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English Language Education Students' Perception of the Use of English Subtitled Movies

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ABSTRACT

English is an international language that most people in the world use to communicate. Video or movie is one of the effective media to be used in a language classroom. In the English Language Education Study Program (ELESP) of Sanata Dharma University, movies with English subtitles were used in a class as a learning media. This research aims to know how ELESP students perceive English subtitled movies as learning media. There are two research questions in this research: (1) What is the ELESP students' perception on the use of English subtitled movie? (2) What are the effects of using English subtitled movie for ELESP students? The researcher used a survey as the method in this research. The participants for this research were the students from C class batch 2016. The instruments used by the researcher were questionnaire and interview. The results of this research showed that most of the respondents had a positive perception of the use of English subtitled movies.

Keywords: English subtitled movie, English Language Education, perception

INTRODUCTION

In the educational system, many schools in Indonesia use English as the international language to train the students so that they can deal with the social environment in this millennium era. According to Lowenberg (1991), "English lesson begins in junior high school, with mandatory instruction in English". Nababan (1982) also stated that studying English is important for students from junior high school to get basic knowledge in English (as cited in Lowenberg, 1991).

In English Language Education Study Program (ELESP) at Sanata Dharma University, all classes use English as the main language. A video is one of the effective media to practice a target language in language classrooms. It shows the learners the whole content of the videos and helps them to learn about the grammatical deeper. Furthermore, a video seems to be interesting for the students to study (Gorjian, 2014, para. 3). Ruusunen (2011, as cited in Sari and Sugandi, 2015) stated that the originality, the quality of the movies and some positive effects from the movies on language learning are the reasons to use English movies in EFL classrooms. Students can also improve their motivation because of the existence of foreign language and the entertaining aspects of the movies.

Mostly, the videos or movies given in a class are in English subtitles. According to Gorjian (2014), "subtitled videos showing words and pictures in oral and visual form are more effective to activate both coding systems in the processing than words or pictures alone" (p.1014, para. 5). Vanderplank (1988) declared that by adding English subtitles to the English movies, it may help EFL learners to comprehend authentic video while realizing that they are still in a learning environment to study the target language.

Zanon (2006) argued that although some learners consider subtitles as a distraction from the scene and the speed of the speech, the majority of the learners still use subtitles to help them in understanding the movie and finding new words. Subtitles are also considered disturbing, and it becomes a source of laziness because the learners depend on the text. It may decrease or slow down their listening comprehension skill. However, the subtitles can bring benefits for those who have difficulties in listening because the text helps the learners to monitor the speech (p.42-43).

There is a hesitation whether subtitles help or disturb the learners. Altman, Valenzi, and Hadgetts (1985, as cited in Febryanto, 2011) stated that the way student perceives something, whether it is positive or negative, influences the students' behavioral responses. Therefore, it is necessary to find out the ELESP students' perception of English subtitled movies.

Factors Influencing Perception

According to Silvia (2009), "perception is the process of recognizing (being aware of), organizing (gathering and storing), and interpreting (binding to knowledge) sensory information which deals with the human senses that generate signals from the environment through sight, hearing, touch, smell and taste" (p. 73, chap. 3). Szilagy (2007, as cited in Wahyu Puspitaningtyas, 2018) stated that perception is a process for each individual to receive incoming stimuli, arrange, and translate it into a message that produces an appropriate response. In short, perception is affected by the surroundings.

According to Altman, Valenzi, and Hadgetss (1985), there are four factors infulencing perception (p.86). The first one is selection of stimuli. Each person has different selection of stimuli according to the familiarity, the characteristic, and the experiences. People perceive and select the right thing for them. It means that if the students perceive the English subtitled movies are good for them to learn English, they will choose and select it as their way of learning. The second factor is organization of stimuli. According to Altman et al. (1985), after the data show up, it will be arranged to be meaningful information. It is called organization. The brain carries and commands the data by choosing the specific items and submitting them together based on the experiences from each individual (as cited in Wahyu Puspitaningtyas, 2018). It means that if the students select English subtitled movies to learn English, they will keep using English subtitle to learn English. The third factor is the situation. A person's expectations influence how the person perceives something. If the situation gives a positive atmosphere to the person, the person gives a positive response towards those things. In this case, if the students experience a good perception on the use of English subtitled movies, they will show their positive behaviour to it. The last factor is the person's self concept. The self-concept is important because it determines people's perception. A person self-concept can be explained as their own ideas which are used to decide something. The way how an individual feels and perceives something is known as self-concept (Altman et al., 1985). It means that the students have their own self-concept related to English subtitled movies whether it is an effective or not an effective way to learn English using subtitled movie.

Advantages and Disadvantages of English Subtitled Movies

Wilson and Wallace (2000) stated that subtitles are the text of the dialogue in the movies that can be seen at the lowest part of the screen in long sentences structure (as cited in Roki & Ataee, 2014). According to Zanon (2006), the benefits for using subtitle in video is the help from "image", "sound", and "text" which is related to one another. The students can

learn through picture, sound, and text. Image, sound, and text give support to the students to understand more about the meaning from the video. Sari and Sugandi (2015) also stated that playing English subtitled movies is more effective than playing movies without subtitles because the students can practice their listening skill through the subtitles. Also, by watching the movies in English subtitle, the students can learn the vocabulary implicitly from the subtitle.

In some occasions, subtitles can also disturb and become a source of laziness because the students depend on the text. It may decrease or slow down their listening comprehension skill because they just read the subtitles in the movie (Zanon, 2006). On the other hand, the existence of subtitles can make people difficult to concentrate because they have to focus on both the image and the text. Champoux and Robert (2007) stated that the students might have difficulty in viewing the movie because they need more effort and time to look at the scene and see the subtitle at once (as cited in Sari and Sugandi (2015).

METHOD

This research used a survey research to answer the research questions related to the students' perception of English subtitled movie. According to Tull and Albaum (1973), "a survey research is one of the types of quantitative research which is conducted by using a numerical system in gathering the data. The aim is to understand and predict someone's behavior". This research was conducted at Sanata Dharma University on early March 2020. The participants of this research were 31 students from C class batch 2016 of ELESP. Purposive sampling was used because the researcher chose the typical participants based on the research problems. Ary, Jacobs and Sorensen (2010) stated that the particular or specific sample elements from purposive sampling or judgement sampling are taken from the existed population. A close ended questionnaire and interview activities were used to collect the data.

FINDINGS AND DISCUSSION

The researcher divides this chapter into two parts. The first part is the results of students' perception of English subtitled movies in English Language Education Study Program. The second part is the results and discussion about the effects of using English subtitled movies for ELESP students.

Students' Perception of English Subtitled Movies

There were four statements related to students' perception of English Subtitled Movies in ELESP. The statements would be presented below.

Table 1. Students' Perception of English Subtitled Movies

No	Statements	Frequencies of Responses							
		1 (SD) Strongly Disagree		2 (D) Disagree		3 (A) Agree		4 (SA) Strongly Agree	
		N	%	N	%	N	%	N	%
1.	I like watching a movie with English subtitle.	0	0	5	16.1	13	41.9	13	41.9
2.	I prefer to watch a movie in English subtitle.	2	6.5	6	19.4	13	41.9	10	32.3
3.	English subtitle is difficult to understand.	5	16.1	17	54.7	7	22.6	2	6.5

4.	I do not enjoy the movie because of English subtitle.	12	38.7	14	45.2	3	9.7	2	6.5

Based on the first statement in Table 1, there were 83.8% of the respondents in total who agreed and strongly agreed that they like watching a movie with English subtitle, 16.1% who disagreed and none of the respondent (0%) who strongly disagreed with this statement. From these percentages, the researcher could conclude that most of the respondents had a positive perception in watching a movie with English subtitle.

The second statement is talking about the students' preference in choosing a movie with English subtitle. The result showed that 41.9% of the respondents chose agree and 32.3% of the respondents chose strongly agree. Meanwhile, the total percentage of disagreement level was 25.9%. It showed that the students preferred to watch a movie in English subtitle. This result is in line with one of the factors of perception stated by Altman, Valenzi, and Hadgetts (1985), which was selection of stimuli. In the selection of stimuli, the respondents selected the right thing for them. They saw that English subtitle was good to learn English, so they preferred to use English subtitled movie.

The third statement asked whether English subtitle is difficult to understand or not. The results revealed that the total percentage of disagreement level was 70.8%. It indicated that the respondents had a positive perception of English subtitle and considered it is easy to understand. This result also confirms one of the factors of perception stated by Altman et al. (1985), which was the situation. If the situation gives a positive atmosphere to the respondents, they give a positive response towards those things. They felt that using English subtitle is good for them, so they gave a positive response. On the other hand, there were 22.6% of the respondents chose agree and only 6.5% of the respondents chose strongly agree.

The last statement in this section talked about a negative statement of using English subtitle. Most of the respondents disagreed with this statement. The difference between the disagreement level and agreement level was apparently significant. It showed that the total percentage of disagreement level was 83.9% while the total percentage of agreement level was 16.2%. It could be concluded that most of the respondents enjoyed the movie even though the movie used English subtitle.

In conclusion, the results from the questionnaire about the students' perception of English subtitled movie showed that the respondents had a positive perception. It was proven by the result of the positive percentage of the questionnaire which dominated the results. Although there were two statements which indicated negative statements about English subtitle, most of the respondents disagreed with those statements and showed their positive attitudes.

There were also five statements related to the students' perception of the implementation of English Subtitled Movies in ELESP. The five statements would be presented below.

Table 2. Students' Perception of the Implementation of English Subtitled Movies

No	**Statements**	**Frequencies of Responses**							
		1 (SD) Strongly Disagree		**2 (D) Disagree**		**3 (A) Agree**		**4 (SA) Strongly Agree**	
		N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
5.	English subtitle is good to learn English in a fun way.	0	0	1	3.2	14	45.2	16	51.6
6.	English subtitle encourages me to learn English.	1	3.2	0	0	14	45.2	16	51.6

7.	I feel tired when reading English subtitles.	6	19.4	13	41.9	7	22.6	5	16.1
8.	I am motivated to learn English using English subtitles.	0	0	6	19.4	11	35.5	14	45.2
9.	I feel comfortable watching English subtitled movies.	0	0	5	16.1	16	51.6	10	32.3

When given the statement that English subtitle is an effective way to learn English, there were 51.6% of the respondents who strongly agreed, 45.2% of the respondents who agreed, 3.2% of the respondents who disagreed and none of the respondents (0%) who strongly disagreed. The results were also supported by the discussion from the interview conducted by the researcher. There were four respondents in the interview. Respondents 1, 2, 3, and 4 said that English subtitled movie is an effective way to learn English because they can get new vocabulary from the subtitle. Respondent 2 also added that the English subtitle could improve the students' listening skills to understand the meaning or context of the movie.

> I believe it is effective because it will help the students who have less ability in listening skills to understand the words by reading the English subtitle. They can also get new vocabulary through the English subtitle. (R2)

The sixth statement stated that English subtitled movie encourages the students in learning English. There were 51.6% of the respondents who chose strongly agree, 45.2% of the respondents who chose agree, 3.2% of the respondents who chose strongly disagree and none of the respondents (0%) who chose disagree. The researcher also conducted an interview related to this statement. Respondents 2 and 3 declared that they felt more encouraged to learn English through English subtitles because they can enjoy the movie while learning at the same time. Furthermore, respondent 1 stated that the subtitle could help him or her in learning new vocabulary.

> Yes, English subtitled movie encourages me in learning English because the subtitle gives me new vocabularies. Also, I could understand the storyline of a movie with the subtitle. (R1)

Based on the results from the fifth and sixth statements, the researcher drew a conclusion that most of the respondents had positive responses toward these statements. Most of them believed that English subtitles could be a fun way to learn English and encourage them to learn English.

The seventh statement addressed the students' fatigue in reading the English subtitle. The results showed that the total percentage of disagreement level reached 61.3% of the respondents and the total percentage of agreement level only reached 38.7% of the respondents. From the results, it was apparent that most of the respondents did not feel tired when reading the English subtitle.

Related to the eighth statement about the students' motivation in learning English using English subtitles, the result showed that the total percentage of agreement level highly reached 80.7% of the respondents. The total percentage of disagreement level for this statement only reached 19.4% of the respondents. Then, the ninth statement talked about a comfortable feeling of watching English subtitled movies. The result also showed that the total percentage of agreement level reached 83.9% of the respondents. Meanwhile, there were only 16.1% of the respondents who chose disagree. The results from the two statements revealed that most of the respondents felt motivated in learning English using English subtitles and felt comfortable in watching English subtitled movies.

In addition, the researcher also conducted an interview to obtain more information about the implementation of English subtitled movies in a class. The interview was about the

students' opinion or suggestion for the lecturers in ELESP regarding the implementation of the English subtitled movies in a class. The respondents said that the lecturers need to give the students English subtitled movies in a class because it is a fun activity to learn English. Respondents 1, 2, and 4 said that the lecturers needed to give the English subtitled movies, especially for the students in the first semester until the third semester. They said that the early semester students still needed more vocabulary items. By watching the English subtitled movies, the students will learn new vocabulary from the subtitle.

> I think it is needed for the students in semester 1-3 because they still need a lot of vocabulary items and their English is still the basic one, so they need help. English subtitle may be their help in class. (R4)

They also added that the lecturers could implement the English subtitled movie in a listening class because it would help them in understanding the movie. But, it would be better if the lecturers give the subtitle at the end of the lesson or in the review section. They said that by giving the subtitle at the end of the lesson, the students could practice their listening skills first. The students also could try to understand the movie first without help from the subtitle. After that, the subtitle was given to check if there were any mistakes that the students made.

> I think the lecturers need to give English subtitled movies for the students in the first until the third semester, especially in listening class. But, it is more effective if the subtitle is given at the end of the lesson or the review section. If the subtitle is given at the beginning of the lesson, I think the students will not practice their listening skills. That's why it's better to give the subtitle at the end so the students will know their mistakes. (R1)

Furthermore, respondent 3 added that the lecturers could implement the English subtitled movie in translation class. The students could study the subtitle itself to get the new vocabulary and understand the context of a movie. They also could find the mistranslation in a movie as they are learning a new vocabulary.

> I think the lecturers need to give the English subtitle to the students, but it depends on the class. For example, the lecturers could implement this in translation class because the students can learn through the subtitle. The students can study the subtitle itself for their learning English. By studying the subtitle, the students will know the mistranslation from the movie while they also learn vocabulary. It may also help the students to understand English. (R3)

To sum up, the results from the questionnaire and interview related to students' perception of the implementation of English subtitled movies in ELESP showed positive perception form the respondents. It could be seen from the positive percentages on each statement in the questionnaire. Most of the respondents acknowledged that they felt motivated, comfortable, and enjoy using English subtitled movies. The results from the interview about the students' opinions on the implementation of English subtitled in a class also showed positive attitudes. Most of the respondents agreed that the lecturers should implement the English subtitled movie in a class, especially for the students in the first until the third semester.

The Effects of Using English Subtitled Movies for English Language Education Study Program Students

There were three effects found from the results of the questionnaire and interview. The first effect is students understand the context of a movie. The results of the questionnaire and interview were in line with the theory from Zanon (2006), which said that the benefits for using a subtitle in a video are the help from "image", "sound", and "text" which is related to one another and could give support to the students to understand more about the meaning from the video. The statement which was stated in the questionnaire was: "English subtitle helps me to understand the context of a movie." The result showed that most of the respondents had more understanding of a movie with the English subtitle. This result was proven by the related

statement which showed the total agreement level percentage (87.1%) which was higher than the total of the disagreement level percentage (12.9%).

In the interview, respondents 1 and 4 stated that they could enjoy the movie better because the English subtitle helped them to understand the context or the storyline of a movie. They revealed that without English subtitle, sometimes they did not understand the movie because they could not hear what the actors said in the movie clearly.

> I could understand the movie better also because when I missed some words from the actors, I could read the English subtitle. By reading the subtitle, I knew what was happening in the movie. (R1)

From their experience in watching English subtitled movie, they also said that the existence of the subtitle is important for them. They could read the subtitle if they missed some words from the actors. These results were in line with the theory from Zanon (2006) which stated that the help from the "sound" and "text" could help the students to understand the meaning of a movie better. By combining the "sound" which means the audio or what the actors said with the "text" which means the subtitle in a movie, the respondents said that they were assisted in understanding a movie. Overall, the results from the questionnaire and interview showed positive perception from the respondents which were in line with the theory from Zanon (2006).

The second effect is students learn new vocabulary. There were two statements from the questionnaire related to this part which would be presented below.

Table 3. The Advantages of English Subtitled Movies

No	Statements	Frequencies of Responses							
		1 (SD) Strongly Disagree		2 (D) Disagree		3 (A) Agree		4 (SA) Strongly Agree	
		N	%	N	%	N	%	N	%
11.	I know new vocabulary from English subtitle.	1	3.2	0	0	12	38.7	18	58.1
12.	English subtitle helps me in learning vocabulary.	1	3.2	0	0	15	48.4	15	48.4

The results from Table 3 showed that the total percentage of agreement level in the eleventh statement reached 96.8%, whereas the total percentage of disagreement level was only 3.2%. It was obvious that most of the respondents showed their positive attitudes towards the statement addressing that they got new vocabulary through English subtitles.

In the interview, respondents 1, 2, and 4 said that they improved their vocabulary because they found many new words in English subtitles. They also revealed that they would write down the new words or vocabulary they got in their notebooks as a mini dictionary.

> I improve my vocabulary through English subtitles because there are many new words that I found in English subtitles. (R4)

In the twelfth statement, the researcher found out that the respondents could learn vocabulary through English subtitles. These results could be seen from Table 3 which showed the total percentages of agreement level highly reached 96.8% while there were only 3.2% for the total percentages of disagreement level. From the results, it was clearly shown that most of the respondents also learn vocabulary through English subtitles.

The interview was also conducted by the researcher to dig out more information from the respondents. The respondents said that they also learnt vocabulary through the subtitle because they obtained new words from it.

> It improves my vocabulary because there are lots of vocabulary items in English subtitles. So, by watching the English subtitled movie, I also learn about new vocabularies. (R2)

These results were in line with the theory of the advantages of using English subtitled movies from Sari and Sugandi (2015) which showed that most of the respondents notified that English subtitles could help them in learning vocabulary.

In addition, respondents 1 and 3 revealed that they could implement the words they got from English subtitles in their daily life. They said that if they used the Indonesian subtitle, they would not get and learn anything new. Besides, if they used English subtitles, they could practice their pronunciation as well.

> It's more like how I implement the English subtitle in my daily life. If I use the Indonesian subtitles, I don't get and learn something new. If I use English subtitles, I can learn the English language itself and I can implement it in my daily activity. (R3)

Based on the results from the questionnaire and interview, most of the respondents felt the advantages based on the theory from Sari and Sugandi (2015). Most of them knew new vocabulary from the English subtitle and most of them felt that English subtitle helps them in learning vocabulary.

The third effect is students are distracted from the scene. There were three statements related to this part which can be seen in the table below.

Table 4. The Disadvantages of English Subtitled Movies

No	Statements	Frequencies of Responses							
		1 (SD) Strongly Disagree		2 (D) Disagree		3 (A) Agree		4 (SA) Strongly Agree	
		N	%	N	%	N	%	N	%
13.	It is hard for me to see the movie and read the English subtitle at the same time.	8	25.8	6	19.4	10	32.3	7	22.6
14.	I need more time to read and understand English subtitles.	3	9.7	7	22.6	16	51.6	5	16.1
15.	I only focus on the scene.	8	25.8	13	41.9	8	25.8	2	6.5

The results showed that most of the respondents had difficulty in watching the movie and reading the subtitle at once. It can be seen from the total percentage of agreement level reached 54.9% whereas the total percentage of disagreement level was 45.2%. In the interview, most of the respondents said that they could not focus on the scene and the subtitle at the same time because they had to follow both of them. Respondents 1 and 3 added that they got confused because they had to follow the scene and the subtitle. They said that sometimes the subtitle did not come up at the right time so they could not match between what the actors said and the subtitle itself.

> Sometimes, the subtitle doesn't come up at the right time. Because of that, I get confused which one should I pay attention to, the scene or the subtitle. (R3)

They also revealed that sometimes the problem did not come from the students themselves. The problem they had could be from an external factor which came from the software system. Sometimes, the software system could not display the subtitle at the right time. It could influence the students' focus because they had to put more effort in watching the movie while reading the subtitle.

> For me, the trouble is the software system. Sometimes, the subtitle does not come up at the exact time. For example, the subtitle comes up 1 or 2 minutes before or after the actor speaks. (R1)

Statement number 14 talked about the time that the students need to read and understand the English subtitle. The results showed that there were 51.6% of the respondents who agree, 16.1% who strongly agree, 22.6% who disagree, and 9.7% who strongly disagree. From the results, the researcher could conclude that most of the respondents agreed with the statement that they need more time to read and understand the English subtitle.

The results from the interview also supported the data from the questionnaire. Respondents 2 and 4 mentioned that they need more time to understand the English subtitle because of unfamiliar words. Besides getting new words or vocabulary from the subtitle, they also said that they had to stop the movie when there were some words that they did not know. They would search the meaning of that word then continued to play the movie. If they did not look for the meaning of the word, they would have difficulty in understanding the movie. They also added that it took more time for them to watch the movie.

> I stop the movie when I find some vocabularies that I don't know yet. Sometimes, it takes more time to watch the movie because I have to look for the meaning of the words. (R4)

The last statement in this part talked about whether the students only focus on the scene or not. The results from the questionnaire showed that the total percentage of disagreement level was 67.7%. Meanwhile, the total percentage of the agreement level was 32.3%. From the results, it was apparent that most of the respondents did not focus on the scene. In the interview, respondents 2 and 4 said that they often missed the scene because they focused on the text or the subtitle. They focused on the subtitle because they wanted to understand the movie. They chose to miss the scene as long as they could understand the storyline of the movie. They also added that they would replay the scene that they missed if they wanted to. If they felt the scene was interesting, they would replay the scene although it took more time.

> Sometimes, I can't focus on the scene and the subtitle at the same time, so I have to replay the scene that I missed. I usually focus on the subtitle so that I can understand the movie. (R2)

To conclude, the results of the three statements from the questionnaire and the results from the interview section were in line with the theory from Sari and Sugandi (2015) about the disadvantages of English subtitled movies. It was clearly stated that most of the respondents could not concentrate on the movie and the subtitle at the same time. They needed more time and more effort to watch the movie and read the subtitle as they found unfamiliar words. Sometimes, they also replayed the scene that they missed because they only focused on the subtitle.

CONCLUSION

English subtitled movies gave a positive perception to the students. It can be seen from the data results, in which the students state that the like watching English subtitled movies, feel motivated and encouraged in learning English through English subtitled movies. They also got more benefits from the English subtitled movies which could help them in learning English. The students suggested the lecturers give more English subtitled movies in a class, especially for the students in the first until the third semester because it could help them in learning new vocabulary. Future researchers are suggested to focus on the use of English subtitled movies to improve the students' vocabulary and other English skills such as listening and speaking.

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The Application of Leech's Politeness Maxims in Shakespeare's The Merchant of Venice

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ABSTRACT

This study aims to investigate Shakespeare's The Merchant of Venice in light of the application of Leech's politeness maxims. The study uses a qualitative method in analyzing the utterances of the major characters in the play; Shylock, Antonio and Bassanio, since most of the events within the play focus on their demands, personalities and behaviors. The purpose of this study is to reveal the degree of politeness reflected in the characters' speeches. 17 extracts from Act 1 scene 3 (a street in Venice) and 6 extracts from Act 4 scene 1 (the court scene) are explored due to their importance in the plot development. In light of the analysis, some of the factors are highlighted according to their significant role in determining the use of politeness or impoliteness strategies. These factors are power, psychological aspects, personal values, irony principle, social status and religion. The study also examines the way in which the six maxims are employed in the extracts. To conclude, politeness strategies can be used to reveal much about people's identities, values and psychology.

Keywords: comity, politeness, power, Shakespeare, identity

INTRODUCTION

Language is what distinguishes us as human beings. We can communicate with each other through language and other things such as signs. Thus language can reveal much more about personality, intentions and our way of thinking. We can interpret others' feelings and actions through contemplating their language. This is not easy for sure since we need to be aware of certain things in addition to the language such as, background, religion, social relations and status.

Politeness has become one of the major concerns in linguistics. Thus many analysts depend on it to interpret the speeches of others. Many cultures have studied this concept for many years, yet Brown and Levinson's (1987) theory and Leech's (1983) model have become very influential. Brown and Levinson's theory is concerned with the concept of face which is the self-image that a person has and expect others' to recognize. On the other hand, Leech defines politeness as forms of behaviors that represent "comity". He argues that in our speech, we should care more about the "other" rather than the "self".

Language is one of the most striking features of Shakespeare. Actually, he has enriched the English language with many words and phrases which were written down by him for the

first time in his plays and poetry. One of the most important literary works done by Shakespeare in which we can notice his creation using language is *The Merchant of Venice*.

Shylock, Antonio and Bassanio are major characters in that play and thus the analysis of the utterances produced by them would be so important for the understanding of the whole paly, their characters and intentions. Shylock, a Jewish moneylender, is the most dominant character in this play. He is the person who makes the play. Most of the events rely on him especially the court scene. His hatred to Antonio is what pushes him towards his unfortunate destiny. First, he is viewed as a villain; a wicked person. Later on, he is viewed as a human being who has lost his daughter, his property and most important, his religion. In the play, Shylock loans people money with interests. He is being disliked from the people surrounding him, even from his daughter.

So, the researcher is going to analyze some of these characters' utterances through the application of Leech's (1983) model of politeness. When we first read the conversations between him and the two Christians; Antonio and Bassanio, we can recognize dissimilar degree of politeness from the start of the story until the end. Thus, his interaction with Antonio in the first place, and sometimes with Bassanio, is going to reveal the difference in the usage of politeness strategies. The study will show that tact maxim would be only restricted to politeness contrary to the other maxims which can be used for both politeness and impoliteness. Moreover, it is going to discover some of the factors that may affect politeness such as power, social status, psychology and religion.

Dealing with politeness as part of interaction and communication, analysts should take into consideration both linguistic and sociological aspects. Observing politeness in any utterance should be done through the social study of language since there is a related relationship between language and society (Lestari, 2013). Because of the importance of politeness, many scholars studied politeness in many cultures and that resulted in having many theories regarding this field. Some of these theories are Brown and Levinson's (1987) model and Leech's (1983) politeness principle.

Politeness

Leech's model: Geoffrey Leech (1983) has introduced a model similar to Brown and Levinson's (1987) theory in which he classifies the politeness principle as a series of maxims to explain how politeness operates in conversational exchanges. He defines politeness as a set of behaviors between participants that show feelings of comity. So, politeness, for Leech, "is about strategic conflict avoidance and showing regard for others" (Terkourafi, 2015, p 957). In other words, this model cares more about the other rather than the self.

According to Leech, the politeness principle is divided into six maxims. Nurdianingsih (2006) discussed in his study the five scales for each maxim that show the degree of politeness.

1) The Cost-benefit Scale

In this scale, the cost and the benefit refer to the addressee. So, if the benefit is higher to the addressee than the cost, then it seems to be politer. On contrary, if the cost is higher to the addressee than the benefit, then it seems to be less polite.

2) The Optionality Scale

Giving options is usually there in indirect utterances used by the speaker when requesting or giving a command. So, whenever the speaker gives an option to the addressee to choose, that will show more politeness.

3) Indirectness Scale

Being indirect means an increase in the degree of politeness. This is similar to Brown and Levinson's off-record strategy. For example, when someone asks another person to close the door by simply saying *close the door*, in this case he is direct in his request, so he is considered to be impolite. While if he rather says *will you close the door?*, he is asking him in a polite way. Saying *Could you possibly close the door?* will be considered as politer than the

previous utterances. We assume that the more indirect the utterance will be, the politer it will be.

4) Authority Scale

This scale represents the social status among people. The utterances we use while interacting with people show whether the addressee is a superior, a subordinate or the same. For example, an employee would call his boss *Sir*, while a friend would call his friend with his name. A person with a high social status would have more authority than a person with low social status.

5) Social Distance Scale

This scale shows the degree of familiarity among people. It is clear that close friends will be less polite in their utterances and show high solidarity with each other in comparison with people with distant relationships.

6) Leech's Maxims

Leech has divided his politeness principle into six maxims which are tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim and sympathy maxim. Each maxim is related to a specific speech act as proposed by Searle. One of Leech's arguments is that negative politeness is more important than positive politeness. The maxims will be discussed below as presented by Nurdianingsih (2006).

1) Tact Maxim

It is the first and the most important maxim since it cares more about the other rather than the self. It requires the speakers to minimize cost to other and maximize benefit to other. It is used in directives/impossitives and commissives. A directive means an utterance that is used to command something directly or indirectly such as, requesting, advising, ordering, etc. While a commissive means an utterance that is used to declare a promise or offer something.

2) Generosity Maxim

Generosity maxim requires the speaker to minimize benefit to self and maximize cost to self. It is used in directives and commissives like the tact maxim, but it is self-centered.

3) Approbation Maxim

It requires the speaker to minimize dispraise to other and maximize praise to other. It is used in expressives and assertives. The expressive is an utterance that is used to express the speaker's psychological attitude toward a situation such as thanking, congratulating, welcoming, apologizing, praising, etc. The assertive is an utterance commonly used to declare the truth proposition that is expressed such as giving opinions, comments, suggestion, complain, etc.

4) Modesty Maxim

This maxim requires the speaker to minimize praise of self and maximize dispraise of self. It is also expressed by the expressive and assertive utterances like the approbation maxim.

5) Agreement Maxim

It requires the speaker to minimize disagreement between self and other, and maximize agreement between self and other. It is expressed in representatives. The hearer should totally or partially show agreement with the speaker. If he shows disagreement, his speech would be impolite.

6) Sympathy Maxim

It requires the speaker to minimize antipathy between self and other, and maximize sympathy between self and other. It is also expressed through representatives. For example, if one lost somebody and the hearer felt sorry for that, in this case he is showing sympathy to the speaker and the utterances would employ the sympathy maxim.

Brown and Levinson's Politeness Model

The early eighteenth century was the first start of politeness age. Leech alongside Robin Lakoff (1973) and Penelope Brown and Stephen Levinson (1978, 1987) were all the founders

of the field. Brown and Levinson's (1987) theory deals with three concepts: face, face threatening acts (FTAs) and politeness strategies.

a. Face

This concept was brought from Chinese to English in the 19th century. It was first discussed by Erving Goffman who introduced the term "face". Following Goffman, Brown and Levinson (1987) related politeness to face which is defined as one's self image that he seeks for himself and tries to protect it when interacting with others. So, in any social interaction, people try to save the face of each other. Brown and Levinson (1987) classified face into two categories:

1) Positive face: the self-image that a person desire to be approved of.
2) Negative face: the person's desire not to imposed on or not to lose freedom.

Within interaction, a speaker tries to preserve both faces for himself and for the hearer he interacts with. In order to avoid misunderstandings and develop good atmosphere through interaction, Brown and Levinson (1987) suggested the idea of previous negotiation for the participants' needs so as to assure preserving both faces.

b. Face Threatening Acts (FTAs)

Brown and Levinson (1987) argued that each speech act in our daily life, such as request, order, promise, etc., might have an element of risk. That is because some of these speech acts may threaten our "face image" and don't satisfy either the speaker or the hearer. Thus, any speech act that might interrupt the negative or positive face is called a face threatening act. For example, when a person asks someone for a loan of his car or book, in this case, he is threatening the negative face of the hearer since the speaker is imposing and limiting the hearer's freedom. Requesting in this situation is considered as a face threatening act (as cited in Bouchara, 1996).

c. Politeness Strategies

According to Brown and Levinson (1987), there are four politeness strategies that are used to minimize or avoid the face-threatening acts that are capable of damaging other people's face. To carry out an FTA, a speaker may select one of the four following strategies that are discussed briefly from most to least threatening.

1) On record: this strategy does nothing to reduce the threat to the hearer's face. The speaker in this case is direct in his speech. It is used in urgency, welcoming, offering situations. As mentioned by Bouchara (1996), this strategy conforms with Grice's maxims which are maxims of quality, quantity, manner and relevance. He cited Grice in his study to clarify the cooperative principle which is similar to the on-record strategy.
2) Positive politeness: this strategy is used as a way to make close relationship with the hearer. Lakoff (1973) argued that the relationship involved here is similar to the relationship between friends. So, the speaker cares about the hearer as he cares about himself. (as cited in Bouchara, 1996).
3) Negative politeness: this strategy is a non-imposing one. In this case, there is a social distance between the interactants, so they speak formally with each other. For example, someone might be requested to pass the salt as follow: *Could you please pass the salt?* By using *could you please*, the speaker is minimizing the imposition on the hearer and as a result he redresses the hearer's negative face.
4) Off-record: this strategy uses indirect language and relies totally on implications. Strategies used within off record may lead to the violation of Grice's maxims (as cited in Bouchara, 1996). For example, when a speaker says *it's hot here* that will lead the hearer to find some implicature for the intended message which might be a request to open the window or the door.

d. The Social Context: Power, Distance, and Ranked Extremity

Brown and Levinson (1987) highlighted three sociological factors that affect the choice of politeness strategy and the seriousness of the face threatening action. These factors are power, distance and degree of imposition involved in the FTA (Jucker, 2016). Jucker (2016), who was interested in Brown and Levinson's politeness theory, illustrated how the three dimensions affect our analysis of the politeness strategies used. In the case of power, if speaker A is more powerful than B, then A should use less politeness strategies than B to perform a specific face threatening act. In the case of distance, the speaker and the hearer should be politer in the strategies used if they are socially distant. And finally, the speaker should use more politeness strategies for a more serious face-threatening act than for a less serious act.

Many researchers have applied Brown and Levinson's theory in Shakespeare's literary texts rather than Leech's model. Kopytko (1993, 1995) studied the four comedies by Shakespeare (*The Taming of the Shrew*, *A Midsummer Night's Dream*, *The Merchant of Venice* and *Twelfth Night*) following Brown and Levinson's model in order to examine the number of positive and negative politeness strategies. He concluded that positive strategies were more than the negative ones in all the four plays (as cited in Jucker, 2016).

Leech's tact and approbation maxims were discussed through the analysis of a conversation within a movie named *Maid in Manhattan* (Nurdianingsih, 2006). The study explored the application of both maxims in relation to politeness situations. The findings highlighted the impact of the authority scale and the social distance scale. His study examined the high degree of politeness delivered in the speech of high solidary persons. However, the researcher noticed less polite utterances produced by a lower status person to a person of a high status (Nurdianingsih, 2006).

Being polite throughout the whole play wasn't the case in Shakespeare's plays. Impoliteness may be considered as an important element in turning out the events and moving to the plot development of the literary text.

The previous idea is going to be investigated in Shakespeare's *The Merchant of Venice* within this study. However, it has been discussed by Culpeper (1996, cited in Jucker, 2016) in his survey of Shakespeare's *Macbeth*. He declared that Macbeth and his wife moves from being polite to be impolite to re-establish and maintain a situation of stability because it was threatened by the appearance of the ghost. Lady Macbeth uses impoliteness towards her husband not to insult him but to provoke his manliness and push him into action. She asks him: "Are you a man?". By saying that, she violates Grice's maxim of quality. An analyst may interpret that she is trying to say that he lacks some certain manly characteristics.

The issue of impoliteness was less researched in comparison with politeness strategies. Therefore, Kuntsi (2012) has conducted a study to examine impoliteness in correlation with power. The study investigated the lawyers' speech in a courtroom that shows politeness or impoliteness. The findings revealed the use of both strategies inside the courtroom. Regarding this issue, previous studies were mentioned in his study to support the argument that impoliteness is connected with power. Some studies such as Culpeper (1996) has stated that persons with high-power positions can only speak impolitely freely. However, Bousfield's (2008) study has found out that powerful persons use not only impoliteness strategies, but also politeness ones (cited in Kuntsi, 2012).

Through investigating politeness in their sociolinguistic view, sociolinguists examined how people behave in certain ways and why. To get logical answers, they analyzed things in respect of person's identity, power and socialization. They found that all these aspects are interrelated with people's linguistic choices (cited in Wardhaugh, 2006).

Moreover, Lomax (2010) has found out that power is an essential element in constructing the relationship between linguistic use and social structure. He gives an example of Searle's speech act theory by saying that if you have the authority to do something, then you

can give an order. This is the case in Shakespeare's *The merchant of Venice*. Power is discussed throughout the play through analyzing Shylock's character and speech.

Anti-Semitism has aroused in the 16th century and most of the works done in that period has dealt with this issue. Shakespeare's *The Merchant of Venice* is one of them. Brown (1961) has stated that in the decade during which *The Merchant of Venice* was written, Jews were not a people to fear; they lack power in England at that time. Fletcher (1938, p.158) also highlighted a controversial issue in *The Merchant of Venice* which is Jews-Christians relationship. He stated that Shakespeare has created the character of Shylock in relation to the relationship found between the Jews and Christians in the 16th century during the Elizabethan decade. Thus, the religious aspect might have an impact on politeness level.

Again, it has been noted that an analyst doesn't investigate the text itself, but the attitudes and behaviors of the characteristics in a literary work (Andreas, 2016). Thus the psychological aspects are going to be concerned through the analysis of the major characters in the play since they steer all the events towards the plot development.

Irony is one of the principles that are used be speakers to show certain implicatures. It is used by the speakers to indicate impoliteness through being polite (Leech, 1983, cited in Kasper, 1990). Nurdianingsih's study (2006) has also indicated that the use of ironic utterances is far from the concept of politeness principles through the analysis of the maid's speech when she says her opinion about the suitable clothes to be worn by a high status person.

METHOD

The recent study uses a qualitative methodology that depends on searching, selecting, analyzing the data and concluding as a final step. The researcher follows Leech's (1983) theory of politeness through the implementation of his maxims in the play. The maxims of tact, generosity, approbation, agreement, sympathy and modesty were all examined to discover the strategies that are used by the characters.

This study concerns with the analysis of the most important acts in *The Merchant of Venice* that help in the plot development throughout the play. The first act is Act 1 scene 3 which includes a street in Venice where Bassanio requests money from Shylock and then an agreement is made between the major characters. The second one is Act 4 scene 1 which includes the court scene that summarizes Shylock's end. The study examined 17 extracts from Act 1 scene 3 and 6 extracts from Act 4 scene 1.

The study investigates the conversations between Shylock, Bassanio and Antonio, who are the three persons involved in the loan issue. Shylock is a Jew merchant who is a resident in a Christian society, Venice. Antonio is a wealthy Christian merchant in Venice who has friendship with Bassanion, the person who is in need of money to get admired by his beloved Portia.

This qualitative study aims to discover the situations where Leech maxims are followed or violated and as a result to reveal whether each maxim is used to show politeness, impoliteness or both; to investigate the factors that affect the three characters' use of politeness strategies; to examine the character's personality through the application of politeness theory, since politeness can reveal much about one's identity. This research seeks to answer the following questions, how are the maxims employed in some of Shylock's, Bassanio's and Antonio's conversations within *The Merchant of Venice*? and what aspects make the utterances of the three characters less polite or politer in relation to Leech's politeness principles?

FINDINGS AND DISCUSSION

In this section, the researcher will analyze the utterances said by the major characters in the most important acts that help in the plot development of the play (*a street in Venice scene*

and *the court scene*). The analysis of each utterance consists of a description of the context of situation and then followed by an interpretation of the utterances in relation to Leech's maxims.

Analysis of Act I. Scene Iii. Venice. A Public Place.

SHYLOCK Three thousand ducats; well.
BASSANIO Ay, sir, for three months.
SHYLOCK For three months; well.
BASSANIO For the which, as I told you, Antonio shall be bound.

Context of situation: Shylock, who is the most prominent character in the play, first appears in Act 1 scene 3 in which he is having a conversation with Bassanio in a street in Venice. Bassanio, Antonio's friend and a noble man, needs 3,000 ducats to be supported financially to earn admiration of the beautiful and wealthy Portia: the heiress of Belmont. He asks Shylock for a loan since his friend Antonio couldn't help him because all his trade ships are in the sea and he doesn't have cash money. He tells Bassanio to find a lender and he will be the guarantee. In his first speech, Shylock is repeating what is said by Bassanio in a way that reveals his internal thinking.

Analysis: From the conversation above, it can be seen that in delivering a request, Bassanio employs tact maxim since he minimizes cost of Shylock. Bassanio's request, which is a directive speech act, sounds less imposing since the speaker is being tactful in delivering his utterances. He offers Antonio as a guarantee of the loan so that it will be less imposing. Moreover, Bassanio is aware of the different social status between him and Shylock. Bassanio's usage of the word *sir* shows Shylock as a superior and Bassanio as a subordinate. The authority scale indicates a degree of politeness in Bassanio's speech.

BASSANIO May you stead me? will you pleasure me? shall I know your answer?
SHYLOCK Three thousand ducats for three months and Antonio bound.

Context: Bassanio is waiting Shylock to answer his request, whereas Shylock seems to be still thinking of the request.

Analysis: Again, there is a directive speech act in the form of request. Bassanio employs tact maxim since he minimizes cost of Shylock. He is trying to give options to Shylock. When he says "Shall I know your answer?", then he isn't imposing him to agree. He is waiting an answer from Shylock, which maybe a yes or no to the request. In most cases, when the speaker gives an option to the addressee to choose, then he is less imposing on him and that will increase the degree of politeness.

In the conversation above, the use of the modals *shall* and *will* is significant. These two modals are used to make indirect request. Being indirect is also a negative politeness strategy according to Brown and Levinson's (1987) theory. The speaker tends to be indirect so as to avoid the loss of the hearer's freedom. Leech also believes that negative politeness is more important than the positive one since the speaker tries not to impose something on the hearer and as a result to save the negative face of the hearer. To conclude, we can find that the two theories of politeness are interrelated in their aspects.

BASSANI Your answer to that.
SHYLOCK Antonio is a good man.

Context of situation: Bassanio is seeking for the answer. Yet, instead of giving the answer, Shylock describes Antonio as a good man. Here, he is ironic since he explains later that Antonio isn't good for his own personality, but for he is sufficient to pay the loan.

Analysis: By using the utterance *Antonio is a good man*, Shylock employs and follows the approbation maxim, used with expressives, since Shylock is maximizing praise of other. He praises Antonio by saying that he has good characteristics. He is showing politeness, yet he implies something different. His internal thinking will be more obvious in the following utterances.

BASSANIO Have you heard any imputation to the contrary?
SHYLOCK Oh, no, no, no, no: my meaning in saying he is a good man is to have you understand me that he is sufficient……there be land-rats
and water-rats, water-thieves and land-thieves, I
mean pirates, and then there is the peril of waters,
winds and rocks. The man is, notwithstanding,
sufficient. Three thousand ducats; I think I may take his bond.

Context of situation: Bassanio asks Shylock if he has heard anything bad about Antonio. Shylock replies by saying he is sufficient and he has lots of trade ships in the sea. Then he mentions the risks of the trade in the sea. By saying that, he shows the internal hate feeling toward Antonio's trade.

Analysis: In this case, Shylock violates the generosity maxim by maximizing benefit to self and minimizing benefit to other (Antonio). He implies that Antonio isn't good for his personality, yet for he is sufficient financially by saying "in saying he is a good man is to have you understand me that he is sufficient". He is a rich prominent merchant in Venice and thus he is suitable for a guarantee. Shylock, in this case, is thinking of his interests rather than the benefit of Antonio. Moreover, through mentioning the trade risks in the sea, one may interpret that he doesn't wish good for Antonio. Violating the maxim of generosity indicates that the speaker (Shylock) is impolite in his speech.

SHYLOCK I will be assured I may; and, that I may be assured,
I will bethink me. May I speak with Antonio?
BASSANIO If it please you to dine with us.
SHYLOCK Yes, to smell pork; to eat of the habitation which
your prophet the Nazarite conjured the devil into. I
will buy with you, sell with you, talk with you,
walk with you, and so following, but I will not eat
with you, drink with you, nor pray with you.

Analysis: "May I speak with Antonio?" is a directive speech events in the form of request. According to Leech's indirectness scale, having indirect kinds of illocution indicates the degree of politeness. The more indirect the utterance we use, the politer it will be. In the utterances above, Shylock asks Bassanio in an indirect way "May I speak with Antonio?" instead of saying directly "call Antonio". By saying that, Shylock is being tactful and is not imposing on him talking with Antonio.

Moreover, Bassanio uses an indirect illocution when he says "If it please you to dine with us" which is a directive act in the form of invitation. In delivering an invitation to Shylock, Bassanio is being both tactful and generous. He employs tact maxim since he minimizes cost of Shylock by giving him the option to accept the invitation or not. He also maximizes benefit to other (Shylock); he is not asking Shylock to do anything except accepting the invitation and having dinner without making any effort. In addition, he employs generosity maxim because he minimizes benefit to self and maximize cost to self. That is, when Bassanio invites Shylock, he is going to make physical and financial efforts in preparing the dinner.

Suddenly, Shylock moves from being polite to being impolite through the use of representative speech acts. Shylock, a Jew, violates the maxim of approbation by saying "but I will not eat with you, drink with you, nor pray with you". He is stating and asserting the Jewish religious prohibitions. He maximizes dispraise of other (Christians) since he shows himself as an extremist Jew who can't share food and prayer with the Christians (Antonio and Bassanio) and refuses the invitation of Bassanio. By doing that, I think Shylock also employs the tact maxim since he minimizes the cost of other (Bassanio); that is the one who is going to be benefited is Bassanio because he isn't going to cost himself and prepare anything for the dinner.

BASSANIO This is Signior Antonio.

Context of situation: Now, enters Antonio; Shylock's enemy, and Bassanio introduces him to Shylock although he knows him before.

Analysis: Bassanio is showing approbation in presenting his friend Antonio in which he uses the word *signior* to refer him as a refined person. He uses an expressive speech act to show his psychological state towards his friend. He maximizes praise of Antonio and presents him politely, maybe, because he wants to show Shylock that Antonio is an appropriate person for the loan guarantee or he admits Antonio's favor and he wants to ennoble him.

SHYLOCK [Aside] How like a fawning publican he looks! I hate him for he is a Christian,
But more for that in low simplicity. He lends out money gratis and brings down The rate of usance here with us in Venice.
If I can catch him once upon the hip, I will feed fat the ancient grudge I bear him. He hates our sacred nation….. Cursed be my tribe, If I forgive him!

Context of situation: Aside means a dramatic device used by the author to express the actor's thinking. This speech produced by a character in the play is directed to the audience or to himself, while the other characters appear that they don't hear him (defined by Literary Devices, 2018). The aim behind the use of the *aside* here is to reveal the amount of hatred that Shylock hides for Antonio since he is a Christian and he lends people money without interests and consequently affects Shylock's trade negatively.

Analysis: Shylock violates the approbation maxim since he maximizes dispraise of Antonio. He talks aside impolitely. He mocks him as a Christian and reveals his hatred towards him. Yet, he is seeking to be polite in front of the two Christians to reach his devil goal.

ANTONIO Shylock, although I neither lend nor borrow
By taking nor by giving of excess, Yet, to supply the ripe wants of my friend,
I'll break a custom. Is he yet possess'd How much ye would?

Analysis: It seems that Antonio is maximizing dispraise of Shylock and maximizing praise of himself, since he denies the inappropriate act of lending people money for the sake of interests as Shylock does. So, there is a violation of two maxims; approbation and modesty maxim, and that resulted in producing impolite speech by Antonio.

SHYLOCK I had forgot; three months; you told me so.
Well then, your bond; and let me see; but hear you;
Methought you said you neither lend nor borrow upon advantage.
ANTONIO I do never use it.

Context of the situation: Shylock ironically repeats Antonio's personal values that he would neither lend or borrow money with advantages. Then Antonio seriously answers that this bad habit is not of his own.

Analysis: Antonio's reply "I do never use it" reflects violation of the modesty maxim. He maximizes praise of himself and refines himself from taking advantages against lending people. Following Leech's maxims, I think his impoliteness reflects his strictness when dealing with such situations so as to prevent people from thinking that he would do that one day. It's something related to his beliefs and values that he would never change it.

SHYLOCK Signior Antonio, many a time…. You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine, And all for use of that which is mine own.
Well then, it now appears you need my help…

Analysis: In the utterances above, there is a kind of impoliteness since the speaker (Shylock) minimizes praise of Antonio. He recalls what Antonio used to call him (a dog) and dealt with him rudely in the past days. Thus, he is mocking how Antonio is asking him for money although he despises him. In this case, there is a violation of approbation maxim.

ANTONIO I am as like to call thee so again, To spit on thee again, to spurn thee too.
If thou wilt lend this money, lend it not

Analysis: Antonio replies to him impolitely. He again violates the maxim of approbation. He maximizes dispraise of other (Shylock) by saying he did not regret what he did and rather he would do these acts of indignation again. His impoliteness indicates that he is a disinterested and honest person who doesn't care about others. He won't change his values to get money from Shylock. Moreover, he maximizes antipathy between himself and Shylock and this is also a violation of sympathy maxim.

SHYLOCK Why, look you, how you storm!
I would be friends with you and have your love,
Forget the shames that you have stain'd me with,
Supply your present wants and take no doit
Of usance for my moneys, and you'll not hear me: This is kind I offer.
BASSANIO This were kindness.

Surprisingly, Shylock follows the sympathy maxim in his speech with Antonio. Although Antonio announces that his hatred towards Shylock will never change, Shylock astonishes the hearers with his good intention of becoming friend with his enemy, Antonio. He has, now, a good feeling towards Antonio and reveals an offer to become friends and accept the money (the loan). In addition, he tries to be tactful by saying "This is kind I offer". He is not imposing on him to accept the offer. Yet, he tries to convince him through offering a friendship. In this case, Shylock turns to be politer through using the tact maxim.

Then, Bassanio's utterance "This were kindness" reflects the approbation maxim through which he maximizes praise to other (Shylock). Bassanio shows a high degree of politeness throughout the previous utterances, although Shylock isn't showing kindness with him and his friend. In this case power plays a significant role in determining the degree of politeness since Shylock has the power of money and Antonio needs money from him urgently. Thus, all his speeches show a high level of politeness till this moment.

SHYLOCK This kindness will I show. Go with me to a notary, seal me there
Your single bond; and, in a merry sport, If you repay me not on such a day,

In such a place, such sum or sums as are Express'd in the condition, let the forfeit
Be nominated for an equal pound Of your fair flesh, to be cut off and taken
In what part of your body pleaseth me.

Context: Shylock is setting up some conditions for the bond. He requires Antonio to repay the loan in the exact day and place; otherwise, he will have the right to cut off any flesh of Antonio's body that would please him. Actually, he starts to reveal his malicious intention towards Antonio.

Analysis: Not strange than before, Shylock lacks the tact maxim in the previous utterance because he maximizes cost to other (Antonio and Bassanio) and minimizes benefit to other (Antonio). On the one hand, he is imposing on Antonio and Bassanio a heavy load that nobody would endure. The condition is extremely brutal and unbelievable; however, Antonio would accept anything for his friend. On the other hand, if he doesn't pay the money at the specific day, Antonio will lose a flesh of his body and it is obvious that there are no benefits behind doing that.

ANTONIO Content, i' faith: I'll seal to such a bond
And say there is much kindness in the Jew.

Analysis: "Content" means that Antonio totally agrees with Shylock's condition. So he follows the agreement maxim by maximizing agreement between himself and Shylock. In addition, he shows another way of politeness by sticking to the maxim of approbation when he maximizes praise of the Jew and characterizes them with kindness. He seems to be ironic in this case. He seems to be polite, but that implicates impoliteness.

BASSANIO You shall not seal to such a bond for me: I'll rather dwell in my necessity.

Bassanio, the polite character, sticks to the maxim of generosity when he says to Antonio "You shall not seal to such a bond for me". By saying that, he minimizes the benefit of self since there is no other choice for borrowing the money from anyone rather than Shylock.

For the sake of saving his friend's life, Bassanio states his disagreement with Antonio of accepting the conditions of the bond. Thus, he violates the agreement maxim to maximize disagreement between himself and his friend. According to Leech's maxims, he is impolite when he tries to disagree with the speaker.

ANTONIO Why, fear not, man; I will not forfeit it: Within these two months, that's a month before This bond expires, I do expect return
Of thrice three times the value of this bond.

Analysis: Antonio is tactful with his friend and that appears in the use of a commissive speech act (promise). He calms him down and promises him that his ships will come back home with lots of profits, so he can pay the loan for Shylock. He minimizes cost to Antonio by reassuring him and decreasing the feeling of guilt. Moreover, he maximizes benefit to him through his promise.

In addition to that, he is extremely polite when he says "Why, fear not, man; I will not forfeit it" because he is showing sympathy with his friend Antonio. He is caring a lot about Antonio's interest rather than himself. Thus, sticking to the maxim of sympathy will increase the degree of politeness.

ANTONIO Yes Shylock, I will seal unto this bond.

SHYLOCK Then meet me forthwith at the notary's; Give him direction for this merry bond,
And I will go and purse the ducats straight…
ANTONIO Hie thee, gentle Jew.

By saying "Yes Shylock, I will seal unto this bond", Antonio is showing politeness according to Leech's tact and agreement maxims. For the former, he maximizes benefit to other (Antonio) because he makes a favor for him and if he loses his trade, he will be the victim of such a bond. For the latter, he uses an assertive speech act "will seal" to show his agreement with Shylock's conditions.

Then Shylock violates the maxim of generosity through maximizing rather minimizing benefit to self. He asks Antonio to go with him to the notary before giving them the money, so that he can guarantee his right first. The speech act used here is a directive in the form of order for he is ordering Antonio to sign the contract before having the money.

In a surprising way, Antonio replies to him in a polite way by calling him "gentle Jew". He uses the expression "gentle" ironically to refer to Shylock since we all know his internal feeling of hatred towards him. He follows the approbation maxim in his last speech in this scene before he leaves.

Analysis of Act Iv Scene I. Venice. A Court Of Justice

DUKE What, is Antonio here?
ANTONIO Ready, so please your grace.

Analysis**:** The duke asks whether Antonio has come to the court or not. Antonio, then, answers him "yes" with respect and readiness for his obscure destiny. He uses a polite utterance "so please your grace" that is suitable for the duke's position. That represents the authority scale discussed by Leech.

SHYLOCK I have possess'd your grace of what I purpose;
And by our holy Sabbath have I sworn To have the due and forfeit of my bond:
If you deny it, let the danger light Upon your charter and your city's freedom…..
so I can't give a reason, and I won't give a reason (other than the simple hate and loathing I feel for Antonio)

Context and analysis: Shylock announces his insistence through the utterances above when the duke asks him if he will change his mind and show mercy and pity for Antonio. He replies in a rude and impolite way according to Leech's maxims. He violates three maxims in replying in such way. The first is tact maxim since he minimizes benefit to Antonio, refuses the duke's suggestion to forgive him and insists upon taking a pound of Antonio's flesh.

The second is generosity maxim since he maximizes benefit to self rather than the others. Instead of showing mercy and forgiving Antonio who lost his trade, Shylock thinks of himself and insists on taking his revenge.

The last one is sympathy maxim because he maximizes antipathy between himself and all the Christians, not only Antonio. By insisting on his cruel demand, the grudge and hatred will increase between him and all the society. In addition, there is an obvious declaration of hate when he says "so I can't give a reason, and I won't give a reason (other than the simple hate and loathing I feel for Antonio)".

BASSANIO That's no answer, you heartless man. It doesn't excuse your cruel behavior.

Analysis: When Bassanio hears Shylock's refusal of forgiving Antonio, he turns to be a different person from that who was talking with Shylock politely in the first act. He describes him as a "heartless" and "cruel" man and as a result he violates the approbation maxim for maximizing dispraise of other (Shylock).

BASSANIO Why dost thou whet thy knife so earnestly?
SHYLOCK To cut the forfeiture from that bankrupt there.

Analysis: Shylock tries to provoke the feelings of the audience through sharpening his knife to take his revenge. When Bassanio asks him why he did that, he says seriously "To cut the forfeiture from that bankrupt there". In this case, he isn't tactful because he minimizes benefit to Antonio who wants to revenge him.

PORTIA For the intent and purpose of the law
Hath full relation to the penalty,
Which here appeareth due upon the bond.
SHYLOCK 'Tis very true: O wise and upright judge!
How much more elder art thou than thy looks!

Context: Shylock is extremely pleased with the justice of the young lawyer, who is his daughter, but he doesn't know that, since she argues that the bond should be applied as it is legal.

Analysis: By saying "Tis very true" he shows agreement with the lawyer's speech that the penalty should be executed. Then he follows Leech's approbation maxim by describing her as a "wise and upright judge". He maximizes praise of the young judge and thus he shows a high degree of politeness towards her.

SHYLOCK I pray you, give me leave to go from hence. I am not well. Send the deed after me, and I will sign it.

Context: At the end of the court scene, things turn in favor of Antonio. After supporting Shylock, the lawyer argues something important in the bond. She says that the laws of Venice state that if a foreign resident directly or indirectly attempts to kill any citizen, the person who tries to kill will receive one half of the foreigner's goods. The other half goes to the state. At the end, he is forced to change his identity and to become a Christian. Moreover, he loses his money and his daughter.

Analysis: This is the language of a humiliated person who has lost the power he has at the beginning of the play. The use of 'pray' suggests politeness and his religious identity that he keeps clarifying throughout the play. Politeness in the above speech is shown through tact and modesty maxims. By saying "I will sign it" he maximizes the benefit to other, and by saying "I am not well" he minimizes praise of self since he lost his power and identity, so he isn't well.

The tables below summarize up the way the three characters stick to Leech's maxims or violate them in both acts:

Table 1. Analysis of Bassanio's Speech According to Leech's Maxims

Character's Speech /Directed to Whom	Following The Maxims (Polite)	Violating The Maxims (Impolite)
Bassanio to Shylock (Act1 scene3)	• tact maxim • generosity • approbation	

Bassanio to Antonio (Act1 scene3)	• approbation • generosity	• agreement
Bassanio to Shylock (Act 4 scene 1)		• approbation

Table 1 shows Bassanio's way of speaking. The way he talks to Shylock and Antonio reflects his politeness. For instance, for softening the effect of imposition act, Bassanio tries to use certain words in delivering requests such as "May, If it please" (data 5, act 1). These findings are in line with Nurdianingsih's study (2006) which concludes the more indirect you are, the less imposing on the hearer, and as a result the politer you are. However, he moves to speak in an impolite way in act 4 since he has a high power status now. Thus, it seems that power and social status play a significant role in adopting a certain politeness strategy.

Table 2. Analysis of Shylock's Speech According to Leech's Maxims

Character's Speech /Directed to Whom	**Following the Maxims (Polite)**	**Violating the Maxims (Impolite)**
Shylock to Bassanio (Act 1 scene 3)	• approbation • tact	• generosity • approbation
Shylock to Antonio (Act 1 scene 3)	• sympathy • tact	• approbation • tact • generosity
Shylock's aside (Act 1 scene 3)		• approbation
Shylock to Bassanio (Act 4 scene 1)		• tact • generosity
Shylock to Portia (the lawyer) (Act 4 scene 1)	• agreement • approbation	
Shylock to the Duke (Act 4 scene 1)	• tact • modesty	

Shylock's speech with Bassanio, the Duke and the lawyer reveals his politeness, while he turns to be impolite with Antonio even though he seems to be polite through using ironic devices.

Table 3. Analysis of Antonio's Speech According to Leech's Maxim

Character's Speech /Directed to Whom	**Following the Maxims (Polite)**	**Violating the Maxims (Impolite)**
Antonio to Shylock	• agreement • approbation	• approbation • modesty • sympathy • tact • agreement
Antonio to Bassanio	• tact • sympathy	

CONCLUSION

This paper has investigated the way Leech´s politeness theory can be employed in the analysis of dramatic texts. The focus was on surveying Leech's maxims can be used in exploring Shakespeare´s *The merchant of Venice*. The researcher has found that the six maxims were employed as follows and discussed them in relation to their importance:

1) Tact maxim is primarily used to show politeness and this finding goes in line with Nurdianingsih's (2006) study which employed the tact and approbation maxims based on Leech's politeness principles in a movie called *Maid in Manhattan*.
2) Approbation maxim is used to show both politeness and impoliteness and that partially corresponds with Nurdianingsih's (2006) study that concluded that the use of the approbation maxim shows politeness only; however, the current study shows that approbation is used to show both politeness and impoliteness.
3) Generosity maxim is also used to show both politeness and impoliteness. It is used by Bassanio to show politeness, whereas used by Shylock to show impoliteness.
4) The employment of sympathy, agreement and modesty maxims appears in both aspects in relation to the context. Social distance and psychological factors play a determining role. For example, Antonio shows sympathy with his friend Bassanio, while Shylock and Antonio's relationship shows antipathy.

In light of the discussion, the study reached out some factors that may affect the degree of politeness:

1) Power: power gives the person freedom to be polite or impolite in his/her speech and that is clear in Shylock's speech in Act 1 scene 3. His financial power gives him the choice to speak freely. Sometimes, he shows himself as a refined polite person, but in other situations he is rude and impolite. However, when he loses his power at the end, he shows a high level of politeness.
2) Psychological aspects: our internal emotions are part of our identity, so they can't be easily separated. Throughout the analysis, the researcher discovered how hatred pushes the person to speak impolitely with his opponent. In the play, Shylock tends to speak somehow politely with Bassanio, while he shows antagonism towards Antonio through the use of impoliteness strategies. His problem is only with Antonio who used to despise him and affect his job negatively.
3) The irony principle: The Irony principle is a figure of speech used by speakers for the sake of being impolite while seeming to be polite. In contrast with politeness that cares about comity in our social relations, the irony principle avoids politeness. We can see this principle clearly in Shylock's and Antonio's relationship in several occasions. For instance, when Shylock says "Antonio is a good man", he seems to be polite although he implicates that he is financially good rather having good manners. Another example is when Antonio says "there is much kindness in the Jew" and describes him as a "gentle Jew". Again he seems to be polite, yet we can implicate his internal feeling towards him.
4) Social status: while talking about social status, we take into consideration several aspects such as age, gender, social distance, wealth, etc. Sociolinguists believe that the higher social status enables the speaker to be show formality or informality. While the lower social status forces the speaker to speak only formally (politely) (cited in Mesthrie et al., 2009). The results of this study are in line with this argument as well as Nurdianingsih's study (2006) since we notice how Bassanio's utterances in the first act reflect politeness because he needs money from Shylock. However, after he gets the money and gets married to the wealthy Portia, his new high social status gives him the eligibility to speak freely. Moreover, we can witness the

way Shylock speaks politely with high status people in the court such as the Duke and the lawyer.

5) Personal values: honesty is one of the most admirable values in a person. It enables us to live with others and ourselves in openness and clarity. Being honest means being not able to fake things and that would be reflected on our speech and behavior. In the play, Antonio's honesty is obvious through his impoliteness with Shylock. He hates him for his bad values and qualities, so he can't be polite with him. According to Leech, being honest would decrease the level of politeness since the speaker cares about "comity" which would be a kind of hypocrisy in many cases and that was supported throughout this study.

6) Religion: the analysis of the characters' utterances reveals the conflict between Christians and Jews and serves to increase the impoliteness strategies used. Many religious indications were revealed in the analysis to indicate hatred such as Shylock's reply to Bassanio's invitation for dinner. "I will buy with you, sell with you, but I will not eat with you, drink with you, nor pray with you". It should be noted that this finding is restricted to this study and can't be generalized because in the play hatred between both religions reflect personal conflicts rather than religious beliefs. In many occasions, Shylock expresses how he was mistreated by those Christians and how Antonio used to call him "a Jew dog".

The researchers have tried to present the employment of all the maxims in the utterances used by the most major characters in *The Merchant of Venice*. The researchers would suggest that other researchers would either employ one or two maxims to analyze the speech of the same characters or employ all the maxims in analyzing one character only. That might result in a more comprehensive reflection upon this play.

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Proposing Asian and African Motherhood through Literature: A Comparative Analysis

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ABSTRACT

Motherhood is seen as one of the essential aspects in a human's life. Although several values concerning motherhood is cross-cultural, its representation varied from time to time upon locations and cultures. Deriving from this line of thought, this paper compares the differing portrayal of motherhood from Asian and African literature. Undertaking the library studies, this article illustrates the depictions of motherhood and seeks to underline the reasoning why it is manifested through the selected literary works. The novels employed as the objects of study are The Joys of Motherhood by Buchi Emecheta and Ibuk by Iwan Setyawan. The finding extrapolates a global conception towards motherhood and how it is presented. It is concluded that the depiction of motherhood in the novels is employed to maintain a social construction that privilege patriarchy. The African motherhood may be different than what they call Asian motherhood. Yet mothers, no matter where they are will always focus on their children's well-doing.

Keywords: Asian literature, African literature, motherhood

INTRODUCTION

In a small village of Umu-Iso in Nigeria, Nnu-Ego, the daughter of Nwokocha Agbadi and Ona believes that she cannot bear any children from Amatokwu, her first husband because of her ill-fated mother. Ona, her mother passed away during her childbearing leaving Nnu-Ego as an orphan. The people in the village put a label on Nnu-Ego as an infertile woman and oppress her. They say that a virtuous woman should be able to bear children. Nnu-Ego will also have to deal with an abusive husband who keeps blaming her for her infertility. Her husband later divorces her and returns her to Agbadi's house.

It does not take long for Agbadi to find Nnu-Ego another husband. Nnaife, the new husband is a laundryman for a white man whom Nnu-Ego does not love at all. Yet she promises herself that she would try to love him if she can bear his children. She lives with Nnaife in Lagos, the capital city where Nnaife keeps changing jobs. Nnu-Ego later does give a birth to a baby boy who dies later. She is devastated and decided to end her life by jumping into the river when a villager saves and comforts her. Given the new life, Nnu-Ego is able to bear nine surviving children.

The story then tells that Nnaife will have to join the army in the wartime. Therefore, Nnu-Ego will have to look after the children on her own even she barely manages to feed them.

Nnaife's brother later dies and Nnaife inherits his four wives and moves the youngest one into the house. Nnu-Ego will have to compete with the new mistress that the husband brings home. While Nnaife returns to the army duty, the mistress also leaves to become a prostitute while Nnu-Ego continues devoting her life and to become the provider for her children. She saves the money and spends it tightly in order to send their children particularly the first son to school. Her only dream is for the son to help and support the rest of the family like she does. Nnu-Ego's first and second child, two sons are able to migrate to the U.S and Canada where they make their own fortune there. Her third child, a girl runs off with the buther's son. While Nnaife chases them, he injures a man and is thrown into a prison. Nnu-Ego's fourh child's husband, a lawyer pleads for his case and offers him to take care of the fifth child.

The novel concludes with Nnu-Ego's returns to her village. People who firstly think that Nnu-Ego bears an ill-fate start reconsiders her as a great woman. They believe that Nnu-Ego will begin to feel the joys of motherhood. Yet instead of enjoying her success as a mother, Nnu-Ego passed away in the middle of her way to the village. Her children later come and spend huge amount of money for her funeral.

Meanwhile, in Malang, a small region in East Java, a young girl named Tinah will have to drop her school out and help her mother selling goods in the market. When she reaches puberty, her mother forces her to marry her suitor. The suitor is Abdul Hasyim or Sim, a local playboy and an *angkot* – a minibus driver. They are married and later become parents of five children namely Isa, Nani, Bayek, Rini and Mira.

Raising five children on a daily-basis salary is not easy. Moreover, Tinah only works as a housewife. This family will have to stay from one family house to another one until they are able to establish their own house. Tinah as a housewife will have to spends everything that she owns in order to make sure that her children can get better education. In addition, the living cost is increasing following the increased responsibilities as the children get older. Tinah will often have to borrow some money from Mang Udin, a creditor who later takes all the utensils they have in the kitchen in returns. Despite of the difficult life, Tinah and Sim are proud of their children particularly their only son Bayek who is able to get a better job and a scholarship to study in the U.S. As a mother, Tina has never given up nor complains about the family condition instead feels obliged to make her children happy.

Both stories are the synopsis of two novels which differs culturally and regionally, yet share similarities concerning their representation of motherhood. The first one is from *The Joy of Motherhood* written by a Nigerian writer, Buchi Emecheta which was was firstly published in London in 1979. The novel was well-received and Buchi Emecheta's reputation was growing for raising the voices of African women and their issues among other prominent African writers like Chimamanda Ngozi Adichie and Ama Ata Aidoo (Busby, 2017).

Continuing the discussions, the second synopsis is from the novel *Ibuk* written by Iwan Setyawan. The novel was firstly published in June 2012 by Gramedia Pustaka Utama. The novel is a semi-autobiography of Iwan Setyawan himself. Through her journey, Setyawan wants to encourage his readers to pursue their dreams. His previous novel entitled *9 Summers 10 Autumns* tells a similar story and was adapted into a movie. The movie won some awards and enable Setyawan to leave a good remark in the Indonesian literature (Yustiningsih, 2013).

From the aforementioned synopses, a recurring theme is that motherhood carries different definitions and weights in the varying cultures. The majority of society sees motherhood as a denominator to define a woman: as a wife and as a mother. Positioning female position in Indonesian contexts, a woman is positioned as a companion for others such as for the husband, as a mother for the children, the manager of the family as what the society, *adat*, and religious beliefs tell them so (Suryakusuma, 2011; Margaretha, 2019). Therefore, motherhood has a strong bound to the cultural arena and religious corridors.

The most possible explanation related to the cultural bound is that motherhood is often regarded with the social perceptions of what it takes to be a mother and how to do so.

Meanwhile, motherhood is explained in relation to a belief that one practices in a daily life. Several notions like *kodrat* – destiny or nature is brought in the religious corridors to strengthen the beliefs that a woman's obligation is to bear children. As a result, a woman often thinks that bearing children is important and is something inseparable from a human life because she wants to fill the community and religious obligations. It also means that motherhood which is configured in the social and religious discourses carries ideologies, meaning and social connections towards women in society. The notion of motherhood itself is likely understood as a woman's experience which is constructed, controlled, and implemented by the culture, religion, and social agencies (Rich, 1976; Malone, 2013).

As pointed earlier, many African and Asian societies often believe that a woman will achieve her full womanhood when she is able to bear her own children (Kanu, 2012). Motherhood is seen as a primary role for women in most Indonesian societies which is maintained through economic, social, political and most importantly the religious discourses that intersect to each other in Indonesia (Bennett, 2007; Bennett, 2012; Setronaluri & Silalahi, 2018). In the African context, women in Africa are culturally mothers and childbearing and nurturing are traditionally endorsed to them (Walker, 1984). With the importance of being a mother, the childless women will likely be left grieving and suffering from that social stigma. The society consider that they are socially failure and personally and individually incomplete (Goffman, 1963; Hollos & Larsen, 2008).

> "Not having children results in a sense of role failure with social and emotional consequences for both men and women. This can often result in social stigmatisation of the couple particularly of the women concerned. Within the household, childlessness may also mean physical and psychological abuse for women." (Van der Geest & Papreen et al, 2013, p.33)

As aforementioned, the social experience of motherhood and the criteria of what makes a good mother varies depending upon cultures and locations. What makes a good mother also changes with time and contexts. It means that the class, race sexuality and economic status have formed certain criteria in defining good mothers. The good mother is expected to be heterosexual, married, monogamous, economically not self-sufficient even most of them depend on her husband's income, unemployed because she needs to focus on their children and family (Arendell, 2000). In the contrary, the portrayal of good mother has been changing recently. In the new contemporary period, motherhood is defined as a new woman who contributes physically and financially without neglecting the needs of the children and the family (Byrne, 2006). However, mothers repeatedly sharing similar focuses: the importance of sacrifice, care-given, protection, and self-reliance (Rinaldi, 2017; Gunlock, 2017). On a particular note in this article, a notable aspect concerning these novels is how the main character possesses several traits of motherhood aforementioned. By studying the representation of motherhood in the novels, this article illustrates how motherhood is depicted through literature in the two selected novels. The depiction later is used to unveil the purpose of maintaining motherhood.

METHOD

The emphasis of this article is to explore the concept of Asian and African motherhood depicted in the literary works and relating the discussion within the socio-cultural contexts of its country of production. To analyse the portrayal of motherhood, this article follows the descriptive-qualitative approach and focuses more on the interpretation. Meanwhile, the approach used in this study is an objective approach. The object is analysed through a process of repeated readings. The library study is taken to classify the data. The data of the article is gathered through the analysis of words and sentences in the novel.

The object are two novels *The Joys of Motherhood* by a Nigerian writer Buchi Emecheta and *Ibuk* written by Iwan Setyawan, an Indonesian writer. The novels are selected because they clearly portray the Asian and African motherhood. The female characters in both novels will have to undergo several hardships in life before achieving their goals as a mother.

The story of both novels is captivating, portraying the real condition of certain ethnicity including poverty. The female characters are similar: marriage at the young age, living in poverty, going through difficult life while raising big number of children in a country dominated with patriarchal system. Those points are some of the reasons why these novels are worth-analysed.

FINDINGS AND DISCUSSION

This section concerns with analysing the concept of motherhood in both novels *The Joys of Motherhood* and *Ibuk.* It should be highlighted that these novels share similar portrayal of mothers, in which Nnu-Ego and Ibuk are depicted as a lower-class citizen. Nnu-Ego will have to become a breadwinner and sell the cartons of cigarettes that she gets from the sailors in black market in order to support the family while her husband is jobless (Emecheta, 1979, p. 88). Meanwhile Ibuk who is only a housewife will have to be very cautious with their family expense.

> "…Ini dua telur ceplok untuk kita bertujuh…Ibuk mencoba mengerjakan semua urusan rumah dan sekolah sendiri…hem Bapak sudah penuh tambalan. Demikian juga celana seragam Bayek. Tidak ada pergi ke tukang jahit. Tidak ada pergi ke salon. Ibuk harus pintar-pintar menyiasati uang yang ada."
>
> […these are two eggs, sunny side-up for seven of us…Ibuk tries to do the homework and (her children) school expenses on her own… Bapak's shirt is full of patches…so is Bayek's uniform. There is no seamstress. There is no beauty parlour. Ibuk will have to be very smart in managing the money that they have] (Setyawan, 2012, p. 40, 98)

One can see that Ibuk or Nnu-Ego do not only sacrifice themselves either by being the breadwinner of the family or by managing the family's money. They share the same purpose in doing so which is to take a good care of their children. Both mothers also prefer to sacrifice themselves for the sake of their children. Nnu-Ego for instance, prefers to work as a seller close to the railway station in order to help the family financially and to send Oshia, the direct heir of the family to the best school in town. Meanwhile, Ibuk put some efforts to send her children to school. She believes that the children cannot follow her step who cannot even graduate from the elementary school (Setyawan, 2012, p. 66). She would rather eat the rest of *empal* – slices of beef left in their frying pan and let her children having the big slices for themselves.

> "Bayek langsung mengambil yang paling besar…Rini, ia makan separuh. Ibuk sendiri cukup makan dengan remah-remah yang tersisa dari penggorengan. Matanya bersinar-sinar melihat kedua anaknya makan dengan lahap."
>
> [Bayek takes the big portion…Rini, she eats half of it. Ibuk eats with the crumbs left from their frying pan. Her eyes sparkle looking at their children eating hungrily]. (Setyawan, 2012, p. 47)

Another recurring theme in the novels is that both mothers are always portrayed as a supporter for the family and a protector for the children. When Nnaife is unemployed and refuses to look for a new job, Nnu- Ego hates her husband but still stands for the family. She tries to manage the left of her family money.

> "Nnu Ego, the daughter of Agbadi, don't be greedy. Manage with Nnaife's income and look after your child. That is your duty. Be satisfied with his earnings. Let him do this duty." (Emecheta, 1979, p. 81)

Nnu-Ego works even harder to afford her children's school fees. Meanwhile, Ibuk will make sure that the children will never lack of things. She would even borrow some money from mang Udin, the creditor to fulfil her children's need and school fees.

> "Uang SPP. "Oh, besok tanggal 10 ya? Besok ya, Yek. Besok. Pasti *ono* kok!"
>
> [School fees. "Oh, tomorrow is 10, isn't it? Wait for tomorrow (to pay your school fee), Yek. Tomorrow. We will have the money tomorrow!] (Setyawan, 2012, p. 60)

As described in the aforementioned discussions, both mothers Nnu-Ego and Ibuk are portrayed as with the importance of sacrifice, care-given, protection, and self-reliance. Those points are used for their children's well-being. Both Nnu Ego and Ibuk do not want their children to undergo what they have been through.

> "Cintanya melahirkan tekad untuk kehidupan yang lebih baik, untuk anak-anaknya. Agar anak-anaknya tidak melalui jalan hidup yang sama dengan jalan hidup yang sama dengan jalan hidup yang telah ia lalui dahulu."
>
> [Her love has caused a will to have a better life for her children. She does not want her children to undergo the same life she once has been through]. (Setyawan, 2012, p. 230

The subsequent excerpt confirms Rinaldi's and Gunlock's opinion related to the characteristics of good mothers. However, there is one thing that should be highlighted in the analysis of both novels: Nnu-Ego and Ibuk are mothers with big number of children yet their female heirs are not treated in the same way as their male heir particularly when it comes to the privilege of studying at school.

In Iwan Setyawan's *Ibuk,* Isa is the first child and is portrayed as a gifted daughter. She is smart but she is only able to study until they graduate the senior high school. The reason is cliché which is the family lack of money. Isa prefers to work in order to support Bayek and Nani's fees at the university. In the contrary, when Bayek finishes his high school and is accepted at one of reputable universitas, the parents sell their *angkot* in order to help Bayek.

> "Yek, kita jual angkot kita…, kita jual angkot kita untuk kuliah ke Bogor."
>
> [Yek, we are selling our *angkot…,* we sell our *angkot* for your fees at the university in Bogor]. (Setyawan, 2012, p. 133)

Selling *angkot* is one of the things that the family do for Bayek. Ibuk has devoted her energy, time, wealth and passion to her children particularly for Bayek, the only male heir of the family. When Nani and other children cannot wear their shoes, Ibuk borrowed some money from Mang Udin to buy a new pair of shoes for Nani and Bayek. This rises a question: why Bayek, among any other children like Mira and Isa?

In almost similar circumstances, Nnu Ego in Buchi Emecheta's *The Joys of Motherhood* also places Oshia in her top priority. Oshia goes to the best school as the first male heir while Adim, the second male heir does not have the same privilege as his elder brother.

> "But, Mother, why? Don't I deserve help too? Is it my fault that I am a second son? Everything in this house is Oshia's. He must have the best of everything. You answer to his every whim, Mother. Sometimes I think we the rest of your children do not exist for you at all." (Emecheta, 1979, p. 190).

> "…your brother is the direct heir, the first son of your father. He needs to be specially treated…." (Emecheta, 1979, p. 191)

In both examples in *The Joys of Motherhood* and *Ibuk*, one can see that there is a favouritism for a male heir particularly the first male-born son. It seems that in African societies there is an obligatory for a woman to bear a male child (Makinde, 2004). Emecheta herself believes that a woman will earn more respect if she is able to bear children particularly male children (Emecheta, 2011). She, in addition says that male children are very important. According to her, many African women will like to bear male heirs who will stay in the family and look after their mother when she gets older (Emecheta, 2011, p. 556). This idea is similar to Indonesian idea that male heirs are important.

Based on those aforementioned explanations, the favouritism of first male descendant shows that under the image of self-sacrificing, caring, and protective image of motherhood, there is a perpetuation of patriarchal ideologies. Both of Nnu-Ego and Ibuk also have shown certain action to legitimise the patriarchal system in the culture they are living in through their symbolic statuses as a mother. Motherhood is use to hide the patriarchal values. In addition, the only portrayal of success in both novels lie in the male heirs either Bayek and Oshia who later migrate to the US and Adim who migrates to Canada. It even gives more confirmation that in both novels *The Joys of Motherhood* and *Ibuk*, the values and characteristics of motherhood is used to perpetuate the patriarchal system both authors reside in.

CONCLUSION

The study concurs that the novel *The Joys of Motherhood* and *Ibuk* written by Buchi Emecheta and Iwan Setyawan enriches world literature particularly through elaboration of African and Asian literature and offers new perspectives to be analysed to the scholars. Both novels articulate a vivid portrayal about being a mother and the concepts of motherhood which become an interesting subject to be analysed under the framework of gender studies. The narration about motherhood either explicitly or implicitly shown to strengthen the female characters of the novels.

Regarding with the discussion of motherhood, two characters in the novels are both mothers. They are portrayed in the frame of perfect mothers. Their defining traits are self-sacrificing, protective, supportive, and caring to their family and their children. They will do the best they can do for the sake of their children.

Viewed in a negative spectrum, these portrayals of the perfect mothers come with their flaws. Both Nnu-Ego and Ibuk as a mother tend to pay more attention to their male heirs. This favouritism leads their conception of motherhood into a perpetuation of patriarchal ideologies. They still place men as the superior ones; therefore, they neglect their female heirs. Hence, it can be concluded that the representation of motherhood in the selected novels works to maintain patriarchy.

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Positioning the Pacific as a Disabling Environment: Reading of Kiana Davenport's *The House of Many Gods*

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ABSTRACT

This study analyzes Kiana Davenport's *the House of Many Gods*, a novel that contextualizes the issue of the nuclearized Pacific and the islanders' exposure toward the toxic substance as an intersection between environmental/eco-criticism and disability studies. Deriving from Carrigan's concept of disabling environment, this article foregrounds the continuation of western colonialism and nuclear militarism in the Pacific which is positioned as the periphery, far from the Western metropolitan center. The presence of nuclearized military installations in the Pacific articulates the unequal relationship between the metropolitan center and distant overseas colony in the Pacific as a site for experimentation. The novel dramatizes how the islanders are exposed toward dangerous and toxic substances which ravaged their bodies, denied their agency as healthy citizens, alienated them from their landscape (*aina*) and kept them in a state of continuous disablement. Employing Carrigan's concept of disabling environment, this paper argues that the exploitation of indigenous people is legitimized under the guise of advancing Western scientific advancement. This study concludes that the Pacific islanders as it is represented in *the House of Many Gods* are instrumentalized as the 'non-human' in which their existence is necessary for the scientific progress of the Western powers.

Keywords: ecocriticism, disabling environment, Hawai'ian literature

INTRODUCTION

Concealed behind the Edenic image of tropical paradise, the history of Pacific archipelago is marred with the lingering presence of Western militarism. The belief that this island chains are separated by thousand kilometers of vast ocean caused the United States and its Allies to appropriate an enormous portion of the Pacific to detonate hundreds of deadly atomic and hydrogen weapons within the Marshall Islands. (DeLoughrey, 2011; Firth & Strokirch Von, 1997; Taitingfong, 2019) Under the assumption that the seemingly isolated islands resembled a 'contained space of a laboratory', this archipelago suffers from years of militarism. As one example, the Marshall Islands were used as a nuclear testing grounds to foresee the impact of radiation during the height of the Cold War. This appropriation of Oceania for Western military purposes is legitimized through the differing conception between the West and local islanders concerning the status of Pacific Ocean. As asserted by Hau'ofa, a notable Oceania scholar,

> there is a gulf of difference between viewing the Pacific as 'islands in a far sea' and as 'a sea of islands. The first emphasizes dry surfaces in a vast ocean far from the centers of power. When you focus this way, you stress the smallness and remoteness of the islands. The second is a more holistic perspective in which things (1993, p. 7)

By designing the Pacific Ocean as islands in a far sea, Western powers designates this landscape merely as faraway object from their center, a suppression of island history and indigenous presence. Pacific Islands is designated as a 'virgin, romanticized nature', hence as -passive, non-agent and non-subject" in which their territory is appropriated toward advancing the Western civilizations. (Plumwood, 2003, p. 52)

The detrimental condition caused by nuclear contamination is inseparable with the plight faced by the indigenous people. Toxic radiation due to the exposure toward the harmful substance is a major concern by local islanders all around Pacific. The indigenous communities are subjected to vast amount of toxic emitted of Western military installments. Ireland (2011, p. 240) situates the plight of the local Enetewak islanders who suffered as a result of the U.S nuclear testing in Marshall Islands. The conception of isolated islands as faraway testing laboratory rationalizes the continuation of nuclearized zone in the Pacific. Indigenous people, living in close proximity toward nuclear tests sites were rarely informed of the biohazardous substance until it unknowingly ravages their bodies. This phenomenon is foregrounded through a scathing critique from Nelson Anjain, a Rongelap islanders.

> "Your entire career is based on our illness. We are far more valuable to you than you are to us. You have never really cared about us as people – only as a group of guinea pigs for your government's bomb research effort. For me and the people of Rongelap, it is life that matter most. For you, it is facts and figures. (Anjain, quoted in Johnson & Barker, 2008, p. 135)

A successful campaign of camouflage, identified as militourism by Teresia Teaiwa (2001) managed to conceal this issue from wider public consciousness. Militourism is a phenomenon by which military or paramilitary forces ensures the smooth running of a tourist industry, and that the same tourist industry masks the military forces behind it. (Teaiwa, 1999, p. 251) As an example of militourism, the booming tourist industry in Hawai'i started in the aftermath of the Second World War, in which the returning American marines promotes the image of Hawai'i as 'south east paradise' into the mainland America. Sasaki (2016) contextualizes how the popular imagery of Hawai'i is employed as an example of successful American multiculturalism, while disregard the history of racial conflict, disenfranchisement of the Hawai'ian islanders, and the militarism of Hawai'i as the front line of American defense. Up into the present era, many tourist brochures, website and advertisement foregrounds vivid descriptions of Hawai'i's island scenery, beaches and water sport, and the hospitality of the natives. (Kaomea, 2000) Their successful advertisement mars the fact that significant military presence still lingers in Hawai'i in form of nuclear installations, U.S Navy naval base in Pearl Harbor, and the use of isolated island *Kaho'olawe* for weapon testing.

The Hawai'ian ethnic group, *Kanaka Maoli* disproportionally suffers from the forced appropriation of their lands for military purposes and their exposure towards the hazardous chemical emitted from the facilities. (Kay-Trask, 1993; Vogeler, 2014) The militarization of Hawai'i, which is best symbolized by the presence of U.S Navy in Pearl Harbor is legitimized under the guise of protecting national American security. The Navy bombed valleys for artillery practice, took *Kaho'olawe* Island for a target range, tossed families out of homes, and eventually brought nuclear weapons to the Islands. (Linnekin, 1997, p. 407) While the military controls huge land areas for bases and settlements, the *Kanaka Maoli* are segregated into urban areas or rural slums, which makes them more prone towards exposure from the dangerous

substances emitted from U.S military bases. The presence of U.S Naval bases destroy the traditional fishing grounds for the *Kanaka Maoli*, pollute the waters around the harbor from the nuclear submarines, and the toxic pollution slowly accumulate and ravages the islanders' bodies.

> at this moment, we (*Kanaka Maoli*) face grave problems that range from environmental poisoning, nuclear radiation, and high infant mortality to land dispossession, economic marginalization, and militarization of our areas. (Kay-Trask, 1993, p. 115)

This present study contextualizes how the nuclear colonialism in the Pacific and the islanders' exposure toward the toxic contamination underlines the intersection among disability studies, environmental/eco-criticism and post-colonialism. The ongoing presence of Western nuclear powers which conduct their nuclear testing in the isolated Pacific, far from their homeland exemplifies how the relationship between the metropolitan centre and the colony as periphery remains unequal, which results in joint oppression of the natives and their despoiled land. Moreover, the toxic/contaminated bodies are positioned as the 'ecological others', alienated from the other healthy citizens, denied their agency and are instrumentalized as guinea pigs for further Western nuclear testing. As further established by Sugiarto (2020, p. 32), the discourse of poststructuralists has located society's way of thinking into binary oppositions such as normal and abnormal, and ability and disability.

This issue is problematized in Kiana Davenport's *the House of Many Gods*, a novel that vividly explores the militarism of Hawai'ian archipelago and the danger of nuclear contamination. Through reading on Davenport's narration, this paper explores how Davenport foregrounds the perimeter of Pacific Ocean as a disabling environment, in which the islanders are forced to endure the impact of nuclear radiation. Although prior analysis of Davenport's fiction by Indriyanto (2019) has begun to explore the connection between environmental issue and colonial domination, his analysis concerns more with the visible form of exploitation instead of the unseen aspect. Mbembe's concept of necropolitics provides a framework to underline the rationalization between the ongoing disempowerment of ethnic native through diseases. This concept is employed to conceptualize how the Western powers intentionally sees the islanders' ravaged body due to the overexposure of nuclear radiation as a potential source of experimentation.

On his article, *Postcolonial Disaster, Pacific Nuclearization and Disabling Environments* (2010), Anthony Carrigan argues how the Pacific archipelago denotes an example of a disabling environment. This archipelago suffers from the militarization of the Western imperial powers, especially the locals' exposure toward radiation from nuclear power plants across this 'American military frontier.' (Deloughrey, 2013, p. 244) It is important to underline that Carrigan's employment of the word 'disabling' instead of 'disabled' foregrounds the continuation of Western military presence. He argues how the Pacific island chains is "drastically conditioned by imperialist military intervention and the impact is felt in processual times." (Carrigan, 2010, p. 255) His account concerns with the impact of disabled islanders' bodies due to the overexposure towards the hazardous substances, mainly nuclear and other toxicities emitted from military installations. The toxic substances from nuclear installations subtly accumulated in the exposed party's bodies, gradually contaminated their inside until it reaches critical terms and fatality. An important statement in Carrigan's theorization is his belief that the islanders' vulnerable status towards nuclear radiation, and the lack of concerns by the military forces towards their plight is intentional:

> The production of disability – including reproductive disorders and the birth of short-lived "jellyfish babies," able to breathe but typically lacking "eyes ... head ... arms [and]

> legs" is portrayed as entwined with the long-term effects of nuclear disaster and the refusal by US authorities to support affected individuals." (Carrigan, 2010, p. 264)

On his argumentation concerning the intentional 'Othering' of the local islanders through their exposure towards dangerous substances on their bodies, Carrigan expands on Achille Mbembe's theory of necropolitics. Necropolitics is 'a reconfiguration of Foucauldian biopower which suggests that controlling the rights to live or die is central to colonial operations." (Carrigan, 2010, p. 256) The domination of Western powers extends into the realms of deciding whom to live and whom to die. The marginalized locals are subjected into a state of disability as a result of the 'disabling environment' which works to deny their agency as healthy citizens and is instrumentalized for advancing the Western powers' scientific progress in harnessing nuclear capabilities. Necropolitics works through "the generalization instrumentalization of human existence and the material destructions of human bodies and populations." (Mbembe, 2003, p. 15) Necropolitics designates the afflicted islanders as the 'ecological others', exposed towards unnatural substances that ravages their body from the inside, segregates them from the healthy population and alienated the natives from their ancestral landscape.

Through reading of Davenport's, *the House of Many Gods*, this paper contextualizes the representation of Pacific islanders as an example of disabling environment. Disease caused by nuclear contamination is a pivotal theme in Davenport's narration. She further asserts the lack of concern faced by American military forces concerning the close proximity of their military arsenal into Hawai'ians' neighborhood. Mbembe's concept of necropolitics illustrates how the detrimental condition faced by the *Kanaka Maoli* is intentionally caused by the Western power to disempowers the indigenous people through diseases. All per se, the affliction faced by the *Kanaka Maoli* hinders them in articulating their agency towards resisting the Western domination.

FINDINGS AND DISCUSSION

Kiana Davenport's *the House of Many Gods* contextualizes the militarization of her home archipelago as a central concern in her narration. Her novel situates the condition of the local islanders on Wai'nae Coast, in the east side of O'ahu island which is imperiled by the encroaching American military. Besides dealing with issues such as forced land appropriation of the Makua Valley for the U.S Navy military installments and the use of sacred island *Kaho'olawe* for United States' marine weapon testing, Davenport exemplifies the silent threat of nuclear radiation, a form of 'slow-violence' in Nixon's terms. (2011) Living precariously on the perimeter of contaminated zone, the *Kanaka Maoli* are unaware of the deadly microbes penetrating their bodies until it is too late to be treated. Cancers and tumors are such examples of disabling ailments faced by the local islanders. Furthermore, Davenport conceptualizes that the danger of nuclear contamination is not merely contained in her native Hawai'i, but vastly becomes a regional and even global predicament.

Davenport conveys the ravaging of human bodies by the accumulation of nuclear radiations through several examples in her narration. Interestingly, the first mention of the aftermath of nuclear meltdown is seen from the perspective of Max McCormick, a professor of immunology who once served as one of the leading scientists in United States' Manhattan Projects, the first attempt of harnessing the power of nuclear fission during the second World War. On one experiment, accident occurs, which results in all the scientists being contaminated. This event is contextualized in the following excerpt,

> Pelevini stopped the chain reaction by knocking them apart, but in less than a second, deadly gamma and neutron radiation had burst from the assembly. I remember how a

> blue glow lit the room as the air was momentarily ionized. We were all exposed. Pelevini died within four days, totally out of his mind." (Davenport, 2007, p. 79)

It is clear how the hazardous substances are lethal towards human bodies, especially after sudden exposure in large quantities of nuclear energies. The unnerving aspect about nuclear contamination lies in the fact that not all who exhale its substance died instantly. The surviving party are subjected with irrevocable damage in their internal organs.

> "They monitored our blood counts and bone counts while we lost our hair and vomited, a hole in the mouthpiece allowed for a straw through which I was kept alive on liquids. But after the accident, I got hold of my medical records … depression of lymphocytes, abnormally low number of leukocytes, patient's exposure significant. Radiation sickness. (Davenport, 2007, p. 79)

On her essay, Serpil Oppermann (2017) theorizes about 'the ecological other', in which the toxic bodies exposed to hazardous chemicals and other alien agencies are alienated from other healthy citizens due of being stigmatized as unnatural. The diseased one are labelled as 'the Other' and suffers from prejudice and harassment due to their disabilities. Oppermann states how "they are doubly victimized; their physical, material bodies often bear the costs of environmental exploitation, and their bodies are discursively perceived as threats to national, racial, or corporeal purity." (2017, p. 425) Her argument shed some light in analyzing the nuclear survivors as depicted in *the House of Many Gods*. Discrimination also experienced by Max through the American society's refusal to accept the 'Los Alamites' survivor as part of their community. "A lot of them dropped out. You just don't hear about us. We live quietly, rotting on the hoof" (Davenport, 2007, p. 80) Viewed from Oppermann's concept of the ecological other', it can be stated that the nuclear survivors possess a threat toward the 'national purity' of the Americans. Their very existence will open up the awareness regarding the fatal consequences of harnessing nuclear powers.

The Pacific islands, positioned in the periphery, far away from the center of civilization in mainland America becomes an ideal place for conducting nuclear testing. The Pacific Islands have long been fashioned as laboratories for western colonial interests, from the botanical collecting of James Cook's voyages to Darwin's theory of evolutions. (Gonzales, 2010) Under the pretext of Pacific as a site of experimentation, the Western nuclear powers continued their experimentation without considering the plight of the islanders due to their close proximity to hazardous substance. To quote Carrigan, Pacific has become a 'disabling environment', in which the danger of toxic contamination threated the local islanders' life. Moreover, the silent nature of nuclear radiation causes the indigenous people to be unaware towards this threat.

The danger of nuclear contamination in *the House of Many Gods* is narrated from the perspective of Ana, a local living in the rural area of Wai'nae coast, East O'ahu. At first she remains unaware of the potential danger, until her interaction with Lopaka, a retired U.S veteran. Being a former military, Lopaka realizes the militarized state of his home island through the existence of vast military installments. In line with Nixon terminology of slow violence, the poisonous substance of nuclear radiation occurs gradually as a form of 'delayed destruction."

> Frankly, that's not what really bugs me. It's the day-to-day stuff. Radioactive water from the harbors and rivers seeping into our soil. The stuff we stand in, in our fields. Stuff that seeps into the grass our dairy cows and pigs eat." (Davenport, 2007, p. 138)

The preceding paragraphs conceptualizes the silent threat of nuclear contamination, being invisible to normal eyes. The toxic substance emitted from military bases contaminates

the surrounding landscapes, which is detrimental to the *Kanaka Maoli* as they sustain themselves from the land and sea. This situation further established in the following excerpt,

> Right now we've got two dozen nuclear subs homeported here in Pearl Harbor. You think they don't have accidents on those ships? Millions of gallons of radioactive waste from those subs have already been dumped into the harbor. (Davenport, 2007, p. 82-83).

In *the House of Many Gods*, a town which is particularly affected by nuclear contamination is Lualualei across the coastal road of East O'ahu. This hamlet is imperiled by the existence of Lualuialei Naval Reservation, a high-security military base which is forbidden for the locals. Designed as a storage for nuclear weapons, the toxic substance corrupts the soil and ravages the local inhabitant's bodies. Children and the elderly are the most affected from the detrimental impact of nuclear radiation. Davenport narrates how three people in Laulauilei is inflicted with cancer, a boy is diagnosed with muscle cancer, and a woman named Philomena is already in the advanced stages of lung cancers. This following passage vividly capture the macabre impact of nuclear contamination. "The woman had lost all flesh, the skeleton of her face now hovering just behind the skin. Ana smelled the other thing. It had already taken over." (Davenport, 2007, p. 117)

The depiction of O'ahu island, Hawai'i in Kiana Davenport's *the House of Many Gods* is a prime example of 'disabling environment' as theorized by Carrigan. The disability produced by overexposure toward chemical substances foregrounds the extent of American military intervention in this archipelago. Instead of conducting their test and preserve their nuclear weaponry in mainland America, Hawai'i is conditioned as an ideal place, far from the metropolitan centre. As this study has explored, the existence of ecological other in the form of nuclear survivors threatens the notion of national purity. The existence of faraway territory in the Pacific proves to be beneficial for the nuclear power. Under the paradigm that condones nature/culture dichotomy, the islanders are excluded from the "human" category, labelled as nature instead and this dualism is employed to exploit selected people/places. (Dessouky, 2011, p. 259) This paradigm is echoed through Laksmitarukmi's assertion that the logic of domination forms the mindset that the subordinate can be exploited for the dominators' interest. (2017, p. 24) Nuclear colonialism is racialized, as only the marginalized natives suffer from this hazard due to their proximity to the military installments.

Positioning diseases afflicted by nuclear contamination within *Kanaka Maoli* epistemology of human and non-human relationship, their relation is disrupted. Toxic diseases hinder the *Kanaka Maoli*'s connection toward the land (*aina*) which is an important factor in their tradition. It is the duty of all Hawaiians to *mālama 'āina* (care for the land) and, in return, the *'āina* will *mālama* the Hawaiians, thus achieving *pono* (well-being, balance). (Inglis, 2013, p. 44) Disease is construed as a disruption of this balance as both the *Kanaka Maoli*'s bodies are affected, but also the accumulated toxicity that devastates the surrounding landscape. Grieve's assertion of "the trauma that occurs to the landscape is equally as troubling toward the human subjects" positions the impact nuclear contamination as a traumatic situation which afflicts both the non-human and the islanders.

Another issue related to nuclear colonialism as advocated by Davenport is the far-ranging scope of Western militarism in Pacific. She argues how the plight faced by the *Kanaka Maoli* in Hawai'i is no longer an isolated issue but is a shared problem all over Pacific. Her narration underlines how years of nuclearization has caused Pacific to be 'an irradiated sea" with issues such as pollution and nuclear testing in Hawai'i, Micronesia, French Polynesia—eventually poisoning the air and the sea across the entire Pacific- as a major concern for the indigenous people. (Davenport, 2007, p. 259) *the House of Many Gods* dramatizes an international seminar for a nuclear free Pacific which is participated by speakers all across

Oceania. This event situates how the 'disabling environment' of the Pacific is not confined to Hawai'ian *Kanaka Maoli* but also affects other ethnicities, such as the Tahitians. The natives in Tahiti and Tuatamous suffers from severe exposure towards French nuclear weapon testing. They are forcedly conscripted as cheap sources of labor -even the children-, without any preventive means against the radiation.

> Since the 1960s children as young as ten and twelve had been conscripted to work at test sites and never given protective clothes. When they began to die, their bodies were so contaminated they were buried in lead coffins. Then the coffins disappeared. They were flown to France for research. (Davenport, 2007, p. 191)

Seen from Mbembe's theory of necropolitics, the Western powers refuse to acknowledge the agency of indigenous people as equal human beings and instead instrumentalizes their bodies in order to advance their scientific progress. The natives are being kept in a state of continuous disablement due to the rapid accumulation of hazardous substances until their inevitable death. To quote Carrigan, 'controlling the rights to live or die is central to colonial operations. (, 2010, p. 260) By keeping individuals in a state of continuous disablement, this form of necropolitics works to deny personal sovereignty and underwrites the Tahitians' instrumentalization as test subjects or guinea pigs.

To summarize the discussion, Kiana Davenport's *the House of Many Gods* foregrounds the issue of nuclear colonialism in the Pacific to underline the existence of a disabling environment. The continuation of militarism is legitimized under the pretense that Pacific islands constitute faraway places from the metropolitan centre, hence an ideal location for scientific experimentation. Nuclear radiation and contamination functions to hinder the natives' agency to resist due to their continuous disablement, a condition that limits their social duties as steward of the landscape. Moreover, Mbembe's concept of necropolitics explores how the instrumentalization of human bodies for Western scientific endeavor segregates them from the healthy population and alienated the natives from their ancestral landscape.

CONCLUSION

Through reading on Kiana Davenport's, *the House of Many Gods*, this article contextualizes possible intersections among disability studies, environmental/eco-criticism and postcolonial studies. Davenport echoes Carrigan's concept that Pacific archipelago is an example of 'disabling environment', conditioned by Western nuclear colonization. The presence of nuclearized military installations in the Pacific articulates the unequal relationship between the metropolitan center and distant overseas colony in the Pacific as a site for experimentation. The islanders are exposed toward dangerous and toxic substances which ravaged their bodies, denied their agency as healthy citizens, alienated them from their landscape (*aina*) and kept them in a state of continuous disablement. It can be concluded the islanders are instrumentalized as the 'non-human' in which their existence is necessary for the scientific progress of the Western powers.

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Attending to EFL Teacher Identity: Reflective Practice in Optimising Teacher Professional Education Program

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ABSTRACT

This paper offers a discussion on the interconnection between teacher professional development, teacher learning and teacher identity and how reflective practice can optimize Indonesian EFL teachers' development of professional identity. This paper provides some ideas for designing reflective activities to foster the development of teacher identity. It presents practical suggestions about how to incorporate reflections in learning activities during the Teacher Professional Education (TPE). The reflection model proposed by Kolb (2015) is preferred as it is considered to be simpler and more suitable in the context of TPE in Indonesia. The reflective practice during TPE is fundamental to promote lifelong teacher learner identity.

Keywords: teacher professional identity, teacher learning, teacher professional education

INTRODUCTION

Indicators of success in education is most easily measured from the student learning outcomes. In fact, a number of factors contribute to the quality of education including educational policies, curriculum, resources, school leadership, testing and evaluation, and teachers and teacher education. However, teacher quality remains the most critical issues in the quality of education because teachers play the roles of agents of change (Kusumaningrum, Suharno & Triyanto 2019; Lisnawati 2018; Pramastiwi et al. 2018). Teachers are often blamed for students' low achievement. When they are blamed for it, teachers and teacher association argue that low teacher income contributes to their low motivation for teaching (Syahril 2016). The Indonesian government has been striving to improve teacher quality. Since 2006, and the enactment of Law No. 14/2005 on teachers and lecturers, the Indonesian government has held a Teacher Certification Program (TCP) called Program *Sertifikasi Guru* in order to improve the quality of education in Indonesia. The Indonesian government implemented the TCP as an attempt to improve teachers' competencies and at the same time increase teacher income by providing professional allowance (Syahril 2016). Being certified, they are expected to perform better as professional teachers because they have upgraded their knowledge and skills and they receive double income as an incentive of their profession, which should motivate them to be better teachers.

TCP aims to ensure that teachers meet the standards of the teaching profession. The logic of the policy is "that by certifying all teachers, teacher quality will improve, and this improvement will lead to improved student learning quality" (Syahril 2016, p. 10). However, the effectiveness of this program needs to be examined because many factors may come into

play and affect the success of the program. TCP was initially conducted through portfolio-based assessment. The method received a lot of criticisms regarding to its relevance in assessing teacher competencies in teaching (Syahril 2016). In response to the criticisms, a ten-day re-training program was conducted, which is called *Pendidikan dan Latihan Profesi Guru* or PLPG (Teacher Professional Education and Training), which required in-service teachers to take a 90-hour re-training program. Based on the Regulation of the Minister of Education and Culture No. 8/2009, the government introduced a new program of teacher certification. PLPG, which was considered too short to improve teachers' competencies, has been terminated as the new certification program called *Pendidikan Profesi Guru* or PPG (Teacher Professional Education or TPE) is introduced. The program requires graduate teachers with the S1 four-year (Bachelor) degree to undertake an entry test prior to commencing their professional education (Jalal et al. 2009). PPG or TPE offers two pathways for teacher certification, namely the pre-service TPE, which is a two-semester program with a total of 38 credits and the in-service TPE, which is conducted in one semester through hybrid learning system with a total of 24 credits.

In Indonesia, teacher certification is one-time process. Once a teaching certificate is obtained, it can be used to secure one's teaching career. If teachers perceive TPE merely as a way to obtain a teaching certificate as a legal document to secure their profession, they may not be motivated to aim higher towards continuous professional learning and development. Despite the fact that effective and continuing professional development programs are needed in order to improve teacher quality (Darling-Hammond, Hyler & Gardner 2017), such programs are often criticized as "top-down, externally determined" (Smaller 2012, p. 83). Thus, the effectiveness of such programs depends to a large extent on individual teachers and how they make meaning of the programs (Smaller 2012). This self-understanding and self-awareness about the need to be more professional should motivate them to develop and to become better teachers. Thus, any kinds of educational reform as an attempt to improve teacher quality should not only focus on training teachers about what and how to teach but should also consider other aspects beyond the training issues such as issues about their identities and motivation. In this way, understanding teacher identity is central to teacher professional development (Afrianto 2015).

Theory

Teacher Identity and Teacher Professional Development

In a general concept, teacher identity is understood as how teachers see themselves as teachers (Teng 2019b), which are "shaped and reshaped in interaction with others in a professional context" (Beauchamp & Thomas 2009, p. 178). Teacher identity also has the basic nature of identity as being multiple, dynamic and contextual. Teacher professional identity construction is a complex process (Riyanti 2017). The process takes place in specific cultural contexts (Kuswandono 2013; Vesanto 2011). In the context of English language teaching in Indonesia, where English is a foreign language, English teachers are faced with many challenges including complex cultural challenges associated with learning and teaching a foreign language. For Indonesian teachers of English, English is the third or even the fourth language they learn after their local native language, their colloquial Indonesian and formal Indonesian language. They themselves are often still learning English. Thus, they can be learners and teachers at the same time. Nunan (2017) argues that "identifying oneself, or being identified by others, as a less than competent user of the language they are teaching can pose professional challenges" (p. 166).

To address the issue of inadequate quality of the Indonesian teachers of English, Renandya, Hamied and Nurkamto (2018) argue that professional development is needed to facilitate teachers in improving their English proficiency as a prerequisite effective lesson

delivery. However, PLPG with the 90-hour retraining program in teacher certification process, improvement of English proficiency may not be significant since the 90-hour program should cover all materials including content, pedagogical and technological knowledge, as well as teaching practicum and assessment. The new pathway of teacher certification program is expected to provide more opportunities for teachers to improve all aspects of their competencies.

One of the objectives of teacher professional development is to build professional knowledge (Darling-Hammond, Hyler & Gardner 2017). In order to build professional knowledge, teachers need to possess self-knowledge as well as self-awareness (Berry 2009). "Self-knowledge encompasses a broad field that includes knowledge of one's own knowledge and skills, and of how one learns" (Eraut 1994 as cited by Berry 2009, p. 308). The study by Lie et al. (2019) points out that teachers may overestimate their competence when they are asked to assess themselves. This confirms that teachers' perception on their own competencies may not match their actual competencies. The phenomenon of teachers' overestimating their competencies may be an indication of their lacking self-knowledge, which means that such teachers showed low sense of professional identity. This finding suggests that it is necessary to explore teacher professional identity development as the teachers are undertaking professional education program. An exploration of in-service teachers' experiences during TPE is expected to result in a better understanding of the effectiveness of TPE in developing English teacher professionalism and better understanding of English teachers' struggles in the process of professional identity construction.

Although attempts to improve teacher quality in Indonesia have been done, the results did not seem to reflect the efforts. One possible cause is that such attempts often focus on improving formal measurable aspect of teacher professionalism by providing various training programs and neglecting other unmeasurable aspects of teacher professionalism. Meanwhile, Kong (2019) argues that understanding effectiveness of teacher professional development, including area of English Language Teaching, demands comprehensive knowledge of "teachers' representation, perceptions of themselves and desires" (p. 4). In other words, in order to maintain an effective teacher professional development, teacher educators must go beyond the formal and measurable aspects of professionalism and start to delve into teacher professional identity development.

Teacher identity is dynamically evolving and "it has a future-oriented trajectory" which can be learned and modified "in daily practice, at the initial language teacher education and ongoing professional development" (Pennington & Richards 2016, p. 5). Studying teacher identity is of paramount importance to teacher professionalism as "identity was found to be an important dimension in directing, explaining, justifying, and making sense of teachers' professional lives related to others, the community and the world at large" (MacLure 1993 as cited by Teng 2019a, p. 48). One way of studying teacher professional identity and its development is by looking into teachers' experiences of growth (Sudibyo 2018).

Reflective Practice and Teacher Learning during Teacher Professional Education

According to the Guideline of TPE 2018 (*Pedoman Penyelenggaran Program Pedidikan Profesi Guru 2018*), the graduation is based on the assessment process which is divided into two stages. The first stage, which is prerequisite to the second stage, is aimed at assessing the Personality Qualities and Social Competence and is conducted at the university level. This assessment is oriented at participants' learning process. Upon passing the first stage, the participants proceed to the second stage, which consist of a performance-based competency test and an online computer-based competency test. The computer-based competency test is aimed at assessing teachers' Subject matter competence and Pedagogic Competence and is conducted nationally, while the performance-based test is aimed at assessing how well teachers

put their knowledge into real practice in the classroom, including how teachers interact with students.

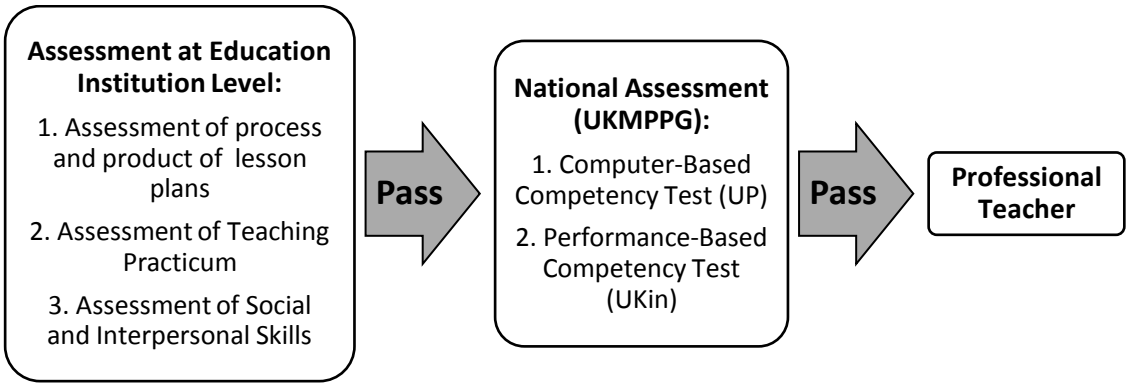


Figure 1: Assessment and Graduation Process of Teacher Professional Education in Indonesia

From the assessment procedure, it can be concluded that the university and teacher educators play a key role in facilitating the construction process of teacher professional identity from aspects that cannot be quantified by numbers. Teachers, too, may not be aware of the important role that university and lecturers play during the TPE program as they are more concerned about passing the examination and obtaining the teaching certificate. By raising the issue on the role that the university and teacher educators play, this study attempts to explore how the development of teacher professional identity can be facilitated and optimized during the TPE program. However, bringing this issue to the surface means challenging both teacher educators and teachers to reorient their goals. On the one hand, the university and teacher educators need to reorient their goal toward facilitating teachers to develop their professional identity instead of simply upgrading their knowledge and giving them training on teaching skills. On the other hand, teachers must invest more efforts on developing their professional identity, instead of merely obtaining a teaching certificate.

METHOD

Theory Application

Throughout the TPE program, the participating teachers are assigned to write their reflection in their journals. According to Dewey (1933), reflective thinking is "active, persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the further consequences to which it leads" (p. 9). Reflection is a process of learning from experience, but as Mathew, Mathew and Prince (2017) argue that reflection is essential because "experience alone does not necessarily lead to learning" (p. 126). Reflective practice is a way to process experiences into meaningful learning and to make meaning of the learning experience (Wain 2017). In their reflections, in-service teachers try to make meaning of their learning by relating the theories and their practice. It is necessary for them "to revisit what they have learned for improvement and for in-depth learning" (Chang 2019, p. 95). "Reflective practice is an important tool in practice-based professional learning settings where people learn from their own professional experience" (Mathew, Mathew & Prince 2017, p. 126). In brief, Mathew, Mathew and Prince (2017) believe that reflective skill is the foundation of life-long learning and continuous professional development.

Teacher learning is inseparable from teacher identity construction since "learning to teach is an identity making process" (Beijaard 2019, p. 1). Teacher learning here refers to how teachers learn to teach. Kelly (2006) postulates that teacher learning "is the process by which teachers move towards expertise" (p. 514). Further, Kelly (2006) argues that how intense teachers engage in their learning is a determining factor for effective teacher learning. This learning engagement helps teachers develop their situated teacher identity (Kelly 2006, p. 515), meaning that teacher identity is constructed and reconstructed whilst a teacher is learning. In connection to teacher learning, reflection function as "a core activity for all teachers -- pre-service and in-service, in schools and universities" (Walkington 2005, p. 59). Teachers benefit from reflective practice as it enables them to learn by examining their past experience and their current teaching practice, and gain insights into their future practice as an attempt of ongoing professional development (Farrell 2015).

Teacher are encouraged to write their reflection in the form of first-person narratives. They are provided them with prompts for writing their reflections. In the reflection, the writers usually reflect on issues and experiences that are important to them (Chang 2019). The reflections which are documented over a period of time can capture any changes of the participants including values and attitudes. In addition, written reflections often report significant events in the participants' experiences during the program. In-service teachers encounter many kinds of issues during the course, such as the struggles during the adaptation to the new learning environment or during the practicum processes. They can describe their reactions and feelings about those things in their reflections.

Based on Dewey's (1933) notion of reflection, Schön (2017) introduces two types of reflection: reflection-on-action and reflection-in-action. While reflection-in-action is done during an action, reflection-on-action is done upon past event or experience. A third type of reflection introduced by Killion and Todnem (1991) is reflection-for-action, which refers to "the desired outcome of both previous types of reflection" (p. 15). Reflection-for-action incorporates thinking and planning actions for improvement of practice (Olteanu 2017). Drawing on Dewey's experiential learning, Butt et al. (1992) argue that in order "to understand one's present situation one needs to bring forward prior related experience" (p. 60).

Kolb (2015) postulates that a person learns through discovery and experience and produces an Experiential Learning Cycle. This cycle demonstrates that effective and meaningful learning takes place as students go through a four-stage of reflective cycle. The cycle describes a holistic model of the learning process which reveals the pivotal role of experience in the learning process. Kolb (2015) presents four-stage model which is applicable in education as it allows teachers to learn and reflect during teaching practice. The model consists of the following stages:

- Concrete experience: the teachers as learners are assigned or carry out a task whereby active involvement is required.

- Reflective observation: the teachers take time out from the task to review what has been done and experienced
- Abstract conceptualization: the teachers attempt to make sense of what has occurred and interprets the events to promote understanding
- Active experimentation: the teachers consider how to put what has been learned into practice.

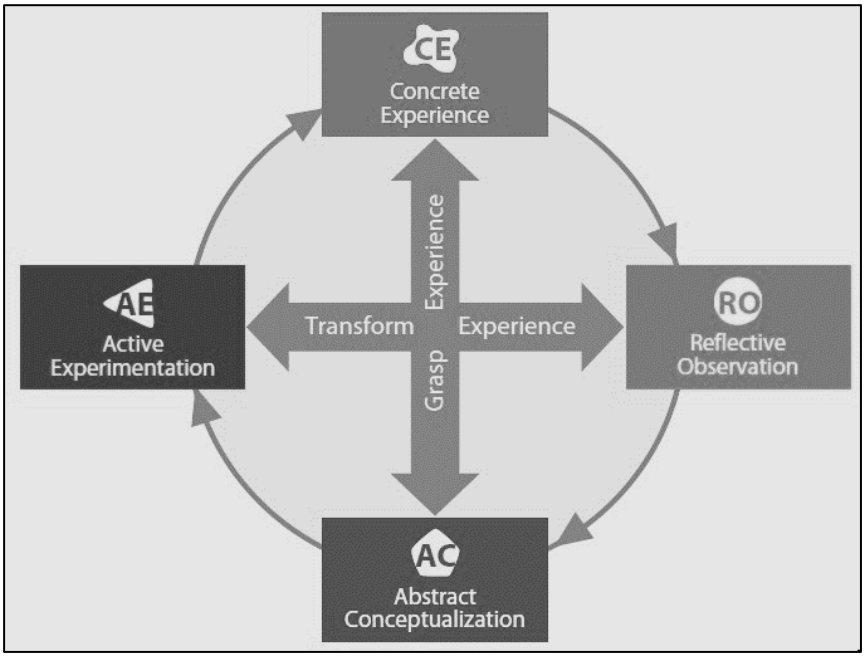


Figure 2: Kolb's Experiential Learning Cycle (Kolb 2015, p.51)

Compared to reflection cycle proposed by Gibbs and Andrew (2001), Kolb's model is simpler. However, both models explicitly mention action as a last element of the cycle (Gibbs & Andrew 2001). It means that both models incorporate Schön's (2017) and Killion and Todnem's (1991) concepts of reflection-on-action and reflection-for-action.

As participants of TPE, teachers will be guided to reflect on their experience both as learner and practicing teachers. They will be trained to use structured model of reflection to build the habit of effective and fruitful reflection. One of the characteristics of effective teacher professional development according to Darling-Hammond, Hyler and Gardner (2017) is that it should offer opportunities for feedback and reflection. Sudibyo (2018) who conducts a narrative study of senior teachers in Indonesia found that teachers' professional development occurred within sustainable support structures as they took ownership of their own growth, and they engaged in cycles of growth and sharing, reflection practice and action.

CONCLUSION

Multiple factors may affect teacher identity development, such as teachers' learning, knowledge, cognition, and emotion, teachers' biographies and past experience, and teachers' participation in the community of practice (Yazan 2018). Teachers' learning experience during TPE can be optimized by implementing systematic reflection. Reflection serves as a tool to assist teachers in making meaning of their learning experience (Hahl & Mikulec 2018). Promoting the habit of reflective practice can empower teachers to make decision in directing

and developing their professional identity which goes beyond the TPE. Kolb's model is one of the structured reflection models, which teachers can adopt as a habit of reflective teachers in developing teacher learner identity to achieve professional fulfilment (Helyer 2015).

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