

## **Chapter III**

### **Analysis**

The analysis will be divided into two parts. The first part will consist of the analysis on the intrinsic elements, which are character and setting. The second part will concern about Kochan's homosexuality concealment and its impact to his personality development using sociological and psychological approaches.

#### **A. Intrinsic Analysis**

##### **A. 1. Character**

Kochan is the central figure of the story. It is very necessary to observe the character as the story is telling about his inner journey to accept his homosexuality during his homosexuality concealment.

Kochan is a Japanese boy from a middle-class family. He and his parents together with his grandparents live in a rented house in Tokyo. It is his grandmother who takes care of him most of the time since he was born. It is because Kochan often gets ill easily.

Kochan is different from other boys because since he is a child he likes young guys with good physique and rough manner (like soldiers, guards, and knights), to dress like women, and stories which tells about princes who are sadistically killed.

“The night-soil man, the Maid of Orleans, and the soldiers’ sweaty odor formed one sort preamble to my life. Tenkatsu and Cleopatra

were a second. There is yet a third that should be related. Although as a child I read every fairy story I could lay my hands on, I never liked the princesses. I was fond only of the princes. I was all the fonder of princes murdered or princes fated for death. I was completely in love with any youth who was killed.” (20)

It can be said that from the beginning Kochan is unlike the other boys of his age. He is different due to his weird desirability. It is still mysterious why he is being like this. He does not know what makes him possess such a desire. He keeps wondering about it since then. He has always been like this since he was born. It can be assumed that it is to be his true self. As he knows that he is so different from the other boys, he becomes a person who is not comfortable with himself. He hardly expresses himself as a homosexual freely.

It can be said that Kochan becomes an introvert person. He realizes that he is different from other guys. He himself does not understand why. This haunts him all the time. He feels that he is weird. He has a habit that he likes to have fantasy in which he tortures a young guy in order to satisfy him sexually. He is also fond of pictures of nude young guy who is being sadistically tortured. He knows exactly how different he is from other guys. He is so ashamed of being what he actually is. On the other hand, he cannot deny his true self as a homosexual although he had never wanted to be. He decides to conceal it and let the people assume him as a heterosexual because so far no one knows that he is a homosexual. He keeps the secret inside him and pretends as if he is a heterosexual. It means that he has to lie all the time. He feels he does not have his own life.

“I was feeling the urge to begin living. To begin living my true life? Even if it was to be pure masquerade and not my life at all, still the time had come when I must make a start, must drag my heavy feet forward.” (100).

There are two persons, out of his family, who have great influence to Kochan. The first is Omi, one of Kochan’s friends in the middle school. Omi is a new comer in the school. He has been expelled from the former dormitory. He is several years older from the students in the school. He has specially a well-built body. He is expelled from the school for having done something bad. This can be said that he has a bad ending. Because of him, Kochan becomes a guy who likes not only good physique and rough manner boys but also the bad records one.

“...I completed a systematic structure of likes and dislikes: Because of him I cannot love an intellectual person. Because of him I am not attracted to a person who wears glasses. Because of him I began to love strength, an impression of overflowing blood, ignorance, rough gestures, careless speech, and the savage melancholy inherent in flesh not tainted in any way with intellect...” (64)

Kochan, for the first time, falls in love with Omi. Omi’s excellently good physics and rough manner are the reason why Kochan is so fond of him. Omi has always been the winner in manhood games in the school. Kochan becomes so jealous because he will never be like Omi. It can be said that Kochan lacks confidence on his own physique. He has always wanted to be like Omi. But

Kochan can only wish. Kochan also never tells his love to Omi. In order to release his sexual desire, Kochan has masturbated with Omi as the object of his fantasy.

The second person who has much influence on Kochan is Sonoko, Kochan's best friend's younger sister. She is the only girl with whom he falls in love. He is not sexually attracted to her. He admires her beauty, but somehow he is absolutely not interested in her sexually. He loves her because he likes to be accompanied by her. He is nice to her. This is why Sonoko loves Kochan too. He is so fond of being with her.

“To me Sonoko appeared the incarnation of my love of normality itself, my love of things of the spirit, my love of everlasting things.”  
(241)

This condition makes Kochan want to try to be a normal guy with a girl as his lover. He has tried to kiss Sonoko several times but when he kisses her he does not feel any desire, only the feeling of a person kissing his sister. He cannot assume Sonoko as his lover. He knows that this kind of relationship is impossible to continue. It will not last longer. When Sonoko's brother asks Kochan to marry Sonoko, Kochan refuses it. Kochan has given a false reason for not wanting to marry Sonoko. He keeps his homosexuality concealed. This has been a hard decision for Kochan to make because actually he really loves Sonoko, he actually does not want to hurt her feeling. On the other hand, Kochan cannot deny his own true self as a homosexual. His heart belongs to Sonoko while his sexual desire is not. He feels so depressed. He almost committed suicide.

“When I arrived at the house in the suburbs that night I seriously contemplated suicide for the first time in my life. But as I thought about it, the idea became exceedingly tiresome, and I finally decided it would be ludicrous business. I had an inherent dislike of admitting defeat.” (208)

This shows Kochan is strong and patient. Although many unwanted things happen to him, he keeps trying to be what a man should be. He faces all patiently. Moreover, he is all alone in his struggles to understand and accept his homosexuality. Even when Sonoko is married to another guy, Kochan accept it as the consequence of his decision by not marrying her.

Kochan is also a person who has strong will. No matter what happens he keeps his homosexuality as his secret while struggling to find the way to accept his homosexuality. He continues his struggle to hide his true self until he has found the way to accept his homosexuality.

“I was feeling the urge to begin living... Even if it was to be pure masquerade and not my life at all, still the time had come when I must make a start, must drag my heavy feet forward.” (100).

He goes to prostitution to prove that he is heterosexual. This can also be said as his effort to conceal his homosexuality. But he, again, encounters his failure of having sexual desire toward women, and this confirms his incapability. After that moment he is assured that there is nothing he can do but accept what it is. Moreover, he ignores Sonoko's presence in their final meeting because he

prefers to have fantasy of which he imagines the guy, a member of a street gang Kochan sees in the street, who is struggling against a rival gang and is violently tortured in the battle. This means that Kochan has chosen his homosexuality to Sonoko. He had accepted his true nature as a homosexual.

Kochan is described as a round character. His characterization develops and changes through the novel—from not accepting his homosexuality, and then concealing it in order to fit to the society, and finally he accepts it after all his struggles to be a heterosexual are fruitless.

Kochan is always in confusion because of his own desires. He longs for a condition in which he can accept his homosexuality. He has encountered so many conflicts inside himself. He has never wanted to share his problem especially concerning about his homosexuality. It has been very difficult when he has to struggle to accept his deviation. He even does not want to tell his secret to the girl he loves so much. Many people around him, like most of his friends, are saying bad things about his physical appearance. But he ignores it. He hardly can get his freedom ever since he is child. His grandmother is so protective when he is still a child. And when he enters the outer world, he feels that the society would not accept him as a homosexual. This condition is to be a barrier to him. But somehow he still goes on. He takes the consequences although he is so depressed.

## **A. 2. Setting**

The setting in the story *Confessions of a Mask* gives great influence toward the main character. The influence can be reflected from his personality, his

action and his way of thinking. There are places within the times seen from physical and social side, which influenced his point of view about life. The main setting in the novel is Tokyo during World War II. The places which have great impact toward the main character are the family house in Tokyo, the Middle School, the Law Department, N Village, and Tokyo after the war.

The family house in Tokyo is where Kochan lives with his family. Kochan was born here. This place carries memories of his childhood. Together with his parents and grandparents, they live there in the old two-floor rented house. This is not the place where he can get much freedom.

“I had many times more freedom at Sugiko’s house than at my own. As the imaginary enemies who must want to steal me away—my parents, in short—were not present, my grandmother had no qualms about giving me more liberty. There was no need to keep me always within reach of her eyes, as when at home.” (26)

Although he gets love and so much care from his parents and especially from his grandmother, he feels he cannot get his freedom. His grandmother is over protective all the time to him when he is still a child. His grandmother forbids him to play with the boys in the neighbourhood. His companions are, if not the nurse, the girls his grandmother has chosen. Kochan actually does not like this. In spite of this, he spends most of his time all alone with himself by reading books, drawing pictures, and playing his toys. This makes Kochan feel all alone and lonely. He is longing to be like other guys. It makes Kochan feel that he is different. He becomes an introvert moreover when he finds out that he is different

about his sexual preference. He dares not to explain the truth to others, even to the people in the family. He keeps it himself. Kochan is different from the beginning—concerning about his sexual preference. The family atmosphere makes Kochan a boy who cannot express himself freely as he has never got his freedom in the house at the time of his childhood.

The Middle School is another place within the time that gives a great influence to Kochan. This is the place in which Kochan puts his first step to the society. He gets much more freedom here than in his house. But the atmosphere in the school is beyond his expectation. The condition of the society confirms his difference as a homosexual. He feels so lonely as he never finds a person like him in the society. The tradition in the school—manhood games which are very popular among the boys in the school—makes him feel that he is living in the world he does not belong to.

“On this occasion I was too exhausted to ask myself the question I had asked so many thousands of times before: Why is it wrong for me to stay just the way I am now? It was as though I had not yet realized that what I was now disguised with was my true self, was clearly a part of my true life; it was as though I believe instead that these had been years of dreaming, from which I would now turn to “real life”.” (100)

It is in the school he meets Omi. Kochan is so fond of him because Omi has a good physique and always becomes the winner in the manhood games. He has always wanted to be like Omi. Due to the condition in the school in which the manhood value is so strong among the boys, it is impossible for Kochan to



declare his admiration to Omi. He keeps it inside himself. Masturbation with Omi as his fantasy object is one of Kochan's ways to release his sexual desire. Sado-masochistic fantasy has become his habit most of the time. All this odd condition makes Kochan feels in a solitary world. He does not want it to be like that. The condition in the school drags Kochan to cover his true self and pretend to be a normal guy to fit the condition as he does not want his odd difference to be known.

There are some significant happenings while Kochan attended his study at the Law Department. During his study there, he, and all the students, was sent to work at the N airplane factory.

“This great factory operated upon a mysterious system of production cost: taking no account of the economic dictum that capital investment should produce a return, it was dedicated to a monstrous nothingness. No wonder then that each morning the workers had to recite a mystic oath. I have never seen such a strange factory. In it all the technique of modern science and management, together with the exact and rational thinking of many superior brains, were dedicated to a single end—Death.” (133)

He feels gloomy during his working in the factory. All he is thinking about is death in the war. Dying in the battlefield is his will since he is depressed. Kochan thinks that no matter what he does in this life, there is only one aim to be and it is death. He becomes so pessimistic toward this life as he sees the plane factory while concerning about his own life in which he does not feel comfortable because of his homosexuality. He thinks that the society would not accept him as

a homosexual. He is not afraid of dying as he is tired with his own life because he feels that it is not his true life as he cannot express freely his true self as a homosexual.

Another significant thing happens at the Law Department is his meeting with Sonoko. It is Kochan's close friend Kusano, who introduces Kochan to her. Sonoko is Kusano's younger sister. He meets her for the first time when he visits Kusano. Sonoko is the girl with whom Kochan is falling in love for the first time. Sonoko presence and Kochan's love to her have made him forget his unwanted life for a moment. Kochan's love to Sonoko completely is not based on sexual desire. During this moment, Kochan is assigned to the naval arsenal.

“Life at the naval arsenal was easygoing. I was assigned some part-time work in the library, and the rest of the time I was on a digging detail with a group of young Formosan laborers, digging a large lateral tunnel for the evacuation of the parts-manufacturing plant.” (181)

Sonoko's presence into Kochan's life has made him a little cheerful and forgot his tiredness for a while toward what he really is. Although he is confused about what he feels toward Sonoko, Kochan enjoys his days at the naval arsenal. He spends most of his time thinking about her. There is almost no time to think about his own sexual desire. Sonoko's love has made no more loneliness, at least for a moment.

The next place which greatly influences Kochan is N village. This is the place where he spends several days all day long together. The reason why he

wants to visit Sonoko at N village is to clarify his confusion about his feeling toward Sonoko. He looks enjoy the days at N village with Sonoko.

“The fiftieth pace—we’ll put down the bicycle stands and stop to look at the view toward the mountains. Then I’ll put my hand on her shoulder. I can even say in a low voice: “Being here like this is something I’ve dreamed about.” I’ll tighten the hand I have on her shoulder, swinging her around toward me. I swore to play my role faithfully.” (196)

The place is a perfect place to spend all his time. He is so happy at the moment and feels as if he is normal, even though deep his heart he is still confused about his desire toward Sonoko. He is trying to be a heterosexual for the sake of his love to Sonoko. The entire atmosphere in the village is completely perfect for a guy to kiss his lover. This chance is not wasted by Kochan. The most significant moment in the village is the time when Kochan kisses Sonoko. From this determination, Kochan will know whether or not he has desire toward woman sexually. What he feels while kissing Sonoko is the feeling of a guy who is kissing his sister. There is no sexual desire in it. Kochan thinks that his love to Sonoko is impossible. It is to be difficult thing to do for Kochan because his love to Sonoko is so pure. The moment in the village is to be both the wonderful and also at the same time the awful moment for Kochan.

An important thing happens to Kochan in Tokyo after the war. This place is to be the helping contribution in shaping his awakening of being his true self. This is the place in which Kochan has made up his mind to accept his different

sexual desire as a homosexual after having failed to have sexual intercourse with a prostitute. He goes to the prostitution on his friend's offer. This indicates that Tokyo has become a modern city after the war. Western influence takes place in the city such as the prostitution. However, it can be said that the condition has made Kochan possible to do something that can confirm whether or not he is a homosexual. Having sexual intercourse with woman is the undisputed approval whether or not a guy is to be called normal guy concerning his sexual desire. The prostitute is the only possible choice for Kochan to clarify his confusion toward his sexual desire. What Kochan experiences in the prostitution is to be his decisive moment for him to accept his odd sexual desire as a homosexual.

The western culture has influenced the city as there are a resort, a restaurant and a dance hall. The people are busy to have their pleasures after having been in fear for years because of the war.

“The hall was crowded with office workers who came every day for an hour or two of dancing, extending their lunch hours to suit their own pleasure. A sultry heat struck us full in the face. Abetted by a defective ventilation system and heavy drapes that shut out the open air, the stifling fever-heat that stagnated within the place was raising a milky fog of dust-motes against the reflecting lights. One did not need to be told what kind of people these were who were dancing there, not noticing the heat, effusing smells of sweat and bad perfume and cheap pomade.” (250)

Tokyo after the war is the city which is so contrary with at the time during the war especially the people. They get much more freedom than before. The manhood

values which is so strong before are almost cannot be found in the city as western influences have taken place. Kochan also feels much comfortable with the condition. However, this condition helps Kochan to live his own life and be what he actually is as a homosexual. Indeed Sonoko is the only girl Kochan really loves and she is the only person who can make him happy. But he has made up his mind and he chooses to follow his true desire as he ignores Sonoko's presence and prefers to pay attention to a half-naked good body gang-member guy in the street.

## **B. Kochan's Homosexuality Concealment**

The analysis of the two intrinsic elements above is intended to give a closer understanding to the readers about the story as the writer is using the intrinsic approach. Then, the following is the discussion of the main problems which have been stated in the statements of the problems. The problems are about the way Kochan is driven to conceal his homosexuality, the way he struggles to conceal his homosexuality, and the impact of this concealment to Kochan's personality development. The following discussion using sociological and psychological approach, which is divided into three parts, according to the statements of the problems, in order to make it easy to follow, is to be the answers of the main problems.

### **B. 1. The Way Kochan is Driven to Conceal His Homosexuality**

The place in which Kochan has been living is Tokyo at about the time of the Second World War. This city within the time has been the setting which takes

place through out the entire story. It is very significant place in the story to analyze because the social condition in the city gives a great influence to Kochan.

During his childhood his grandmother forbids him to play with the boys in the neighbourhood for the reason of keeping him from learning “bad things”. By observing the condition of the society at the time of Kochan’s childhood—in case here is the boys in the neighbourhood—we can know what Kochan’s grandmother means. The boys in the neighbourhood at that time, especially adults, often talk about the things which have something to do with the relationship between man and woman in sexual side.

“The little rascal is surely trying to trick us into telling him about “that”, and then what is to keep him from asking, with still more childlike innocence: “Where did I come from? How was I born?” “ (2)

What the little rascal means by “that” is sexual intercourse between man and woman which can cause a baby born. This is—at least and the most popular talk among the boys in the neighbourhood—one of what Kochan’s grandmother considers as “bad things” because it should not yet been exposed among four-year old children like Kochan. This is to be the social condition during Kochan’s childhood. The people in the neighbourhood do not have appreciation for homosexuals. When the people, especially youths, talk about the things which have something to do with sexuality all they concern is that the sexual intercourse happens only between man and woman and it is considered to be something that should be. It can be said that the social condition in the city during Kochan’s childhood is the condition where the people, especially men, assume that men

should be macho in all the way moreover when it concerns about sexuality. Homosexuality is considered to be something weird among the people. In *Japan An Illustrated Encyclopedia* it is stated that since World War II there have been no specific provisions dealing with homosexuality in the legal code. Social pressures exist that make many homosexuals in Japan feel a definite lack of freedom to disclose their homosexuality openly without fear (555).

Meanwhile Kochan is unlike the other boys in the neighbourhood in many ways. He is a calm boy with gentle manner unlike the others who are mostly rough in their manner. He also does not have so much freedom like them as his grandmother is being so protective to him. He spends most of his time with himself at home when he is child. But he is not really bothered with the condition. What makes Kochan so different from the other boys is his desire. He is never interested in women. Although actually he is a gentle-manner boy but he is so fond of men with a good physique and rough manner. Since he is still a child he has already had this desire. He himself does not know why he is being like that. As he is still a child he is not yet aware of the desire. Moreover he has almost never had chance to play with the other boys of his age. He has only the nurse of the house and some girls from the neighbourhood that his grandmother chooses for his companion to play with. Instead of it he prefers to have himself alone reading books and playing his toys. This condition makes Kochan does not realize that actually he is so different with common guys. He does not know what actually happens to himself because he has no idea about what common guys supposedly desire as he almost never plays with the boys in the neighbourhood.

He does not understand about his own desire which is considered to be homosexuality.

As he grows up Kochan takes his steps to the society. At the age of twelve he no longer lives with his grandmother because his parents decide to move to another house and take him with them. At this time Kochan enters the middle school. This is the school for boys. There is also a dormitory for the students in the school. Kochan begins to face the social condition which he has almost never experienced during his childhood. The social condition, in case here is the condition of the students in the school, is very similar with the condition at the time of Kochan's childhood. The manhood value is very popular among the boys, especially in the situation of the war which is being experienced by the Japanese people. The war, however, has influenced the people specially men to behave like what a man should be.

“By those days the corrosion of an educational system that aimed at producing soldiers had already reached even our school; General Enoki's deathbed precept—”Be Simple and Manly”—had been reheated and served up.” (52)

The manhood value has indeed widespread among the students in the school. They assume that a man should be macho in all the way including his sexual preference. The talks which have something to do with male sexuality are so fashionable among the boys. The social condition he never knows at the time of his childhood, now he encounters in the school. One of the most popular games which are related to man sexuality is the “Dirty” game (50). The goal of this game



is to grab the male reproduction organ and tell how big it is aloud. This game indicates that the boys in the middle school have already been aware about their sexuality. Still the manhood value is to be their custom.

There is one boy who represents the value well. This boy is Omi. He has everything to be capable of being completely qualified to be macho. He is good at his physique, he is very rough in his manner and talk as well, and he is also known as a guy who has many girls. In the middle school he dominates not only the manhood games but also the sports. Omi has become an icon of macho guy among the boys in the school. Many boys in the school are so jealous to him as he is so far above the average. This circumstance confirms that manliness is highly expected in the society; in this case it is the boys in the middle school.

Viewed from Mead's sociological theory, this condition is called "the stimulus whose response is given in advance." (Wallace 249). This kind of interaction Kochoan as experience can be said as what Mead called "symbolic interaction" which is a process of self-interaction in which the human actor indicates to himself matters that confront him in the situations in which he acts, and organizes his action through his interpretation such matters (Wallace 242-243). Here it can be said that the social condition, especially the condition in the middle school, is to be a stimulus to Kochoan to give an act as his response to the social condition. The social condition where the manliness is highly expected is to be the symbol which then will be the trigger of Kochoan's act as his response to the condition. Kochoan is learning the situation in the society by observing the custom and value expected in the society.

According to Mead, the human mind has capacity to use symbols to designate objects in the environment, to rehearse covertly alternative lines of action towards these objects, and to inhibit inappropriate lines of action and select a proper course of overt action (Turner 316). Kochan has just realized that he is so different with the other boys due to his sexual preference after seeing the true condition in the society. Having seen the condition, he learns what sexually a man should desire. Omi has become an example of the manliness in the society. Kochan does not have the sexual desire the other boys have. His self is so contrary with the other boys especially with Omi in all the way as a male. Here it can be said that Kochan understand what is happening in the society. Instead of having sexual desire like any other boys, Kochan is interested in Omi. Kochan is so fond Omi because of Omi's great physical appearance which is so superior among the other boys in the school. Kochan also does masturbation with Omi as the object of his fantasy. This circumstance shows that Kochan is so different from the other boys which are so jealous with Omi because Omi is known as a boy who has many girls.

This kind of desire, which is called homosexuality, bothers Kochan since he knows that it is uncommon in the society. He becomes so introvert since the moment and wonders what has happened to him. The condition in the middle school surprises him so much. Having been shown the real condition of the society he realizes that actually he has this sexual preference since he is child. Now he wonders that why he is being like this. He finds out that no one in the middle school who has such desire. Seeing the social condition in the school in

which the manliness has becomes the custom Kochan feels himself a weird guy. This is because he has an uncommon thing inside himself. This is a difficult condition for Kochan because he must face the social condition which is so unfamiliar with homosexuality. Kochan assumes that the society would not welcome him as a homosexual because the manliness is highly expected in the society. This condition makes him so frustrated and wonder why he has to be so different like this. On the other hand he cannot deny his true self as a homosexual. He does not want the others to know his homosexuality. From here it can be said that Kochan is attending to give a responding act to this condition.

“...I was too exhausted to ask myself the question I had asked so many thousands of times before: Why is it wrong for me to stay just the way I am now?... it is simply a matter of sex, of the role by means of which one attempts to conceal, often even from himself, the true nature of his sexual desire.” (100-102)

In order to fit himself to the social condition Kochan decides to conceal his homosexuality. Even though the society does not give pressure—at least not directly—to him as no one knows about his homosexuality, the social condition has forced him to take the decision to conceal his homosexuality. This way he does in order to be able to keep living in the middle of the society. This is to be his responding act to the social condition. This is also true due to what Mead stresses that people has ability, through the mechanism of self-interaction, to form and guide their own conduct (Wallace 242-243). By deciding to conceal his homosexuality, Kochan has driven himself to make his own act which is triggered

by the situation in the society. His decision to conceal his homosexuality is to be his action as the manifestation of his assume to the situation that he does not thing the society would accept him as a homosexual.

As stated before that the concept of Mead sees the self as a subject and an object as well which, in this case, is triggered by the social situation (Turner 320). Mead uses two concepts; the “I” and the “me”. The “I” points to the impulsive tendencies of individuals and the “me” is a set of organized attitudes of others that the individual himself assumes in turn, that is, those perspectives on oneself that the individual has learned from others (Wallace 244). As “I” Kochan, due to his true nature as a homosexual, decides to conceal his homosexuality as his responding act to the social condition. This he does in order to be able to keep living in the society. As the result of what Kochan does as “I”, the society is assuming him as a heterosexual. Here what the society believe about Kochan can be said what Kochan is as “me”. Kochan hides behind “me” which is to be his false identity as a heterosexual which the society assumes him to be for so far no one knows about his homosexuality. This condition has driven Kochan to try not to be what he actually is in other words he is trying to be like the others boys and getting rid of his true own desire. Here it can be said that Kochan is making his own response to the situation in the society according to his own interpretation to the social condition.

## **B. 2. The Way Kochan Struggles to Conceal His Homosexuality**

In the beginning Kochan does not struggle to conceal his homosexuality because at the time of his childhood he is not aware of his own odd desire. This is due to during his childhood his grandmother has forbidden him to play with the boys in the neighbourhood. As the result he never knows what actually a man should desire.

As he starts to step outside into the society, he finds out that he is so different with the other boys because he realizes that he is a homosexual. His decision to conceal his homosexuality is to be the starting point of his struggles to cover up his true self as a homosexual from any other persons. He lets the society assume him as a normal guy because the society has never got the idea about his homosexuality or in other words he hides behind the false status given by the society.

Kochan's struggle to conceal his homosexuality begins when he realizes that he is a homosexual. It is at the time when he enters the middle school at the age of twelve. He pretends to behave like a normal guy to the others. His days in the middle school are the days full with pretends. This is to be his consequence of having decided to conceal his true self as a homosexual. On the other hand, he likes to join in the manhood games but with different purpose. He joins the game not because he likes the games and wants to be the winner but of the reason that if he takes a part in the games he will be able to enjoy having closer physically with the boys especially with Omi. This is to be Kochan's way to keep his homosexuality concealed and at the same time fulfilling his desire as a secretly

“But my friend’s words seemed to bring my “bad habit”—that solitary life which I had been unconsciously keeping strictly segregated—into an inseparable relationship with this game, with this may communal life. ...his words “feel and see” had become charged with a special significance for me, a significance that none of my innocent friends would ever have understood.” (51)

Among the boys in the middle school, Kochan is fond of Omi the most. Omi represents well the qualities of male Kochan so much desires. By joining in the games, Kochan not only can get closer but also can get contact physically with Omi. Omi once happens to help Kochan to get up after having fallen because of having been beaten by Omi in one of the manhood games. Omi holds Kochan’s hand to help to get him up and their arms are linked each other as they walk away after the game. Having physically contact with Omi is to be Kochan’s desire. Kochan really enjoys such a kind of moment. Kochan never shows his desire to Omi. He only uses some occasions in the school like the games, the school sports time, and exercises in the school gymnasium to get as close as possible to Omi. At such school occasions what draws Kochan’s attention is Omi superior physique. It is not only Omi’s good body but also his rough manner which Kochan is crazy about. Omi has become his obsession. Moreover in order to release his sexual desire Kochan happens once to do masturbation with Omi as the object of his fantasy. When Omi get expelled from the school for having done something bad Kochan gets nothing to do but just letting it be. This is because he cannot just reveal his desire to Omi because it will reveal his homosexuality. Since that

happen instead of releasing his desire freely Kochan is doing his sado-masochistic fantasy. The objects of his fantasy are becoming various from his own classmates to his own instructor in the school. This kind of fantasy, which has been his habit, he does in order to release his desire without getting distinguished by others. It is obvious according to the article *Understanding Male Homosexual* describing that because of the intensity of sexual desires, homosexual may have participated in sexual activities to fill the void he feels. In a desperate attempt to satisfy these building tensions, he may have become involved in sexual activities that provide a temporary gratification of the sex drive (Jason, online).

This concealment still continues while Kochan is attending the higher school. He forces himself to be not who he really is to keep his homosexuality conceal. He tries as possible as he can be to fit himself to the society even when he has to deceive himself. He tries to have himself interested in women although he has admitted himself that he never gets attracted in any woman.

When Kochan enters the Law Department, he is introduced with Sonoko. Somehow he gets interested in her and so does her. This is the first time he really gets attracted by a woman. On the other hand he still has his true desire deep inside him. He loves Sonoko but he is not interested in her sexually. This condition makes Kochan become so confused about his desire. This makes him think that there is still normality inside him as he gets interested in Sonoko even though not sexually.

It can be said that—considering his homosexuality—this kind relationship Kochan has with Sonoko is impossible because eventhough he often meets her he

cannot desire her sexually. Moreover when he tries to imagine that he has Sonoko's naked body in front of him, still he is not sexually aroused. Meanwhile when he has his sadomasochistic fantasy with a boy as the object of his fantasy, he is sexually desired (173-177). It can be said that his homosexuality is still stronger than his heterosexuality. He really loves Sonoko but, on the other hand, he is so sad because he does not desire her sexually. For the sake of his love to her and her love to him Kochan tries to be a heterosexual while he is concealing his homosexuality. Instead of showing Sonoko his sadness about his homosexuality he tries to kiss her several times in order to find out if he is able to be a heterosexual. This way he does to keep his homosexuality concealed from her as well. He does not feel anything after the kissing but the feeling of a boy kissing his sister. It can be said that this relationship he has with Sonoko cannot be proceeded. Although he feels so sad about what he feels during the kissing he just keeps it inside him and not to tell it to anybody even to Sonoko. This is also to be Kochan's consideration in refusing to get married with Sonoko. He does not tell her the real reason why he does not want to marry her. He lies to her by telling her that he is not ready for marriage. In this way he can keep concealing his true self while finding the way how he should deal with his homosexuality as so far he begins to feel uncomfortable with the deceptions he does since he decides to conceal his homosexuality.

Having been refused to get married by Kochan, Sonoko gets engaged and married with another guy. This condition makes Kochan feel like being released from a big problem in his life. On the other hand, he still admits himself that he



misses her as he really loves her. In other words it can be said that even though Sonoko has already belonged to another guy but still Kochan feels that he has lost her. This losing feeling makes Kochan keeps wondering that if there is still normality inside him. In the middle of this confusion, Kochan is being offered to go to prostitution by one of his friends. Actually Kochan does not want to go there because of he doubts that he is able to have sexual intercourse with woman. On the other hand if Kochan refuses this offer then his friend will suspicious about it and the secret will be revealed. This offer is to be his chance to find out about his desirability as he has confused about his own desire since he falls in love with Sonoko. Kochan decides to take the offer and go to the prostitution. It can be said that by going to the prostitute Kochan not only can maintain his secret about his homosexuality but also try to cease his confusion about his desirability. As he goes to the prostitution with his friend Kochan picks one of the girls randomly. He does not really care about her face. All he wants to do is to prove that whether or not he is capable of having sexual intercourse with women. He lets the prostitute do the sexual activities on him as he does not have enough experience about this. In about ten minutes he is trying to force himself to be able to have sexual intercourse with the prostitute, still he has failed again (225-226). This failure is to be the proof of his incapability of having sexual intercourse with women and the ending of his confusion about his desirability as well. He realizes now that he can never be a heterosexual. His desire is to be what a homosexual desires. Since then Kochan decides not to have any sexual desire attempt toward any woman. Although he has failed to have sexual intercourse with the prostitute,

at least he still can keep his secret—his true self as a homosexual—unreleased. Since then he still keeps his homosexuality concealed. He does not tell Sonoko the true reason why he does not want to get married with her when she asks about it to him in one of the meetings they hold after their accidental encounter once after her marriage. In other words it can be said that even though has decided to follow his true desire as a homosexual still he continues to conceal his true self and his homosexuality from any other person.

### **B. 3. The Impact of the Concealment to Kochan's Personality Development**

Using Maslow's humanistic concept describing that a person is always in the process of becoming what he is capable to be, Kochan's finding for the way to accept his homosexuality and be what he is capable of which is being what he actually is as a homosexual, during his homosexuality concealment becomes more comprehensive. Maslow believes that all human needs in their lives are innate and instinctoid which are systematically arranged in an ascending hierarchy; physiological needs, safety and security needs, belongingness and love needs, self-esteem needs, and self-actualization needs, or the need for personal fulfilment (Hjelle 448). From the five kinds of needs, the self-actualization need is to be Kochan's most-desired achievement in his life as he does not feel comfortable of being not what he actually is while he is concealing his homosexuality. He wants to be his own true self as a homosexual.

This part of discussion is focusing on the Kochan's fulfilment process of the self-actualization need because accepting himself and being himself as what

he actually is as a homosexual is to be the most difficult task for him to fulfil. The other four Maslow's hierarchy needs are already fulfilled by Kochan. There are no difficulties for Kochan to fulfil physiological needs as he is belonging to a wealthy enough middle-class family. As the war ended, Kochan obtains the safety and the security needs. He no longer feels so frightened by the air raids anymore. The need of belongingness and love is fulfilled as Kochan is so beloved by his family and when he has Sonoko loves him so much. Although he does not marry her, but he is so sure that Sonoko's love is belonging to him as she allows herself to meet Kochan for several times after her marriage with another guy. The self-esteem need is fulfilled also as Kochan is graduated from the university and getting a job at the government office. This condition makes him feels useful to the society.

Being what he actually is and accepting himself as a homosexual are to be his most-desired fulfilment since he has always pretended as if he is a heterosexual during his homosexuality concealment. His finding for his acceptance of his homosexuality during his homosexuality concealment is to be the process of fulfilling the self-actualization need.

Since the beginning when he is still a child Kochan has already different from any other boys concerning about sexual preference. Only when he gets into the society in which homosexuality is so unfamiliar and manliness is highly expected he begins to realize that he has something different inside him. Moreover he also learns that he has already had this difference inside him since he is still a kid as he remembers many weird things he has done at that time such as

he likes young guys with good physique and rough manner (like soldiers, guards, and knights), to dress like women, and stories which tells about princes who are sadistically killed.

Knowing that he has already been different since he is a child, Kochan becomes so confused why he is being different like this. Moreover when he doubts that the social condition he is living in will suit his difference as a homosexual. There is a fear that there will be rejection from the society when they know that he is a homosexual. In order to be able to keep living among the society he tries to fit himself to the social condition by concealing his homosexuality (100). From this circumstance it can be said that Kochan is trying not to be what he actually is by hiding behind the false assumption as a heterosexual given by the society. This is a very difficult situation for Kochan because he has to pretend and deceive himself most of the time.

During his homosexuality concealment Kochan encounters so many things which put him in misery. This is happening while he is attending his study in the Middle School where he is so attracted by a good-physique guy named Omi. Due to his true desire as a homosexual, Kochan is so fond of Omi. But as Kochan has to conceal his homosexuality from the society, he cannot convey his attraction to Omi. Kochan can only keep it as a secret like he keeps his homosexuality concealed. As stated above that in order to be able to stay close with Omi, Kochan joins the popular games among the students in the school in which Omi has always takes part. Kochan takes part into the games not because he likes the games but he wants to get closer with Omi. In this way Kochan indeed is able to

get a closer relationship with Omi but still he cannot convey how he desires to Omi because he doubts so much if the society, including Omi, will accept him as a homosexual. Kochan's true desire remains unexpressed and at the same time he hurts himself as he joins the games he has never been the winner. He cannot express his true self freely. Instead he has sado-masochistic fantasy in order to release his sexual desire. However, this condition is the reality he must face. He is living in the society in which homosexuality is considered to be weird. He is trying to struggle to hide his true self in order to keep living among the society.

From here it can be said that his true self as a homosexual is taken for granted. He has disgusted his own true self since he conceals his homosexuality from the society. He cannot accept what has happened to him due to his homosexuality. Because of it he cannot express himself freely among the society. Kochan can hardly accept his own condition eventhough he also cannot deny it. Considering the circumstances above it shows that Kochan prefers to pretend as if he is a heterosexual rather than be what he actually is.

Kochan's misery due to concealing his homosexuality continues when he has a romantic relationship with Sonoko. He is falling in love with her but he is not sexually attracted with her. This condition makes Kochan become so confused to what is happening to him. He indeed loves her but in the other hand he cannot deny his true desire as a homosexual. He has been pretending to be a heterosexual to the society. It must be so hard for him to be pretending to Sonoko the one he really loves. In other words he has to lie about his true self to her and himself as well. For the sake of his love to Sonoko, Kochan is trying to force himself to be a

heterosexual. He is expecting that if he succeeds he can proceed his romantic relationship with her and he does not have to lie to her anymore. In this way it can be said that Kochan is rejecting his true self. He tries hard to deny his own true desire as a homosexual by kissing her for several times. As he gets nothing but the feeling of a brother kissing his sister, his expectation to be a heterosexual is fading away. He feels so uncomfortable with this condition.

Having failed to raise his sexual desire toward Sonoko, Kochan meets a deep despair for the first time. He really loves Sonoko but in the other hand he cannot deny his homosexuality. This condition drives Kochan to try to kill himself, but he thinks that it is not necessary as he is surrounded by dangerous things due to the war. He realizes that this kind of relationship he has with her must not be continued. He decides to refuse to marry her as he cannot deny his true self as a homosexual, but he is not telling the real reason as he sends the letter of his refusal to Sonoko's family. He does not want his homosexuality to be revealed considering the social condition. Here it can be said that this homosexuality concealment Kochan has been doing has made him a deceiver.

Maslow's humanistic concept is to describe that people are motivated to seek personal goals to make their life rewarding and meaningful (Hjelle 444). By concealing his homosexuality Kochan however is deceiving himself. As a human being who wants to be comfortable with himself, Kochan begins to feel uncomfortable with this condition. He hardly accepts his homosexuality which is to be a part of what he is. By refusing to get married with Sonoko, Kochan is able

to think what he should do next with his homosexuality; whether or not he would accept it.

Maslow also mentions that people are free to express themselves and be themselves (Pervin 209). Here it can be said that Kochan can hardly accept what is happening to him because he cannot express himself as a homosexual freely in the society. His homosexuality concealment has made him not what he actually is. Kochan needs to be what he actually is as a homosexual.

Kochan is so uncertain about his own feeling when finally Sonoko gets engaged and married with another guy. However, Kochan is still in love with her. This condition makes Kochan wonder about what actually he desires towards women. He needs to convince himself where his desire is belonging to. He still cannot accept his homosexuality until he can assure himself that he will never turn his mind over women. His failure about his kissing with Sonoko seems to be unable to convince him about how he feels about women. Even when Sonoko has already got married with somebody else, he is still unable to turn his mind out of his question about his attraction toward women—in the relation with his homosexuality. He is tired of being pretender and deceiver especially to himself since he decides to conceal his homosexuality. He feels so uncomfortable with the condition during his homosexuality concealment as he has to be two different guy in order not to get solitared from the society. Moreover he needs to know which actually he is belonging to whether being a normal guy or a homosexual.

Kochan's decision to accept the offer to go to prostitution is to be his way to find his belongingness of his sexual desire which will make him feel certain

and comfortable with himself. Having been unable to have sexual intercourse with the prostitute, Kochan realizes his incapability of being a heterosexual. Maslow characterizes self-actualization as the person's desire to become everything that he or she is capable of becoming. To self-actualize is to become the kind person we are capable of becoming. Maslow's concept of self actualization makes a person look up what they can be. In short, he says that people must be true to their own nature (Hjelle 454). Kochan is now very certain of his belongingness. His homosexuality is to be the undisputed natural thing inside of him. There is no doubt anymore for him to be confused about his own desire. In the last meeting with Sonoko after her marriage he prefers to follow his natural desire as a homosexual by ignoring Sonoko's presence right in front of him in order to have sado-masochistic fantasy with a half-naked gang-member guy in the street as his object of his fantasy. This circumstance shows that Kochan has already found the way of accepting his homosexuality since he has proofed his incapability of having sexual intercourse with the prostitute. This means that Kochan has accepting what he actually is and been comfortable with himself as a homosexual. Here it can be said that Kochan has attained the self-actualization need which he has longed during his homosexuality concealment. This is true according to Maslow who mentions that one of the characteristics of a self-actualized person is capable of accepting himself and others for what they are (Pervin 210).

During his homosexuality concealment he has already found the way to make himself comfortable by being what he himself is capable to be and not trying to be something beyond his capability. The miseries and uncomfortable



feelings during his homosexuality concealment quest, which has been so difficult time for him, have given him the experiences that are to be valuable things for him in learning how he should be dealing with his difference due to his homosexuality. He becomes the guy who finally can comprehend himself as he accepts his homosexuality.

# CHAPTER IV

# CONCLUSION