

Human Freedom as the Soul of the Industrial Democracy Replacing Capitalism Elaborated in Winston Churchill's *Dr. Jonathan*

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Abstrak

Bagaimana penderitaan yang dialami buruh akibat diterapkannya kapitalisme? dan bagaimana *industrial democracy* melepaskan mereka dari penderitaan hingga menciptakan human freedom? adalah dua pertanyaan yang diajukan untuk analisis *play* dengan judul *Dr. Jonathan* karya Winston Churchill. Melalui medium *play* ini, *message* yang disampaikan oleh *playwright* yang merupakan jawaban atas kedua pertanyaan tersebut dielaborasi pada studi ini dengan menganalisis *primary* dan *secondary texts*. Keduanya adalah medium utama *play* untuk informasi yang diakses oleh pembaca. Dengan *descriptive research*, informasi linguistik dan non linguistik dianalisis dan dielaborasi sesuai dengan data yang ada pada sumbernya dan tidak ada rekayasa tentang data yang dianalisis. Dari sentuhan kreatif *playwright*, kapitalisme yang menimbulkan penderitaan bagi buruh dan jurang pemisah antara si kaya dan si miskin dapat digantikan dengan prinsip baru, yakni *industrial democracy* yang menjunjung tinggi nilai-nilai kemanusiaan. Itulah informasi yang didapat pada analisis *play Dr. Jonathan* karya Winston Churchill pada studi ini sebagai hasil analisis berdasarkan beberapa element *information flow*, yakni *amount of detail information*, *transmission of information*, dan *perspective*.

Introduction

This part discuss several sub parts that become the basis to do the study, namely background of the study, statements of the problems, objectives of the study, significances of the study, and scope and limitation.

Background of the Study

Literature springs from our inborn love of telling a story, of arranging words in pleasing patterns, of expressing in words some special aspect of our human experience (Yesufu, 2008: 2). Literary texts, even if they attempt to represent reality in some form or another, are ultimately products of a writer's imagination and that at least the characters and their conversations are fictitious (www.Basics.pdf: 3). The two quotations define that literature is the production of the author imagination in the pleasing pattern that represent the life. Hence, it is fictitious work. There are a number of different branches in literature, such as drama, poetry, the novel, the short story; all these are works of the imagination arising from man's capacity for invention (Yesufu, 2008: 2). The unique nature of drama, one genre of literature makes it possible for it to be read and as also to be performed (Yesufu, 2008: 11). The dramatic text is called a play and the writer is called a playwright (Yesufu, 2008: 11).

Sir Winston Leonard Spencer-Churchill who is the playwright of the play analyzed in the study was an English statesman and author, best known as Prime Minister of the United

Kingdom during the Second World War. Well-known as an orator, strategist, and politician, Churchill was one of the most important leaders in modern British and world history. He won the 1953 Nobel Prize in Literature for his many books on English and world history. The Nobel Prize in Literature 1953 was awarded to Winston Churchill "*for his mastery of historical and biographical description as well as for brilliant oratory in defending exalted human values*" (www.nobelprize.org). Churchill's literary career began with campaign reports: *The Story of the Malakand Field Force* (1898) and *The River War* (1899), an account of the campaign in the Sudan and the Battle of Omdurman. His magnificent oratory survives in a dozen volumes of speeches, among them *The Unrelenting Struggle* (1942), *The Dawn of Liberation* (1945), and *Victory* (1946) (www.ebookstore.sony.com). His popular name and many famous literary works, as elaborated previously are the reason why the writer of the study chooses Winston Churchill as the playwright from whom one of his works is analyzed.

Churchil's play work entitled *Dr. Jonathan* narrates the employer named Asher Pindar who faced the problem. The problem that asking him to change his principle applied to his firm to the new principle required by the employee. Since the absence of human freedom in the capitalist, so that the industrial democracy became the new principle replacing the old one in the new era. Actually, it was difficult for him to change his mindset, but having the incident that his beloved son, George almost dying due to the mental crisis he experienced, so Asher promised to make a sacrifice. The mental crisis occurred since George feel depressed due the two conditions that were contrary each other he faced. He believed the new principle. In the other hand, his father did not. He did not want to make his father heart, but he desired to apply the new principle. Finally, Asher recognized the union as the organization that fought human freedom as the soul of the industrial democracy. There is the message conveyed by the playwright to the reader. Based on the communication model in drama from which information flow is elaborated, the primary and secondary texts are analyzed to obtain the message, that is human freedom as the soul of the industrial democracy replacing their capitalism.

Statement of the Research Problem

Based on the background of the study, to get the information presented in the play, the questions of the study are formulated as follows:

1. How is the suffering experienced by the labor due to the capitalism applied?
2. How does the industrial democracy release them from the suffering so that human freedom creates?

Objectives of the Study

In line with the questions above, the study tends to elaborate:

1. how the suffering experienced by the employee due to the capitalism applied in their field work and
2. how the industrial democracy release them from the suffering so that human freedom creates.

Significances of the Study

This study is conducted to give theoretically and practically benefits. Theoretically, the study contributes to enrich the literary study that is the study of the play. Practically, the study exemplifies how to apply model of communication in the drama to analyze the play.

Scope and Limitation

The study analyzes the dramatic texts based on the communication model in the drama. The study focuses on the first and secondary texts that are responsible to elaborate how the suffering experienced by the employee and how the industrial democracy release them from the suffering.

Review of Related Literatures

This part discusses the particular approach to analyze the play written by Winston Churchill entitled *Dr. Jonathan*, namely the communication model in drama that is used to analyze the information conveyed by the playwright to the reader. The information conveyed is elaborated based on the information flow that is divided into amount and detail of information, transmission of information, and perspective. The information flow analyzes the first and secondary texts in the dramatic texts. Accordingly, the play as the text is preceded before the information flow.

The Play as the Text

According to Lethbridge and Mildorf (www.drama.pdf: 90) that plays exist which were mainly written for a reading audience. As a reader, one receives first-hand written information (if it is mentioned in the secondary text) on what the characters look like, how they act and react in certain situations, how they speak, what sort of setting forms the background to a scene, etc. However, one also has to make a cognitive effort to imagine all these features and interpret them for oneself. Since reading is limited to the visual perception

and thus draws upon one primary medium: the play as text. One distinguishes between the primary text, i.e., the main body of the play spoken by the characters, and secondary texts, i.e., all the texts ‘surrounding’ or accompanying the main text: title, dramatis personae, scene descriptions, stage directions for acting and speaking, etc .

Information Flow

Since in drama there is usually no narrator who tells us what is going on in the story-world (except for narrator figures in the epic theatre and other mediators, the audience has to gain information directly from what can be seen and heard on stage. As far as the communication model for literary texts is concerned, it can be adapted for communication in drama as follows:

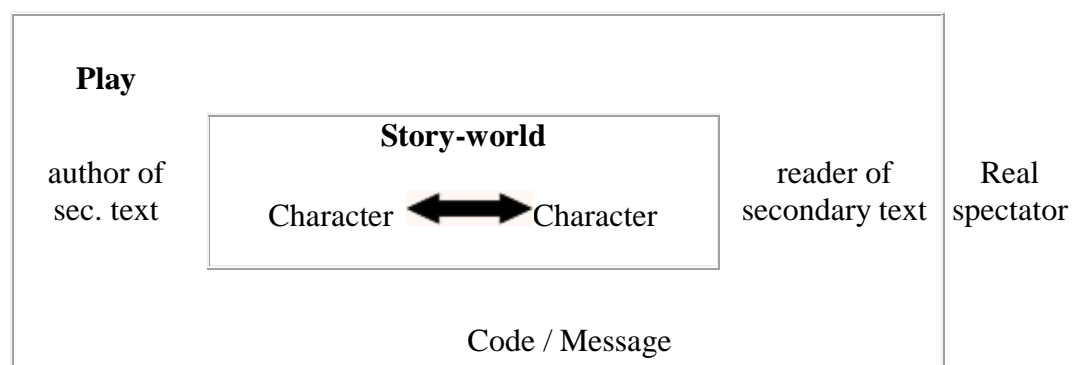


Fig 1: the communication model in drama

In comparison with narrative texts, the plane of **narrator/narratee** is left out, except for plays which deliberately employ narrative elements. Information can be conveyed both linguistically in the characters’ speech, for example, or non-linguistically as in stage props, costumes, the stage set, etc. Questions that arise in this context are: How much information is given, how is it conveyed and whose perspective is adopted? (www.drama.pdf: 91).

Amount and Detail of Information

The question concerning the amount or detail of information given in a play is particularly important at the beginning of plays. The information that the audience expects to learn something is about the problem or conflict of the story, the main characters and also the time and place of the scene. The detail of information given at the beginning of plays is called the exposition (www.drama.pdf: 91).

Transmission of Information

Although in drama information is usually conveyed directly to the audience, there are instances where a mediator comparable to the narrator of a narrative text appears on stage. A

mediator who throughout the play comment on events and the characters' actions. As far as information is concerned, the main function of a mediator is to introduce the audience to the subsequent play (www.drama.pdf: 93).

Perspective

Whose perspective is adopted? Are there characters in the play whose views are expressed more clearly and more frequently than others'? And finally, what function does this have? These questions are reminiscent of the discussion of focalisation in narrative texts (www.drama.pdf: 95).

Research Method

This part discusses the type of the study, data and source of data, technique of collecting data, and technique of analyzing data. Those are required as the method that helps to conduct the study.

Type of the Study

Descriptive research includes surveys and fact-finding enquiries of different kinds. The major purpose of descriptive research is description of the state of affairs as it exists at present. In social science and business research we quite often use the term *Ex post facto research* for descriptive research studies. The main characteristic of this method is that the researcher has no control over the variables; he can only report what has happened or what is happening. Most *ex post facto research* projects are used for descriptive studies in which the researcher seeks to measure such items as, for example, frequency of shopping, preferences of people, or similar data. *Ex post facto studies* also include attempts by researchers to discover causes even when they cannot control the variables. The methods of research utilized in descriptive research are survey methods of all kinds, including comparative and correlational methods (Kothari, 2004: 3).

Data and Source of Data

Source of data is the play entitled Dr. Jonathan written by Winston Churchill. Data are the dramatists' dialog and scene description as the first and secondary texts that show the capitalism and industrial democracy.

Technique of Collecting Data

Kothari (2004: 95-96) argues that the *primary data* are those which are collected afresh and for the first time. We can obtain primary data either through observation. Under the observation method, the information is sought by way of investigator's own direct observation without asking from the respondent. Secondly, the information obtained under this method relates to what is currently happening. Using this method, the researcher should keep in mind things like: What should be observed? How the observations should be

recorded? Or how the accuracy of observation can be ensured? In line with the questions, the study observes the primary and secondary text that represent the capitalist and the industrial democracy. The two kinds of text are recorded based on the two research questions and three elements in the information flow. For example, AP1, I, 3. This code has 4 meanings. AP1 means the data is Asher's utterance as his perspective to answer the first research question. Ruum I means the data is taken in act I. Number 3 means the data is collected in page 3 of the play.

Technique of Analyzing Data

The data, after collection, has to be processed and analyzed. The analysis of data in a general way involves a number of closely related operations which are performed with the purpose of summarizing the collected data and organizing these in such a manner that they answer the research question(s). The analysis of data implies editing, coding, classification and tabulation of collected data so that they are amenable to analysis (Kothari, 2004: 122).

Kothari (2004: 122-127) explains that editing of data is a process of examining the collected raw data (specially in surveys) to detect errors and omissions and to correct these when possible. Coding refers to the process of assigning numerals or other symbols to answers so that responses can be put into a limited number of categories or classes. Classification of data is the process of arranging data in groups or classes on the basis of common characteristics. Tabulation is when a mass of data has been assembled, it becomes necessary for the researcher to arrange the same in some kind of concise and logical order.

Finding and Discussion

This part is divided into two meeting the two research questions set in the study, namely Capitalism Causes Suffering and Industrial Democracy Creates Human Freedom. Each is divided into three based on the approach to analyze the play, that is the three elements in information flow, namely amount and detail of information, transmission of information, and perspective.

Finding

Under the three elements in information flow, it is found several texts that describe about how the employees suffer from the capitalism applied and how the industrial democracy releases them from the suffering and human freedom creates as the message conveyed in the play.

Capitalism Causes Suffering

Both of the dramatic text, the text of the characters' utterances and the scene description are observed and analyzed to find the capitalism as the Asher's principle that was operated by his shop and how the principle made the employees suffered.

Amount and Detail of Information

Based on the approach, the analysis in the exposition of act I and III as the secondary text in the play is conducted. The two expositions of act I and III describe that Asher Pindar's family is rich family in Foxon Fall in New England. It is described in the exposition of both acts shown next.

[SCENE: The library of ASHER PINDAR'S house in Foxon Falls, a New England village of some three thousand souls,... It is a large, dignified room, built early in the nineteenth century, with white doors and gloss woodwork...] (I, 1)

[SCENE: Same as in Act I, the library of ASHER PINDAR'S house.] (III, 41)

The exposition of both acts prove how luxurious Asher's house is. It is represented by description of the enchanting and elegant library room in his house. It is because the room is built in early 19th C and the door is made of gloss wood work. Therefore, the description shows that the owner must be rich family.

Transmission of Information

Based on the approach, the scene description of act I and II as the secondary text is analyzed. It shows the capitalist principle applied in the Asher's firm and its impacts. It is found that Asher who applied the capitalism got one out due to having the union card. It is because the union clashed with his principle.

(He stands for a moment troubled, glancing at ASHER, torn between loyalty to his employer and affection for his son. Then he goes out slowly, upper right. All the while DR. JONATHAN has stood in the rear of the room, occasionally glancing at GEORGE. He now comes forward, unobtrusively, yet withal impressively.) (I, 13).

It happened to Timothy who felt trouble due to his affection feeling to his son and his loyalty to his employer. Bert, his son who was he really love joined the union. Contrary, Asher, who was his employer to whom his loyalty was given got out the employer who joined the union. This condition made him experience the dilemma.

The suffering experienced by the labour due to the capitalism applied is shown when Prag made a dialog with George. Prag stated that George fought not for freedom and democracy but he fought for making much money. When Prag stated much money, he waved his hand to the luxurious room in which they made a dialog as shown in the next secondary text.

(He waves his hand to indicate the room.) (I, 21)

The scene description is performed when Prag felt very sad due to losing his job. The foreman knew that he belonged to the union to fight for freedom so he got Prag out. Prag told his sad feeling to George. George, then asked him the reason why Prag join the union. Prag answered the question and accused George that he fought for money.

The capitalism causes suffering for the labour is also described when Prag criticized George why the firm did not give human freedom to the labour. The labours were only regarded as the commodity so that they had to work hard but obtain the low wages. Prag criticized it with the sanguine gaze. The gaze that really want to realize the human freedom in the firm. The employer announced the profit and gave the labours the reasonable wages for their long work. The next scene description proves the previous elaboration about the pessimist Prag.

(A fanatical gleams comes into his eyes.) (I, 22)

Perspective

With the dramatists' dialog, the first text in act I, II, and III is analyzed to find the capitalist principle that causes the suffering experienced by the employees. The principle applied made Asher set profit oriented for his firm, so it caused the the ignorance of human freedom, such as the low wage for the labour, the exploitation of labour market, the autocracy, and the dismissal of the labour having a union card.

Asher's firm fought for the capitalist system so that he wanted to keep his money and to make more of it from his war contract.

PRAG. ...but you fight for this! If I had a million dollars, maybe I fight for it, too--I don't know.

GEORGE. So you think I'm going to fight for this--for money?

PRAG. No, you want to keep your money, to make more of it from your war contracts. It is for the capitalist system you fight (I, 21).

The contract warned the employees not to join the union. The ones who joined the union, they would lose their job and they were traitors.

PRAG. But your employer, he don't say that,--no. He says, "This is my contract, this is my shop, and if you join the unions to get your freedoms you cannot work with me, you are traitors!"

Actually, the employees really wanted that they got freedom as the next Prag's utterance. They would work night and day so hard only if there was no secret about the profit taken by the employer.

PRAG. Why does not the employer say to his workmens, "This is our war, yours and mines. Here is my contract, here is my profits, we will have no secrets, we will work together and talk together and win the war together to make the world brighter for our childrens." Und then we workmens say, "Yes, we will work night and day so hard as we can, because we are free mens." (I, 22).

Prag reminded Asher Pindar that the principle he applied would be old fashioned and would be replaced with the new one.

PRAG. ...After this there will be another war, and the capitalists will be swept away like the kings!

The next utterance and dialog shows that Asher, the employer of the firm that produced shrapnel under the capitalist principle he applied, got much profit so that he was rich.

ASHER .. I've got to turn out these machines in order that our soldiers may have shrapnel to fight with...(I, 12)

TIMOTHY. That you have a contract, sir, and making millions out of it (I, 11).

ASHER. What can they know about my profits? (I, 11)

Contrary to the his employees, eventhough they had to do hard work, they got low wage. Consequently, many his labours went to the shipyard to had the better wage.

TIMOTHY. ..you put up a notice..., ... , that there'd be two long shifts instead of three eight-hour ones (I, 12).

ASHER. ...you tell me they want still higher wages (I, 11).

TIMOTHY. They're saying they can go down to the shipyards, where they'd be getting five dollars and thirty cents a day (I, 11)..

The next dialog draws that Asher gave the labour low wages and preferred to employ labours who did not mind with low wages. He would easily get the labour when the war was over. After the war the men, who joined the army would came back home were looking for job. In this condition, they did not mind with the low wages. Under the capitalism, he did not care humanity as long as he got much profit since he could give the employees low wages.

ASHER. You're right, we've got to put these people down. After the war they'll come to heel,--we'll have a cheap labour market then.

DR. JONATHAN. Humanity has always been cheap, but we're spending it rather lavishly just now (I, 13).

The principle that made Asher only considered the profit for himself and ignored human freedom was shown in the next utterance. He was not consistent with his decision to raise the employees' wages. It was happened only when they threatened to strike, but when the army

come back home, he lower the wages. His mindset was money for him but not for the workmen.

HILLMAN... Mr. Pindar raised our wages when we threatened to strike last fall, but he calculates to drop 'em again when the soldiers come home (II, 28).

Asher as the employer announced suddenly the changing of the work time without consulting with the employees. Hence, the employees said that he was an autocracy. Under the influence of capitalism, he considered that he was the one who controlled the firm. Consequently, he could do everything to the firm without the intervention of others. The next utterance shows how the autocracy he was.

TIMOTHY... Autocracy is the word they use. And they say you put up a notice sudden like, without asking them, that there'd be two long shifts instead of three eight-hour ones. They're willing to work twelve hours on end, for the war, they say, but they'd want to be consulted (I, 12).

The firm did not permit the labour to join the union. For the labour who had a union card, the firm would get out from the shop. It happened to Bert, Timothy's son who joined the union and when Asher knew it, he got out from the shop. The next Bert and Asher's perspective prove the condition that human freedom did not have room in capitalism principle.

BERT ...I guess there'll be other union men in the trenches besides me.

ASHER. Soldier or no soldier, I'll never employ any man again who's joined a union (I, 13).

The union fought against the capitalism and presented human freedom. The men who worked hard had to have a reasonable wages for their life. It confronted with the capitalism. Therefore, the firm got out the labour who had a card union.

The foreman of Asher's shop got Prag out since he know that Prag belonged to the union. This event strengthened the previous event that the firm would get the workmen out due to having the union card.

GEORGE. How did you lose your job?

PRAG. The foreman come to me last night and says, "Prag I hear you belong to the union. You gets out" (I, 21).

The dialog proves that Prag lost his job since he belonged to the union. Therefore, he mortgaged his small house to fund his children and his wife a long time sick.

Industrial Democracy Creates Human Freedom

Both of the dramatic texts, the text of the characters' utterances and the scene description are observed and analyzed to find human freedom as the soul of the industrial democracy replacing the capitalism.

Amount and Detail of Information

Under the approach, it is found in the exposition in act I that George was the dramatist who absolutely could change his father mindset from the capitalism to the industrial democracy since he was an army and a social man. He, as the army sent to France to fight. In France, he met many soldiers came from various countries and various background. In the place, he got precious knowledge. He was a social man that let him easily understood the life of the labours.

[GEORGE PINDAR, in the uniform of a first lieutenant of the army, enters by the doorway, upper right. He is a well set up young man of about twenty-seven, bronzed from his life in a training camp, of an adventurous and social nature. He glances about the room, and then lights a cigarette.] (I, 1)

It is found in the exposition in act II that Dr. Jonathan was a scientist who successfully persuaded George and Asher who formerly had the capitalism as the conviction recognized the union.

[SCENE: A fairly large room in DR. JONATHAN's house in Foxon Falls, which has been converted into a laboratory. The house antedates the PINDAR mansion, having been built in the first decade of the nineteenth century, and though not large, has a certain distinction and charm] (II, 24).

He, as a scientist conducted experiment. Particularly examined the one who experienced mental crisis including George who was depressed. Under his theory, he helped George who was almost dying.

It is also found in the exposition in act III that storm occurred. It aggravated George bad condition who came back home from the camp.

[TIME: The following day, early afternoon. A storm is raging, with wind and rain and occasional bright flashes of lightning and heavy peals of thunder. ASHER is pacing up and down the room, folding and unfolding his hands behind his back, when AUGUSTA enters, lower right, her knitting in her hand. There is a flash and a peal of thunder.] (III, 41).

The bad condition of George made his parents very panic to wait him came back home. They did not want something happened to his son. George's bad condition made his father, Asher finally recognize the union.

Transmission of Information

Based on the approach, it is found in the scene description in act I that George had bad condition physically and psychologically when he came back home from the camp in France.

(... A moment later GEORGE is brought in through the doorway, upper right, leaning heavily on Dr. FRYE, a capable looking man, whose well fitting business suit and general appearance indicate a prosperous city practice. GEORGE is in uniform. He is much thinner, and his face betrays acute suffering. His left arm hangs helpless at his side.) (I, 50).

George arrived home at Pindar's house by being helped by Dr. Frye since he was weak to walk by himself. He was really depressed and his left arm was injured so that he needed a help from Dr. Frye to walk to come to the library. This condition would be the starting point that invites Asher to change his conviction from capitalism to industrial democracy.

It is also found in the the secondary text based on the transmission of information that George was really happy since his father recognize the union.

(They all watch GEORGE, absorbed in the effect this announcement has on him. An expression of happiness grows in his eyes. After a moment he goes up to ASHER.) (I, 57).

George who experienced mental crisis got better since his depression was heal. He loved his father, but he really desired to make his father's firm as the pioneer that applied the industrial democracy. That made him really oppressed. This condition endanger his life. His father did not want to loose him as the young generation who continue his shop. Therefore, his father recognize the union as he desired.

Perspective

Based on the approach, it is found in the dramatists' dialog in act I that Dr. Jonathan was the influential one who fought the industrial democracy.

DR. JONATHAN. And so can you, George. When you get back from France you will know what you have been fighting for.

GEORGE. And what's that?

DR. JONATHAN. Economic freedom, without which political freedom is a farce. Industrial democracy.

GEORGE. Industrial democracy! Well, it wasn't included in my education at Harvard (I, 15).

The dialog describes that Dr. Jonathan explained to George about the industrial democracy that contained economic freedom. This was for what George fought. George would understand his explanation when he came back home from France. It was because in France, he met the other army who enlightened him about the new principle in the new era, namely the industrial democracy that open for human democracy.

It is found in the dramatist's utterance in act I that George tried to persuade his father to recognize the union as the dream fought by the employees.

GEORGE. Human dynamite. They're full of it,--we're full of it, too, I guess. They're not so different from you and me, though I'll admit that many of them are ignorant, prejudiced and bitter. But this row isn't just the result of restlessness and discontent,--that's the smoke, but the fire's there, too. I've heard enough this morning to be convinced that they're struggling for something fundamental, that has to do with human progress,--the issue behind the war. It's obscured now, in the smoke. Now if that's so you can't ignore it, dad, you can't suppress it, the only thing to do is to sit down with them and try to understand it. If they've got a case, if the union has come to stay, recognize it and deal with it (I, 22).

Based on George's perspective, it is described that the labors felt upset since they did not have the reasonable wage. It was not humane when the labors had to work hard all day long but they only had the low wages. Therefore, they struggled through the union that the shop had to confess the human freedom.

It is found based on the George's perspective in his letter to his father that he told his father his experience when he was in France. It was described that in there he met with many soldiers from different countries. The discussion with the other soldiers sharpened the knowledge about the new principle. The industrial democracy included the economic inequalities must be reduced, and those who toil must be given a chance to live, not merely to exist. Their lives must include a little leisure, comfortable homes, art and beauty and above all an education that none of us, especially those of us who went to universities, never got,--but which now should be available for all. George desired that his father recognized the union and made his father's shop as the first shop in America that recognized the union in the new era and changed world.

"Dear dad,

.... Since I have been in France I have had a liberal education gathered from all sorts and conditions of men. Right here in the trench near me are a street car conductor, a haberdasher, a Swedish farm hand, a grocery clerk, a college professor, a Pole from the Chicago Stock Yards, an Irish American janitor of a New York

apartment house, and Grierson from Cleveland, whose father has an income of something like a million a year. We have all decided that this is a war for the under dog, whether he comes from Belgium or Armenia or that so-called land of Democracy, the United States of America... Economic inequalities must be reduced, and those who toil must be given a chance to live, not merely to exist. Their lives must include a little leisure, comfortable homes, art and beauty and above all an education that none of us, especially those of us who went to universities, never got,-- but which now should be available for all.

"The issue of this war is industrial democracy, without which political democracy is a farce. That sentence is Dr. Jonathan's.

"Though I am writing this letter in what to me is a solemn and undoubtedly exalted hour, I am sure that my mind was never clearer or saner. Dad, I have set my heart on inaugurating an experiment in industrial democracy in Foxon Falls! I'd like to be able to think--if anything happened to me--that the Pindar shops were among the first in America to recognize that we are living in a new era and a changed world" (II, 31).

It is found that Dr. Jonathan argued with Asher about the industrial democracy on which the labours had a voice. In his old principle, the capitalism, the labours never had a voice. Since they were only the employees, the employer was the only one who managed the firm including the wages. No employees could dictate the employer. But not in the new principle, the industrial democracy opened for human freedom.

ASHER. Do you seriously suggest that I give labour a voice in my business?

DR. JONATHAN. Doesn't George suggest it, when he pleads for industrial democracy? He seems to think that he is ready to give his life for it. And Bert Farrell has already given his life for it (II, 34).

Based on two Timothy's perspective, it is found that the industrial democracy erased the classes in the society due to the economically gap occurred. No classes anymore when the industrial democracy came since all people were the same. Furthermore, no economically difference was the purpose of the industrial democracy.

TIMOTHY. I've heard some of them saying, sir, that if the unions gain what they're after, there'll be no classes at all at all. And classes is what some of us didn't expect to find in this country, but freedom (II, 39).

TIMOTHY....,--and God made us all the same, you and me, and Mr. George and my son Bert, and the Polak and his wife and childher. It's the strike in every one of us, sir,--and half the time we'd not know why we're striking! (II, 40).

It is found that Dr. Jonathan who was responsible to recover George from mental crisis. Based on the Dr. Jonathan perspective, it is described that he tried to explain to Asher what happened to George and what would be happened to him when Asher still kept his conviction.

DR. JONATHAN. The day he left home, for France, certain things happened to him to arouse his sympathy with what we call working people, their lives and aspirations. As you know, George has a very human side,--he loves his fellow men. He'd never thought of these things before. He went with them, naturally, to you, and I infer that you suppressed him!

ASHER. I told him I couldn't discuss certain aspects. His emotional state troubled me,--he was going away, and I imagined he would get over it.

DR. JONATHAN. He didn't get over it. It was an emotional crisis. He left home with a conflict in his mind,--a conflict between his affection for you and that which he had suddenly come to see was right. I mean, right for today, for the year and hour in which we are living. This question of the emancipation of labour began a hundred years ago, with the introduction of machinery and the rise of modern industry, and in this war it has come to a head. Well, as the time approached for George to risk his life for his new beliefs, his mental conflict deepened. He talked with other young men who believed they were fighting for the same cause. And then--it must have been shortly before he was wounded--he wrote you that appeal.

DR. JONATHAN. That the mental conflict, the real cause of the trouble, he resolved. The time has come, Asher, when you must make your choice between your convictions and your son (III, 54).

It is found in the primary text in act III that Asher finally recognized the union. He did it as suggested by Dr. Jonathan based on his experiment. He did it to save his son life since he was the next generation who would replace his position as the employer of the shop. From Rensch's perspective, it was described that Asher preferred to recognize the union instead of his old principle as having been asked by his son.

RENSCH. Why, Mr. Pindar--your father here's just made everybody happy. He's recognized the union, and we're going back to work. We'll turn out machines to make shrapnel enough to kill every Hun in France,--get square with 'em for what they done to you (III, 57).

Discussion

From the previous findings, it can be discussed that Asher was the employer of the firm in Foxon Falls in New England who produced shrapnel for the American soldiers to fight with Germany in 1916. He applied the capitalism principal that determined the time work and the wage. The employees had to work for 24 hours with 2 shifts but they only got low wage. They were required to do hard work without having reasonable wages. Actually, they wanted to work 12 hours and higher wages. This condition made the employees suffer.

The suffering they experienced let them to strike. They joined the union to fight for human freedom so that they would never be exploited anymore and they would get a better life. Actually, Asher did not recognize the union since he kept his old conviction. However, he could not follow his principle due to his son's mental crisis. His son's illness got worse if he did not recognize the union as being desired by his son. He decided to save his son's life and recognized the union. The industrial democracy on which human freedom as the soul became the principle operated in the firm replacing the old principle. Foxon Falls was the pioneer that applied the new principle in the new era in the changed world. The principle came with no economic inequalities, no class, a voice for workman, and a better life.

Conclusion

It can be concluded that play as one of literary works has unique form in transferring the playwright's message, that is presenting in the dialog that is called as the primary text. The left of the narrator in the play (if it is performed as the secondary text) is the reason to analyze the play based on the communication model in the drama. This model analyzes the information flow on which there is three elements, namely amount and detail of information, transmission of information, and perspective. Based on descriptive research type, the finding and discussion are described supported by the primary and secondary texts. All the elements in the information flow convey Wiston Churchill's message in his play entitled *Dr. Jonathan* that Asher as the owner of the firm makes the labours suffer from the capitalism he applied in his firm. They employees experience the suffering, such as the low wage for the labour, the exploitation of labour market, the autocracy, and the dismissal of the labour having a union card. The information flow also convey the message that the labours fight to have human freedom. Their struggle is successful due to Dr. Jonathan's help. He persuades Asher to follow his suggestion to recognize the union so that human freedom as the soul of the industrial democracy is created. The industrial democracy releases the suffering since it reduces economic inequalities, creates no classes, gives a voice, and a reasonable life.

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