

**THE CHRONICLES OF SATIATION AS REFLECTED ON  
RYUNOSUKE AKUTAGAWA'S *IMOGAYU***

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**Abstract:** Literature examines differences among classes especially the powerful-the non-powerful and the rich-the poor through literary conditions. *Imogayu* is Ryunosuke Akutagawa's short story that tells Goi, a poor samurai. He is astonished with *imogayu* (yam gruel) and wishes more of it, but his fellows and master laugh at him for wishing so. The master asks Goi to follow him eat more *imogayu* and he agrees. In a village, his master tells his servants to cook *imogayu* then tells Goi to eat. Seeing many people cooked it then looking at plentiful *imogayu*, he loses appetite as he is fed up. Thus, the research question is, how is satiation reflected on Ryunosuke Akutagawa's *Imogayu*? Through qualitative method on economic, socio-political, and psychological points, this study underlines changing condition of Goi from wanting *imogayu* to becoming satiated. Through psychology of satiation by Jeff Galak, behavior could change when consumption face hedonistic enjoyment. Class difference is seen in how Goi's wish does come true but its abundant amount makes him sick of seeing wasted material used. In conclusion, Goi's satiation comes from how his simple wish faces lavish reality. His satisfaction changes into satiation after seeing luxury that he never senses at all.

**Keywords:** *imogayu, ryunosuke akutagawa, satiation*

## **INTRODUCTION**

Literature narrates cultural intertwinements between characters, settings, and plots of individuals and societies (Goyet, 2014). One important perspective is about economic point of view. This kind speaks more than money, but how it arises alongside with socio-political and psychological factors that reflect condition of society (Naufina, 2021). From simple interactions to discriminations and dominance, that perspective

shows how every aspect of human beings is determined through cultural studies. It is due to understandings that human beings always consume and produce continuously (Akandi & Mila, 2019; Galak et al., 2014). It could be so literal in economical view or even symbolical as attended through socio-political perspective. Anyhow, there is a concept of satiation that speaks more than satisfaction of consumption. It relates to monotonous consumption that makes people losing taste and appetite of goods (Galak et al., 2014). The point is result of own consumption and/or reflection of class differences as emphasis of this study.

*Imogayu* is Ryunosuke Akutagawa's short story that tells a samurai named Goi who is poor, status-less, and bullied (Goyet, 2014). He loves *imogayu* or rice gruel with diced sweet potatoes, and wishes to have more of it. His master invites him to eat more *imogayu* and he follows. However, seeing how *imogayu* is made and how abundant the gruel is, surprisingly Goi becomes full. He only eats a small bowl of it then gets satisfied and even satiated. He loses appetite to eat anymore as he is fed up by seeing many people cooked it then looking at plentiful *imogayu* in front of him. This is not only matter of own consumption and fullness or even excessive satisfaction. Differences among classes are underlined as Goi who is poor must face abundant luxuries shown by his master (Rahman, 2014). He is forced to see wasted materials be cooked into gruel to be consumed lavishly by some people. Goi faces such cultural shock and it changes his perspective on *imogayu*.

Therefore, how is satiation be reflected on Ryunosuke Akutagawa's *Imogayu*? This writing underlines the changing condition of Goi from wanting *imogayu* to becoming satiated. Behavior could change when consumption faces hedonistic enjoyment; his wish comes true but its abundant amount makes him sick of seeing the wasted material used (Redden, 2008). Goi's condition of satiation is consequence of how his small and simple wish faces lavish reality (Rahman, 2014). His satisfaction has changed into satiation. He loses his appetite as his taste has gone after seeing luxury that he never senses at all. This satiation is reflection of class difference through socio-economic understandings.

The story of *imogayu* has been widely analyzed in its intrinsic matters. Two previous studies that have been done into undergraduate theses are written by Arrahmah, (2020) entitled *Pendekatan Ekspresif dalam Cerpen Hana dan Imogayu*

*Karya Akutagawa Ryūnosuke* and by Putri (2012) entitled *Konflik Tokoh dalam Cerpen Imogayu Karya Akutagawa Ryunosuke: Tinjauan Strukturalisme*. The former tells about close relations between the story and its author. The latter one explains every character as an agent that correlates to rigid and flexible structures of language in *Imogayu*.

However, those two studies do not really emphasize matter of satiation faced by Goi. Normally, a fulfilled wish indicates satisfaction (Chugani et al., 2015; Galak et al., 2011). However, Goi's situation is different. He faces such matter of wish and dream fulfillment and also abundant power shown by his master through enormous materials and manpower used to cook plentiful *imogayu*. Goi only wants to eat small portion of *imogayu* but he is provided with abundant food that is beyond any of his imagination (Wibawarta, 2005). He is satiated due to lavish luxury shown by his master. Indeed, Goi's satiation touches matter of class differences between the poor and the rich one.

Moreover, satiation is explained through consumption, food, and consumer matters. It is widely explained by Galak, et al. (2014). Other writings from Redden (2008) and Redden & Haws (2013) also underline satiation through economical approach. As explained above, satiation in literature speaks not only consumption, but also class matters as shown in Goi's story. Then, this writing would like to emphasize cultural studies approach by intertwining literature and other subjects such as economic and social points. Matter of hedonistic enjoyment reflected as proper in consumption is defined differently in Goi's story. While hedonistic one may result to satisfaction, Goi's perspective comes up to satiation. Desire to consume becomes power exhibition in *Imogayu*. Besides, while satiation should be amended in economic matter, condition of Goi is so spontaneous and even psychologically unforeseen.

## **METHOD**

By using qualitative method, certain concepts and written data were analyzed to answer the question in this paper. Qualitative method was used to find universal phenomenology and particular points of the story. In this case, satiation experienced by Goi was the focus of this study. Written through description, online and offline scripts were used to explain correlations between Ryunosuke Akutagawa's *Imogayu* and psychology of satiation by Jeff Galak together with literary concepts and cultural ideas.

Online and offline scripts were derived from books and journals to understand shown matters.

The data analysis included attaining sources, reading sources carefully, comparing with other issues, quoting into paper, and writing down in references lists. The research data came from both Akutagawa's short story and Galak's journals. Each of them was read then broken down into its every particular element. The plots and settings of the short story were mainly involved to point significant condition of Goi. The premises and logics used in Galak's ideas were also drawn to underline matter of satiation. The following analyses then include how Goi's feeling was going out from satisfaction into satiation. Here, the short story was the object while the Galak's idea was a tool to analyze. More elaborations that relate to the opposite analysis were also provided.

This writing used theories from Jeff Galak named psychology of satiation (Galak et al., 2011; Galak & Redden, 2018). Galak underlines satiation through consumer's perspective in which consumptions happen every time. Indeed, satiation refers to such intersections between economical and psychological perspectives that indicate subjects' feelings in the middle of consumptions. The main definition of satiation is a condition of diminishing and reduction of enjoyment that shifts from enjoyment to hate (Galak & Redden, 2018). Consumption is used to shape such satisfaction, but there are plentiful factors that could keen satiation in the process. Abundant, repeated, and less varieties of consumptions are the main reasons behind that condition.

Satiation is so subjective that include experience of individuals. It is individual, but the reasons that affect it could be so collective either. The situation is so spontaneous and even so unpredictable, uncontrollable, and unforeseen (Galak et al., 2013; Yang & Galak, 2015). People will only realize it when it already came to surface of consciousness. In other words, meanings produced in consumption is done unconsciously and it will be realized by people's awareness only through satisfaction and even satiation situations. The sign of satiation is realized through declining pleasure in consumptions. People may be pleasant in consuming, but being in pleasure requires satisfaction. The condition of satiation is always there as a symptom; out of being named and tamed by human's conceptions (Chugani et al., 2015; DePaoli & Khan,

2014). Rationalities could not catch satiation as a whole since it is such sudden manifestation of psychological feeling.

Matter of satiation was also explained socially. It was related to hedonistic enjoyment of consumption (Galak & Redden, 2018; Yang & Galak, 2015). That concept was so usual in consumer-based research that was economical. However, when it comes to social and even literature matters, being so hedonistic relates to philosophical condition of it. Concerning only to hedonistic matters will approach solely to consumptions, but not to why it could come to such satiation. This is matter of class differences that reflect condition of hedonistic enjoyment (Akandi & Mila, 2019). It merely focuses to material aspects while it is actually such exhibition of power relations. Economically, people are urged to consume more, but it moves them away from satisfaction. Status of satisfaction is overflowed through social interactions. Seeing others with abundant materials, consuming more goods, and choosing from enormous options make people to be satiated (Redden, 2008; Sevilla & Redden, 2014). People are push to be more satisfied, but the reality behind it is satiation.

## **FINDINGS AND DISCUSSIONS**

### **Findings**

#### ***The Wish of the Poor Goi***

The story of *imogayu* by Ryunosuke Akutagawa relates to several plots. There are abundant perspectives in the story of Goi, but the writers would only limit to the background, the Goi's wish of *imogayu*, and how he becomes satiated with the meal afterwards. First, it tells Goi who is a samurai in the Heian era. He is told to have strange appearance as stated in the following quotations; "*Goi was a very plain-looking man. His hollow cheeks made his chin seem unusually long. His lips...if we mentioned his every striking feature, there would be no end. He was extremely homely and sloppy in appearance.*" (Akutagawa, 2018). The samurai in his class or the top ones, even the maids, do not appreciate Goi at all. That point makes them to have fun of Goi; "*His fellow samurai did not care a straw for him. His subordinates, with or without court rank, nearly twenty altogether, were also amazingly indifferent to him. ... His existence no more entered their vision than the air itself.*" (Akutagawa, 2018). Despite others' bad treatment, he never gets angry or changes expressions of his face. Akutagawa

emphasizes character of Goi who is used to be bullied and even undermined by people. He lives in a poor condition; "... *persecuted by a hard life, peeping from the pale and stupid face of the undernourished...*" (Akutagawa, 2018). This exact drawing of Goi is crucial part as a background to later wish of Goi.

Second, Goi since five or six years ago really likes *imogayu* or yam gruel. At that time, sweet potato was luxurious and delicious food even for the royals. A lowly person like Goi could only enjoy that meal once a year at the New Year's celebration at the Fujiwara residence (Wibawarta, 2005). Therefore, Goi's dream is to eat that has become his ultimate wish. Even Goi himself may not realize how that desire has settled in his life; "*He himself might not have been clearly aware that it had been his life-long wish. ... A man sometimes devotes his life to a desire which he is not sure will ever be fulfilled. Those who laugh at this folly are, after all, no more than mere spectators of life.*" (Akutagawa, 2018). The former quotation shows how a poor Goi wishes for such luxury in his life as seen in *imogayu*. He could only wish someone will provide it to him, therefore he thanks his master so much and be loyal to him (Akutagawa, 2018; Wibawarta, 2005).

Third, on beginning of January, at a banquet at the Fujiwara residence, Goi and other samurais are invited to a celebration. There are a lot of food including yam gruel. Goi enjoys the meal very much even though he only eats little of it. He even wishes to eat more of it; "*And though it may have been only his fancy, it seemed that the yam gruel tasted more delicious than usual. After he had finished it, his eyes were still riveted on the empty bowl. Wiping the drops off his thin mustache, he remarked to someone nearby, "I wonder if I shall ever eat my fill of yam gruel."* (Akutagawa, 2018). Indeed, his wish is bullied by others. He is undermined as always. Others think that Goi's wish is too much for him. However, Toshihito, his master, offers him to eat more. Nevertheless, that offer is only to make the master and others laugh repeatedly as it is only stated as a joke for a poor man like Goi. They never stop to play with Goi even though Goi thinks that his wish is crucial for him; "*Then I'll invite you before long,*" he choked out. Apparently, the wine had stuck in his throat. "*Are you sure?*" he asked emphatically. "*Yes, I would be much obliged, sir*" Goi stammered once more, blushing. Of course, all the company laughed again. Toshihito himself, who had asked the question emphatically to make Goi repeat these very words, laughed still more loudly

*and heartily.*” (Akutagawa, 2018). Here, the invitation from Toshihito is the master’s way to show his wealth and power to poor Goi. Goi, who is so sincere, does not really know about power. He only knows that his wish is laughed by others but he knows that his dream to eat more *imogayu* will come true (Akutagawa, 2018; Wibawarta, 2005).

Fourth, after accepting the invitation, one day Goi follows Toshihito with other samurai on a very long journey to Tsuruga in Echizen. On the way, Goi is so confused about the real destination that Toshihito wants to go. However, Goi stays since he holds to his wish to eat *imogayu*; “*If his craving for yam gruel had not encouraged him, he would probably have left Toshihito and returned to Kyoto alone.*” (Akutagawa, 2018). Once arrived at the destination, Toshihito is greeted by many people. At night, Goi could not sleep waiting for dawn so he could eat his *imogayu*. From outside, he hears an announcement for the servants to bring a piece of sweet potato with an exact size; “*Listen, all you servants. His Lordship wants each of you, young and old, to bring a yam three inches wide and five feet long, by six o’clock in the morning. Remember, by six o’clock.*” (Akutagawa, 2018). That repeating voice makes Goi’s desire to enjoy *imogayu* becomes stronger; “*So after all he was to have yam gruel. When he thought of this, the old uneasiness that had left him because of the distraction of what was happening outside came back again. His perverse reluctance to being treated to yam gruel too soon grew stronger than ever, and it continued to dominate his thoughts.*” (Akutagawa, 2018). This part of the plot shows Goi’s firmness of desire to eat the meal. He will do everything to eat it including doing everything that Toshihito wants of him. This also adds more to his imagination to enjoy the food afterwards, he could only imagine how his former wish to be true in the morning (Wibawarta, 2005).

Fifth, when he wakes up in the morning, Goi is surprised to see piles of yam reach the roof of the house and several cauldrons ready to make *imogayu*. He also sees many men and women work together to make that meal. Those yams could feed a whole town, as he imagines; “*Tremendously large yams three inches wide and five feet long, enough to feed the whole town of Tsuruga. Set out in the broad yard, five or six cauldrons were placed side by side on new spikes driven into the ground, and dozens of young maids in white-lined garments worked as busily as bees around them.*” (Akutagawa, 2018). Then, his wish to eat yam gruel declines. He feels sorry for everything. His wish has made people to work more. He could not stand to look

abundant food cooked to fulfill his wish. It is actually beyond his imagination; *“The more he thought, the more miserable he felt about everything. By this time he had already lost half of the appetite which had hitherto commanded our sympathy for him.”* (Akutagawa, 2018). Reality strikes Goi beyond his desire. Instead of gaining appetites of satisfaction by the food, Goi starts to be satiated.

Sixth, the time to eat *imogayu* comes. Goi is served with appearance of people providing the food in abundant amount. The manpower is also plentiful that makes Goi so embarrassed. It is proved in the quotation; *“In front of him was a huge vat filled to the brim with a tremendous sea of yam gruel. Earlier he had seen dozens of spirited young men deftly wield kitchen knives to slice up that pile of yams, which reached high up to the eaves of the house. He had seen the maids run here and there past one another, scooping all the yam slices into the caldrons.”* (Akutagawa, 2018). Arihito, Tohihito’s father in law, offers Goi to eat the food. He pushes Goi to eat more and more. Goi is already full but he is ordered to eat more. His satisfaction reaches its peak and becomes such satiation. Then, he only eats more to appreciate his master and his father in law’s order, nothing else. The quotation is following; *“Naturally enough, when Goi, who had watched these things, was served yam gruel in a huge pitcher, he felt satiated even before tasting the delicacy. ... But to refuse to eat any more would be to spurn the kindness of Toshihito and Arihito. So closing his eyes again, he drained off a third of the remaining half. He could not take another mouthful.”* (Akutagawa, 2018).

Seventh, Goi starts to realize that his master’s purpose to invite him eating more *imogayu* is such continuation of bullying towards him. He remembers how he is undermined for his appearance and now he is shown such abundant power that is beyond his imagination (Wibawarta, 2005). As he finishes eating, he ensure himself for not eating that food anymore; *“Goi looked back with fond longing on his past life before the time he had come to Tsuruga. What he remembered was that he had been made a fool of by many warriors... But at the same time, he had been happy, treasuring up his desire to gorge himself on yam gruel. With the reassurance that he need not eat any more of it.”* (Akutagawa, 2018). Even though he is sad and lonely, he is happy after realizing his desire to eat *imogayu* and feeling of relief that he does not have to eat it again.

*Satiation in Economical and Psychological Matters*

When consuming something, people do that to satisfy their needs and tastes. The result is they get satisfied and reach such condition of satisfaction as well. Meanwhile, abundant consumptions could come to another result (Sevilla & Redden, 2014). Instead of being satisfied, people get satiated or feel satiation in consuming things. If this happens, people are no longer pushed by their needs. Their tastes are gone as well as their appetites either. They could no longer feel any joy but being bored by further consumptions. Economic perspective is the main emphasis alongside with its social consequences. Both two understandings then shift idea of consumption from so economical to reflection of society (Sevilla & Redden, 2014). Somehow, class difference of power may affect how consumptions shape satiation rather than satisfaction. Satiation is both individual statement of condition and how it is affected by matter of societies (Redden, 2008).

The essences of satiation include several perspectives. Reduction of enjoyment colors condition of satiated people (Sevilla & Redden, 2014). While joy comes as result of consumption, its meaning is gradually reduced from time to time. It is not constant at all. At first, it may reach its peak, but it declines as time goes by. This is matter of tensions between individual and systemic matters. Individual responds to consumption as automatically stated in systemic idea of it (Redden, 2008). Consumption is individuals' deeds towards options provided by the socio-economic conditions. It is subjective feeling rather than objective idea. Thus, it also relates to own experience as it is how individual embraces everyday consumptions. It is spontaneous combustion of experience that could only be realized through experience (Galak et al., 2009; Redden, 2008). Objective situation could not argue to this situation according to the causes of satiation.

The satiation is also reflection of repeated and prolonged consumptions (Galak et al., 2014; Redden, 2008). It is not a single consumption that matters, but repeated doings that are underlined. It has been done several times constantly again and again. Moreover, it also mirrors constant consumptions. The more people consume things from time to time, the more they get satiated (Galak et al., 2014). The satisfaction then changes into conditions of being fed up and tired of something. It shifts from 'I want this so much' to 'I do not want this anymore'. The actions of consumption then re-shape

itself into idea of exhaustion. The spirit of taste has gone and the needs are no longer wanted to be fulfilled (Galak et al., 2014; Redden, 2008).

There are three main causes of satiation. First, the abundant quantities consumed. The needs push consumptions to be realized with actual and necessary amount (Galak & Redden, 2018). When it comes to plentiful number, the needs are already satisfied but the consumptions still go on, then it slowly changes into satiation. Second, the consumption involves fewer varieties of things. People get fed up only by consuming monotone things (Etkin & Mogilner, 2016; Galak et al., 2009). No variation, as well as any other option, makes people avoid further consumption. Third, satiation is caused by gradual frequents of consumptions. It is in line with being monotone or stated as routine (Galak et al., 2014; Poor et al., 2012). Satisfaction is not peak to be reached, but only relates to matter of survival only to preserve people's lives. Those three factors indicate satiation includes mental aspect in individual experience (Galak et al., 2014; Redden, 2008).

Moreover, psychologically, consumption of things on a hand indicates production of meanings on the other hand at the same time. People do not consume mindlessly, but they think about what is worthier (Etkin & Mogilner, 2016; Galak & Redden, 2018). People know what they consume, why it matters, and how that option is meaningfully possible for them. This is the presupposition in how satisfaction and satiation could come to surface. People's bodies and minds connect each other in the process of consumption (Galak & Redden, 2018; Poor et al., 2012). They do not only take in input but also take out output. Even if the sides are not similar in the forms, but somehow both consumption of things and production of meanings move together hand in hand.

Through psychological analysis, satiation reflects how being pleasant is not similar to pleasure (DePaoli & Khan, 2014; Redden, 2008). While being pleasant is included in the fulfillment of needs, pleasure shows itself in reaching satisfaction. However, losing satisfaction is getting out of pleasure. That will come to annihilation of being pleasant as the needs no longer have its appetite (Etkin & Mogilner, 2016; Galak et al., 2011). It is closely similar to having joy that will be gone if stating pleasure and being pleasant are no longer involved at all. For instance, a girl has visited many beaches of various views. After frequent travelling, she does not feel joy anymore in

going to beach as she sees same views from time to time. She is no longer satisfied but satiated by going to beaches. Her need to go to vacation is gradually gone as she thinks that vacation is useless. The satiation could be gone only if she sees another view of the beach, for example above a hill on the beach. Another option is she does not go too frequently to beach, or she changes idea from having vacation to gardening at home to heal her mind.

The example above is simple instance about how satiation is drawn. However, satiation could be more complicated. It is due to fact that satiation is so unpredictable at all. It could come and go without people being aware of it (Dholakia et al., 2018; Witt, 2001). No matter how mature, rich, or educated someone is, satiation could come in instant in everyday life. Satiation is like symptom. Its condition could not be named, or tamed, by human's definitions (Galak et al., 2014; Redden, 2008). Its rationalities could not be held as a whole. It is a manifestation, but when it would like to be amended, it could be gone too suddenly. It is still could be understood by human beings, but it is totally uncontrollable and even unforeseen (Galak et al., 2009, 2014; Witt, 2001).

Variables of satiation do vary as well involving abundant causal factors. The situation could be understood as matter of time and place; as both could no longer satisfy people or they have been satisfied by both of them several times (Dholakia et al., 2018; Galak & Redden, 2018). The intervals and amount of consumption could also be main causes to this tiring situation. Another main idea is about losing appreciation to things that are consumed. This is important as how individuals react to own understandings and conditions of bigger societies. If something is no longer appreciated, then responses to it also decline until it is no longer seen as sensible at all (Dholakia et al., 2018; Galak et al., 2011). Appreciation shows the causes remain, but the responses are spontaneous. Since satiation is mentally unforeseen and uncontrollable, losing of appreciation could exist too. However, satiation could still be followed through how individuals are affected by relation to societal understandings (Galak et al., 2011; Witt, 2001).

Through social matters, satiation is asserted not on the side of individuals, but the concepts of many people in society (Chernev et al., 2011; Galak et al., 2009). Individual senses of common senses are impacts of commonalities. Those are reactions to others' actions during continuous interactions (DePaoli & Khan, 2014; Galak et al.,

2009; Witt, 2001). Abundant consumptions that lead to satiation are identification of hedonistic deeds. Here, joy is so enormously celebrated that has lost its main values and even essences. The situation must not be simultaneous, but plentiful expending has created such depletion (Chernev et al., 2011; Galak et al., 2009). Indeed, individual values only follow communal ideas and at the same time get involved in the pursuit of pleasure. In addition, being so hedonistic also dominates senses which correlates to shocking effects from social to individual matters (Cornil, 2017; Witt, 2001). Individuals who tend to take carefully of own beings then are actually affected mostly by the significant luxuries of others. It is analogous to how those who do not have power must correspond to the powerful ones. The different possessions of power shape others to always nod although partly unacceptable in values (Chugani et al., 2015; Scalzo & Davis, 2016).

The shocking effect of hedonistic consumptions has affected sense of satiation. Culturally, even any option worldwide in many choices are provided narrowly today (Redden & Haws, 2013; Witt, 2001). Seen in the example above, option to go to the beach also could not leave idea of glorified tourism recently. In short, materialistic point of view has become staple indication today. Economically, people are urged to consume more (Cornil, 2017; Redden & Haws, 2013). That point moves people away from satisfaction and get them closer to satiation. On another aspect, even satiation is quite hoped to exist. If people are fed up with this thing, they will consume other goods. And that will increase well matter being of economic consumption either (Dholakia et al., 2018; Redden & Haws, 2013). Satiation is no longer seen essentially as declining aspect as seen in diminishing marginal utility. People are urged to be more satisfied, but actually are pushed more to face satiation to find another good (Galak et al., 2009; Witt, 2001).

As more materials are consumed, more wasted materials are shown everywhere; many things are shared but actually those are merely exposed and exhibited (Redden & Haws, 2013; Scalzo & Davis, 2016). Rather than as giving, concept of sharing means to show off. In common sense, people will get satiated if watching more things again and again. However, the condition today is that people are urged to be more satisfied to their other new needs of following trends. If they are furtherly satiated, they could find another information there. However, still the platform is so monotone, then satiation is

getting normalized today (Chugani et al., 2015; Redden & Haws, 2013). Satiation, as out of imagination, are being familiarized.

Moreover, satiation is enriched through perspectives of class differences. World that actually should minimize differences then sharpens the gaps following those who have information and not (Dholakia et al., 2018; Witt, 2001). Information has become new material component that must be said as a yes if persons would like to be indicated as modern. Satisfaction which is firstly seen as essential then hugely indicated as overflowed out of habitual condition (Cornil, 2017). It is not peak of feeling in consumption, but only another side of being satiated. Satiation then also is commonly sensed in everyday life. The analogy is 'if you hate this then you could see another', however it does not solve the main point of satiation (Dholakia et al., 2018; Sevilla & Redden, 2014). The statement should still be crucial today and become the main focus to analyze class differences among people in societal matters.

## **Discussions**

### ***Hedonistic Enjoyment and the Reality of Goi's Satiation***

The main emphasis in this paper is how Goi's fulfilled wish results to satiation instead of satisfaction. The highlighted aspects in Akutagawa's short story include following parts. Goi is fascinated at first by the taste of *imogayu* (Goyet, 2014; Wibawarta, 2005). Then, he really wants to eat again such kindness in that food. His master, Toshihito, fulfills his wish by inviting him to go out to a certain village. In there, Goi sees many people cook *imogayu* with abundant materials (Selinger, 2013; Wibawarta, 2005). Later, once it is cooked, he is told to eat it as much as he wants. Surprisingly, he only eats a small bowl of it and he becomes satiated. He refuses to eat it more.

One question to be answered is that the reason behind Goi's satiated condition than satisfied one. People usually become so satisfied once his or her wish is fulfilled (Goyet, 2014). He or she gets what he or she wants and it should be followed with happiness. However, Goi's situation is different. He feels such shocking situation that the existence of latter *imogayu* does not match to any of his need (Rahman, 2014; Selinger, 2013). In other words, he has lost meanings of the *imogayu* itself. His body, especially his stomach becomes full before he is satisfied. His mind works faster than

his body. Satiation then comes to interfere his satisfaction fulfillment. Wish is located in mindful situation and its fulfillment is in reality. The fulfilled wish is used to realize satisfied reality, but Goi's understanding is out of his awareness (Goyet, 2014; Rahman, 2014). His doubt is forward as his wish is in contrast with reality that he faces. He may have imagined *imogayu*, but the reality is beyond and not really similar to his imagination.

Goi's satiation could be limitedly indicated through causes of satiation as explored above. He is facing such abundant amount of wishful fulfillment. He may only need some of it, but his master thinks differently (Rahman, 2014; Wibawarta, 2005). The master gives him so many *imogayu* that is actually so different from his wish. He knows he wants it, but his appetite does not go alongside with enormous quantities. He is fed up with quantities that have eroded his thoughts of qualities of *imogayu* itself (Goyet, 2014). Goi may also consume only fewer varieties of food before. Akutagawa did not explain any food that Goi and his master consume before. It is assumed that *imogayu* is the main dine to be eaten at the peak. Once the peak is reached, the master thinks that full satisfaction could be gotten, but Goi perceps in reverse. Only eating *imogayu* seems as wish fulfillment for him, but that could also result to boring situation. That situation then brings in satiation for him. Goi is also asked to eat more and it shows problem of gradual frequents of consumption (Goyet, 2014; Witt, 2001). Goi is a simple person who eats only necessarily. He is not used to more consumption. His eating habit is to fill his stomach, not to satisfy his enormous needs. Although he admires *imogayu* at the first time of eating, his second eating is enough for him (Akutagawa, 2018; Wibawarta, 2005). His upcoming third, fourth, and so on of consumptions are not even needed. Through those causes, the main emphasis of this paper is the former that is abundant quantities shown to Goi to be eaten. This is the most crucial since this situation relates to individual aspect of Goi's satiated consumption and societal reflection through the master's doing to be satisfied.

Alongside with former explanations, there are such tensions between personal wish and communal fulfillment in Akutagawa's *imogayu*. The conditions actually are asserted in actions and reactions given by Goi and his master. First, Goi only wants one wish that is *imogayu*, a small portion is enough for him (Selinger, 2013). Meanwhile, his master, who is used to consume more, expects many amounts of *imogayu*. Goi, as a

guest and a subordinate, must follow his master's order in any way (Rahman, 2014; Wibawarta, 2005). Goi must face abundant food in front of him that he never sees before. He also has seen how it is made and how many people cooked it at the same time. This tension has built such satiation for Goi (Selinger, 2013). Second, Goi's wish is so certain from the first time. Nevertheless, the master's life contains possibilities that even Goi has never seen before. Once the master shows his habits to consume lavishly, Goi is surprised and his certainty is shaken (Rahman, 2014; Wibawarta, 2005). At first, Goi is having probability in consuming *imogayu*, but then he is encountered with another possibility of enormous quantities of it. Then, once the possibility is realized, Goi's taste is already gone and the result is satiation (Selinger, 2013; Wibawarta, 2005).

Third, Goi's wish is a desired one while the food is only considered as another option for the master. It can be truly seen in how Goi's hope to eat *imogayu* more is laughed by his master (Akutagawa, 2018). The master then easily invites Goi to come to eat more. For Goi, his wish is so precious that is valued to be fulfilled, while the master thinks that it is so usual that also works as a chance to undermine Goi furthermore. This tension shapes Goi's condition to be more satiated afterwards. Fourth, when Goi was laughed by his friends and his master for wanting more *imogayu*, he actually knows his own limit that he could not eat such luxury again. He knows his capability and he only makes his need for *imogayu* as a wish (Akutagawa, 2018; Goyet, 2014). Goi's existence in this story is reflected from his own hope as a deep and meaningful one. He faces such essence from his master who owns everything. The master possesses abundant materials and manpower and he could have everything. It is the opposite of Goi who could only depend on his only hope to eat that food (Akutagawa, 2018; Wibawarta, 2005). Therefore, when Goi is offered to eat abundant *imogayu*, he must encounter his master's possessions that are so foreign for him. The possessions are out of Goi's own imaginations and fantasies and this shapes satiation than satisfaction. Fifth, Goi's satiation is generated from anomaly that he sees from abundant food as master's luxury condition. It is abnormal for Goi but he could not do anything about it since he is only nothing in front of his master (Akutagawa, 2018; Goyet, 2014). The response then comes to satiation. He could not ask about what is happening and even he could not protest at all.

The four tensions above are indications that Goi's satiation is not the main cause in itself. It is merely response or reaction to what is provided to him. He is satiated not due to his own frequent consumption and fewer varieties given. Becoming satiated is mainly how his anxiety is shown by looking at abundant *imogayu* and luxuries pointed behind that food (Akutagawa, 2018; Goyet, 2014). This is matter of class differences in which Goi comes across hedonistic enjoyment. Goi, who is simple but undermined, does not really know how to behave in front of that lavishness. He could only wish a little of that luxury by hoping to eat *imogayu* more, but he does not want abundant or even all of it. As effect and consequence, while the master is satisfied with abundant consumption, Goi is satiated since his needs is so little comparable to the master's pleasure.

Moreover, the hedonistic enjoyment is founded primarily through abundant amounts of food. The wasted materials make the master pleasant but not for Goi. Enormous manpower, who work together to make the dish, reflects such lavish and luxury that are so extraordinary that shape Goi's satiation (Goyet, 2014; Wibawarta, 2005). He is also getting fed up by a lot of power that the master shows from time to time. Goi is part of that power but he is the victim of it. It is proved by bullies and laughter that he always get no matter how much loyalty he expresses every day (Goyet, 2014; Wibawarta, 2005). At last, he could only blame himself even if he has done nothing wrong before.

From the first time Goi entered Toshihito's house, he is spoiled with materials, possessions, and manpower that define Toshihito's power. However, Goi is not impressed at all. There are questions in his head that he is afraid to ask. Once he could not contain them all, his satiation spontaneously comes out (Wibawarta, 2005). He could not find any of his synchronized thoughtful body and mind through consumption that makes him satisfied. Goi's fulfillment of wish, as appreciated to be full of joy, is celebrated too much by Toshihito (Goyet, 2014). Goi could not capture any of that meaning. His body and mind could only protest by stopped eating more *imogayu* that has been prepared before.

## CONCLUSION AND SUGGESTIONS

### Conclusion

Conforming to the research objective, Goi's condition of satiation is intertwined between economical and psychological situation of being individual and social. Goi's perspective is understood as his small wish faces lavish reality of his master, Toshihito. His satisfaction has shifted into satiation. He loses his appetite since his taste has gone after seeing luxury that he never senses at all. This satiation is reflection of class difference as indicated through socio-economic understandings. Goi's behavior changes as *imogayu* is interfered with hedonistic enjoyment. The situation is so spontaneous and even so unpredictable, uncontrollable, and unforeseen. Class difference is also seen in how his wish does come true but its abundant amount makes him sick of seeing the wasted material used. Abundant materials used and enormous manpower ordered to cook such dish make him satiated rather than shape his satisfaction.

### Suggestions

The researchers encourage future researchers to analyze *Imogayu* from other perspectives. Semiotic analysis in Shogunate era could enrich understanding of the short story. Analysis of myth could also be attained to be analyzed in this story. Linguistic analysis on the dialogues between leaders and his subordinates could also be done to show specialties of Akutagawa's writing. At last, this research is out of any perfection, so that any critics and suggestions are always welcomed by the researchers.

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