

CHAPTER IV

ANALYSIS

This chapter will contextualize data with the theories that have already been stated in chapter II and answered the formulation of research questions which stated in chapter I. on the point of what Sartre defines the existence and being-for-others as parts of existentialism that discuss about human condition whether it is talking about how their condition in their life or how people surround them react to their behavior. Therefore, the researcher discusses the existentialism for analyzing the main character and his environment in *Teacher Man*.

4.1 The Existence on Teaching Career of McCourt

The existence of human has commonly known as how and why human exists in this world especially in their own preferences like job, study and etc but this research only focuses on teacher which is as same as the main character's profession of *Teacher Man*. The teacher existence demonstrates through their strong decision in their teaching career. The basic thing in showing human existence happens in human thought then transformed into human behavior. Sometimes human behavior is not easily reflecting human thought and which is possibly influenced by their environment. For the example, teacher wants to convey the truth about his or her students' attitude in the classroom toward students' parents but unfortunately teacher strongly chooses for saying the opposition of the reality. It happens only for avoiding students' depression after they get angry from their parents. This situation will lead teacher to show his existence by powerfully saying the opposite statement. In the end of the day, the existence of teacher will be accepted by the students.

The condition in the previous statement is relevant with the theory that existence is only for harmonizing with a certain state of mind, to express it by means of things (Cox, 2012:4). It shows how human expresses the thought which will be presented the existence toward the acceptance by others. In this research, teaching career of Frank McCourt illustrates how his strong choice and thought will lead him as someone who wants to make his students and colleagues realize into his existence. It begins with the first of his teaching career, the second of his teaching career and so on because in dividing the stages of his teaching career do

not refer to the span of time when he studied or taught but the stages use academic ways like first, second and so on. All of the stages of McCourt's teaching career are used for analyzing his existence.

4.1.1. The Existence on First Teaching Career of Frank McCourt

McCourt grew up in Limerick, Ireland then he got his bachelor degree of education from New York University. He lives and works in America with all of risks in his life like Irish accent. When he is 28 years old, he starts his teaching career of being teacher – or young McCourt. He begins his first teaching career in McKee Vocational and Technical High School in the Borough of Staten Island, New York City. He wants to make a good image toward his students as well as others teacher conduct. The good image of McCourt leads to the existentialism especially for his existence. He tries to predict what will happen in his class. “This morning I have to make decision. In a minute the bell will ring. They'll swarm in and what will they say if they see me at the desk? Hey, look he's hiding out” (2005:12). It demonstrates Frank's thought before he begins his class. In his thought, he avoids bad impression that will come up from his students. All what Frank can perform in his first teaching career only by saying one word that it is different from his thought. “I came from behind my desk and made my first sound of my teaching career: hey. Four years of higher education at New York University and all I could think of was Hey” (2005:5). The teaching style of Frank in the first meeting in McKee vocational and Technical high School leads him in considering the possible behavior as new teacher to demonstrate his power. “New teachers are supposed to mind their own business or send for the principal or a dean and everyone knows it is years before they come” (2005:15). It shows that there is the different between his thought and behavior. His existence influenced by his students that is why, he ignores his thought. Then it is relevant with Sartre's statement that claimed the usual phenomenological proof of the existence of others starts with the perception of the Other's body. (1976:82). Indeed, the prejudice of others to McCourt raises his existence to come up in the reality.

After the previous situation, his students conduct the prohibited behavior in the middle of classroom activity. One of his students plays with his lunch. He falls down his lunch and leads the fight. It drives McCourt's dispute in his

thought. Then it produces his behavior. It will lead his behavior in responding his students. “Should I say, hey, Petey, get up here and pick up the sandwich, or else? Should I pick it up myself and throw it into the waste paper basket to show my contempt for people who throw sandwiches while millions starve all over the world?” (2005:16). In catching his students’ respect, students will realize his existence, he strongly conducts differently with other teachers’ rules which they ask to their students for picking up and throwing it. Therefore, he eats Petey’s sandwiches that has already fall down. The aim of McCourt’s strong behavior is achieving the acknowledgement of his existence to his environment. “So this is teaching? Yeah, wow. I felt like champion. I ate the sandwich. I hit the wastebasket felt could do anything with this class. I thought I had them in the palm of my hand” (2005:17). His behavior toward this situation stands as one of his ways for pointing out his existence. It is in line with human behavior has known that it has demanded the kind of language the existentialist needs (Barnes, 1968:7). From the theory above, McCourt eats Petey’s sandwiches that will define as the existence. McCourt’s existence is also supported by Barnes’ idea: we can see why, perhaps, he looks to the flow of his own mind as proof of existing, and denies, utterly, outside reality (1968:7-8). So, whatever the situation faced by McCourt, he still strongly believe to conduct which will be good for his students then this term is known as the existence of McCourt.

Afterwards he receives a lot of advices from the principal and other teachers toward what he should conduct in the classroom. “They’ll raise their little hands and put on that interested expression and ask you what games you play as a kid or who do you like for the goddam World Series..... Tell ‘em nothing” (2005:20). Even if he listens to his colleagues’ suggestion but he strongly determines his decision for conducting the method of teaching which is better for his students. He said “the advice was wasted. I had to find my own way of being a man and a teacher and that is what I struggled with for thirty years in and out of the classroom of New York” (2005:20). Based on his statement, it proves that McCourt strongly believes on his decision in the classroom. his statement agrees with the theory which claimed man was not only conceived himself to be, but he will himself to be, and since he conceived of himself only after he existed, just as

he wills himself to be after being thrown into existence, man was nothing other than what he makes of himself. This was the first principle of existentialism (2011:145). The quotation contextualizes about what man has determined his settlement for his existence. It is relevant with how the way McCourt heavily maintains his decision in teaching his students in order to show his existence. Indeed, the strong decision stands as McCourt's existence whether there are a lot of people do not agree with his strong decision or not.

The important day has come. It is the day which has been waited by all parents of McKee's students in knowing the study result after one semester had been through and McCourt who will show his power toward students' parents. As human being, McCourt who has attention in admitting by others, he conceives in his thought about how he should behave in front of all of the parents. It lies below,

"I had to be careful if the dad was sitting there. If I made negative comments about Harry the dad might go home and punch him and word would get out to my other students that I was not to be trusted. I was learning that teachers and kids have to stick together in the face of parents, supervisors and the world in general"(2005:71).

Therefore, he demonstrates his existence toward all of the parents by heavily saying the positive things about each student even if the fact is distinctive from the reality. The aim of why McCourt decides to say it, because he tries to build good relationship among him, his students and parents. He shows his existence toward his strong decision. "I said positive things about all my students. They were attentive, punctual, considerate, eager to learn and every one of them had a bright future and the parents should be proud" (2005:71). It is applicable with the statement from one of existentialist that claimed the existence of capital is his existence, his life, since it determines the content of his life in a completely arbitrary way (2007:438). Indeed, in the first teaching career of McCourt showed his existence toward his strong decision even if sometimes he should receive a lot of critics from his students and colleagues, but he heavily conducts his decision in his behavior.

To sum up, this stage shows that McCourt's existence cannot be changed by the others. It means that the existence of McCourt begins with how others see

on him that creates the controversy with his mind, then this condition produce his behavior. His behavior is called by existence. It is in line with theory that said Sartre argues that existence was about the possibility of authentic choices, albeit that he situates these choices in an atheist world-view. Choosing was connected with a world populated only by people (Stralen, 2005:30). Indeed, human existence will be not show without any influence by others, and it can be seen on this period of McCourt's existence.

4.1.2. The Existence on Second Teaching Career of Frank McCourt

Thereafter eight years teaching at McKee, McCourt strongly believes that he did not make any mistakes in teaching. He got a lot of experiences in handling and choosing teaching methods for his students. In 1966, he is thirty six years old. In his age, it is the next stage after the previous stage. He moves to community college in Brooklyn as adjunct lecturer which is the lowest level of teacher in university system. He thinks that teaches adult students or university students, it will be easier to control and handle unlike vocational high school students. As what the researcher has contextualized in the previous paragraph that human sometimes draws their existence by having strong decision in any situation. In this period, McCourt has the idea about what he will face in this time.

"I'll have five or six classes every week, not every day. I'll be in heaven with all that free time. I'll earn half the salary of the high school teacher, but the students will be mature, they'll listen and show respect. They won't throw things. They won't object and complain over work in class and homework assignments. Also, they'll call me professor and that will make me feel important"(2005:103).

What does come up in McCourt's thought about university students, it happens as one of the human conditions that has the relation into his existence. Based on the previous quotation, McCourt believes on his thought about what will happen toward his students' behavior. Unfortunately, his thought does not occur in first meeting. One of his students has messed up his first class in maintaining his perspective about what McCourt class should be like. Mr. Fernandez as his student who messed up the class said "it was too bad. This class was on Monday, same night as the game when the Giants were home" (2005:114-115). It knocks

off him for realizing about what the real characteristic of university students who ordinarily have known as people who freely express their perspective even if there is no body telling them about their right for conveying it freely.

The dispute that happens in his mind, it produce his behavior that stands as his existence in teaching career of teenage McCourt is between his thought and the real condition. McCourt does not let himself for directly acceding his students' opinion. It happens because one of his students who says persuasive opinion toward McCourt but he tries to show his power, such as he gives his students the threatening choice whether his students follow his class or not. The main point of why he gives threatening choice for his students that is the material can be conveyed well without any disturbance from his students and he showed his power. It is written in *Teacher Man* "I told them, you have a right to think for yourselves. Silence in the classroom. I said, you don't have to swallow everything I tell you. Or what anyone tells you. You can ask questions. If I don't have the answer we can look it up in the library or discuss it here"(2005:119). It does not stop till here. McCourt should suggest himself into what will happen next. He tries to continue the class activity in spite of other students have been influenced by what Fernandez has already said. McCourt is still maintaining his decision for showing his power toward the class. "When I returned the papers I tried to positive things about them, to encourage the authors to dig into their subjects even more. I was talking to myself" (2005:120). From the quotation, it demonstrates about how he heavily maintains his behavior into them by always digesting positively to his students' behavior. His consistency in digesting his students relates with McCourt's existence. It is in line with one of existentialist statement that said,

In Sartre's declaration that is, in the case of human beings, "existence precedes essence". Unlike other things and creatures, what individual human beings were, or were like, at a given time was the outcome, not of their given and fixed nature or "essence", but of the choices that they had made, the ways in which they had tried to resolve the "issue" that their lives presented them with, and the future possibilities they were in pursuit of. (2012:35).

In this period, he does not only uphold his outcome in the classroom but he does it when he is at home with his wife about teaching atmosphere. His wife complains why McCourt cannot stay in one school. McCourt always moves from one school to another, it caused by his teaching style. In this case, McCourt still believes on his decision in teaching that it will be good for his students and he also conveys his positive opinion toward his wife's complain then it will not be hurt for his wife. "I agreed with her but I couldn't admit it. I gave a sermon on life and America. I told her life was adventure, and maybe I was living in the wrong century" (2005:121). Indeed, what McCourt does whether for his students or his wife he always upholds his outcome that it stands as his existence as the previous quotation has been already contextualized.

In this stage, the researcher finds that the existence of McCourt is got less influence with his environment. The dispute in his brain for showing his existence happens in this stage in order to avoid the underestimate from his environment. This condition shows what the differences with the previous sub-chapter. It appropriates with theory that said it can be contextualized as existence refers to the distinctively self-conscious and self-determining character of a human life as it is lived from a first-person perspective and that becomes obscured when viewed from an external, objectifying perspective (Michelman, 2008:132). Indeed, McCourt's existence could change into whether it is more free or powerful in show in his existence that shows in this stage.

4.1.3. The Existence on Third Teaching Career of Frank McCourt

As one of types of existentialism, existence happens in human life whether they are conscious or not. In McCourt's thirty-eight years old, after few years in teaching at previous school it will shows about how McCourt's existence freely comes up in the reality. It is different from the previous term of his existence. After he taught in college, he teaches at Fashion Industries High School. McCourt adopts the same method in teaching grammar as he teaches at McKee like he tells his life story for getting students' interest toward him while he slowly conveys the materials. The aim of why he conducts this style of teaching because he wants to teach with the comfortable situation then his students will be easier to grasp the materials. As always, the first digest of his students is the same like in the first his

teaching career. Fashion industries' students neglect the style of McCourt in teaching then he backs to traditional style of teaching such as common teachers conduct in the classroom. "I headed for school in a rage, in no mood for teaching or cajoling, Aw, come on, Stan, sit down, Joanna, put your make up away, please. Are you listening? Open your copy of this magazine, *Practical English*, turn to page nine, the vocabulary quiz, fill in the blank spaces and then we'll go over your answer (2005:125). Even if he backs to the traditional style of teaching, but his students still neglect the existence of him. One of his students makes him do thing that it drives all of his students being mad at him.

"He shook his head again. I slapped him across the face with the magazine. There was a red mark on that white cheek. He jumped up. Drop dead, he said, tears in his voice. He walked toward the door and I called after him, Sit down, Hector, but he was gone. I wanted to run after him and tell him I was sorry, but I let him go. When he cooled down a bit and I collected my wits I might be able to talk to him"(2005:126).

Then he decides to conduct what he thinks that will be good for anybody. He does not want to concede his mistake because he thinks that it is the rule of teacher and for creating his authority in his classroom. "Should I talk to them, tell them how sorry I was? No, no. teachers don't stand there confessing to mistakes. Teachers don't admit their ignorance"(2005:126). From the quotation, it contextualizes that what he has already believed would not be change easily because his believe draws as his existence. It is related with the theory that claimed decision was itself sometimes the existential dimension of action. The moment of decisive choice, the existential act, made growth possible (2007:65). Indeed, McCourt's behavior in this period is interpreting as his existence that showed by his strongly decision in conducting it in order to show his authority in the classroom like the theory has contextualized about how his strong choice stands as existence.

At another time, he maneuvers teaching at Seward Park High School. He teaches more than one class at this time. But in *Teacher Man*, McCourt focuses in teaching ninth grade which consist of twenty- nine black girls from an uptown peasant school and two Puerto Rican boys who sat in a corner, resenting their own

business, never saying a word. In this era, it is seldom for taking up his students to movie theaters but he does it for recognizing how and what is literature like. People surround them start for staring at them then one of passengers at the train begins against his students by saying some words that elevate their emotion. As teacher who has the obligation for acting like their parent. He tries to contend his students by breaking up a fight between the women and his students. "I was the teacher. I had to assert myself, but how? Then I had a strange feeling. I looked at the other passengers, their frowns of disapproval, and I wanted to fight back, defend my twenty-nine. I stood with my back to the large woman to keep Serena from coming near her" (2005:139). And he also says that "They were building bridges where we could travel back and forth. I answered their question and didn't give a damn anymore about giving them too much information. How many priests had I confessed to when I was the age of these girls? I had their attention and that was all mattered" (2005:146). The previous quotations prove that after he passed his young and teenage of his teaching career, he just does whatever in his thought confidently. It happens because his existence comes up freely by showing his authority in front of his students and others. It supports with the theory that stated Freedom is existence, and in it existence precedes the essence we freely choose (2001:179). Indeed, the determination of McCourt in defending his students analyzed as his existence that has already supported by the previous theory.

The existence also comes up in another class. One of the students who is Andrew, he messed up the class by leaning the chair. It makes other students feel disturbed. McCourt attempts to avoid in giving alert for Andrew but he still would like to demonstrate his existence. He lets Andrew then he asks for other student critic Andrew's behavior.

"A voice in my head tells me, Make something of it. Turn it into a lesson on observation. Pretend you planned the whole thing. And I say to the class, So, what's going on here? They stare. They're puzzled. "you say, imagine you're a newspaper reporter. You walked into this room a few minutes ago. What did you see? What did you hear? What is the story?" (2005:150).

The condition does not stop till what Andrew does but suddenly Brandt enters the class without any guilty feeling toward McCourt. McCourt explicit the

rule of someone who is disobeying it by asking Brand for taking the pass from the principal. McCourt said that

“Excuse me. Do you have a pass? You need a pass from the office after an absence. This is the teacher talking. He represents authority: the office down the hall that issues passes for everything: the principal; the superintendent; the mayor; the president; God. This is not the role I want. I’m here to teach English, not to ask for passes”(2005:154).

In maintaining his dignity in the classroom, he upholds his strong decision. It means that he shows his existence. In this case, Brandt leads McCourt in making a quarrel between McCourt and his colleagues but it runs differently with the previous case. McCourt does not listen at all toward his colleagues then he really believes on his determination. He says,

“And that’s what you were: Mrs. Katz or Mr. Gordon or Ms. Newman. You were never yourself. You were always Oh. In the classroom I had no authority. Assistant principal sometimes told me what to teach, but students paid no attention and there was nothing I could do. The ones who came to class ignored me and chatted, asked for the pass, rested their heads on desks and dozed, floated paper airplanes, studied for other subjects” (2005:179).

Day by day he realizes that he should follow his choice even if other people neglect it but the existence of McCourt clearly illustrates in this case. He does it without care about his environment opinion. It is in line with a statement that stated

For existentialist philosophers, however, the word ‘existence’ had a specialized meaning: it refers only to human existence, and it indicated that human beings were free individual subjects, with unique qualities which set them apart from other kinds of beings. This uniqueness was most famously and most neatly captured in Sartre’s credo of existentialism, “existence precedes essence”, which interpreted that we existed as ‘thatness’ more primordially than any determination of ‘what’ we were. This priority of existence over essence interpreted that we were not restricted or determined by a limiting essence and were free to make of ourselves what we will (2011:7).

Indeed, human demonstrates their existence by being as what they want but this is not the only one way for showing it. In this case, the existence of McCourt

illustrates as someone who has strong decision in conducting his behavior and during his teaching experience, he adds up to be unrestrained personally in expressing what he wants to be.

To sum up, McCourt shows his existence freely without any dispute in this period. Even if, his environment give him their response but he decides to continue his behavior. It leads him for being freely in conducting his behavior then others slowly follow his behavior. It is in line with theory that said the existing human was free to give shape to their own existence, in spite of all condition and necessary relates with world (Stralen, 2005:31). Indeed, the word world in the quotation portrays the environment or others that has the relation with McCourt who shows his existence.

4.1.4. The Existence on Fourth Teaching Career of Frank McCourt.

Sometimes human cannot express their dignity or power for getting acknowledgment because the influence of their environment. They neglect by others then it drives them for following what others suggest. McCourt has the same case when he should determine whether he follows his strong choice in teaching or not. In this stage, he realizes that even if the others neglect about his choice, he should be what he wants. In teaching at Stuyvesant, he was forty-three years old and he does the different action into his students that better than the previous schools. He lets himself for showing his power by believing in his decision toward how to handle his students.” At Stuyvesant I decided to admit it when I didn’t have answer. I just don’t know, friends. No, I’ve never read the Venerable Bede. I’m hazy on Transcendentalism. John Donne and Gerard Manley Hopkins can be tough going”(2005:203). The quotation points out that he is more comfortable in teaching and freely expressing his behavior without distracted by others.

As human being, he will show what the real of himself by learning toward the situation and maturity in digesting his environment. How the way McCourt uphold what he thinks good for others strongly and do it freely that defines as his existence. In this period his existence clearly showed. He said that,

“I was finding my voice and my own style of teaching. I was learning to be comfortable in the classroom. Like Roger

Goodman, my new chairman, Bill Ince, gave me free rein to try out ideas about writing and literature, to create my own classroom atmosphere, to do whatever I liked without bureaucratic interference, and my students were mature and tolerant enough to let me find my own way without the help of the mask or the red pen” (2005:204).

It appropriates with one of Sartre’s statement that said human existence which is myself assumes its own being by understanding it. This understanding is mine. I am, then, first of all, a being who more or less obscurely understands his reality as a man, which means that I make myself a man by understanding myself as such (2002:9). The process of McCourt in showing his strong decision leads him for knowing well about what he should do. It means that even during the process till he finds how the way to handle and show his strong decision, he will accompany with the existence that happen in his life. Indeed, human condition happens because of what they believes to do their strong decision and how big the influence of environment in distracting their decision.

At Stuyvesant, he teaches literature by using food recipes and asking for his students to read it with the style of read poetry. In this time, even if the others like his students and colleagues neglect what he strongly decides, but he still conducts it without worry with his environment. Then he finds one thing that,

“The classroom is a place of high drama. You’ll never know what you’ve done to, or for, the hundreds coming and going. You see them leaving the classroom: dreamy, flat, sneering, admiring, smiling, puzzled. After a few years you develop antennae. You can tell when you’ve reached them or alienated them. It’s chemistry. It’s psychology. It’s animal instinct. You are with kids and, as long as you want to be a teacher, there’s no escape. Don’t expect help from the people who’ve escaped the classroom, the higher-ups” (2005:255).

From the quotation, it shows that McCourt’s teaching career end up with the way of him in showing his strong decision. In this stage, he realizes that he will get the acknowledgment from others by conducting his strong decision. His strong decision also consists of his dignity in front of his students and colleagues. It is in line with the theory that stated the existing human was free to give shape to their own existence, in spite of all condition and necessary relates with world (Stralen,

2005:31). The quotation proves that in the last of McCourt's teaching career, he learns about how the actually show his power and strong decision from the previous school. Indeed, the existence of McCourt freely shows in the last stage of his teaching career because of his teaching experience.

Finally, McCourt shows his existence more free rather than the previous sub-chapter. He wants to others see that he can get his dignity and acknowledge by his environment. In this last period of his teaching career, the changes of his existence do not happen anymore. It is in line with Sartre's theory that said,

Humans are condemned to the kind of existence humans have because human did not choose it and humans cannot escape it, except by ceasing to exist together. This kind of existence includes freedom because the ways in which the world seems to us, the ways in which humans think and feel about it, and the ways in which humans behave in response to it are all ultimately manifestations of projects that humans have chosen to pursue, that humans need not have chosen, and that each of humans can yet choose to change (Webber, 2011:59).

It means that McCourt's existence can be changed, but he decides to maintain his existence with all of responses from others. It also proves that in each stage of McCourt's teaching career have the differences in his existence, whether his existence changes because of others or not.

4.2 The Being for-Others on McCourt's Teaching Career

The behavior of human in showing their existence will make their environment perceive toward his or her behavior, whether it is good or bad. It has known as being for-others. In this research, the being for-others is known as the reason of human existence. Sometimes human will follow what the others suggest and advice toward their existence rather than they believe in their strong decision. It happens because of the environment's influence. For the example, new teacher has his or her own rules in controlling students for being well-organized. The new teachers' behavior are unfriendly toward his students in order to get the acknowledgment from his students, but all of the students conduct the opposition behavior such as they are more uncontrolled than what the new teacher predicts. It makes the new teacher gets admonition from the other teachers about his or her mess classroom. The being for-others as part of existentialism illustrates in how

new teacher's environment responds toward what the new teacher does in the classroom then lead to the new teacher's strong behavior. The respond of others is being the reason toward the new teacher's existence happen.

According to Sartre, as being for-others resulted from the other's free interpretation of the self, the self has little control over the positive and negative aspect of its being (2002:98). It draws that the others will always have their own perception of the self but the point is the self who as the only one chooses what he or she will perform as being, follows the other's interpretation or not then the being for-others will affect the self's existence. In McCourt's teaching career, it contextualizes that the environment surround him stands as the reason why McCourt conducts his existence in the previous sub-chapter, whether the being for-others of his environment will influence his existence or not. Like the previous sub-chapter, the researcher begins with the first of his teaching career, the second of his teaching career and so on because in dividing the stages of his teaching career do not refer to the span of time when he studied or taught but the stages use academic ways like first, second and so on.

4.2.1 The Being for-Others on First McCourt's Teaching Career

At the beginning McCourt teaches in McKee, he starts his class with his own prediction toward what will happen. The real situation leads his students for disobeying McCourt's rules. The student's name is Petey who plays with his sandwiches then it leads to students' fight. It makes McCourt against his thought whether he should advise or not. He decides to admonish them in order to show his power in handling the classroom. "They ignored me. They were busy promoting the fight that would kill time and divert me from any lesson I might be planning "(2005:15). It defines that even though he chooses for admonishing them two times but they ignore him. The condition continues to the fight till the sandwiches fall down. McCourt say to them that stop throwing sandwiches. It raises Benny for saying some words for McCourt. "Hey, teach, he awredy threw the sangwidge. No use tellin' him now don't throw the sangwidge. They sangwidge there on the floor"(2005:15). Then what Benny says that make the other students in the classroom realize it. "The class laughed. There's nothing sillier in the world than a teacher telling you don't do it after you already it. One

boy covered his mouth and said, stupid, and I knew he was referring to me” (2005:16). From all of the responses of his students, those include as being for-others as the reason of McCourt’s existence. He decides to eat the fall down sandwiches as his existence. It is in line with Sartre’s statement that claimed the other words for ‘being-for-others, what I am as observed by other people (2011:20). It means that whatever McCourt conducts, the others will take a view about him as their object for defining as what they want. The others’ perspective makes him for being aware toward scrutinized and judged then it raises his existence. In this case, the influence of being for-others has raised McCourt’s existence that is eating the fall down sandwiches. Indeed, the being for-others will always come up when human would like to show their existence and it also influences others behavior in order to defend their existence.

The previous occurrence does not only stop till the being for-others of McCourt’s students but also the principal McKee Vocational and technical high school about what he conducts within classroom activities. The principal gives his critic and advice to McCourt.

“I’m sure you understand, Mr. McCourt, it isn’t seemly to have teachers eating their lunch at nine a.m. in their classrooms in the presence of these boys and girls. Your first teacher experience and you choose to begin it by eating a sandwich? Is that proper procedure, young man? It’s not our practice here, given children the wrong idea” (2005: 17-18).

The principal’s statement successfully drives McCourt confused toward the things that he should conduct whether he should tell what the truth is or not. He determines for saying nothing, because he wants to save his first teaching career. It added with his colleagues in McKee Vocational and technical high school that give him suggestion into what he should do for his students. The aim of his colleagues’ suggestion is building his students’ discipline with his rules in the classroom. “they’ll raise their little hands and put on that interested expression and ask you what games you play as a kid or who do you like for the goddam World Series..... Tell ‘em nothing” (2005:20). This advice does not drive him as doubt as what he does with the principal. Instead, he has strong decision that actually his behavior in the classroom was right. The principal and other teachers response

toward McCourt's behavior in the classroom stand as being for-others because those statements relevant with Sartre's statement that said 'being for-others' was the side of us that others constituted through observation, judgement and social interaction (2006:24). It also supports by other Sartre's Statement that said that 'being for-others' consisted in the qualities others see in us. Being seen by others had a deep effect on our personality (2006:2). Thus, McCourt faces his environment as being for-others that has their own perspective. The being for-others stand as the reason of his existence. in this case, he does not neglect what the others suggest or even response. He just accepts and conducts his behavior that confidently his behavior has been true as his existence.

In the end of the day, the time comes for parents of McKee's students to know the result of their children within this semester. As the researcher has mentioned in the previous sub chapter that McCourt has been deciding to only positively say about the behavior of his students into parents. In conducting his decision, it drives the first parent who be more enthusiastic then lead this parents for talking longer with McCourt. "The dad was vehement. It's the worst thing ever happened to this country with that Elvis shakin' his ass all over television" (2005:71). Therefore, this situation drives the other parents impatient to wait it anymore and they think, it caused by McCourt who always respond into the dad. "Other parents became impatient and inquired, sarcastically polite, if there was a possibility I could get away from discussion of Elvis Presley and talk to them about their sons and daughters" (2005:71). It can be seen that even if McCourt chooses what the things will be good as his existence, the other people surround him will always make interpretation into McCourt's behavior whether the interpretation is good or bad. The interpretation of others also drives McCourt in conducting his existence like he follows what the others' interpretation or not. In this case, it appropriates with the theory from Sartre that claimed 'being for-others', which was to say being a conscious being who sees him- or herself through the gaze of another (2017:40). Indeed, young McCourt's teaching career consists of being for-others that drawn by his environment. The being for-others in McCourt's colleagues and students sometimes drives him to change his existence or even does not change it at all.

4.2.2 The Being for-Others on Second McCourt's Teaching Career

In this period, it has been explained in the previous sub-chapter that McCourt teaches university students at New York Community College in Brooklyn. The dispute in his thought happens into his teaching career that it will produce his existence. It caused by the influence of his students' response into his teaching activity, and it is called as the being for-others. The influence lead him to show his existence which has mentioned in the previous sub-chapter. One of his student's responses shows his existence. "It was too bad this class was on Monday, same night as the game when the Giants were home" (2005:114-115). This response drives McCourt in showing his power as his existence, and it illustrates the being for-others of McCourt environment. This is in line with the theory that said I knew myself as a body had known by others (Dreyfus and Wrathall, 2009:491). From the quotation, it emphasizes how his student's response toward him which show his existence into all of the students by saying distinct statement. Indeed, the environment of McCourt's teaching career include as the reason of his existence.

The existence of McCourt drives other responses from his students. He shows his power into his students that creates awkward feeling into his students rather than the acknowledgment and dignity in the classroom. All of his students cannot accept McCourt's statement. They say, "They look at one another. Yeah. The man is talking funny. Tells us we don't have to believe him. Hey, we came here to learn English so's we can pass. We gotta graduate"(2005:119). It illustrates how students' responses toward the existence of McCourt. This responses stand as the being for-other that influence McCourt's existence to come up into his classroom. Even if McCourt demonstrate his existence for the second time, but his students still ignore him. "It was the last class of the year and they were looking at their watches, ignoring me"(2005:120). Those quotations relevant with the statement that said human exists for others as well as for themselves. Human's world could be enriched or impoverished by the fact that others influence it (Earnshaw, 1968:87). The quotation relevant with the previous quotation that the responses of McCourt's students stand as the being for-others

has the big impact toward his existence. On the other words, his students have the big part into the demonstration of his existence and the reason why McCourt conducts his behavior. Indeed, the environment of human especially for McCourt will give the influence toward their life whether the influence is good or bad. The being for-others does not only happen in the classroom but also in McCourt's house. His wife has some complains into McCourt's teaching career that it lead McCourt for showing his power as her husband.

"Alberta said I was going nowhere in life and I congratulated her on her astuteness. She said, Cut out the sarcasm. We've been married for six years and all you do is meander from one school to another. If you don't settle down to something very soon you'll be forty and wondering where your life went"(2005:121).

From the quotation above, McCourt agrees with his wife's complain, but it does not change McCourt's perspective into his teaching career. He still believes that this behavior is good for his life and students. That is why, Alberta's statements stands the being for-others which it leads McCourt to demonstrate his existence. This condition is relevant with Sartre's statement.

Being for-other constituted a spying on someone or something through the keyhole of a door. Human were aware of the presence of a voyeur. Human were aware of themselves. Just as the people on the other side of the door had been an object in their world, they were now an object in the world of others (Martin, 2002:95).

The quotation shows that McCourt's existence will be influenced by his environment whether the responses are good or not. Even if the response comes from McCourt's wife, he still demonstrates his existence with his way which does not hurt his wife. The being for-others of this period stands as the reason of McCourt freely show his existence in his teaching career. Indeed, the responses of others have the big influence for human's existence.

4.2.3 The Being for-Others on Third McCourt's Teaching Career

Fashion Industries High School is where McCourt continues his teaching career in this stage. McCourt receives bad responses toward the teaching style. He adopts the style of teaching when he taught in McKee. He creates story telling pattern in teaching grammar, but all of his students neglect to his instruction. Even if he decides to use traditional term of teaching, all of his students still do not

obey his instruction. They do not show the movement like what McCourt asks to them. “They said, Yeah, yeah, yeah. Keep the teacher happy. They lifted magazine pages as if each weighed a ton. They took their time”(2005:125). This condition influence McCourt’s existence. He shows his existence by powerfully repeating his instruction toward his students but the response is as same as the previous response. “Fifteen minutes into the class and they’re still turning pages of lead”(2005:125). The rejection of his students include as the being for-others and also the reason of McCourt’s existence. He demonstrates his existence after he got the response from his students. McCourt’s condition relevant with theory that said individuals discover that their being or not being an object depends not on themselves but on the other (Barnes,1959:59). It means that McCourt’s students are the determination whether McCourt’s existence will show or not. Indeed, the being for-others of his students are the answer toward his strong decision and behavior in the previous sub-chapter.

The previous rejection of McCourt’s students drives him to conduct prohibited behavior. It creates uncomfortable situation, and the McCourt’s dignity is doubted by his students. His students cannot give their respect toward McCourt. Their response,

“I drop the magazine on my desk and sat there for the rest of period staring ahead like Hector. The class made no pretense of turning to page nine. They looked at me or one another or out the window and they were quit” (2005:126).

From the quotation, it leads McCourt for having the dispute in his thought. Whether he does apologize with his students or not, but he wants to maintain his dignity then he chooses to let them. In choosing his decision, his students ignore toward his instruction because they feel that McCourt was doing mistake but he does not apologize to them.

“In an abandoned elementary school by the East River. His students in this school by saying “so, teacher man, forget your highfalutin’ English literature and get down here to brass tacks. Back to c-a-t cat, man. Speak the speech and speak it slowly, slowly” (2005:129).

The condition shows that the being for-others consists of the responses of his students toward his behavior. The responses influence the existence of

McCourt. It can be seen to what McCourt conducts, after he got the responses from his students. It appropriates with theory that said each of individual offers proof that individual is not at first in order to be seen afterwards but that they are the being whose essence is in their existence for others (Sartre, 2012:8). It means that the existence of McCourt shows in this stage because of his environment. He wants to show his dignity as his existence but his students' responses influence his existence for being more powerful and strong. Indeed, the being for-others has the strong relation in human's existence that it also happens in McCourt's teaching career.

He suddenly maneuvers to Seward Park High School. He teaches a class which consist of twenty nine black girls and two boys. He asks his students for watching movie together. His students are happy with his decision because the others teacher seldom for doing it. In the public transportation, all of passengers are staring at them. It happens, because it uncommon things into society in this era. One of his students gives her command toward the passenger that it insults the passenger.

"The girls stared at her and snickered. She stared back. What you little bitches lookin' at? Serena had the smart, troublemaking mouth. She said, we never seen a mountain get on a train before. Her twenty-eight classmate laughed, pretended to collapse, laughed again. Serena stared, unsmiling, at the large woman, who said, Come over here, honey, and I'll show you how a mountain can move" (2005:139).

The quotation creates a fight between the woman and Serena. As her teacher, he wants to defend her because he wants to build his dignity and acknowledgment from his students. The response of his students is positive toward his existence by defending Serena. The response is "The way she looked at me gave me a feeling of satisfaction and puzzlement. If I could win her over I'd have the class"(2005:139). The being for-others happens in his new school. It creates the better behavior unlike the previous condition. Meaning, McCourt knows how to handle the response of others, and McCourt's existence is admitted by his students. McCourt's condition relevant with theory that said the other was originally the being through whom individual become conscious of being an

object, rather than simply the token of their subjectivity (Tymieniecka, 2009:48). It means that McCourt realizes that his existence happens with the impact of the being for-others. In McCourt's case, he does not easily change his existence whether the responses are bad or not. Indeed, the being for-others in this stage give the good impact toward McCourt's aim through his existence.

At the same school but in different class, McCourt teaches as usual. The learning activity is run well, but suddenly there is a student that answers McCourt's questions impolitely. It happens, because the student wants to stop Andrew for messing the learning activity. "Micheal speaks up. No story. Just Andrew being an asshole as usual" (2005:150). Before McCourt perceive Micheal, one of his students comes late and he enters the classroom without any permission or even apologizes to McCourt. McCourt shows his power as his existence by erecting the rules. "Brandt says, who's gonna stop me? He sounds almost friendly, genuinely curios, but what comes from the class is a grasp. Oh, shit, says Ralphie Boyce" (2005:154). After this situation happens, the other students and his colleagues have no respect toward what he does. The classroom is only consisting of one student who has no attention toward him. Then the principal and the assistant know about the condition.

"Principals and their assistants looked displeased when they saw me sitting at the teacher's desk reading the paper or a book in a near-empty room. They said I should be teaching. That's what I was hired for. I would gladly teach, I said, but this is a physics class and my license is in English. They knew it was a silly question, but they were supervisors and had to ask, where are the kids? Everyone in every school knew the rule: when you see a substitute teacher, run, baby, run" (2005:179).

The being for-others in this stage has no mercy toward his behavior, but it does not change McCourt's existence. The being for-others drives McCourt for powerfully maintaining his behavior. This condition relevant with the theory that said,

The gaze determined the fundamental structure of being fort-others. Individual see others and see others seeing the individual and know that they judge individual's choices. The other's gaze turns individual into an object in his or her world, a character in

his or her life drama, and thereby takes away individuals freedom to freely choose their own essence: this could be avoided by returning the gaze and objectifying the other (Judaken, 2008:25-27).

From the quotation above, it can be seen that the being for-others surely influence the existence of McCourt. In this period, he knows how to perceive the being for-others by maintaining his behavior without any doubt. As human being, individuals cannot stop or reduce other's opinion toward individuals' behavior but individuals can handle it without any changes in their existence. Indeed, whether individuals follow other's responses or not. They still give their perspective into individuals' existence.

4.2.4 The Being for-Others on Fourth McCourt's Teaching Career

In this stage, McCourt teaches at Stuyvesant. The style of his teaching does not change at all and as usual he neglects by his students. It caused by the natural human character that they will always have their own perspectives toward others. In Stuyvesant, his students response him by their attitude like "they groan again when I announce I am going to recite my favorite poem" (2005:215). But this response does not change his existence. McCourt is being more comfortable in receiving the response from his environment. McCourt continues the learning activity in the classroom, but his students are ignoring him.

"Again the class erupted, embracing one another, high fiving. I wanted to erupt, too, but I had to maintain teacher dignity. Across the room, over the giggling and gasping and laughing, I called, Bob, Bob. It would make me happy if you read the world literature book yourself and left your poor father in peace"(2005:237).

This response does not influence McCourt's existence. It elevates his power to maintain his existence. It is in line with the theory that said,

"The other's end [or project] could appear to individuals as an end only in and through the indication of their adopting that end. In choosing to help someone, individuals engage themselves in action but still recognize the end as not theirs. To will this end in 'good faith', individual must will the end to be realized by another. To want a value to be realized not because it is theirs, not because it is a value, but because it is a value for someone else"(MacDonald, 2001:41).

It is also supported by statement that said others who enter the field of perception rob the individual of it – their gaze was “raped” by their look whose meaning bewilders the individual. Others are indispensable to the individuals’ existence but others presence threatens the individuals’ with malign uncertainties. (Appignanesi and Zarate, 2012:41). From those quotation, it shows that the being for-others has big influence in McCourt’s existence. This condition also illustrates how actually others broke individuals’ existence by their responses. In the previous sub chapter, it shows by the dispute of McCourt’s thought then it shows his behavior but this period he does not have the dispute or doubt in showing his existence. Indeed, McCourt let every response which stands as the being for others into his existence for achieving the acknowledgment from his students.