



LABORATOIRE DU GROUPE DE
RECHERCHE SUR L'AFRIQUE ET LA DIASPORA

(GRAD)

Premières Journées d'Etudes Scientifiques
(en visioconférence)

26 - 27 Mai 2021



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Thème :

**L'ENSEIGNEMENT ET LA RECHERCHE DANS LE CONTEXTE DE LA COVID-19 :
NÉCESSITÉ D'UNE REDÉFINITION DE STRATÉGIES**

ACTES DU COLLOQUE

ISBN 978-99982-64-63-2



FACULTE DES
LETTRES, LANGUES,
ARTS ET COMMUNICATION

ÉCOLE
DOCTORALE
PLURIDISCIPLINAIRE



Novembre 2021

ACTES
des
Premières Journées d'Etudes Scientifiques
(en visioconférence)

26 – 27 mai 2021

Thème : L'enseignement et la Recherche dans le contexte de la
COVID-19 : Nécessité d'une redéfinition de stratégies

SOUS LE PARRAINAGE DE

*PROFESSEUR PLACIDE CLEDJO, DIRECTEUR DE L'ECOLE DOCTORALE
PLURIDISCIPLINAIRE « ESPACES, CULTURES ET DEVELOPPEMENT » DE
L'UNIVERSITE D'ABOMEY-CALAVI*

et de

*PROFESSEUR OKRI PASCAL TOSSOU, DOYEN DE LA FACULTE DES
LETTRES, LANGUES, ARTS ET COMMUNICATION (FLLAC) DE
L'UNIVERSITE D'ABOMEY-CALAVI*

1. Contexte et justification

La pandémie de la COVID-19 a indubitablement induit des changements radicaux et profonds dans nos habitudes de vie et dans nos relations interpersonnelles. Pour contenir cette pandémie, la plupart des pays ont adopté des stratégies de confinement total ou partiel, de couvre-feu ou de restrictions dans les déplacements de personnes. Les regards sont désormais tournés vers les écoles et universités en raison de leur forte implication dans la recherche et l'éducation, la formation et la socialisation de la personne humaine. Plusieurs écoles et centres de formation ont été fermés, des congés et vacances scolaires/universitaires ont été anticipés et la reprise n'a eu lieu que timidement.

En raison de cette pandémie, le monde de l'éducation en général et celui de l'enseignement supérieur en particulier connaissent actuellement de grands bouleversements en termes de comment trouver les meilleures méthodologies et stratégies d'enseignement-apprentissage qui conviennent aux directives d'endigement du virus qui a déjà, faut-il le rappeler, contaminé ou tué de

millions de personnes dans le monde. La massification des effectifs dans les formations universitaires classiques telles que les lettres, les langues, les sciences juridiques, les sciences économiques et de gestion, les sciences physiques, les sciences mathématiques et biologiques font craindre une contamination accrue si le virus venait à s'introduire dans nos amphithéâtres.

Heureusement, la vie continue malgré tout et l'enseignement et la recherche dans nos universités et centres de formation le doivent aussi pour assumer la postérité et la prospérité intellectuelles et économique aussi bien que le développement de nos pays. Il s'établit alors une crainte objective par rapport au respect des gestes barrières établis dans nos universités et centres de formations au regard des grands rassemblements en raison du manque d'infrastructures dans certains de nos lieux de formation. Un changement de paradigme dans la formation et la recherche s'avère donc nécessaire.

Plusieurs méthodes de recherche et stratégies pédagogiques aux moyens des Technologies de l'Information et de la Communication (TIC) ont été innovées. Il s'agit désormais de l'introduction et de la formation au E- teaching/learning, des cours à distance, de la redynamisation des Massive Online Open Courses (MOOC), de l'utilisation des réseaux sociaux comme canal de transmission du savoir, etc. En matière de recherche, les rencontres scientifiques, autrefois organisées en présentiel sont de plus en plus virtuelles avec l'utilisation des outils tels que Zoom, Google meet, Microsoft team, etc. comme moyens d'interaction.

Les difficultés rencontrées dans la mise en œuvre des stratégies et méthodes d'enseignement en période de la COVID-19 amènent les enseignants- chercheurs et chercheurs à repenser la recherche et la pédagogie universitaires pour ne pas briser la chaîne de la transmission du savoir dans l'espoir que la vie redevienne normale dans les jours à venir. Les *Journées d'Etudes Scientifiques* sont donc l'occasion d'explorer les synergies actuelles en termes de pratiques d'enseignement et de recherche pour une meilleure adaptabilité.

2. Objectifs

2.1. Objectif général

Ces Journées d'Etudes visent à susciter des réflexions et partage d'expériences chez les enseignants-chercheurs et chercheurs sur les meilleures approches et stratégies à adopter ou à expérimenter pour un enseignement supérieur inclusif

et respectueux du droit des étudiants à un enseignement de qualité d'une part, aussi bien que la réorientation de la recherche en cette période critique de la pandémie de la COVID-19, d'autre part.

2.2.Objectifs spécifiques

Il s'agit pour les participants de :

- mener des réflexions dans le sens des conduites à tenir pour des cours en ligne réussis dans leurs matières respectives ;
- partager les expériences et expertises de l'utilisation des Technologies de l'Information et de la Communication comme support de transmission du savoir ;
- analyser de façon critique la problématique de recherche et de l'enseignement/apprentissage des langues dans un système de cours à distance.
- Conduire des activités de recherche en ligne, seul(e) ou en équipe.

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Références Bibliographiques

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☞ Livres

Searle, J. R. (1976). *A Classification of Illocutionary Acts*. Cambridge: Cambridge University Press.

Halliday, M. A. K., & Hasan, R. (1985). *Language, Context, and Text: Aspects of Language in a Social-semiotic Perspective*. Oxford: Oxford University Press.

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Sahgui, N.P. (2017). Représentation socioculturelle de la dot chez les Fulbés de la commune de Matéri. *RESILAC : Revue des Sciences du Langage et de la Communication*, 4(1), 392-412.

Wenden, A.L. (1998). Metacognitive knowledge and language learning. *Applied Linguistics*, 19, 515-537. <https://doi.org/10.1093/applin/19.4.515>

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OGW Editions
(00229) 97 338 997
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ISBN : 978-99982-64-63-2
Dépôt Légal N°13503 du 17/11/2021
Bibliothèque Nationale du Bénin, 4ème trimestre

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ISOLATION AND HUMAN RELATIONSHIP IN SHAKESPEARE'S *OTHELLO* AND *THE MERCHANT OF VENICE*

Casimir Comlan SOEDE

cacoss12000@yahoo.fr / csohede@gmail.com

Université d'Abomey Calavi, Bénin

ABSTRACT

Fear, Conservatism make humankind to develop certain reactions before strange phenomenon being it natural or not. Very often, Man gets troubled while faces in-habitual life situation that happens to him/her. But the help of the psychoanalytic and socio-criticism, this work uncovers firstly that it is an emotive and inner feeling that has not to last in human body otherwise it strikes to socio-cultural individualism. Secondly, it pinpoints traditional and modern hygienic methods should interfere to guaranty people and communities safety and healthy. Lastly it conveys people never to spoil, corrupt or abandon cultivating and lighting on human relationship since it is what makes humanity.

Keywords: Humanity, Disease, Emotion, Relationship, Fear

RESUME

La peur, le conservatisme poussent l'être humain à avoir des réactions devant tout phénomène qui lui paraît étrange qu'il soit d'origine naturelle ou non. Très souvent, l'Homme est troublé devant des situations inhabituelles qui se présentent à lui. Mais grâce aux approches théoriques de la psychanalyse et celle de la sociocritique, la présente recherche à montrer qu'il s'agit d'un ressentiment émotionnel et inné en tout être humain qui normalement ne dure pas car pouvant conduire à l'individualisme socio-culturel. Elle a aussi permis de découvrir que les méthodes traditionnelle et moderne d'hygiène doivent s'appliquer conjointement pour le bien-être et la sécurité des peuples et des communautés. Cette étude invite les peuples à ne pas compromettre, corrompre ni abandonner de cultiver et de raviver les relations humaines qui font de l'humanité son existence.

Mots Clés : L'humanité, La maladie, l'émotion, La relation, La peur

INTRODUCTION

The entrance of any strange material into human body provokes reaction likewise it comes for a foreigner into any social group or community. This inner and socio-cultural emotion which seems natural and well observed in any humankind, forces to wonder if it is not what justifies people's fear feeling or attitude before strange or uncommon situations. Unforeseen phenomena being them pandemic diseases or social conflicts strike to pay attention to the problem and find a remedy to its eradication or collapsing for the fearless in communities

and their populations. In that vein, the current study is carried out to tackle the issue so as to guaranty a safe relationship in community and its people for the goodness of their daily socio-cultural and economic activities. Owing to that and with the help of the psychoanalytic and socio-criticism the current research work uncovers on the one part the perception on the concepts of Isolation and human relationship in the playwright's period of time and on the second it comes with solutions to deal with those unforeseen events that chock and create chaos somehow in communities.

1. Reading of Isolation and Human Relationship in Shakespeare and Elizabethan Period

Shakespeare's *The Merchant of Venice* and *Othello the more of Venice*, the plays understudy offer scenes of a wretched community due to the presence of a strange event or a foreigner whose hospitality or stay disharmonized the common and daily attitudes of people in the welcome-community. So, Shakespeare hereby, tries to drop a complete step guides on fearless, hospitality offering to others, salvation attitude, mercy, culture stigmatization, mutual respect, self-interest and moral valuing aspect that societies of 17th have to spread awareness on. Christian Jewish, and More communities in *The Merchant* and *Othello the more of Venice* keep on the promotion of their cultures and relatives. Thus, any of the two characters does not want to live with another and prefers to be in isolation or separate from the other communities. Venetians dislike Mores and vice versa. And Jews dislike Christians as well. This spectacle observed in the plays wonders to know about the real content of the concept of isolation regarding human relationship.

According to *Oxford Advanced Learners Dictionary*, isolation "the act of separating something or somebody/ the state of being separated". It continues and says that the concept of Isolation and the one of Isolationism as well, are the separation due to "disease state" of someone. It refers to "the policy of not becoming involved in the affairs of other countries or groups", (S. Wehmeier, 2006: 791). Therefore and on the one hand, a people having a contaminated disease can be isolated from his/her social group or community. On the other hand, a foreigner's culture or opinion would be taken against society ideals or subjected to criticism. So, the non-native of a community is not welcomed in another and can be subjected to isolation since s/he cannot be involved in the community's affairs. For instance, in *The Merchant of Venice*, Shakespeare opens his performance by opposing two social groups living in the same territory. Antony and Shylock

represent the two groups which struggle due to their mindset and the fear of being deprived their culture and tradition.

Antony and Shylock are from different religious, social and economic backgrounds. In the play, Shylock is depicted as a Jewish moneylender in Venice. He used to grant loans to anyone of his community mainly to those from his social group. But his way of treating Christians is talkative. And any occasion becomes for Shylock an opportunity to insult and take piss on Antonio in public or at marketplace. Shylock dislikes Christians and he asks Antonio's flesh in return of his debt, the loan Antonio contracted with him. He does not want Christians to live or stay in the same territory with him. More, in *Othello the Moore of Venice*, a foreigner cannot call for a state's affairs. S/he has to be isolated from every public concern. Othello was a victim of the phenomenon when he was appointed by the Emperor. The stranger cannot be praised before the natives even if s/he deserves it. Shakespeare's character Othello is a humble More or a Black serving at Venice. He is apt to deal with army's affairs; rescues the state from any dangerous attack menacing the state's safety. He is skillful, valiant and the army leader. Nevertheless, he has to be dismissed from his position of the state's affairs officer.

In fact, regarding the mindset and the fear while looking over the goodness in the foreigner's attitudes, people have to avoid being hostile before a foreigner and his/her presence in a community as well since this can be an opportunity to bring up new change, profitable for everyone in a community. In that dynamic, the United States of America (USA) Anti-Defamation League (ADL) asserted in one of its reports that:

Anti-Semitism, often called the longest hatred, is both an age-old problem and a current challenge. For centuries Jews have been accused of treacherous acts, including the murder of Jesus, poisoning wells, the ritual murder of Christian children, the Bubonic plague and controlling the media and the banks, (ADL, 2006: 5).

Thus the anti-Semitism, which calls and stands for the separation of Jews and Christians, is a path that deepens the isolation of the two groups of people. Therefore, the one who seems to be the foreigner is accused and subjected to menace. Jews are accused of murdering Christians by poisoning wells, betraying, cheating and controlling Christians in banking and media. In that vein they have to be hated, rejected and isolated since they are a danger for the Christian communities. Shylock's act exemplifies what makes Christians to think of isolating Jews. He asked Antonio's flesh as a debt to be paid back. Moreover, Jews dislike Christians that is why they murdered Jesus. On the other hand, Jews are

tarnished, and their tradition is at lost and conceived as the vilest regarding Shakespeare's play *The Merchant of Venice*. The playwright pictured out that: "You call me misbeliever, cut throat dog, [...] And foot me as you spurn a stranger cur", (Shakespeare, I, iii, 181).

Calling and comparing someone to a "cut throat dog", is an insult. Shylock, and by extension all Jews, are money-hungry, conniving, and cruel. The author infers in how Jewish are presented as the very devil incarnation and what makes to separate them from the whole. To support his point, Shakespeare offered a set of analysis to readers, when he calls on those words: "Or sufferance is the badge of all our tribe. [...] With bated breath and whispering humbleness. (Shakespeare, *ibid*). By these words, Shakespeare not only is he denouncing the badness in Jewish attitudes and ways of resolving issues but also he is conveying his men to a mind change. Shylock, Shakespeare's character psychology is tackled. Thus, the emotional state of Jewish community is touched since they are "bated breath"; so voiceless before Christians' critics.

Yet, Jews dislike and adopt unfair attitudes towards Christians, but Christians' attitudes are not all the time fair too. Both Jews and Christians do not want to inhabit in the same community or territory. So, they are chasing each other whereby one can isolate or murdered by any occasion what the group has accessed to. Indeed, Antonio, the Christian also dislikes Jews. Shylock mentioned how he was granted shames by Antonio: "[...] forget the shames that you have stain'd me with, supply your present wants and take no doit [...]" (Shakespeare, I, iii, 181). Shakespeare is pointing out Shylock's ill-treatment by Antonio, his alike. Shylock was ashamed by Antonio's part. The two characters representing their social group seem to detest each other.

They want to live separately, each with and in its territory. The phenomenon of not accepting someone from another culture seems to be also a plague in *Othello*. In fact, Roderigo and Iago do not want Othello to approach Desdemona. They speak it out while stand beneath Brabantio's window by calling Othello "the Moor" "the thick-lips", "an old black ram", and "a Barbary horse". (Shakespeare, 1830: I, i, 629). Othello is from Black race and Desdemona a white woman from Venice. According to Roderigo and Iago a gap has to be made between those two social groups of people. Iago emphasizes on the Moore social class considered as being lower class. So, the lower class cannot stay and take place at the same position with the white one. Iago said: "I follow him to serve my turn upon him" (Shakespeare, *ibid*). Clearly Othello is much hated. Brabantio another

Shakespeare's character in the play reported on Othello's secret marriage with his daughter, Desdemona. He opines carelessly and takes them as rumors hunters. He doubted and menaced them on worsen their living if they are wrong. Surely all of his menaces target Othello, the foreigner but not his daughter Desdemona.

According to Brabantio, Othello is the one who changing his daughter's mind and making her being "[...] now in madness, Being full of supper and distempering draughts, upon malicious barberry" (Shakespeare, I, i, 629). Same as Jewish, the more are conceived as thieves, unconscious human being and out lamed on poverty. As of Iago's to Brabantio "You are a senator" (Shakespeare, *ibid*). Thus, considering his position in the community, he has not to allow and accept such a profane to be his son-in-law. For Iago, "your daughter and the more are now making the beast with two backs", (Shakespeare, *Op. Cit.*). In that vein of not having the stranger in the community, Brabantio, Roderigo and others accuse Othello of stealing his daughter by witchcraft. Their words intensify on the fact: "I therefore vouch again. That with some mixtures powerful o'er the blood, or with some dram conjured to this effect (Shakespeare, I, iii, 631).

So, for them, the foreigner or the stranger as well as the non-native embodies the evil, the demon. Foreigner comes with satanic tools to corrupt and spoil his/her welcome community, kingdom and nation even family. For those reason one has to keep on his/her mindset to the detriment to mind-openness. None could assert that Desdemona get married Othello at this point of the play. But since Othello is Black, a Moore, Iago thinks that she "fall in love with what she fear'd to look on!" (Shakespeare *ibid*). Hereby, it's arguable that, the Moore is not good-looking by people. S/he is displayed as uncivilized human beings having witchcraft in hand at every extent. Desdemona's acceptance of the Black is for Brabantio "so opposite to marriage that she shunn'd the wealthy curled darlings of our nation", (Shakespeare, I, ii, 6). So, Desdemona's father disapproves the marriage of her daughter and denotes how much it goes against the state's prestige.

The rejection based on fear of a counterpart being him/her a foreigner or not is also observed in *The Merchant of Venice*. People are somehow fear by thinking that they will lose their identity if they join another tradition, religion or social group. Shylock's daughter has to quit his parents' home and become a Christian to get married to Lancelot. The two people love each other but Lancelot dislike Jews. For him, being Jewish is a 'sin'. That is why he said: "yes, truly; for look you, the sins of the father are to be laid upon the children: [...], therefore be of good cheer,

for truly I think, you are damned (Shakespeare, III, v, 192). Thus, by using the expression "You are damned" is to let Jessica understand how hard she will be accepted in the heaven life for the fact that she is a Jew. And since she does not want to respect the tradition in the matter, she has to be isolated. Seemingly, Othello suspects Cassio on having relationship with his wife, Desdemona. For that reason, the Moor Othello will be isolated due to the fact of being a foreigner whose words have to be all the time considered as lies to the detriment to Iago's tails taken as being worth of trust.

The criticism laid upon Jews and Moors in the plays are mainly conveying the essence of parodies and this is realistically interpreting the truth in nature of Shakespeare's society and the treatment deserved to a foreigner involved in another culture, tradition, religion, family, community, kingdom and nation. Shylock, Jessica, Othello are all isolated. As representatives' characters, they let to pull out some evidences on Victorians' assumptions. On beliefs and superstitions; British Broadcasting Company (BBC) broadcasters report that, People were extremely superstitious in Shakespeare's day. This affected people's views on everything from religion to treating illnesses. Some people even accused local women of being witches. It is very clear now to assume that, all civilians against what is convenient for the state's privilege and affair are congested. All minor and voiceless community in Venice are not concerned with the state business and have to be separated and isolated from the whole. For instance, Shylock was treated as being a "cut throat dog" since he asked for Antonio's flesh and Othello as a Black using "witchcraft" to endorse Desdemona since he dated her.

In nutshell, the two plays understudy depict the relations between the Jews and Christians on the one hand and Venetians and Moors on the other hand. Jews attitudes reveal how they attempted to isolate Christians by creating their own private space and keeping everything for their own interest. According to Mustafa Muhammad, "the focus will shift to an exploration of the way in which the Jew interacts with his society and the nature of his negative interaction with the general public" (Mustafa, 2016: 2519). This seems to justify their vengeful acts on Christians, another social group and by extent to Blacks and Venetians considered as foreigners to the given community to the detriment of the fair relationship in community.

2. Building of Fair Human Relationship and Fearless Community

Fairness and fearlessness in human environment are some aspects on which, families, communities, kingdoms and nations build the socio-cultural, traditional and economic growth and real freedom of their counterparts. In that prospect, contemporary world used to center its actions on organizations such as the United Nations International Children's Emergency Fund (UNICEF), United Nations Educational, Scientific and Cultural Organization (UNESCO) and others that promote and ensure the welfare and peace within human's social groups that very often encounter some unforeseen obstacles. In fact and regarding most of Shakespeare's plays as well as those understudy, mercy, justice, self-control centered on human relationship are the basic key systems used for establishing peace and making standards for unity to the detriment of individual's satisfaction.

Portia, the daughter of Catos, a noble Christian in *The Merchant of Venice*, promised Bassanio, the so-called lawyer to pronounce a sentence on Shylock's demand of Antonio's flesh as forfeit for not paying back his debt on time, the "equal of pound" (I, iii, 181). But, this court was not well appreciated by Jews in terms of the reforming of the judiciary and political system inferred in Shakespeare's time whereby a severe verdict is deserved to the offender. Antonio owes pounds to Shylock and he did not payback as he promised. In return, Shylock would like to convert his flesh into to the owed pounds but the court presided over by Portia dismissed him. In *Othello, the Moore of Venice*, the same attitude was observed by the part of Othello who went against Venetians conspiracies toward the foreigner in their tribe and made justice for himself by proving his endowment and know-how in the handling of public or state affairs. These two plays prompt the issues of sustainability of peace which usually seems to be scratched by people selfishness, hatred, conspiracies and outing personal assumption over self-regulation and fairness that are the key social patterns for peace spreading.

Shakespeare seems to dislike social conflicts in community. So, he tries on putting forward his own vision of justice through his character Portia's attitude as the judge of the court. He wants to make his countrymen beware of the darkness atmosphere in the kingdom since any misleading is subjected to bring sorrows or tragedy out in the two plays: *The Merchant of Venice* and *Othello*. Indeed, the relationship between Shylock and Antonio in *The Merchant of Venice* is too pronounced and the both characters have such a disgust to each other. The

opposite is observed between Iago and Othello in Shakespeare's *Othello*. However, the misleading Iago's commitment makes things worst and leads blindly Othello to commit suicide. In short, Shakespeare in the one hand, makes his characters Shylock and Antonio that way to shed light on to which extent people can emphasize on their individualism regarding their social positions, perspectives and religious appraisals. On the other hand he trucks the evidence of false friends and jealousy portrayed toward the stranger while talking of his character Othello statutes as the leader of Venetians army and Venetians in general and particular his character Iago.

For sure, the Venetian society is not expecting much from Othello than his warlike skill. Iago desires too much to be at the front of public affairs. And he would like by all means to have Othello's status or even being granted more by the king of Venice. He several times claims to have more experience and years in army than Michael Cassio and Othello himself. So, for that reason there is no place for caring or loving between him and Othello even if the latter, Othello care much and trust whatever is mentioned by Iago. Iago dislike foreigners mainly Othello and a focus he declared publicly: "Why, there's no remedy; 'tis the curse of service, Preferment goes by letter and affection, And not by old gradation, where each second. Stood heir to the first. Now, sir, be judge yourself, whether I in any just term am affined. To love the Moor", (Shakespeare, I, i, 629). Clearly, for Iago, the power is the prestigious arm of the society that one may interest in since it grants superiority, privileges and priorities. He, himself, testifies that the "Preferment goes by letter and affection", not by experiences, affiliation or the lasting in. So, it is a matter of ability, competence and aptitude, (Shakespeare, Ibid.).

Thereby, Shakespeare tackles the issues of affinity conservation's attitudes by which people are appointed to run public affairs in his community. By making his character Othello, the Moore accessing a high position in Venetian community, the author would like to evidence the fact and condemn the leaders' attitudes. Although, Iago's experienced, Cassio is preferred to him. But above the two men, the king prefers the most competent. Pretti mentions it in his review of Shakespeare's perspective in *Othello* and he said that in "[...] '*Othello*', Shakespeare represents society in many ways fundamentally different from his own, and rather than minimizing or obscuring these differences he explores them in a politically creative way", (P. Ozza, 2017:1). Regarding what was prevailing his period and in order to sensitize his countrymen worldwide, the playwright depicted the atmosphere of mindset that makes being fear before a stranger

which is somehow wrongly accused of spreading hardish in community and its affairs. For instance, Othello, the Moore was accused of using witchcraft to get married to Desdemona, Brabantio's daughter, a Venetian.

However, it seems that the real reasons that push the author of the plays under this study are the offering of hospitality to a foreigner as being a native of community since his/her presence instead of being subjected to critics and fear has to be an opportunity of apprenticeship in many living and societal areas. Indeed, in *The Merchant of Venice*, the realism of a state of fairness where the political system should promote peace within human relationship, playwright's character Portia can be appreciated. Instead of critics based on her disguise as a lawyer, she brings up with the perfect and undeniable way judicial organization or system should embed to work on human relationship. For the majority of people, the justice is rendered without glancing human relationship and the satisfactory effect after judgment. As evidenced, individual as well as mere readers can give up due to Shylock's demand of justice over the forfeit he asked. Shylock would like to take revenge on Antonio by demanding his flesh. But Portia the judge's chairman refused. Surely, the justice has to be granted to Shylock, for an offense. Yet, Antonio does not pay what he owes Shylock but that cannot force to ask a flesh of a human cannot be served as a reward for one's debt.

Even though being Shylock "[...] a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimension, senses, affections, passions"; (Shakespeare, III, i, 188), he cannot make such a demand before the court. There is no denying that the relationship between Jews and Christians in *The Merchant of Venice* is not the perfect one to promote a state of fairness and very livable community. The Venetian, Shylock prompted it: "What should his sufferance be, by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard, but I will better the instruction. (Shakespeare, Ibid.). Equity has to be observed in the court sentences application for a case either to Jews or to Christians regarding judicial policies. That is what Shakespeare wants to evidence through the speech of his character Shylock. But Shylock's demand makes unfair things and spoils the atmosphere. This due to his hatred against the foreigner and his keeping on mindset rooted on fear and largely shared in the period. Shakespeare portrays things in that regards so as to uptrend people's self-decision and wills in community regardless fair human relationship.

Similarly, Shylock's revenge on Antonio. Othello's jealousy and deluded love for his wife, Desdemona can make him to kill her and himself. Obviously, Othello was cheated on by Venetians, Iago and others. But not so far from the political system extent, Othello does not care justice. He ends tragically both his life and the one of Desdemona by ignorance and by throwing away the essence of human being. For Pretti, "Othello could also be seen as being corrupted by his power. He desires to control everything, even his destiny..." (P. Ozza 2019:8). Othello is easily deceived and becomes the victim of his naivety which deeply draws him to be led by Iago. In fact, giving too much power to custardy ones with no perspectives of what power infers to himself could be also a damage to the community since it will subject to many polemics

According to the king of Venice, Othello is for sure, the key man to lead his army as he has all the required skills for that position. But someone can also argue that, he is too weak, He even lacks authority, the sense of curiosity and responsibility. His conversation with Iago prompted it while the latter who hates him, the foreigner gossiped about his wife. Iago urged Othello to assassinate his beloved. Thus, Iago said to him:

Iago: Do it not with poison, strangle her in her bed, even the bed she hath contaminated.

Othello: Good, good: the justice of it pleases: very good (Shakespeare, IV, i, 647)

Iago is full of hatred toward the Moore. He dislikes sharing a part of his community's affairs with a non-native. He wants him to finish with his wife Desdemona's life on bed since she is said to have been contaminated. Othello is attracted by Desdemona sexually as she can be her slave for she empowers her opinion and mindset. That is what surely helps Iago to push both of them to death. Shakespeare brings altogether some facts that may certainly help the Venetian community of the time to be well established. In the plays understudy, it is denotable that social life, politics or economic aspects are depicted. He makes the readers to experience the isolation of a human being by his/her counterpart. Conservatism or mindset on tradition and cultures owing to the fear of losing a saved, is talkative in the plays.

The anti-Semitism is fact between Christians and Jews even nowadays. Most of England people are Christians and they have to coop with other social groups, and then review their mentality toward the stranger in their community. According to a BBCs' report:

Everyone would go to church on a Sunday, or even more often. Most people believed in Hell as a very real place, and that the Devil was a specific person. And religion was a big political issue, being the wrong religion at home could get you

imprisoned, tortured or executed. It also affected relations with other countries", (BBCs, 2021: broadcast)

Hereby, leaders should be much lighted on their function and they have to avoid tackling things anyhow mainly the issues concerning human relationship in social groups as well since none wants to grant his societal position to anyone else by fear of losing the related advantages. But Shakespeare's perception is the contrary. Through his character Othello, he shows his readers to do things in another as Jesus says "I do not come to abolish the ancient laws but to urge you to do things into another ways" (Matt, 5: 17-19). Othello was not attached to his position as Venetians State's affairs officer but he loves Desdemona. Shylock also gives up about his demand on Antonia's flesh as reward for the non-payment of his debt at time. Antonio owed an amount of money to Shylock the Venetians and he did not pay as he promised. He deserved punishment. He can even be rejected or isolated from his community which can consider him as a robber or cheater. In *Othello*, the love deserved to Othello by Desdemona makes her not to hear or understand anyone except her beloved the Moore, Othello. Regarding the tradition conservatives' attitudes this attitude from the lady's part have to be punished since her beloved is not all a native of their community. Thus, one of the two has to be isolated. This forcibly seems to be the behavior that is commonly and very often adopted against people that do not belong to a social group or who do not share the same point of view of a social group or even who are foreigners in a community. Shakespeare wants things to be revisited in his community and nationwide.

Fear and conservatism are mainly focused on in Shakespeare's period. Power use was not flexible and court decisions were harmful. By making his character Portia who got academic instructions from high and foreign academic school to preside over the court in the case opposing Antonio and Shylock, the playwright wants his people mentality change. Anyone cannot be isolated for any reason. In the two plays it can be observed that the power is mostly and very often run by Christians. For instance, Portia, a Christian comes and replaces the president of the court. Brabantio and his relatives did not accept, Othello, the Jews coming from an Arabic area to run their state affairs. Thus, there is no doubt that political system so long is influenced by self or group's interest. This seems to be what the author is pinpointing and is inviting his people to review in their daily attitudes. One's fear for losing and keeping on without granting a bit to his neighbor aside call for conflicts. Therefore, it is the duty of the leader to calm down things and spread peace in his/her community. In that perspective and referring to Wilson's

analysis of the case in Shakespeare's plays, Sule Ozun makes people observe that: "Within this electric atmosphere, did 'mercy' and 'justice' become the central issues the play's main characters grapple with [...]", (Wilson 2014: 695-726).

Indeed, in a conflictual situation there is a need of a mediator or a pacificator or even a pacemaker to retain and calm down tensions. That is the role Shakespeare used to play in his plays throughout the performances. The playwright is calling its followers and readers to mark smoothly any boring situation which can source socio-cultural and economic cleavage in a community. The merciful looks and kind regards should be at pace for anyone everywhere and in any occasion being s/he foreigner or not. That is why he makes Othello says that: "Soft you; a word or two before you go. I have done the state some service, and they know't. No more of that", (Shakespeare, V, ii, 655). This words of the author enlightens on the goodness that resides in anyone if the latter wants to evidence it and share prosperity within his/her social group as it was done by Othello while running state's affairs of Venice.

CONCLUSION

Isolation and human relationship have been undertaken for laying out some socio-cultural divergences that exist among people worldwide. As time went by, most of people seem to undermine the resilience on which the society is built. The cross analysis of human relationship in Shakespeare's *The Merchant of Venice* and *Othello, The Moore of Venice* helps to come up with the conclusion that cultural diversity and political weakness are the matters that people's wrong perception and perspectives of a foreigner in 17th century. Shylock and Othello are respectively the representatives of Jewish and Moors' communities. However, Venice is barely roman society but as referred as the most explored community by anyone who want to hyper life.

Indeed, Shakespeare's perspectives on a sustainable community is through the appraisal of what is called the 'just' in all social domain. Thus, justice, merciful behavior in social, political and every social standard are the means to solve the problem of diplomacy or human relationship. Basically, the minorities of cultures are isolated for fear of being hegemonized or corrupted by the majorities. Shakespeare points it out through Shylock's attitude. In political aspects, authority and the law as well have to be fairly and strongly to understand enough while using mercy since the essence of laws resides in its coping with social issues. Human relationship has to be cultivated and promoted no matter what. The focus on anti-Semitism has to be rejected from communities for their

sustainable safety. Flexibility in leader's running of public affairs has to be emphasized on worldwide so as to avoid feeding tensions among social human classes with their cultural diversities which make the community's harmony.

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