rachmawati (2012) entitled *Psychological Conflict Reflected in The Main Character of Jodi Picoult's Novel My Sister's Keeper*. While it seems that these two research deals with main character's conflict, but the difference here is that the previous study is focused on Anna's psychological conflict, while this research is focused on Anna's apparent conflict of existence.



CHAPTER III

FINDING & DISCUSSION

3.1 Anna's Position and Role in Her Family

Anna is the youngest child of Fitzgerald family. She has two older siblings, the oldest one is Jesse Fitzgerald, and the older one is Kate Fitzgerald.

As a little girl and the youngest member in Fitzgerald family, Anna does not get proper affection from her family, especially her parents, Brian and Sara Fitzgerald. There is a reason why she was born to the world, is that Sara, as the mother in Fitzgerald family, prepares Anna to be the one who can save Kate's life.

In short, she is prepared as some kind of "martyr" for Kate. It is stated in the novel:

On the other hand, I was born for a specific purpose. I wasn't the result of a cheap bottle of wine or a full moon or the heat of the moment. I was born because a scientist managed to hook up my mother's egg and my father's sperm to create a specific combination of precious genetic material. In fact, when Jesse told me how babies get made and I, the great disbeliever, decide to ask my parents the truth, I got more than I bargain for. They sat me down and told me all the usual stuff, of course – but they also explained that they choose little embryonic me, specifically, because I could save my sister, Kate. (Picoult, 2004, p. 5)

From the quotation above, we can see that from the start Anna was conceived. She was being 'engineered' by her parents with some help from certain scientist, for saving Kate's life; she realizes the intended purpose for her existence. Kate Fitzgerald suffers from *acute promyelocytic leukemia*, a type of cancer that attacks blood and bone marrow. For that kind of disease, she must

accept blood and bone marrow from a suitable donor, so that there will be almost no rejection from her body. As the sibling who genetically matches, because of her “genetically engineered” body, Anna has to maintain Kate’s life by donating all kinds of her internal organs to Kate. Basically, Anna’s role in her family is to act as an organ supplier for Kate. Anna is subjected to many medical procedures throughout her childhood. This reason fuels Anna to question her own standing, as a human being or a tool. Because Jesse is not a genetical match to be Kate’s donor, Anna’s parents, from before she was born, visit an oncologist in order to ‘create’ a perfect genetical matched sibling for Kate, as stated in the novel:

Brian looks at me. "Our three-year-old daughter has a very aggressive form of leukemia. Her oncologist suggested we find a bone marrow donor—but our oldest son wasn't a genetic match. There's a national registry, but by the time the right donor comes along for Kate, she might not... be around. *So we thought it might be a good idea to see if another sibling of Kate's matched up.*"

"A sibling," Nadya says, "who doesn't exist."

"Not yet," Brian replies.

.....

"Time constraints," I say bluntly. "We couldn't keep having babies year after year until one was a match for Kate. The doctor was able to screen several embryos to see which one, if any, would be the ideal donor for Kate. We were lucky enough to have one out of four—and it was implanted through IVF."

Nadya looks down at her notes. "You've received hate mail, haven't you?"

Brian nods. "People seem to think that we're trying to make a designer baby."

"Aren't you?"

"We didn't ask for a baby with blue eyes, or one that would grow to be six feet tall, or one that would have an IQ of two

hundred. *Sure, we asked for specific characteristics—but they're not anything anyone would ever consider to be model human traits. They're just Kate's traits. We don't want a superbaby; we just want to save our daughter's life.*"
(Picoult, 2004, p. 91-92)

From the story above, the writer can see that Anna's parents decide to visit a geneticist to have Anna's genes "engineered" to be a perfect match for Kate's. At that time, Kate doesn't have much more time because she needs bone marrow transplant as quickly as possible, and she cannot wait for national donor because it will takes longer time. Based on the fact above, the writer can conclude that Anna's existence is only for Kate's sake, an organ donor. Her parents is not planning to raise Anna as an ordinary child, in fact, Anna will be raised as a "martyr" for Kate.

The conflict about Anna's existence is expanded further by the desire of her mother to heal Kate's sickness by using Anna's body. She is always under control of her mother. She has to obey everything Sara that asks to her even though it will hurt herself in the process. Sara never gives any chance to Anna to voice her opinion or make a decision about her life. The strong desire of Sara in healing Kate's sickness makes her unconcern about Anna's feeling. As a mother, Sara never gives proper attention and affection for Anna. The most important thing for Sara is to keep Kate healthy and alive even though she has to sacrifice her own daughter in the process. Sara never notices on Anna's condition, yet Anna still obeys her mother's request. The lack of her parents' attention and affection makes Anna become an introvert. Because of becoming an introvert, Anna rarely pays attention to her own body, that can be considered as a *freak*. The

term freak, is commonly used to a person with unusual appearance or behaviour.

In Anna's case, her appearance that makes her a freak is stated in the novel:

If Mr. Webster had decided to put the word freak in his dictionary, Anna Fitzgerald would be the best definition he could give. It's more than just the way I look: refugee-skinny with absolutely no chest to speak of, hair the color of dirt, connect-the-dot freckles on my cheeks that, let me tell you, do not fade with lemon juice or sunscreen or even, sadly, sandpaper. (Picoult, 2004, p. 7)

From the quotation above, we can see that Anna's existence has been reduced just by the way she dressed. Being a freak means that your existence makes other people feels disgusted and they can even ignore your existence as well. Society thinks that being a freak is not normal, therefore, they must not be included in society, because society tends to believe that way. This behavior leads to what people called as "social alienation". Social alienation, according to Robert C. Ankony (1999, p. 120) is "a condition in social relationships reflected by a low degree of integration or common values and a high degree of distance or isolation between individuals, or between an individual and a group of people in a community or work environment." In short, alienation is an act of separation done by society toward individual that lack of common values. These common values are determined by society rule whenever they live or exist. This problem can also means that even certain individual exists in society, that certain individual's existence is denied by society; he or she can be considered as "not existed" in the eyes of society.

Back to Anna's case in her family, she feels "out of place" or an "outsider" because of the way she thinks about her existence that is connected with the way she was born, as stated in the novel:

I USED TO PRETEND that I was just passing through this family on my way to my real one. It isn't too much of a stretch, really—there's Kate, the spitting image of my dad; and Jesse, the spitting image of my mom; and then there's me, a collection of recessive genes that came out of left field. (Picoult, 2004, p. 43)

From the quotation above, the writer concludes that Anna thinks that her family acts only as her "temporary family". She feels like her current family is just like a stepping stone to another family that can be considered real for her, although her "real family", as stated above is just a product of her imagination.

She thinks like that because she does not resemble her parents at all; her older brother Jesse is a spitting image of her mother and her older sister Kate is a spitting image of her father, while Anna is only procured from her parents leftover genes. The reason is, she was planned to act only as an organ donor, or, an "organ bank" that can be "withdrawn" at any time should her sister Kate needs an organ.

About Kate's sickness, Fitzgerald family have no other choice to treat it, which is: by using Anna's body organ. Sara has doctored Anna for a long time that the purpose she was born in this world is to save her sister's life.

I'm an allogeneic donor – a perfect sibling match. When Kate needs leukocytes or stem cells or bone marrow to fool her body into thinking it's healthy, I'm the one who provides them. Nearly every time Kate's hospitalized, I wind up there, too. (Picoult, 2004, p. 7)

Anna's condition, as stated above, makes her think about the role that has been given by her parents for her family. Anna's parents expect her to willingly

sacrifice her life for her sister, Kate. Her parents teach her that she has to fulfill her role for Kate that needs to fight the disease by giving parts of her body. Since Anna has deep loyalty to her family, she sacrifices everything she has, including her own body for her sister's health and happiness. Therefore, she has strong relation with her sister, Kate, and she loves Kate more than anything in this world.

3.2 Anna's Conflict About Her Existence

Human beings in this world have different opinion about way of life and thinking. This is a fundamental aspect of human's existence as a true individual; they have their own views about the world that surrounds them. A central proposition of existentialism is an idea by Sartre (*Existentialism is a Humanism*, 1946), *existence precedes essence*, which means that the most important consideration for the individual is the fact that he or she is an individual; act independently and responsible conscious being (existence)—rather than what labels, roles, stereotypes, definitions, or other preconceived categories the individual fits (essence). It is unavoidable that sometimes every person has problems and conflicts because life does not always run smoothly. Generally speaking, conflict is the struggle between at least two groups which have different goals and views in an effort to achieve one goal, so that they are in a position of opposition, not cooperation. Therefore, conflicts become unavoidable in human's life because those are a part of our life. The existential conflict is something situational which can only be resolved in the context of one's own perspective and set of values. Existentialism gives value to one's own decision and freedom of

thought. In other words human beings creates his or her own viewpoint and solve his or her own problem. The existential conflict can happen everywhere in life, whether it is real or fiction. In fictional world, it can be found in Jodi Picoult's novel *My Sister's Keeper*. Conflict can be explained in the branch of existentialism, which is existential therapy. This branch of existentialism operates on the belief that inner conflict within a person is due to that individual's confrontation with his or her given existence. This problem can also be described in psychological term. Conflict is the arousal of two or more motives that cannot be solved together. Stevenson (1996, para.5) stated "Psychological conflict is the internal individual struggle resulting from incompatible or opposing needs, drives, or external and internal demands." Many existentialist philosophers such as Soren Kierkegaard, Friedrich Nietzsche, and also Jean Paul Sartre believe that the importance of psychologically critical moments where basic truths about human nature and existence come to us unexpectedly that can disturb our own beliefs and can bring about a new viewpoint on human life.

The existential conflict that is faced by Anna is the result of long suffering that she experiences resulted from her mother's doctrine for keeping Kate alive. The conflict is something situational which can only be resolved in the concept of one's own perspective and set of values. Existentialism gives value to one's own decision and freedom of thought. In other words, we create our own reality and solve our own problem.

The existential conflict that happens in this character is caused by Anna's responsibility of her sister's health. Anna, because of her mother's doctrine,

undergo some excruciating donor process for Kate. This doctrine shapes into Anna's responsibility in her freedom of existence. As stated before, humans are "condemned to be free" that responsibility is needed should our freedom clashed with others. According to Sartre (1946, p. 2, para. 2):

And when we say that man takes responsibility for himself, we say more than that - he is in his choices responsible for all men. All our acts of creating ourselves create at the same time an image of man such as we believe he must be. Thus, our personal responsibility is vast, because it engages all humanity.

From what we can see above, Sartre believes that human must think about their own decision. They must consider about what decision will be the best for certain circumstances, and should the problem arise, they must prepare for the responsibility for their decision because that decision not only affect their own self but also the people around them as well.

Related with Anna's role in her family as the supplier of Kate's needs, Anna begins to lose some of her organs since she was born in this world. When Anna was five years old, she was forced to undergo lymphocyte donation. At first, the cord blood transplant seems to be working. Suddenly Kate relapses after she has been in remission for five years. Anna undergoes the second painful operation because she has to donate lymphocytes three times.

When five thousand lymphocytes don't seem to be enough, Dr Chance calls for ten thousand. Anna's appointment for a second donor lymphocyte draw falls in the middle of the gymnastics birthday party of a girl in her class. I agree to let her go for a little while, and then drive to the hospital from the gym. (Jodi Picoult, 2004, p. 157)

Anna scowls. "Why did I have to leave the party?"

Because your sister is more important than cake and ice cream, because I cannot do this for her; because I said so.
(Picoult, 2004, p.158)

From the quotation above, the writer can conclude that Anna's freedom to do what she wants is robbed just because her mother thinks that Kate's condition is more critical than Anna. Anna's decision clashes with her mother's decision about Anna's body. Anna must choose to face her own responsibility; either she wants to keep her own body and Kate dies, or she allows herself to become Kate's donor and she dies. She is in a dilemma because in one side, she has to realize that Kate is her beloved sister. She cannot avoid her feeling that she loves her sister. On the other hand, the fact proves that Kate is the source of the threat for Anna. This dilemma also raises her desire to seek freedom and release from all the pain. As stated by Sartre, *existence precedes essence*, human beings themselves are the one who build his or her own existence, not by anyone else. It means that human, or individual must seek freedom over his or her own decision. However, Sara, her mother, does not give any option for Anna to decide whether she wants to do the donation or not. Sara ignores the fact that as a human being Anna also has a right to own her body and make her own medical decision. Anna never complains about the sacrifices she has to make for her sister. Nevertheless, actually all the transfusion and donation will destroy her mentally when she is old enough to understand the situation. This condition makes Anna feel tired until one day she cannot handle it anymore. The tension of Anna's conflict makes Anna to choose one drastic act. She chooses to sue her parents for her freedom of her own body.

There's way too much to explain, and so I do the best I can.
"It's not God. Just my parents," I say. "I want to sue them for
the rights to my own body." (Picoult, 2004, p. 16)

To express and satisfy Anna's desire to gain independence over her body,
she hires a lawyer and brings a lawsuit against her parents to claim the right about
what medical procedure can be performed on her. In this case, Anna's conflict to
struggle for her existence works as her choice to gain control over her own
existence. She feels in the right side because she wants to have the right for her
body. Anna thinks that the transplantation is not guaranteed to work, the surgeries
may kill Kate anytime, and the loss of a kidney could cause a serious impact on
Anna's life. This is the final decision of Anna after considering the whole reasons
for her. It also causes the impulse of chasing her freedom pushes her to take the
right thing according to the reality principle to make a choice in her life. She has
considered about the result of her choice to bring a lawsuit to her mother, as stated
in the novel:

"You seem pretty worried about your sister right now," I point
out. "Are you sure you're ready to face what's going to happen
if you stop being a donor?"

"I know what's going happen." Anna's voice is low. "I never
said I *liked* it." She raises her face to mine, challenging me to
find fault with her.

...But then, it would have been *my* choice, *my* decision.

"Have your parents ever asked you if you want to be a donor
for your sister?"

Anna shrugs. "Kind of. The way parents ask questions that
they already have answered in their heads." (Picoult, 2004, p.
100)

From the quotation above, the writer concludes that Anna still considers
about Kate's health which creates a conflict whether she chooses to stop being
Kate's donor or not. Anna knows the effect of her decision if she finalizes her

decision, even she feels that she does not like her choice. However, Anna chooses to take responsibility of her action even though it can endanger Kate's life; it is a responsibility that she is willing to take. Even though Kate is hospitalized at that time, Anna retains her decision. Anna thinks that she is mature enough to make decision based on her own feeling:

That ignites my mother. "Well, you know Anna, neither do I in fact, neither does Kate. But it's not something we have a choice about-"

The thing is, I do have a choice. Which is exactly why I have the one to do this. (Picoult, 2004, p. 48)

From the quotation above, the writer concludes that Anna realizes her own choice. She can choose to continue or stop being a donor; she chooses to stop being a donor. Anna thinks, or even realizes her standing as a human, and as a member of a family that she too can make choices and not to be dictated anymore.

The fact that she can make choices and thinks about the choices is the proof that she exists in this world. Sartre (1938, p. 143) once said, "*My thought is me: that's why I can't stop. I exist because I think ... and I can't prevent myself from thinking.*" Sartre believes that someone exist because he or she has a 'thought', therefore the 'thought' itself that define someone to exist. Anna, in this case, has a 'thought' and from her 'thought' itself Anna makes a decision; for her freedom, her existence, and her rights to exist.

Anna's fight over her freedom of existence is further stated by her attorney, Campbell Alexander. Campbell draws conclusion based on his experience in accompanying Anna as her attorney.

Like Mrs. Fitzgerald just said, this case isn't about Anna donating a kidney. It isn't about her donating a skin cell, a single blood cell, a rope of DNA. It's about a girl who is on the case of *becoming someone*. A girl who is thirteen—which is hard, and painful, and beautiful, and difficult, and exhilarating. A girl who may not know what she wants right now, and she may not know who she is right now, but who deserves the chance to find out. And ten years from now, in my opinion, I think she's going to be pretty amazing." (Picoult, 2004, p. 356)

From the quotation above, the writer can see that Campbell himself defines Anna's conflict as the case of "becoming someone". Becoming someone means that he or she becomes aware about his or her existence in this world, becomes aware about their role as human that lives in this world.

3.3 Sara's Threat and Anna's Conflict

As stated in the previous subchapter about Anna's determination to pursue her freedom and rights of existence, Anna realizes her decision to file a lawsuit against her parents. She then seeks help from the law force; hiring a lawyer, because she thinks that the lawyer can help her to defend her decision to take back her long lost freedom. She then searches for a lawyer who is capable to file a lawsuit to the court. Anna finds a lawyer named Campbell Alexander in one of her brother, Jesse's newspaper clipping when she visits her brother's room. She encourages herself to hire that famous lawyer with her own few saving. Campbell does not want to be Anna's lawyer at first, but after sees that Anna is not willing to drop her claim, Campbell thinks that Anna is an obstinate one. I makes him feel compassionate because the attitude of Anna who does not give up to file her petition. Campbell finally decides to be Anna's lawyer for free. When Campbell

asks her some questions related with her problem, Anna does not tell her lawyer about her role in the family. She does not tell Campbell that the reason she was born is to be the supplier of her sister's needed, in case of Kate's illness.

"Have your parents ever asked you, if you want to be a donor for your sister?"

Anna shrugs. "Kind of. The way parents ask questions that they already have answered in their heads. You weren't the reason that the whole second grade stayed in for recess, were you? Or you want some broccoli, right?"

"Did you ever tell your parents that you weren't comfortable with the choice they'd made for you?"

"I might have complained a couple of time. But they're Kate's parents too." (Picoult, 2004, p. 109)

From the quotation above, the writer understands that Anna never has any choice to accept or reject giving parts of her body for her sister because of Sara's doctrine for years. She always undergoes surgeries, transplantations and donations based on her parents' willingness.

Nevertheless, despite the threat against Anna's claim, Anna still determines to continue her claim for her existence and freedom, as stated in the novel from Anna's conversation with Campbell Alexander, her appointed attorney:

"What happened last night?" When Anna goes mute, I lose my patience.

"Listen. If you're not going to go through with a lawsuit... if this is a colossal waste of my time... then I'd appreciate it if you had the honesty to tell me now, rather than later. Because I'm not a family therapist or your best buddy; I'm your attorney. And for me to be your attorney there actually has to be a case. So I will ask you one more time: have you changed your mind about this lawsuit?"

I expect this tirade to put an end to the litigation, to reduce Anna to a wavering puddle of indecision. But to my surprise,

she looks right at me, cool and collected. "Are you still willing to represent me?" she asks.

Against my better judgment, I say yes.

"Then no," she says, "*I HAVENT CHANGED MY MIND.*"

(Picoult, 2004, p. 69)

The conversation above explains about Anna's determination to continue her lawsuit. Even being threatened, she still shows some determination. Campbell is pleased by Anna, for her cool and collected demeanor toward him. The writer concludes that Anna can handle the oppressive situation that continues to break her resolution.

Anna's lawsuit against her parents is being challenged. This comes from none other than Sara. Sara indirectly threatens Anna to stop her lawsuit because Sara thinks that kind of problem is unneeded. Fitzgerald family already has a lot of problem because of Kate's sickness, yet Anna brings up a new problem for the family, which is the lawsuit. Sara also indirectly attacks Anna's claim by speaking with Campbell in Judge DeSalvo's office when he comes to discuss Anna's case with Judge DeSalvo. Sara, as an attorney herself despite not practicing law again, confronts Campbell and Judge DeSalvo about Anna, as stated in the novel:

She is nervous, pleating the bottom of her blouse. Judge DeSalvo notices. "I didn't know you were practicing law again."

"I wasn't planning to, Your Honor, but the complainant is my daughter."

At that, the judge turns to me. "Well, what's this all about, Counselor?"

"Mrs. Fitzgerald's youngest daughter is seeking medical emancipation from her parents."

Sara shakes her head. "That's not true, Judge." Hearing his name, my dog glances up. "I spoke to Anna, and she assured me she really doesn't want to do this. She had a bad day, and wanted a little extra attention." Sara lifts a shoulder. "You know how thirteen-year-olds can be." (Picoult, 2004, p. 74)

From the conversation above, the writer can see that Sara is trying to sway the judge about Anna's claim by giving her reason to the judge. Sara claims that she has talked with Anna regarding the lawsuit and Sara says that Anna does not want to continue her lawsuit. Sara's persistence is also strengthened by her own opinion about Anna's circumstances for being a thirteen-year-olds girl. Sara thinks that Anna has a bad day and wants to get her attention by filing the lawsuit against her. Sara expects that Judge DeSalvo does not need to pursue Anna's claim into the court.

However, another conflict arises for Anna. During the course of the lawsuit, Anna's love for Kate and her parents makes her feel confused about her decision to stop being Kate's donor. Anna's conflict begins when her mother confronts Judge DeSalvo, when Anna and Campbell are being present to discuss Anna's claim with the judge, as stated from the subchapter above. When Anna is having a conversation with Judge DeSalvo, she asks him about the trial for her parents:

"Can I ask you something?"

"Sure," he says.

"Does there have to be a trial?"

"Well... your parents can just agree to medical emancipation, and that would be that," the judge says.

Like *that* would ever happen.

"On the other hand, once someone files a petition—like you have—then the respondent—your parents—have to go to court. If your parents really believe you're not ready to make these

kinds of decisions by yourself, they have to present their reasons to me, or else risk having me find in your favor by default."

I nod. I have told myself that no matter what, *I'm going to keep cool. If I fall apart at the seams, there's no way this judge will think I'm capable of deciding anything.* I have all these brilliant intentions, but I get sidetracked by the sight of the judge, lifting his can of apple juice. (Jodi Picoult, 2004, p. 77)

Anna asks the judge whether her parents will have to face trial because of her claim, and the judge explains to her the procedure for trial in a way she can understand. Having finished asking, Anna then resolves herself that she will keep her cool so that Judge DeSalvo thinks that she is prepared to keep her claim.

Yet, despite resolves about her decision, Anna has another conflict inside her. This is caused by her feeling; her love for Kate, and obviously for her family, if not for her parents. Judge DeSalvo then confronts Anna about what Sara said earlier; about Anna wants to drop her claim:

"Your mother told me you want to drop the lawsuit," he says.

"Did she lie to me?"

"No." I swallow hard.

"Then... why did you lie to her?"

There are a thousand answers for that; I choose the easy one.

"Because I love her," I say, and the tears come all over again.

"I'm sorry. I'm really sorry." (Picoult, 2004, p.78)

At this point, the writer can see that Anna had to lie to Sara that she wanted to drop her claim. Her reason is that she loves her mother to the point that she has to lie to Sara that she wants to drop her claim. This conflict is apparently caused by her love for Kate and her mother, Sara.

Her swaying emotion further causes the conflict about her pursuit of existence to get stronger. She wonders whether she needs to push her claim

further or whether she needs to drop it. This conflict does not only affect her but also everyone that helps her, including Campbell.

With a yank of the wheel, I pull the car to the shoulder of the road. "You know what I think? The reason no one ever asks you for your opinion about anything important is because you change your mind so often they don't know what to believe. Take me, for example. I don't even know if we're still petitioning a judge for medical emancipation."

"Why wouldn't we be?"

"Ask your mother. Ask Julia. Every time I turn around someone informs me that you don't want to go through with this." I look down at the armrest, where her hand sits—purple sparkle polish, nails bitten to the quick. "If you want to be treated like an adult by the court, you need to start acting like one. The only way I can fight for you, Anna, is if you can prove to everyone that you can fight for yourself when I walk away." (Picoult, 2004, p. 200)

It looks that Anna is lying to everyone who helps her by frequently changing her reason about her claim. Her action is related to the lie that she tells to Sara, about dropping her claim toward her parents. Campbell's intention is to help Anna preparing herself when Campbell will not be assigned to be her attorney anymore. Apparently, Anna experiences a strong conflict within herself to the extent of being indecisive. This condition angers Campbell because of Anna's action that he vents his anger toward Anna, as stated further in the novel:

"Is it my imagination, or did I not spend a couple of hours at the family court yesterday arguing this very point? And I thought you told Julia that you didn't want to be separated from your mother? This is exactly what I'm talking about, Anna," I say, banging my hand on the steering wheel.

"What the hell do you really want?"

When she blows, it is remarkable. "You want to know what I want? I'm sick of being a guinea pig. I'm sick of nobody asking me how I feel about all this. I'm sick, but I'm never fucking sick enough for this family."

(Picoult, 2004, p. 200)

Another cause of conflict arises inside Anna that she questions herself whether she wants to struggle about her existence or not. This is also caused by her love toward Kate that she need to protect Kate. The relation between Anna's existence in her family with her love for Kate most likely is caused by her other role in her family, as a sibling for her sister. The existence of either older and younger sibling as himself or herself takes back to the fundamental existence as a human being, as John Marquarrie stated:

The first development of the individual's personality and behavior is formed by parents or family. It is the main instrument for the development of individual's personality and behavior. Life is authentic to the extent that an individual has taken possession of the self and moulded that self into his or her own image. Inauthentic existence is moulded by external factors, whether they be circumstances, moral codes, political and religious authorities, or other influences (Macquarrie, 1972, p. 206)

As the writer concludes from the quotation above, the relation between existentialism and sibling relationship is closely related with their existences in their family. Every siblings has role to play in their family, from the oldest sibling to the youngest one. The older sibling tends to play the protective role for their younger sibling, although in Anna's case it goes both way; the older and the younger sibling protect each other. Why? Because, surprisingly, Kate plays a role in Anna's lawsuit against her parents. She advices Anna to take a lawsuit because Kate does not want to accept the kidney donation to protect Anna.

The next time it came up was after my mother came into our room to talk about donating a kidney. "Don't do it," Kate said, when they were gone. "Do you think it would work?" I asked. "A kidney transplant?" Kate looked at me. "It might." She leaned over, her hand on the light switch. "Don't do it," she

repeated, and it wasn't until I heard her a second time that I understood what she was really saying. (Picoult, 2004, p. 346)

Kate's request to reject the donation makes Anna to be confident to get the freedom back for her body. Anna makes a decision to stop helping her sister and refuse the donation for her sister to avoid the pain of the surgeries. This leads to Anna's decision to continue her claim. Anna's decision to continue comes from her desire of freedom, with the push from Kate herself. Unbeknownst to her parents, it is also Kate's desire for Anna to claim her own freedom; to pursue what is the meaning of Anna's existence in Fitzgerald family.

The proof that Kate herself is pursuing Anna to file the lawsuit is secretly comes out near the end of the book, that it was in fact Kate herself who persuades

Anna:

And me, well, I began to hate myself. *It was, of course, all my fault. If Anna had never filed that lawsuit, if she hadn't been at the courthouse signing papers with her attorney, she never would have been at that particular intersection at that particular moment. She would be here, and I would be the one coming back to haunt her.* (Picoult, 2004, p. 367)

Unfortunately, after Anna decides to donor her kidney for Kate, Campbell successfully wins the lawsuit. Campbell thinks that Anna feels relieved with this result. In fact, Campbell's assumption is wrong. Anna feels unhappy with the result. It is implied when Anna answers Campbell's question:

There was a time when, like Kate, I'd wanted to be a ballerina. But since then I've gone through a thousand different stages: I wanted to be an astronaut. I wanted to be a paleontologist. I wanted to be a backup singer for Aretha Franklin, a member of the Cabinet, a Yellowstone National Park ranger. Now, based on the day, I sometimes want to be a micro surgeon, a poet, a ghost hunter. Only one thing's constant. "Ten years from now,"

I say, "I'd like to be Kate's sister again." (Picoult, 2004, p. 361)

In the end, Anna is dying because of the accident and she is being in a brain-dead state. The quotation above also serves for Anna's last message to Campbell, because after this conversation, Anna has passed away in a traffic accident. At the end of the novel, Anna describes that she will always love Kate and be the supplier of Kate's needs even though she already wins the petition. Campbell finds Anna's diary from the location of accident. She writes on her diary an hour after Campbell wins Anna's lawsuit.

There was a time when, like Kate, I'd wanted to be a ballerina. But since then I've gone through a thousand different stages: I wanted to be an astronaut. I wanted to be a paleontologist. I wanted to be a backup singer for Aretha Franklin, a member of the Cabinet, a Yellowstone National Park ranger. Now, based on the day, I sometimes want to be a micro surgeon, a poet, a ghost hunter. Only one thing's a constant. *Ten years from now, I'd like to be Kate's sister.* (Picoult, 2004, p. 361)

From the quotation above, the writer concludes that Anna obviously loves her sister, and also, at the last page of Anna's diary, she also writes about the decision to give all her body organ if she passed away before Kate.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter consists of conclusion and suggestion.

4.1 Conclusion

Anna, the main character in this novel, has a conflict to find the meaning of her existence in her family.

Anna's conflict about her existence stems from her constant duty to fulfill the role as an organ donor for her sister, Kate. As she gets older, she begins questioning about her existence in the family. She wonders, if she lives in a family why she is not treated as a daughter, instead she has to fulfill the role that is given by her parents as an organ donor for Kate. Eventually, she begins to struggle for her existence by filing a lawsuit against her parents that has given her the role of organ donor. She wants to live normally, experience happiness together with her family, yet she becomes a "martyr" for Kate's sake.

Anna's conflict surfaces because she is bound to the law of existentialism, which are freedom of choice and responsibility. The conflict begins when she chose to bring her parents to the court. She experiences different kind of conflict about her struggle to gain freedom. The first one, if she does that, she will stop being an organ donor for Kate and she will be free from all of the pain the donor process has caused. Nevertheless, in return Kate will die. The

second one, if she does not do that, she may keep on living, but she will be traumatized for the rest of her life because of the donor process. The worst case, she will die. However, through the finding of this research, apparently Anna will accept that responsibility, because Anna is aware of herself that she is a human being that “condemned to be free”; she has freedom to choose and she accepts her responsibility because of her choice.

From the discussion about the existence and role of sibling from the previous chapter of this study, there is one thing that can be taken as a lesson. A family is something that everyone must treasure, being blood related or not. Being in the family means that we must share our life with a group of people that can be said as a first form of society, means family, even if that family will or will not hurt us. Nevertheless, a family is something that must be treasured dearly.

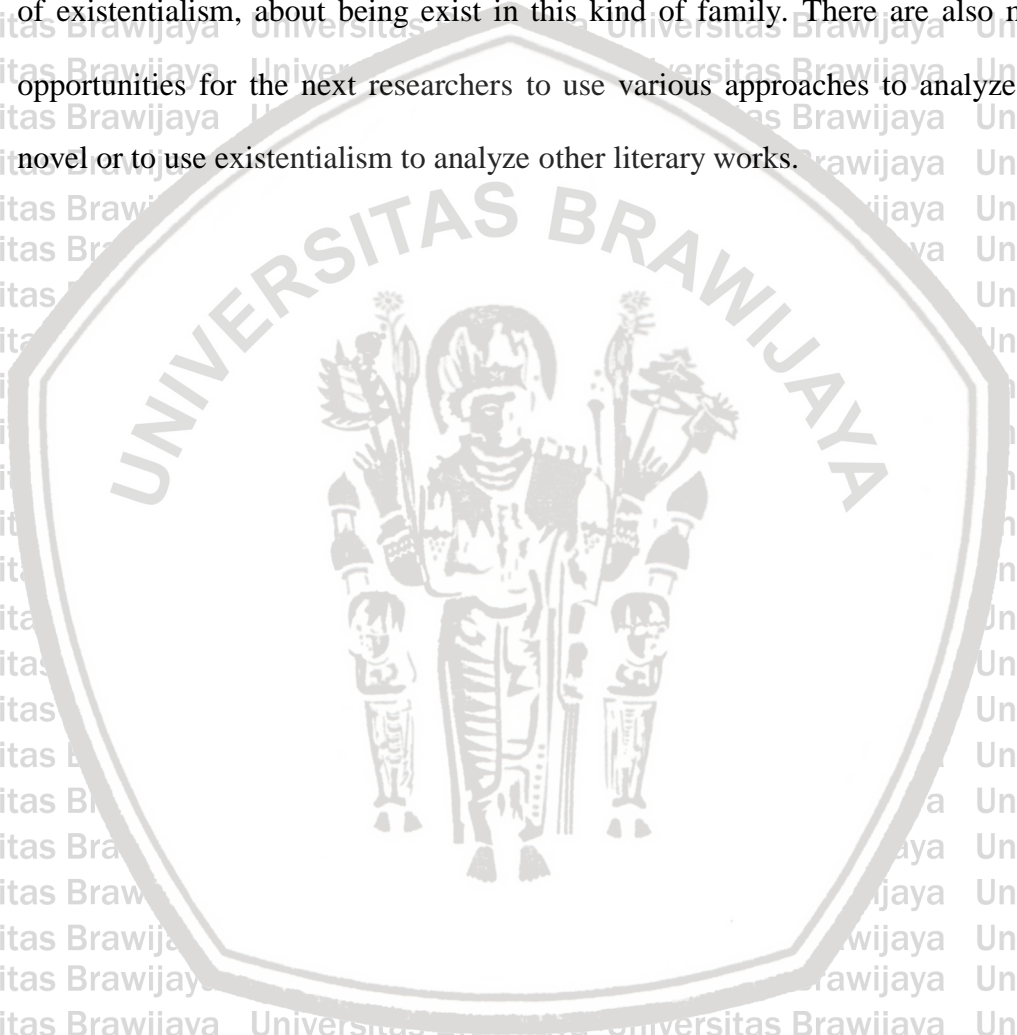
Last but not least, let the writer close his conclusion with Sartre’s quote taken from his famous lecture, *Existentialism is a Humanism* (1946):

We will freedom for freedom’s sake, in and through particular circumstances. And in thus willing freedom, we discover that it depends entirely upon the freedom of others and that the freedom of others depends upon our own. (Sartre, 1946)

4.2 Suggestion

The analysis of the literary works can be done from various points of view. From the result of the study, the writer gives some suggestions. The researcher must give attention to the other conflict that the main character in this novel experienced, which is the effects of her psychological conflict in her behavior and her everyday life. It will be better for the next researchers to enrich

the analysis by using another approach. The writer suggests that the next researchers analyze this novel using the branch of existentialism, which is existential therapy theory. The reason is, the story in Jodi Picoult's *My Sister's Keeper* contains a deep psychological conflict that can be explained by this branch of existentialism, about being exist in this kind of family. There are also many opportunities for the next researchers to use various approaches to analyze this novel or to use existentialism to analyze other literary works.



REFERENCES

Ankony, Robert C. "The Impact of Perceived Alienation on Police Officer's Sense of Mastery and Subsequent Motivation for Proactive Enforcement," *Policing: An International Journal of Police Strategies and Management*, vol. 22, no.2 (1999): 120-132

Camus, Albert. (1946). *The Stranger* (Stuart Gilbert, Trans.) New York: Random.

Cooper, D. (1999). *Existentialism*. Oxford: Blackwell.

Dostoevsky, Fyodor. (1864). *Notes From Underground* (Richard Pevear and Larissa Volokhonsky, Trans.) New York: Vintage Books (Published 1993).

Existentialism (2010). Retrieved October 11, 2010, Stanford Encyclopedia of Philosophy, from <http://plato.stanford.edu/>

Feist, Jess and Feist, Gregory J.. (2008). *Theories of Personality: 7th Edition*. New York City: McGraw-Hill Primis.

Fell, J., 1979. *Heidegger and Sartre: An Essay on Being and Place*, New York: Columbia University Press.

Hannay, Alastair, and Gordon Marino (Eds.). (1998). *The Cambridge Companion to Kierkegaard*. Cambridge: Cambridge University Press.

Kafka, Franz. (1925). *The Trial* (Breon Mitchell, Trans.) New York: Schocken Books (Published 1998).

Kafka, Franz. (1926). *The Castle* (Mark Harman, Trans.) New York: Schocken Books (Published 1998).

Kaufman, Walter. (1968). *Existentialism from Dostoyevsky to Sartre*. Cleveland: Meridian Books.

Macann, Christopher. (1993) *Four Phenomenological Philosophers: Husserl, Heidegger, Sartre*, New York: Merleau-Ponty, Routledge.

Malantschuk, Gregor. (n.d.). *Kierkegaard's Concept of Existence*. (Howard V. Hong and Edna H. Hong, Trans.) Milwaukee: Marquette University Press (published 2003).

Marxist.org. (n.d.) *Reference Writers: Jean-Paul Sartre*, from <http://www.marxists.org/>

Morisson, Julie Ann. (2009). *Existential problems in the Novel: The Character and His World*. Undergraduate Thesis. Melbourne: RMIT University.

Oxford Dictionaries. (n.d.) *Definition of "existentialism" in English*, from <http://www.oxforddictionaries.com/>

Picoult, Jodi. (2004). *My Sister's Keeper*. New York City: Atria Books.

Poonkodi, M., Ph.D. (2006). *The Internal Landscape and the Existential Agony of Women in Anjana Appachana's Novel*. Doctorate dissertation. Coimbatore: Avinashilingam Institute For Home Science and Higher Education for Women.

Prasetyo, Ruth Renata. (2002). *Existentialism As Seen Through Mersault in Camus' The Stranger*. Undergraduate Thesis. Surabaya: Petra University.

Prof. Rickman, Peter (Ed). (2001). *Existentialism & Literature*. United Kingdom: Philosophy Now.

Sartre, Jean Paul. (1938). *La Nausee* (Lloyd Alexander, Trans.) New York: New Direction Publishing (Published 1964).

Sartre, Jean Paul. (1943). *Being and Nothingness: An Essay of Phenomenological Ontology* (Hazel E. Barnes, Trans.) New York: Atria Books, Washington Square Press. (Published 1992).

Sartre, Jean-Paul. (1946). *Existentialism is a Humanism* (Philip Mairet, Trans.). Retrieved February 2005 from <http://www.marxists.org/>

Solomon, Robert C. (1996). *No Excuses: Existentialism and the Meaning of Life, Part II*. The Teaching Company: Springfield.

Williams, Bernard. (1978). *Descartes: The Project of Pure Enquiry*. Cornwall: TJ International.

Yalom, Irvin D.. (1980). *Existential Psychotherapy*. New York City: Basic Books.