CHAPTER 1

INTRODUCTION

1.1 Background of the Study

The issue of LGBT had existed in western countries since a long time ago. One of the western countries that had history with this issue was England. The LGBT issue has already existed in England since the middle of 100's A.D. It was started with a Roman Emperor named Hadrian, who declared himself as a homosexual (Keele University, n.d.). The declaration made by Hadrian was very crucial, for lead it the way for LGBT issue to be recognized in the British society. The self-recognition of Hadrian as a homosexual inspired Alcuin of York who was widely knows well known as David to write poems that used homosexuality as the main topic in 797(Keele University, n.d.).

This phenomenon was happened in the middle of 19th century. As golden age of literature in Britain, LGBT issue also influenced British writers during this century. One of the British writers that have a strong bond with LGBT is Oscar Wilde. Wilde was born in 1854 on Ireland and Died in 1900. He was an English poet, novelist, and playwright. He was often mentioned as an eccentric writer and he was the leader of the aesthetic movement that advocated "Art for Art's sake". He was once in imprisoned for two years with hard labor for homosexual practices. One of

the plays that have been often considered as his masterpiece was *The Importance of Being Earnest (1895).*

Another influence of the LGBT phenomenon that was proven by the Wilde's novel: *The Picture of Dorian Gray novel* featured bisexual character, Dorian Gray in 1895. (Keele University, n.d.). The LGBT issue has grown rapidly in 20th century. There was not only a person that came out with his identity as a part of LGBT but also the proclamation of gay community in 1912 (Keele University, n.d.). The LGBT phenomenon in Britain has been growing significantly and is getting bigger which ultimately resulted in the legalization of same-sex marriage on July 17, 2013 . (Keele University, n.d.).

The legalization of same sex marriage that happened in the England is inviting controversy in terms of religion. The term of sexuality followed by LGBT people is absolutely different from religions point of view, especially in Christianity. Christianity's understanding of human sexuality is supporting sexual freedom in many different forms (Stackhouse, 2013, p. 2). In this context, there is a sexuality right inside each person that has to be respected. In the universal perspective, one's sexuality and gender can make a huge difference in people's lives, between well-being and ill-being, and sometimes between life and death (llkkaracan and Jolly, 2007, p.3).

The scripture in Catholicism invites all their believers to feel the gift of sexuality and joy of sexual intimacy within God as the parameters

(Stackhouse, 2013, p. 2). They believe that sexual activity is one of their obligations that have to be executed as their obedience to God. The intimacy was not only doing with human but also with God (Stackhouse, 2013, p. 6).

For Christians, the sexual intercourse was not only a love experience between human. They have strong relationship with God and devote themselves as a lover of God. In the Christian context, sexual union was a gift from God and Jesus was the way out to solve the unhappiness that caused from sexual union (Arnold, 2002, p. 1). It means that God will give you amusement through sexual activity together with its pains to remind you that the only true love is God.

In Christian concept, sexuality has different interpretation with the LGBT people. It cannot be equated from all aspects. If Christians regarded sex as gift from God and believed that sex was created only for man and women, the LGBT people have their own perspective. They not only deny the norm of sexuality that has been developed in the society but they also try to get equality. The pursuit of equality by LGBT people has existed since the middle of the nineties. The right that was demanded by LGBT was no longer talked about acceptance but it began to talk about parenting. In 1990, Newsweek referred to the growing number of lesbian and gay people becoming parents (Joos, 2003, p. 1). It was estimated that 6 to 14 million children have gay or lesbian parent and between 8 and 10 million

children was being raised in gay and lesbian households (NAIC, 2002, p. 1).

The parenting of LGBT people was coming up as controversial and made a lot of perceptions among society. That parenting issue had created a new label of the family and they were called as same-sex parents or alternative families (Joos, 2003,p. 1). In that time, society considered the children that were nurtured by LGBT parents would have same sexual orientation when they have grown up. Unfortunately, the effects on children that were being raised by lesbian or gay adoptive parents cannot be predicted. That perception came from the habit of regular family that usually teaches their children based on their beliefs. How people were expressing their sexuality was being influenced and it will influence their environment (Stackhouse, 2013, p. 7). Children of gay men and lesbians are vulnerable to teasing and harassment, particularly as they approach adolescence, when if there is any sign of differences, it was grounding for exclusion (NAIC, 2002, p. 3).

Being a child of LGBT parents is not as easy as regular child. It will influence their orientations. As an adoptive child, they would be treated not far from the background of the parents. It happens with all kinds of adoptive parents. It this case the parenting and LGBT have other story. Jeanette was adopted by a regular religious couple and lived in Accrington, Lancashire, a Northern-England working class town (Estor, 2004, p. 1). Jeanette told the world about her experiences from her first

novel *Oranges are Not Only Fruit* that was published in 1985. Like what Winterson said in her autobiography, *Why Be Happy When You Could Be Normal?* That was published in 2011, she wrote that Orange Are Not Only Fruit novel was a semi-autobiographical novel (Chen, 2014,p. 5).

The little Jeanette spent her childhood in church, doing religious activities. It was continuous until Jeanette fell in love with Melanie and other women. She felt divided between love with people and God. The religious childhood of Winterson was influencing her life forever. Throughout the book, a clear intersexuality between the bible and Jeanette's life is visibly shown (Chen, 2014,p. 3). The bibles that became her 'fairytale book' went deeply into her mind. Winterson intentionally named the eight of its chapter as same as what bible has. Winterson's work was considered highly original (Estor, 2004,p. 1). She was a student of English Literature and her amorousness of literature can be seen from *Oranges are Not Only Fruit* novel.

Winterson is well known as a writer that has a close relationship with the gender talk. Gender was shaped through the stylization of the body and, hence, must be understood as the mundane way in which bodily gestures, movements, and enactments of various kinds constitute the illusion of an abiding gendered self (Butler, 1988, p.519). The relation between human feeling and experience of sex itself has turned into phenomena that happened across the gender. According to Butler in Sallih

said that within the inherited discourse of the metaphysics of substance, gender had proven to be performative (Salih, 2002,p. 56).

Gender identity was a performative accomplishment compelled by social sanction and taboo (Butler, 1988, p.520). Gender in this context could be free to be performed by someone depends on what they want to perform. Gender often relating with the sex and in point of view of Butler, both of sex and gender have their own understanding. Sex is the born gift that signed by the genital of the baby and gender is the process that can build by the influences of somebody else and experience. Both of sex and gender have sexual desire that need to be released and in this context Jeanette that born as a girl has her own way to perform her gender as woman's lover and need to be released her sexual energy to another woman. As Foucault and others have pointed out, the association of a natural sex with a discrete gender and with an ostensibly natural attraction to the opposing sex or gender was an unnatural conjunction of cultural constructs in the service of reproductive interests (Butler, 1988, p.524).

The changes of gender performativity cannot be separated with the sexual desire. Sex became the most important life instinct in an individual (Philip, 2011,p. 182). According to Freud sexual desire was not inherited by birth other than it was rather a physical need which depends on growth of human anatomy or body (Ahmed, 2012, p.63). Freud's concept of sex remaining in unconscious was also groundless as because there was no existence of such level in brain or unless there was any level which

contains sex from one's birth then it was quite easy to agree with those biologists. In the context of Freud there are five stages of sexual development and they are oral stage, anal stage, phallic stage, latency stage, and genital stage (Philip, 2011,p. 183-187). Each stage of the sexual development has its own process based on the body zone.

In this research, the writer intends to investigate the sexuality construction of Jeanette in the *Oranges are Not Only Fruit* novel by Jeanette Winterson through the Sigmund Freud's Psychosexual development and Butler's Gender Performativity theories. There has been another research about *Sexuality Identity Crisis in Alex Sanchez's the Good box by* Anne Anggraeni Fathana in 2012 which produced the result that the sexual identity of the main character as homosexual. Another research that has been conducted was by Elvina Prisca Anggraeni which was *Identity Construction in Haruki Murakami's Kafka on the Shore* in 2015 that produced Kafka's identity formation experiences problem in the oedipal phase due to the loss of parent figure as a result of this research. Those two previous researches are different with writer's researcher. The writer will focus the investigation on sexuality construction in Jeanette.

This research uses plot to be analyzed in order to help the researcher to see the development of the character. In this research the plot breaks into 5 parts which are: exposition, rising action, climax, resolution, and falling action that would be classified and analyzed based on psychosexual development and gender performativity theories.

1.2 Research Question

How is the sexuality of Jeanette constructed in the *Oranges are Not Only Fruit* novel*?*

1.3 Purpose of the Study

This research is aimed at analyzing how the sexuality of Jeanette is constructed from the viewpoint of psychosexual development and gender performativity.

1.4 Scope of the Study

This study aimed to know how sexuality of Jeanette is constructed in the novel.

1.5 Significance of the Study

From this research, the researcher hopes the result will extent her knowledge of understanding about psychosexual and gender performativity theories and how it is applied in literary works. This research is expected to be useful for the readers especially for the researchers who want to develop this research in the future.

CHAPTER II

LITERATURE REVIEW

2.1 Deconstruction

Jacques Derrida was a French Philosophers that regarded as a founder of deconstruction theory. Deconstruction has some definitions and there is no valid definition of deconstruction. Jacques Derrida defines it's as a systematic subversion of European metaphysics (Zima, 2002, p.1). Derrida develops a general theory of Deconstruction in order to unveil its contradictory or aporetic character. Deconstruction is a constant reminder of the etymological link between 'crisis' and 'criticism' (Norris, 2004, p.1).

Deconstruction has close relationship with text and meaning and it is actually disclosure of the meaning in the text. In easy way deconstruction is theory that used to seek the implicit meaning that hidden inside the text (Budianta in Leiliyanti, 2009, p.107). In other word the madness of the author can be interpreting based on the implicit meaning that found without ignore the real meaning of the text. According to Derrida language is a system of sign and words only has meaning because of the contrast of the sign. The deconstructor believes that this term has been privileged over the other in a particular text, argument, historical tradition or social practice (Balkin, 1995, p.2). The ideology of deconstruction can be operating by privileging certain features of social life by suppressing and deemphasizing others.

In Europe deconstructions was understood as a response to the structuralism. In state of structuralism, someone's thought is arrange by linguistics

features (Balkin, 1995, p.1). This assumption denied by the deconstruction that says structure of meaning is stable, universal and ahistorical. In this context the text would be interpreted based on someone's willing. Deconstruction does not claims that there is no boundaries of concept, but that boundaries can be explained inn many different ways as there are inserted into new context. Otherwise deconstruction shows that texts are overflowing with the multiple and conflict meanings (Balkin, 1995, p.3).

The deconstruction's suppression on the deployment of meanings is related to the deconstructive context of iterability. Iterability is the capacity of the texts to be repeated in new situation and inserted onto new context (Balkin, 1995, p.4). In order to Derrida it is called as "iterability alters" which means that the placement of the text into new context continually creates new meanings that are both partly different and partly similar to the previous meaning.

Meaning in the context of Derrida can be reviling by the sign and he believes that sign can be functioned to distinguish and to postpone as the way to find the hidden meaning of the text (Leiliyanti, 2009, p.108). For instance, *Oranges Are Not the Only Fruit Novel* has the characteristic that can be criticized by that approach. In that novel Winterson gives some signs such as fruits as her "guardian angel", satire for some accident and parable. The sign that exist in oranges fruit would have different meaning with the ordinary oranges fruit. The interpreting of the oranges would be corresponding with the context of the text. In some parts of the novel Jeanette also gives the delay of the story by the other story that looks philosophy.

The disclosure of implicit meaning seems can be success with the deconstruction approach. The critical legal scholars have three reasons of the importance of deconstructions. First it is because it claims that meanings were inherently, second it is discovered instability and indeterminacy and third it seemed to show that all texts undermined their own logic and multiple meanings (Balkin, 1995, p.5). Therefore deconstruction would produce the deep meaning of the hidden meaning in the text.

2.2 Gender Performativity

Judith Butler is a philosopher and gender theorist that well known as a founder of Gender Performativity theory. Butler is known active to support gay and lesbian right movements on many contemporary political issues. According to Butler Philosophers have a discourse of acts that maintains associative semantic meanings with theories of performance and acting (Butler, 1988,p. 519). In that context the acting is the process to find how does the meaning work in the sentence. The action theory seeks to understand what the explanation of someone's attitude. The attitude and meaning that shown from the text or behavior would be seen in their performance. Butler regards that both of those theories have strong bond with the language and gesture of the actor. The phenomenology of acts is seek to explain the mundane way in which social agents constitute social reality through language, gesture, and all manner of symbolic social sign (Buler, 1988,p. 519).

All the performances and acts that shown by the actor or someone could be a sign or symbol that cannot be hidden. Social reality that face would be represented in their daily manner. Butler claims from Simone de Beauvoir that said “one is not born, but, rather, becomes a woman. In this sense Butler appropriating and reinterpreting constituting acts doctrine from phenomenological tradition. In this context gender was made through the stylization of the body and it must be understood as the temporal way in which bodily gestures, movements, and enactments of various kinds constitute the illusion of an abiding gendered self (Buler, 1988,p. 519).

It is clear that although theatrical performances can be friend with political censor and sharp criticism, Gender performances in non-theatrical context are still depend on the social conventions (Butler, 1988,p. 527). In this context gender performances should make a piece with the social regulation that develops in the society.

In this sense gender is something that can build based on the way the actor perform it. Baby that born and have identity as a girl is not because she is born as a girl in butler’s context the baby experience the process from her parents that named her as “a girl”. The baby is shaped by parents with the pink stuff and girl habit. That process creates the baby as a baby girl. In other way gender is shaped culturally (Butler, 1990, p.6).

The constructed of gender status has developed the knowledge. It has consequence that man and masculine might signify a female body as a male one. Otherwise woman and feminine might signify male body as a female one (Butler,

1990, p.6). It can say that gender could be free interpreting based on the performance without see the real sex of the actor. The vulgar way that resulted by the gender construction create new point of view of the gender freedom. The cultural opinion and the constructed of the gender status are having the same messages. Gender can be signify by the way of it is perform.

In Butler's context gender is an agreement based on the performance that seen. Gender is seem free to be interpreted without ignore the sex concept that exist since the baby is born. Gender performativity concept is referring to the reality when boy or girl is dressed and acted like the opposite sex. Therefore the recognition of the gender status would depend on the attitude and behavior that would be watching by the people around. The recognition of boy acts and performs his self as a girl and many of the people recognize him as a girl then his gender status is a 'girl'.

> As a result, gender is not to culture as sex is to nature; gender is also the discursive/cultural means by which "saxed nature" or a "natural sex" is produced and established as "prediscursive" prior to culture, a political neutral surface on which cultural acts (Butler, 1990, p.7).

In this sense gender is cultural means where the "sex nature" is produced. It means when baby is born as a women and evidently she performs herself as a man then in that point the "natural sex" in her is build. Natural sex in this point means the moment when someone found her real sex inside her body and capable to perform it until get the approval of herself.

In the thesis *Identitas Biracial dan Pencarian Jati Diri dalam Novel Caucasia Karya Danzy Senna*, Nurcahyani states that "identity was created in performative; repeated in order to achive "the real identity" (Nurcahyani, 2011,

p.14). This sense is explaining the classification of the gendering process. This process is talking about the repetition and creation of gender based on genital that owned since the baby's birth. For instance, when a baby born and has vagina then she is regarded as a girl. The gendering process that happen to the baby will continue when the baby "made as a women" by the pink stuff all around her body as a representation of women's color. This process will repeat again when the baby is growing up. Her behavior and performance will arrange in the norms that develop such us a girl must to have long hair, women have to act graceful, women must to like soft color like pink, playing doll and many more. This process is happening to the boy either. The baby that has penis will regard as a boy and the boy will "forced to be a boy" by the boy's stuff and the regulation that followed him. Therefore this circulation is named gendering process that essentially will lead to the way of someone shows the gender status that owned after they going through this process.

2.3 Psychosexual Development

Sigmund Freud is a founder of Psychoanalysis theory that was born on May, 6 in the Freiberg. According to Freud human soul has three steps of consciousness namely conscious, preconscious, and unconscious. In order to Freud, the unconscious was the source of our motivations, whether desires for food or sex, neurotic compulsions, or the motives of an artist or scientist (Boeree, 2006, p. 5). It is clear state that all human behavior is control by instinct that based on the physical needs. He states that human behavior was depending on

their sexual desire that based on their kids experience with their mother (Boeree, 2006, p. 4).

A human sexual desire is governed by Freud in his psychosexual theory. This theory is developing five stages that well known as Psychosexual Development. The theory of psychosexual development is also known as theory of libidinal development (Philip, 2011, p.1). This theory is clear explaining how personality develops in human beings. According to Freud, the individual passes through a series of dynamically differentiated developmental stages during the life span, which are characterized by distinct modes of functioning (Philip, 2011, p.1).

The goal of the theory is to say prove that mishaps during the early childhood has important role in etiology of psychological problems including mental disorders. In his research, Freud found that the symptoms of mental disorder during adulthood are having relation with the frustrations of the erotic instinct (Philip, 2011, p.1). That state is proving that the development of mental and behavior have strong bond with the childhood. Kid will have good sex orientations if they had perfect experience in their sexual stages.

2.3.1 Five Stages of Psychosexual Development.

In order to Freud sex is the primary motivating for adults, children and infants (Boeree:2006, p. 12). Freud states that sexuality is not only about relationship but also all the sensations from the skin. It is clear that all of people from different age need to be cared, touched and kissed. Freud has developed his theory about sexuality and it has five stages of the sexual development. The first stage is oral stage (Philip, 2011, p.183). This stage is usually happen to the baby

since they born until eighteen months. In state of this stage, the pleasure that felt by the baby is sucking which are involve both of the tactual stimulation of mouth and swallowing. According to Freud mother would be the first love object of the baby and feeding at the mother's breast becomes most important activity for the young child psychology (Philip, 2011, p.183). In other words the sucking activity would be the first lesson that influences the baby's life forever. This phase has 2 periods, they are oral receptive and oral sadistic. In oral receptive the baby has perfect judgment for the object that makes him happy and his needed is fulfilled without disturbance of the frustration and worried feeling (Freud, p. 45). The habit of sucking in this phase would decrease slowly together with the growth of the baby and it caused the baby feels worried until creates self-defense against the environment. The self-defense of the baby makes his teeth as a main weapon. This action is explained in the oral sadistic period. In this period the respond of the baby are biting, babbling, closing the mouth, smiling, and also crying (Feist, 2009, p.45). This period tells the prime defense of the worried feeling in the baby is sucking his thumb to satisfy his sexual desire. When the baby is growing up the habit of sucking can fulfill by sucking candy, chewing gum, biting pencil, overeating, smoking, sucking the pipe and also cigarette. The habit of sucking that happen in the early age of the baby is very important to support his attitude in his teenage and adult age.

The second stage of the sexual development is anal stage (Philip, 2011, p.184). This stage is begun to the child since them in one and a half years old until them in the three years of age. The base pleasure in this stage is sensation of

Holding anus in and letting it go. This stage is divided into two sub stages namely the anal expulsive period which is overlap with the closing of the oral period and the anal retention period. The expulsion of the feces removes discomfort and it will produce a feeling of relief. When toilet training is initiated, the child has his first experience with the external regulation of an instinctual impulse. The child has to learn to postpone the pleasure that comes from relieving anal tensions. In the anal has to learn to derive pleasure from retention than expulsion (Philip, 2011, p.184). As same as oral stage this stage also has periods that support this theory. The first period is early anal period that has satisfied from destroying the object. In this period the child often act more aggressive to their parents because of the worried feeling of 5the toilet training. After that the child would enter to the late anal period. In this period the child will interest with their feces and they will perform their feces as a present to their parents. The important thing of this attitude is the response of the parents. When the parents give a compliment of this act, it will make the child become generous in the future but if parents ignore and give a punishment of this, the child will find other method to have anal satisfying. The child will tend to hold the feces to gain a pain along with the erotic stimulus (Feist, 2009, p.46). According to Freud eroticism in girl is begun with the envy feeling of the penis and it is called as penis envy. Freud believes that in unconsciousness, the concept of baby and penis gave same meaning with the called as “the little”. Feces that have circle long form and come out from the body cannot be differentiation from the baby. Those three concepts are presented by the same symbol inside the dream.

The third stage in sexual development of Freud is phallic stage (Philip, 2011, p.184). In order to this stage child becomes deeper to feel sexual sensation. This stage is begun when the child in three years old until five years old. According to Freud, in this stage child will play with his genitals and relieves tension and derives pleasure. Phallic stage is more complex than two previous stages. The child would be through urinations that are very important activity to help the child consolidates his gender identity (Philip, 2011, p.185). In state of Freud the phallic stage is focus on the association of the sexual feeling and the functioning of the genital organs. The pleasure to plays with their genital organs and the fantasy life of the child set the stage of Oedipus and Electra Complexes (Philip, 2011, p.185). Freud believes that baby boy identified his father; he becomes his father wanna be then he develops his sexual desire to his mother and wanting her mother (Feist, 2009, p.47). In this stage the boy usually more agressive with her parents especially his mother. Boy will leave his identified to his father and regarded his father as an enemy in order to get love from his mother. According to Freud a child has natural bisexual act that make his own more complicated. Before a boy enter the Oedipus phase, he develops some feminine character and because of that the feminine character direct him to show hi8s love to father and hate his mother. Meanwhile in the same time the masculine character makes him hate his father and has desire to his mother (Feist, 2009, p.48). Oedipus complex for girl is well known as Electra complex. In this phase the girl regard that every child has same genitals but finally she found that boys have different genitals and more privilege than hers one. That condition makes

new feeling in the girl that called penis envy (Feist, 2009, p.49). Freud believes that this penis envy disclosed to the girls' wishes to become a boy and this wish is develop become the wish to have baby especially baby boy.

Another stage of the sexual development is latency stage (Philip, 2011, p.186). This stage is happening to the child when five or six and seven (Boeree, 2006, p. 12). According to Freud in this period the child is not consciously concerned with the sexual matters. In this stage the sexual urges are hidden. The child learns to behave in society and acquires her ideals. Eroticism is overtly manifested in the form of attachment to parents and friends (Philip, 2011, p.186). Child in this stage would be very like to copy something that interesting for them. This phase is showed by the effort of parents to press sexual activity (Feist, 2009, p.52). In the beginning of the growing up, human accustomed with the dominated of father in the family. The boy trying to defeat his father but the power is not enough so the boys decided to make a clan to defeat their father. When the boys become a father, this condition would be a background of the suppression of the sexual activity in child.

The fifth stage of this sexual development is the genital stage (Boeree, 2006, p. 12). In this stage the child will be going through the puberty step. The child would be interest with the sexual attraction, socialization, group activities, vocational planning and preparations to have family (Philip, 2011, p.187). In state of Freud, genital stage focuses on the reproduction. The person becomes transformed from a pleasure seeking, self-loving infant into a reality oriented and socialized adult. In this stage the figure of parents is most needed and would be

competing with the influence from outside. In this phase the teenage would release their oto-eroticism and direct their sexual energy to somebody else (Feist, 2009, p.53). After that the reproduction can be done. However the penis envy still in the girls wishes but vagina start to have same status with the penis. As well as girls boys will regard the girls' genitals as their object that they are looking for.

2.4 Jeanette Winterson

Jeanette Winterson is British author that was born in 1959. She grew up in Accrington, a Northern-England. She was adoption by her parents that became one of the members of a Pantecostal church. She grew up with the perception that she belonged to God and had been chosen by God that empowering her. In that family Winterson was made to become a missionary and already preaching at a very early age. When she was sixteen, she took decision to leave the house because of her love for other girls were not tolerated. After her decision to leave the house, she worked in a variety of jobs that were, ranging from ice-cream van driver and make-up artist in a funeral parlour to domestic assistant in a mental hospital, experiences that enriched her imagination and provided her with much of the imagery she would use throughout her work (Estor, 2004, p.1).

She entered the St. Catherine's college at Oxford and learns English Literature. Her love of literature was begun when she read Virginia Wolf and that love is realization by her through her novels. In 26 years old her first novel *Oranges Are Not Only Fruit* was produced (Estor, 2004, p.1). In that novel, Winterson's life experience becomes her big inspiration. The influence of her

childhood is dominating the whole story. Stories that adapted to the novel are her adoption and her sexual orientation.

The first novel of Winterson has published in 1985. In that time there was an issue that comes with controversy. The parenting by the LGBT people comes out in the middle of the society. In order to the nineties there was estimated 6 to 14 million children have a gay or lesbian parent and between 8 and 10 million children are being raised in gay and lesbian household (NAIC, 2000, P.1). LGBT people not only require their right to be same with other people but also demand to get their right to have family. This parenting issue of course does not sound taboo in Winterson perception. As women that grew up with the reality of adoptive child and declare herself as a lesbian, she has own point of view of this phenomenon. The adaptation that done by the LGBT people is actually not better than gay and lesbian biological parents. In 1976, there were an estimated 300,000 to 500,000 gay and lesbian biological parents (NAIC, 2000, P.1). In that condition child forced to being raised by their parents that live their life in gay and lesbian lifestyle. In this case parenting issue is not only LGBT people that come with their requirement to have family but also people that already have children in the middle of LGBT lifestyle.

2.5 Oranges Are Not the Only Fruit Novel

Oranges Are Not Only the Fruit Novel is on one of the greatest novel of Jeanette Winterson. This novel was published in 1985 and become Winterson's first novel. In state of Winterson, the genre of this novel is semi-autobiographical (Chen, 2014, p.5). As a semi-autobiographic, most of the events in this novel are

based on Winterson experiences. This novel is talk about young girl named Jeanette that being adopted by religious family. In that story the little Jeanette is formed as a servant of God. She becomes one of the members in her mother church. Little Jeanette live her life like another religious child. She goes to school and learn like other child but then she makes other child and people around her in the school afraid of her perceptions and obedience to God.

It is clear seen that she knows that she is different. In that book Winterson draws her sexual orientations. She realizes the differences about her relational interest and it becomes clear when little Jeanette meet Melanie and fall in love. Their relationship is being resisted by all people surround them and they forced to be fall apart. After that unexpected condition Jeanette live her house and church and live her life with her way.

Oranges Are Not Only Fruit Novel is made by Jeanette with all her religious and brilliant literature mind. The Bible stories and fairy tales presented in this novel (Reisman, 2011, p.12). The influence of the Bible is covering whole of the name chapter of this book. As an English Literature student, she creates her story with a couple of representation of the princess and fairy. She covers her feeling with the beautiful word that comes with the religious value in some way. Winterson Shows the biblical stories that exposed by Jeanette to amplify the fundamentalist religious beliefs and works to expose the sexual, political and religious bias (Reisman, 2011, p.12).

The childhood of Jeanette as a servant of God made her loved God in certain way. This novel reviles her perception about love and intimacy that guide

reader to the discussion between God and sex. Sex in this context it means the rules of the God that made in Bible which arrange human to love each other.

The discussion of sex is seldom related to the negative side of the social life. People usually avoid the discussion about sex because it is uncomfortable talk to discuss vividly. Some people think that term of sex that still regarded as taboo talk have strong contradiction with the religion. Even though sex is seems to be contrast with the religion but actually sex is a part of God creation. God is the gracious creator of everything in the universe, including humans and sexuality (Tracy, 2011, p.1). He creates human that followed with their needs. Sexuality is one of the important things in human life and God give this to tell human about his greatest. In other words, God give sex in human's life as a gift (Tracy, 2011, p.1). In the Christian concept term of sex is about love and love is coming from Jesus itself (Arnold:2002, p. 1). They believe that revolution of sex is bring freedom and has left countless wounded and isolated soul.

As a gift from God sex absolutely has pleasure that cannot be explained by word. It is made in the primary character of satisfaction for human. If sex is look deeper than before, is not only to have children. Sex is design to be a pointer to God (Taylor and Piper, 2005, p.16). Christ concept believed that with fill the satisfaction of sex human can be filling to meet God. It is not to said that Sex as substitute of God but sex is become the media to filling the greatest of God in human life.

Sex that created by God is like a toy that have to be played in pairs. God already regulated the formula to play with this. God creates male and female as a

sexual creatures to be together and find out what they can do in life (Taylor and Piper, 2005, p.18). Sex is made by God addressed to male and female only in order to keep human race and realize God's existence.

Oranges Are Not Only Fruit Novel becomes one of great literature work that recognized by some awards. This novel won Whitbread award for best first novel in 1985. It is one of literary awards that intended for English-language book in Britain and Ireland. This award also known as Costa award. This novel not only becomes source of reading in England but also becomes Television adaptation that broadcasted by BBC with Charlotte Coleman and Geraldine McEwan as a staring. These TV shows won Prix Italia Award in 1991 that belongs to special Italian Prix category. Prix Italia is the website awards that concern in the broadcasting world. It is oversee the TV show for international.

2.6 Theoretical Framework

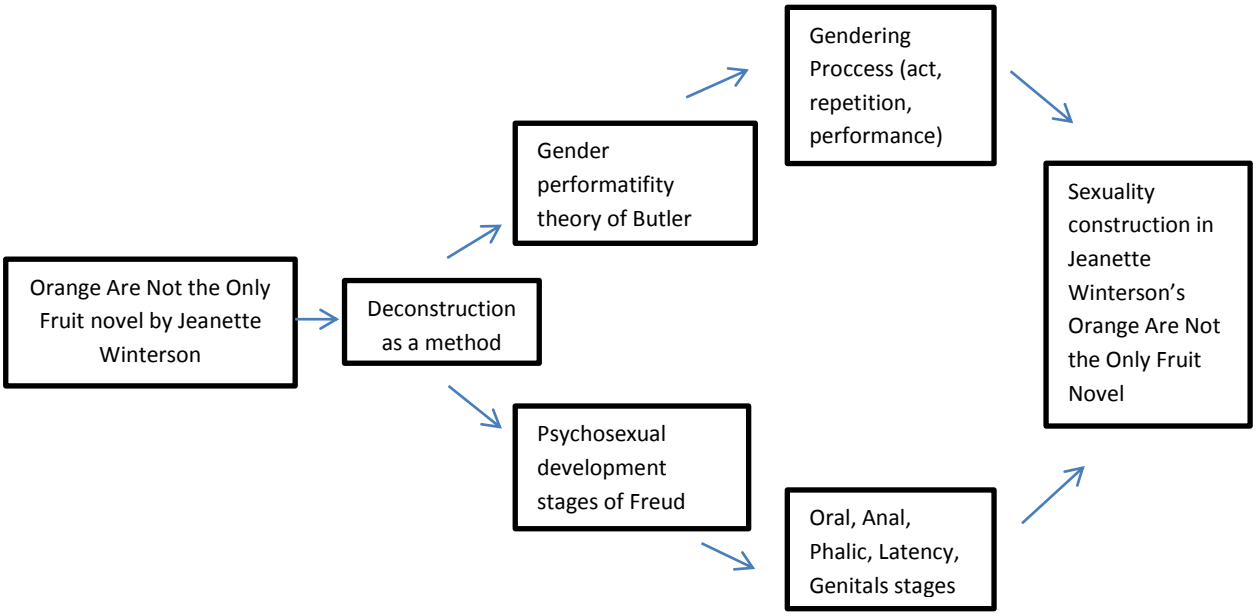
The purpose of this paper is to contribute to research on sexuality by developing a psychosexual perspective using Freud Psychosexual Development and Gender Performativity by Butler as an approach and deconstruction as the method. This research concentrates on the development of the sexuality of the main character in state of her religious life. The main character Jeanette will be the focus here to find out how her sexuality construction is captured by psychosexual development and Gender Performativity.

Psychosexual development Freud and Gender Performativity of Butler theories are chosen for the proper approach for this study due to their focus to sexuality and LGBT development. For Freud sexuality of child is depends on the

experience of the child and the attitude of the parents. In state of Butler gender is cannot be separated with the performativity of human. From both of those theories the researcher could say that the experience of the child that depends on the parents' treat would be seen in their performance. In other word Freud's theory of psychosexual development would explain the process of the child's treatment and Butler's gender performativity theory would draw the result of the child's treatment based on how they perform.

Jacques Derrida's deconstruction is expected to help the researcher finds the meaning behind every character's thought and action, which may lead to another possible meaning. This is necessary to find out his motives that leads her to such behavior.

The chart of the theoritical framework



This chart explains the way writer conduct this reserach in order to find sexuality construction of main female character using deconstruction by Derrida as a method and gender performativity by Butler, also paychosexual development by Freud as approaches. Firstly the writer will break down the novel into the elements of the plot and clasify the sentence that contain sexuality construction based on the Butler's gender performatifity and Freud's psychosexual development. After classify the events the writer will deconstruct the signifiying practices based on the deconstruction of Derrida.

CHAPTER III

METHODOLOGY

3.1 Research Method

This research uses descriptive analytical study as a research design and deconstruction as a methodology in order to investigate the sexuality construction of the main female character in this novel. The writer analyzes the words, clauses, and phrases which indicate the sexuality construction based on the Butler's gender performativity and Freud's psychosexual development.

3.2 Data and Data Source

The data of this study is the words, phrases, clauses, and sentences that indicate the sexuality construction of Jeanette which is taken from the *Oranges Are Not the Only Fruit* written by Jeanette Winterson.

3.3 Data Collection Procedures

There are some procedural steps in collecting the data:

- Finding the novel, *Oranges Are Not The Only Fruit*
- Reading the novel carefully and thoroughly
- Identifying the words, clauses, and phrases which indicate the sexuality construction of Jeanette based on the Butler's gender performatifity and Freud's psychosexual development.

3.4 Data Analysis Procedures

- Categorize the events based on the elements of the plot
- Put the events into a table

The table of analysis

Plot	**Events**	**Psychosexual development**	**Gender Performativity**		
			Action	Repetition	Performance
Exposition					
Rising action					
Climax					
Falling action					
Resolution					

- Analysis the events based on the psychosexual development stages of Freud and Gender performativity of Butler
- Deconstruct signifying practices of the events
- Interpret the result
- Draw the conclusion

CHAPTER IV

FINDING AND DISCUSSION

The Finding and discussion in this chapter are analyzed using psychosexual development by Sigmund Freud and gender performativity by Judith Butler based on the plot of the novel: exposition, rising actions, climax, falling actions and resolution.

4.1 Finding

Researcher found that the sexuality construction in Jeanette happens because of the gendering process and the omissions of man's figure that guiding her sexual energy in genital stage to love another woman. In the exposition there are 14 events that classified based on the latency stage and the gendering process (action and repetition). The action and repetition process are dominated the first establishment of Jeanette's sexuality as much as 50% and 42, 8%. The repetition of her mother ideology becomes a base of this part to deconstruct Jeanette's sexuality. The father's passive action caused the strong support for the repetition from her mother. This situation makes Jeanette's latency stage that can be counting as much as 28, 5% is not working well. In the rising action that consists of 166 conflicts, genital stage that count as much as 51, 2% is more dominating than latency that count as much as 15, 6% because of Jeanette's condition that arrives in the puberty age. In this part the sexual desire must to release and in

Jeanette's case the sexual desire is guided by the action (10, 2%) and repetition process (34, 3%) that build Jeanette performance that appear as much as 39, 7% inside the rising action. The gendering process have equal role in order deconstruct Jeanette's sexuality. The deconstruction of Jeanette's sexuality is happening where the gendering processes direct her sexual development and create her sexual desire. In the climax sexuality constructions in Jeanette already complete. She decides to leave her house and living her life with her own ideology. In this part genital stage is 100% dominating the story as the impact of gendering process that being united to guide Jeanette's 100 % performance where her condition settles with her sexual interest. In the falling action Jeanette faces her own life with her real gender that already deconstruct by the doctrines of her mother. Falling action that consists of 37 conflicts is dominated by self-understanding of Jeanette and the regret of her mother that realizes about her act in order to deconstruct Jeanette's sexuality. In this part the performance (72, 9%) and genital stage (56, 7%) are dominating the plot. The way Jeanette performs herself as lesbian women not only become her sexual orientation but also the identity that make her mother realize her mistake. The action and repetition process are 13, 5% influencing the story. In this phase the act and repetition is equal because of Jeanette's consciousness to get her own perception on order to gain her performance. In the resolution Jeanette already piece with her mother and researcher found that Jeanette's performance (100%) is the reflection of her father figure that never be exists in the family.

In finding researcher believes that the doctrines of her mother are a brutal establishment of human being. The establishment of Jeanette's ideology as girl is different with the other girl. She is forced to love God and surrender her whole life to serve God. Doctrines that fulfill Jeanette's life are influenced by her domination of mother and the passive of her father that does not have any role in establishment Jeanette's character. The omission of father figure in her life makes her does not know much about figure of man and the bad experience of man that given by her mother that said man are a figure that cannot be trust and brings harm create problem in order to develop Jeanette's sexuality. This story happened when Jeanette was seven years old. In Freud psychosexual development theory seven years old is an age where child starts to face latency phase where a child is supposed to be searching of existence in their society. In this phase the domination inside the family is supposed to be responsible of father but in Case of Jeanette latency stage is not working well. She does not see her father domination and power and it makes her think that man does not have power as strong as woman's have. The influences of her church community which have many of independent women deconstruct her mind and cause the power compares between man and woman.

Genital phase that exist in this story is more complicated for Jeanette. The influence of gendering process that given by her mother and her church society divert her sexual desire where in this phase she is supposed to be feels her interest to her opposite sex but in reality she feels that to another woman. Jeanette's puberty phase is going brutal and a bit vulgar. In this phase Freud said that the

significance of parents figure that have to be lead her child, but in Jeanette's context she begins to against her mother. The omission of oral, anal and phallic stages which supposed to be support the development of sexuality in child are become the one of reasons of problem that happen in latency and genital stage. The lack of these three phase makes needed of sexuality of child is not balance.

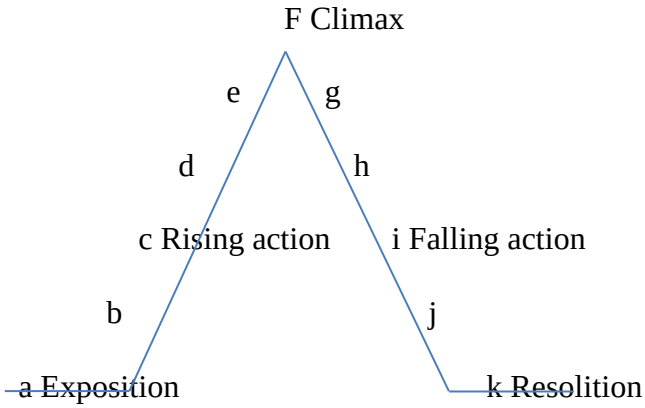
Jeanette's establishment in genital phase is dominating with the gendering process that happen to her. Butler states that gender is created by the cultural and performativity of someone's gender must to get confession from their society. According to Butler's theory Jeanette's establishment in order to find her gender performativity happen because of 'repetition' from her mother which said that women can handle and take over man's world and sex relationship with man only brings sorrow and harm to women. That repetition makes Jeanette indirectly adore a figure of woman and set aside the real figure of man and trying to become a man figure that she never had.

The changes of Jeanette's ideology who regard her mother as her role model for everything makes her condition more complicated. Disunity of Jeanette and her mother also the losing of Melanie who left Jeanette and decides to repent makes her down into the weak point. This situation triggers the existence of orange demon as imaginary figure that becomes a form of Jeanette's defense mechanism toward her problem. The coming up of orange demon is manifestation of Jeanette's mind that struggle to find a way out of her problem.

Through this study the researcher found that plot is the best way to deconstruct a story or text. With plot the researcher can see the narration based on

the condition of the story. Plot also can show the real condition with the complete point of view from each aspect inside the story and it is easier to see the conflict and event inside the story. This is the plot overview that shows the important part inside the story

The plot overview



a = Exposition (the mother's first doctrines about the negative side of the world including man, sex).
b = Jeanette got Gypsy warning about not being married.
c = Jeanette got influenced from her mother about the dangerous of man.
d = Jeanette falls in love with Melanie and fall apart.
e = Jeanette falls in love with Katy and found her own interest.
f = Jeanette decides to leave her family and church.
g = Jeanette find a job and living her life.
h = Elsie is dead.
I = Jeanette come home just for Christmas.
J = Mother realizes her act and mistake.
K = Jeanette and her mother make a piece.

4.2 Exposition

As a semi-autobiographical novel the narrator also plays as a main character. In the exposition there are 14 events that contain of Jeanette's explanations about her family (her mother, her father) and how she lives her life.

In this part the latency stage, action process and repetition process are dominating the story. Action is count as much as 50% and because of that the action from her mother that very dominant control Jeanette becomes the base of the strong doctrine of her mother. In this phase she shows how her mother controls her life with her domination. *"My father liked to watch the wrestling, my mother liked to wrestle"* (Winterson, 1985, p.1). This sentence is supposition to draw the condition where her mother is more active and talking control for all aspects in that house. As a seven years old girl Jeanette is need to be cared of her father but in this case father figure is omitted and does not have role to shape Jeanette's character. The other phase that also exists in this part is latency stage that count as much as 28, 5 %. In Freud's point of view seven years old is the beginning of the latency stage where the father figure is the most needed (Feist, 2009, p.51). The omission of father figure in this part is brings the Jeanette's pity to a man figure and make her regard that woman is more powerful than man. Latency stage also focuses on the way the child behaves in the society. The loss of father figure in Jeanette's mind is manifested by the act of Jeanette that does not like girls stuff and thing. She copying her mother that take over her father place by act more masculine as her defense mechanism.

The mother domination that manifested as a life guidance of Jeanette is teaching her to know better about friend and enemy. *"She had never heard of mixed feeling. There were friends and there were enemies."* Janette shows her mother's point of view. *"Enemies were: the devil, next door, sex, slug. Friends were: God, our dog, auntie Madge, The novel of Charlotte Bronte, slug Pellets."*

(Winterson, 1985, p.1). In Butler's point of view the action process that given by her mother creates a circle for Jeanette in order to make Jeanette as her mother puppet. *"I had been brought in to join her in a tag match against the Rest of the World"* (Winterson, 1985, p.1). Jeanette states that she becomes followers of her mother to fulfill her mother obsession against man and sex thing through the repetition process that make her become religious girl in order to servant God as a chosen one. According to Butler in Nurcahyani the real identity can be found when it repeated in order (Nurcahyani, 2011, p.14). In this part Jeanette's identity is shaped by her mother's doctrines.

The doctrine from mother repeats and it count as much as 42, 8 %. In this part the repetition process works softly and builds Jeanette's perception in order of the fewer figures of her father. *"We head no Wise Men because she didn't believe there were any wise man, but we had sheep."*(Winterson, 1985, p. 2). This sentence is repetition of her mother doctrines that indirect shape Jeanette's perception about good man figure. It is getting worse when her father feel under pressure with the dominating of her mother. *"Her husband was an easy-going man, but I knew it depressed him"* (Winterson, 1984, p. 3). As mentioned above the thing makes a strong reason to Jeanette to underestimate man's power in all aspects. Jeanette even does not mention that man as her father and feel a sorry for his wife's dominating attitude.

The obsession of her mother to make Jeanette as a servant of God create religious atmosphere. Jeanette and her mother often play bible quiz at home (Winterson, 1985, p. 2). The Bible quiz is a manifested of the mother's way in

order to doctrine Jeanette's mind to become a missionary. This repetition process supports the building of Jeanette's character. The repetition from her mother also given through the *Jane Eyre* novel that contain of religious woman inside the novel. The investment of Bible and Jane Eyre novel is the form of the repetition of her mother to build Jeanette's religious sense. The religious condition in Jeanette's life is not only exists from her mother. *"Our house was almost at the top of a long, stretchy streets. A flagged street with a cobbly road. When you climb to the top of the hill and look down you can see everything. Just like Jesus on the pinnacle except it's not very tempting"*(Winterson, 1985, p.5). The condition of their house is symbolizing the life of Jeanette that can be watched by her mother as a "God".

In the exposition Jeanette is drawn as a girl who is controlled by her mother doctrines in state of loss of father figure. In this part the gendering process that comes up are action and repetition about the way to living the life which drives Jeanette's mind. The gendering process that drive Jeanette's mind is supported by the condition of latency stage where it is supposed to be dominated by father figure that cannot be complete fulfill Jeanette's life. In other words the doctrines of her mother builds Jeanette's mind about the weaknesses of man figure and the worse condition of latency stage in this part is proving the mother's point of view.

4.3 Rising Action

Rising action consists of 166 conflicts that divisible in latency stage, genital stage, action, repetition and performance. In rising action Jeanette tells more deeply about her life, thought, feeling and her mother's religious taught. She tells the readers about her feeling with many forms such us symbolism in dream, direct explanation, the representation of something, conversation and short narrative.

The first conflict is gendering process (action) that can count as much as 10, 2 % influence the story that firstly comes from a gypsy in the street. In this part the action process is not really dominant but have important role for base of the strong gendering process in Jeanette. It begins when Jeanette comes to pick black peas *"you'll never marry,' she said 'not you, and you'll never be still"* (Winterson, 1985, p. 6). It is surrounding in Jeanette's mind and influence her taught about marrying. In gender performativity, gender performance depends on social convection (Butler, 1988, p.527) and this condition become indirect social convection to her. It can be relating with the latency stage of Freud that focuses on the social activity and acceptance in environment (Philip, 2011, p.12). The doctrine from gypsy fill the dangerous place in Jeanette's mind when she is far away from her mother and church and it makes harder for Jeanette to act like normal girl in her environment. The conflict continuous with the prohibition from her mother to not makes friend with someone in the city that selling candy. In mother's state they poisoned the candy with the chemical reaction. Jeanette feels disappointed about that but she does not upset because she still regards this for her protection. In this phase gendering process and Latency stage can be working

together in mother's act. The prohibition of her mother makes Jeanette stay away from her friend and her normal society that regarded as not holy people. Mother's said to her that she has to make a friend with holy people only. That condition influence the adaptation skill of Jeanette when she is out from her church zone.

In this part there are some symbols that made by the author. The first symbol is talking about her mother. She represents her mother with the sensitive princess story who left the palace and stay in the forest to gain happiness and piece (Winterson, 1985, p.8). She make her mother equal with the sensitive princess because the attitude of her mother that shows sorrow and pain and cannot make a joke at all. She left her normal life and stay with the religious life because feel guilty and full of sins as same as the princess who left the palace to the forest.

Another conflict that becomes main problem in this story is the doctrines of her mother in state of man and relationship with man. The repetition process that can be counting as much as 43, 3 % which happen to Jeanette since the gypsy came up still glutinous in her mind and the "beast" pathetic man around her make it easy for the doctrines build the point of view of Jeanette. *"Poor Dad, he was never quite good enough"* (Winterson, 1985, p. 10) *"Poor Mrs. Finch. How did she live with him? Then I remembered the gypsy, " you'll never marry.' that might not be such a bad thing after all."* (Winterson, 1985, p. 13). This repetition made the Jeanette think of bad ideas of married and it influence her point of view and act to man. In gender performativity Butler states that acts is to explain the ordinary way in terms social agents as a social reality through language, gesture manner and social sign symbol (Butler, 1988. P.519). The gesture and manner that

shows from Jeanette are more rude and impolite to man than woman. She has treated well to avoid man as same as avoid the virus.

The perpetuation of God for Jeanette's mother already became a prime of everything including Jeanette. Jeanette loss her hearing and everyone notice it as a holy spirit in seven years old *"Oh, it's not surprising, she's seven you know,' May paused for effect,' It's a holy number, strange things happen in seven, look at Elsie Norris."* (Winterson, 1985, p.21). Jeanette's church society believes that seven is holy number and what happen to her is holy thing that have to be grateful. The understanding of Jeanette's church society that regard her deaf as a blessing from God is refer to the gendering process where there are sign and manner from those people about solving a problem. They easily surrender everything to God without identify the real reality that happen. This condition is influencing Jeanette's psyches in order to get understanding about God itself. Church people drive Jeanette to think that every problem can solve with only surrender to God. This situation also becomes the foundation of oranges that first showing as a piece icon and it can make the problem better *"I couldn't attract her attention, so I took an orange and went back to bed. I had to find out for myself"* (Winterson, 1985, p.23). It happens when she was trying to tell her mother about her condition but she did not listening to her. It makes her think to figure out by herself by make herself calm with the oranges fruit. In Christian concept the oranges fruit can represent purity and Jesus as a light of the world. In this part gendering process in Jeanette can be elaborate with the latency stage of Freud (Philip, 2011, p.186) that said a child in this step inclined to copy someone around especially their parents

and friends. In this rising action latency stage can be counting as much as 15, 6% that elaborate with the gendering process which direct the Jeanette's mind.

Jeanette finally helped by Miss Jewsburry and being hospitalized for her operation. In this situation the orange fruit comes again with the repetition from mother *"The only fruit, 'she always said .Fruit salad, fruit pie, fruit for fools, fruited punch. Demon fruit, passion fruit, rotten fruit, fruit on Sunday. Oranges are the only fruit"* (Winterson, 1985, p.29). As mentioned before Oranges in this context means Jesus that becomes the light of the world. The main message that Jeanette wants to say is the mother's idea about Jesus and religious life. The compulsion of mother's thought in Jeanette's mind builds her character far from mother's expectation. The nest conflict happens in Jeanette's school and this time the existence of orange fruit as piece icon is showing again through the problem *"when i got home I told my mother I didn't want to go again. You've got to,' she said,' here have an orange"* (Winterson, 1985, p.40). The understanding of Jesus is saving and giving way out in every single problem is attack her over and over again until buried in Jeanette's heart and mind. And it deconstructs Jeanette's mind in facing the problem.

In social life Jeanette face the problem and have trouble in her latency stage. *"At school there was only confusion."* (Winterson, 1985, p.42). Jeanette regarded as freak spooky girl that talking about hell to the young age. She feels there is no something wrong about her said and she does not feel comfortable with her normal society. As far as the researcher concerns about this novel the social problem that happens to Jeanette is because the influence and nurture from her

mother *"My mother didn't have many friends either. People didn't understand the way she thought neither did I, but I loved her because she always knew exactly why things happened."* (Winterson, 1985, p.45). Jeanette regards her mother as her life guidance and believes her for everything that happens in her life. In Freud point of view Jeanette is arriving in the step where she is copying her mother. She is being trapped by the situation where she does not have father figure to get another affection and nurture.

Although Jeanette respects her mother a lot but she is still human being that has her own feeling *"The sermon was on perfection, and it was at this moment that I began to develop my first theological disagreement"* (Winterson, 1985, p.62). It begins when she is sharing the orange while campaigning about the holy life in the street but she got verbal abuse from people on the street and it getting worse when it is in the middle of the rain. It makes her upset about it. She feels upset to doing this kind of thins and feel does not agree with the way of her mother open the express her voice. The little rebellion on Jeanette's mind concerns to discuss in the latency stage. She is starting with her own understanding and shows her self-existence.

There is short narrative that represent Jeanette's mind about "perfection". The story is talking about prince that looking for perfection (perfect woman) but he failed, and he decides to write a book about it. There are oranges in this story that also become "drug" for all problem and making piece. Symbolize what happened to Jeanette (Winterson, 1985, p.62-70). This is representing Jeanette's opinion about being perfect and the perfection itself. It performs her taught about

being perfection that surrounded by the repetition of her mother. She regards that perfection is cannot be found but have to be build and there is no perfection. The willing to accept someone's shortage is the perfection of love. In this case is Jeanette's relationship with her mother. The repetition of oranges understanding is still becoming the main purpose of this gendering process.

Jeanette got the dream about she is getting married *"My new husband turned into me, and here were a number of possibilities. Sometimes he was blind, sometimes a pig, sometimes my mother, sometimes the man from the post office, and once, just a suit of clothes with nothing inside."* (Winterson, 1985, p.71). The first possibility is with her and the last is with nothing else. It is an effect of the gendering process from the gypsy that said she is never marries and never be still. It proves that it is going deeply to the Jeanette's mind and creates a suggestion to her to not marry. Freud believes that dream is created in unconsciousness nature but trying to get in to the consciousness nature (Feist, 2009, p.57), so it can says that the warning of the gypsy create new idea of Jeanette that guide her into abstract vision about being married. That satiation is called by distractions that transform the drawing of the dream into another idea that does not have any relations and obviously it exists in symbol form. *"There was a woman in our street who told us all she had married a pig. I asked her why she did it, and she said 'You never know until it's too late"* (Winterson, 1985, p.71). This sentence is representing Jeanette's mind about married man. She makes equality between man and pig.

The repetition process about man in Jeanette's mind that count as much as 43, 3% is going deep and make her mother's doctrine stronger. *"There are woman in the world. There are men in the world. And there are beasts. What do you do if you marry a beast? Kissing them didn't always help. And beast is crafty. They disguise themselves like you and I"* (Winterson, 1985, p.73). The effect of her environment that tells her about the negative side of the man creates new perception for Jeanette. The external influence like fairy tale book and when she heard the conversation between two woman about the negative attitude of man are make strong arguments to say man as "a beast" and it not deserve to be married. In this part Jeanette relates her story with the story of 'Beauty and the beast' and 'little red riding hood' that have man's figure that represent in beast. She feels not fair because the beautiful woman have to married and trus beast and in the reality the beast is never change into prince charming because of kissing like in the story. As a semi-autobiographical novel the background of Jeanette that being influenced by the Charlotte Bronte story when she was a child and her status as a scholar of English Literature in Oxford University makes the story have a lot of representation and symbol from fairy tales, and another story. She also gets influence from her annoyed uncle. She hates her uncle because of his act to her. "*If they (women) couldn't marry each other, and I didn't think they could, because of having babies, some of them would inevitably have to marry beasts"* (Winterson, 1985, p.74). It influences Jeanette's action and the way her perform her willing. Butler believes that gender can build based on the experience that

happens to someone. In this case Jeanette has accepted doctrines of her mother and repetition about the negative thing of the man from her environment.

The ideology of Jeanette is not only the effect of the gendering process but also the part of the genital stage that dominates as much as 51, 2% as the effect of the mother's doctrine. In state of Freud this stage focuses in reproduction and parents is the most needed to avoiding disturbance from the outside (Feist, 2009, p.53). In the Jeanette's case the disturbance from the outside is not as big as her mother. Doctrine from her mother in state of convince her about negative side of man become a background of the trouble inside the genital stage. Jeanette who enter puberty phase is supposed to be starting to like her opposite sex but in this case she refuses to like man and opine that being married and live together with man are bad ideas. It makes her put aside the case of man and concentrate to become a missionary.

Freud believes that person in this stage transformed from a pleasure seeking, self-loving infant into a reality oriented and socialized adult. Basically they change from a child into a teenager and looking for themselves in order to become adolescence. Teenagers are disposed to direct their sexual energy to someone else (Feist, 2009, p.53). In Jeanette's context, she finds the way out to direct her sexual energy under cause of her mother's doctrine. *"I wouldn't have noticed Melanie if I hadn't gone round the other side of the stall to look at the aquarium."* (Winterson, 1985, p.82). She found solution under the pressure in the pleasure of Melanie. The meeting of Jeanette and Melanie is not only belongs to the genital stage but also becomes manifested from the mother's doctrine and the

less figure of her father. This situation is indirectly drives Jeanette in order to perform herself. This performance is counting as much as 39, 7%. The sexual desire that must be releasing would be performing by Jeanette with her interest to Melanie. In this part Freud states that parents figure is most needed to guide the child but unfortunately it does not happen for the first time Jeanette notice the existence of Melanie *"She was my friend, and I wasn't used to that, apart from Elsie. Somehow, this was different. I talked about her all the time at home, and my mother never responded."* (Winterson, 1985, p.89). Mother reaction makes this problem worse, Jeanette feels that she is comfort with Melanie and sometimes more than comfort *"She stroked my head for a long time, and then we hugged and it felt like drowning. Then I was frightened but couldn't stop. There was something crawling in my belly. I had an octopus inside me."* (Winterson, 1985, p.92). The implementation of Jeanette's psychology condition creates her sexual energy that cannot be control by herself. Freud regarded the sexual instinct as a psychophysiological process, which has both mental and physical manifestations (Philip, 2011, p.186) and in this case Jeanette manifests her sexual instinct to get the pleasure and it guides her to need acceptance of herself. In Jeanette's case she is in the phase where she wants to make a confession of her feeling. Based on her environment, the love energy that can be drained is only for God and for Jeanette her love to God is honest *"I love you almost as much as I love the Lord.' I laughed. She lokked at me, and her eyes clouded for a moment. ' I don't know,' she said."* (Winterson, 1985, p.104). Jeanette's meeting with Melanie becomes the phase for Jeanette to learn how to perform herself in order to find her real gender.

As a religious people Jeanette writes the chapter in this novel with the name of the bible. Of the chapter is Deuteronomy that does not talk about Jeanette's past story like the others. Deuteronomy itself called as *the last book of the law* which contains of Musa discord mandate that recover and update Allah's treaty with the Israel for the new army of Israel. Jeanette relates this understanding of Deuteronomy with her story about the past and history. She states that "very often history is a means of denying the past. Denying the past is to refuse to recognize its integrity." (Winterson, 1985, p.95). This opinion is showing from Jeanette when she feels confuse with her feeling to Melanie. She is thinking about her mother and church if they notice her feeling to Melanie. This chapter is talking about Jeanette's point of view about the mistake in the past. She's thought explain about the way to face the mistake and build the better future. She creates this chapter different with the other which have her childhood story because she wants to tell about the function of history with all her perceptions.

The ways her mother protect Jeanette deconstruct Jeanette's sexuality and as a child she believes and respects for all of the arguments from her mother. She never figures out about her adoption until the day it comes. *"She's gone' I know who she was, why didn't you tell me? 'It's nothing to do with you,' she's my mother."* (Winterson, 1985, p.100). Jeanette's real mother comes and she cannot meet her because of the prohibition of her mother. *"You were always mine; I had you from the Lord."* (Winterson, 1985, p.99). The affection that shows from her mother is inclined to the obsession to get a child for dedicate herself to the lord

because of her enmity with sex. In order to Freud in Genital stage that states Parents figure is the most needed in this step makes Jeanette more confuse and depressed to face her feeling. The omission of wise parents figure especially mother to give advice make Jeanette's psychology condition more badly. She does not receive right direction to face her love problem. This situation is giving big influence in order to deconstruct Jeanette's sexuality.

The confession of Jeanette's feeling guide her to the way her act and perform herself through the society *"I decided to tell her how I felt. I explained how much I wanted to be with Melanie that I could talk to her, that I needed that kind of Friend. And...And...But I never managed to talk about and... My mother had been very quiet. When I finished I gave her a little kiss, which I think surprised her a bit; we never usually touched expect in anger."* (Winterson, 1985, p.102). As mentioned before this problem is caused by the way of mother to nurture Jeanette, *"Don't let anyone touch you Down There,' and she pointed to somewhere at the level of her apron pocket.'No Mother,' I said meekly, and fled."* (Winterson, 1985,p.91). Freud believes that children showed manifestations of sexual urges (Philip, 2011, p.181) in this context Jeanette manifested the urges of her mother into her desire to another woman. *"I told you about Pierre and how I nearly came to a bed end."* (Winterson, 1985, p.89). The bad experience of mother makes Jeanette does not interest to man as a right place to drain her sexual energy.

The Jeanette's confession to her mother about her feeling to Melanie gets bad reaction from her church community *"I love her,' Then you do not love the*

Lord,' Yes I love both of them,' You cannot,' I do I do, let me go,' But he caught my arm and held me fast." (Winterson, 1985, p.105). According to Butler Gender performances is need to be approved by the society. It is needed to give the feeling of acceptance in the society and in the Jeanette's case she does not have opportunity to gain support in her religious community. The genital stage that role in this phase is bounded by the prohibition of her society where it supposed to be support each other. In easy way the performance of Jeanette's feeling in the genitals stage must to have positive push from her society in order to gain her real sexual identity.

The careless of the people around Jeanette makes the condition more badly than before until makes her plunged into confusion and depression. *"Perhaps this will help,' And she began to stroke my head and shoulders. I turned over so that she could reach my back. Her hand crapt lower and lower. She bent over me; I could feel her breath on my neck. Quite suddenly I turned and kissed her. We made love and I hated it and hated it, but would not stop."* (Winterson, 1985, p.107). The sexual abuse that happens to her makes Jeanette's condition more badly. She hates that moment but still enjoys that as a distribution of her sexual desire. Jeanette's psychology condition that hampered because of losing of Melanie make crisis in her believes to her society. This problem deconstructs her feeling about her mother and church community in order to face the truth of her feeling. In case of Jeanette and Melanie relationship the gender performance is taking the important role. The way Jeanette perform her love to Melanie makes her looks have more "masculine" side than supposed to be. In state of gender

performativity man and masculine might signify a female body as a male one (Butler, 1990, p.6). in other word gender could be free interpreting based on the way of the actor perform herself and in this context Jeanette's sexual desire can be seen from her confession of love to Melanie.

Jeanette reaps critics from her society and thinks about the demon and love. *"If I had demon my weak point was Melanie, but she was beautiful and good and had loved me. Can love really belong to the demon?"* (Winterson, 1985, p.108). Jeanette is asking herself about how are love supposed to be and the way of demon take a part to people's act and mind. The worse psychologies that happen to Jeanette create hallucination in her mind and creates imaginary demon that talks to her. *"You can't do that,' said the voice at my elbow. Leaning on the coffee table was the orange demon. 'I've gone mad,' I thought. 'That may well be so,' agreed the demon evenly, 'So make the most of it."* (Winterson, 1985, p.109). Suddenly, the imaginary demon comes up as reflections of Jeanette's confusion in order to face the problem. In Lacanian theory, imaginary is structured by symbol and have identification as an important way (Evans, 1996, p.2). In this case of Jeanette the orange color that represent Jeanette's aura can interpret as warm people that have honest heart. Jeanette that directed by the gendering process have honest and warm feeling to Melanie and something that she loved. The demon as imaginary friend also has own interpretation. It comes as a reflection of dark side of Jeanette's mind that thinking about demon inside herself. The depression presses the thought about demon's existence that as if help Jeanette to decide her

decision. Lacan believes that imaginary is coming from the ego inside human's thought and shows as manifestation of the mind's willing.

In the name of love Jeanette lie to her mother and running to see Melanie *"I told my mother I had to spend the night in the church. She seemed to understand, and so I made Miss Jewsbury drive me the twenty-five miles across to where I needed to be."* (Winterson, 1985, p.111). In this phase genital stage is taking over the act of Jeanette. Her intuition to find her lover and get the explanation is empowering her mind. In this case Jeanette is no longer care of her society rules but she is more concern about her biology needed in order to fulfill her psychologies needed which sick because of losing herself. For the first time Melanie refuses to see Jeanette for the reason of her repent and it hurts Jeanette's heart and make her losing herself *"`Where am I?' `Where everyone is who can't make the ultimate decision, this is the city of Lost Chances, and this, the Room of the Final Disappointment. You see, you can climb as high as you like, but if you've already made the Fundamental Mistake, you end up here, in this room. You can change your role, but never your circumstance."*(Winterson, 1985, p.112). it is symbolize her biggest disappointment because of losing upon Melanie and in this part she feels that Melanie's love is not as big as her love to her. Jeanette's normal brain thinks that this is totally mistake that destroy her life. In the middle of her disappointment Melanie is turning back and see her on the bookshop *"I repented, and they told me I should try and go away for a week. We can't see each other, it's wrong.' She started to tug at the quilt and I couldn't bear it anymore. I think we cried each other to sleep, but somewhere in the night I stretched out to*

her and kissed her and kissed her until we were both sweating and crying with mixed up bodies and swollen faces. She was still asleep when I heard Miss Jewsbury sound her horn." (Winterson, 1985, p.113). Jeanette and Melanie's act is realization of releasing sexual energy and all at once as manifestation of sexual argue that given by Jeanette's mother. Jeanette's performance in this phase deconstructs her sexuality from a girl that supposed to love her opposite sex and interest to married with man but change to crave another people with same body like her. The conflict that happens between Jeanette and her mother is getting hot and till get into her deep disappointment to her mother. *"Perhaps the Lord does, but my mother didn't. While I lay shivering in the parlour she took a toothcomb to my room and found all the letters, all the cards, all the jottings of my own, and burnt them one night in the backyard. There are different sorts of treachery, but betrayal is betrayal wherever you find it."* (Winterson, 1985, p.113). For Jeanette, her mother is not her guidance anymore *"In her head she was still queen, but not my queen any more, not the White Queen anymore."* (Winterson, 1985, p.113).

Jeanette tells her mind in another short narrative that talking about the forbidden city that represent her relationship in the middle of her religious society and the black prince represents herself that already became black and need to find her soul mate which is Melanie. In this narrative Jeanette reviles her mind about need another chance but she can get it because of her limitation in her society. In this phase Jeanette faces the difficulty to complete her genital stage where is the part when she found her first love under her parents' nurture.

Jeanette's feeling in this short narrative is manifested in her action to not believe with her mother's beliefs *"I took out the largest and tried to peel it. The skin hung stubborn, and soon I lay panting, angry and defeated. What about grapes or bananas? I did finally pull away the outer shell and, cupping both hands round, tore open the fruit"* (Winterson, 1985, p.115). Disagreement that shown by Jeanette about orange is the only fruit is the form of her rebellion to her mother. In this context orange is represented as Jesus as the light as the world and Jeanette find another situation where she can love Melanie without any distribution. The gendering process from her mother starts to create disagreement in Jeanette's mind and it makes weapon that exist in the way of Jeanette's perform herself as a weapon to against it. The rebellion inside Jeanette make the orange demon comes again with the warning that she cannot have to make choices and there is no going back anymore. That warning creates a choice in Jeanette to still in the society and choose God as her safer.

The story about Jeanette and Melanie is over and she chooses to still in her society until she meets Katy in the church camp. *"I hadn't seen the orange demon for ages, so I felt that my life must be back to normal."* (Winterson, 1985, p.122). The meeting with Katy becomes normal one as Jeanette's friend and she is recovering by the time she does not see the oranges demon after all. The discord of Melanie and Jeanette's relationship is not as easy as she imagine *"At last she put on her gloves and beret and very lightly kissed me goodbye. I felt nothing. But when she'd gone, I pulled up my knees under my chin, and begged the Lord to set me free."* (Winterson, 1985, p.123). She is no longer picks Melanie as right people

to release her sexual energy in order to complete her genital stage. Decision of Jeanette that still with God is manifested in the drawing of her mind in the short narrative which tells that she can love Melanie anymore because her hear already guarded now.

The biologist needed of love and physical internship is still needed by Jeanette and it becomes natural background to look another people. The second relationship with women makes Jeanette more careful and surer that she does not have any sexual interest with man. The repetition process that tells about the dangerous and unpowered man is filling Jeanette's life and it getting worse when she got news about Melanie's marriage. *"I had no quarrel with men. At that time there was no reason that I should. The women in our church were strong and organized. If you want to talk in terms of power I had enough to keep Mussolini happy. So I didn't object to Melanie getting married"* (Winterson, 1985, p.127). This sentence proves that the repetition process that tells about negative side of man already deconstruct Jeanette's sexuality event with the most powerful man figure. She manifested her believes by her relationship with Katy *"She was my most uncomplicated love affair, and I loved her because of it. She seemed to have no worries at all, and though she still denies it, I think she planned the caravan."*(Winterson, 1985, p.126). Her sexual desire that directed by the gendering process which end by loving another woman create new ideology of Jeanette *"I loved God and I loved the church, but I began to see that as more and more complicated. It didn't help that I had no intention of becoming a missionary."* (Winterson, 1985, p.129). It proves that she no longer stand with her

mother's ideology but she is growing up with the building of her mother that creates her own sexuality interest. This condition also proves that sexuality can be made and directed by the gendering process that happen in someone's life. This feeling is also represented in the short narrative that tells about sir Perceval that need to start journey to find Holy Grail in the middle of betrayal around him. It is representing Jeanette's condition that wants to start her own life with Katy in the middle of her mother domination and her society. In this phase Jeanette compares her mother as a betrayal and her relationship with Katy as a Holy Grail.

The relationship of Katy and Jeanette is detected and this times no more tolerant and forgive to their crime in the society *"I lay for a long time just watching the oranges. They were pretty, but not much help. I was going to need more than an icon to get me through this one."* (Winterson, 1985, p.134). In this context orange is represent a piece symbol that no longer has power to safe Jeanette. In this phase the gendering process that build by Jeanette's mother already create weapon to against her *"I knew my mother hoped I would blame myself, but I didn't. I knew now where the blame lay. If there's such a thing as spiritual adultery, my mother was a whore."* (Winterson, 1985, p.136). This sentence tells that Jeanette blames her mother for all tragedies that happen in her life. She knows that this is a result for her mother doctrines and dominations. This feeling also represent on the short narrative that tells again about sir Perceval that dreams about getting Holy Grail that change into thorns that represent herself whose get her love and her own 'real gender' and the dream about her beloved friend Arthur that dying with the head on his hand that represent her mother

condition that losing Jeanette because of her action as the result of gendering process that she gave. Based on Freud the condensation of that dream is manifestation of Jeanette's willing that feel angry with her mother and want to see her mother to get her reprisal. *"My mother had painted the white roses red and now she claimed they grew that way."* (Winterson, 1985, p.138). This sentence strong the arguments that her mother is the one who create Jeanette to be like this. Jeanette already stands with her own way to perform herself in state of her mother doctrines. She is blaming her mother for everything that happens to her and decides her sexual interest.

In the rising action Jeanette's sexual desire is seen clearly. She is drawn as girl who has strong tenet with the result of the gendering process that given by her mother. In this part the genital stage is more dominating than latency because Jeanette is in puberty and ready to release her sexual desire. Jeanette's sexual desire that love another woman is cannot be separate with the gendering process that dominated with the repetition and performance. In rising action the doctrines of her mother is manifested into Jeanette's real mind and guide her performance in order to get her real gender.

4.4 Climax

In the climax Jeanette finally left her house, mother and her church society in order to live her life *"I knew I couldn't cope, so I didn't try. I would let the feeling out later, when it was safe. For now, I had to be hard and white. In the frosty days, in the winter, the ground is white, then the sun rises and the frosts*

melt…. `It's decided then.' I breezed in to my mother with more bravado than courage, `I'm moving out on Thursday." (Winterson, 1985, p.139). This sentence shows Jeanette's fear to left her house but she cannot hold the conflict with her mother any longer. Butler states that gender is shaped culturally (Butler, 1990, p.6) in this case Jeanette's sexuality already constructed completely by the building of the sexual desire that direct by the gendering process.

In climax the genital stage and performance is dominating as much as 100%. The researcher believes that genital stage is the effect of the gendering process that directs Jeanette's performance. In this part Jeanette already accepted herself as a "special one' that has differences with other girl. The conflict that happens in this part is no longer with her mother anymore but getting deep with herself. Jeanette had success to implementation the doctrines of her mother by her own way. She had faced the reality of losing someone in order to find her real self. She already piece with the reality that say oranges are not the only fruit.

In Freud psychosexual development's point of view Jeanette had through the Latency and Genital stage with her own searching of herself. She found herself love woman in order of the cause by the omission of father figure and the domination of her mother. The omission of oral, anal, and phallic stages are influencing the perfection of latency and genital stage in Jeanette's life. It is caused the trouble inside the development of Jeanette sexuality and directs her sexuality become more masculine.

4.5 Falling Action

Falling action has 37 conflicts that dominated by the 72, 9% performance, 56, 7% genital stage, 13, 5% action and repetition processes that consist of her conflict with herself. In falling action the way Jeanette performs herself is dominating the story. The sexual desire to love another woman is the reflections of her mother's action and repetition process. In this part Jeanette already brave to perform her real self that loves another woman and living her life by her own way. It starts with the fear of living without teacher by Jeanette *"In fact I was scared to death and going to live with a teacher who had some care for what was happening. I wanted the dog, but knew she wouldn't let me, so I took my books and my instruments in a tea chest, with my Bible on top."* (Winterson, 1985, p.139). In this phase the genital stage is the important role that becomes a shadow in Jeanette's step. The parent figures in this stage totally disappear and it automatically makes Jeanette more afraid than before. This hard condition is written by Jeanette by the short narrative that tells about Winet that represent Jeanette who tricked by a wizard when she was doing her traveling. In this narrative Winet is tricked by the wizard and she cannot go anywhere. They make agreement to guess winet's name. The wizard success to guess Winet's name and she belong to him. When Winet comes to wizard place, she approximately forgets who she is, believe the arguments that say her as a daughter of the wizard and also she believes that she has no mother. The relationship between the wizard and Winet is getting worse because of a boy who loved by winet. The Wizard is trying to separate them and forced Winet to let the boy go. After that the wizard think that Winet is not obey to him and chase away Winet from the castle. Winet feels

very confuse and comes the Abednego the raven she loved the most to help her runaway without losing her power. The raven said to Winet that she must to go from here before her heard change into a stone like him.

The narrative is totally representing Jeanette's relationship with her mother. Winet represents Jeanette that tricked by her mother that represented by the wizard. The trick to make Winet as his daughter is representing the adoptive of Jeanette in order to become a servant off God by her mother. The broken of Winet's relationship is representing the mother's action toward Jeanette's interest to woman. In the last part of this narrative is represent Jeanette condition that has to go from her house before her hears is closed forever. The interesting part in this narrative is the contradiction that made by Winterson when she made the Wizard as a father figure that no mentions of mother figure and create Winet's lover as a man. The researcher regards that deep feeling of Winterson that need man figure create the normal representation of her.

In this part there is the symbol of the truth and the service of the people who loved God. The three names Shadrach, Meshach and Abednego are the Jewish man who thrown into a fiery furnace by Nebuchadnezzar, king of Babylon, when they refused to bow down to the king's image but when the king looked he saw four figures, and not three, walking unharmed in the flames. They are comes first time in the rising action p. 31 as mouse inside the box that given by Elsie Norris as a present for Jeanette. The box is covered by the oranges angry color that represent about the truth of Jeanette. The three mice are representing the condition of Jeanette's life under the construction of her mother and the orange

box is like flames in the story that represent the limitation and the harm thing around Jeanette. The second show of Shadrach, Meshach and Abednego is in the falling action p. 145, but as a ravens. In this part they are represented the safer for Winet who realizes her mistake to follow the sorcerer. This situation is symbolizing the truth of Jeanette's minds that deconstruct by her mother and finally get way out to living her life. In Christian concept Raven is the animal who sent by Noah and has very black feather, the golly and beautiful one so the raven is representing the trust and something beautiful (www.studybibles.com). It is drawn in the Winet's story that safe by the help of the raven.

The condition of Jeanette is getting dawn when she faces the death of Elsie. In her day of Death Jeanette have to face reality that the only one person that 'understands' has gone forever. It makes Jeanette depressed and losing herself once again. The other bad thing that she has to face is the dispute between her and pastor sprat in Elsie's place *"I leaned on the wall, two palms flat, breathing out. There are different kinds of treachery, but betrayal is betrayal wherever you find it."* (Winterson, 1985, p.153). Jeanette states that pastor Sprat and everyone who made her are betrayal. The needed of parents figure is getting depressed for Jeanette because of Elsie's dead *"I need a couple of days off,' I told them. `It won't happen again.' They weren't pleased, school holidays were a busy time, but I worked hard, and made good money, so they let me go."* (Winterson, 1985, p.154). the losing of her role model for the second times is totally depressed her.

Jeanette continuous the short narrative of Winet in order to draw her feeling. This time Winet had out from her castle and found another piece village.

In this village there is no one that know and asking about winet's power. One day she heard about another beautiful city that cannot be visited but she is thinking out loud to get there. The Winet condition is representing Jeanette and the power in this narrative represents the sexual desire of Jeanette. The beautiful city that cannot be visited represents her willing to get better life. The beautiful city in this narrative is represents Heaven that cannot be entered by Jeanette. It proves that she know that she is not in the God's track but she is cannot going back. The awareness of sin and mistake by Jeanette is proved by the existence of Mrs. White. Although in this story she is not looks as an important figure but actually she is representing 'the truth' that exists around Jeanette. Jeanette wants to say that there is the truth that follows her step but it is never enough to against the gendering process from her mother.

In Elsie's funeral Jeanette is have a duty to serve ice cream to all of the guests including her mother and church society. That situation is very hard to Jeanette *"The pastor motioned to the flock. `We won't stay to be mocked any longer.' `Oh she's a demon your daughter,' wailed Mrs White, holding on to the pastor's arm. `She's no daughter of mine,' snapped back my mother, head high, leading the way out."* (Winterson, 1985, p.160). The refusal from her mother influenced the development of genital stage of Jeanette that supposed to direct by parents especially mother.

Jeanette's past story is complicated and it is including of her relationship with Mrs. Jewsbury *"She turned away, and I heard her heels for a long time. I don't know why I didn't thank her, or even say goodbye."* (Winterson, 1985,

p.161). This sentence proves that Jeanette is trying to waive her past and get better future life. The mistake of sexual desire when she had sex with Mrs. Jewsbury is regarded as escape for her depressed because of Melanie in that time.

The short narrative about Winet's story comes again as representation of Jeanette's mind. Winet have a dream *"her eyebrow became two bridges that ran to a bore-hole between her eyes. The hole was no cover, and a spiral staircase starts, and runs down and down into the gut. She must follow it if she wants to know the extent of her territory"* (Winterson, 1985, p. 163). That dream is symbolize her satus as a woman that have womb which sign that she is realizing that she is woman and not to have relationship with another woman. This time the narrative is talking about Winet that take a journey to uncertain place. She does not know how the place look like, what will happen with her and what is the challenge that have to be faced. The only one certain thing is she cannot going back. It represents Jeanette's mind that decide to live her life by her own willing and she realizes that there is no way to going back to her past life. The narrative is manifested in the question of woman to Jeanette *"don't you ever think of going back?' Going back after a long time will make you mad, because the people you left behind do not like to think of you changed, will treat you as they always did, accuse you of being indifferent, when you are only different"* (Winterson, 1985, p.163-164). In this phase Jeanette already accept her condition that loves woman and have to live separate with her past community. The needed of parents figure in this part already released by Jeanette into her imagination and she does not have willing to back anymore. The short narrative of Winet is the representation

of Jeanette's performance in state of her mother doctrines. The father figure in this narrative is manifestation from the concept of Christ that regard man (Jesus) as a God. Indirectly Jeanette still regards that man as a God in her mother figure and Katy is representing by the man figure that signed of her performance that makes equality of her couple as a man.

Although she does have willing to back but she decide to visit her mother in the Christmas. She is back and found that her mother has changed and her community that she proud of is broken *"She told me that the Society had been disbanded, that there had been corruption at the Morecambe guest house, and that the Rev. Bone was a broken man."* (Winterson, 1985, p.168). In this part the author wants to shows the failed of mother's believes. The gendering process that said her to be always right and control everything is turn into regret fragment that fulfill her old age. The return of Jeanette is drawn in the short narrative that tells about sir Perceval that coming back to the place that surrounded by the hill. This is representing Jeanette that coming home to her house that located in the top of the street. In this narrative sir Perceval found that his place is feels like home again. That condition is representing the situation of Jeanette's house that not too religious anymore and feels more warm and comfortable. In this short narrative sir Perceval dream about the Holy Grail. In that dream the Holy Grail is covered by white samite and it cannot clearly seen so the knight is make promise to can see all of the Holy Grail view. Freud states that dream is the willing of someone that can be interpreted through the symbol far from the reality. In this context the Holy

Grail that covered by white samite represent the love and relationship of Jeanette that have boundary with the truth.

Jeanette's return brings her to nostalgia and feeling missing of her past life *"I miss God. I miss the company of someone utterly loyal. I still don't think of God as my betrayer. The servants of God, yes, but servants by their very nature betray. I miss God who was my friend. I don't even know if God exists, but I do know that if God is your emotional role model, very few human relationships will match up to it."* (Winterson, 1985, p.175). It explains how Jeanette is created by her mother to love God. She is love God but in her own way. Now she is back with her new ideology and new understanding to God. She is much to talk about herself and love now *"Romantic love has been diluted into paperback form and has sold thousands and millions of copies. Somewhere it is still in the original, written on tablets of stone. I would cross seas and suffer sunstroke and give away all I have, but not for a man, because they want to be the destroyer and never the destroyed. That is why they are unfit for romantic love. There are exceptions and I hope they are happy. "*(Winterson, 1985, p.175). It is result of the gendering process that created Jeanette sexual desire to love another woman. The building of Jeanette's ideology makes her asking much about the true love and betrayal. She states that man is never destroyed is represents of God that cannot be destroyed by her.

The nostalgia that happens to Jeanette makes her remembering Melanie *"I couldn't forget her. Now she seemed to have forgotten everything. It made me want to shake her, to pull off all my clothes in the middle of the street and yell, `Remember this body?"* (Winterson, 1985, p.176). The sexual desire of Jeanette to

Melanie becomes most deep and difficult to be forgotten because it is the first time she feels love. This proves that she feels sorry of her mother attitude to her but now is time to recover for her and her mother *"And so, for the length of the mission, everyone had to eat gammon with pineapple, pineapple upside-down cake, and chicken in pineapple sauce, pineapple chunks, pineapple slice. `After all,' said my mother philosophically, `oranges are not the only fruit."* (Winterson, 1985, p.177). For all that happened mother realizes her mistake and doctrines to Jeanette. She knows that she already create Jeanette sexuality and act by her story and doctrines until make her love another woman. In this part her mother is no longer as religious as her before. She is become normal woman that like to be gratitude to God. A dream of sir Perceval about the raven flew away the spider is symbolizing Jeanette's situation where fallen into a mistake and have to face the risk to start the new journey in order to get a better life but covered with the missing of her past. She is back to her family for a couple days with her way to perform herself *"Families, real ones, are chairs and tables and the right number of cups, but I had no means of joining one, and no means of dismissing my own."* (Winterson, 1985, p.182). She is decided to become herself with respect her family but no intention to get back into that house. Actually the researcher found that in the falling actions is the result of the gendering process that directs how does sexuality of Jeanette constructed in order to perform her gender.

In falling action the genital stage is manifested by the loss parent figure, the relationship between Jeanette and Katy and the love story between Jeanette and Melanie. In this part Jeanette's sexuality already constructed based on

doctrines of her mother that drive her sexual desire and shape the ideology of Jeanette.

4.6 Resolution

In the resolution the event is only one that signed the piece of Jeanette of her mother that can count as much as 100% performance of Jeanette. *"This is kindly light calling Manchester, come in Manchester, this is kindly light"* (Winterson, 1985, p.182). The kindly light in this sentence is represents Jesus that always become the light of the world. And Manchester is the place of their living and starting this story. In this part Jeanette and her mother already accept the sexuality construction of Jeanette and the mistake of her mother. The performance from gendering process is dominating the final of the resolution. In this phase Jeanette already perform herself completely based on her mind with the impact of the gendering process itself.

CHAPTER V

CONCLUSION

5.1 Conclusion

In state of Butler sexuality comes from distinction between sex and gender. She believes that gender can build by the cultural action that happen repeats in order to gain someone's performance. In this sense performance is the way he or she shows their self as their 'real gender'. Refer to Butler in *Orange Are Not the Only Fruits*, Jeanette face the problem to getting her real sexuality.

Through the problem Jeanette experience some events and conflicts that separated in the exposition, rising action, climax, falling action and resolution. In the exposition action process is 50% dominating the story and becomes base supporting for the problem inside the latency stage. In this part the less figure of father becomes most important causes that influence 28, 5% the story. The action of her mother that formed by doctrine is repeating 42, 8% and cause the new perception of man and the world in Jeanette's mind. the rising action is 51, 2% dominated by the genital stage that drive by the 10, 2% action and 43, 3% repetition processes in order to guide Jeanette's performance in state of her sexual desire that love another woman. The 15, 6% latency stage that supposed to be fulfilled by the direction of her father is omitted and never exists. In the climax the genital stage of Jeanette is 100% completely her sexual desire and performance in order to find her own life. The falling action has 72, 9%

dominated from Jeanette's performance. The 56, 7% from genital process that released her sexual desire to another woman is support her performance in state of 13, 5% action and repetition processes influence inside the story. The resolution has one event that 100% represent Jeanette's real character that already found the way to perform herself.

Freud believes that the five stages are relate each other and the omission of oral, anal, and phallic stages make the sexual development is not complete. Although the father figure in this story is missing but in Christ concept man (Jesus) is always becomes God and have more power than man. Jeanette agrees with that and creates oranges as represention of Jesus (man) that always becomes the light of the world.

5.2 Recommendation

By following Jeanette's story, we are knows that gender is different with sex and it can build culturally. Based on the result of this research, it is known that the sexual development in child is depending to the parents figure and attitude. The doctrines and affection that given by parents can build the child's sexuality.

The researcher hopes that this research is positively give the contribution in literature major. The researcher recommends to those who are interested in the same field of psychology literature and gender performativity in order to conduct a research about sexuality that including on the semi-autobiographical genre. It would be better if the research also supported with the magical realism issue.