

**SEXUAL OBJECTIFICATION AND SELF
OBJECTIFICATION OF JAPANESE WOMEN IN
GOLDEN'S "MEMOIRS OF GEISHA":
FEMINIST APPROACH**

THESIS



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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF SOCIAL SCIENCES AND HUMANITIES
PUTERA BATAM UNIVERSITY
2020**

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**Submitted in Partial Fulfillment of the Requirements for the Degree of
Sarjana Sastra**



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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF SOCIAL SCIENCES AND HUMANITIES
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2020**

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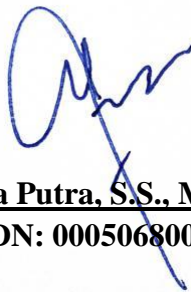
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ABSTRAK

*Penelitian ini menganalisa bentuk bentuk dari objektifikasi seksual dan objektifikasi diri yang ditemukan di novel *Memoirs of Geisha*. Dalam penelitian ini, peneliti melakukan analisa objektifikasi perempuan dengan menggunakan teori Fredrickson and Roberts. Objek penelitian ini adalah objektifikasi seksual dan objektifikasi diri di novel *Memoirs of Geisha*. Untuk desain penelitian, peneliti menggunakan penelitian kualitatif dengan metode deskriptif. Data dikumpulkan dengan cara observasi menggunakan teknik non-participant. Peneliti melakukan beberapa langkah yaitu membaca novel, mengamati dan mengklasifikasikan dan menulis data yang berhubungan dengan formulasi masalah. Data yang dikumpulkan dikelompokkan berdasarkan tipe kode dari objektifikasi. Setelah mengumpulkan data, peneliti menganalisa data menggunakan deskriptif kualitatif. Hasil dari penelitian akan dipaparkan dengan verbal deskriptif atau penjelasan yang berbentuk kata-kata. Hasil dari penelitian ini adalah bahwa benar di dalam novel *Memoirs of Geisha* terdapat objektifikasi. Objektifikasi tersebut adalah objektifikasi seksual dan objektifikasi diri. Sayuri sebagai geisha dan juga karakter utama telah mengalami semua bentuk objektifikasi seksual dengan perlakuan berbeda. Ada tujuh bentuk objektifikasi seksual seperti instrumentality, denial of autonomy, inertness, fungibility, violability, ownership and denial of subjectivity. Dari hasil objektifikasi seksual tersebut membawa efek dalam kehidupan serta kepribadian Sayuri dan juga geisha. Mereka tidak menyadari bahwa mereka melakukan objektifikasi diri yang disebabkan dari objektifikasi seksual kepada mereka. Mereka melakukan objektifikasi diri yang terwujud kedalam menghadiri sekolah untuk geisha, rias wajah yang provokatif, dan ritual mizuage.*

Kata Kunci: *Feminis, objektifikasi diri, objektifikasi seksual*

ABSTRACT

The aims of this research are to analyze the forms of sexual objectification and self-objectification found in the *Memoirs of Geisha* novel. In this research, the researcher did the analysis of objectification of women using Fredrickson and Roberts' theory. The objects of this research are sexual of objectification and self-objectification in *Memoirs of Geisha* novel. For the research design, the researcher used qualitative research with descriptive methods. Data were collected by observation with non-participant technique. The researcher does several steps those are reading the novel, highlighting and taking note data related to formulation problems. The collected data is classified based on the types of code from objectification. After collecting data, the researcher analyzed the data using descriptive qualitative. The result of the research is presented by using verbal description or presented by explaining with words. The results of the research are true that *Memoirs of Geisha* novel contained the objectification. This objectifications are sexual objectification and self-objectification. Sayuri as a geisha and also the main character is experienced all forms of sexual objectification with different treatment. There are seven forms of objectification such as instrumentality, denial of autonomy, inertness, fungibility, violability, ownership and denial of subjectivity. From the sexual objectification in geisha bring effect in their life and personality. Geisha do not realize that they do self-objectification which caused sexual objectification. Their self-objectifications are manifested in attending school for geisha, provocative makeup, and *mizuage* ritual.

Keywords: Feminist, self-objectification, sexual objectification

MOTTO AND DEDICATION

MOTTO

“Allah intends for you ease and does not intend for you hardship”

(QS. Al-Baqarah:185)

“For indeed, with hardship (will be) ease”

“Indeed, with hardship (will be) ease”

(QS. Al-Insyirah:5-6)

“So be patient. Indeed, the promise of Allah is true”

(QS. Ar-Rum:60)

DEDICATION

I dedicated this thesis to:

My endless love is my parents who always give spirit and as my inspiration

My beloved brothers

All of my friends

All of my English lecturers in Putera Batam University

.....

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

First of all, all praise and worship to الله سبحانه و تعالی who is compassionate and merciful who has given the blessing and strengthness to the researcher to complete this thesis with entitled “Sexual Objectification and Self Objectification of Japanese Women in Golden’s “*Memoirs of Geisha*”: Feminist Approach”.

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Batam, 29th July 2020



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CHAPTER I

INTRODUCTION

1.1. Background of the Research

In various parts of the world, women are interesting to talk about. Women are figures who have two sides. On the one hand, women are beauty. Their charm can make a man crazy. On the other hand, she is considered weak. Strangely, this weakness was used as an excuse by evil men to explore its beauty. There are even those who think that women are despicable, second class human beings who, although beautiful, are not recognized as natural human beings. Tragically, many of the philosophers thought that women were created by God only to accompany men. Aristotle (as cited in Selden, 1986) stated “women are based on lack of certain qualities, and St. Thomas Aquinas believes that women are 'imperfect men'” (p.115).

In addition, women's discriminatory also often occurs in the literary world. In this case, literature as an imaginative world is a medium for the growth of women's subordination. Barry (2017) stated “from the beginning of the literature that discusses the importance of women published officially by literature and also it is important to agree on their authority and coherence” (p.107). In this case, the women's movement has always been crucially concerned in literature. It can be concluded that feminist criticism has already existed and has resulted in a women's movement that is highly regarded in literature.

The involvement of feminist female began in 1960s, where there were bright signs for new and different approaches in women's author relations with literary works, which led to the birth of feminist literary criticism. According to Mary (1792) “feminist literary criticism is the result of the 1960s feminist movement which focused on the image of women in books by male writers to expose patriarchal ideology and try to show how men bring about masculine dominance and superiority” (p.26). Humm (as cited in Laurent, 2019) added “through feminist literary criticism it will be described as being oppression of women in the work literature” (p.114). In other words, the feminist critics do examine representations of women in literature by men and women, examine power relations which obtained in texts and in life, with a view to breaking them down, seeing reading as a political act and showing the extent of patriarchy and also raise the question of whether men and women are essentially different because of biology or are socially constructed as different.

One of the feminist phenomenon found in society is objectification of women. Objectification is treating someone as an item without thinking about their dignity. According to Fredrickson & Roberts (1997) “objectification suggests that girls and women are usually bred to internalize the observer’s perspective as the primary view of their physical self” (p.174). This perspective on self can lead to habitual body monitoring, which, in turn, can increase women’s opportunities for shame and anxiety, reduce opportunities for peak motivational states, and diminish awareness of internal bodily states. Knowing objectification of women always becomes interesting research in literature

because it can reveal many things including women's rights, treatment and violence of the women, and also the self-awareness and main view of women's physical condition. Therefore, it can be said that analyzing objectification of women is important because it will determinate that different objectification of women will have different kinds of objectification.

The objectification of women can be found in society such as at work, magazine, media social and so on. Moreover, the objectifications of women are different. For example like in a magazine, as a photo model. The women must be look beautiful, tall and also has white skin to get attraction the reader. When work as a photo model, mostly women will wear tight clothing to attract the reader. In another case, women are accidentally used as objects to attract customers. Women must look as beautiful as they are to get customers. From that explanation above, it can be concluded that women's bodies are often used as objects to attract the opposite sex and get unilateral benefits.

The existence of objectification of women also can be found in literary work, especially novel. According to M. H. Abrams (1999) “the term novel is applied to various writings that have in common only the attribute of being extended works of fiction written in prose” (p.190). Abrams also added “novel maker is usually called a novelist and as such are must have basic skills both in language skills, presentation and formatting. Then, all novels are created within social context” (p.190).

One of the novels that reflected objectification is *Memoirs of Geisha*. *Memoirs of Geisha* is a novel by Arthur Golden. This novel was published in 1997 in United States. In 2005, film director Rob Marshall made a version of the novel. It was nominated for and won numerous awards. This novel was very famous because this is the first novel by Arthur Golden.

This novel tells about of a young girl named Chiyo was nine years old. Chiyo from a fishing village on the coast Yoroido of Japan, sold to a geisha house and also her sister, Satsu. Chiyo was sent to Nitta Okiya while her sister was sent to whorehouse. At Nitta okiya, Chiyo met with another girl, named Pumpkin. Pumpkin and Chiyo fought through the struggle of everyday life as a slave geisha, Hatsumomo. Hatsumomo tried her best to make Chiyo's life as sad as possible. On one particular occasion Chiyo was depressed over a bridge cry of misery passed. In this place, Chiyo meets Chairman. He showed his strengths. After that, Chiyo returned to Nitta Okiya. At Nitta Okiya, Chiyo was allowed to go to school where the young girl agreed to all important practices related to the geisha of life. She learned tea ceremonies, how to play *shamisen* and also learned to sing and dance. Chiyo is under the control of a popular geisha in Gion, Mameha. Mameha is also Hatsumomo's rival as a geisha. It took a long time for Mameha to introduce Chiyo as maiko. Here, the name Chiyo was changed to Sayuri (Chiyo's geisha name). Then, Mameha introduced Sayuri to many of Gion's figures and to the point where men struggled to get the highest bid on Sayuri's *mizuage*. So far, Sayuri has struggled with public life lesson in learning to be compiled into a young woman.

Being one of its own phenomena when heard in the ears of the public about the word geisha, which appeared negative images and stories about women who work as geisha. The geisha often portrayed as comfort women and underestimated because they are considered cheap. William Johnston (2004) explained that “geisha has also become a general term that includes women who entertained men for a living. Some know a little more sophisticated skills but might be able to play a few lines on the *shamisen* and sing a little” (p.40).

According to Downer (2003) “geisha as an actress and star. They were simultaneously adored and despised also very ambivalent status, at the top and the bottom of society” (p.4). William Johnston (2004) also added literally, “the term means “arts” or “skills” (gei) “person”(sha). From medieval times, gei suggested a broad range of skills, including many crafts and fine arts. Even it was not until the end of the eighteenth century that “geisha” came to signify the female players from whom today geisha developed immediately” (p.38). By then, these women were known primarily for their performing skills, especially in singing and dancing, rather than sexual skills.

They were the lowest rank of geisha, frequently were little more than prostitutes. Others were women who lived and worked in rural hot springs resorts. They served their customers food and drinks, sang, danced, and frequently, but by no means always, performed sexual favors. This makes geisha get label unilaterally by the community, the labeling that is attached to the geisha then over time turns into a stereotype that geisha are seductive women and can satisfy male sexual desires. The stereotypes inherent in women who work as geisha make it a

marginalized group. Geisha is still negatively connoted even in the media. The media tends to make geisha only an object of male gaze and sexual desire, besides that geisha also tends to be shown as a teaser that attracts the attention of men.

There are many dialogues which contain objectification of Japanese women found in this novel. This can be evidenced by quotation below:

“It wasn’t a very good bathing dress, because it sagged at her chest whenever she bent over, and one of the boys would scream, “Look! You can see Mount Fuji!” but she wore it just the same.”...Satsu had her scratchy bathing dress up around her shoulders and the Sugi boy was playing around with her “Mount Fujis,” as the boys called them.” (Golden,1997,p.18)

The quotation above showed Mount Fuji is so admired by the Japanese people because it is a famous icon of the Japanese state and also has a great influence on Japanese culture. Mount Fuji itself has a unique shape. It has a cone shape. Even its uniqueness is often associated with one of parts women's bodies. Word Mount Fuji presupposes breast which one of parts women’s bodies. In this case, women's bodies are made objects. Women's bodies are consumed as objects of sight, objects of touch and also sexual object by men. This phenomenon can be explained by Fredrickson & Roberts (1997) theory of objectification, that objectification occurs whenever a woman’s body, body parts, or sexual functions are separated out from her person, reduced to the status of mere instruments, or regarded as if they were capable of representing her. Therefore, based on the quotation above, that woman has no power over her body even her-self. They are not aware that something considered normal is an objective practice that can be harmful to women's mental health. Objectification occurs when body parts are

treated like objects that can be “enjoyed” through sight or even touch. Although men can experience this, women have a greater tendency to be treated as such. This condition can be referred to as a decrease in the dignity of a woman's body by making it merely an object.

Related to the research, the researcher has found two studies which have relation with this research. The first is Rahayu (2014) entitled “Power Relation in *Memoirs of Geisha* and *The Dancer*”. In Rahayu research, she concerned on the Power Relation and uses sociological approach to analyze novel. This was analyzed through Foucault’s theory of power. The result of the analysis showed that the power relation is not stable and the power practiced by each of them is influenced by the symbolic capital and economic capital they have. The second is Rachmayanti (2014) entitled ”An analysis of Japanese Rituals of a new Geisha In Arthur Golden’s novel *Memoirs of Geisha*”. This study analyzed novel descriptively with emphasize on the Japanese ritual of a new geisha of the main character to be a geisha. This study also used descriptive qualitative design because it did not use any hypothesis and statistical method. The result of this study showed that the main character (Sayuri) applied rituals of a new geisha, such as *sansankudo*, *mizuage* and *erikae*.

Based on the previous research, some researchers have done research using “*Memoirs of Geisha*” with several different approaches such as sociological approach, psychological approach, etc. Therefore, in this research the researcher chooses a different approach to the others. This research concerns on sexual

objectification and self-objectification of women by using feminist approach in novel *Memoirs of Geisha*.

By considering the fact that had been described above there are some reasons why researcher chooses novel *Memoirs of Geisha* as the object of the research. First, the researcher sees the relation between novel *Memoirs of Geisha* and feminist. Second, the researcher also sees that the characters in the novel reflected or imitate real social life. Third, the author, Arthur Golden used of natural and Japanese imagery in *Memoirs of Geisha* brings his fiction in line with this tradition and gives the novel a decidedly Japanese feel.

Thus, with some points described above the researcher is interested in conducting a research on *Memoirs of Geisha* novel as the object of this research and that strengthen the reason for researcher to examine the feminist phenomenon of the Japanese women in the novel with the title ***“Sexual Objectification and Self Objectification of Japanese Women in Golden’s “Memoirs of Geisha”:
Feminist Approach.”***

1.2. Identification of the Problem

Based on the background of the research above, there are several problems that can be analyzed related to feminist. The problems are:

1. The form sexual objectification of women that is reflected in *Memoirs of Geisha* novel, it is about what form sexual objectification that is experienced by women.

2. The self-objectification of women that is reflected in *Memoirs of Geisha* novel, it is about how does self-objectification of women.
3. The form resistance in objectification women.
4. The social life of the geisha during and after World War II.
5. Human needs of the main character, it is about way of fulfillment of the main character's need.

1.3. Limitation of the Problem

Based on the identification of the problems above, due to limitation of the researcher's time, in this research the researcher only focus on certain problems. First is the form of sexual objectification of Japanese women found in *Memoirs of Geisha* novel. Second is the self-objectification of Japanese women in *Memoirs of Geisha* novel.

1.4. Formulation of the Problem

Based on limitation above, the researcher identified the problems which formulated, as follows:

1. What are the forms of sexual objectification of Japanese women found in *Memoirs of Geisha* novel?
2. How does the self-objectification of Japanese women reflected in *Memoirs of a Geisha* novel?

1.5. Objectives of the research

In this research, the researcher found some objectives why the researcher does this research below:

1. To describe the form sexual objectification of Japanese women found in *Memoirs of Geisha* novel.
2. To describe the self-objectification of Japanese women reflected in *Memoirs of Geisha* novel.

1.6. Significance of the Research

1. Theoretically

Theoretically, this research has some purposes. First, this research is expected to give further information for the readers about feminist. Second, this research also expected to enhance our knowledge, experience, insight as well as in the application of materials science research, especially our knowledge of literature and feminist. The last, this research will become a comparison for future research.

2. Practically

The practical significance of this research is to increase the understanding of feminist and it can be used as reference for the readers.

1.7. Definition of Key Terms

Feminist Approach : A result of the feminist movement of the 1960s focused on the images of women in books by male writers to expose the patriarchal ideology and try to show how male emphasize masculine dominance and superiority. (Mary,1792, p.26)

Sexual Objectification : Experience of being treated as a body or collection of body parts valued predominantly for its use to or consumption by others. (Fredrickson & Roberts, 1997, pp.175-177)

Self-Objectification : a condition where women will start to treat themselves as an object and it gives women serious psychological condition. (Fredrickson & Roberts, 1997, p.180)

CHAPTER II

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1. Feminist Approach

In literature, feminist approach is often known as feminist literary criticism. According to Mary (1792) “feminist literary criticism is a result of the feminist movement of the 1960s which focused on the images of women in books by male writers to expose the patriarchal ideology and try to show how male emphasize masculine dominance and superiority” (p.26). Showalter (1985) added that there are two types of feminist literary criticism. The first is feminist literary criticism which sees women as readers (the woman as reader / feminist critique) that focuses on the study of the image and stereotype of women in literature, meanwhile the second is feminist literary criticism who see women as writers (the woman as writer / gynocritics) examine the history of women's literature (women as writers), female writer's creativity, women's writing profession as a society, and the development and regulation of women's writers (pp.68-123).

Feminist literary criticism which is a variety of literary criticism based on the thought of feminism wants the existence of justice in looking at existence women, both as writers and in their literary works. By focusing on the analysis and assessment of female writers and how women are portrayed in literature, in relation to men and its community environment, feminist literary criticism includes literary criticism that combines various perspectives of literary criticism mapped by Abrams (1999) especially “expressive (female writer), mimetic (how

women are portrayed in works literature, in relation to men and the environment society), and the theory of feminism” (p.218).

According to Humm (as cited in Laurent, 2019) “through feminist literary criticism it will be described as being oppression of women in the work literature” (p.114). Humm also added that “literary history writing before the rise of literary criticism feminist, constructed by male fiction. Therefore, feminist literary criticism reconstructs and re-reads these works focus on women, nature sociolinguistics and describing their writing with special attention” (p.114). In other words, the feminist critics do examine representations of women in literature by men and women, examine power relations which obtained in texts and in life, with a view to breaking them down, seeing reading as a political act and showing the extent of patriarchy and also raise the question of whether men and women are essentially different because of biology or are socially constructed as different.

According to Barry (2017) “in feminist criticism the major effort went into exposing what might be called the mechanisms of patriarchy, that is the cultural ‘mind-set’ in men and women which perpetuated sexual inequality” (p.107). Nicholson (1990) also added “more importantly, there is a great need to build a sense of progress, to allow the earliest examples of feminist criticism to be given valid recognition and no longer generally considered as a model for practice” (p.40). It can be concluded that the main aim of feminist literary criticism is to analyze gender relations, the relationship between women and men that are socially constructed, which among other things describe the situation when women are in male domination.

From the explanation above, this research used feminist literary criticism of the flow of women as readers which focuses on studying the stereotypes of women in literature. This aim of this research is to understand about objectification of women in “*Memoirs of Geisha*” novel especially in sexual objectification and self-objectification. For discussing this two specific issues the theory from Fredrickson and Roberts (1997) on sexual objectification and self-objectification is applied. The theory is discussed in the following subchapter.

2.2. Theory of Objectification

Woman objectification is already existed since long time ago, without even women noticed it, since they are surrounded by objectification. Fredrickson and Roberts (1997) stated that “many women are sexually objectified and treated as objects that are judged based on their usefulness to others and often unconsciously contribute to placing women's bodies as mere objects, separating them from the integrity of women with their identities” (pp.174-175). In other words, women are often seen and valued as objects. This objectivity can be done by anyone, whether by unknown people who just comment on a woman's body or can even be a sexual harassment.

Susan Basow (as cited in Mckay, 2013) added that gender roles defined women behavior to act and respond in certain ways which in means that women’s role should be below or being subordinate under men control. While men are being masculine and superior to women, women tend to be more feminine which means to be weak, nurturance and obedient (pp.57-59).

Therefore, society tends to treat women as an object to be suppressed because of their powerlessness. This kind of stereotype is becoming the basic issue to construct the attributes of men and women. As one of gender oppression, objectification indeed happened. Kant (1797) stated that “objectification is an act that considered another person status as low as an object” (p.163). His statement explained the reason why objectification happened towards women. It is because of women’s status that considered lower than man.

The truth is women stereotype somehow leads to the existence of sexual objectification toward them. Women physical appearances might be considered as attractive for men. Fredrickson and Roberts (1997) described that “sexual objectification towards women depends on women’s races, age, ethnicity, class, and other physical appearances” (p.174). However, this can lead to a serious problem for women. It seems that the more women being objectified, the more women start to see themselves in the way men seeing them. The effect of objectification will continue growth inside women’s life. The effect is known as a self-objectification. According to Fredrickson and Roberts (1997) “self-objectification is a condition where women will start to treat themselves as an object and it gives women serious psychological condition” (p.180). It can be concluded that the psychological condition is influenced by the negative feeling about body monitoring, which can cause a feeling of anxiety including body shaming.

2.2.1. Sexual Objectification

According to Fredrickson and Roberts (1997) sexual objectification is the experience of being treated as a body or collection of body parts valued predominantly for its use to or consumption by others. Many women experience more extreme forms of sexual objectification. It is sexual victimization such as rape, sexual assault, and sexual harassment. By these forms of victimization, a woman's body is literally treated as not more than an instrument or thing by her perpetrator (pp.175-177). It can be concluded that sexual objectification defined as the seeing and or treating a person as an object and also forms sexual victimization and harassment experiences women. Kant (1963) stated that "sexual objectification occurs when a woman's body or parts are separated from her as a human being and then she is viewed primarily as a physical object for satisfy males sexual desire" (pp.220-222). In other words, sexual objectification refers to the fragmentation of women as part of something that is sexual. Thus, women are only viewed from the physical side, apart from their personalities.

Tiggemann & Slater (2002) stated that many women also experience forms of sexual objectification that occur when women become part of situations, environments, and subcultures in which women's sexual objectivity is encouraged and promoted. For example, certain situations that highlight the awareness of observers' perspectives on the female body, such as ballet dancing, beauty pageants, modeling, and cheerleading, tend to increase sexual objectification. In addition, many women work in environments where the primary goal is to offer explicit targets for men to objectify them and reward them for treating themselves

as sexual objects such as exotic dancing and cocktail waitresses. A Downs, James, & Cowan (2006) study comparing exotic dancers to college women revealed that exotic dancers reported more body surveillance, prioritized attractiveness over physical competence, and less relationship satisfaction, suggesting that sexual objectification did not affect all women equally. However, there is little research into these hidden forms of sexual objectification. Little attention is paid to increasing our understanding of the particular environment in which women's sexual objectification is promoted or to understanding women's experiences in this context.

Sexual objectification towards women cannot be denied. "This condition is like a fish living in the water" (Nussbaum, 1999, p.218). It means that women are living within sexual objectification. Objectification will surround women and it will become part of women's life. Nussbaum (1999) has identified seven features of objectification (p.218), which are involved in how to treat an object:

1. Instrumentality: treating objects only as a tool for personal purposes.
2. Denial of autonomy: treating objects as they have no life of their own.
3. Inertness: treating objects as they are inert and passive.
4. Fungibility: treating the objects as interchangeable with other objects of the same type and/or with object of other types.
5. Violability: treating objects as they allowed to break into, damaged and perishable.
6. Ownership: treating objects as something that can be owned, sold, or bought by another.

7. Denial of subjectivity: treating objects as they have no feelings and experiences which can be taken into account.

The seven features from Nussbaum's (1999) perspective above is involved in every objectification where commonly present for treating thing as an object (p.218).

2.2.2. Self-objectification

As the effect of women objectification, women behavior and act become determined by the rule that is been built by patriarchal society. In other words, women's act became unconsciously dictated by the objectification of the society or their surround. This situation explained as self-objectification, where the women felt that they are an object and should behave according of the society or the manner that created for them. Fredrickson and Roberts (1997) stated "sexual objectification practices will lead into self-objectification, which turns into self-surveillance, causing psychological consequences and mental health risks in victims" (p.177). In this case women are seen as an object for male.

According to Mackinnon (1989) "men have been conditioned to find women's subordination sexy and women have been conditioned to find a particular male version of female sexuality as erotic one in which they are defined from a male point of view" (p.140). This defined that male point of view can cause to self-objectification of woman. Calogero (2012) added "self-objectification occurs when the objectifying gaze is turned inward, such that women view themselves through the perspective of an observer and engage in chronic self-surveillance" (p.575).

Self-objectification can increase women's anxiety about physical appearance, fear about when and how woman will be looked or evaluated and reduce opportunities for gain position in states. It also diminishes awareness of internal bodily sensations and increase women's opportunities for body shame. Woman has emotion that results because of measure standard with other women. "This self-objectification can increase women's physical safety in which can lead to depression and sexual dysfunction" (Fredrickson and Roberts, 1997, p.180). Fredrickson and Roberts (1997) also added self-objectification can lead not only to depression, but also to body shame and eating disorders. Women's ongoing efforts to change their body and appearance through diet, exercise, fashion, beauty products and perhaps most dangerously, surgery and eating disorders, reveal what may be a perpetual and hardly adaptive body-based shame, which results from a fusion of negative self-evaluation with the potential for social exposure (p.180).

Based on the explanation above, it can be concluded that self-objectification is something most women experience at some point in life because society send many such rules in many ways, offering an idealized version of the perfectly shaped woman that is for most unattainable or inadvisable to seek. There are some previous researches that were related to the feminist which is going to discussed in the next subchapter.

2.3. Previous Research

In this part, the researcher found some journals which are related to this thesis. The first is a study from Gao (2014) entitled "An Analysis of Feminism

Reflected in the Film the *French Lieutenant's Woman*". This research is focused on the feminism which is reflected in film analysis. It is about a love story that happened in England in nineteenth Century. Sarah, a pathetic and mysterious woman in Victorian era, a virgin but claimed to have committed to a French lieutenant. This research is different from this thesis because in this study the researcher took the data in a film. The result showed from this research that Sarah was not a completely feminist heroine. Therefore, the director was not entirely successful in terms of creating a woman's image of freedom and independence. Data were analyzed using descriptive qualitative research methods.

The second is a study from Thakor (2011) entitled "Feminist Perspectives in the Novel *Yajnaseni of Pratibha Rai*". In this study has concerned on feminist perspectives. The analysis showed that reveals the social injustice done to Draupadi, one of the five satis and a well-known mythological character who is often insulted as one with five husbands and hence implied to be a woman of loose character. The researcher used descriptive qualitative design to analyze this research.

The third is a study from Dedi (2017) entitled "An Analysis of the Feminist Characters in Kate Chopin's *The Awakening*". In this study described the feminist characters of Kate Chopin's *The Awakening* short stories by analyzing the main female characters as feminist characters and the contribution of the feminist characters to the development of the plot. The result of this study showed that from the existed in Kate Chopin's *The Awakening*, feminist character is Edna Pontellier. The design of the research is a descriptive design.

The fourth is a study from Septa (2016) entitled “An Analysis of *Perempuan Berkalung Sorban* novel: Feminist Perspective”. This study focused on feminism and some the groups of feminism in *Perempuan Berkalung Sorban* novel. This research was analyzed by using descriptive qualitative research method. The result showed that the feminism in *Perempuan Berkalung Sorban* novel describe a woman’s struggle in getting her existence and rights as an independent human being.

The fifth is a study from Suaidi et al. (2016) entitled ”An Analysis of Feminism in *Pride and Prejudice* Novel”. This study contained two problems formulation to be analyzed. The first is about issues of feminism are reflected in the *Pride and Prejudice* novel and the second is the dominant roles of women deserted in the *Pride and Prejudice* novel. The purpose of this research is to determine the role of women on the early nineteenth century were always viewed as weak and does not have the ability in her capacity as a human being. This research method of this study is descriptive qualitative method because beside the data are taken from the novel (primary data), the researcher also use secondary data (theories, explanation, different news form about feminism). These secondary data are used to support the result of analysis of the primary data.

The sixth is a study from Rosida et al (2017) entitled “Gender Relation in *Willow Trees Don't Weep* Novel (2014) by Fadia Faqir: A Feminist Literary Criticism”. This study is aimed at finding gender relations between male and female character as they are depicted in *Willow Tress Don't Weep* (2014) novel written by Fadia Faqir. This study employs descriptive qualitative method on

feminist literary criticism as a theory to find and reveal gender issues. The result showed that there are three significant points in which gender relation in patriarchal culture is portrayed in the novel.

The last is a study from Rorintulus (2018) entitled “Gender Equality and Women’s Power in American Indian Traditional Culture in *Zitkala-sa’s* Short Stories”. This study intends to reveal gender equality and women’s power in American Indian traditional culture before they were assimilated in white American society in the late nineteenth century as reflected in *Zitkala-Sa’s* short stories. This study is a qualitative research that applies feminist literary approach which uses liberal feminist theory for the data analysis. This study showed that American Indian women enjoyed gender equality in traditional American Indian culture that has complementary gender relation.

Based on the seven of previous research above, it can be concluded that there are similarities between previous research and this research. The similarities are the object of this research is about feminist and the research design of study is descriptive qualitative method. This research also has differences with the previous researches above. The differences are this research concerned on sexual objectification and self-objectification while the previous researches just concerned on feminism perspectives. The data source is also different from some researches which this research uses novel as the data. It means that the result of this research is also different from the previous researches above.

2.4. Theoretical Framework

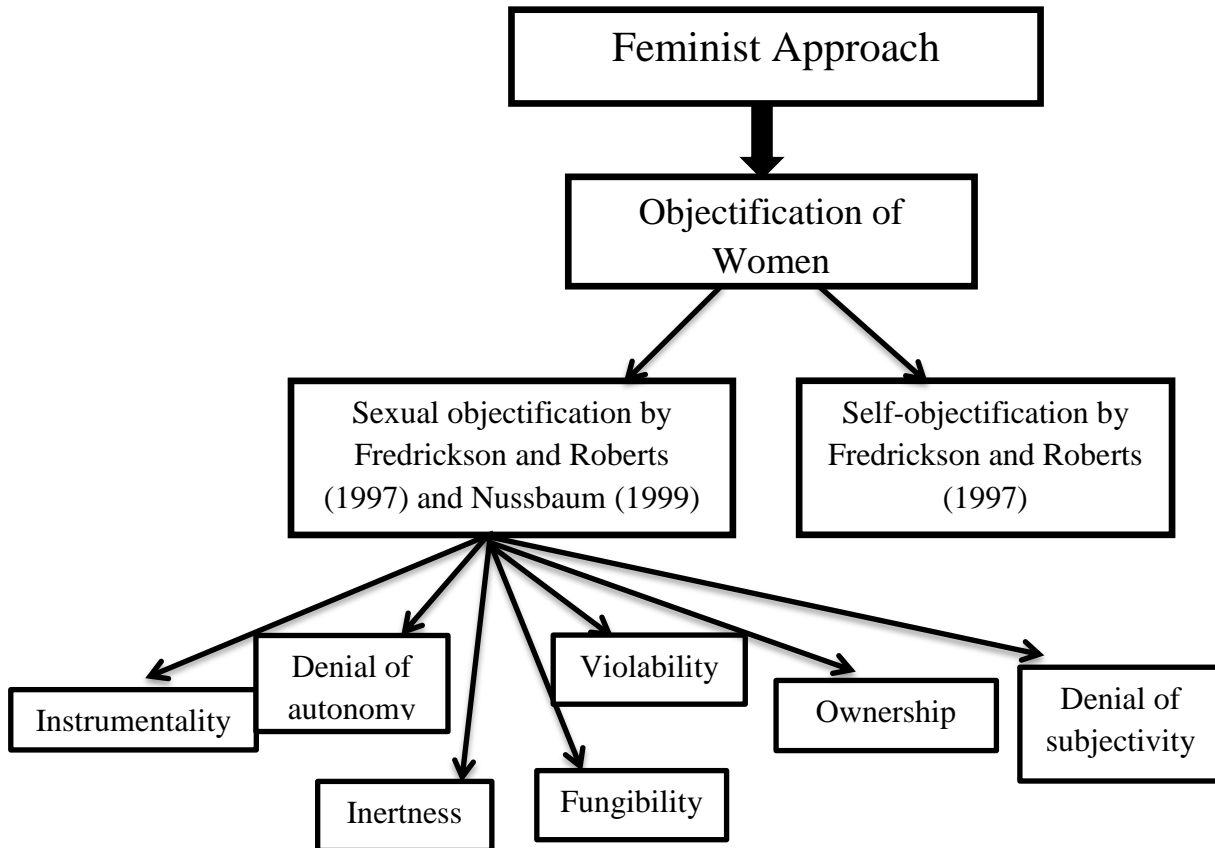


Figure 2.1 Theoretical Framework

As seen in figure above, this research analyzed from feminist perspective. In other word, it conducted under feminist approach. The feminist issue focused on objectification of women, specifically, sexual objectification and self-objectification. The researcher using the theory of Fredrickson and Roberts (1997) and also Nussbaum (1999) concern on objectification of theory.

CHAPTER III

METHOD OF RESEARCH

3.1. Research Design

This research uses descriptive qualitative research because the research use written text in the novel specifically took the data from written texts which exist in *Memoir of Geisha* novel. According to Creswell (2013) “qualitative research focuses for exploring and understanding the meaning individuals or groups ascribe to a social human problem” (p.32). Qualitative researchers typically gather multiple forms of data, such as observations, documents. Then the researchers review all of the data, make sense of it and organize it into categories that related of the data sources and use words to signal a statement as the central controlling idea. From the definitions of qualitative research above it can be concluded that qualitative research is a research that intends to understand the phenomenon which used to examine on condition of object in nature and the aim is to discover the underlying motives of human behavior by using the words to describe the data.

3.2. Object of the Research

In this research, the object of the research is sexual objectification and self-objectification in *Memoirs of Geisha* novel. There are two types of data source. First is the primary data source. The primary data source is the main the data that used by the research. In this research, the primary data source is the novel *Memoirs of Geisha*. Using primary data described as raw data or first-hand

data. Second is the secondary data source. Secondary data means data collected by others that were previously used to guide the research. The researcher found from such outside data such as books, journals, and internet sources.

3.3. Method of Collecting Data

The method of collecting data the researcher uses qualitative observation, non-participatory and document. According to Creswell (2013) “qualitative observation is method used by the researcher by observing the activities, behavior of individuals on the research site” (p.239). In short, the researcher did an observation of data source. Creswell (2013) also divided into four techniques, such as complete participant, observer as participant, participant as observer, and complete observer (p.239). Related to this research, the researcher used complete observer technique where researcher observes without participating. Below are the steps that researcher applied in order to collect the data that are needed:

1. Reading. The researcher reads *Memoirs of Geisha Novel* for several times to get a deeper meaning and become aware of the implicit content.
2. Highlighting the data. The researcher highlighted data and classified which are relevant to research available of objectification of women.
3. Taking note. During the reading *Memoir of Geisha* novel, note technique is used to note any quote that has objectification of women phenomena and who speak that. With this technique, the researcher knew about context of the conversation.

3.4. Method of Analyzing Data

The researcher takes next step is analyzing the data. The data analyzed by a descriptive qualitative method. According to Creswell (2013) “in qualitative research needs also to specify the steps in analyzing the various forms of qualitative data. In general, the aim is to make sense out of text image data like peeling back the layers of an onion as well as putting it back together” (p.245).

The analysis process as follows:

1. Organize and prepare the data for analysis. It means to search for any data phenomena related to objectification of women in *Memoirs of Geisha* novel. After the phenomenon related to objectification of women is collected, data selection was done again to get the most appropriate data that in accordance with the phenomena of the objectification of women.
2. Read or look at all the data. This step provides a general sense of the information and an opportunity to reflect on its overall meaning. Sometimes qualitative researchers write notes in margins of transcripts notes or start recording general thoughts about the data at this stage. It means in this step, by displaying the data the researcher easy to understand and to analyze what was happening with the presented data.

3. Start coding all of the data. Coding means the process of organizing the data and writing a word representing a category. This involves taking text data gathered during data collection into categories. In this research, the researcher uses a symbol for collecting data into categories. For the first question research, the researcher made a symbol to make it easy data collection such as IM for Instrumentality, DA for Denial of Autonomy, IN for Inertness, FB for Fungibility, VB for Violability, OS for Ownership and the last DS for Denial of Subjectivity, while for the second research question the researcher did not make a symbol to collect the data. It can be described that in this step, the researcher analyzes the objectification data of women in *Memoirs of Geisha* and mention their categories.
4. A final step in data analysis involves making an interpretation in qualitative research of the findings or result. These lessons could be the researcher's personal interpretation. Thus, in this section the researcher expressed the interpretation of the data that have been obtained.

3.5. Method of Presenting Research Result

According to Sudaryanto (2015) "there are two methods in presenting research result; they are formal and informal." In this research, the researcher presented the research result by using the informal method. The result is presented by using words and sentences to make the readers easily understand.