

THE TRANSFORMATION OF DESPAIR TO HOPE AS ASSERTED ON RYUNOSUKE AKUTAGAWA'S *SHIRO*

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Abstract: Psychology in literature is how characters move through relation of body and mind. *Shiro* is Ryunosuke Akutagawa's short story about white dog who ignores his friend, Kuro, that being caught. That ignorant deed haunts and makes him try to kill himself but actually he helps many people. One night, he speaks to the moon how he apologizes for everything. Then, how is transformation from despair to hope be asserted on Ryunosuke Akutagawa's *Shiro*? Through qualitative method, this writing underlines changing condition of *Shiro* from having despair to being hopeful. Supported by theory of Randolph M. Nesse, the transformation is reflected when *Shiro* sees others beside himself. He leaves his loneliness and joins others for happiness. He has paid his debt by supporting others' lives. In conclusion, *Shiro*'s denial for not helping Kuro changes when experiencing hope from otherness rather than selfness.

Keywords: Despair, Hope, Psychology, Ryunosuke Akutagawa, *Shiro*

Abstrak: Psikologi dalam sastra ditunjukkan dengan pergerakan karakter melalui tubuh dan pikiran. *Shiro* adalah cerita pendek Ryunosuke Akutagawa tentang anjing putih yang mengabaikan temannya, Kuro, yang ditangkap. Pengabaian itu menghantui dan membuatnya ingin bunuh diri tapi justru ia lalu membantu banyak orang. Suatu malam, dia berbicara dan meminta maaf kepada bulan atas segalanya. Lalu, bagaimana transformasi dari keputusan menjadi harapan terjadi pada *Shiro* karya Ryunosuke Akutagawa? Melalui metode kualitatif, tulisan ini menjelaskan perubahan kondisi *Shiro* dari putus asa menjadi penuh harapan. Didukung teori Randolph M. Nesse, transformasi tersebut tercermin ketika *Shiro* melihat orang lain; lepas dari kesepiannya dan bergabung dengan orang lain demi kebahagiaan. Dia telah menebus kesalahannya dengan membantu orang lain. Kesimpulannya, penolakan *Shiro* karena tidak membantu Kuro berubah ketika mengalami harapan dari keberadaan orang lain daripada keegoisan diri sendiri.

Kata Kunci: Harapan, Keputusan, Psikologi, Ryunosuke Akutagawa, *Shiro*

1. INTRODUCTION

Characters in literature are always in line with inner understandings of self. The characters usually involve any mental condition that shapes dialogues and interactions in a story (Gilbert, 2019; Pecchenino, 2015). In some ways, psychological point of view exists to underline psychic and mental ideas of a character. The attitude is also reflected in stories as how characters move inside them. Being sad, happy, angry, even despair and hope are matters of psychological perspectives of characters as

responses and reactions of events (Huen et al., 2015; Yuniar, 2014). Moreover, those situations also happen in everyday life as literature is direct mirror to realities of human beings.

Shiro is Ryunosuke Akutagawa's short story that tells a white dog personified like human being (Wibawarta, 2005). His condition changes from being coward to fearless. His attitude shifts from being ignorant to mindful. Then, the character also shows crucial differences from being in despair to be so hopeful. He does not really know that he could be so brave at all. However, his attitude switches

into the strong one when he moves from his own self to perspective of otherness. He is thanked by Napoleon, a small dog, whom he helped before (Wibawarta, 2005). The situation has totally changed his life and how he sees the world afterwards. This is absolutely matter of psychological understanding in how characters are meant to be analyzed through its mental status from the beginning to its end of the story.

Then, how is transformation from despair to hope be asserted on Ryunosuke Akutagawa's *Shiro*? This writing underlines the changing condition of Shiro from having no hope to being hopeful. His despair comes from his own regret to Kuro that he sees in himself. His hope arises when he sees condition of other people, especially Napoleon. The transformation of despair to hope is asserted when Shiro sees others beside himself. He leaves his loneliness and joins others for happiness. He has paid his debt for not helping Kuro by supporting others' lives (Wibawarta, 2005). Shiro's psychological condition is in denial for not helping Kuro. Then, he gets more power by responding to Napoleon. He finds better confidence by experiencing otherness rather than own selfness.

2. RESEARCH METHOD

By using qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Written through description, online and offline scripts are used to explain correlations between Ryunosuke

Akutagawa's *Shiro* and evolution of hope and despair by Randolph M. Nesse together with literary concepts and psychological ideas. Online and offline scripts are derived from books and journals to understand shown matters.

The data analysis includes attaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down in references lists. The research data comes from both Akutagawa's short story and Nesse's arguments. Each of them is read then broken down into its every particular element. The plots and settings of the short story are mainly involved to point significant condition of Shiro. The premises and logics used in Nesse's ideas are also drawn to underline matter of satiation. The following analyses then include how Shiro's feeling is going out from despair into hope. Here, Akutagawa's short story is the object while the Nesse's idea is a tool to analyze. More elaborations related to opposite analysis are also provided in addition furthermore.

3. RESULTS

3.1 The Chronicles of Shiro's Experience

The story of *Shiro* by Ryunosuke Akutagawa relates to several plots. It starts from Shiro's denial to Kuro until how he could return to a white dog and be accepted by the children again. First, when Shiro walks around, he sees some people try to catch Kuro, a black dog and his friend too. He wants to help Kuro, but the catchers threaten him for not doing so. Shiro

knows that he could help but he does not do that. He chooses to run away. It is proved in following quotation:

白は余りの恐ろしさに、思わず吠えるのを忘れました。いや、忘れたばかりではありません。一刻もじっととしてはいられぬほど、臆病風おくびょうかぜが立ち出したのです。白は犬殺すしに目を配りながら、じりじり後、すざりを始めました。そうしてまた生垣かげの蔭かげに犬殺しの姿が隠れるが早いか、河合かわいそんな黒を残したまま、一目散に逃げ出しました。

“Shiro becomes so scared and forgets to bark. No, he is not afraid but his gut is gone as he starts to step backward. His eyes are on the dog catchers. Once they escape his sight, Shiro runs away fast, leaving hopeless Kuro.” (Wibawarta, 2005, p. 192)

Second, Shiro returns home to meet the children after running so fast. He tries to tell the children what he has faced before, but they only hear his barking. The children think Shiro as another dog as his skin has turned black. Shiro jumps intentionally and the children think that he is a mad dog. They start to hit Shiro to make him run away. Shiro keeps barking and they throw some stones to him. He is denied by the children and becomes homeless as he is dumped by the children. This is the quotation:

真っ黒！そんなはずはありません。白はまだ子犬の時から、牛乳のように白かったのですから。

“All black? That is impossible, because he is as white as milk since he was small.” (Wibawarta, 2005, p. 194)

白の声は何とも伝われぬ悲しさと怒りとに震えていました。けれどもお嬢さんや坊ちゃんにはそう伝う白の心もちも呑みこめる

はずはありません。現にお嬢さんは憎らしそうに。

“The sad voice of Shiro is uneasy to be stated. Indeed the two children could not understand his feeling. The tone of the voice of the girl is full of hate.” (Wibawarta, 2005, p. 194)

坊ちゃんも、一坊ちゃんじやりは小径の砂利を拾うと、カーぱい白へ投げました。

“While the boy takes some small stones from the street then throws them to Shiro with full force.” (Wibawarta, 2005, p. 194)

Third, Shiro walks around the city while thinking about his current condition as a black dog. Suddenly, he hears someone asking for help and he instantly remembers the poor Kuro. He comes to the voice then finds some boys pull a leash of a small brown dog. He barks and keeps pursuing them until they run away. Shiro then takes the small dog home. The small dog's name is Napoleon, he really thanks Shiro. Napoleon even offers Shiro to stay at his home but Shiro refuses. Here is the quotation:

お嬢さんや坊ちゃんに逐い出された白は東京中をうろうろ歩きました。しかしどこへどうしても、忘れることの出来ないのはまっ黒になった姿のことです。

“After dumped by his two young masters, Shiro walks around Tokyo doing nothing. Anything that he does and anywhere he goes, the reality that he is now black never leaves his mind.” (Wibawarta, 2005, p. 195)

白はすこしもためらわずに、子供たちを目がけて吠えかかりました。不意を打たれた子供たちは驚いたの驚かないのではありません。また実際白の容子は火のように燃えた眼の色と伝い、刃物のようにむき出した牙の例と伝い、今にも噛みつくかと思うくらい、恐ろしいけんまくを見せているのです。子供たちは四方へ逃げ散りました。

“Shiro barks loudly to the children. Shiro’s eyes and fangs scare them and they run away fast.” (Wibawarta, 2005, p. 196)

…くるりと子犬を振り返ると、しかるよう
にこう声をかけました。「さあ、おれと一
しょに來い。お前の家まで送ってやるか
ら。」

Shiro then returns to the brown dog, “Come with me. I will take you home.” Shiro runs fast through some trees. The brown dog also runs to reach Shiro happily.” (Wibawarta, 2005, pp. 196–197)

「おじさん。おじさん。おじさんと伝え
ば！」

子犬は悲しそうに鼻を鳴らしました。

「じゃ名前だけ聞かして下さい。僕の
名前はナポレオンと伝うのです。 ナポち
ゃんだのナポ公だのとも伝わえますけれど
も。 おじちゃんの名前は何と伝うので
す。？」

「おじちゃんの名前は白と伝うのだ
よ。」

「白 _____ ですか？白と伝うのは不
思議ですね。おじちゃんはどこも黒いじゃあ
りませんか？」

白は胸が一ぱいになりました。

「それでも白と伝うのだよ。」

「じゃ白のおじさんと伝いましょう。
白のおじさん。…」

“Uncle! Uncle! Will you mention your name?”
asks the brown dog while crying.

“My name is Napoleon. Sometimes they call me
Napo-chan or Napo-ko. Your name?”

“My name is Shiro”

“Shiro? It looks weird. All your body, all
black.”

“But still I am called as Shiro.” (Wibawarta,
2005, p. 198)

Fourth, the narrator states that everyone
now knows the tale of a black dog who has
helped many people. There are some news

around Japan that tell the stories of a dog as a
hero. Here is the quotation:

大かたどなたも御存じでしょう。度々危い^{あやうい}
人命を救った、勇ましい^{いさましい}一匹の黒犬のある
のを。また一時『義犬』と伝う活動写真の
流行したことを。あの黒犬こそ白だったの
です。

“Now, almost everyone knows about a brave
dog who helps people a couple of times. You
have seen the photos of “Brave Hero Dog” that
have become sensations everywhere. The black
dog is Shiro.” (Wibawarta, 2005, p. 198)

その時逞しい^{たくましい}黒犬が一匹、稲妻^{いなずま}のよう
に^{ふみきり}踏切へ飛び込み、目前に迫った列車の車輪
から、見事に実彦を救い出した。

“At that time, a brave black dog runs to the
crossroads like a lightning and successfully
saves Sanehiko from incoming wheels of a
train.” (Wibawarta, 2005, p. 198)

令息武矩（たけのり）（三歳）はいかなる
家族の手落からか、猛火^{もうか}の中の二階に残さ
れ、すでに灰燼^{かいじん}となろうとしたところを、
一匹の黒犬のために銜えだされた。

“Takemori (3), unintentionally is left in the second
floor of a burning house. The kid will be ash if
there is not a black dog who brings him out by
biting him in his mouth.” (Wibawarta, 2005, p.
200)

すると午後四時半ごろ右の狼は十字町に現
れ、一匹の黒犬と噛み合いを始めた。黒犬
は悪戦^{すこぶる}頗る努め、ついに敵を組み伏せるに
至った。

“Around 04.30 in the afternoon, that wolf
appears around Juji, then it is involved in a fight
with a black dog. At first, the dog is cornered
but then he succeeded to bite the wolf until it
falls on the ground.” (Wibawarta, 2005, p. 200)

Fifth, on a midnight, Shiro returns to his master's house. He stays outside and start to confess to the moon. He understands his denial in the past and he tries to kill himself many times. He still lives as if the death is afraid of his black skin. His wish is one; he wants to meet the children of his master in the morning. Then, in the morning, the children see Shiro and recognize him. They know that he is Shiro since his skin has turned white again. The girls runs to him and hugs Shiro. The boy also cries happily for the return of Shiro. This is the quotation:

「お月様！お月様！わたしは黒君を見殺しにしました。わたしの体のまっ黒になったのも、大かたそのせいかと思っています。しかしわたしはお嬢さんや坊さんにお別れ申してから、あらゆる危険と戦って来ました。それは一つには何かの拍子ひょうしに煤すすよりも黒い体を見ると、臆病おくびょうを恥じる気が起こったからです。けれどもしまいに黒いのがいやさに、――この黒いわたしを殺したさに、あるいは火の中へ遊びこんだり、あるいは狼と戦ったりしました。が、不思議にもわたしに命はどんな強敵にも奪われません。死ぬもわたしの顔を見ると、どこかへ逃げ去ってしまうのです。わたしはとうとう苦しさの余り、自殺しようと決心しました。ただ自殺をするにつけても、ただ一目会いたいのは可愛がって下すった御主人です。

“O, The moon! The moon! I have let my friend, Kuro, died. I know that is the cause of myself become black. But since being separated with my master, I have faced many dangers. When I see my body that is black, I am shadowed of shame by being so coward before. Since I hate this black body, I try to kill myself through many ways including jumping into a fire and fighting a wolf. However, my life sits still. Even death runs away when seeing my face. Before I die, I want to see the faces of my young masters for the last time.” (Wibawarta, 2005, p. 202)

…私は御主人の顔を見るほかに、何も願うことはありません。そのため今夜ははるばるともう一度ここへ帰ってきました。どうか夜の明け次第、お嬢さんや坊ちゃんに会わせてください。」

“I do not have other wish besides seeing both of their faces. For that reason, I return here far from my adventure outside. I beg you let me see them the next morning!” (Wibawarta, 2005, p. 202)

「お父さん！お母さん！白がまた帰って来ましたよ！」白が！白は思わず飛び起きました。すると逃げるとでも思ったのでしょう。お嬢さんは両手を延ばしながら、しっかり白の頸くびを押さえました。同時に白はお嬢さんの目へじっと彼の目を移しました。お嬢さんの目には黒い瞳しゅろにありありと犬小屋が映っています。高い棕櫚しゅろの木のかげになったクリーム色の犬小屋が、――そんなことは当然に違いありません。しかしその犬小屋の前には米粒こめつぶほどの小ささに、白い犬が一匹座っているのです。清らかに、ほっそりと。――白はただ恍惚こうこつとこの犬の姿に見入りました。

「あら、白は泣いているわよ。」

お嬢さんは白を抱きしめたまま、坊ちゃんの顔を見上げました。坊ちゃんは――御覧なさい、坊ちゃんの威張っているのを！

「へっ、お姉さんだっ泣いている壁に！」

“Dad! Mom! Shiro is back!

Shiro! Shiro instantly jumps to wake up. They think he will go away because the girl wraps her arms around Shiro and hugs him tightly. Shiro sees her eyes for a long time. He sees a reflection of a sitting white dog.

See! Shiro is crying!

Eh, brother is crying too!” (Wibawarta, 2005, p. 202)

The quotations and its explanations above assert experience of Shiro. His chronicle of life shows how he denies his friend and then is abandoned by the children. He did something and gets his karma afterwards. Then, he tries to

amend his wrongdoing. He succeeded to help many people. Moreover, he finished his journey by trying to change former despair to latter hope. The following explorations discuss the idea of the transformation furthermore.

3.2 Despair and Hope in Psychological Matters

Dealing with various difficulties, people tend to face despair in their life. Despair is indication of accumulation of stress in life (Huen et al., 2015; Pecchenino, 2015). The stress could not be omitted since there is no way out. In other matter, the stress could be handled but other problems still exist and require mindful solutions. In short, despair is inability to improve situations into better ones. The situation varies from depressed mood, loss of interest and pleasure, to problems of self-image (Hagen, 2011; Huen et al., 2015). It could be simple hopeless situation at first but it may be neurotic as symptom at the end. At first, it comes from suffering, but then the loss of its credibility of self could be worsened by anguish and sadness (Lane & Munday, 2017; Pecchenino, 2015).

Despair is a condition out of hope. The word is derived from Latin word *desperare* that means down from hope (Shanahan et al., 2019). This hopeless situation then medically could be cured by some medications. However, psychological perspectives would like people to find hope to defeat the despair. By finding hope, more various way out could be attained and it will increase self-confidence again (Hagen, 2011; Pecchenino, 2015). As analogy of despair

in drowning situation, those who feel despair should find help or a rope to reach surface. As they reach surface, then people can breathe easily again after surviving from danger. In this case, despair and hope is seen as two side of opposition. If there is hope, despair could be gone. In reverse, despair is matter of absence of hope (Pecchenino, 2015; Roepke & Seligman, 2016; Shanahan et al., 2019).

Meanwhile, despair and hope walk together in various conditions. Indeed, that situation is not similar for every individual yet it is not 50:50 at all. Some people face more despair than hope, while others confront in reverse. Both of them are so humane. There will be no getting without losing (Lane & Munday, 2017; Pecchenino, 2015). The main idea is how to keep hope as long as possible and realize it in every part of life. This is matter of being positive. It is also used to cope with despair that is so negative. However, human could not think only positively without considering the negative. Even the first step of thinking is doubting or stating something as negative (Gilbert, 2019; Pecchenino, 2015). Therefore, the logic of hope must be formerly shaped through understanding of despair. Realities of despair should not be avoided but understood. By doing that, hope could arise as people have succeeded to handle despair and be ready to disseminate hope.

Randolph M. Nesse states correlations between despair and hope in four evolutionary matters (Nesse, 1999). First, despair is matter of hopelessness. This points to former explanations in how despair is actually problem of absence of

hope (Nesse, 1999; Pleeing et al., 2021). Those who feel depressed and then have despair are founded not by their own selves but stress of surroundings. Despair is used to be emphasized as how internal surrenders could no longer respond to external conditions (Hagen, 2011; Lane & Munday, 2017). Condition of despair reflects inability of own self to correspond to surrounding consistently. Second, despair is a condition out of wish. Persons who have this feeling could not think outside current status quo. They think that they face dead ends that are so unbearable that block their minds (Nesse, 1999; Pleeing et al., 2021). It is in reverse of hope that speaks wish of open ideas. Hope is synonymous to wish, but wish is deeper and more active than hope. So, despair is not only condition out of hope, but also unwillingness of having wish as intention to go forward (Huen et al., 2015; Lane & Munday, 2017).

Third, despair is matter of anxiety. As have been explained above, anxiety is problem of facing experience that could threaten self. It could be divided into two sections; every day and neurotic anxiety (Chopra, 2020; Hagen, 2011; Thorne, 2002). In every day anxiety, the problem is so usual since people used to face things that are quite unknown to them and firstly see those as threats. The neurotic anxiety is more complicated as disorder that could relate to severe traumatic pain of past experience. Both anxiety could be built up by exhaustion and stress, loss of someone, and even feeling lonely or abused (Huen et al., 2015; Pleeing et al., 2021; Thorne, 2002). This despair speaks through suffering. The bad things keep coming in and self could no longer contain them all

(Chopra, 2020; Nesse, 1999). Instead of going out, people in despair lives under pile of stress and even guilt. Fourth, despair is matter of psychological pessimism that hinders any further interpretations of life. The mental is so blocked that any self-esteem is lost. In many cases, despair of pessimistic people make them think themselves as target of any world's threat (Hagen, 2011; Nesse, 1999; Thorne, 2002). He or she must bear anything only by himself or herself. This also results to inability to find other people as supporting factors. Even other people are also imagined as threats. This is due to anxiety that follows into trauma involving own self as object of others. In despair condition, persons feel that they are burdens of others, or in reverse as well (Chopra, 2020; Gilbert, 2019; Moore, 2006). Indeed, this is untrue, but their pessimism does not allow people in despair to grow more confidence.

Those four points above reflect Nesse's explorations between despair and hope. His main effort is to clear up any undermining sayings to despair. In an emphasizing point, he rejects idea that despair and hope walk in different movement of directions. It seems that despair is pulling human beings out of the world full of hope (Hagen, 2011; Shanahan et al., 2019). Despair and hope actually walks together as both could amend each other. Any solution to despair could not be realized if hope is seen far away from it. Both consequently move together in such intertwinements (Chopra, 2020; Nesse, 1999). He also refuses idea of indication that despair is such sin and hope is virtue. Somehow, despair also has its own virtue as it realizes limitations of human beings. Despair is not to be

given penitence as sin, but it should be appreciated as supporting virtue (Lane & Munday, 2017; Moore, 2006; Thorne, 2002). Nesse might speak only for every day anxiety that result to simple despair. However, his idea also expands to neurotic anxiety that could be amended by abundant hopes as well. This is similar to his rejection of despair as pain. Despair is potential transformation of hope in a cycle (Huen et al., 2015; Nesse, 1999; Thorne, 2002). It could be such pleasure too since people could feel how themselves react to actions of others. Interestingly, despair is also a piece of happiness since by having suffering then people could understand more about the position of themselves and others. In advance, persons could come up with other options to stay with or go away from others whom are stated as threats.

Nesse then states stages of how despair transforms into hope (Nesse, 1999). The stages involve how despair is broken down into its fundamental elements and each of them is boosted to show hope as its potential. First, defenses are such diseases. In this case, although defense mechanism is usual in every day anxiety, he underlines that more defenses could worsen matter of stress. If stress is piled, then despair becomes so abundant and makes people more unable to get out from it (Nesse, 1999; Shanahan et al., 2019; Thorne, 2002). The defense also states that pain and suffering should always be avoided so that anxiety could go away either. This is incorrect since both of them are so useful in human's life. Without them both, people could not reenact what is happening in

their life. Suffering and pain are not unnatural but so usual in people's life (McNally, 2022; Nesse, 1999). The main idea is to pay attention to movements of them in how both could make situation better or worse. Even sadness is so usual and needed but it should not be the main cause of mental block that could come up to despair (Moore, 2006; Shanahan et al., 2019; Thorne, 2002). Second, emotions are indicated outside positive and negative positions. Those are beyond both of them. By focusing in this situation, then not everything should be responded deeply. Sometimes, it is so usual that stated in everyday life. If it relates to trauma, people should be brave in correspond to it through understandings of the causes and effects (Huen et al., 2015; Nesse, 1999; Pecchenino, 2015). Trauma could not be left as it is but have to be handled through better emotions. This is matter of survival in any saying. Looking into despair and hope is how people could survive from time to time. Despair is not the number two of hope. It is the number one with its own understandings that should be followed (McNally, 2022; Nesse, 1999).

Third, identification of sadness is needed furthermore to find out any benefit that follow. People should prevent immediate losses (Shanahan et al., 2019; Westerhof et al., 2017). This is used to keep any sadness in its position without giving it chance to grow bigger. In grief, recovering the lost object is needed if possible. By doing recovery, more hope could be attained as well. Then people should avoid any situation and action that could be related to loss

(McNally, 2022; Nesse, 1999). This is to rebuild desire again out of any threat that is unwanted. Memory should be amended too so that any loss could not intervene more to own self. Fourth, persons should try to understand the cause of loss. Indeed, this one is so difficult since it touches undesirable condition (Shanahan et al., 2019; Westerhof et al., 2017). Still, this is needed to welcome any sense to the suffering so that rationality could come to surface again. Reassessing major life strategies should be done either to find changes inside or outside. This is necessary to as a process of considering more alternatives that could be attained (Nesse, 1999; Pecchenino, 2015; Westerhof et al., 2017). Replacing the lost one is also fundamental if possible. The patterns of the lost could also be determined further to follow trials of despair going to hope. Sharing with other people is also important to get extra help. More suffering could be avoided to by speaking what kind of threat that may still exist or not. Those ideas are how despair should be paid attention so that building a bridge to hope is more possible to be realized (McNally, 2022). Fifth, commitment should be the first action to do as indication of change. By having it, hope could be measured and be understood again (Nesse, 1999). Self-confidence as well as self-esteem could be found again by having commitment to own life and others (Moore, 2006; Pecchenino, 2015). Standing alone is never wrong but people should realize that there are people who support them from all directions. People should trust and love others socially to prevent any defect that may come (Shanahan et al., 2019; Westerhof et al., 2017). This is to transform desperation into hope.

3. 3 Otherness as Dissemination of Hope

The story of Akutagawa about Shiro represents matter of despair and hope. Shiro, a white dog who is personified, avoids helping Kuro, the black dog (Soelistyowati, 2019; Wibawarta, 2005). He regrets his deed for doing nothing for Kuro. He faces his own denial for not being brave to help other dog. He knows that he could take that risk but he feels so coward to move forward. Shiro could have attacked the men who catches Kuro so that he could escape. However, he runs away and then thinks about his denial all the time afterwards (Rini & Soelistyowati, 2016; Wibawarta, 2005). Denial is part of defense mechanism when someone feels anxiety of threat or pain. Instead of doing something, denial condition refuses to understand the difficulty in front of a person. Consequently, the person at that time will feel calm since he or she thinks the problem is away. However, it still exists and that person only avoids it. This refusal to see the real problem will disturb his or her mind again. It is due to denial is about unwillingness that in other time will shape such regret and even stress.

How Shiro faces his denial is matter of internal expression and thought. It states inside his mind regarding to certain condition that takes role as a background (Rini & Soelistyowati, 2016; Wibawarta, 2005). Moreover, the internal situation is also clearly seen in Shiro's unhandled despair. The denial haunts him and forms such despair. His truly situation, for not helping Kuro, makes Shiro so lonely at that time. He thinks nothing else but only his denial that slowly blocks his mind to find other alternatives.

Shiro could not find other meanings rather than his own meaningless condition for letting Kuro to be caught. His despair comes to surface and he could not handle it. He is stuck and he even tries to do suicide to amend his denial (Soelistyowati, 2019; Wibawarta, 2005). By ending his life, he hopes that his stress as well as his sin will go away. He does not know whom should he apologize to since Kuro is gone. He is drowned and actually only himself could help him. However, he could not do that since his denial has totally closed his mind to accept anything. The unhandled despair is reflection of Shiro's inability to do anything (Soelistyowati, 2019; Wibawarta, 2005). That inability comes from the denial itself that stacks more stressful situations inside him.

Beside internal matters, situation of Shiro is also affected by external factors. When he returns home, his master's children does not recognize him at all since his skin has turned into black. The children hit him with a stick by regarding him as a mad dog. He keeps barking but the children throw more stones at him. He has lost his friend, Kuro, and now the children as his closest families are gone either (Soelistyowati, 2019; Wibawarta, 2005). This situation worsens internal mind of Shiro. He is no longer recognized as a white dog. He is forgotten and loses his roles in wider society. Shiro could no longer response since he is alienated from his closest families. Even his action is out of sense due to others, who do not sense his presence as well. When common person is not recognized, he or she is considered

out of any of others' life. He or she is not regarded as important, or solely seen as part of memories not to be remembered (Yuniar, 2014). This also happens to Shiro and builds more stress to him furthermore.

While more stress is stacked by internal and external sides of Shiro, the identity is lost to be realized again. Shiro does not really know his identity anymore. Drowned in his despair, Shiro could only walk around the city doing nothing important (Wibawarta, 2005; Yuniar, 2014). His survival even has been taken out from his mind by himself. While common people accentuate his or her identities towards others, Shiro does not mind all of that. He only thinks of himself by stating that others have left him alone. He blames himself on and on, even he does not care much after helping Napoleon, the small dog (Rini & Soelistyowati, 2016; Wibawarta, 2005). Moreover, his only wish is to die by doing suicide. His purpose is solely on it colored with feeling of self-loathing. Shiro assumes himself only as failure full of nothingness in his life. He has surrendered to struggle again.

Furthermore, the story of Shiro is explored and explained by Nesse's concept of despair and hope. What Shiro feels is matter of hopelessness (Yuniar, 2014). He does not feel any hope anymore. He could no longer response to others as he is blocked from his own surroundings (Nesse, 1999). His condition is out of wish since there is a dead end and he is out of any openness. His happiness turns into unwillingness that results to potential to do suicide. Shiro is also deeply drown in anxiety

(Soelistyowati, 2019; Wibawarta, 2005). He has trauma since he let go of Kuro and could not find any way to amend his ignorance before. His suffering speaks more to exhaustion, loneliness, and stress resulted from loss of someone. His life is full of pessimism. Self-esteem is already gone. He could not feel himself anymore. He even thinks that his own self is burden to himself as individual (Yuniar, 2014). He never stops blaming himself and assume that others do the same action to him. That is the main reason of any negligence that Shiro feels.

According to Nesse, any despair is always having chance to be transformed into hope (Nesse, 1999). Indeed, the transformation is not automatically happened. Despair is seen into its singular elements then each of them is enhanced to make hope survive (Roepke & Seligman, 2016). It is quite interesting how hope is actually found inside the despair. It is also main construction of Nesse's ideas in which binary opposition between despair and hope is denied (Nesse, 1999). Despair should not be left then people find hope in other matter. Regarding Nesse's ideas, despair should be understood to its roots and be amended. People need to take focus on despair and solve the problem of it. Then, hope could be found by correlating to despair. In an analogy, despair is the first emotion that people feel, then it could be transformed to hope (Milona & Stockdale, 2018; Roepke & Seligman, 2016). It is correct that having despair is so usual in facing such anxiety. It should not be avoided since it is natural. What is unnatural is people get drawn to it in deeper situation and longer time. It is since despair is not the main reality, neither is hope (Hanson,

2021; Nesse, 1999). Despair is negative emotion and hope is a positive one. Both are not the main realities, but both are bridges to what are real. Therefore, having despair is similar to crossing a bridge into such shadow reality. Then, people should cross another bridge of hope to return to reality of life (Milona & Stockdale, 2018; Roepke & Seligman, 2016).

The transformation from despair to hope in story of Shiro is interestingly seen from matter of otherness. At this point, the existence of Shiro moves from him to pays more attention to other characters (Soelistyowati, 2019; Yuniar, 2014). The matter or otherness is also shifted from the first to the end of the story. Condition of otherness shapes self of Shiro from having denial and despair into hope. This also shows that hope is not situated in himself but it is accentuated in presence of others. In other words, it is otherness that changes Shiro from his own despair into perseverance of hope (Soelistyowati, 2019; Wibawarta, 2005). By analyzing matter of otherness, perceptions from external points are brought deeper into internal matters. Therefore, ideas of otherness enrich as well as widen perspectives of own to others. This also makes such belief that despair could be eroded then moved into hope.

Stated from outer perspectives, otherness in the story of Shiro is how situation of Kuro and the children's treatment shapes such despair. This former condition makes Shiro so sad including his own denial to Kuro and how he was denied by the children. At this point, the feeling of being out of others' attention makes Shiro feels ignored and excluded (Wibawarta, 2005; Yuniar, 2014). Response to otherness in

former condition of Shiro results to despair. The matters are stated not on others but on himself. The main concern is how Shiro understands treatments of others towards him. The treatments are not reciprocal. At first Kuro is ignored by Shiro then the children abandon him. Shiro still wants to help Kuro but he refuses to do that so it does not happen to both sides. Shiro wants to be with the children but they hit him so he is not recognized furthermore (Soelistyowati, 2019; Yuniar, 2014). Those conditions show how Shiro's situation is not solely about him, but how he treats and is treated by others.

The latter points underline otherness affects Shiro's life positively. The existence of Napoleon who thanks Shiro for his help is the beginning of his future hope (Wibawarta, 2005; Yuniar, 2014). Shiro actually just wants to help Napoleon but the small dog really appreciates him. The next one is about abundant news that shows Shiro helping other people. He actually just wants to kill himself by taking risk but his actions are interpreted differently as being positive to others. This point indicates how otherness has wider values that could shape further positive meanings (Hanson, 2021; Milona & Stockdale, 2018). The last one is about the moon whom Shiro talks to. He confesses about how he is being ignorant to Kuro. He understands his denial and how he is denied furthermore. He apologizes as he wishes for future hope (Yuniar, 2014). Here, the wishes are approaches to go out of hopelessness. Those are also seeds of hope that could reach its peak in being kind to self and others.

The transformation from despair to hope in the life of Shiro is stated through otherness. This is in line with Nesse's perspectives in which paying more attention to others could amend self's bitter past conditions (Hanson, 2021; Nesse, 1999). The main idea is not solely about own self. Self is crucial but it should never take out matters of others in the following (Milona & Stockdale, 2018; Yuniar, 2014). The best one is practicing goodness to others that comes from matters of self. Self is never meant to be selfish but its position is enriched by position of otherness. In Shiro's story, matters of the seeds of hope from Napoleon results to him being accepted again by the children (Wibawarta, 2005). He has abandoned his friend and the fixation is to amend relations with others. He also apologizes afterwards and this has made him being loved again by the children. He is lost by his own denial but found again into love of others after amending wrong things.

In story of Shiro, matter of hope is realization of redemption. He did denial in the past then he confesses his wrongdoing and says sorry to apologize (Wibawarta, 2005; Yuniar, 2014). This is part of forgiving self by understanding what he has done before. This is important since the despair that Shiro feels actually comes from how he could not forgive himself for abandoning Kuro. Shiro then has got what he deserves. He has been left by the children then he finds himself could not live alone. Then, he states purposes to help others as kind of redemption to his guilt in the past. By doing that, at the end, the despair is transformed

into hope. He is recognized again by his surroundings (Soelistyowati, 2019; Wibawarta, 2005). At first, he apologizes himself then others help him to recover. That is how hope could rise again in Shiro's life.

4. CONCLUSION

The story of Shiro is matter of transformation from despair to hope. He has abandoned his friend, Kuro. Then, he is left by the children that he loves every day. Shiro started to have despair as result to his own denial of his deeds. Then, by meeting Napoleon, he enters recovery to himself. He is known again by recognizing otherness. His despair is changed by perspective of others. Other people think that Shiro has done good things. Then, Shiro goes out from blaming into forgiving himself. His anxiety is gone once he realized his positions for other people.

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