

THE SOCIAL LIFE OF GEISHA IN ARTHUR GOLDEN'S

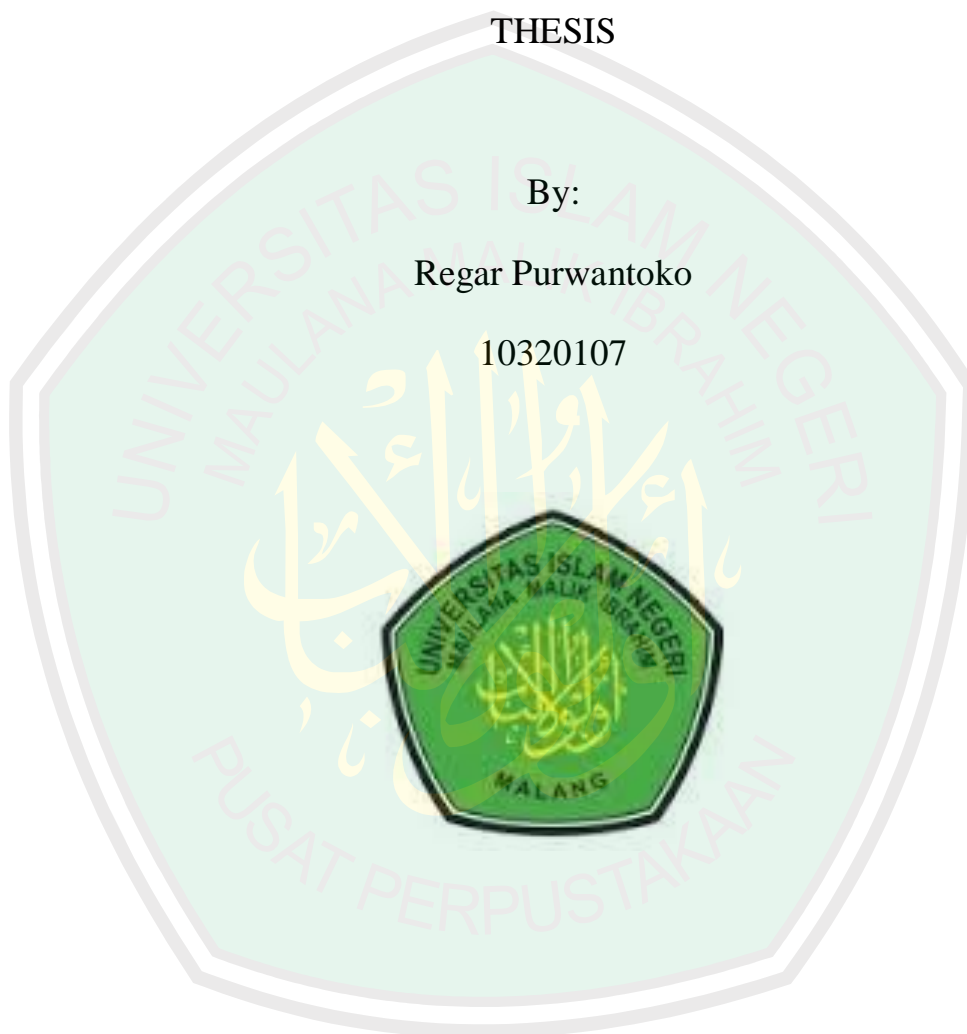
MEMOIRS OF GEISHA

THESIS

By:

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ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

OF MALANG

2014

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Presented to

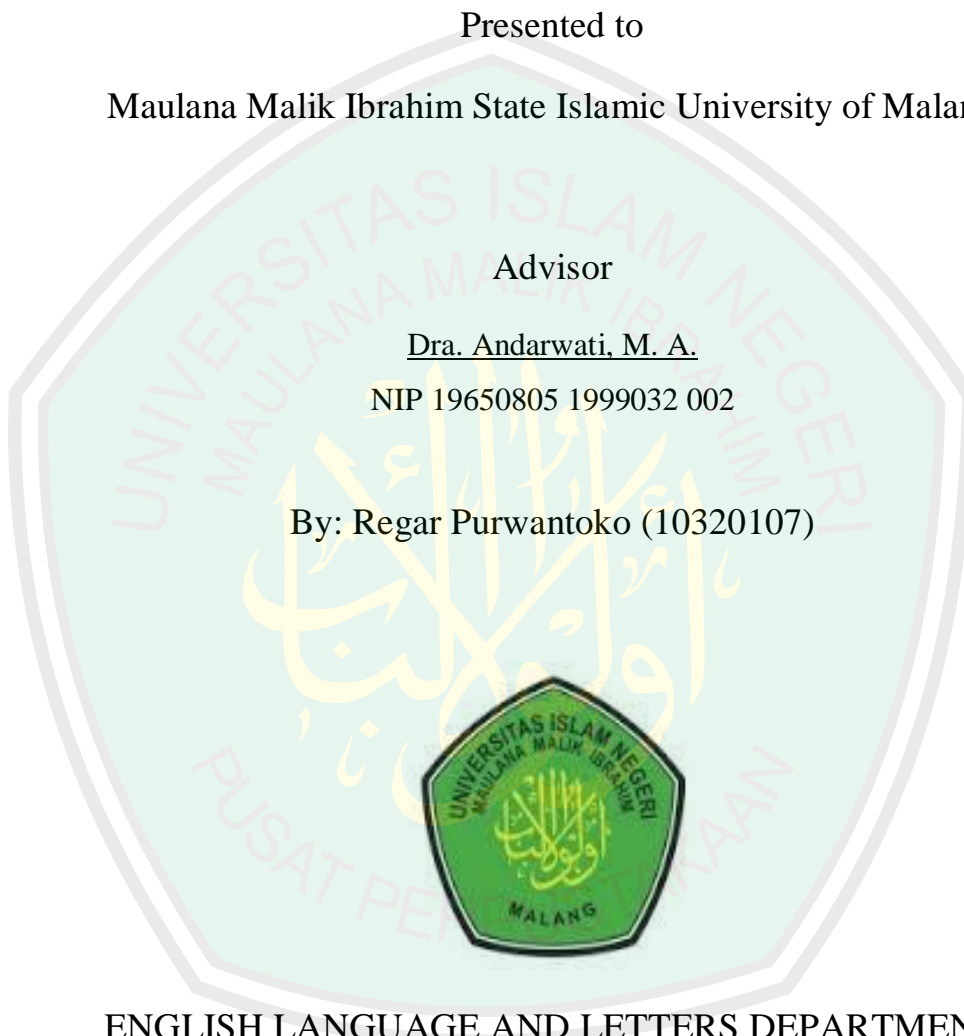
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OF MALANG

2014

APPROVAL SHEET

This is to certify that Regar Purwantoko's thesis entitled "**The Social Life of Geisha in Arthur Golden's Memoirs of Geisha**" has been approved by the advisor for further approval by the Board of Examiners.

Malang, Oktober 6, 2014

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DEDICATION

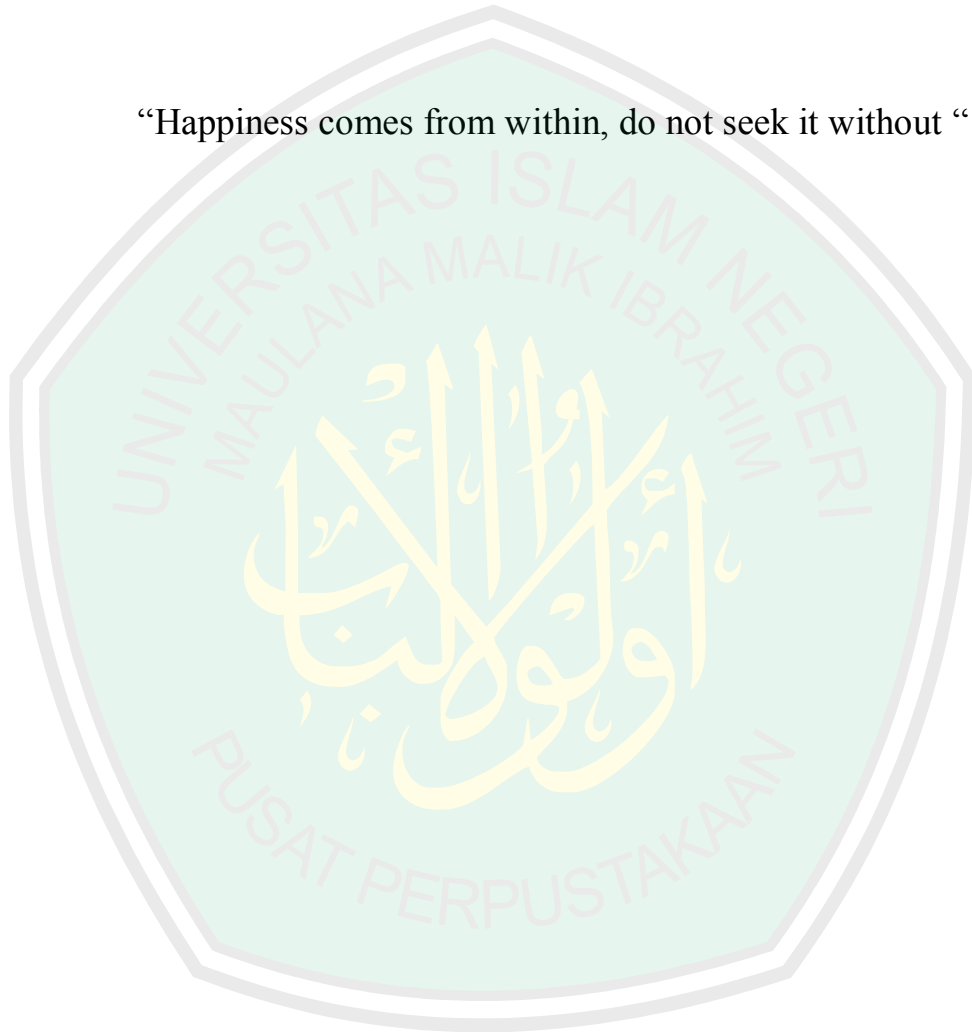
This thesis is lovingly dedicated to my father (Siswanto), mother (Miasih), aunt (Darminah), and my brother (Rio Dwi Ardianto). Their support, encouragement, and constant love have sustained me throughout my life. Thank to my fiancé, Ninik Ernia who always supports me, inspires me and loves me sincerely so that I can finish this thesis . It is also dedicated to my friends who have helped and supported me throughout the process. Thank you for everything.



MOTTO

“Knowing is nothing, but applying what we know is everything“

“Happiness comes from within, do not seek it without “



CERTIFICATION OF AUTHORSHIP

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Here with, I certify that the thesis I wrote to fulfill a requirement for the bachelor degree of *Sarjana Sastra* entitled “**The Social Life of Geisha in Arthur Golden’s Memoirs of Geisha**” is truly my original work. It does not include any materials previously written or published by another person, except those indicated in quotation and bibliography. Due to this fact, I am the one who is responsible for the thesis if there is any objection or claims from others.

Malang, October 6, 2014

Regar Purwantoko

ACKNOWLEDGMENT

Bismillahirrohmanirrohim

Firstly, I gratefully thank to Allah SWT for His Perennial love, guidance, blessing and spirit. He gives the strength for passing through everything in my life and especially in finishing my thesis entitled “**The Social Life of Geisha in Arthur Golden’s Memoirs of Geisha**”.

Secondly, *shalawat* and *salam* may always be poured by Allah to our Great Prophet Muhammad SAW who have successful accompany us go to truth way and hopefully we are given strength to continue his struggle.

I realize that this thesis would not finish without tuition and guidance, and also aid from various parties. For this I render thanks to: Dra. Andarwati, M.A as my Advisor who gives advise, greatest patience, precious guidance, support, understanding, and brilliant and constructive suggestion for completing my thesis. Lecturers of English Language and Letters Department who assisted me during my study in the Maulana Malik Ibrahim State Islamic University of Malang. My beloved family: my father, my mother, my aunt, my grandmother and my brother for their great spirit, abundant love, patience and joy. My fiance, Ninik Ernia who is always there for me and makes me warm whenever I face difficulties, for her love, laugh, and existence. All of my friends who always give me support and motivation to continue and finish my thesis as soon as possible. Thank you very much for everything.

ABSTRACT

Purwantoko, Regar, 2014. *The Social Life of Geisha in Arthur Golden's Memoirs of Geisha*. Thesis. English Letters and Language Department. Humanities Faculty. Maulana Malik Ibrahim State Islamic University of Malang.

Advisor : Dra. Andarwati, M.A

Key words : Geisha, Social Life, Social Psychology

The novel tells a story of a young nine years old girl names Chiyo, in 1929. Chiyo comes from a fishing village, Yoroido, on Japan Coast, is sold to a geisha house in Miyako. Along with her older sister, Satsu, Chiyo is sent to the Nitta *okiya* while her older sister is sent to the brothel. Here in Nitta *okiya* Chiyo meets another girl about her age named pumpkin. Together Pumpkin and Chiyo struggle through the daily life of being treated as nothing more than slaves to the resident geisha, Hatsumomo. Hatsumomo tries her hardest to make Chiyo's life as miserable as possible. On one particular occasion Chiyo feeling is so depressed on a bridge in tears over her life's woes. Here little Chiyo meets The Chairman. He shows his kindness to her. After much work and hardship Chiyo is allowed to attend school where young girls are taught all important practices associated with the life of a geisha. She learns tea ceremony, how to play *shamisen*, how to sing and dance. Chiyo is under control of one of gion's most popular geisha, Mameha. Mameha is also Hatsumomo's rival as a geisha. Mameha takes a long time to introduce Chiyo as *maiko*. Here Chiyo's names is changed to Sayuri (Chiyo geisha names). Mameha introduces Sayuri to many numerous figures in *gion* and it comes to a point where men are fighting for the highest bid on Sayuri's *mizuage*. All this time Sayuri is struggling with her common life lessons learned when one is growing up into a young woman.

This final project is an analysis about the social life of geisha revealed in Arthur Golden's novel *Memoirs of a Geisha*. The objectives of this final project are the following; to discover who the main characters as geisha are, how geisha social life is and to describe the influence of geisha's social life to their behavior.

This study uses a literary criticism approach. To collect the data I used five steps, reading the story repeatedly, identifying, classifying, and selecting the data. I analyzed data by describing the result of analysis mention the main characters as geisha, to reveal the geisha's social life and to describe the influence of geisha's social life to their behavior in the novel.

The result of the analysis showed that the main characters as geisha are Nitta Sayuri, Hatsumomo and mameha. Beside that geisha's social life is quiet complicated. Geisha's social life also influenced their behavior. A girl who becomes a geisha has to adapt with her new lifestyle, survive in a competition between them and as a senior geisha they must teach the junior geisha with disciplined etiquette, and makes the junior geisha famous in that geisha society. To become a geisha, a young girl has to study the old Japanese arts, beside that she must be pretty enough to attract her guests. Geisha's lifestyle is crussial in the old Japanese tradition.

TABLE OF CONTENTS

APPROVAL SHEET	i
LEGITIMATION SHEET	ii
DEDICATION	iii
MOTTO	iv
CERTIFICATE OF THE THESIS AUTHORSHIP	v
ACKNOWLEDGEMENT	vi
ABSTRACT	vii
TABLE OF CONTENTS	ix
CHAPTER I: INTRODUCTION	1
1.1 Background of the Study.....	1
1.2 Research Questions.....	5
1.3 Objectives of the Study.....	5
1.4 Scope and Limitation.....	5
1.5 Significance of Study.....	6
1.6 Definition of Key Terms.....	6
1.7 Research Method.....	6
1.7.1 Research Design.....	7
1.7.2 Data Source.....	7
1.7.3 Data Collection.....	7
1.7.4 Data Analysis.....	8

CHAPTER II: REVIEW OF RELATED LITERATURE	9
2.1 Characters	9
2.2 Sociology in General.....	9
2.3 Brednan Bruchell’s Social Psychology	12
2.4 Behavior.....	15
2.5 Society.....	16
2.6 Previous Study.....	18
CHAPTER III: ANALYSIS AND DISCUSSIONS	21
3.1 The Main Characters as Geisha	21
3.1.1 <i>Sakamoto Chiyo (Nitta Sayuri)</i>	21
3.1.2 Hatsumomo.....	26
3.1.3 Mameha.....	28
3.2 Geisha’s Social Life.....	29
3.3 The Influence of Geisha’s Social Life on Their Behavior.....	38
CHAPTER IV: CONCLUSION AND SUGGESTION	43
4.1 Conclusions	43
4.2 Suggestions	44
BIBLIOGRAPHY	45
GLOSSARIES.....	47

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junior geisha famous in that geisha society. To become a geisha, a young girl has to study the old Japanese arts, beside that she must be pretty enough to attract her guests. Geisha's lifestyle is crucial in the old Japanese tradition.



ABSTRAK

Purwantoko, Regar, 2014. *Kehidupan Sosial Geisha di dalam Novel Memoirs of Geisha Karya Arthur Golden*. Skripsi Jurusan Bahasa dan Sastra Inggris Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing : Dra. Andarwati, M.A

Kata Kunci : Geisha, Kehidupan Sosial, Sosial Psikologi

Novel ini menceritakan sebuah kisah tentang seorang anak kecil berusia sembilan tahun bernama Chiyo, pada tahun 1929 Chiyo berasal dari sebuah desa nelayan, Yoroido, tepi pantai Jepang, dijual ke sebuah rumah geisha di Miyako. Bersama dengan kakaknya, Satsu, Chiyo dikirim ke okiya Nitta, sementara kakaknya dikirim ke rumah bordil. Di sini, di okiya Nitta Chiyo bertemu gadis lain seumurannya yang bernama Labu. Bersama Labu, Chiyo berjuang melalui kehidupan sehari-hari diperlakukan seperti budak geisha, Hatsumomo. Hatsumomo memperlakukannya dengan seaneh hati untuk membuat hidup Chiyo menjadi sengsara mungkin. Pada satu kesempatan tertentu, Chiyo merasa sangat tertekan dan di sebuah jembatan dia menangis atas kesengsaraan hidupnya. Kemudian Chiyo bertemu dengan Ketua. Dia menunjukkan kebaikan padanya. Setelah banyak pekerjaan dan kesulitan Chiyo diperbolehkan untuk menghadiri sekolah di mana gadis-gadis muda diajarkan semua praktek penting yang terkait dengan kehidupan geisha. Dia belajar upacara minum teh, cara bermain shamisen, bagaimana menyanyi dan menari. Chiyo berada di bawah kendali dari salah satu geisha yang paling terkenal di gion, Mameha. Mameha adalah saingan Hatsumomo sebagai geisha. Mameha membutuhkan waktu lama untuk memperkenalkan Chiyo sebagai maiko. Kemudian nama Chiyo berubah menjadi Sayuri (nama geisha Chiyo). Mameha memperkenalkan Sayuri kepada banyak tokoh di gion dan datang ke titik di mana orang-orang berjuang untuk tawaran tertinggi pada upacara mizuage Sayuri. Selama ini Sayuri sedang berjuang dengan pelajaran hidup, belajar ketika seseorang tumbuh menjadi seorang wanita muda.

Tugas akhir ini merupakan analisis tentang kehidupan sosial geisha yang diungkap dalam novel *Memoirs of Geisha* karya Arthur Golden. Tujuan dari tugas akhir ini adalah sebagai berikut; untuk mengetahui siapa karakter utama sebagai geisha, bagaimana kehidupan sosial geisha dan untuk menggambarkan pengaruh kehidupan sosial geisha kepada perilaku mereka.

Penelitian ini menggunakan pendekatan kritik sastra. Untuk mengumpulkan data saya menggunakan lima langkah, membaca cerita berulang-ulang, mengidentifikasi, mengklasifikasi, dan memilih data. Saya menganalisis data dengan menggambarkan hasil analisis menyebutkan karakter utama sebagai geisha, untuk mengungkapkan kehidupan sosial geisha dan untuk menggambarkan pengaruh kehidupan sosial geisha untuk perilaku mereka dalam novel.

Hasil analisis menunjukkan bahwa karakter utama sebagai geisha adalah Nitta Sayuri, Hatsumomo dan Mameha. Selain kehidupan sosial yang geisha cukup rumit. Kehidupan sosial Geisha juga mempengaruhi perilaku mereka. Seorang gadis yang menjadi geisha harus beradaptasi dengan gaya hidup barunya, bertahan dalam persaingan di antara mereka dan sebagai senior geisha mereka harus mengajarkan kepada geisha junior tentang etiket disiplin, dan membuat geisha junior terkenal di kalangan masyarakat. Untuk menjadi geisha, seorang gadis muda harus belajar seni tradisional Jepang, selain itu dia harus cukup cantik untuk menarik perhatian tamunya. Gaya hidup Geisha sangatlah penting dalam tradisi lama Jepang.



CHAPTER I

INTRODUCTION

1.1. Background of the Study

A society is a large, permanent, self sufficient, self perpetuating group of interacting people who share certain common values and beliefs. Societies can be large or small. For example, a large national society that are politically organized and controlled by a nation-state, and a tribe may constitute, a society, even though its membership may be only a few thousand people. The concept of society has always been a central one in sociology. Sociology has been defined as the science of society.

According to Spencer (1985: 6) a society is the social group that encompasses all other social and beliefs. Society was here before we were born. We did not invent it. We enter social systems that are already working and we learn how they work by participating them, on the other hand, he adds that we have society which is a group with organized for the satisfaction of all human needs and interest". Spencer argues that society consists of the people, their culture is what they have, what they do and they think together. From birth to death man lives out his life as a member of a society, and to live in a society to be under constant, all pervasive social influence. Characteristic of society is that it is an organized collectivity of interacting people whose activities become centered around a set of common goals, who tend to share common beliefs, attitudes and modes of action (Krech, Crutchfield, Ballachey, 1962:

308). A society is a comprehensive social grouping. It includes all the institution needed for human survival (Popenoe, 1983: 55).

Reading English novels is enjoyable. By studying literature people are confronted to many kinds of reasons and background which cause many happenings. Studying literature also makes readers aware of the problems of life.

According to Rees in his book *English Literature* (1973: 3), literature is a kind of writing which expresses and communicates thoughts, feelings and attitudes toward life. Literature in widest sense is just about anything written. Literature, whether it is in the form of a novel, short story, poetry or play, always serves a real life values such as ambition, love, friendship, history, moral, knowledge, and cultures, imagination include art and religion.

By reading a literature we can also learn about other culture from different countries in the world. Every country in the world has culture and custom. As an archipelagic country, Indonesia also has a culture from the various tribes and each of the tribe is different. Consequently we can learn a lot of cultures from the different tribes. Moreover, another country also has tribes, culture and their own custom, like Japan. As a monarchy, Japanese society also has a custom that they cherish from their ancestors. The cultures and customs in Indonesia and Japan are so different, so that we can learn the culture and custom from both countries.

Sociology is relevant to other disciplines and everyday life issue because it deals with the familiar world of people and society and has a goal of understanding human society, human beings and their lives. Sociology has a wide range of society and social behavior that include culture, family, gender, ethnicity, politics, population, and also religion.

Now, there are various novels and films that reflect cultures of societies and nations. One of them is *Memoirs of a Geisha* by Arthur Golden. Arthur Golden (born in 1956 in Chattanooga, Tennessee) is the writer of the bestselling novel *Memoirs of a Geisha*.

A member of the Ochs-Sulzberger family, owners of the New York Times, Golden was educated at the Baylor School (a private coeducational school for both day and boarding students) in Chattanooga, Tennessee. He attended Harvard College and received a degree in art history, specializing in Japanese art. In 1980, he earned an M.A. in Japanese history at Columbia University, and also learned Mandarin Chinese. After a summer at Beijing University, he worked in Tokyo. When he returned to the United States, he earned an M.A. in English at Boston University. He currently lives with his wife, Trudy Legee (Married since 1982), in Brookline, Massachusetts. After its release in 1997, *Memoirs of a Geisha* spent two years on The New York Times bestseller list. It has sold more than four million copies in English and has been translated into thirty-two languages around the world. In 2005, *Memoirs of a Geisha* was made into a feature film starring Ziyi Zhang and Ken Watanabe, and directed by Rob Marshall, garnering three Academy Awards.

After reading the novel and watching the film *Memoirs of a Geisha* the writer learns new cultures. They are Japanese culture and Geisha lifestyle. Geisha only exist in Japan and Geisha is a part of Japanese culture. Geisha also only exists in Japan.

In this study, there are some reasons why the writer chooses *Memoirs of Geisha* as the topic of the study. *Memoirs of Geisha* is an interesting story. The story is about the Geisha's lifestyle and how Geisha adapt to their new life. Before to be a geisha, a young girl must learn about a number of traditional skills, poetry, art of *kimono*, etiquette, conversation, and social graces. It takes geisha many years of training in each of these arts in order to become proficient, geisha continue to study and perfect these skills throughout their career as geisha. A successful geisha must demonstrate beauty, grace, artistic talent, charm, impeccable etiquette, and refinement. Geisha do not prepare or serve a food. They also never have one-night stand. Only guests with a long time connection with *o-chaya* or *okami* are allowed to be entertained by geisha and the tea houses generally do not take on new clients without an introduction. Geisha also pay attention to the guest of honor, and they also not discuss anything that was said at a party or business meeting outside.

The writer thinks that this story is very unique because we cannot find it in other country. It is challenging to discuss the life of geisha, especially from sociological and social psychological point of view.

1.2 Research questions

In analyzing the problem, writer has the research questions as follows:

1. Who are the main characters as geisha?
2. How is Geisha's social life revealed in Arthur Golden's *Memoirs of Geisha*?
2. How does Geisha's social life influence their behavior?

1.3 Objectives of the Study

By analyzing *Memoirs of a Geisha*, writer wants to achieve some objectives of the study:

1. To describe the main characters as geisha in the story
2. To get clearly information about geisha's social life revealed in the novel
2. To describe geisha's social life that influences the main characters' behavior.

1.4 Scope and Limitation

In order to answer the formulated problems appropriately, the researcher needs to emphasize its scope and limitation. In this research, analysis only focus on who the main characters as geisha are and how geisha's social life is. Social life here means the daily process of becoming geisha or many requirements should be done if any girl who wants to be a real geisha such as steps to be a geisha and the geisha's duty in entertaining guest. The last is how does geisha's social life influence their behavior, means that the impact of her social life which change her behavior.

1.5 Significance of the Study

The significance of the study are:

1. The study would be able to help the readers in understanding the story of *Memoirs of Geisha*.
2. To give the readers knowledge about the life of Geisha.

1.6 Definition of Key Terms

1. Geisha : According to (<http://www.japancorner.com/geisha.asp>) Geisha means an artist in Japanese. From the Japanese characters *gei* means “of the arts” and *sha* means “person” so the word geisha literally means “a person of the art”. Geisha is a professional hostess who entertains guest through various performing arts and they live in a dormitory called *okiya*. Geisha, the traditional professional hostesses in Japan, the term means “artistic or accomplished person”. (Encyclopedia Americana, 2004: 365)

2. Social life: The interaction process of human group in society that involves tradition, status, social thought and change in life.

3. Social psychology: the scientific study of how people's thought, feeling and behavior are influenced by the actual, imagined, or implied presence of others. how people's behaviors, thoughts, and feelings change because of other people.

1.7 Research Method

This chapter discusses the research method used in the study that comprises: research design, data sources, data collection, and data analysis.

1.7.1 Research Design

The researcher uses literary criticism as his research design because literary criticism is usually regarded as the analysis, interpretation and evaluation on the literary works. Besides, literary criticism is the only research design that is directly related to the literary work (Rose, 1968)

The writer uses sociological literary criticism and social psychology to analyze Geisha's Life in Arthur Golden's *Memoirs of Geisha* because social psychology is approach which appropriate to analyze social life and behavior. It means that this research focus on the geisha's social life and influence to their behavior .

1.7.2 Data Source

The object of this study is a novel entitled "*Memoirs of a Geisha*" written by Arthur Golden. This is a 287 page story about Nitta Sayuri and her life and consists of 35 chapters. This book is published in 1999 by Vintage books. The book is the best seller novel and it gives us an example of a practice on how to maintain our life.

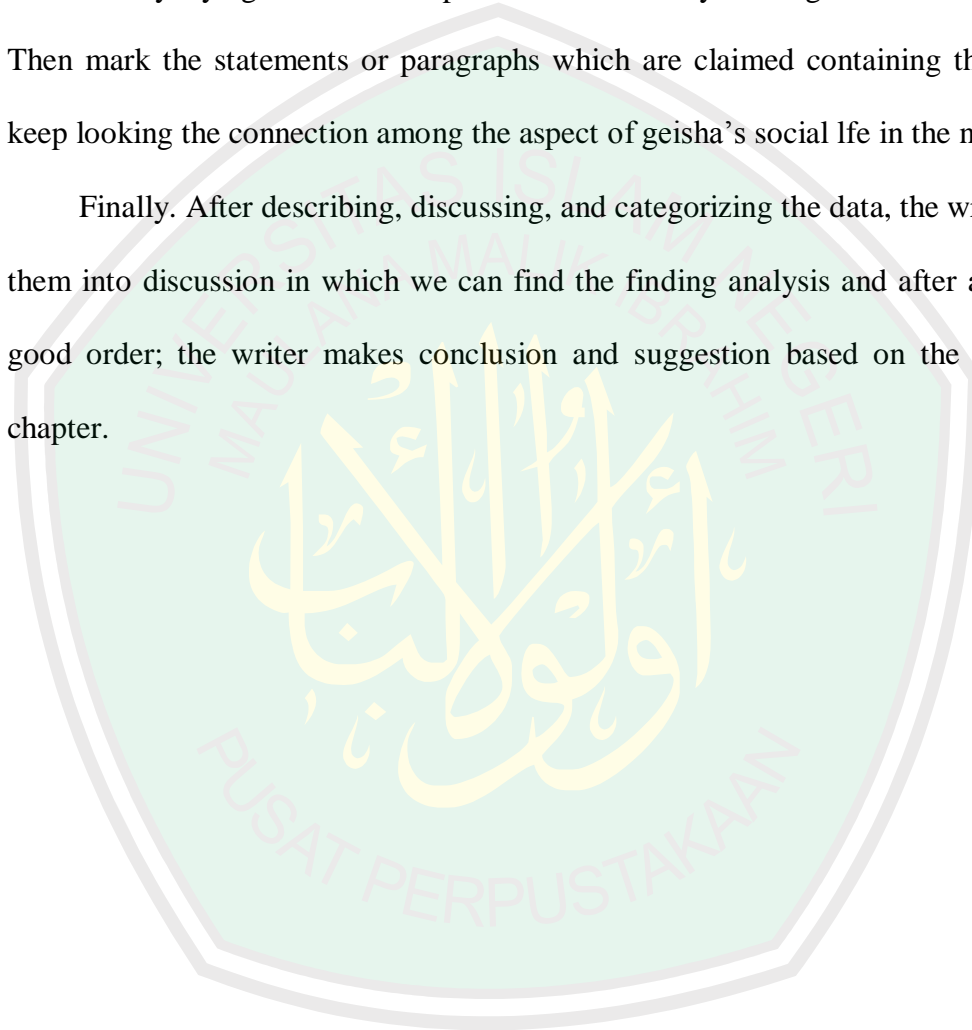
1.7.3 Data Collection

The researcher has done some steps in finding the materials; the first is reading and understanding the novel. After that, rereading chapter by chapter, then investigating to choose the data dealing with the problems. And the last is marking all statements from the novel which are related to the problems of the study as data.

1.7.4 Data Analysis

While for solving the problem of this study, the researcher begins to analyze the novel by trying to find the aspect of social life by reading the novel carefully. Then mark the statements or paragraphs which are claimed containing them, and keep looking the connection among the aspect of geisha's social life in the novel.

Finally. After describing, discussing, and categorizing the data, the writer puts them into discussion in which we can find the finding analysis and after all are in good order; the writer makes conclusion and suggestion based on the previous chapter.



CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Characters

According to Kennedy (1984: 45) a character is presumably an imagined person who inhabits a story. Abrams as quoted by Koesnosoebroto (1988: 65) defines the character as a literary genre. A short and usually witty, sketch in prose of a distinctive type of person. On the basis of importance, we can distinguish many types of characters, In fictional literature, authors use many different types of characters to tell their stories. Different types of characters fulfill different roles in the narrative process, and with a little bit of analysis, you can usually detect some or all of the types below.

- Major characters are vital to the development and resolution of the conflict. In other words, the plot and resolution of conflict revolves around these characters.
- Minor characters are serve to complement the major characters and help move the plot events forward.

2.2 Sociology in General

Since we are human beings, we need other people to interact in our community, while interaction has a role in social life and surrounding. Talking about social life and surrounding, we are dealing with sociology. Sociology as a science of society

focuses on societies, human group, and interactions. The study of society itself has along, brilliant, intellectual tradition of social thought, and containing much sound knowledge about human life. Sociology has been defined as the study of both organization and change in social life. Auguste Comte (1798-1857), as cited by Mc. Kee (1969:7), sociology has spoke of statics and dynamics to convey this idea of complementary emphasis in examining social order.

According to Spencer in her book *Foundation of Modern Sociology* (1986:6) Sociology can be defined as the human group life. Human groups have their own dynamics, their own outcomes, and that cannot necessarily be explained in terms of the qualities of their individual members. It means that sociology just described focus on the individual and the study learned on two or more people who form a group or organization and when social life is viewed not in terms of the people involved but in terms of the structural relationship that identify their interaction. Steward (1981: 4-5) in his book *Sociology and Human Science*, states that Sociology is the scientific study on society, human group, and organization and all forms of human interaction.

Sociology is the scientific study of the nature and the development of society and social behavior (Hornby, 1959: 1226). Sociology emerged about a century ago as a separate and special field concerned with the study of human science. Sociology is concerned with phenomena to which terms like society, group and community are

applied, terms about which everyone has come common senses conception. (Mc. Kee, 1969: 6)

Sociology is the science of interaction among people and the effect of this interaction on human behavior. There are a great many varieties of human interaction. The example is the first physical contacts of the new born baby with its mother to a philosophy discussion at an international conference. (Arnold M. Rose, 1968: 3). According to Popenoe in his book Sociology (1983:2) Sociology is the systematic and objective study of society and social behavior. The discipline of sociology enables us to look beyond our own limited view of the world to society as a whole the values and idea shared by its members. The groups and institution that compose it and the forces that are transforming it.

There are two aspect of the sociology perspective. First, sociologist looks beyond the individual to society as a whole. The identify the various groups are a part of society and examine the pattern in which people in those group behave. Second, rather than looking beyond and through the individual to the purely social world, sociologist look directly at how people act and interact.

According to Smelser, (1981: 4) sociology is a scientific study of society and social relation among human beings. Sociology shared certain ideals and methods with the other social sciences. All of these field base statements on empirical facts. All are concerned with human behavior. And all use scientific method to some

degree. Sociology is typically considered a social science, rather than a component of the humanities. Sociology overlaps psychology, economics, political science, history and anthropology. But each of these fields has a slightly different approach to the same event and behavior.

The research is a qualitative research. This qualitative observation uses sociology in literature theory. To analyze the characters of the story dealing with society approach, I use sociology in literature because the story contains characteristics full of the nature of social and culture. So that the readers know that it is important to behave well.

2.3 Brendan Burchell's Social Psychology

Social psychology studies how people act, think, and feel in the context of society. That is how people's behaviors, thoughts, and feelings change because of other people. Our behavior probably changes depending on who is in the room with you. But even when you're in a room alone, your thoughts, feelings, and even behaviors are influenced by other people: the thought of someone you don't like could make you feel angry; the fact that you wash your hands before handling food comes from lessons taught to you by your grandmother; that thing that your crush said this afternoon could replay in your mind as you try to analyze it. In all of these cases, society has an impact on you.

According to Brendan Burchell (1998; 15) social psychology is the scientific study of how people's thought, feeling and behavior are influenced by the actual,

imagined, or implied presence of others. In this definition, *scientific* refers to the empirical method of investigation. The terms *thoughts*, *feelings*, and *behaviors* include all psychological variables that are measurable in a human being. The statement that others' presence may be *imagined* or *implied* suggests that we are prone to social influence even when no other people are present, such as when watching television, or following internalized cultural norms. Social psychologists typically explain human behavior as a result of the interaction of mental states and immediate social situations. In general, social psychologists have a preference for laboratory-based, empirical findings. Social psychology theories tend to be specific and focused, rather than global and general.

Social psychologists therefore deal with the factors that lead us to behave in a given way in the presence of others, and look at the conditions under which certain behavior/actions and feelings occur. Social psychology is concerned with the way these feelings, thoughts, beliefs, intentions and goals are constructed and how such psychological factors, in turn, influence our interactions with others.

Sociology has a lot in common with social psychology. Sociologists, like anthropologists, study society as a whole. But instead of looking at the beliefs and traditions of society, their focus is on organizations and how those organizations impact the individuals within them. Like social psychologists, sociologists are interested in the intersection of society and the individual. But sociologists are more focused on society, and social psychologists are more focused on the individual. For

example, imagine that you want to study why so many marriages end in divorce. If you are a sociologist, you will compile all sorts of data on the number of divorces from year to year. You might then compare that information to things going on in society. For example, you might notice that as the percentage of households where the wife works goes up, so do divorce rates. You might also observe differences in divorce rates across class, race, or religious lines (Steward : 1981).

A social psychologist might approach the problem differently. Instead of looking at society as a whole and the divorce rates, they might interview many couples who have divorced and many who have stayed together. They could compare the differences in the two types of couples, and after talking to dozens of couples, come up with a theory as to what causes divorce rates to increase. The social psychologist might come up with the same answer as the sociologist, but they have approached it from a different angle. In addition to anthropology and sociology, social psychology has a lot in common with another branch of psychology, called personality psychology. Personality psychology is just what it sounds like: the study of individuals' personality traits. Like social psychologists, personality theorists are interested in the thoughts, behaviors, and feelings of individuals. But whereas social psychologists tend to focus on the way the world impacts those aspects of a person, personality psychologists focus on the internal properties of a person and the way those affect a person's actions and thoughts.

2.4 Behavior

In social psychology (Brendan 1998:76), behaviors are defined as learned, global evaluations of a person, object, place, or issue that influence thought and action. Put more simply, attitudes are basic expressions of approval or disapproval, favorability or unfavorability, or likes and dislikes. Examples would include liking chocolate ice cream, being against abortion, or endorsing the values of a particular political party.

Social psychologists have studied attitude formation, the structure of attitudes, attitude change, the function of attitudes, and the relationship between attitudes and behavior. Because people are influenced by the situation, general attitudes are not always good predictors of specific behavior. For a variety of reasons, a person may value the environment but not recycle a can on a particular day. Attitudes that are well remembered and central to our self-concept, however, are more likely to lead to behaviors, and measures of general attitudes do predict patterns of behavior over time (Smelser Neil, 1981:7).

In recent times, research on attitudes has examined the distinction between traditional, self-reported attitude measures and "implicit" or unconscious attitudes. For example, experiments using the Implicit Association Test have found that people often demonstrate implicit bias against other races, even when their explicit responses reveal equal mindedness. One study found that explicit attitudes correlate with verbal

behavior in interracial interactions, whereas implicit attitudes correlate with nonverbal behavior.

One hypothesis on how attitudes are formed, first advanced by Abraham Tesser (1983;57) is that strong likes and dislikes are rooted in our genetic make-up. Tesser speculates that individuals are disposed to hold certain strong attitudes as a result of inborn physical, sensory, and cognitive skills, temperament, and personality traits. Whatever disposition nature elects to give us, our most treasured attitudes are often formed as a result of exposure to attitude objects; our history of rewards and punishments; the attitude that our parents, friends, and enemies express; the social and cultural context in which we live; and other types of experiences we have. Obviously, attitudes are formed through the basic process of learning. Numerous studies have shown that people can form strong positive and negative attitudes toward neutral objects that are in some way linked to emotionally charged stimuli. Attitudes are also involved in several other areas of the discipline, such as conformity, interpersonal attraction, social perception, and prejudice.

2.5 Society

A society is a large, permanent, self sufficient, self perpetuating group of interacting people who share certain common values and beliefs. Societies can be large or small. For example, a large national society that are politically organized and controlled by a nation-state, and a tribe may constitute, a society, even though its

membership may be only a few thousand people. The concept of society has always been a central one in sociology. Sociology has been defined as the science of society.

According to Spencer (1985: 6) a society is the social group that encompasses all other social and beliefs. Society was here before we were born. We did not invent it. We enter social systems that are already working and we learn how they work by participating them, on the other hand, he adds that we have society which is a group with organized for the satisfaction of all human needs and interest". Spencer argues that society consists of the people, their culture is what they have, what they do and they think together

From birth to death man lives out his life as a member of a society, and to live in a society to be under constant, all persuasive social influence. Characteristic of society is that it is an organized collectivity of interacting people whose activities become centered around a set of common goals, who tend to share common beliefs, attitudes and modes of action (Krech, Crutchfield, Ballachey, 1962: 308). A society is a comprehensive social grouping. It includes all the institution needed for human survival (Popenoe, 1983: 55).

According to [Http://www.en/wikipedia.org/wiki.society](http://www.en/wikipedia.org/wiki.society) Society is grouping of individuals, which is characterized by common interest and may have distinctive culture and institutions. A society may refer to a particular people, such as geisha, to a nation state, such as Japan. Society can be explained as an organized group of

people associated together for religious, cultural or other purposes. Human societies are often organized according to the primary means of subsistence.

2.6 Previous Studies

There are many previous studies which use Arthur Golden's *Memoirs of Geisha* as their thesis:

Urwatus Silvia Rahmah (2011), "*Sayuri's Struggle of Life as A Geisha in Arthur Golden's "Memoirs of a Geisha" (A Feminist Literary Criticism)*". This study investigates Sayuri's struggle of life as a geisha in Arthur Golden's *Memoirs of a Geisha*. The objectives of the study are to know the Sayuri's struggle of life as a geisha and the results of Sayuri's struggle of life as a geisha in the novel. The results of this study show that the struggles of Sayuri as geisha in *Memoirs of a Geisha*, the researcher could find struggle in economy which makes her control her own fate, education which also develop her abilities and intellectual; this also proves that woman is active not passive and in transform the society which makes her useful for others by solving the societies' problems and give her position in the society. And also, the struggles has given some results on her that covers many aspects, those she gets her economic independence which has authority and make her life run better economically, she also gets her social independence which makes her social life better than before she becomes a geisha. And also, it makes easy for her to socialize and makes her exist in everywhere. All her struggle brings her life in better condition by being a geisha. Through this thesis I learn the struggle of geisha in their life. Their

life is not easy, they should obey a lot of rules and they must be able to survive in their complicated life.

Alifiyah Rahmawati (2007), “*Readers’ Interpretation about Geisha Portrayed in Arthur Golden’s Memoirs of a Geisha* “. The result of this study shows different interpretations of the informants about geisha. There are, at least, three interpretations about geisha; geisha as an artist, prostitute, and kept woman. From all interviewed informants, the researcher also finds some informants who have multiple interpretations. Those all interpretations are supported by different reasons of the informants. Generally, the informants, who interpret geisha as an artist, see geisha as a woman who has ability in art and works in art area. On the contrary, the informants, who interpret geisha as a prostitute, see geisha as a woman who works not only by performing her ability in art but also by doing sexual activity with her customers. The informants, who interpret geisha as a kept woman, on the other hand, see geisha as a woman who has a *danna* (a man who is posited as her husband) without marriage status. Besides, the different interpretations given by the informants are also influenced by some aspects. Those aspects cover the text of *Memoirs of a Geisha* which is multi interpretable, the readers’ knowledge brought into interpretative process, and the way of the readers in understanding the text. Those aspects directly influence the result of their interpretation. Through this thesis I can understand something. Before reading this novel, some people think that geisha is similar to a

whore, but after reading it they change their mindset that geisha is an artist with multi talented.

Dewi Ismawati (2010), "*Beauty Concept of Geisha in Arthur Golden's Memoirs of a Geisha*". The researcher try to analyze one of the Japanese culture especially geisha in Arthur Golden's Memoir of a Geisha, because people usually misunderstanding when they hear or know about the word "Geisha". The researcher also wants to know more about story that appears Geisha's life. Based on the background of the study, the statements of the problems can be formulated as follows: (1) what is beauty concept of geisha described in Memoirs of a Geisha by Arthur Golden? And (2) to explain how does the concept of beauty reflect Japanese ideals of women. The researcher found that geisha's concept of beauty can be seen from the four steps of being a geisha; Shikomi, Minarai, Maiko and Geisha in how they are explore their beauty, appearance, and ability to serve their guest. Beauty concept of geisha are how she can maintain health; how to dress up; manner and intelligent. In addition geisha must master in art such as playing traditional music instruments, singing, dancing and most importantly, the tea ceremony. The women Japanese concept of beauty can be seen from tea ceremony and how they mix and match the complicated wear kimono. Beauty concept of geisha is not only determined by face, but it is also determined by clothes, etiquette, grace and some skills.

CHAPTER III

ANALYSIS AND DISCUSSION

In chapter three, I analyze the geisha's social life in Japanese Culture and the influence of it to the main characters' behavior. The novel contains of memoirs of Nitta Sayuri, who was sold to geisha's house by her parents. She must obey all rules to be a geisha. She tries to make herself comfortable living in her new environment.

3.1 The Main Characters as Geisha

According to Kennedy (1984: 45) a character is presumably an imagined person who inhabits a story. Abrams as quoted by Koesnosoebroto (1988: 65) defines the character as a literary genre. A short and usually witty, sketch in prose of a distinctive type of person. On the basis of importance, we can distinguish two types of characters, main or major characters and minor characters. Major/main characters are the most important characters in the story. Minor characters are characters of less important than those of the main. In this novel, there are three main characters as geisha :

3.1.1 *Sakamoto Chiyo (Nitta Sayuri)*

The main character in this novel is Sakamoto Chiyo who becomes a young geisha named Nitta Sayuri. She is a beautiful girl with her translucent gray eyes. Almost all Japanese people have dark brown eyes. It is not common to find Japanese people with gray eyes. As a result, someone who meets Chiyo will say that she is beautiful. The color of her eyes makes her look so different from her friend.

“ My mother said it was because we were made just the same, she and I – and it was true we both had the same peculiar eye of a sort almost never see in Japan. Instead of being dark brown like everyone else’s, my mother’s eyes were translucent gray, and mine are just same ”. (page 9)

She is also a clever girl, and she can settle in a new condition with a fast learning although she is uncomfortable with her new condition. Almost all of the Japanese people can see the new comer’s behavior just by looking at the shape of their body

“This one’s rather pretty, isn’t she? Such unusual eyes! And you can see that she’s clever. Just look at her forehead.” (page 13)

“Probably she’s just as you say. But she looks to me like a very clever girl, and adaptable; you can see that from the shape of her ears.” (page 26)

Chiyo is a child who does not know how to spend her future by becoming a geisha. She does not get any clear information about geisha. Feeling uncomfortable, she has a plan to run away from Nitta *Okiya*. Though, in *Gion* if a young girl escapes from her *okiya* she is assumed to be a bad investment and the *okami* will discontinue the school fees.

“ At the moment I didn’t much care how I spent my future “. (page 48)

“You can try to run away. Once you’ve done that, Mother will see you as a bad investment; she’s not going to put more than money into someone who might disappear at any time. That would mean the end of your lessons, and you can’t be a geisha without training. Or you can make yourself unpopular with your teachers, so they won’t give you the help you need. (page 48)

Little Chiyo is also a tough person to face problem from her senior geisha from her *okiya*. Her senior geisha always tries to send her away from the *okiya* because little Chiyo is more beautiful and lovely than Hatsumomo.

“ But when I reminded my self how much Hatsumomo hated me, I understood that she wasn’t really helping me at all; she was helping herself to be rid of me”. (page 57)

Even after she becomes a maid, no one wants to spend their money to pay her school fees, and she cannot become a geisha. Her senior geisha always treats her with a cruel treatment.

“ I don’t think Hatsumomo could have found anything crueller to say to me. For a year and a half now, I’d been condemned to the drudgery of a maid. I felt my life stretching out before me like a long path leading nowhere. I won’t say I wanted to become a geisha; but I certainly didn’t want to remain a maid”. (page 70)

Like the other girls, little Chiyo also has the feeling of love. But she is just dreaming about it, because as a maid she cannot get what she wants. That thing opens her minds, to become a geisha will help her to get something that she wants, that is to get attention and love from someone. Then, she wishes she can become a geisha. She supports herself to become a geisha, and takes what she wants from the geisha attribute.

“ If I were a geisha like the one named Izuko, I thought, a man like the Chairman might spend the time with me. I’d never imagined myself envying a geisha. I’d been never brought to Kyoto for the purpose of becoming one, of course; but up until now I’d have run away an instant if I could have. Now I understood the thing I’d over-looked; the point wasn’t to become geisha, but to be one. To become geisha...well,

that was hardly purpose in life. But to be geisha... I could see it now as a steeping-stone to something else". (page 73)
" With my eyes squeezed tightly shut and my hands together, I prayed that they permit me to become a geisha somehow". (page 73)

Finally she becomes a geisha, at first as an apprentice geisha, she meets with the man whom she loves, and she feels differently toward him. She has already known the identity of that man and tries to find all information all about the man by looking at the old newspapers and magazines.

"My feet actually went cold from all the blood that came rushing into my face". (page 129)
" Now that I knew the identity of the chairman, I began that very night to read every discarded news magazine I could find the hopes of learning more about him". (page 137)

She feels so afraid and panic when the first time her client will undress her. It is not common for a geisha to undress herself in front of somebody who is not her *danna*. Geisha is not available to common people, more than anything else at the moment, she is close with her *mizuage* ceremony.

" I experienced a moment panic now that I knew the Baron really intended to undress me. I tried saying something, but my mouth moved so clumsily I couldn't control it; anyway, the Baron only made noises to shush me. I trying to stop him with my hands, but he pushed them away and finally succeeded in removing my obijime". (page 173)

After she becomes a geisha, she must follow the life as a geisha. All things that a geisha does and believes, like going to the fortune teller, looking her luck by her almanac become a part of her new lifestyle. All things that she learn from her society become a geisha's tradition and lifestyle.

“About a week after my return, I was finally ready to make my first appearance as a geisha again. I spent a day rushing from the hairdresser’s to the fortune-teller’s; soaking my hands to remove the last stains; searching all over Gion to find the makeup I needed”. (page 239)

Sayuri becomes a successful geisha, and the Chairman becomes her *danna*. Frequently Sayuri visits Mameha to show her respect. Mameha helps little Chiyo as a maid and finally becomes the popular and famous geisha in *Gion* named Sayuri. Sayuri is grateful to Mameha who helps and makes her close to the Chairman.

“I did see Mameha frequently. We had tea together at least several times a week. Considering all that she had done for me since childhood-and the special role she’d played in my life into Chairman’s behalf-you can imagined how much I felt my self in her deb”t. (page 282)

When people live in a society they interact with other people in all kinds of activities that centered in common goals, share a common beliefs, attitude, and modes of action (Krech, Crutchfield, Ballachey, 1962: 308). Sakamoto Chiyo from a fishing village Yoroido, who comes to geisha district in Kyoto must adapt and learn the habit, tradition and also the lifestyle there. Even after she becomes a geisha named Nitta Sayuri, she still struggles to maintain her life before and after World War II. She must learn all of the geisha’s lifestyle in her school, *okiya*, and also in her society where she deals with many people. Someone must adjust to others because of completely different conditions for someone to be an element of a society he/she must learn how to adjust with the others.

3.1.2 *Hatsumomo*

Hatsumomo is a senior geisha in Nitta *okiya*. From the beginning Hatsumomo shows her hatred to Chiyo. She treated Chiyo cruelly as long as she stays there. Hatsumomo is a beautiful young woman. She is the only geisha in Nitta *okiya* at the time. As a geisha she also wears the most beautiful kimono that the *okiya* has. She is also one of the most popular geishas in *Gion*.

“ There on the step of the entryway, just slipping her feet into her lacquered zori, stood an exquisitely beautiful woman wearing a kimono lovelier than anything I’d never imagined”. (page 21)

This was my first glimpse of Hatsumomo. At the time, she was one of the most renowned geisha in the district of Gion; though of course I didn’t know any of this then. (page 21)

As the only geisha in Nitta *okiya*, Hatsumomo has more power over everyone after her Mother, Auntie or Granny. She makes everyone living in the *okiya* have a miserable life. She can do forbidden actions that are not done by other geishas. Geisha is not married. She can love someone, but not all geisha can do this thing. A geisha can love somebody who is her *danna*.

“All the maids knew what Hatsumomo was doing; and it’s a measure of how much power she had over us that no one spoke a word to Mother or Auntie or Granny”. (page 42)

Hatsumomo is a cruel geisha. She does not like little Chiyo, even she makes little Chiyo’s life more desperate and miserable. She also treats little Chiyo so badly, and tries to make her obey all the things that she said by force.

“I won’t say that I believed her; but of course Hatsumomo had the power to make my life miserable in any way she wanted. I had no choice but to obey”. (page 42)

Moreover, she has a bad behavior. She always tells a lie to everyone, including her *okami*, who pays her training before she becomes a geisha.

“Now listen to me little girl. Perhaps you’ve heard Hatsumomo lying. Just because she can get away with it doesn’t mean you can. I want to know ... why I did she slap you?” (page 141)

As the only geisha in the Nitta *okiya*, Hatsumomo has a large room which is enough for four or five geishas inside

“Hatsumomo’s room was the largest in okiya, larger in the floor space than my entire house in Yoroido. I couldn’t think why it should be so much bigger than everyone else’s until one of elderly maids told me that even though Hatsumomo was the only geisha in the okiya now, in the past there’s been as many as three or four, and they’d all slept together in that room “. (page 211)

She assumes that Chiyo is her rival in her *okiya*, since Chiyo is more beautiful and calmer than Hatsumomo. She always treats Chiyo cruelly, hoping that Chiyo cannot become a geisha. She is afraid if Chiyo will be more popular than her. Until she gets rid of her from that community.

“She can’t bear to have rivals,” Mameha went on. “That’s the reason she treats you as she does.”
“Surely Hatsumomo doesn’t see me as a rival, ma’am,” I said. “I’m no more a rival to her than a puddle is a rival to the ocean.” (page 79)

Hatsumomo’s behavior to face her problem is like a child. She is beautiful, but she cannot show her beauty to the people surrounding her. So, no one can get along with her. She hates the other geisha who are more beautiful than her. She is worried if the community will not accept her anymore. Whereas, something like this

will always happen in geisha's life. The case like this might happen in our society, because everything in life changes. And regeneration takes place. An old generation is replaced by with a young generation. We have to accept the fact in this life.

3.1.3 Mameha

Mameha is a senior geisha who helps little Chiyo to become a geisha. From her childhood, Mameha told the *okami* of Nitta *okiya* to help little Chiyo to become a geisha. She helps little Chiyo to escape from her miserable life. She is also a beautiful young woman who has a perfect face. She is also one of the most popular geishas in *gion*. Mameha is a beautiful woman; she has a perfect oval face. She is like a doll, even without a makeup.

“I could see at once why Hatsumomo called Mameha “Miss Perfect.” Her face was a perfect oval, just like a doll's, as smooth and delicate looking as a piece of China, even without her makeup”. (page 47)

She is also the most popular and famous geisha in all the entire Japan, because of her beauty, and gracefulness.

“Mameha was certainly one of these top geisha; in fact, as I came to learn, she was probably one of the two or three best-known geisha in Japan”. (page 97)

Mameha is also a kind person. She wants to help Chiyo to escape from her miserable life by taking Chiyo as her younger sister. Being her younger sister here means that a senior geisha adopts a junior geisha to trained and taught to become a successfull and famous geisha

“She's really quite a lovely girl, Mrs. Nitta. I must say, at times I've thought of coming to ask your permission to make

her my younger sister. But now that she's no longer in training..." (page 86)

When Mameha becomes Chiyo's older sister, she treats Chiyo strictly, Chiyo must obey this without asking question. She really wants Chiyo to become a successful and famous geisha someday. A geisha in training should be able to fetch her self when she becomes a geisha. She also must show manners to others because she must create a good impression in front of other people.

"It's time you were; a geisha must be careful about the image she presents to the world. Now, as I say, I have very strict term. To begin with, I expect you to do what I ask without any questioning me or doubting me in any way." (page 91)

Mameha asked Sayuri as her younger sister because of the request of her client, the Chairman, the man whom Sayuri loves so much. Sayuri does not realize this until after the training is over. Mameha always reports Sayuri's improvement to the Chairman.

"Sayuri, I'm the one who asked Mameha to take you under her care. I told her about a beautiful young girl I'd met, with startling eyes, and asked that she help you if she came upon you in Gion. I said I would cover her expenses if necessary. And she did come upon you, only few months later. From what she's told me over the years, you would certainly never have become a geisha without her help." (page 277)

3.2 Geisha's Social Life

Culture is a term that is so close with society. Culture and society are indispensable; culture is a complex whole which includes knowledge, belief, arts, morals, laws, and any other capabilities acquired by man as a member of a society

(William F and Meyer F, 1964: 48). One of the best ways to understand culture is to learn something about how it began and how it grew. A geisha lives in a society, as an element of society, she has some tradition as a lifestyle in a geisha's group.

Basically, a geisha is an entertainer, she learns the subjects in a private school for geisha and she must master it. She never prepares and serves food. She also never has one night stand. A true geisha never allowed to release her reputation to have one night stand with her client. Geisha's job is decanting sake or tea, performing arts, or accompanying her client to have a conversation. Moreover the geisha must spend time to accompany men without being involved in a hard feeling called love, since in geisha tradition love is regarded as entirely illusion, geisha only serves and provides skill as an artist and also an entertainer.

“You must remember that a geisha, above all, is an entertainer and a performer. We may pour sake or tea for a man, but we never go and fetch another serving of pickles”.
(page 93)

Geisha is not like a common prostitute. There are some different things that differentiate between geisha and a common prostitute. Geisha learns all traditional Japanese arts, and geisha ties her *obi* at her back, but in common prostitute she ties her *obi* in the front, she also does not learn the traditional Japanese arts. Prostitutes may have worn a kimono and a similar hair ornament. Geisha always polite and smile towards their customers, even when they answer question or just having a usual conversation with customers. The way how geisha interact with their customers can also

be seen from geisha's patient, instead of complaining, they will accompany and pay attention to their customers more.

"The only illumination came from lightbulbs in the open doorways, where old woman sat on stools, often with two or three women I took to be geisha on the street beside them. They wore kimono and hair ornaments similar to geisha, but their obi were tied in the front rather than the back. I'd never seen this before and didn't understand it, but it's the mark of a prostitute. A women how must take her sash on and off all night can't be bothered with tying it behind her again and again". (page 52)

As a novice geisha, an apprentice geisha just goes from *o-chaya* to *o-chaya* to accompany her senior geisha. An apprentice geisha cannot perform the arts which she learns. She dances or sings when the guests want her to perform that, in which her senior geisha will always accompanies her. They did not use common clothing, nor common sandal, and the comon fabric as the other Japanese women did. According to Dalby (1998) geisha uses an extraordinary kimono as their daily clothing, which was completed with a very complicated ornament. The Kimono itself becomes one of the most important thing for geisha, where the using of Kimono was ruled by the Almanac.

"I was the novice geisha Sayuri. During the first month of apprenticeship, a young geisha is known as a "novice" and cannot perform dances or entertain on her own without her older sister, and in fact does little besides watching and learning". (page 108)

A job for an apprentice geisha when she comes in an *o-chaya* is to accompany her guest to go to the toilet. She just accompanies the man walking along the way to the toilet, opens the toilet's door, and waits him in front of the toilet. Her another job is decanting sake or tea to the guest.

“An apprentice geisha is expected to walk a man to the toilet and back, but no one expects a novice to do it. When there isn’t an apprentice in the room, a man will usually walk himself to the toilet, or sometimes one of the geisha will accompany him”. (page 114)

Geisha and men develop relationship since they were an apprentice geisha, a situation which let them engaged into men’s world for the very first time. They should prepare themselves to be more conscious and understand in entertaining men in a party in which they were situated in, though uniquely the apprentice geisha did not talk much to men. An apprentice geisha are constructed by the rule stated that they are not allowed to speak much to men, though they should accompany them until the rented hour of party is finished. The party which engage men forces geisha to find a good way in entertaining them. Some men prefer to see a traditional dance, while others may enjoy togetherness through sharing stories or casual conversation. But the basic need of men who comes to the party and invite geisha is definitely same, they want to be accompanied by sharing some stories.

...and although he would probably be very cordial when Mameha introduced me, I should not expect him to say much. My only responsibility was to be sure I always looked pretty and alert..(page 172)

An apprentice geisha is expected to walk a man to the toilet and back, but no one expects a novice to do it. When there is not an apprentice in the room, a man will usually walk himself to the toilet, or sometimes one of the geisha will accompany him. (page 204)

A geisha is truly entertainer; she is not a part of prostitution. As an entertainer, someone must pay her to watch her show or be accompanied by her. A geisha’s rate is marked by incense, geisha calls this incense *ohana*. The guest must pay the geisha

who entertains them by calculating how many incense the geisha burns to entertain them.

“The reason has to do with the way ohana, “flower fees,” are billed. In the old days, a hundred years more ago, every time a geisha arrived at a party to entertain the mistress of the house lit a stick of one-hour incense called one ohana, or “flower”. The geisha’s fees were based on how many sticks in incense had burned by the time she left”. (page 124)

Before becoming a real geisha, an apprentice geisha must have a ceremony called *mizuage*. *Mizuage* means losing virginity. The virginity is auctioned to the highest bidder. But, only a man who gets an *ekubo* that can bargain for this ceremony. *Mizuage* ceremony is the first gate to enter the world of geisha, to have further relationship with men. Most geisha feel that the relationship with *mizuage* patron is something horrible because she can do nothing but keep in silence during the process of *mizuage*. They have no right to choose to whom the virginity will be given, because it is arranged by the *okiya*. The only need to do is only take it professionally as it should be.

“In any case, when an apprentice geisha becomes available for mizuage, she present boxes of ekubo to the men who patronize her”. (page 157)

A geisha who will get *mizuage* ceremony is like a fruit that is ready to pluck. She must be so careful with that thing, because if somebody bites that fruit, automatically the others did not want to bite it anymore.

“Keep in the mind that an apprentice on the point of having her mizuage is like meal served o the table. No man will wish to eat it, if he hears a suggestion that some other man has taken a bite.” (page 168)

All geisha in the training there who have the first training must register themselves in the office accompanied by their senior geisha in their *okiya*. It means that when young girls become a geisha they must pay taxes on their wages. The disciplinary rules and a code of conduct are implemented and all geishas must obey it. These disciplinary rules are kept today. In the day when a young girl is registered or began her training they must observe the senior geisha in their *okiya*.

“Afterward, Hatsumomo would take me to some place called the “registry office,” which I’d never heard of, and in the late afternoon I would observe her putting on her makeup and dressing in her kimono. It was a tradition in the okiya for a young girl; on the day she begins her training, to observe the most geisha in this way”. (page 31)

When a young girl begins her training, her job is not only to do chores but also to wait for the senior geisha in her *okiya* to come home. She has to open the doors, bow and serve a kind of food to the senior geisha who comes home late in the evening. The young girl is called *cocoon*.

“The job of waiting up to bow and welcome the geisha home almost always fell to the most junior of “cocoon”-as the young geisha-in-training were often called. And from that moment I began taking lessons at the school, the most junior cocoon in our okiya was me”. (page 41)

A senior geisha usually put herself as the older sister of a young geisha. The older sister's job is to help an apprentice geisha to make her more popular in a geisha's district. They are bound together in a ceremony to tie them like members of a family.

“When two girls are bound together as sisters, they perform a ceremony like a wedding. Afterward they see each other

“Older Sister” and “Younger Sister” just as real family members do. Some geisha may not take the role as seriously as they should, but an older sister who does her job properly becomes the most important figure in a young geisha’s life”.
(page 83)

Geisha is a figure who is never married. When a woman decided to become a geisha she knows exactly all of the consequences around them. No marriage, no emotional feeling, no baby’s voice, no housekeeping, geisha only pretend themselves as the work of art who entertain their partner well, they work professionally as well as businessmen. Liza Dalby is the first non-Japanese geisha who lived in Japan for a years. She (1998) explains that geisha never marry because they are not constructed for being a wife, but for being an artist whose job is to entertain. Contrastly, geisha are allowed to have a *danna*, a man who will endorse their life and set them free from the authority of *Okiya*. A *danna* is the terms of husband for a wife, or so-called.

..been long in Gion is enough to know something of what Mameha meant by a danna. It’s the term a wife use for her husband, or rather, it was in my day. But a geisha who refers to her danna isn’t talking about a husband. Geisha never marry (Page 170)

If a geisha can provide more money than the other geishas in *okiya*, the *okami* can take her as a daughter of the *okiya*. And when a girl becomes a daughter of *okiya*, all of her profit goes to the *okiya*. If she no longer becomes geisha and does not entertain the guest, but sets up another business like *o-chaya*, or *ryokan*, the profit of her business is divided for herself and *okiya*.

“When I became the daughter of the okiya, my debts ceased to exist because the okiya absorbed them all. But all of my

profits went to the okiya as well, not only then, at the time of my mizuage, but forever afterward". (page 185)

After the mizuage ceremony is completed, an apprentice geisha will change her collar. An apprentice wears a red collar, and a geisha wears white collar. When an apprentice geisha changes her collar it means that she can entertain her guest without her senior geisha's assistance.

"This was in the summer of 1938, when I was eighteen years old. We called this change "turning collar," because an apprentice wears red collar while geisha is wears a white one. Though if you were to see an apprentice and geisha side by side, their collars would be the last thing you'd notice". (page 192)

After changing the collar, an apprentice geisha becomes a geisha. She is available for a man for more than she pours his sake or tea. It means that a geisha is available to have a *danna*. *Danna* is a term which means a husband for a geisha, who gives all the things that geisha requires emotionally, economically, sexually.

"It is all very well for a geisha to go from party to party and be popular with a great many men; but a geisha who wishes to become a star is completely dependent on having a danna". (page 192)

When a geisha earns much salary than other geishas in the *okiya*, even she is the junior geisha, she entitles to exchange her room with the other room which is larger than other rooms for a geisha in *okiya*.

" I never really expected to find out, however, so I was quite taken aback when Mother called me into her room one afternoon and told me I'd earned more in the past six month than both Hatsumomo and Pumpkin combined. "Which means," she said, "that it's time for you to exchange room with them." (page 210)

Geishas never discuss about her guest. They keep the secret's life of her guest in her mind even though her guest is in trouble, happy feeling etc. A geisha honors her guest whom she entertains.

“Geisha are expected to be discreet about the men they know; so you may puzzled to hear that several years earlier while still apprentice, I'd gone into a paper store one afternoon and bought a beautiful book of blank pages to begin keeping a diary about my life. I wasn't foolish enough to write down the sorts of things a geisha is never expected to reveal. I wrote only about my thought and feeling”. (page 211)

A professional geisha never talks about how much money she spends to buy or borrow a kimono. It is also an amused things to other geisha or men who hears this.

“I could see that the Chairman was amused-because a geisha never spoke in front of a man about anything crass as the cost of a kimono”. (page 247)

in the era of modernization, the number of geisha declines so drastic. The long and rigorous training to become a geisha, makes a young girl indolent to take a course to become a geisha. Eventhough a geisha tradition itself preserves the Japanese culture, not many young girls want to become geishas.

“Eight hundred geisha worked in Gion when I first arrived there. Now the number is less than sixty, with only a handful of apprentices, and it dwindles further every day-because of course the pace of chance never slows, even when we've convinced ourselves it will”. (page 286)

3.3 The Influence of Geisha's Social Life on Their Behavior

Based on the description above, there are some influences of Geisha's Life on the main characters :

a. Help each other

A new geisha has to socialize with her new life. To put her life to a position become a geisha, a new geisha needs help from a senior geisha. The new geisha and the senior geisha have to help each other, especially the young geisha to the senior geisha. A senior geisha should help and give advice to the apprentice geisha to start her new carrier in the world of geisha. They become a family and the duties of an older sister is to teach all good things that she knows to her younger sister. Moreover, an older sister has to make her younger sister famous in all her guests. She has to introduce her sister to all the guests and the younger sister has to perform all of the lessons that she gets from the older sister perfectly.

“When two girls are bound together as sisters, they perform ceremony like a wedding. Afterward they see each other “Older Sister” and “Younger Sister” just as real family members do. Some geisha may not take the role as seriously as they should, but an older sister who does her job properly becomes the most important figure a young geisha's life”. (page 83)

It is also shown when Mameha helps Sayuri to take a bow to her at the first time. Mameha teaches Sayuri several times to perform a beautiful pose when she does.

“That would be a lovely bow, if only you were a farmer visiting Kyoto at the first time,” she said. “But since you want to appear cultivated, you must do it like this. Look at me; move farther away from the table. All right, there you are on

your knees; now straighten out your arms and put your fingertips onto the mats in front of you. Just the tips of your fingers; not your whole hand. And you mustn't spread your fingers at all; I can still see space between them. Very well put them on the mats Hands together ... there! Now that looks lovely. Bow as low as you can, but keep your neck perfectly straight, don't let your head drop that way. And for heaven's sake, don't put any weight onto your hands or you'll look like a man! That's fine. Now you may try it again." (page 80)

Mameha also teaches Sayuri with fleeting looks to make a man attracted with the gaze.

"I began by keeping my gaze to the ground in front of me, and then tried to do the very thing Mameha had done to me a few minutes earlier. I let my eyes rise until they met the young man's for an instant, and then I quickly looked away. After a few more steps I did the same thing again. By this time he was watching me so intently that probably he'd forgotten about the tray on his arm, much less the curb at his feet. When we were very close, I changed my course over so slightly to begin crowding him., so that he wouldn't be able to pass me without stepping over the curb onto sidewalk, and then I looked him right in the eye. He was trying to overtake me; and just as I hoped, his feet tangled themselves on the curb, and fell to one side scattering the lunch boxes on the sidewalk". (page 104)

b. Compete with each geisha

Competition usually happens in every life especially in geisha's life. It usually happens because one of the geishas is more smart and famous than the others. It also happens with Hatsumomo and Chiyo. Hatsumomo is always jealous with Chiyo, she thinks that Chiyo is her rival because Chiyo is more beautiful and famous.

"She can't bear to have rivals," Mameha went on. "That's the reason she treats you as she does."

*“Surely Hatsumomo doesn’t see me as a rival, ma’am,” I said.
“I’m no more a rival to her than a puddle is a rival to the
ocean.” (page 79)*

In the past, Hatsumomo ever did these things to a geisha who was her sister. She was jealous with her because she was more attractive than Hatsumomo. Hatsumomo thinks if somebody is more beautiful and attractive than she is, she will be ignored by the society.

“What an attractive girl Hatsuoki was,” Mameha began. “And a very dear friend of mine. She and your Hatsumomo were sisters. That is to say, they’d both been trained by the same geisha – in this case, the great Tomihatsu, who was an old woman at the time. Your Hatsumomo never liked young Hatsuoki, and when they both became apprentice geisha, she couldn’t bear having her as a rival. So she began to spread a rumor around Gion that Hatsuoki had been caught in a public alleyway one night doing something very improper with a young policeman. Of course there was no truth in it. If Hatsumomo had simply gone around telling the story, no one in Gion would have to believed her. People knew how jealous she felt about Hatsuoki. (page 78)

c. Geisha does not marry

Geisha is a figure who is never married. When woman decided to become a geisha she knows exactly all of the consequences around them. No marriage, no emotional feeling, no baby’s voice, no housekeeping, geisha only pretend themselves as the work of art who entertain their partner well, they work professionally as well as businessmen. Geisha constructions in the arthur golden’s *Memoirs of Geisha* (1997) shows the issue of being a half-wife that surely represents the Japanese Cultural-values. The main character who was fulfilled three main aspects of geisha became a half-wife who live in the pseudo marriage. She never marry, but she act as if she was

a wife in particular things. Liza Dalby is the first non-Japanese geisha who lived in Japan for a years. She (1998) explains that geisha never marry because they are not constructed for being a wife, but for being an artist whose job is to entertain. Contrastly, geisha are allowed to have a *danna*, a man who will endorse their life and set them free from the authority of Okiya. A *danna* is the terms of husband for a wife, or so-called.

..been long in Gion is enough to know something of what Mameha meant by a danna. It's the term a wife use for her husband, or rather, it was in my day. But a geisha who reffers to her danna isn't talking about a husband. Geisha never marry (Page 170)

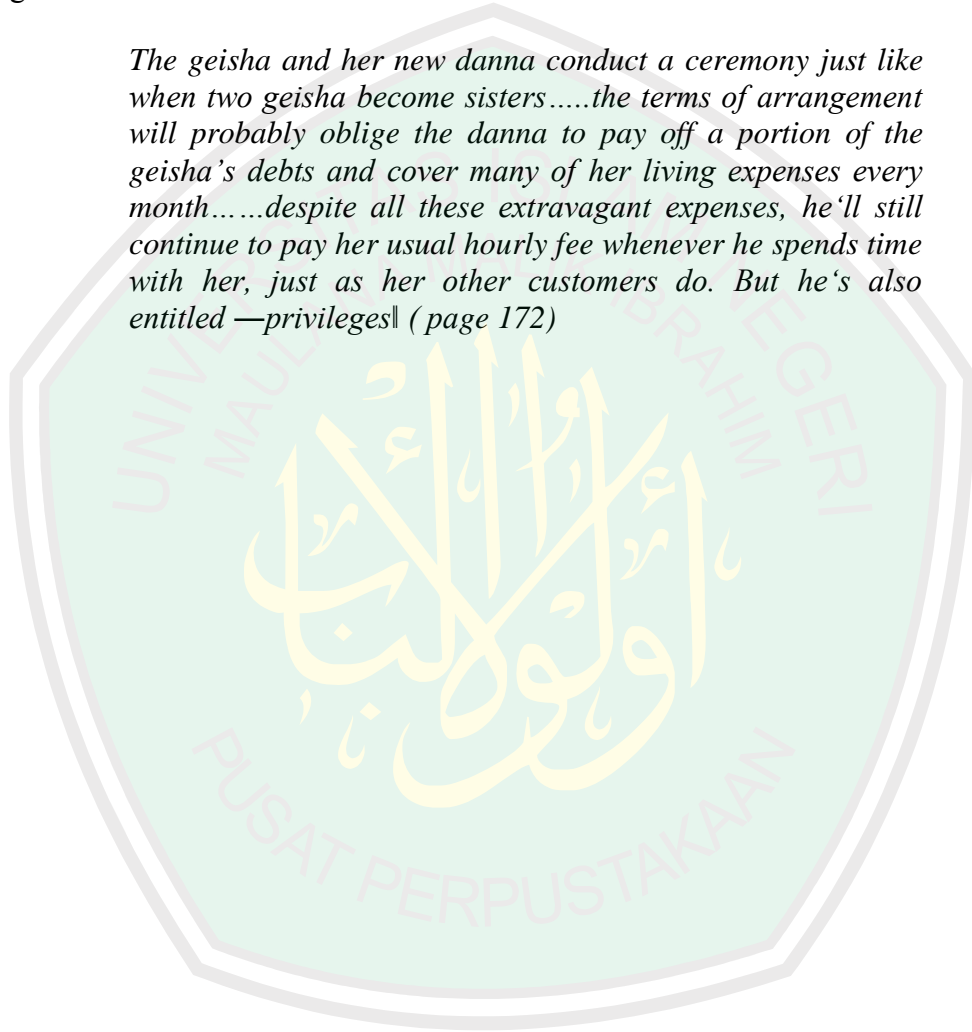
Although geisha obey the rule of professionalism in their life, emotion may emerge in their relationship with men. However, there is a restriction in geisha life: to live the emotion; to love and being loved; and marriage. Their relationship with men is considered as fully professional.

I won't pretend a geisha never gives in casually to a man she finds attractive. But whether she does or not is her private affair. Geisha have passions like everyone else, and they make the same mistakes. A geisha who takes such a risk can only hope she isn't found out. Her reputation is certainly at stake, but more important, so is her standing with her danna (page 171)

The text shows the situation in geisha's life which sometimes bring them into hard situation dealing with their relationship with men. Any affairs with men is intolerable, but geisha may have the special relationship—which still in the professional context—with the men who want to have a longer time and privileges with them. However, there is a requirement dealing with that. For instances, they will

never get married and the relationship between them will be arranged by the mother of Okiya. A *danna* itself, as previously explained becomes a very influencing figure in geisha's life.

The geisha and her new danna conduct a ceremony just like when two geisha become sisters.....the terms of arrangement will probably oblige the danna to pay off a portion of the geisha's debts and cover many of her living expenses every month.....despite all these extravagant expenses, he'll still continue to pay her usual hourly fee whenever he spends time with her, just as her other customers do. But he's also entitled —privileges\ (page 172)



CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

From the analysis in chapter III, writer can conclude that the social life of geisha reflected in Arthur Golden's *Memoirs of Geisha* is quiet complicated. When a young girl comes to the geisha's community she has to forget her past experiences, her family and also her feeling of love. She is transformed into a different person at the time she begins the lessons as a geisha. She must entertain her clients with the help of her older sister. She also competes with other geishas to become the one and famous geisha. As a geisha she demonstrates a beautiful glance, must be polite and kind. Besides that, a geisha must master the old Japanese culture and arts.

The influences of geisha's life on the main characters' behavior are as follows: The first one is Sayuri, as a young geisha who comes to geisha's environment or community has to accept all the things that the elderly geisha does. She has to apply what she gets as her new lifestyle. The second one is Mameha, as a senior geisha she must helps her junior geisha, teaches her junior to become famous, have a good image, and to be weel-versed to entertain the guests or clients. And the last one is Hatsumomo, as a senior geisha she is afraid with the changing generation that happens in geisha society, so she competes with other geisha to become the best one and more popular in geisha's district. It is obvious that the society renews the old generation with the new one. All of them are not married, even they get emotion,

feeling and falling in love when they were entertaining the guests, they thought as professionalism.

4.2 Suggestion

After analyzing Arthur Golden's *Memoirs of Geisha* by using sociology and social psychology approach, writer would like to suggest the readers especially the student of English literature program to learn theories of sociology and social psychology. Sociology and social psychology can help us to analyze the characters in a novel, a short story or a movie. We must adapt to the life and tradition in our society. By living in a society we can have knowledge on how to preserve the lifestyle and tradition of that society. The lifestyle and habit of a group in a society serve as the identity of the nation. Young generation must preserve the ancestor's heritage.

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