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# THE DECONSTRUCTION OF JEWISH'S AND CHRISTIAN'S IMAGES IN WILLIAM SHAKESPEARE'S THE MERCHANT OF VENICE

**A Thesis**



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**BIBLIOGRAPHY**



## CHAPTER 1

### INTRODUCTION

#### 1.1 The Background of the Research

William Shakespeare is one of famous major English writers. One of his famous works is the play *The Merchant of Venice*. This play is about the conflict between the Jewish Shylock and the Christian Antonio. Both of them are the major characters in which Shylock's role is antagonist character and Antonio's role is protagonist character. Both of them are the representations of Jew and Christian, respectively. Shylock is described as a Jewish money lender who has several bad behaviours such as vengeful, cruel and merciless. Those bad behaviours are intended to take revenge to Antonio. On the contrary, Antonio is described as a merchant who has several good behaviours such as friendly, solidarity, and merciful. Consequently, the image of Shylock turns bad and the image of Antonio is good. Therefore, the image of Jew is bad and the image of Christian is good. However, there are other indications that are contradictive with the image which have been constructed in the text itself. In fact, the coming up of images is postponed because there is hierarchy that covers the text.

Considering of the explanation above, the writer convinces that deconstruction criticism is an appropriate literary theory to apply in analyzing William Shakespeare's *The Merchant of Venice*. Deconstruction is one of the important and influential literary criticism theories since its appearance as the opponent and the development of the influenced theory structuralism criticism. As

well as structuralism, deconstruction identifies textual features, but deconstruction concentrates on the rhetorical whereas structuralism concentrates on the grammatical (Guerin 340). Furthermore, deconstruction criticism believes that there is no fixed meaning in a literary work whereas structuralism criticism believes that there is a fixed meaning in a literary work that is built from the elements of fiction of literary work. As stated by Guerin in his book *A Handbook of Critical Approaches to Literature*: “Deconstruction views texts as subversively undermining an apparent or surface meaning, and it denies any final explication or statement of meaning”(340). Hence, Deconstruction also called as one of post-structuralism theories because it takes its idea from structuralism criticism. Besides, as stated by Lois Tyson in his book *Critical Theory Today*:

...for deconstruction, language does not consist of the union signifiers and signifieds; it consists only of chains of signifiers...structuralism says that language is *nonreferential* because it does not refer to things in the world but only to our concepts of things in the world. Deconstruction takes idea a big step further by claiming that language is *nonreferential* because it refers neither to things in the world nor to our concepts of things but only to the play of signifiers of which language itself consists. (252)

Deconstruction criticism was firstly introduced by French philosopher named Jacques Derrida. He assumes that a text could hide the weaknesses, the falsehood of the author and contains amount of inconsistent concepts even the contradiction created by the author that comes as the text's basis so it will arise the paradoxes in using the concept by the author to the text entirely. Furthermore,

he assumes that no one can make “sign” and “meaning” in a text identically because language is a temporal process. Based on various conceptions related to deconstruction, it can be said that text is something that has an ambiguity.

Here, the writer minds to deconstruct the binary opposition in the play, especially both of Jewish’s and Christian’s images. Hence, the writer entitles this research: **The Deconstruction of Jewish’s and Christian’s Images in William Shakespeare’s *The Merchant of Venice*.**

## **1.2 The Identification of the Problem**

This research concerns on the image of both Jewish and Christian characters in *The Merchant of Venice*. The hierarchy or ideology develops in the story of the play are image of Jewish is bad and the image of Christian is good in which Jewish is the minority and Christian is the majority. Shylock as the Jewish described by the Christian as someone who is cruel, vengeful and merciless and also practices usury. On the other hand, Antonio as the Christian described as the friendly, solidarity and merciful person. However, the writer finds contradictive fact in this play. Thus, there is a binary opposition in the behaviours of the characters in this play, respectively. Therefore, in analyzing those issues above, the writer applies Deconstruction literary criticism in conducting his research.

## **1.3 The Objective of the Research**

This research is aimed to review the image of both Jewish and Christian in William Shakespeare’s *The Merchant of Venice*. The plot of the story describes

Jewish as the bad one and Christian as the good one. On the contrary, there is binary opposition that shows the contradictive. However, it does not appear as the construction of the image, because there is a hierarchy which covers the text and suspends the appearance of the proper image in the story. Thus, this research designed to erase the boundary between the opposition. So that the hierarchy that covers the text erasable and the other images of Jew and Christian can appear.

#### **1.4 The Scope of the Research**

In this research, the writer focuses on the analysis in two points. First, identification the image of both Jewish and Christian as seen in William Shakespeare's *The Merchant of Venice*. Second, deconstructs the image both Jewish and Christian that seen in William Shakespeare's *The Merchant of Venice*.

#### **1.5 The Review of the Previous Research**

In order to support this research, the writer conducts a library research and found some related researches which have been conducted by students of English Department. The first research has been done by Harius Alius in 2003 entitled *The Roles of Money in The Relationship of The Characters in William Shakespeare's Drama The Merchant of Venice*. He analyzed the relationship between the characters by applying Marxist criticism. He found that money has an important role in creating conflict between the characters. Money is the most influential thing for them in building the relationship each other.



The second, there is also research on William Shakespeare's *The Merchant of Venice* that was written by English Department student named Refika Lestari in 2007. She wrote a thesis entitled *Women's Self-Liberation in Opposing Patriarchal Culture in William Shakespeare's The Merchant of Venice*. She analyzed the play by using feminist theory. She concerned about the feminist issue through the female characters. She found that *The Merchant of Venice* reflects five functions of feminist literary work according to perspective of feminist criticism. She also found that Shakespeare is pro-feminist's author. Furthermore, she concludes that the patriarchal culture in *The Merchant of Venice* gives disadvantage towards women's self liberation.

Amie Fenia Arimbi in 2007 also wrote a thesis entitled *The deconstruction of Western's Binary Opposition Towards Indian in Karl May's Novel Winnetou I*. She analyzed about the negative opinion of Western people towards Indian in America. The Western believe that the Indian are the dangerous community, uncivilized and inferior to the western people. In analyzing these issues, Fenia Arimbi applied Post-Colonial criticism, especially Orientalism by Edward Said and also Deconstruction criticism. Based on her analysis, she found the wrong opinion of Western people towards Indian caused by European imperialism in America.

Deconstruction criticism also has been applied by J. Hillis Miller. He has analyzed Joseph Conrad's *Heart of The Darkness*. His research entitled *A Deconstructive Critic at Work J. Hillis Miller Heart of Darkness* (1996). He found

that the Marlow's irony makes his speech on the other version and it seems like the deceitful that comes from the heart of darkness.

All of the researches above contribute some valuable reviews that make this research is different from those researches. Here, the writer emphasizes his analysis to deconstruction of the image both Jewish and Christian in William Shakespeare's *The Merchant of Venice* by applying Deconstruction literary criticism proposed by Jacques Derrida.

### 1.6 Theoretical Framework

By regarding to structuralism, Deconstruction refers to poststructuralist theory by pointing to a literary work itself. That is why deconstruction is applied based on objective approach to analyze literary works. This is supported by Abrams's theory in *The Mirror and the Lamp: Romantic Theory and The Critical Tradition* states that "...the objective orientation, which on principle regards the work of art in isolation from all these external point of reference, analyze it as a self-sufficient entity constituted by its parts in their internal relations, and sets out to judge it solely by criteria intrinsic to its own mode of being." (26). According to this quotation, it can be defined that deconstruction criticizes a literary work based on facts written on it.

As well as objective approach, deconstruction relies on assumption that text is viewed as structural facts which can constitute different meanings by realizing that it contains binary opposition. Therefore, deconstruction is able to dig contradictive hidden fact or meaning based on reference found on the surface

of the text itself. It means that deconstruction tries to uncover other meaning objective facts by finding the existed binary opposition in any texts. Besides, this theory points at justification of binary opposition and it becomes a new acceptable meaning in reversed point of view.

In the process of deconstruction criticism, it covers several steps as stated by Charles E. Bressler in his book *Literary Criticism: An Introduction to Theory and Practice*:

Discover the binary operations that govern a text, comment on the values, concepts, and ideas beyond these operations, reverse these present binary operations dismantle previously held worldviews, accept the possibility or various perspectives or levels of meaning in a text based on the new binary inversions, allow meaning of the text to be undecidable. (131)

In accordance with quotation above, it is implied that deconstruction always seek for binary oppositions found in a text at the first phase. Then, it argues the concepts and followed by reversion of those concepts which turn general interpretations on the ideas. Furthermore, the found concepts are related to other point of views and finally appear in form of different contrasted idea.

In relation to principle concept of deconstruction, there is an additional explanation which defines that deconstruction has the concept to give the different interpretation of the text by close reading. The characteristics of Deconstruction, there are no oneness, certainty, and universality. It results, binary opposition which could be effect of hierarchies. It aims to erase the boundary between binary

between binary opposition and to do so in such a way that the hierarchy implied by the oppositions is thrown into question.

In addition, as Peter Barry quoted in his book *Beginning Theory: An Introduction to Literary and Cultural Theory*, Derrida argues that: “A deconstructive reading must always aim that at a certain relationship, unperceived by the writer, between what he commands and what he does not command of the patterns of language that he uses.... (it) attempts to make the non-seen accessible to sight.” (71)

By regarding to the quotation above, it can be comprehended that deconstruction keeps focusing on particular relationships in the text which are not seen clearly. However, it is an objective fact behind the text. In other words, structural pattern of language is highly considered as importance so that the invincible things can be visible in new opposite meaning. It means, the other meanings which are found after deconstruction will generate different contrasted interpretations.

### **1.7 The Methods of the Research**

In conducting the research, the writer follows three steps which consist of collecting, analyzing, and presenting the result of analysis. In collecting the data, the writer takes primary data from the play and secondary data taken from related books that support analysis. In analyzing the data, the writer applies deconstruction literary criticism as well as presented in theoretical framework. In

presenting the result of analysis, the findings are presented in form of sentence to explain each problem descriptively.



## CHAPTER 2

### PRELIMINARY ANALYSIS OF WILLIAM SHAKESPEARE'S

#### *THE MERCHANT OF VENICE*

Play as one of the genres in literary works has several intrinsic elements. They are plot, character, theme, and setting. It functions as the unifier that makes the story in the play has strong relationship. In this chapter the writer analyzes each element of William Shakespeare's *The Merchant of Venice*. The aims are to distinguish more about the content and the conflict between main characters. Furthermore, the writer considers that it is very important to get understanding about the intrinsic elements before continuing the analysis to deconstruction of the images both Jewish and Christian. This preliminary analysis is purposed to support the analysis in the next chapter.

#### 2.1. Character

As stated in *A Glossary of Literary Terms* (1981: 20), characters are the persons presented in a dramatic or narrative work, who are interpreted by the reader as being endowed with moral and dispositional qualities that are expressed in what they say, the dialogue and by what they do, the action. There are two major characters and several minor characters in Shakespeare's *The Merchant of Venice*. They are Shylock and Antonio because both of them are the characters that dominated the story and give great influence to the plot of the play.

### 2.2.1 Shylock

Shylock described as villain Jewish moneylender in *The Merchant of Venice*. He feeds his life by taking the interest from the money that he lends: "On me, my bargains, and my well-won thrift, which he calls interest" (I: iii, 45-46). And he hates Christian, especially Antonio because Antonio lends the money without interest which brings down the rate in Venice. Moreover, he hates Christian, especially Antonio because of Antonio's bad treatment toward him and his tribe:

...many a time and oft in the Rialto you have rated me about my moneys and my usances. Still have I borne it with a patient shrug (For suff'rance is the badge of all our tribe). You call me misbeliever, cut-throat dog and spet upon my Jewish gabardine...and foot me as you spurn a stranger cur...Fair sir, you spet on me on Wednesday last, you spurn me such a day, another time you call'd me dog: (I: iii, 101-123)

Shylock gets a chance to takes revenge Antonio's bad treatment toward him when Bassanio borrows money from him on Antonio's guarantee. He lends money to Bassanio in a condition that Antonio should pay the debt in three months and if it could not pay in time, he can take a pound of Antonio's flesh. It is stated in the contract and used by him to trial Antonio in the court: "...it will feed my revenge" (III: i, 47-48). He also describes as a cruel and vengeful character in the story, because he does not wants to release Antonio from trial. He insists to take a pound of Antonio's flesh instead the amount of the debt six times. Moreover, he describes as inhuman and has no pity by the Duke of Venice: "...A

borrow money from Antonio despite of: "...to you Antonio I owe the most in money and in love..." (I: i, 130-131). So that he can present himself as a financially suitable suitor to Portia. With the money he receives from Antonio, he hopes to recoup his losses with Portia's estate: "In Belmont is a lady richly left..." (I: i, 13). Thus, he can be considered as a mad money character.

#### 2.2.4 Portia

Portia is one of the protagonist characters. Portia is the only beautiful daughter of Belmont Kingdom. At first Bassanio are extolling Postia's virtues to Antonio. Chief among these virtues, in Bassanio's estimation, is the money she stands to inherit. Portia is bemoaning the constraints her deceased father has placed on that inheritance. She must marry the man who correctly identifies one of three caskets, and Portia punningly complains, "...so is the will of a living daughter curbed by the will of a dead father" (I: ii, 23-25). Portia, however, is not a character who will allow her will to be curbed even by her dead father. It shows that she is not a protagonist character at all since she opposes her dead father's last instruction.

#### 2.2.5 The Duke of Venice

The Duke is a Christian protagonist character in the play and pictured as a graceful character. As Antonio's word: "I have heard your grace hath ta'en great pains to qualify..." (IV; i, 7-8). Besides, he is not grace at all since he mocks Shylock as "A stony adversary, an inhuman wretch, incapable of pity, void, and



empty from any dram of mercy” (IV; i, 4-6). Furthermore, he can be considered as inequitable Duke since he wants to use his powers to dismiss the court for Antonio’s win. “Upon my power I may dismiss this court... (a learned doctor, whom I have sent for to determine this. Come here to-day” (IV; i, 104-107).

## 2.2 Plot

Plot is the sequence of events that happen in the literary work. In his book *An Introduction to Literary Studies*, Mario Klarer stated that; “Plot is the logical interaction of the various thematic elements of a text which lead to a change of the original situation as presented at the outset of the narrative” (15). In other words, plot is a series of incidents which follow one incident to other incidents and they also have the relationship each other. The writer identifies the sequence of the developing action in Shakespeare’s *The Merchant of Venice* that is explained from the beginning until the end of the story which follows a pattern of exposition, complication, climax, and resolution. It means the plot of this play is forward plot because it is arranged chronologically.

The first element is exposition. It provides background information and introduces the major characters. Everything is in a relatively uncomfortable place to begin with. In Venice, Antonio is sad. He introduced as the merchant of Venice who expresses his melancholy to his friends, Salerio and Solanio. “In sooth I know not why I am so sad,...”(I, i, 1). Then, Antonio’s best friend comes. He is Bassanio. Bassanio tells Antonio that he needs some amount of money for a trip

to Belmont, the place where Portia lives. But, at that time Antonio did not have money, so he asks Bassanio to find out the loan from someone in Venice.

The second element is complication, a sequence of complication which creates suspense and lead to the moment of great tension. It happens when Bassanio meets Shylock and borrows some money from him. Shylock is a Jewish moneylender and famous as a Christian hatred, especially Antonio. It is because of Antonio's treatment toward him. Thus, Bassanio stills borrowing the money from Shylock and Antonio as the bound. Antonio agrees with Shylock's condition and doubtlessly sure could pay the debt before the dead line, "...I will not forfeit it, within these two months, that's a month before this bond expires, I do expect return..." (I: iii, 152-154). Then, Bassanio uses that money for the voyage to Belmont. The purpose is for win the lottery which prizes Portia and Bassanio succeed to choose the correct casket in Portia's direction, so, he wins the lottery.

As the time goes by Antonio can not pay off the debt to Shylock, and Shylock brings the case to the court. He wants a pound of Antonio's flesh. This is very complicated situation for Antonio. Hence, the Duke invites a judge from Padua for getting the opinion in order to solve the complicated trial. At this point the story reaches the climax. Portia orders Shylock to take his right, a pound of Antonio's flesh wherever he wants. Suddenly, Portia reminds Shylock not to drop Antonio's blood a moment before Shylock takes Antonio's flesh, because in the contract it is not written:

...there is something else, this bond doth give thee here no jot of blood,  
the words expressly are 'a pound of flesh': take then thy bond, take thou

thy pound of flesh, but in the cutting it, if thou dost shed. One drop of Christian blood, thy lands and goods are (by the laws of Venice) confiscate unto the state of Venice. (IV: i, 301-308).

The situation changed and Shylock lie in the unpalatable situation. He is really frightened out. The Duke grants Shylock's orders in condition half of Shylock's state comes to the state and so Antonio. But, he will return Shylock's estate if Shylock convert to Christian and give all of his estate to his daughter, Jessica and Lorenzo, Jessica's husband upon his death. In a difficult situation, Shylock agrees with all the conditions.

Thus, the story comes to resolution, the situation when the tension of the story begins to decrease after the climax. It is when the Christian, Antonio succeeds to release from the trial and Shylock receiving the hard penalty in a pinch. It shows Antonio as the Christian, as the member of major community could release from the trial caused he received help from his communities, the ruler of Venice.

### **2.3 Theme**

Theme is the central idea in a story. According to Kenny (1986:88) in *How to Analyze Fiction*, theme is the meaning of the story, not the moral nor the subject of the story. Theme of *The Merchant of Venice* is so complex and contains some fundamental ideas, so it can be explored from many sides and possible for different interpretations.

Here the writer finds anti-Semitism as the main theme of Shakespeare's *The Merchant of Venice*. Anti-Semitism is a term that means the hatred toward Jewish. The main conflict in the play is between the Jewish Shylock and the Christian Antonio. Shylock hates Antonio because of: "...he is a Christian... He lends out money gratis and brings down the rate of usance here with us in Venice...He hates our sacred nation, and he rails (Even there where merchants most do congregate). On me, my bargains and my well-won thrift, which he calls interest. Cursed be my tribe. (I: iii, 37-46). Moreover, many times and often, Antonio treats and mocks Shylock as a bad and inhuman character which caused of Shylock is a Jew: "He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew." (III: i, 48-52). Then, from the quotation above also described that Antonio hates Shylock because of Shylock is a Jew. That's only the main reason of Antonio's hatred towards Shylock. So, it could be considered that Antonio hate the Jewish. Thus, the explanations above, the writer concludes that anti-Semitism as the main theme of Shakespeare's *The Merchant of Venice*.

#### 2.4 Setting

Setting is the location or place where and when the story happens. In other words, the term "setting" refers to the point in time and space at which the events of the plot occur (Kenney 38). Generally, the places of settings of Shakespeare's *The Merchant of Venice* are in Venice. Most of the events in this play occur in

Venice. At that time Venice is the city of trade. It can be seen from the statement of Antonio, "The Duke cannot deny the course of law, For the commodity that strangers have With us in Venice, if it be denied, Will much impeach the justice of his state; Since that the trade and profit of the city Consisteth of all nations" (III.iii.26-31). Besides, this play also sets in Belmont, "The settings for The Merchant of Venice are Venice and Belmont, a residence just outside of the city Belmont is presented as a contrast to the city. It's also a place of easy wealth, beauty, and peace, which makes it a great refuge from the cosmopolitan world of Venice." (<http://www.william-shakespeare.info/shakespeare-play-merchant-of-venice.htm>)

Whereas, the setting of time of this play is about late medieval and early of renaissance time. "In late medieval and early Renaissance times, Venice was one of Europe's greatest centers of commerce."(<http://cummingstudyguides.net/xmerchantof.html>). This is in line with the explanation above that Venice is a city of trade.

### CHAPTER 3

#### THE DECONSTRUCTION OF JEWISH'S AND CHRISTIAN'S IMAGES

#### IN WILLIAM SHAKESPEARE'S *THE MERCHANT OF VENICE*

In this part of analysis, the writer analyzes and deconstructs the image of both Jewish and Christian in William Shakespeare's *The Merchant of Venice* since the writer finds the binary opposition in it. It is binary behaviours of Shylock and Antonio as the representation of those religions. After conducting the close reading to this play, the writer finds the images Jewish and Christian that already stabled are not stabled at all, since there is binary opposition that is between good and bad behaviours of both Shylock and Antonio. The images which are stabled in the story are Jewish is bad and Christian is good. However, there is an ideology or hierarchy that delay the appearance of the other images. Hence, this analysis is intended to erase the boundary between the binary opposition of the characters' images by applying deconstruction literary criticism in order to deconstruct the binary opposition that covers another image of those characters. Therefore, this chapter is divided into two subchapter; the Image of Jewish's and Christian's Characters as Seen in William Shakespeare's *The Merchant of Venice* and The Deconstruction of Jewish's and Christian's characters' Image in William Shakespeare's *The Merchant of Venice*.

### 3.1 The Image of Jewish's and Christian's as Seen in William Shakespeare's *The Merchant of Venice*

Here, the writer focuses his analysis to represent the image both Shylock and Antonio as the representation of Jewish and Christian. The image that analyzes here is the image that illustrated in the whole plot of the story. According to *Oxford: Advanced Learner's Dictionary of Current English*, "image is the impression that a person, an organization or a product, etc gives to the public; a mental picture that you have of what somebody/something is like or looks like." Thus, image is the mentally description or picture of someone that seen by the public. Thus, this chapter provides the brief description or picture of the image both Shylock and Antonio as seen in William Shakespeare's *The Merchant of Venice*.

#### 3.1.1 The Image of Jewish

After reading the whole story of William Shakespeare's *The Merchant of Venice*, the writer finds that Jew has bad image and act as antagonist character. Jewish's image is represented through the character of Shylock. He can be considered as one of the main characters since he is the character who creates the main conflict in the story. The main conflict happened between himself and Antonio in particular, but generally the conflict is between Jewish and Christian or can be between the minority and the majority because Jewish is the minor society and Christian is the major society. Shylock brings Antonio to the trial which set him adversaries by the others Christian characters and generates

Shylock and Jewish's image grows worse. There are several bad things committed by Shylock in the story which constructed the image of Jewish develops to be worse. The writer also finds the bad image of Jewish is already exists from the beginning. Before the main conflict occur and before Shylock conducted bad things to Antonio.

There are some facts of Shylock in the play that make the image of Jewish becomes worse. The first act that he did which makes the image of Jewish get bad is when Shylock was known as a Jewish that practices usury in Venice. He takes the interest from every amount of the money he lends. It can be seen from Shylock's words to Antonio: "Signior Antonio, many a time and oft in the Rialto you have rated me about my moneys and my usances." (I; iii, 101-103) It describes that Shylock is a money lender and takes the interest from every amount of money he lend. Whereas, Antonio hates the way of lending money. Therefore, he is often rated by Antonio in Rialto. Then, he experiences an aggrieved in practice money lends because Antonio lends the money for free and makes the rate of usance down. As what Shylock describes in his aside, "He lends out money gratis, and brings down the rate of usance here with us in Venice." (I; iii, 39-40). From the explanation above it is clearly described that Shylock is a money lender who practice usury. Consequently, his image in the play gets bad. Moreover, Antonio is the Christian and also the main character in the play who lends the money for free. It also makes the image of Shylock as the Jewish becomes worse.

Second, Vengeance is a bad thing that makes the image of Shylock as a Jewish becomes worse. He is pictured as a vengeful character in the play since he



hates Antonio's kindness in bringing down the rate of usance in Venice and it makes Shylock experiences the damage financially. It's described from Shylock's aside in the play while Bassanio presents the coming of Antonio. He asides about his hate and what Antonio has done towards him in Venice.

I hate him for he is 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, and he rails. (Even there where merchants most do congregate) On me, my bargains and my well-won thrift which he calls interest. cursed be my tribe, If I forgive him!" (I; iii, 37-47)

The quotation above explains Shylock still keeps his vengeance on Antonio for the bad treatments which he and his tribe suffered that is committed by Antonio. Antonio makes the rate of usance in Venice down and also hates Jewish. Furthermore, he also railed the Jewish, Shylock, and Shylock's bargains in front of the public while the merchant were having a meeting. All of those things make Shylock painful and suffered which generates the revenge in him and wants to take revenge.

Shylock, also shows a vengeance when he says directly to Antonio in front Bassanio about suffer who caused by Antonio. He says: "Signior Antonio, many a time and oft in the Rialto you have rated me about my moneys and my usances: Still have I borne it with a patient shrug, for sufferance is the badge of all our

tribe. You call me misbeliever, cut-throat dog, and spit upon my Jewish gaberdine," (I; iii, 101-107)

There, it is well described that Shylock shows his anger to Antonio. The anger that is triggered by Antonio's acts towards him in Rialto for many times and often. Acts that makes him very suffers. He was rated by Antonio based on his money and usances. He is also considered by Antonio as an infidel because he is a Jewish, whereas he belongs to. He believes that Antonio does not only rate himself but also his tribe and belief. The wholes make he keeps to be a vengeful to Antonio.

The crucial one, Shylock perceives that Antonio is very impudent when comes to him for borrowing money after all of the bad acts that he did towards him before. As if all those things are nothing for him.

...you need my help:...and you say "Shylock, we would have moneys:"...You, that did void your rheum upon my beard And foot me as you spurn a stranger cur Over your threshold: moneys is your suit What should I say to you? Should I not say "Hath a dog money? Is it possible a cur can lend three thousand ducats?" Or Shall I bend low and in a bondman's key, With bated breath and whispering humbleness, Say this; "Fair sir, you spit on me on Wednesday last; You spurn'd me such a day; another time You call'd me dog; and for these courtesies I'll lend you thus much moneys?" (I; iii, 109-124)

The quotation above strengthens that Shylock is a vengeful since he says about his pain that is caused by Antonio's bad acts to himself and his tribe. He could not forget all of those bad acts and he could not forgive so. Neither borrowing some amount of money for him. However, from all of those facts, the most prominent fact is that Shylock is a vengeful person when he agreed to lend the money to Antonio on one condition. It is a condition that he plans to take the revenge. The condition is Antonio must pay off the money before the due day, in three months period. If he could not pay off the debt in that time, Shylock will be allowed to cut off and take his fair flesh wherever parts he wants for an equal pound, "If you repay me not on such a day... 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." (I; iii, 30). It is described that Shylock wants to take revenge for his pain on Antonio by proposing a difficult condition for him. Eventually, the condition will be not fulfilled by Antonio. As the result, Shylock will be free to take his revenge.

Then, Shylock also tells the reason why he wants to cut off and take Antonio's fair flesh to Salerio and Salanio when they met in Venice. He tells them that it is for nothing except to revenge his hatred and anger to him. "...if it will feed nothing else, it will feed my revenge: he hath disgrac'd me, and hind' red me hald a million, laugh'd at my losses, mock's at my gains, scorned my nation, thwarted my bargain, cooled my friends, heated mine enemies, and what's his reason? I am a Jew" (III, i, 47-52). Shylock tells that he was treated badly by Antonio for many times in any situation. He was disgraced and mocked by him.

Then, his bargains were thwarted for many times. In addition, Antonio also creates pain to him by scorning his nation, tricking his friends and provokes his enemies. The reason of all those Antonio's bad attitude towards Shylock is just because Shylock is A Jew. Therefore, Shylock is really angry to Antonio and wants to take revenge for all those things.

In accordance with the evidences, it is clearly depicted that all Shylock wants is to take revenge Antonio bad treatments on him. He bonds Antonio deliberately with a difficult condition by lending the money for revenge. Thus, Shylock can be considered as a vengeful character in the play.

The third, the writer finds cruelty as one of the bad image that belongs to Shylock as A Jew. It was firm in the play since he sets an equal pound of Antonio's fair flesh as the condition for the bond of the debt. He will be allowed to cut off Antonio fair flesh any parts he wants if Antonio could not repay the debt on the due day. "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." (I; iii, 140-147). The quotation describes that Shylock is a cruel person since he wants to cut off Antonio fair flesh as the forfeit. Then, he is really glad when hearing about the wrack of Antonio's argosy in the sea. Whereas, he proposes to have Antonio's heart cut off as the forfeit. "...go Tubal, fee me and officer, bespeak him a fortnight before, i will have the heart of him if he forfeit,..."(III; i, 115-117). He can not wait any longer and wants to cut off his heart. This case, he can be considered as a cruel.

Then, the statement of the Duke in front of the court emphasizes that Shylock is a cruel person. "...Than is thy strange apparent cruelty and where thou now exacts the penalty which is a pound of this poor merchant's flesh, thou wilt not only loose the forfeiture, but touch'd with human gentleness and love,...". (IV; i, 21-25). The Duke says that Shylock shows the cruel apparently by claiming the forfeit which is a pound of human flesh, a pound of Antonio's flesh.

Bassanio in his statement in the court also called Shylock's act as the cruelty in which Shylock considered as cruel person, "This is no answer thou unfelling man, to excuse the current of thy cruelty." (IV; i, 63-64). He says that Shylock's answer to the Duke's advice is not relevant and not necessary for him to act the cruelty. Then, Gratiano also considered Shylock as a cruel person in the court when Gratiano says; "Not on thy sole, but on thy soul (harsh Jew)..." (IV; i, 123). He called Shylock as a harsh Jew, which refers to the word 'cruel'. It means that Shylock has a cruel image as the character of the play. From all of the evidences above can be concluded that Shylock is a character that has an image as a cruel person because almost all of the characters in the play considered him as a cruel person.

Furthermore, Shylock is also identified as the character that has no-mercy personality in the play. He shows no-mercy when he visited Antonio at the jail in Venice. He said; "Gaoler, look to him, tell not me of mercy, this is the fool that lend out money gratis. Gaoler look to him." (III; ii, 326-328). From Shylock's saying, it is obvious that he did not want to forgive Antonio. It means that he did not want to forgive someone that has made him loss economically in money

lender activity. It is because Antonio lends the money to the people for free. On the contrary, Shylock lends the money not for free. He applies the interest for every amount of the money he lends and gets the profit. So, indirectly it was not for Shylock's activity as the money lender. Therefore, he did not have mercy for Antonio.

Then, in front of the court in Venice, Shylock still shows his no-mercy behaviour towards Antonio. It is obviously described when he answers the statement of the Duke about the trial between him and Antonio.

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! You'll ask me why I rather choose to have a weight of carrion flesh, than to receive thee thousand ducats: I'll not answer that! But say it is my humour, is it answer'd?...(IV; i, 35-43)

The quotation above describes that Shylock did not want to forgive and shows his mercy to Antonio because he had sworn to have the forfeit even though the Duke has given the advices and consideration of humanity about the trial to him. Instead, he advised the Duke about the bad impact that will happen if his claims rejected by the court. He says that it will bring the danger to the charter and the freedom of Venice. Whereas, he can void his claim and accept three thousand ducats. however, he won't tell his reason except throwing jokes.

More, Shylock is also described as a cruel character when his cruelty appeared at the first time in the story of the play when he sets in- human condition

for Antonio as the bound for the debt. An equal pound of Antonio's flesh can be cut off by Shylock if Antonio could not pay off three thousand ducats in three months. As found in act one, scene three in Shylock dialogue: "...If you repay me not on such day, in such 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." (I, iii; 142-147). The quotation describes that Shylock is a real cruel person since he wants to cut Antonio's fair flesh if the debt can not be paid on the due day. Whereas, he never sets these conditions before, but for Antonio, he sets in-human condition for the debt.

From the brief analysis above the writer finds that the image of Jew that is represented by Shylock is bad. Shylock as one of the main characters in the play has several bad acts that create his image being bad. Then, he is also considered as the antagonist character since he treats Antonio badly and cruelty. He is the character that creates the conflict in the story play. So, after the writer finds several data and doing the analysis briefly on the play, the writer concludes that the image of Jew that seen in Shakespeare's *The Merchant of Venice* is bad.

### 3.1.2 The Image of Christian

After reading the whole story of the play the writer finds that the image of Christian is mainly represented by Antonio because he is the only one who has conflict with Shylock the Jew. At the beginning of the story, Shylock aside's proves that Antonio is a Christian; "...i hate him for he is a Christian..." (I, iii, 37).

It explained that Antonio is a Christian and the conflict between Shylock and Antonio can be equalized between Jew and Christian conflict. Then, in another Shylock's dialogue about Antonio, he says; "O father Abram, what these Christian are,..." (I, iii; 156). This quotation emphasizes that Antonio is a Christian. Therefore, the writer marks Antonio is a main character who is represents the image of Christian in the play.

Antonio is a merchant in Venice. He has large bussiness in shipping which sails abroad throughout the world. It discribes through Salerio's dialouge in act one scene one; "Your mind is tossing on the ocean, there where your argosies with portly sail..." (I, i; 8-9). It gives brief explanation that Antonio is a merchant who has many ships which sail abroad to many places in the world. Since he is a merchant with many ships, he absolutely rich and influential. Then, Antonio as the character who represented the image of Christian in the play a good person which makes the image of Christian being good.

The first good character belongs to Antonio is friendly because he is a merchant who has many friends and fellows in Venice. At the beginning of the story play, Antonio was illustrated telling his lamentation to his friends Salerio and Solanio at the moment. Furthermore, while they are talking suddenly Bassanio, Lorenzo and Gratiano come. They are others Antonio's friend. Bassanio is Antonio's best friend and he is described by Solario's utterance, "...here comes Bassanio your most noble kinsman, Gratiano and Lorenzo..." (I, i; 57-58). It describes that he has many friends and in good relationship with his friends since he is visited by many friends. But, his best friend among the other is Bassanio.



Moreover, all of his friends are loyal friends. The evidence is Salerio's utterance to him before leaving, "I would have stay'd till I had mad you merry, if worthier friends had not prevented me" (I, i; 60-61). It explains that Antonio's friends are very loyal to him and it is because Antonio is a friendly character and kind. So, he has many friends that kind to him, too.

Besides of an attitude of friendly person, Antonio also has solidarity. He has a close relationship with Bassanio, his best friend. It is described in their conversation, while Bassanio visits Antonio.

BASSANIO. ...to you Antonio I owe the most, in money and in love,  
 And from your love I have a warranty to unburden all my plots and  
 purposes How to get clear of all the debts I owe.

ANTONIO. I pray you good Bassanio let me know it; And if it stand as  
 you yourself still do, Within the eye of honour, be assured My  
 purse, my person, my extremest means, Lie all unlock'd to your  
 occasions. (I; i, 130-139)

The conversation between them above explains the relationship is based on solidarity. It explains that Antonio is very kind and loyal friend to Bassanio, and he is so kind to Bassanio. Bassanio talks about boundless Antonio's kindness which always helps him in reaching the purposes and not only money, but also in love. It is very large and unlimited, so he thinks that he can not recompense. Eventhough Antonio never asks the recompense, instead he assures Bassanio not to worry about it and all of his goodness is still open for him. He gives Bassanio

the privacy to use his. It convincingly describes they have solidarity in relationship because they help each other.

The solidarity of Antonio is more obviously shown when he asks Bassanio to find out a loan in Venice by using himself as the guaranty and he will pay the debt in the coming days.

Thou know'st that all my fortunes are at sea, neither have I money, nor commodity to raise a present sum, therefore go forth try what my credit can in Venice do, that shall be rack'd even to the uttermost to furnish thee to Belmont to fair Portia, Go presently inquire (and so will I) where money is, and I no question make to have it of my trust, or for my sake. (I; i, 177-185)

The quotation above explains that Antonio does not have money at that time, because all of his fortunes are on the sailing. So, he has no money in hand, but he assumes that Bassanio can try to find out the loan in Venice in such amount by mentioning his name in Venice. Then, he also assures Bassanio about his words. The money will finance Bassanio to Belmont for fair Portia.

In Venice, Bassanio meets Shylock and borrows the money from him in which Antonio is the bond. Then, Antonio comes and says to Shylock: "Shylock, albeit 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 which he yet possess'd..." (I; iii, 56-58) The quotation explains that he needs to borrow the money for Bassanio even he must break a custom by giving the excess. It shows more his solidarity to

Bassanio because he will do anything for him. He proves his words again when accepts Shylock's condition in the deal.

SHYLOCK. This kindness will I show. Go with me to a notary, seal me there your single bond and if you repay me not in such a day in such a place, such sum or sums 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 pleseth me.

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

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

ANTONIO. Why fear not man, I will not forfeit it...(I; i, 139-152)

He is very confident to accept the deal even Shylock makes a cruel condition as the bond and he admit the Jew as a kind. Despite Bassanio disallow him to accept the condition but he is still persistent to seal the bond after whatever Shylock said. "Yes Shylock, I will seal unto this bon" (I; iii, 167). Those quotations previously explains that Antonio is a character who has solidarity image in the play. He is so persistent and emphatic to accept a difficult condition for helping his friends. He does not care about what he will face problem by helping his friend even his life as the bond.

As the time goes by, Antonio can not pay the debt to Shylock. His fortunes were sinking in the sea for many causes. Consequently, he faces the trial from Shylock, face the death and despite he never regrets about that. In front of the trial, he shows again his solidarity to Bassanio at his last words before facing the legal decision.

...I am armed and well prepared. Give me your hand Bassanio, fare you well, grieve not that I am fall'n to this for you for herein fortune shows herself more kind than is her custom; it is still her in use to let the wretched man outlive his wealth to view with hollow eye and wrinkled brow an age of poverty from which ling' ring penance of such misery doth she cut me off. Commend me to your honourable wife, tell her the process of Antonio's end. Say how i lov'd you, speak me fair in death and when the tale is told, bid her be judge whether Bassanio had not once a love: Repent but you that you shall lose your friend and he repents not that he pays your debt. For if the Jew do cut but deep enough, I'll pay it instantly with all my hearth. (IV; i, 260-277)

The quotations describe that Antonio accepts the legal decision of the trial. He says that he is ready to be executed and does not want Bassanio to grieve because his sincerity for him. Also, he admits the punishment as the penance. He wants Bassanio to tell about it to Bassanio's wife as the proof of his solidarity. He never regrets but honest. It shows that Antonio is a very solidarity character. He will do anything for his friend happiness. At this part, he showed his most solidarity in friendship.

Besides friendly and solidarity, Antonio is also known as the merciful character. He appears as the merciful character when the court decided Shylock as the guilty one. In front of the court he says about the apology for Shylock. “So please my lord the duke, and all the court to quit the fine for one half of his goods, I am content, so he will let me have the other half in use, to render it upon his death unto the gentleman that lately stole his daughter...”(IV; i, 376-381). He wants the duke and the audience in the court to allow him quit the fine for half addressed for Shylock to be quitted and turn it back to Shylock. So, Shylock still has half part of his wealth despite Shylock should give it to Lorenzo and his daughter upon him dies. Whereas, he can take the advantages from Shylock’s lose at the court. It shows that Antonio is a merciful character.

From all of above analysis the writer concludes that Antonio is the representation of Christian has three good characters. That are friendly, solidarity and merciful. He can be accepted as friendly character to the people and friends, helping his friends thoroughly as the part of solidarity and forgiving the offense that is carried out by his enemy. Thus, the writer concludes Christian as protagonist in the play who has good image and known as the kind person.

### **3.2 The Deconstruction of Jewish’s and Christian’s Images in William Shakespeare’s *The Merchant of Venice*.**

#### **3.2.1 The Deconstruction of Jewish’s Image**

The image of Jew that is represented by Shylock in the play was discussed in the previous point of analysis. From the previous point of analysis the writer

define that Shylock is the antagonist character of the story since he commits several bad things to Antonio. There are money-lenders, vengeful, cruel and no-mercy. Then, because of those behaviours he and his tribe are regarded as the bad one. But, in the other side the writer finds the binary opposition in the text that describe contradictive side which is not shown in the story generally. This case is because there is a hierarchy that covers the text, so that another binary opposition is delayed to come out. Here, the delayed opposition can be emerged through the facts which are conveyed in Shylock's behaviours.

By regarding the facts above, it can be seen in the story that Shylock as a faithful Jew was treated badly by Antonio. In act one, scene three, when Antonio comes in the middle of conversation between Shylock and Bassanio, Shylock asides about the reason why he hates Antonio, then demonstrates some bad attitudes to Antonio. "...He hates our sacred nation, and he rails (even there where merchants most do congregate) On me, my bargains, and my well-won thrift, which he calls interest: cursed be my tribe if I forgive him! (I; iii, 43-44). It shows that the hatred of Shylock to Antonio appears because of Antonio's hatred at the first time. Antonio as the Christian hates and rails the sacred nation of Shylock. Then, it makes Shylock hates Antonio, too and he will feel guilty if he forgives Antonio. By referring to these facts, it is seen that Shylock principally doesn't have hate or hostility towards Antonio. However, the hate is triggered by Antonio's behaviour when he hates Shylock because of his deeds especially his nation as a Jew. Therefore, Shylock gives the counter back by hating Antonio.

In addition, Shylock also complains Antonio about another his bad treatments towards Shylock as another form of his hate to Antonio. It can be proved based on the following quotation.

Signior Antonio, many a time and oft In the Rialto you have rated me About my moneys and my usances: Still have I borne it with a patient shrug, For sufferance is the badge of all our tribe. 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: Go to, then; you come to me, and you say 'Shylock, we would have moneys:' you say so; You, that did void your rheum upon my beard And foot me as you spurn a stranger cur Over your threshold: moneys is your suit What should I say to you? Should I not say 'Hath a dog money? is it possible A cur can lend three thousand ducats?' Or Shall I bend low and in a bondman's key, With bated breath and whispering humbleness, Say this; 'Fair sir, you spit on me on Wednesday last; You spurn'd me such a day; another time You call'd me dog; and for these courtesies I'll lend you thus much moneys'? (I; iii, 101-124)

The quotation above describes about Shylock's grief upon Antonio's treatments. He tells that he often receives bad treatments from Antonio and that is not only to himself, but also to his religion. Here, he outspoken to Antonio about the sufferance that he bears during his life.

The explanation above explains the reason why Shylock hates Antonio. Furthermore, many times and often: Antonio defamed Jew tribe. Another thing

that makes Shylock's hate getting increased when Antonio comes to him for asking help, to borrow some money for his friends Bassanio. As the result, he won't lend the money easily to him. He tells the reason and makes a difficult condition for Antonio by asking Antonio's pound of flesh as the forfeit. Here, it is appropriate for Shylock to hate Antonio.

Furthermore, Shylock says the reason why he makes difficult condition for Antonio in borrowing the money. He tells it when he meets Salerio and Solanio in Venice.

SALERIO. Why, I am sure, if he forfeit, thou wilt not take his flesh:  
what's that good for?

SHYLOCK To bait fish withal: if it will feed nothing else, it will feed my revenge. He hath disgraced me, and hindered me half a million; laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies; and what's his reason? I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian



wrong a Jew, what should his sufferance be by Christian example?  
 Why, revenge. The villany you teach me, I will execute, and it  
 shall go hard but I will better the instruction.(III; i, 45-66)

The conversation above explains that Shylock wants to revenge Antonio upon his bad treatments to him and his tribe. He says that he was disgraced, hindered, mocked and others by Antonio for many times. And the most reason of Antonio is because Shylock is a Jew. Shylock also says that although he is a Jew, but he has the same in all aspects with the Christian. It can be also deduced from quotation above that it shows an appropriate pay back on behalf of revenge and bad treatments that have been done by another one. Apparently, this case is illustrated through problem between Jew and Christian which is presented within both Shylock and Antonio. In sum, the revenge and bad treatments are appeared as a legal action since another person does the same to another one as the returning action. It mainly shows that Shylock does not take the revenge as it is. He does it so that the Christian realizes that Jew also belongs to human and should be positioned equally just like the other nations must be.

There is also found the reason why Shylock committed the revenge out of the reason above. It can be seen through the following quotation.

DUKE           ...We all expect a gentle answer, Jew.

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. You'll ask me, why I rather choose to have a weight of

carrion flesh than to receive three thousand ducats: I'll not answer that: But, say, it is my humour: is it answer'd? What if my house be troubled with a rat And I be pleased to give ten thousand ducats To have it baned? What, are you answer'd yet? Some men there are love not a gaping pig; Some, that are mad if they behold a cat; And others, when the bagpipe sings i' the nose, Cannot contain their urine: for affection, Mistress of passion, sways it to the mood of what it likes or loathes. Now, for your answer: As there is no firm reason to be render'd, why he cannot abide a gaping pig; Why he, a harmless necessary cat; Why he a woollen bagpipe; but of force Must yield to such inevitable shame As to offend, himself being offended; So can I give no reason, nor I will not, More than a lodged hate and a certain loathing I bear Antonio, that I follow thus A losing suit against him. Are you answer'd?(IV; i, 34-62)

There, Shylock explains that this case is not only about the hates or revenge, but also about the dignity of his religion or belief. It is shown clearly when he talks about his commitments to his religion and belief. He has sworn by the name of his holy Sabbath that he should have the forfeit. It means that if he denies it by forgiving Antonio, he will consider as the unfaithful person of his tribe.

Eventually, Shylock is not a bad person who is exposed through the story as a character who is full of hate. On the contrary, he is a good man who turns into

a bad image because of his reaction against the bad treatments from Antonio as another character.

### **3.2.2 The Deconstruction of Christian's Image**

The image of Christian that is represented by Antonio has been elaborated in the previous point of analysis. Based on the point of analysis the writer defines that Antonio is the protagonist character of the due to he shows several good attitudes that set the character to be a good image. As protagonist, Antonio behaves in friendly, solidarity and merciful behaviours. As the impact, because of those attitudes he is regarded as the good one which creates the Christian image becomes good, too. But, in the other side the writer finds the binary opposition in the text that describes contradictive side which doesn't appear on the story generally. As well as pertained before, this case occurs because there is a hierarchy that covers the text so that another binary opposition is delayed to come out. Here, the delayed opposition can be emerged through the facts which are conveyed in Antonio's behaviours which show the contradiction.

The contradiction of Antonio's character as the good one can be uncovered by pointing at his behaviors stated in the story through Shylock's utterance; "...He hates our sacred nation, and he rails (even there where merchant most do congregate)..."(I; iii, 43-44). By using this data, it can be found that Antonio is not a good character as represented in general. However, the quotation infers that he shows anti Semitic behavior. It is sufficiently confirms Antonio has a bad side behind of his good image.

As a strengthening explanation to define Antonio as the bad side, there is also another important description which also strongly emphasizes the bad image of Antonio instead of protagonist character. This case can be more visible in the following quotation.

Signior Antonio, many a time and oft In the Rialto you have rated me  
About my moneys and my usances: Still have I borne it with a patient  
shrug, For sufferance is the badge of all our tribe. You call me  
misbeliever, cut-throat dog, And spit upon my Jewish gaberdine, And all  
for use of that which is mine own. (I; iii, 101-108)

Thus, the quotation above indirectly confirms that Antonio is basically hostile Shylock by committing some bad and unpleasant treatments. Scorning, humiliating, and other offensive behaviours enable to say that Antonio is bad person. On the contrary, the good image cannot rely only on the absolute condition that he is a good person wholly. Therefore, Antonio can be categorized to be another contradictive image. It is as existence of bad image behind it. It strongly indicates that Antonio appears in a good image by taking bad behaviours simultaneously as the form of opposite problems.

In order to analyze the bad image of Christian further, the three following supporting quotations are used to reach this point. The quotations can prove the bad image of Christian which is not appeared directly. "Content in faith, I'll seal to such a bond, and say there is much kindness in the Jew" (I; iii, 148-149). This first quotation assures the bad image which is inserted in the good image of Antonio as the protagonist character. According to the quotation above, Antonio

deals with condition made by Shylock so that Antonio can get the loan. Antonio tries to show his complement as if he was pleased to have that good assistance from Shylock who is actually hated and hostile. The prominent mark is seen when Antonio reveals the kindness of Jew to adore Shylock as the Jewish.

In relation to provide additional explanation to show bad image of Antonio, there is an influential meaning can be taken from the quotation when Antonio says that Jew has much kindness. Here, it is bound a fact that Antonio doesn't regard the Jew as a good one which is actually contrasted with his utterance. "Hie thee gentle Jew. The Hebrew will turn Christian, he grows kind." (I; iii, 173-174). The quotation is addressed by Antonio to Shylock also in form of a well organized praise. Antonio greets Shylock by using nice words when he mentions the Jew just turns Christian because of Shylock kindness. This strategy is applied by Antonio who is Christian. The contradictive fact is that he indirectly judges the Jew is not kind as Christian that is regarded as the only good one. The another bright side to prove the bad image of Antonio as a Christian is that Antonio infers the Jew is inferior nation and religion rather than Christian when Antonio baldly says the Hebrew will turn Christian.

The last quotation; "So please my lord the duke and all the court to quit the fine...Two things provided more, that, for this favour, He presently become a Christian;.."(IV; i, 376-383). In supporting the quotations related to the bad image of Christian, the last quotation above also strengthens the finding of deconstructive matter that Christian constitutes a hidden bad image through Antonio's behaviour as the protagonist character. It is easily seen when Antonio

requires Shylock becomes Christian as the form of punishment because the defeated person in the court is Shylock. Consequently, by requiring him to be Christian, Antonio shows his anti Semitic thought because he wants Shylock turns Christian. In sum, Antonio as the Christian, efforts to get others turn Christian and this case is much contrasted with the character of Antonio as the protagonist in the story.

In addition, Antonio also can be considered as arrogant and not-religious person simultaneously. It can be analyzed from the following quotation. "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"(I; iii, 152-155). It can be explained that Antonio is over confident and he is arrogant person. From the quotation, Antonio overestimates himself so much by saying confirmedly that he is able to pay off the debt without being afraid of the risk. That is why Antonio regards his debt is not a big deal because of his arrogance. It more obviously define in the following quotation, "come on, in this three can be no dismay, my ships come home a month before the day" (I; iii, 176-177). Antonio shows his excessive confident and he feels he is very powerful. It can be concluded that he does not believe another power which is stronger than his, it is God. According to this explanation, Antonio can be categorized as arrogant and not-religious person. This case is proved when finally he fails to pay off the debt. As the result, he shows a contradictive form with his good image as seen in the story.

As the brief conclusion related to the bad image of Christian, it can be deconstructed that the Christian is the bad one that is portrayed positively in protagonist character. This fact can be seen through Antonio as the main character who is basically the bad one and this is a form of deconstructive side of Antonio as representation of Christian's bad image.



## CHAPTER 4

### CONCLUSION

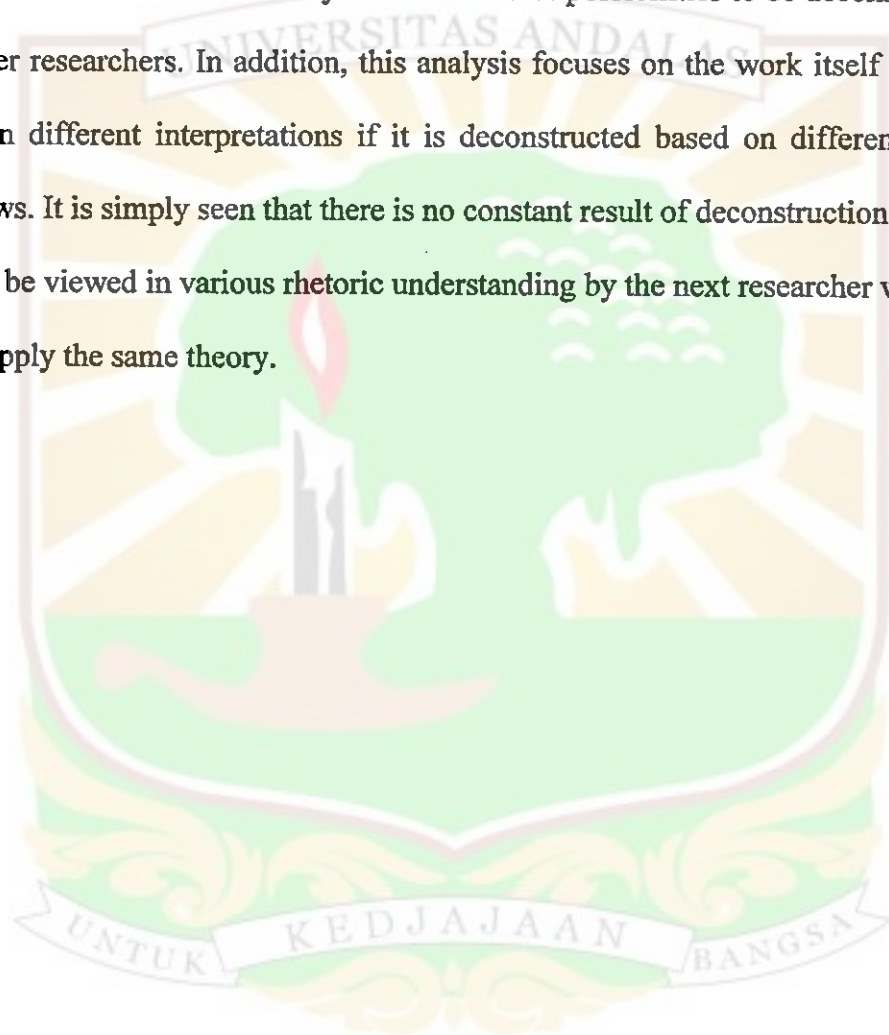
After analyzing Shakespeare's *The Merchant of Venice*, the writer realizes that the images of both Jew and Christian are not fixed at all since the writer finds the binary opposition inside of them. It occurs because both Shylock and Antonio who represent the images of Jew and Christian have both good and bad behaviours. However, the image that appears as the representation is an image that is supported by the hierarchy which covers the text, whereas another image is delayed to appear. As the result, the image of Jew is described as the bad identically and the image of Christian is the good one identically. By using deconstruction of literary criticism, the hierarchy which covers the text can be dismantled so the images that do not appear in the story before can appear as the contradiction in this case.

Based on the analysis by using deconstruction of literary criticism, it can be concluded that there are two contradictive images can be found through the main characters which are represented by Shylock and Antonio. Here, the image of Jew is shown as the bad character as seen on Shylock. However, he has good behaviour that enables him to be regarded as the good one although this case is not exposed obviously in the story. On the other hand, the image of Christian is represented as the good one by Antonio. On the contrary, based on deconstructive point of view, Antonio has several bad images as Christian as found behind of his



good image. Thus, deconstruction can prove that the images of Jew and Christian emerge contradictory reality which is not seen apparently in the story.

In this thesis, the writer finds out some deconstructive images of main character which are different with representation written in the play. However, the result of deconstructive analysis still has other possibilities to be deconstructed by other researchers. In addition, this analysis focuses on the work itself and it will open different interpretations if it is deconstructed based on different point of views. It is simply seen that there is no constant result of deconstruction because it can be viewed in various rhetoric understanding by the next researcher who intend to apply the same theory.



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