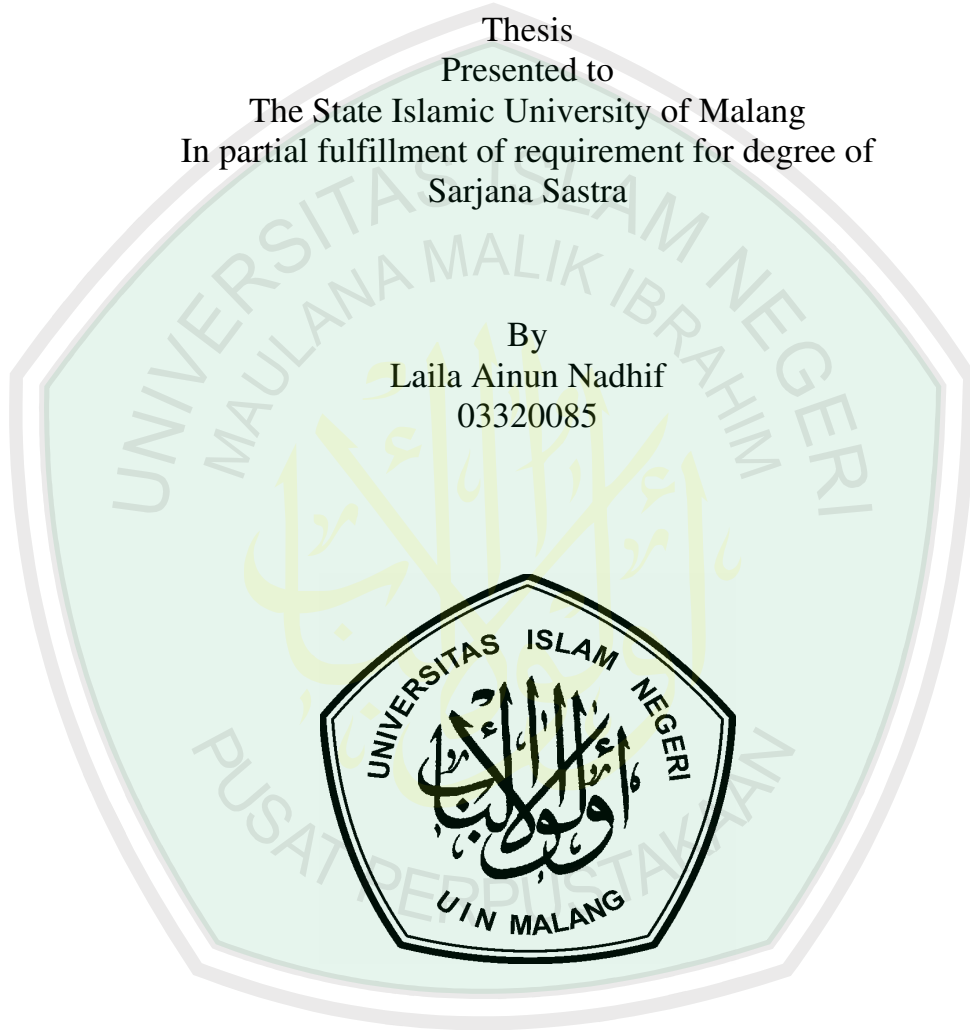


**THE SHIFT OF ALGREN'S PERCEPTIONS  
ON SAMURAI PORTRAYED  
IN EDWARD ZWICK'S *THE LAST SAMURAI***

Thesis  
Presented to  
The State Islamic University of Malang  
In partial fulfillment of requirement for degree of  
Sarjana Sastra

By  
Laila Ainun Nadhif  
03320085



**English Letters and Language  
Humanities and Culture Faculty  
The State Islamic University of Malang  
2008**

## APPROVAL SHEET

This is to certify that Laila Ainun Nadhif's thesis entitled **The Shift of Algren's Perceptions on Samurai Portrayed in Edward Zwick's *The Last Samurai*** has been approved by the thesis advisor for further approval by the board of examiners

Malang, September 2008

Approved  
Advisor

Dra. Siti Masithoh, M. Hum

NIP 150 331 144

Acknowledged by  
The Head of English Letters  
And Language Department

Dra. H. Syafiyah, M.A

NIP 150 246 606

The Dean of  
Faculty of Humanities and Culture

Dr. H. Dimjati Ahmadin M.Pd

NIP 150 035 072

## LEGITIMATION SHEET

This is to certify that Sarjana's thesis of Laila Ainun Nadhif entitled **The Shift of Algren's Perceptions on Samurai Portrayed in Edward Zwick's *The Last Samurai***, has been approved by the Board of Examiners as the requirement for the degree of Sarjana Humaniora in English Letters and Language Department

The Board of Examiners

Signature

1. Mundi Rahayu, M.Hum (Main Examiner) 1.  
(NIP 150 381 175)
2. Dra. Istiadah, MA (Chair of Examiner) 2.  
(NIP 150 253 161)
3. Dra. Siti Masitoh, M.Hum (Advisor) 3.  
(NIP 150 331 144)

Approved by the Dean of  
Faculty of Humanity and Culture

Dr. H. Dimjati Ahmadin, M. Pd  
NIP 150 035 072

*MOTTO*

*FRIGHTENED IS A FAILURE  
BUT FAILURE LEADS TOWARD SUCCESS.*

*LIFE IS A TRIAL  
THEN TRY IT.*



## ACKNOWLEDGEMENTS

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.

I appreciatively acknowledge Dra. H. Syafiyah, M.A. as the Head of English Letters and Language Department and the lecturer of S1 Degree who assisted me during my study in The State Islamic University of Malang.

The greatest attitude also goes to Dra. Siti Masitoh M. Hum who gives advise, greatest patience, precious guidance, support, understanding, and brilliant and constructive suggestion for completing my thesis.

Special thanks are addressed to my beloved family; my father, my mother, my brothers and sister and to my beloved boy friend for his Great spirit, abundant love, patience and joy. My beloved boy friend always supports me and makes me warm when I face difficulty in doing my thesis. I also thank to my friends who always give me support and motivation to continue and finish my thesis as soon as possible. When I fell down, they were always beside me. Thank you very much.

## ABSTRACT

Nadhif, Laila Ainun. 2008. The Shift of Algren's Perceptions on Samurai Portrayed in Edward Zwick's *The Last Samurai*. Thesis. English Letters and Language Department. Humanities and Culture Faculty. The State Islamic University of Malang. Advisor : Dra. Siti Masitoh M. Hum.

**Key Word : shift of perception, samurai, psychological approach**

---

Studying about literature can influence our perception on something. It is because how the authors transmit their ideas or imaginations to the reader is very attractive. The authors tell the reader about their idea or imagination by using good diction so the reader is hypnotized by their literary works.

In this thesis, the researcher tries to analyze about *The Last Samurai*, a novel by Edward Zwick, which tells about Algren, an American, who lives in the village of samurai. Here, there are many customs of samurai which appear and show to Algren that it is very contradictive with American customs. Those extreme different customs make the perception of Algren about samurai shift. So, the researcher focuses on original perceptions of Algren about samurai and the shift after he lives with the samurai. There are many samurai's societies which Algren receives and those societies influence Algren's perceptions on samurai. As a result, he has new perceptions on samurai and he decides to be a samurai.

In analyzing the topic, the researcher uses psychological approach to solve the stated problems. It relates to the society which influences Algren. In collecting the data, the researcher reads and understands the novel, then collects the data relates to the stated problems and finally classify the data based on the stated problems. In classifying, the researcher evaluates, reduces, interprets the data then finally make conclusion in answering the stated problems.

After the researcher analyzes the data, she finds the result or the answer of the stated problems. The first perception of Algren on samurai is that he thinks samurai is the strange people and he lives in the samurai's customs which is very contradictive with his customs. However, after samurai's societies influence Algren, his thinking about samurai shifts. Those societies which influence of Algren's perception are about the ethic code of samurai called *Bushido*. Here, there are several ethic codes that samurai must have. They are honor, duty and loyalty, heroic courage, justice and morality, polite courtesy, compassion, and complete sincerity. From its ethic code, now, he thinks that samurai is friendly and brave people. They are not only brave facing a war but also facing their life.

## TABLE OF CONTENTS

Approval Sheet.....	i
Legitimation Sheet.....	ii
Motto.....	iii
Acknowledgement.....	iv
Abstract.....	v
Table of Contents.....	vi
CHAPTER I INTRODUCTION	
I.1. Background of the Study .....	1
I.2. Statement of the Problems .....	4
I.3. Objectives of the Study .....	4
I.4. Significance of the Study.....	5
I.5. Scope and Limitation.....	5
I.6. Definition of Key Terms.....	6
CHAPTER II REVIEW OF RELATED LITERATURE	
II.1. Literature and Psychology.....	7
II.2. Character.....	9
II.2.1. Characterization.....	11
II.3. Personality.....	12
II.3.1. Personality Development.....	13
II.3.2 The Shift of One's Perception.....	14
II.4. Society.....	16

II.4.1 The Role of Society on Developing Personality.....	18
II.4.2. Samurai .....	20
II.4.2.1 Samurai’s Society .....	20
II.5. Psychological Approach .....	27
II.6. Previous Studies .....	28
<b>CHAPTER III RESEARCH METHOD</b>	
III.1. Research Design .....	31
III.2. Data Sources .....	32
III.3. Data Collection .....	32
III.4. Data Analysis .....	32
<b>CHAPTER IV ANALYSIS</b>	
IV.1. The Original Perception of Main Character on Samurai.....	34
IV.2. The Influence of Samurai’s Society on Algren’s Perception.....	41
IV.3. New Perceptions of Algren on Samurai.....	48
<b>CHAPTER V CONCLUSION AND SUGGESTION</b>	
V.1. CONCLUSION.....	53
V.2. SUGGESTION.....	55

# CHAPTER I

## INTRODUCTION

### I. INTRODUCTION

#### 1.1 Background of the Study

Studying literature is interesting because it will give experience and knowledge about literature itself. Furthermore, it will be more interesting if we can analyze it deeply. There are so many literary sides that we can analyze, for example literary element.

Sometimes, literary work reflects the author's life. In the writer's work, he not only tells the story about his experiences but also idea or imagination. However, here, the researcher only tells about prose especially novel. A novel usually describes the reflection of the social, politic and economic problem etc. For example, *The Last Samurai*. It describes the social problems in Japan. It is about human problems happen between the emperor of Japan and his society on how to defense and lose samurai.

When people learn about society, it focuses on human problems. In social side, it also studies about many things, for example about a life of people, the custom, the relationship among society and etc. Usually the born of literary work reflects one's life and it may make that persons reflect it in the form of novel, for example. Society also can influence one's personality so that it will make developing or even changing the basic personality of that person. The effect of developing or changing the personality cannot be separated by social factor. As

Elizabeth and Burns (1973:31) say that literature is not only the effect of social causes but also the cause of social effect. That's way both will influence one to each other on specific things and it attracts the researcher to observe.

In this thesis, the researcher wants to analyze more about developing characteristics, not about the changing, of the main character namely Algren in the novel of *The Last Samurai* by Edward Zwick. It reflects the idea of the author about the society of Japan at that time. It is exactly about samurai's society. Samurai is historical member of a powerful military caste in feudal Japan (*Oxford Dictionary*). This novel is much completely about samurai's life. Many contradictions happen in this novel. The contradiction happens between the emperor of Japan and samurai. In the samurai's era, it was Meiji Restoration in 1860-1912. Meiji Restoration is the modernization or westernization of Japan's political institution, society and economy. During the period of Meiji, the emperor abolished the samurai's right to be only armed force to favor of more modern and western-style conscripted army. As the result, many fundamental innovations were introduced to Japanese life. However, samurais' then realize that it will abolish the culture of samurai. In this case, Japanese government constructs the western life while samurai wants to defend Japanese culture. It makes clash of civilization, then, between western culture which represents the modernity in economic, social and political life and Japanese culture which represents traditional economic, social and political life.

When the researcher reads the novel and also sees the film, it was attracted her. In *The Last Samurai*, the major character acts very good on how he prevents what he believes. In fact, he is an American soldier who is paid by the Japanese

government to destroy samurai's warrior. In this case, the emperor of Japan asks for helping to the American government and American government delivers Algren (the major character) to help the Emperor of Japan. Algren exercises the emperors' warrior well. However, it needs longer time to prepare it because the warrior is not really ready with his preparation. Algren uses rifle as a weapon while the emperors' warrior has never used it before. On the contrary, Colonel Bagley, captain's Algren, commands him to prepare the emperors' warrior immediately. As a result, in the battle, Algren fails. Many emperors' warrior are killed except Algren. He is brought to the samurais' village. Katsumoto, the leader of samurai, wants to learn his enemy through Algren, that's way he is brought to the village. In this village, Algren learns many things about samurai's society. He learns how a life of samurai, how samurai defends their truly culture and the principal of samurai itself. According to Algren, the life of samurai is unique. They have a straight discipline and the relationship between one to each other is very friendly. Samurai's life is as peasants. It is usually done by the women while the men do exercise like the army does. The principal of samurai in side of war is called "Bushido". Bushido is the way of the warrior in a war as a truly samurai. However, it should not only be done in a war but also in their life. In short, they must live in orderliness that is not be had by the society of Algren, generally, and especially of Algren itself.

For couple of months, Algren more recognizes and appreciates his life. He is the person who thinks that life must be individual thing. It was not hand in hand with the other people, it was individualist. After living in this village, he finds what he looks for many years, peaceful life. Finally, it makes Algren becomes

samurai. He follows the second battle but as samurai. It surprises Japanese. How comes the American soldier that has a hard think and an egoistic characteristic be a samurai. It becomes the second reason why the researcher analyzes this novel. In this second battle, Katsumoto (the leader of samurai) does not consider the Japanese emperor as his enemy. He only wants to realize emperor that samurai which is given by their ancestors can't be lost. According to the principal of samurai which is taken from the word of "Samurai" itself, Katsumoto against the Japanese emperor is such kind of serving to the emperor. The emperor, however, wants to develop their country to be more modernized. The emperor is also influenced by his chancellor, and it makes more strongly effort to throw away the samurai's culture. In short, those two reasons why I conduct the research entitled **THE SHIFT OF ALGREN'S PERCEPTIONS ON SAMURAI PORTRAYED IN EDWARD ZWICK'S *THE LAST SAMURAI***.

### **1.2 Statement of the Problems**

Concerning to the background of the study above, the researcher has the problems:

1. What are Algren's original perceptions on Samurai?
2. How does Samurai's society influence Algren's perception?
3. What are Algren's new perceptions on Samurai so he becomes a Samurai?

### **1.3 Objectives of the Study**

The objectives of the study are formulated as follows:

1. to describe Algren's original perception on samurai

2. to describe samurai's society that influence Algren's perception
3. to describe Algren's new perceptions on Samurai so he becomes to be a samurai

#### **1.4 Significance of the Study**

Theoretically, this research is aimed at enriching bases of literary studies especially those which are related to the society, exactly the samurai's society. Society can influence the perceptions of the character. By learning this study, it is aimed at giving the understanding how society is very important of human life. The human life can be better or worse, it depends on how receiving his own society as his view. Because of that influencing, it can change or just develop his perceptions. That's way, it is also hoped to give a little contribution to the next researcher who wants to analyze about society can influence main character's perception. Practically, it is expected to be useful for researcher or other people to know deeply about society can influence of someone's perceptions.

#### **1.5 Scope and Limitation**

In order to get the objective above, the researcher should have direction of the analysis, that is, to determine what aspect should cover analyzing. So that it cannot determine far away what the answer of problems. Therefore, the researcher only limits her study on the perceptions of Algren, before and after he becomes samurai. Concerning to the society, it is focused to way of life of the samurai, how samurai defends their truly culture and the principal of samurai itself; so that it

can influence Algren's perceptions as major character from American soldier to be samurai.

### 1.6 Definition of Key Terms

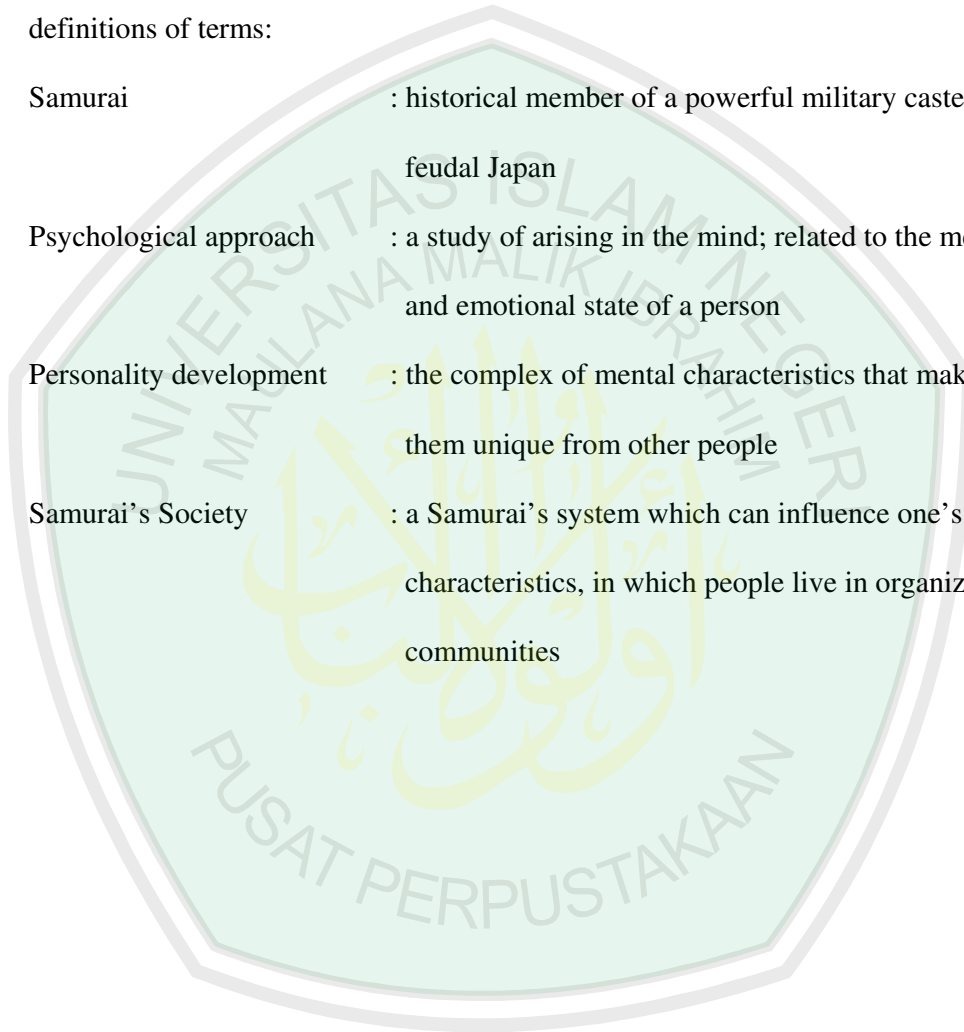
Avoiding misunderstanding on terms used, the researcher gives some definitions of terms:

Samurai : historical member of a powerful military caste in feudal Japan

Psychological approach : a study of arising in the mind; related to the mental and emotional state of a person

Personality development : the complex of mental characteristics that makes them unique from other people

Samurai's Society : a Samurai's system which can influence one's characteristics, in which people live in organized communities



## CHAPTER II

### REVIEW OF RELATED LITERATURE

In this chapter, the researcher wants to explore more about the theory which support her analysis. Hence, the researcher reviews some related literature concerning with the topics of the study. It is very necessary to discuss more to find answers of the statements of the problems.

#### 2.1 Literature and Psychology

According to Oxford Dictionary, psychology is arising in the mind; related to the mental and emotional state of a person. Because of those mind which relates to the mental and emotional state of person, it makes different behavior of each persons. It means that in the beginning psychology learns about human mind only, then it was developed into learning human behavior. So, learning about psychology means as an effort to understand the human behavior. How human behave to each other describes in this case.

In literature, it also explores human nature from the perspective of imagination, values and spirit, at the same time as through psychological theories of personality, memory, thought and development ([www.oup.com/us/catalog/general/subject/LiteraturePsychologyEnglish/LiteraryT](http://www.oup.com/us/catalog/general/subject/LiteraturePsychologyEnglish/LiteraryT) heory accessed on April 11, 2008 at 8 am).

Psychology and literature have strong relation but it does not mean that they depend on each other. A psychologist does not need to understand thoroughly about literary work if he wants to analyze it. However, literary work

can contribute the development of psychology and argument from psychology that can be directed toward helping us to read the novel rightly and better.

Even though psychology and literature studies about human being, they have different object of concern. Psychology deals with the real human while literature deals with imaginary human being. And, the relationship between psychology and literature has three categories. The first category represents the lowest level of abstraction and involves 'psychology in literature': literature as a source of psychological data; literature as a source of insights for psychology. The second involves literature as an independent variable; literature as a dependent variable; literature as understood through psychology. The third, at the highest level of abstraction, involves psychology as nomothetic and literature as idiographic; psychology as culture-free and literature as culture-bound; psychology as concerned with actual worlds and literature with possible worlds; and, finally, 'psychology *is* literature'. Each option is viable at a particular level of abstraction, although 'psychology *is* literature' is particularly provocative, and also nurturing of cultural research (www.oup.com/us/catalog/general/subject/LiteraturePsychologyEnglish/LiteraryTheory accessed on April 11, 2008 at 8 am).

Those relations make the researcher uses psychological approach. In studying psychological approach correlates with psychological creative process and of course, it focuses on how psychological steps express the literary works. It also when the authors want to express their imagination, they can create their imagination into the shape of literary works. Also, if the author wants to create their environments into the shape of literary works, it can be. He can tell or

describe the situation of the society or environment at that time into the literary works. So, what imagination inside of author's mind can be poured in literary works and it relates with the psychology of the author. Again, psychology and literature, even have different objects of concern, they cannot stand apart because psychology can be applied to analyze the literary works. The other word says literature in psychology and psychology in literature. In short, between literary works and psychology have strong relation each other.

## **2.2 Character**

Learning literature means learning about other human expressions. It is because literature represents people's imaginations, emotions, ideas, values and knowledge. The author creates his imaginations, emotions, ideas, values and knowledge by making something called as literary work.

In literary works, especially novel, there are many elements such as character, setting, plot and etc. However, in this chapter, the researcher only wants to describe character, especially the main character.

One of the important elements in the novel is character. According to Robert Havighurst and Hilda Taba (1949: 3) "...character is that part of personality which is the most subject to social approval". However, it is not the only one about the definition of character because among people have many different definitions. Such, still, Robert Havighurst and Hilda Taba (1949: 4) say in her book about definition of character

"One person said that character is reliability, be it good or bad. "Thus Hitler has character because he is what he is all the time." Another said that character is the person's inner convictions. Still another definition

was, “character is the man attitude toward God and man.”  
Another was, “character is how you act unconsciously or naturally, or when you believe yourself to be unobserved.”

However, even there are many different definitions about character; those definitions have one goal and the same center of meaning, person. Without character, it does not complete and the reader will be confusing about the story. In literary theory, there are two types of characters, main or major character and minor or supporting character. Those are based on the roles of the character. Main or major character is the most important in the story. He is as the center of all characters. This main character has a large influence in the whole story. However, without minor or supporting character, the main character does not important. Even though, minor character has a small influence than the main, it can support the main character because it has much contribution on developing the main character's characterization (<http://www.rossde.com/malaprops/characters.html>, accessed on April 11<sup>th</sup>, 2008 at 10 am).

The major or main character in a fiction can be as protagonist or antagonist character. Protagonist character tends to have good characteristics, while the antagonist character has bad characteristics. Character who has good characteristics is liked an angel who can help other people. However, a character who has this characteristics does not mean has all good characteristics. It has little bad characteristics but usually in the literary works do not appear as many. It also happens in the antagonist character. The character who plays this character does not mean has all bad characteristics. Furthermore, in a literary work, it is possible for each character have both, protagonist and antagonist. However, in the main character, usually tends to have protagonist than antagonist. But on the other hand,

it does not mean that the main character do not play as antagonist character (<http://www.rossde.com/malaprops/characters.html>, accessed on April 11<sup>th</sup>, 2008 at 10 am).

Furthermore, according to characteristics of character, character is divided into two, simple or flat character and complex or round character. Simple or flat character is defined by a single quality without much individualizing detail. It is also stressed by William Kenney (1966: 28) that the simple, or flat is less the representation of a human personality than the embodiment of a single attitude or obsession in a character. So, the reader only can read one of side of the character, not in detail. On the other hand, if the reader can analyze the character much detail and more complex side, it is called complex or round character. The reader can see all side of the character. The complex character is obviously more lifelike than the simple, because in life people are not simple embodiments of single attitude (William Kenney, 1966: 29).

### **2.2.1 Characterization**

Characterization is the method used by a writer to develop a character. The method includes (1) showing the character's appearance, (2) displaying the character's actions, (3) revealing the character's thoughts, (4) letting the character speak, and (5) getting the reactions of others ([http://www.ciadvertising.org/student\\_account/fall\\_01/adv392/estseng/Definition.html](http://www.ciadvertising.org/student_account/fall_01/adv392/estseng/Definition.html) accessed on 15 December 2007). There are two kinds of characterizations, direct and indirect characterization. Direct characterization is the author tells the reader what the character is like explicitly. Indirect characterization takes place

when the author suggests what a character is like through what he thinks, says, does not does not do. So, the author wants the reader to interpret it by himself.

### **2.3 Personality**

According to *Oxford Dictionary*, personality is the combination of characteristics or qualities that form an individual's distinctive character or the qualities that make someone interesting or popular. Furthermore, according to Hjelle and Zieglar (1982: 4), the term of personality is derived from the Latin *persona*, which refers to a mask worn by an actor in Greek drama; people tend to equate personality with one's charm, popularity or public image. Pervin (1984: 3) defines the personality based on the certain assumption of human nature personality. Firstly, the human organism has some characteristics distinct from those of other species that are particularly important for the study of personality. The personality of human beings represents the attribute of each individual, which makes them unique among the species.

Secondly, human behavior is complex. The same event may be understood different by different individuals and the same behavior has many different roots in different individuals. Complexity also exists because behavior arises not only from personalities but also in relation to certain situation and circumstances. Thirdly, behavior is not always what it appears to be. There is no fixed relationship between certain behavior and its causes; to understand the significance or meaning of an act for individual we must know something about that individual and about the situation in which the act occurred. And the last is that we are not always aware for in control of the factor determine out behavior.

This simply suggests that at time people cannot explain why they act in ways contrary to their own expressed wishes.

So personality has strong relation with the character because personality is included in one of the terms of character. Personality also represents the characteristics of the person when he acts something.

### **2.3.1 Personality Development**

Character and personality of the person; at the past, present and future are very different. It can be persistence or change or develop depends on the aspects that influence him. However, the researcher only discusses the development of one's personality. It differs from personality changing. A personality development is the complex of mental characteristics that makes them unique from other people ([http://anthro.palomar.edu/social/soc\\_3.htm](http://anthro.palomar.edu/social/soc_3.htm) accessed on January 11th, 2008 at 11.54). Its uniqueness makes them different from other people.

Furthermore, according to famous psychologist, Freud, there are some stages on developing the personality. It happens in childhood and after childhood. In childhood, there are five stages:

- a. At the oral stage, during the first year of life, most of the infant's pleasure comes from stimulation of the mouth.
- b. At the anal stages, between ages of 1 and 3, the attention shifts to the process of elimination.
- c. At the phallic stages, a child has adult traits. That trait develops between age 3 and 6.

- d. Latency, this period is from 6 to puberty. It is time during which psychosexual development is interrupted.
- e. The genital stage, at puberty a resurgence of energies activities all the unresolved conflict of earlier years.

While there are three stages happens after childhood:

- a. Adolescence happens between ten and thirteen years old and existed between eighteen and twenty years old.
- b. Early and middle adulthood. There is an emphasis on increased stress in middle adulthood; complex life event, mediating factors, adaptation and socio historical circumstance.
- c. Late adulthood. The years beyond age 65 constitute a normal stage of development during which people experience growth as well as crisis.

Personality development includes all of the patterns of thought and emotions that cause us to do and say things in particular ways. At a basic level, personality is expressed through our temperament or emotional tone. However, personality also colors our values, beliefs, and expectations.

### **2.3.2 The Shift of One's Perception**

Shifting of one's perception means developing of one's personality. Personalities must exist in the society. It is because in the human interaction, there must object which make human interacts among people. It is perception. Perception is any act or process of knowing objects, facts, whether by sense

experience or by thought; awareness of objects; consciousness (S. Howard Bartley, 1958: 8). Because differentiation perception among people, it appears differentiation human behavior too. There are some basic mechanisms of behavior; learning, perceiving, emoting, thinking and so on.

Human behavior acts in a society or organism, of course, appears interaction with their surrounding. In perceiving, the individual interprets, discriminates, and identified the objects and conditions experienced to be existing in the environment (S. Howard Bartley, 1958: 4). He also said that in his book “perception is always a response to some change or difference in the environment (1958: 11).” Then, those mechanisms as the material to change can cause shifting of perceptions’ people.

There are some factors make the perceptions’ people shift. The first one is the activity of a specific group. Such S. Howard Bartley (1958:85) says “Herb proposes that a specific perception does upon the activity of a specific group of cells somewhere in the central nervous system”. When person join in the different specific activity, it makes the perception of people tend to know and learn, after perceiving, finally shift.

Secondly, the specific target can be as a thing shift perception of someone. S. Howard Bartley (1958:89) “...presentation of certain types of target in a short impression series plays a role in changing the perception of other figures given later.” From this point, it can be said when people have specific target to produce something, they will reach it, of course, with join inside of the object. There is interaction among them and that specific target can make shifting someone’s perception.

## 2.4 Society

As the researcher said above the definition of society is included the human interaction inside of its. Deeply, in human interaction, there is attitude, for example. It is because there are so many aspects not only attitude of person. Interaction among people in certain community that occurred can influence of person when that person join and interact with that community.

Furthermore; according to <http://www.newadvent.org/cathen/14074a.htm> accessed on April 11th, 2008 at 9 am; there are two types of society, the conventional or the artificial and the natural. The artificial or conventional is the plurality of persons, the community of aim, the stability of bond, authority, and some co-operation of effort being elements common to every form of society, the differentiation must come from differences in the character of the purpose, in the nature of the bond. The character, as well as the existence of most of them, is left in full freedom to human choice. These may be denominated conventional societies. Man is under no precept to establish them, nor in universal need of them. He makes or unmakes them at his pleasure. They serve a passing purpose, and in setting them up men give them the exact character which they judge at present suitable for their purpose, determining as they see fit the limits of authority, the choice of means, the extent of the bond holding them together, as well as their own individual reservations. Everything about such a society is of free election, barring the fact that the essential requisites of a society must be there. Of course, in establishing such a society men are under the Natural Law of right and wrong, and there can be no moral bond, for example, where the common purpose is immoral. In such case the State lays down its essential requirements for

the formation of such bodies, and so we come to have what is known as a legal society, a society, namely, freely established under the sanction and according to the requirements of the civil law.

Secondly is the natural. Standing apart from the foregoing in a class by themselves are the family, the State, and the Church. That these differ from all other societies in purpose and means is clear and universally admitted. That they have a general application to the whole human race, history declares. That there is a difference between the bond holding them in existence and the bond of union in every other society, has been disputed — with more enthusiasm and imagination, however, than logical force. The logical view of the matter brings us to the concept of a natural society, a society, that is to say, which men are in general under a mandate of the natural law to establish, a society by consequence whose essential requisites are firmly fixed by the same natural law. To get at this is simple enough, if the philosophical problems are taken up in due order. Ethics may not be divided from psychology and theodicy, any more than from deductive logic. With the proper premissals then from one and the other here assumed, we say that the Creator could not have given man a fixed nature, as He has, without willing man to work out the purpose for which that nature is framed. He cannot act idly and without purpose, cannot form His creature discordantly with the purpose of His will. He cannot multiply men on the face of the earth without a plan for working out the destiny of mankind at large. This plan must contain all the elements necessary to His purpose, and these necessary details He must have willed man freely to accomplish, that is to say, He must have put upon man a strict obligation thereunto. Other details may be alternatives, or helpful but not

necessary, and these He has left to man's free choice; though where one of these elements would of its nature be far more helpful than another, God's counsel to man will be in favor of the former. God's will directing man through his nature to his share in the full purpose of the cosmic plan, we know as the natural law, containing precept, permission, and counsel, according to the necessity, helpfulness, or extraordinary value of an action to the achievement of the Divine purpose. We recognize these in the concrete by a rational study of the essential characteristics of human nature and its relations with the rest of the universe. If we find a natural aptitude in man for an action, not at variance with the general purpose of things, we recognize also the license of the natural law to that action. This is abstract reasoning, but necessary for the understanding of a natural society in the fullness of its idea.

#### **2.4.1 The Role of Society on Developing Personality**

What is the correlation between the society and character? As I said before that one's personality can change, persistence or develop. In those three things are influenced by many factors which make the character or personality develop, change or persistence. However, the researcher only discusses the personality development.

According to Robert Havighurst and Hilda Taba (1949: 5) "individual's behavior is a product both of the social environment in which he has lived and of his own personal make-up. The social environment –home, church, school, neighborhood, age group, and community- established a code for good conduct." From this statement, it can be said that social environment is one of the factor that

make personality of the person develop. In social environment, society is included inside of it. Society is the aggregate of people living together in a more or less ordered particular community of people (Oxford Dictionary). The other said that society is a system which can influence one's characteristics, in which people live in organized communities.

Beside environment, heredity contributes in personality development. Heredity tends to influence emotion of someone. Research by psychologists over the last several decades has increasingly pointed to hereditary factors being more important, especially for basic personality traits such as emotional tone ([http://anthro.palomar.edu/social/soc\\_3.htm](http://anthro.palomar.edu/social/soc_3.htm) accessed on January 11th, 2008 at 11.54).

Other social thing which influences redevelopment of personality is custom. Custom relates with culture. In custom, there are so many things can effect someone's personality such as traditional ceremony, society's principal, how to life, how to wear cloth, impoliteness and etc. If those things (which are called values and codes) are unique, sometimes, for the first time, someone will be attracted to learn. Then, after learning it, it will motivate them or even force himself to join and develop his self-concept. It is such kind of adoption. Robert Havighurst and Hilda Taba (1949:6) say "values and codes which were first imposed by society are eventually adopted by an individual as his own". It proves that someone will adopt what they see, hear, and feel individually then generally. Finally, developing personality occurs.

## **2.4.2 Samurai**

Samurai is a common term for a warrior in pre-industrial Japan. The word samurai has its origins in the pre-Heian period Japan when it was pronounced *saburai*, meaning servant or attendant. It was not until the early modern period, namely the Azuchi-Momoyama period and early Edo period of the late 16th and early 17th centuries that the word *saburai* became substituted with samurai. However, by then, the meaning had already long before changed (<http://www.powells.com/partners/30927/s?kw=samurai> accessed on December 12<sup>th</sup>, 2007 at 11 pm). Another word for samurai, "bushi," first appeared in an early history of Japan called Shoku Nihongi. Samurai can also define as "Literary men and warriors...whom the nation values." The term "bushi" is of Chinese origin and translates to the indigenous Japanese word for "warrior" (<http://en.wikipedia.org/wiki/Samurai> accessed on December 12<sup>th</sup>, 2007 at 11 pm).

Etymology, as explain above that samurai means as servant. This was to serve the Emperor of Japan in the Heian Period. The samurai came from guards of the imperial palace and from private guards that the clans employed. They also acted as a police force in and around Kyoto.

### **2.4.2.1 Samurai's Society**

Samurai's society is the unique one. It is because there are so many values that is very different from other societies in the world. However, in this part, the researcher only discusses samurai's life and samurai's war philosophy.

#### **a. Samurai's Life**

The life style of samurai is, at the first time, very peaceful. It happens in the Heian period, about fifteenth and sixteenth centuries. There are three ranks of samurai, called shogun, The Kamakura Shogunate (1185-1336), The Ashikaga Shogunate (1336-1568), The Tokugawa Shogunate (1603-1867).

In the first shogun, The Kamakura Shogunate (1185-1336), set up his military government at the seaside village of Kamakura. During this era, Japan was twice invaded by China's Mongol emperor Kublai Khan. Then, It was replaced in 1336 by a samurai general named Ashigawa Takauji who set up his military government at Kyoto. It was an era of great cultural development as the military-feudal samurai. In this era also produced major cultural developments, including masterpieces of literature and art, and Japan's unique landscape gardening, the art of flower arrangement (ikebana), and the tea ceremony. In the last shogun, the life of samurai began to be disturbed. It was because there were samurai warrior class which make them fighting between those clans (<http://www.users.bigpond.com/battleforAustralia/foundationJapmilaggro/ShogunOverthrown.html> accessed on May 13th, 2008 at 1 pm).

Those samurai warrior class have four level clans. At the top of level, is the emperor, and his court nobles. Second in rank, but first in power and privilege, was the ruling samurai warrior class whose leader was the shogun. In a total population of roughly thirty million, about two million Japanese belonged to the elite samurai class. A person was born a member of a samurai family; no one could climb socially to that rank.

Below the samurai were the common people who comprised, in descending order of status, rice farmers, craftsmen, artisans, fishermen, and finally, merchants, who were despised as parasites by the samurai. At the very bottom of the social barrel were the entertainers, leather workers, beggars and executioners.

(<http://www.users.bigpond.com/battleforAustralia/foundationJapmilaggro/ShogunOverthrown.html> accessed on May 13th, 2008 at 1 pm)

As it is said above that samurai warrior have four level clans and each level have distinction, it makes them disturbed, jealous and desperate. That's way, in this era, it appeared conflict as described in *The Last Samurai*. Furthermore, the life of a samurai was very strict and demanding. However, one popular recreational activity samurai liked to indulge in was *Kabuki*. During the Tokugawa period, the most popular theater was the *Kabuki*. *Kabuki* is a form of traditional Japanese drama performed by men, with highly stylized song, mime, and dance. Samurai were prohibited from going to see *Kabuki*, but they didn't observe this rule and secretly went to see a *Kabuki* (<http://www.indiana.edu/~ealc100/groups13/culture.html>).

If a boy was born into a samurai's family, he was sure to become a samurai. A samurai was usually named by combining one *kanji* from his father or grandfather and one new *kanji*. Samurai normally used only a small part of their total name (<http://en.wikipedia.org/wiki/samurai.htm>). His parents would teach him *Bushido*, "the way of the warrior," when he was still young. The term *bushido* is actually the code of the warrior class.

This skill was very important to becoming a real samurai. The higher ranked samurai had to marry someone with the same or higher ranking. They could not marry a woman with a lower ranking. The lower ranked samurai sometimes married women of lower class. The woman would offer money as a dowry and the couple would use this money to start their new life. Though divorce was rare, a samurai could divorce his wife if for a good reason. An example of an acceptable reason for divorce was childlessness. On the other hand, divorcing one's wife for no apparent reason [was] a good way to make enemies of her family and generally ruin one's reputation, so such as step [was] still quite rare. But if both decided to divorce, the samurai had to return the engagement money (<http://www.indiana.edu/~ealc100/groups13/culture.html>).

Maintaining the household, or *ie*, was the main duty of samurai women. This was especially crucial during early feudal Japan, when warrior husbands were often traveling abroad or engaged in clan battles. The wife, or *okusan* (meaning: one who remains in the home), was left to manage all household affairs, care for the children, and perhaps even defend the home forcibly. For this reason, many women of the samurai class were trained in wielding a pole arm called a *naginata* or a special knife called the *kaiken* in an art called *tantōjutsu* (lit. the skill of the knife), which they could use to protect their household, family, and honor if the need arose. Ideally, a samurai wife would be skilled at managing property, keeping records, dealing with financial matters, educating the children (and perhaps servants, too), and caring for elderly parents or in-laws that

may be living under her roof (<http://en.wikipedia.org/wiki/Women> accessed on May 13th, 2008 at 10 am).

The women were still viewed as far beneath men. Women also were prohibited from engaging in any political affairs and were usually not the heads of their household. This does not mean that samurai women were always powerless. Powerful women both wisely and unwisely wielded power at various occasions. The source of power for women may have been that samurai looked down upon matters concerning money and left their finances to their wives. The education of females beginning at a young age became important to families and society as a whole in Tokugawa period (<http://en.wikipedia.org/wiki/Women> accessed on May 13th, 2008 at 10 am).

The attitude of Samurai is also very important in living together of Samurai. Among the Samurai, they must live in hospitality and help in hand even to the enemy. They are honor of society's system that usually has by a village. Other thing about the life of Samurai is more influencing in belief. Samurai is more influenced by Zen Buddhism. In its teaching, Zen teaches about how to face life by contemplation or meditation. It represents to human effort to reach trough meditation zones of thought beyond the range of verbal expression. If the samurai does and perceive this, he can live harmony. This harmony makes him easily facing his life (<http://en.wikipedia.org/wiki/Philosophy> accessed on May 13th, 2008 at 10 am).

## **b. Samurai's Philosophy**

Above, a younger samurai is taught by his parents *bushido*. Bu-shi-do means literary Military-Knight-Ways. Then, it can be called as way of the warrior. It developed in Japan between the Heian and the Tokugawa period. They are:

### **a. Honor**

Honor is value which is revered by samurai; furthermore, it is a basic of samurai' conducts. Samurai will always protect honor even though they must sacrifice their own life. Honor and dignity are believed as life completeness symbol of Samurai. Therefore, for samurai, honor is everything.

### **b. Duty and Loyalty**

Loyalty is the basic characteristic that is expected from a samurai. Samurais have duty and loyalty to their responsibility. Treason is the worst action which could be done by samurai. Samurais are believed as the Japan's patrons because of their loyalty.

### **c. Heroic courage**

For samurai, courage is the basic characteristic which is needed to survive and against difficulties in life. Samurai uses their heroic courage to protect the truth because that is one of way to respect their life; as the result, they are fearless for death.

### **d. Justice and morality**

Samurai has the morality concept that is related to how to choose between right and wrong action. They must ignore their individual ego and emotion and give priority to their best actions for state and nation.

e. Polite courtesy

For samurai, politeness represents the way of how to respect other people, ignore arrogance, oppress egoism, and give high appreciation for humanity. In conclusion, this characteristic could raise the fraternity.

f. Compassion

Samurai believes that a good conduct must be done by human because goodness will give blessing for life; besides, they will get respect from their group.

g. Complete sincerity

Sincerity must be realized in actions because it a proof of honesty. Subservience with real sincerity must be done by samurai because it is a promise realization of a true samurai.

Beside the ethic code of samurai, the samurai have to be able to use sword. In using the sword, there is specific technique, called "ten-uchi". *Ten-uchi* refers to an organized motion made by arms and wrist, during a descending strike. As the sword is swung downwards, the elbow joint drastically extends at the last instant, popping the sword into place. This motion causes the swordsman's grip to twist slightly and if done correctly, is said to feel like wringing a towel ([http://en.wikipedia.org/wiki/Japanese\\_sword](http://en.wikipedia.org/wiki/Japanese_sword) accessed on May 13th, 2008 at 10 am). It is very different from other culture on using the sword. Moreover, in using

the sword, not only swing the sword but also how swing it with position of arm correctly.

In a war, samurai does not only know how to use samurai but also use uniform like soldier today. But it is very different. Samurai use uniform, called *Aarmor* (cloth) and *kabuto* (helmet). If in the war or in every occasion, samurai do unforgivable mistake or dishonor, such as lose in the war, they must do *seppuku* or *hara-kiri*. Those have the same meaning “commit suicide”. Japanese people tend to say *seppuku* while western people say *hara-kiri*.

## **2.5 Psychological Approach**

The psychological analysis of literary work is literary analysis which is looking at the literary work as psychological activity. On working, the author will use creature and feeling. As it is also the readers will concern the literary work as psychological activity. Even, as sociological reflection, psychological literature recognizes literary work as psychological reflection. The author will catch psychological symptom then processed in the shape of text. The reflection of self and life experience around the author will reflect it to the text.

Basically, psychological approach will be sustained by three approach at the same time. First is textual approach which is studying psychological aspect of character on literary work. Second is receptive-pragmatic approach which is studying psychological aspect of the reader. It is because the reader as the lover of literary work which is formed by the influence of literary work and also the process of the reader reception in enjoying the literary work. Third is expressive

approach which is studying psychological aspect of the author when conducting the creative process expressed in his literary work.

The researcher chooses the first perspective, it is textual approach. When analyzing the novel, the researcher only analyzes the character in the novel not the reader or the author. So what the researcher does only about the characterization on the literary work not the outside of the literary work. What happen to the character in the novel; how other things influence the character; how the character's characteristic change, develop or shift and everything about the character analyzed in this approach.

## **2.6 Previous Study**

The researcher finds some of the thesis that connects with her study. However, the researcher does not find yet the exactly thesis that have good connection with her study, moreover about in using the novel. Some thesis that have resemble with the researcher's thesis are many about the personality development.

The first was conducted by Aan Yuhaniz (2007), student of State Islamic University, entitled *An Analysis on Paul Morel's Personality Development in D.H. Lawrence's Sons and Lovers*. She analyzed about the personality development that occurred in the main character, Paul Morel. The researcher mentions about the original of the main character's characteristics. Then, after there are inner and outer factors influence main character, main character's personality develop.

Secondly, it analyzed about processing of the main character, Algren, in the movie "The Last Samurai" which change his characteristics from American Soldier to Samurai. It was such kind of transformation happened in the main character. It was analyzed by student of Brawijaya University namely Indah Kurnia (2005) with the title of her thesis *The Process of Algren's Characteristic Transformation from An American Soldier into A Samurai: in the Movie of The Last Samurai*.

Thirdly, more about character development tells in the thesis researched by Enni Kurniati (2005) entitled *The Influence of Conflict to Ralph's Character Development in William Golding's Lord of the Files*. In this thesis, the researcher tells about conflicts that influence Ralph. The researcher has three stated problems; what is the original character of Ralph, what are the conflict that is faced by Ralph and last, how conflict influence Ralph's characteristics. At the first time, Ralph has good character traits. However, after conflict faced by him, he becomes wild and grows to the bad character. What are the conflicts faced by him and how those conflicts make him to be another character are told by the researcher.

Fourthly, *An Analysis on Major Characters Pride and Prejudice novel by Jane Austin viewed from Psychological Aspect* is Anis Mukarrimah's (2002) title. She is the students of State Islamic University of Malang. She analyses of the major character in *Pride and Prejudice*. She does not tell the major character from the outer side of psychological aspects. In her analysis, she finds that there are four major characters appear in that novel, they are Mr. and Mrs. Bennet, Fitzwilliam Darcy and Elizabeth.

Lastly, Rini Martina (2007) by her thesis *Analysis on James Bond's Love and Its Effect on His Attitude Toward His Career in Casino Royale Film* tries to explain the major character, James Bond, change his attitude because he loves his girlfriend so much. He works as secret agent 007. At the first time, he loves his job so much. However, after James Bond meets his love, he decides to quit from his job. That's way, the researcher analyses that love can effect and even change the attitude of the main character toward his career.

After the researcher finds those theses which connect with her research, in fact, she does not find that not all those theses have the exact research with her. The researcher finds the same research with Aan Yuhaniz, Indah Kurnia, Enni Kurniati, and Rini Martina. Those researchers research about the personality development of the major character. Even though, the causes of the major character's personality change differ from my thesis, but it is about the changing or the shifting of the major characters' personality so they have another personalities and it seems he becomes another person. And for Anis Mukarromah, the researcher finds the same psychological aspect of Anis.

## CHAPTER III

### RESEARCH METHOD

#### 3.1 Research Design

This study is a literary criticism. What the researcher will discuss is about the description, analysis and interpretation of literary work, that is *The Last Samurai*. The researcher looks at this novel by paying special attention to the society which shows up in the novel. It is because in this novel, there are many social sides, especially samurai's society, which is explored by the author.

In analyzing society, the researcher tries to know the characteristics of society and people inside of the society who are as the main element in shaping society. Hence, character cannot be separated in analyzing society. By analyzing the society of samurai, it will be connected to the effect which appears from Algren (major character). Those effects cause the shift of the main character's perception on Samurai. Finally, he has changed his minds to be Samurai. Due to this fact, the researcher uses sociological approach because it relates to the society which influences Algren's (major character) characteristics especially the third perspective. It is because there is correlation in historical background of Japan at the past so the author makes a novel. When the researcher is studying this novel, the researcher has found that society can influence one's perception on deciding the important things in his life.

### **3.2 Data Sources**

The data source which is used by the researcher is taken from *The Last Samurai* written by Edward Zwick which consist of 144 pages. It was published in New York by Time Inc Home Entertainment in 2003.

### **3.3 Data Collection**

After the data source has been taken from *The Last Samurai*, then, the researcher has some steps to collect the data. Firstly, the researcher reads and understands the novel deeply being analyzed, especially deal with the effect that appears to the Algren (major character). Secondly, she collects the data that great deal with statement of the problem that will be investigated. After the researcher finds data collection, then it is the time for the researcher to classify the data based on statement of the problems. Finally, the researcher evaluates the appropriateness of the data.

### **3.4 Data Analysis**

After the researcher collects all the data, then analyze them. It goals to make conclusion by that identifying and classifying the data. There are some steps to analyze data which have been done by the researcher. First is evaluating the data to find out statement of the problems. Second is reducing the data involving identification and classified by trying to determine the related data with statement problems. Then, the researcher interprets data by referring point of view and reference. After interpreting, the researcher arranges all information from result

interpreting. Finally, the researcher draws conclusion in answering the stated problems.



## CHAPTER IV

### ANALYSIS

#### 4.1 The Original Perception of Main Character on Samurai

Algren is the main or major character of *The Last Samurai*. It is because the center of the story in *The Last Samurai* is Algren. Nathan Algren is the US army that has most medallions as the warrior of United State. He has ever loosed the Indian ethnic. At that time, the Indian ethnic is the most scavenger ethic so American government efforts to subdue those ethnic.

The story is mostly talking about how Algren who used to be an American soldier changes to be a samurai. In every action, it is always about Algren. He is to be the center of the conversation that has many influence in wars, especially in a war between the Samurai and Japanese emperor. In this story, Algren helps the emperor of Japan to subdue samurai. It is because the emperor of Japan is willing to civilize his country. On the other hand, the samurai does not want to civilize his country. Emperor Meiji whose complete name is Shichinosuke Nakamura requires these services as part of plan to move Japan forward. He wants to get away from the feudal system and progress into the modern era. Not everyone agrees to this change. Samurai warriors who are led by Katsumoto have a strong connection with their past and heritage. They are not eager to subscribe to the customs of the West.

Again, Algren trains the Japanese army against samurai. Japanese army has never used the rifle before, so Algren needs much time to train them.

However, Katsumoto has attacked first in some places, so it is time for Japanese army to stop samurai's attack. Then, Colonel Bagley, the leader of Algren, orders Algren to attack samurai with Japanese army. Because Japanese army has never used rifle before, they are not ready to face their enemy, especially among samurai.

Referring to the above explanation, it can be said that Algren can be a protagonist character in this story. He considers his Japanese army to be ready to face their enemy. Even though he has other bad characteristics; such as not friendly with other people when he dislikes, an individual person, drunken person and etc; he has those bad characteristics less than the good one. That's way, the researcher thinks Algren as the protagonist character.

According to characteristics of the character, Algren is as simple or flat character. *The Last Samurai* tells about Algren not in the past but in the present. The author does not tell about the life of Algren in the past, why he is to be American soldier and his successfulness in the army also does not tell the author in detail. The author only tells one of side of the main characters, it is about Algren's as US army does his duty as common soldier.

In literary works, the author always shows characterization of each character. It is veri important to show it because without this action, the literary works are not complete yet and even cannot be said as a literary work. This thing will influence a literary work to be more life and the reader or the audience will be attached it. Those can be said as the goal making literary works.

Characterization, of course, relates to character used to develop his character. In *The Last Samurai*, Algren shows his character's appearance by showing his clothes, his face and his cutting hair. Algren is handsome when he wears his army's uniform looks good. But, it happens only when he faces special ceremonial such as training the troops or meeting his leader or the emperor. In spare time, he still wears his army's uniform but the appearance is not as handsome as in special ceremonial. He is so mess. He is an alcoholic man. As it is described in the following quotation:

“As he smokes a cigar, barely listening. CAPTAIN NATHAN ALGREN, U.S. Army, ret, 36 years old and looking every day of it. His eyes are lined and saddened. He takes a swig from a flask” (Zwick: 2003, page 1)

“We realize he's drunk. The rep goes to the straighten Algren's tie and recoils at the whiskey fumes on his breath” (Zwick: 2003, page 2)

In lines with the above quotation, it can be seen that Captain Nathan Algren is accustomed to wearing mess clothes and drinking a swig from a flask (a bottle of alcohol).

Furthermore, he has bad character because he often drinks alcohol. He tends to be an impolite person. He has a traumatic event in the past that makes him has bad attitude. When talking with his leader, Colonel Bagley, he does not show a good attitude to him as his leader but as his enemy. It is because he hates him. The following quotation strengthen this information:

Algren : Court-martial me

Bagley : Would you rather I hadn't recommended you for the medal. Nathan? Is that it?

Algren : We both know why you helped me, Colonel. Don't expect me to go all weepy with gratitude

Bagley : I expect you to do your job. Save the self-pity for your own time. (Zwick: 2003, page 13)

It shows that Algren does not respect Colonel Bagley as his leader but such as his friend who betrayed him in the past. He uses impolite words and phrases to show that he does not want to be ordered by Colonel Bagley.

Another bad attitude takes place when he is captured by Katsumoto, the leader of the Samurai and it brings him to the Samurai's village. He is brought to Taka's home, Katsumoto's sister. One night in Taka's home, Algren shouts and screams to ask for wine, Japanese called *sake*.

“The woman is asleep in her room. A piercing scream shatters the night. The guard leaps to his feet. Lamps are lit around the village. The guard and the women hurry in. Algren is disoriented. The woman crosses to him, kneeling as his side. Algren lunges, grabbing her.

Algren : Sake...! Sake...!

She stares at him, the breath being squeezed out of her, not even a whisper of fear in her eyes.

Algren : Sake...

Shaken, he lets her go, and crumples to the floor.

Algren : Give it to me. Please...

She gently touches him.” (Zwick: 2003, page 43)

Data above shows that in the night Algren screams so anyone in that house can bring him Sake. He shouts because he does not have more sake. Even, his anger and attitude make Taka fear. For samurai's culture, it is very impolite when people scream in the night. So, it is very bad attitude that Algren has.

Algren's thought is such as almost American people. He is an individual person, does not care with other people, he is not afraid of everything, furthermore he has self confidence. He has strong principle in his life that his life is just looking for the money. It can be seen when Algren talks with Omura (the representative of

Japanese Emperor) in the restaurant. Omura says that he will pay Algren to train the Japanese army for 400 dollars per month.

Algren : I have an agreement with the Winchester Company  
-- I am sure these people have some concept of  
what an agreement is.

Omura : your "performance" for the Winchester Company  
bring you twenty five dollars a week. We will pay  
you 400 hundreds a month.

Algren : five. And another five hundred as a bonus when  
job is done. (Zwick: 2003, page 8)

Of course, because Algren has a mission only looking for money, he receives that offer. Even though he has agreement with Winchester Corporation, he does not care about it.

Furthermore, the way how Algren speaks can influence other people. Because of his characterization, he is able to influence a Japanese Emperor. It happens after the end of battle between samurai and Japanese army. After samurai defeat, Algren as the last samurai meets Japanese Emperor to give Katsumoto's sword.

"Algren : This is Katsumoto's sword. He would have  
wanted you to have it -- the strength of the  
samurai will be with you always."

Algren : He hoped, with his last breath, that you  
would remember all the ancestors who  
held this sword, and what they died for.

Omura : Your Highness...

Emperor : You were with him at the end.

Algren : Hai

Omura : Emperor, this man fought against you

Algren : Your Highness, if you believe I am your  
enemy -- command me -- and I will gladly  
take my life. (Zwick: 2003, page 125)

At that time, Japanese Emperor is doing the treaty document with Ambassador Swanbeck and Omura. However, after Algren comes by bringing Katsumoto's sword, Japanese Emperor does not really pay attention to what Omura's saying. He looks at what Algren brings. "...the strength of the samurai will be with you always" makes Japanese Emperor does not attract anymore to what he has done before with Omura. It also shows, because of what Algren says, the reaction of others can influence them.

Character of Algren above is the truly character of main character. Then, he is captured in the samurai's village and those characteristics make assumption about samurai.

When the first time Algren hears about Samurai, there is a big question in head. It seems Algren has a strange face as he heard it. The first time he heard about samurai is in the restaurant when he, accompanied with Gant, makes appointment with his leader, Colonel Bagley. In that restaurant, he meets with the advisor from Japan, Mr. Omura and his assistance.

At that time Mr. Omura tells to Algren, Colonel Bagley and Gant about those people who will they punish, it is samurai. Mr. Omura says that samurai is the same with warrior.

"The word you might use it "warrior". Katsumoto helped restore the Emperor to his throne, but he is now traitor, and he must be punished." (Zwick: 2003, page 9)

Algren has never known about samurai, then after he arrives in Japan, he wants to know about it. What he wants to know is actually not about samurai, but his enemy.

Algren also does not know that his enemy does not use gun in a war as its weapon. Samurai uses sword, bows and arrows as the only weapon. When the first time he knows about it, Algren is very surprised and he is more interested in knowing his enemy soon. That's way, he asks for Mr. Graham to translate books he has about samurai soon.

In a battle, Algren loses because Japanese armies are not ready yet to use gun and rifle toward samurai. Katsumoto, the leader of samurai, decides not to kill him but brings to samurai's village. It is goaled to know his enemy through Algren.

In a village, Algren is treated like a guest. He is placed in Taka's house. Taka is the only Katsutomo's sister. In the village, he sees many things that he thinks it is very strange. He writes these things in his diary. However, because his book is brought by Katsumoto, he continues his writing in one of the paper that he asks for from Nobutada, the only Katsumoto's son. He writes

“Day unknown, month unknown, 1876. I continue to live among these strange people.” (Zwick: 2003, page 48)

“They seem to value nothing more than their families, and yet they kill defenseless wounded men without a shade of remorse..” (Zwick: 2003, page 48)

“Each day I am confounded by their strange customs and contradictions, savagery followed by mildness.” (Zwick: 2003, page 49)

According to the above statement, Algren thinks that samurai is strange people. That is the first thing in his mind about samurai. What the meaning about the strange people is that he sees and finds many contradiction customs with himself. It is very contradiction and strange for Algren. For him, many contradictions happen with his customs. It is because the customs samurai has is

full of savagery or cruelty. However, those cruelties are followed by its mildness. It means that samurai has powerful and horrified customs but inside of those horrifies, there are much mildness. For example in the stated data above that samurai has a family, they seem like a happy family. However, in fact, samurai in killing someone is very cruelty. They kill defenseless.

Those customs makes Algren thinks samurai is the strange people. However, Algren can feel that those inside of samurai's customs savagery, there is a sincere customs among samurai. So, it makes Algren strange to face this kind of things.

#### **4.2 The Influence of Samurai's Society on Algren's Perceptions**

In chapter II, the researcher tells about samurai's philosophy. Those philosophies are included as one of samurai's societies which influence Algren on developing his characteristics. Those Philosophies are called as *Bushido* (the way of warrior). The way of warrior means how as warrior (samurai) face his life not only in the battle but also in the family and environment.

There are seven *Bushido* included in the samurai's life. First is honor. For samurai, honor is everything. Every samurai must have honor in his life. He must protect honor as he protect to the Emperor. In protecting his life, he even, must sacrifice his own life. For example in the battle, when samurai loses, he must suicide as the result of his failure. The Japanese says it as *seppuku* and foreigners says *Harakiri*. Lose, for samurai, is a kind of disgrace thing, so that he must suicide or he endures the shame in the whole life. If samurai who lose in the battle cannot take his own life, other samurai can take over his duty to kill him by

cutting his neck. Samurai says that it is good death. As the researcher tells above, samurai mean to serve. It is to serve the emperor or to protect the emperor from the outside influencing.

In *The Last Samurai*, Katsumoto against the Emperor Army because he wants to protect the emperor from outside influence. Emperor wants to civilize Japan through modernization by asking for helping American whereas the outside (America) wants to control mine in Japan. Basically, Katsumoto wants to realize the emperor from these influents. So, it is a kind of serving to the emperor. Life is full of serving to the emperor and it must have honor.

“Taking a man’s life is nothing. You cannot take away his honor” (Zwick: 2003. page 64)

“The Emperor gave this to my family 400 years ago.  
Many of my ancestors have died in this service.  
Our lives mean nothing – honor is everything.”  
(Zwick: 2003, page 64)

Those data are taken from the conversation between Algren and Katsumoto. In this conversation, Algren does not understand what Katsumoto means. After he explains more to Algren, he quite agrees and understands. He explains about the meaning of honor. This honor relates to protect the Emperor. Samurai has sword and that sword is used to protect the Emperor. It is honor to protect him and if they lose, they must suicide. From this conversation, Algren is quite influenced and it makes changing his views about samurai.

Second philosophy which influences Algren’s views is duty and loyalty. Duty and loyalty relate to the first philosophy. In doing the duty, samurai never betrays his emperor. His life is served only to his emperor. His life is also

sacrificed only to his emperor. It can be seen from the conversation between Katsumoto and the emperor.

Emperor : “You rise against me, my teacher”  
Katsumoto : “No highness, I rise against your enemy.”  
Emperor : “they are my advisors, like you”  
Katsumoto : “they advise in their own interest”  
Emperor : “I need men who know the world beyond our borders, or we will be left behind and defenseless”  
Katsumoto : “If I am no use, then I will happily end my life.” (Zwick: 2003, page 80)

It also can be seen from the conversation between Algren and Katsumoto. Katsumoto says:

“I do not fight the emperor. I fight those who seek to influence him, those who betray the soul of my country.”  
(Zwick: 2003, page 51)

Referring to the above conversation, Katsumoto as the Emperor’s teacher allows to give his soul to his emperor as his loyalty. He gives his life to serve the emperor and take care of him from the outside influence.

Courage must be had by all the samurai. It is the basic characteristic of samurai to survive and against difficulties of his life. This courage relates to death. All samurai are fearless for death. It is proved with “Harakiri or Seppuku”. As the researcher has said above that Harakiri or Seppuku is the way of samurai to do suicide as the result of his failure in a battle. The following quotation strengthen this idea:

“ As Algren is being led away, he sees samurai calmly walking among the wounded, killing them with a single stroke. And then, he sees General Hasegawa standing alone, his sword sheated, his head lowered. He is unhurt. Katsumoto walks over to Hasegawa. A few words are exchanged. Katsumoto bows his head in respect, seems to agree to something. General Hasegawa kneels and

pulls out a small blade. Quietly and with great ceremony, he opens his uniform, then wraps a clean handkerchief around the blade so he can grasp it, backwards, facing his belly. Closing his eyes, General Hasegawa calmly and deliberately plunges the knife into his stomach. Algren watches, stunned, as Katsumoto arcs his sword toward his friend's bowed head. It is seppuku -- the traditional form of samurai suicide." (Zwick: 2003, page 37)

It is proved that samurai can suicide because he cannot receive a shame of defeat in a battle. To suicide, persons must have courage. Suicide cannot only kill himself which is done by himself but also it can be done by helping other samurai to kill him as asking from that person who wants suicide. Moreover, this seppuku is as the principal of all samurai. According to samurai, to kill person must look into the eyes.

"It takes no courage to kill a man from a half a mile away. You should look into they eyes of your enemy when you kill him" (Zwick: 2003, page 64)

It is said above that samurai do not have courage if they kill a man from far distance. That's way, samurai have a high courage relates to the death. A person who fearless for death tends to fearless facing his life. He will have courage to face all the difficulty of life. It is used to protect the truth because to protect it must have many difficulties and samurai will face them with all his life. In fact, Algren also has this courage, but it is different. He does not have courage to suicide as his principal when defeating in a battle. So, once time, Algren has lost his courage. However, it does not happen to samurai. Samurai has never lost his courage. That's way, that kind of courage makes Algren influenced to be a samurai. It is the third philosophy of samurai.

Next is justice and morality. Samurai always use his morality in deciding the wrong and right action. They decide not to use the ego and emotion in deciding something. It can be seen from deciding the decision of Katsumoto has made not to kill Algren. He uses his mind that there is something behind he does not know of God's secret. It must something to learn why Algren is sent to samurai's village. That's way, he learns his enemy through Algren.

Ujio : My Lord, why do you spare the barbarian?  
Katsumoto : That is not their custom  
Ujio : Then I will kill him  
Nobutada : Father, I don't think –  
Katsumoto : Ujio, there will be plenty of killing to come. For now we will learn about the men we will face in battle. Keep him alive. (Zwick: 2003, page 44)

In fact, in the last story, Algren is savior of samurai. He becomes the last samurai in a battle because all samurai had passed away. Another morality which is used by samurai is when Taka receives Algren in her house. Her husband is killed by Algren but she still receives Algren and serves him as her guest. She thinks that her husband passed away not because of Algren but because of his duty in a battle, so she is proud of her husband's death. It is honor. He does not blame Algren because he is the same as her husband, doing his job as his duty. So, samurai more emphasize responsibility than their individual right.

Polite courtesy is the fifth thing which influences Algren to have new perception. Politeness is represents the way how to respect other people even they are as samurai's enemy. It is because they give high appreciation for humanity. It is proven by the data that researcher takes from *The Last Samurai*. It is Algren's journal:

“I was told Japanese were agreeable and polite”

(Zwick: 2003, page 65)

Algren writes this in his journal during his living for a long time in samurai's village. Taka's family takes care and treats him like a guest. *In The Last Samurai*, there are many things that Algren does. He can walk around the village, eat together with the rest of Taka's family, and practice the samurai's way of technique in a battle and etc. As it is described in the following quotation.

“Algren kneels at the table with the rest of the family”

“ Algren walks through the village, his guard is following at respectful distance. This is the first time he really sees the splendor of the setting and the simple beauty of village life: children chase each other, clothes are washed in the river, and in the rice fields below, farmers squat as they have for thousands of year.”

“Algren trains with Ujio and the others in the snow.”

(Zwick: 2003, page 49)

The above data shows that samurai treats person very polite. Although, Algren is as their enemy but samurai do not treats him as their truly enemy, on the other hand, like a guest.

Sixth, compassion is included as samurai's philosophy. It relates to the polite courtesy above. It is kind of take and give between one and another people. It is believed that when samurai respect to other people, there is probability other people will give it back to samurai. Samurai so believe it, that's way, samurai are sure and they respect to other people. It also happens if samurai do it to the group, they will give respect back to samurai.

Katsumoto : The Emperor could not hear my words. His army will come. It is the end.

Algren : Make the Emperor hear you.

Katsumoto : He is only interested in the new ways now.

Algren : So what -- you're going to surrender?

Katsumoto : No, I will take my life.

Algren : In shame?  
 Katsumoto : Yes.  
 Algren : you read my journals. I promised Black Kettle his people would be safe if they listened to me. I gave him my word. But the truth is, I knew what would happen. And when we rode into his camp that morning... as they lay sleeping... in that beautiful place. I just wanted to end it. The lies. The promises. I wanted it...done. He should have been on his pony. In his paint. With his feathers...It wasn't a good death. The Samurai cannot change. If you are to live, it must be as you have always lived. As a warrior. And if you are to die, it must be as you have always died. In battle.

Katsumoto : Many times I've asked myself why were you sent into my life.

From above data, after samurai respect to Algren by taking care of him and treating him during he is in the samurai's village, now Algren show his respect to Katsumoto when he is in the trouble. Algren gives support to him that he asks Katsumoto not to break off to his life.

Last, complete sincerity must be had by all samurai because it will prove true samurai. As a result of politeness actions, it has to be balanced with sincerity. Then, it makes the complete good morality of samurai's actions. The researcher finds samurai's sincerity in Taka's action of apologizing what has been done by Algren while killing her husband. In this action, Taka is sincere to apology Algren. Even though, she is not samurai but as samurai's wife, of course, she has the value or philosophy of samurai has.

Algren : You're always so polite. What must you be thinking [feeling]? [Do you miss him that much?] Was he good to you? I hope he was.

Algren : I'm sorry. Gomen n'sai.

Algren : Gomen n'sai... Your husband, Hirotarō.

Taka : He did his duty. You did your duty.  
Algren : What are you saying?  
Taka : I accept your apology..... (Zwick: 2003, page 63)

Beside the philosophy or the ethic code of samurai above, *Bushido*, samurai has the technique used in a war. This technique relates to the way of samurai prevent themselves or their group from their enemy in a battle. It is about using their sword as their weapon. *Kendo* - The Way of Sword – is the way how samurai using their sword. Besides, there is *Kyudo* - The Way of Bow. It is about how samurai use their bows to reach their target. Practicing both above, samurai must not have many minds. So, they must be calm and blank minded. It is explained by Nobutada to Algren when Algren trains with Ujio, Kendo Master. As follows:

“Too many mind. Mind sword, mind face, mind people watch, too many mind. No sword! No people watch! No enemy! No mind! Again he faces Nakao, shaking off tension and trying to stay calm.” (Zwick: 2003, page 59)

#### **4.3 New Perceptions of Algren on Samurai**

After for a long time Algren is “captured” by samurai, there are many things which Algren knows about samurai. It is much more about society of samurai. The first time he arrives in Japan, Algren has bad characteristics. He is an individualistic person, egoistic, stiff, arrogant etc. What he wants here is just looking for some money and because of his general’s order.

When he knows the word samurai from Omura, Emperor’s advisor, he is confused what kind of people they are. However, he is not really surprised to hear what Omura says, he just does not know samurai. After, Omura explains to him about samurai, that samurai has the same meaning with warriors; Algren has self

confident that he can work his job easily. He only thinks that samurai is common warrior as what he has faced as the captain. On the other hand, he is much influenced by the samurai's society after he is captured in samurai's village.

As the researcher says above, Algren thinks samurai as strange people. The strangeness is balanced with the mildness. It is that he is confused about samurai. From this thought, he faces with many things which he sees and even he does. His views and perceptions change from time to time after he is in that village. From strange people, his perception on samurai changes becoming polite people.

“Everyone is polite, every nuance of behavior seems to have great meaning and yet I keep offending. And increasingly I am convinced that the lower they bow, the less they mean it”  
(Zwick, 2003, page 61)

He writes those words in his journal. He has new perception because of conducting samurai to him as their “enemy”. He is treated as the guest not as truly enemy. Beside politeness, according to Algren, samurai has compassion, sincerity, and good morality. It is proved when Algren is forgiven by Taka when he kills her husband. Next, when Algren eats with the rest of the family in one table. How as the enemy, Algren, can eat with Taka's family in one table! It is because samurai has complete sincerity to serve his guest.

As it is said above that *Bushido* is the way of warrior. Those new perceptions above included as *Bushido* and those *Bushido* makes Algren has new perceptions. Algren's views on *Bushido* changes after practicing it. For the first time, he thinks that *Bushido* as the way of warrior conducts a battle or the technique used in a war. However, he changes it.

“I am surprised to learn that the word, Samurai, means “to serve”. And that Bushido, The Way of the warrior, is much more than the study of war” (Zwick: 2003, page 60)

“I, also. It happens to men who have seen what we have seen. (looks around) And then I come to this place of my ancestors. And I remember... like these blossoms, we are all dying. (looks back at him) To know life in every breath. Every cup of tea. Every life we take. That is the way of the warrior. Life in every breath. That is Bushido.” (Zwick: 2003, page 76)

His perception changes from the samurai's usage of the technique in war becomes much more than study of war. So, samurai do not only study about war but also about their relationship among people, especially the ethic code of samurai. What samurai have done during his living, he is in that village makes to change his perception on the way of samurai facing their life.

Beside samurai has ethic code *Bushido*, the way how samurai practice their technique facing a war influences Algren. Such as common warrior, samurai have also their own technique in facing a battle. Algren is as the captain of the US army knows about the basic technique that army usually use in a war. So, he also thinks it to the samurai in using their techniques for facing their enemy. That means his early perception about the technique that samurai use in a battle is such as common warriors. However, it is very different when he finds that samurai use their “minds” to face their enemy. What the researcher wants to say here is that samurai train their mind to make calm and quiet. It is expected for samurai not to be afraid of facing their death in a battle. From this training, it much more helps samurai not only facing their enemy but also their life.

“To the samurai, training their mind is as important as the skills of combat.” (Zwick, 2003, page 61)

As it has been stated before that Algren trains with Ujio, Nobutada said him he must let out their thinking about everything. He said No mind! It means Nobutada wants Algren not to think anything but only about the technique, so that he can learn the technique easily.

In training their mind, samurai must let out their business. Their mind must blank minded. They can do it by doing contemplation or lost their environment which can influence their technique facing their enemy.

“*Zazen*, or “sitting,” seems to be a kind of contemplation. Not prayer as we might know it, but rather a way of quieting their mind.” (Zwick, 2003, page 61)

Usually, samurai train their mind is not only empty their mind but also by doing “sitting” or a kind of contemplation. It is also proved Katsumoto undergoes *Zazen* until Algren comes. Such as Buddhism pray to their God. In this perception, Algren changes their perception that technique of warrior which is used in a war not only using “*Kendo*” or “*Kyudo*” but also how their *Kendo* and *Kyudo* can much more used successfully after quieting their minds or contemplation. Algren draws with Nobutada in training Algren. Previously, Algren always defeats in training but after he is known to make quiet their mind, he, at least, draws with Nobutada.

“Algren is once again among the training warriors... He and Ujio face off, each waiting for the other to attack. But as he returns to face Ujio again, he happens to glance at Ujio's feet. With the smallest movement, he sees Ujio shift the weight from one foot to the other. Next, he focuses on Ujio's hands and sees his grip adjust slightly. Gradually all SOUND drains away. We hear only Algren's steady breathing. He is suddenly aware of everything. A bird in a tree. A woman grinding rice. A plum about to fall. A gently-swaying battle flag. Algren attacks -- no fury, just control -- Ujio deflects the blow, Algren anticipates, swings again. Ujio blocks

it. Algren counters. Algren presses, Ujio counters as he retreats, but Algren won't relent. Finally both men strike at the same moment, their swords arriving simultaneously at the other's neck. (Zwick: 2003, page 63)

New perceptions of Algren make him become Samurai. During his living in samurai's village, Algren has seen many things that he can learn. He learns about a life that he has never known before. He always asks to God about a life when he faces a war. He asks about the meaning of life. He always has a question to God why he must be in a battle. That makes he does not believe in God. That's way, he has never gone to the church, he has never slept peacefully, his goal is just looking for money and he is arrogant person. After he learns it from samurai, he feels reborn. His attitudes and views, not only to samurai but also to himself, change to be a good guy. He has many positive thinking to face his life and to face other people. He can respect to them and more respect to his life.

Finally, after he knows about the meaning of life, he must do something with his life. He decides to learn samurai's way.

"I have decided to do what I can to learn their ways" (Zwick: 2003, page 56)

"My words have not been elegant, but I have endeavored to give a true accounting of what I have seen and what I have done. But what I have seen here surpasses my ability to express in written word. So ends this day.  
(Zwick: 2003, page 108)

What he wants is to be samurai. From his experience during in samurai's village, he finds many things he has never had. It is peaceful life. Here, he finds the

question what he is looking for a long time. That's way, he decides to be what samurai do and hope. He is to be a samurai.



## CHAPTER V

### CONCLUSION AND SUGGESTION

#### 5.1 CONCLUSION

After analyzing the problems, the researcher found three problems that had to be discussed and found the answer about them are the original perception of main character on samurai and the influence of society to main character so he becomes a samurai. The last point is that what the new perceptions of main character after he is influenced by the samurai.

Algren, main character, has bad characteristics when he is as the American soldier. However, after he is captured by the samurai in the samurai's village, his bad characteristics change. He becomes more bravery person; more powerful person; he gets peaceful in his life; he becomes friendly person; he takes care and pays attention much to other people; and his bad characteristics change because of samurai. So his perception on samurai also changes. The first time he came to the samurai's village, he thought that samurai were the strange community and many of samurai's customs were against what he had believed for a long time.

However, because Algren loses the war against samurai, he is then captured and brought to the samurai's village. In samurai's village, he is not really treated as the prisoner but as the guest. He lives with one of samurai's family. Even, he can eat with that family in one table. Algren can also take a walk by being accompanied by one samurai as his guide around the village. He can go sight seeing along samurai's village, do samurai's activities, and also make relationship with other samurais. During taking a walk around the village, Algren

learns samurai's technique in a war. He can learn samurai's technique namely Bushido without rejecting to teach him those technique. Master of those techniques, even, let him learn the technique and teach Algren by himself.

Besides, the researcher finds that there are some ethic codes which samurai has to have and do it in their life. The first one is honor. For samurai, honor is everything. Living without honor means is nothing. Because of this honor, samurai becomes brave to face not only in a war but also his life. Secondly is duty and loyalty. Samurai have duty to protect the emperor and ready to die on protecting him. Its sacrificing is shown as their loyalty to the emperor. The third is courage. It relates to the first ethic code. Because samurai must have honor as his self-esteem, they also must have courage to defense it. It is not only for himself but also for his emperor. Justice and morality are the next ethic code that samurai must have. It regards with deciding the decision. As it has been mentioned before that the treatment of samurai to Algren as a guest is polite courtesy which must he owned by all samurai not only to their friends but also to their enemy such as Algren. Samurai believe that if they respect to other people even to the enemy, it must be something good event happen to them. It is compassion. To prove the true samurai, samurai must have complete sincerity. To do all work that samurai do must be sincere.

Furthermore, after Algren finds those things above in samurai's village, it changes Algren's perception about samurai. Now, he thinks that he finds himself in quieting his life that he looks for a long time. Because he finds something quiet in his life, he makes decision to be a samurai.

## 5.2 SUGGESTION

This suggestion is for the reader of this thesis who becomes the next researcher. It is because there are many aspects which can be explored more about *The Last Samurai*. The researcher expects to the next researcher to make new aspect because not many researchers use this novel. It is time for the next researcher to find new something interesting in this novel. The researcher is sure that if the next researchers read this novel or even watch the movie, it is much interesting story or element that can be found. Many values can be found in the novel. For example the women's right, the author's life, cultural background etc. In the women's right, the next researcher can analyze a women do not have right to make decision in the samurai's society. In the author's life, the next researcher can analyze the author's cultural background, why the author creates the story and etc. In the cultural background, the next researcher can analyze the social values happen in the novel. So, the researcher hopes that the next researcher can explore more about this novel.

## BIBLIOGRAPHY

- Bartley, S. Howard. 1980. *Introduction to Perception*. New York: Harper and Row Publishers
- Bartley, S. Howard. 1958. *Principles of Perception*. New York: Harper and Brothers
- Elizabeth and Tom Burns. 1973. *Sociology of Literature and Drama*. Australia: Penguin Books Inc.
- Havighurst, Robert J. and Hilda Taba. 1949. *Adolescent Character and Personality*. London: John Willey and Son Inc
- Havighurst, Peck. 1960. *The Psychology of Character Development*. London: John Willey and Sons Inc
- Hjelle, L.A. and Zieger, D.J. 1982. *Personality Theories, Basic Assumption, Research and Application (3<sup>rd</sup> Edition)*. New York: Mc. Graw Hill Inc.
- Hurlock, Elizabeth B. 1974. *Personality Development*. New York: Mc. Grow-Hill Inc
- Kenney, William. 1966. *How to Analyze Fiction*. New York: Monarch Press
- Laurenson, Diana and Alan Swingewood. 1872. *The Sociology of Literature*. London: Granada Publishing Limited
- Manser, Martin H. 1991. *Oxford Learner's Pocket Dictionary*. New York: Oxford University Press.
- Pervin, A. Lawrence. 1984. *Personality: Theory and Research*. New York: John Willey and Sons Inc
- Zwick, Edward. 2003. *The Last Samurai*. New York: Time Inc.
- [www.thefreedictionary.com/society](http://www.thefreedictionary.com/society). Accessed on 11 April 2008
- [www.ardictionary.com/Sicity/10521](http://www.ardictionary.com/Sicity/10521). Accessed on 11 April 2008
- [www.rosde.com/malaprops/characters.html](http://www.rosde.com/malaprops/characters.html). Accessed on 11 April 2008
- [www.ciadvertising.org/student\\_account/fall\\_01/adv392/estseng/Definition.html](http://www.ciadvertising.org/student_account/fall_01/adv392/estseng/Definition.html). Accessed on 15 December 2007
- [www.anthro.palomar.edu/social/soc\\_3.htm](http://www.anthro.palomar.edu/social/soc_3.htm). Accessed on 11 January 2008
- [www.newadvent.org/cathen/1407a.htm](http://www.newadvent.org/cathen/1407a.htm). Accessed on 11 April 2008

[www.powells.com/partners/30927/s?kw=samurai](http://www.powells.com/partners/30927/s?kw=samurai). Accessed on 12 December 2007

[www.en.wikipedia.org/wiki/Samurai.htm](http://www.en.wikipedia.org/wiki/Samurai.htm). Accessed on 12 December 2007

[www.users.bigpond.com/battleforAustralia/foundationJapmilaggro/ShogunOverthrow.html](http://www.users.bigpond.com/battleforAustralia/foundationJapmilaggro/ShogunOverthrow.html). Accessed on 13 May 2008

[www.indiana.edu/~ealc100/groups13/culture.html](http://www.indiana.edu/~ealc100/groups13/culture.html). Accessed on 13 May 2008

[www.en.wikipedia.org/wiki/Women](http://www.en.wikipedia.org/wiki/Women). Accessed on 13 May 2008

[www.en.wikipedia.org/wiki/Philosophy](http://www.en.wikipedia.org/wiki/Philosophy). Accessed on 13 May 2008

[www.en.wikipedia.org/wiki/Japanese\\_sword](http://www.en.wikipedia.org/wiki/Japanese_sword). Accessed on 13 May 2008



**Departemen Agama RI**  
**Universitas Islam Negeri Malang**  
**Fakultas Humaniora dan Budaya**  
**Jurusan Bahasa dan Sastra Inggris**  
**Jl. Gajayana No. 50 telp (0341) 551350-572533 fax (0341) 572535**  
**Malang 65144**

**Bukti Konsultasi**

Nama : Laila Ainun Nadhif  
NIM : 03320085  
Dosen Pembimbing : Dra. Siti Masithoh M.Hum  
Dosen Pembimbing II : Maila Dinia, M.A

No	Tanggal	Keterangan	Paraf Pembimbing
1	23 Februari 2007	Pengajuan judul skripsi	1.
2	15 Maret 2007	Pengajuan Proposal dan ACC	2.
3	11 April 2007	Seminar Proposal	3.
4	8 April 2008	Pengajuan Bab I	4.
5	15 April 2008	Revisi Bab I	5.
6	21 Mei 2008	Pengajuan Bab II	6.
7	25 Juni 2008	Revisi Bab II	7.
8	13 Juni 2008	Pengajuan Bab III	8.
9	27 Juni 2008	Revisi Bab III	9.
10	27 Agustus 2008	Pengajuan Bab IV	10.
11	10 September 2008	Revisi Bab IV	11.
12	12 September 2008	Pengajuan Bab V	12.
13	13 September 2008	Revisi Bab V	13.
14	22 September 2008	ACC Bab I,II,III,IV,V	14.

Malang, 22 September 2008  
Dekan Fakultas Bahasa dan Sastra

Dr. H. Dimjati Ahmadin M.Pd

NIP 150 035 072