

CHAPTER IV

ANALYSIS

This chapter presents the data analysis that uses related theories which have been explained in Chapter II. The data analysis of this study only focuses on commodification of the main characters in “Fourteen” and “Overtones” plays and the reason to do the commodification in those plays. The analysis is conceptually shown as the following:

4.1 Commodification Depicted by Mrs. Pringle in Alice Gerstenberg’s “Fourteen”

In this section, the researcher is going to analyze the commodification of the main character in “Fourteen”. Commodification of Mrs. Pringle in “Fourteen” will be analyzed in this section. Commodification concept of this play is the form of urges for changing a social status. Commodification is done by Mrs. Pringle in “Fourteen” plays only for appreciating a social status seen from the money and position for getting a luxurious life even though Mrs. Pringle comes from middle-upper class. It can be shown from Mrs. Pringle has Telephone.

MRS. PRINGLE: Be still! *[She starts as the telephone rings.]* The telephone! *[Her hand to her head.]* Now what? Don't answer it! It's driving me mad-- *[She goes herself as ELAINE and DUNHAM do not go.]* Hello -- yes -- This is Mrs. Pringle -- Oh! yes -- Jessica! -- what! -- the blizzard -- your cold -- too dangerous! *[She waves to DUNHAM not to put the board in the table. DUNHAM, ELAINE and MRS. PRINGLE are delighted and relieved but MRS. PRINGLE pretends otherwise over the telephone.]*... (Gerstenberg, 1920: 5).

As the quotation above, Mrs. Pringle is rich woman because she has a telephone. It can be concluded that Mrs. Pringle’s family comes from middle-upper class. Since she has the telephone in that era. It can be proven by the information from

1920's upper and lower class by Stept Smith says that the social condition of the wealthy class in 1920's if a wealthy class has new technology like telephone which is one lifestyle in 1920's (2012). It means that telephone in 1920's is one of technology that shows a luxurious life. Therefore, telephone can be shown as a symbol that Mrs. Pringle comes from the middle-upper class in her social status.

In "Fourteen", Mrs. Pringle comes from middle-upper class because she has a telephone in that era. Actually, a middle-upper class just like Mrs. Pringle can do anything in Elaine as her daughter and Dunham as butler. Mrs. Pringle is as commodifier whereas Elaine and Dunham as commodified. Actually, there are three responses of the relation between commodifier and commodified. According to Roderick (2010) states, "There are three responses to the pressure to commodify self: complying with commodification, resisting commodification, and humanizing commodification". It means that commodified has three responses as commodity, those are: voluntary, forced, and unconscious. In fact, Mrs. Pringle as commodifier does commodification to Elaine and Dunham because they always do anything that Mrs. Pringle wants. Elaine as commodified who does anything that Mrs. Pringle wants with forced whereas Dunham as commodified with voluntary because he asks Mrs. Pringle do commodification to him.

4.1.1 Commodification Depicted by Mrs. Pringle to Elaine

As the researcher explained before, the main character of this play is Mrs. Pringle. She is as commodifier does commodification to Elaine as her daughter. First, Elaine, as commodified who valuable so that Elaine is object for getting a wealth. It can be seen from the quotation below,

MRS. PRINGLE: [In a temper.] Go to bed -- go up to the nursery! I'll send you milk and crackers!

ELAINE: But, mother, it's not my fault that he had business out of town (Gerstenberg, 1920: 7).

That dialogue happens in their living room. Mrs. Pringle asks Elaine to go to the bed angrily because Mr. Farnsworth cannot come to her invitation. Elaine says to her mother that it is not her fault if Mr. Farnsworth cannot come because of his business.

As the quotation above, Mrs. Pringle as Elaine's mother has obligation for ordering Elaine as her daughter because Mrs. Pringle's position as a mother and Elaine as a daughter so that Elaine must be submissive to her. Actually, a mother has more strength for doing anything to her daughter. It is related to the theory of Radin, "Universal commodifiers hold that ... everything that is desired or valued is an object that can be possessed, that can be thought of as equivalent to a sum of money, and that can be alienated (1987: 175)". It means that everything commodifier wants, it must be appreciated by commodified. Mrs. Pringle believe that she possess Elaine more than the relationship between mother and daughter.

Second, Elaine also shows that she as a commodified. It is not only seen from the quotation above when Mrs. Pringle asked Elaine in a temper, but also it can be seen from the quotation below when Mrs. Pringle make Elaine feels painful. Elaine as commodified must do anything what Mrs. Pringle wants by looking good in front of Mrs. Pringle's guests. It is clarified from the quotation below that Mrs. Pringle treats her daughter like a commodified,

MRS. PRINGLE: ... Hello Central -- Lakeview 5971 -- at once, please -- Elaine dear, your hair's much too tight -- pull it out -- pull it out -- come here. ... *[She pull's ELAINE'S hair out to make it look fluffier. ELAINE makes faces of pain, but her mother pays no attention.]* Have him call me

right away. *[She hands up the receiver.]* Now if he shouldn't get it -- *then* what'll I do? (Gerstenberg, 1992: 2).

In the quotation above, Mrs. Pringle tries to make Elaine's appearance looks good. Although, Mrs. Pringle must pull Elaine's hair until Elaine feels painful. Mrs. Pringle wants to make everything perfectly. Mrs. Pringle as commodifier wants to Elaine looks beautiful even though she must pull Elaine's hair.

On the third case, Mrs. Pringle screams at Elaine while she has no idea what to do. Mrs. Pringle does not like the number of thirteen guests, so she calls Elaine to even the number. So, Elaine as commodified is ranked as the same level as no one important. It can be seen from the quotation below,

MRS. PRINGLE: *[Drawing back.]* Thirteen! Why, you're right--thirteen! We can never sit down with thirteen. That's all due to Mr. Harper's negligence. Sick friend, nothing! He's just one of those careless men who never answer their invitations in time. His flowers, indeed, to make me forgive him -- now look at the trouble he's put me to -- thirteen! I wonder whom I could get to come in the last minute. Quick -- Elaine -- (Gerstenberg, 1920: 2).

As seen in quotation above, Mrs. Pringle is very angry after one guest cannot come to dinner party. She does not accept a guest who never answers her invitation. That makes Mrs. Pringle shout Elaine for coming is quickly. The way Mrs. Pringle shouts to Elaine looks like she asks Elaine for doing anything that Mrs. Pringle wishes.

On the fourth case, Mrs. Pringle wants to change a table diagram. On the way, it makes Mrs. Pringle unappreciative toward anything that Elaine does. While Mrs. Pringle asks Elaine for taking a pad and pencil to change a new diagram, as if Elaine is the servant and not her daughter. It can be shown from the quotation below,

MRS. PRINGLE: Give it to me. *[She remains at the telephone table where there is a pad and a pencil and makes a new diagram.]*

ELAINE: Here are some fresh cards. *[She tears up the old cards, then goes back to help DUNHAM, who is having a maddening time with the table.]* (Gerstenberg, 1920: 6).

Here, Mrs. Pringle asks a pencil and pad impolitely to Elaine even though Elaine as her daughter. Mrs. Pringle wants to change the old diagram to the new diagram. Mrs. Pringle does not care about anything that Elaine makes. Based on the quotation above, Elaine as commodified is only accept everything that Mrs. Pringle does because Mrs. Pringle is a mother. Since Elaine as a daughter of Mrs. Pringle, so Elaine must be obedient with anything that she orders.

Those quotations above related to the Tyson's statement. He states,

A commodity's value lies not in what it can do (use value) but in the money or other commodities for which it can be traded (exchange value) or in the social status it confers on its owner (sign-exchange value). An object becomes a commodity only when it has exchange value or sign-exchange value, and both forms of value are determined by the society in which the object is exchanged (2006: 62).

A commodity's value can be the exchanged value. An object can be commodity if it can do exchange value or sign-value to form a value in society. So, Treating Elaine as a Slave, a livestock, an extra and a servant are the parable for something that can be proven for Elaine as commodity. For each action done by Mrs. Pringle, she only uses Elaine to advance her ambition. Elaine is only a commodity that has the use value for Mrs. Pringle because the commodity's value, other commodities or social status cannot be the object of exchanges value if they have no use of the value in exchanges process. When object has the use value then object contains an exchange value or sign-exchanges value. It means that Pringle as Elaine's mother does exchanges value to Elaine as her daughter for doing

anything that Mrs. Pringle asks. Regardless of all the commands that makes Elaine feels sad, Elaine as Mrs. Pringle's daughter was born to obey all of the command from her mother.

4.1.2 Commodification depicted by Mrs. Pringle to Dunham

In "Fourteen", Mrs. Pringle is the main character that does commodification to Dunham as the butler. Mrs. Pringle says Dunham to give the information those young men cannot refuse the dinner invitation at the last minute. Dunham as commodified knows what to do when the guest cannot come to dinner party. It can be seen from the excerpt below,

MRS. PRINGLE: Dunham, I've just had word from Mr. Harper that he was called away to the bedside of a friend who is very ill. He sent me these flowers -- it's a good thing he *did*. I don't approve of young men refusing dinner invitations at the very last minute.

DUNHAM: [*Relieving her.*] I'll take the box and paper, Mrs. Pringle (Gerstenberg, 1920: 1).

Based on the excerpt above, Mrs. Pringle always calls Dunham to give information if Mr. Harper cannot come to her dine. However, Mr. Harper sent flowers to Mrs. Pringle with the best intentions as his apology so that Mrs. Pringle is happy with Mr. Harper's keenness. Mrs. Pringle accepts his apology because Mr. Harper has a good way for Mrs. Pringle is happy. Dunham as commodified knows that each guest cannot come; he must take the box and paper to give of Mrs. Pringle. Commodified understands anything that commodifier wants clearly.

The quotation above can be strengthened by using Milios, Dimoulis and Economakis's theory that Dunham as commodified does anything for producing a value. It is obviously shown Milios, Dimoulis and Economakis's statements, "Apart from the "delinkage" of the concept of value from the capitalist mode of

production and its consideration in relation to a whole host of “commodified” modes and forms of production, the introductory reference to value “as such” has a further consequence for Marxist theory (2002: 40)”. It means that concept of value is capitalist process because commodified is person who forms production by producing a value. Dunham as commodified is the form of production for producing a value to Mrs. Pringle. So, Dunham takes a box and paper is the form of production to get money even though Dunham must the form of production with a labor.

Mrs. Pringle answers a telephone rings. Actually, Mrs. Tupper who contacts Mrs. Pringle because Mrs. Tupper gives the information to Mrs. Pringle is only six people who come to her dinner party. That is makes Mrs. Pringle calls Dunham for removing two plates. Dunham as commodified, is being consider as the machine man. This is proof from the excerpt below,

MRS. PRINGLE: I should say not -- hello -- what is it?
[Sharply.] Yes -- yes? Mrs. Tupper! Yes! Mrs. Tupper---
 only six are coming. Remove two plates, Dunham -- we're
 twelve after all --- (Gerstenberg, 1920: 7).

As the excerpt above, Mrs. Pringle screams to Dunham for removing two plates because Mrs. Tupper's family is only six people who come to dinner because Mrs. Tupper leaves Ella and Henry at home; exactly Mrs. Pringle calls Dunham to remove two plates for Ella and Henry. Therefore, Mrs. Pringle as commodifier has right to Dunham for removing two plates even though Mrs. Pringle can do it by herself. Dunham is portrayed as the machine man who can be ordered by Mrs. Pringle whenever she wants because Dunham as commodified will do all commands from Mrs. Pringle as a commodifier even just removing a plate. The

imperative sentence above can be concluded that Dunham is as Mrs. Pringle's subordinate.

Besides that, Mrs. Pringle gives the information to Dunham that Mr. Tupper has overweight and Mrs. Coley does not waist line. That makes Mrs. Pringle does not know what to do. And then, Dunham says to Mrs. Pringle if cook is in a rage. Dunham as commodified is being treated like a robot. It can be shown from the excerpt below,

MRS. PRINGLE: Have you forgotten that Mr. Tupper weighs something like two hundred and fifty pounds? And Mrs. Conley has no waist line? It can't be done!--
DUNHAM: [*Entering with table board.*] Cook is in a rage, madam -- she says she has only prepared for fourteen (Gerstenberg, 1920: 5).

This excerpt above, Mrs. Pringle who feels confused that Mr. Tupper has weighs approximately two hundred and fifty pounds and Mrs. Coley has no waist line is getting more confused because Dunham gives information to her that cook is in a rage and cook is only prepared for fourteen guests. So, Mrs. Pringle as commodifier has strength for doing anything to other servant. Everything that commodifier says the commodified must do it. The explanation above can be proven also from the quotation below as supporting the data,

MRS. PRINGLE: I can't help it -- she'll have to prepare for *sixteen*. Tell her to open cans of soup and vegetables and--
DUNHAM: But the ice-cream forms and the gelatine molds— (Gerstenberg, 1920: 5).

From the quotations above, Mrs. Pringle wants the cook is ready for sixteen guests one way or another. Mrs. Pringle also asks Dunham to say to the cook for opening cans of soup and vegetables even though the cook can open cans of soup and vegetables directly, but molding ice cream and gelatin needs more time to be

served. It can be concluded that everything Mrs. Pringle wants as commodifier must be done because Mrs. Pringle has power for ordering anyone just like Dunham and cook as commodified. So, commodifier is easily for giving a command to commodified.

Those excerpts above can be concluded of Radin's theory that Mrs. Pringle makes inferior form by Dunham. It is clearly from his statement, "In criticism of universal commodification, universal non-commodifiers hold that commodification brings about an inferior form of life. Karl Marx, in particular, argues that economic alienation (separating something from oneself as a piece of property) expresses and creates human alienation (estrangement from one's self) (1987: 175)". It means that there is commodification because it can make commodified doing an exchange value to commodifier. Since commodification makes a commodified inferior with everything that commodifier has. Actually, economy is one of parts that can give a human alienation. So, Mrs. Pringle does exchange value to Dunham because Mrs. Pringle as commodifier needs the butler for helping anything and Dunham as the labor for producing a value.

Furthermore, Mrs. Pringle is confused with one by one her guests who cannot come to her dine. She considers that twelve is unlucky number. Each guest who cannot come to Mrs. Pringle's dine, she must changes the place cards. When Mrs. Pringle is muzzy, Mrs. Pringle calls Dunham for answering a telephone rings. Mrs. Pringle calls Dunham as slave. It can be seen from the quotation below,

MRS. PRINGLE: *[Distraught.]* How absurd! I always forget. Of course twelve is an impossible number -- *[She goes around the table looking at the place cards.]* I don't want to put any of these women at the head -- there's Mrs.

Darby -- such a cat -- I wouldn't give her the honor and Mrs. -- [*The telephone rings.*] Answer it, Dunham (Gerstenberg, 1920: 3).

From the quotation above, Mrs. Pringle does not want to sit if the guests are not complete. When guests are not complete, Mrs. Pringle must organize the place cards anymore. Actually, Mrs. Pringle does not want to put Mrs. Darby at the head because she feels dishonorable if the hostess does not sit at the head of the table. Therefore, Mrs. Pringle screams to Dunham for answering the telephone. Mrs. Pringle shouts to Dunham as calling a slave. Mrs. Pringle as commodifier can shout to Dunham as her commodity.

From the quotations above can be related of Blackwell Literary Theory by Castle that Mrs. Pringle considers Dunham as her commodity. It is clearly with Castle's statement, "The form of the commodity corresponds with its use value. Exchange values have to do with specific systems of economic exchange in which a commodity's value may rise or fall depending on its desirability. Use values, which are derived from the labor expended in creating the commodity, are constant and may bear no logical or intrinsic relation to the exchange value (2007:109)". It means that the labors can be a commodity if they can do an exchange value and has the use value. Mrs. Pringle regards Dunham as her commodity for doing the labor to her.

From all of quotations above, according to theory of Milios, Dimoulis and Economakis can be supported that there is symptom of commodification that Mrs. Pringle conducts it to Dunham as the butler. It is clearly with statement below,

The further the extension of capitalism, the deeper the penetration of the "structure of reification" into human consciousness. It is engraved on all interpersonal relations

without exception, which become commodified and determine the way in which the individual regards his own qualities and abilities: the elements of personality become objects which the individual “possesses” and can “alienate”. “The human being is objectified as a commodity” and his consciousness becomes “the self-consciousness of the commodity (2002: 83)

It can be concluded that every human being has consciousness becomes self-consciousness level by himself. Commodified has the way for measuring a quality and ability by itself. Since commodified has consciousness becomes self-consciousness level as commodity. It seems that Dunham is as Mrs. Pringle’s commodity to do any command from Mrs. Pringle because he does anything self-consciousness. In fact, Dunham is someone who asks Mrs. Pringle for doing commodification to him as her butler. It means that Mrs. Pringle as commodifier has right to gives a command to Dunham such as remove a plate, answer the telephone rings, ask Dunham to preparing some foods for sixteen and take the box and paper after Mrs. Pringle’s guest cannot come because Dunham has self-consciousness level as Mrs. Pringle’s commodity.

4.2 Commodification Depicted by Harriet and Hetty in Alice Gerstenberg’s “Overtones”

This section, the researcher will analyze the commodification depicted by Harriet and Hetty in Alice Gerstenberg “Overtones”. Commodification is the act that connected in appreciating something only for showing an elegant life. Certainly, commodification done by Harriet and Hetty in “Overtones” play is only for getting money and position so that commodification concept in “Overtones” play is only for promoting a social life. In fact, Harriet and Hetty as commodifier and commodified because they are doing commodification each other. They can

be included as humanizing commodification as commodified. It is clearly with Roderick's statement, "the response to the pressure to commodify self is humanizing commodification. Humanizing commodification is deliberately attempting to pursue one's interests and maintaining a sense of self, while attaining a certain level of financial prosperity. Individuals respond by humanizing commodification to achieve success and happiness and to humanize career development and choice (2010)". It means that humanizing commodification tries to get a luxurious life so that people respond by humanizing commodification to make a success and prosperity. Actually, Harriet and Hetty are humanizing commodification each other because they do commodification with unconscious as commodified for promoting their social status.

4.2.1 Commodification depicted by Harriet to Hetty and Hetty to Harriet

Harriet and Hetty are the main character in "Overtones" play. Harriet has a counterpart, her name is Hetty. Commodification is depicted to Harriet and Hetty because they simultaneously do commodification each other. They have ambition for doing anything to get an elegant life. Actually, Hetty is more ambitious for showing a social status to Margaret because Margaret is John's wife. So that, Hetty considers Harriet as tool to show off of wealth to Margaret. It can be shown from excerpt below,

HARRIET: [*a little sadly*] Europe improved her. She was stunning the other morning.

HETTY: Make her jealous today.

HARRIET: Shall I be haughty or cordial or caustic or--

HETTY: Above all else you must let her know that we are rich.

HARRIET: Oh, yes, I do that quite easily now
(Gerstenberg, 1921: 3).

As the excerpt above, Harriet talks to Hetty that Margaret is getting beautiful after living in Europe. Then, Hetty asks Harriet to make Margaret Jealous because she thinks that Harriet can make Margaret jealous with Harriet but Harriet does not know what she will conduct. Actually, Hetty gets Harriet to make Margaret comprehensive that Hetty and Harriet are wealthy women so that Harriet promises for doing what Harriet says. It means that Hetty does commodification to Harriet as commodity for making Margaret jealous. And then, Hetty asks Harriet for showing a wealth to Margaret because Hetty wants Margaret to know that she has everything more than her. Actually, Harriet is as tool to show a wealthy to Margaret that Hetty has everything now.

Hetty often shows that she has strength than Harriet. Hetty has the way for making Harriet to be submissive with her. Harriet as commodified is being subjected as captivation. It can be seen from the quotation below,

HETTY: *[towering over HARRIET]* He isn't! I'll kill you!
 HARRIET: *[overpowered, sinks into a chair]* Don't -- don't
 -- you're stronger than I -- you're --
 HETTY: Say he's mine.
 HARRIET: He's ours (Gerstenberg, 1921: 4).

As the dialogue above, Hetty has strength to do anything to Harriet if Harriet does not do a command that she asks. Therefore, Harriet feels anxiety after Hetty tells that she will kill Harriet if Harriet does not follow her. Harriet says in a pinch that Charles Goodrich belongs to Harriet and Hetty.

From the quotation above, it can be concluded that Hetty as commodifier asks Harriet for saying to Margaret that Hetty is rich a woman and Charles Goodrich is her husband. Harriet as commodified does everything that commodifier wants because commodifier has strength for doing anything to

commodified. Actually, Hetty as commodifier pressures Harriet for doing everything that she wants.

Hetty does commodification to Harriet by giving a command to tell Margaret if their husband is a rich man. Hetty is using Harriet's charm and glamorous life to show their wealth to Margaret so that Margaret needs Hetty and Harriet's help. Harriet as commodified, is being treated like an assistant. This is the proof that Hetty as commodifier.

HETTY: Tell her Charles is rich and fascinating -- boast of our friends, make her feel she needs us.

HARRIET: I'll make her ask John to paint us (Gerstenberg, 1921: 5).

As the excerpt above, Hetty always asks Harriet for saying to Margaret that Charles is rich man. Actually, Harriet accepts Hetty's opinion for making Margaret needs them because Harriet wants John to portrait her. Harriet does not realize that she is only a tool for doing anything for Hetty wishes. So, Hetty has strength for ordering Harriet as her commodity.

Those excerpts above can be clarified by Radin states,

Universal commodifiers hold that anything some people are willing to sell and others are willing to buy in principle can and should be the subject of free market [laissez-faire] exchange and that everything people need or desire is to be conceived of as a commodity. Thus, everything that is desired or valued is an object that can be possessed, that can be thought of as equivalent to a sum of money, and that can be alienated (1987: 175).

Considering Harriet as assistant, captivation or tool are the parables to describe a commodity that happen of commodified. People who have a desire or need are consisting as commodity because object does exchange value for having ambition that people have. It means that Hetty does exchange value to Harriet for getting a

desire of herself until Harriet is reputed as commodity. Hetty does commodification because she wishes Margaret knows Hetty's wealth. So, she is showing her social status by Harriet as commodified.

Harriet and Hetty are the same in doing commodification to each other. Hetty asks Harriet not to be nervous and Harriet is ordering Hetty to put the veil on. So, Harriet and Hetty are the same as commodifier in every time. It can be seen from the quotation below,

HARRIET: *[at the mirror]*. A nice state you've put my nerves into.

HETTY: Don't let her see you're nervous.

HARRIET: Quick, put the veil on, or she'll see you shining through me.

[HARRIET takes a scarf of chiffon that has been lying over the back of a chair and drapes it on HETTY, covering her face. The chiffon is the same color of their gowns but paler in shade so that it pales HETTY'S darker gown to match HARRIET'S lighter one. As HETTY moves in the following scene the chiffon falls away revealing now and then the gown of deeper dye underneath.] (Gerstenberg, 1921: 5).

From the quotation above, it clearly stated that Hetty wants Harriet not to be nervous but Harriet also orders Hetty to put the veil quickly. Therefore, Harriet and Hetty are the same as commodity to each other. The purpose of Harriet and Hetty are only showing their social status to Margaret.

Hetty always says to Harriet for showing their social life because Harriet has strength to Margaret. Actually, Hetty can do commodification to Harriet as commodity. Hetty always gives instruction to Harriet for showing a wealth in front of Margaret and she always recalls Harriet to say to Margaret if they have an automobile. It can be viewed on the quotation below,

HETTY: *[in HARRIET'S ear]* Tell her we have an automobile.

HETTY: *[to HARRIET]* Automobile!

HETTY: [*excitedly to HARRIET*] There's your chance for the auto (Gertenberg, 1921: 6-7).

Hetty never stops to remain Harriet for showing their social status. Hetty is trying to do anything that makes her has strength in front of Margaret even though she must uses Harriet as commodified. Hetty hopes Margaret is amazed and respectful with anything that she has now after Harriet does the command from Hetty. Harriet does not realize that she is reputed as commodity to Hetty because Harriet does a command from Hetty to show off an automobile to Margaret. It can be shown also from the quotation below,

HARRIET: [*nonchalantly to MARGARET*] Yes, it is good cake, isn't it? There are always a great many people buying it at Harper's. I sat in my automobile fifteen minutes this morning waiting for my chauffeur to get it (Gerstenberg, 1921: 7).

From all of quotations above, it can be concluded that Hetty wants to show a glamorous life to Margaret by giving an order to Harriet as commodity. She wants Harriet to tell Margaret that she has an automobile because automobile is a symbol from high social status. If people have automobile, it is certain that they come from upper class. It can be strengthened from information by McGlinchey argues,

The auto-mobile with all the sense of adventure that it promised was also a factor in the changes to women's fashion and styles and continued to liberate women's lifestyles as it had done in the 1910's. While though the exclusive Rolls Royces, Cabriolets, Packards, and Horches had been the domain of only the wealthy socialites, by the end of the 1920's, chirpy 'two dog cars' like the Renault and Citroen and Bugatti meant that bright young things of more modest means could enjoy the high life! (2014)

Based on the quotation above, an automobile is one of alteration factor in women's fashion and automobile becomes new lifestyle from high social status. It

means that automobile can be shown as a symbol that Harriet comes from high social status in that era.

Based on the excerpts below can be clarified by Foley (1986: 26), “Every commodity contains a certain amount of value; and the mass of all commodities newly produced in a society in a period of time also contains a certain value, the aggregate value added of all the newly produced commodities”. Each commodity contains a value and all of commodities are producing a value. It means that Harriet as commodity becomes a value for Hetty. Harriet as commodity contains a value for fulfilling a desire for Hetty. Therefore, Hetty has ambition for making Margaret jealous with everything that she has so that Hetty uses Harriet as tool for urging her ambition.

Hetty has ambition to show her luxurious life to Margaret but Harriet’s ambition is only for making John to portrait her. Actually, Margaret wants four thousand dollars cost for John’s portrait but Hetty is saying to Harriet not to pay it as much as that. That makes Harriet as subordinate. It can be shown from the excerpt below,

MARGARET: [*leisurely to HARRIET*] I should like to meet Mr. Goodrich. Bring him to our studio. John has some sketches to show. Not many, because all the portraits have been purchased by the subjects. He gets as much as four thousand dollars now.

HETTY: [*to HARRIET*] Don't pay that much.

HARRIET: [*to MARGARET*] As much as that?
(Gerstenberg, 1921: 10)

That conversation above, Margaret wants to meet Mr. Goodrich for bringing him to Margaret’s studio because John has some sketches that will be shown to him. Actually, Harriet hopes John to portrait her but John’s portrait has a cost four thousand dollar. So that, Hetty gives instruction to Harriet not to pay it. It means

that Hetty considers that Harriet as commodity because Hetty always gives a command to Harriet. Actually, Hetty only talks to Harriet but Harriet who always does all of command from Hetty. Those facts prove that Harriet is a subordinate who does anything that Hetty says. And then, Hetty does not want to Harriet to pay a portrait as much as that because Hetty assumes that price is too expensive for a portrait. That statement is supported by the quotation below,

HARRIET: And yet if he charges only a thousand one might consider it.

MARGARET. If you really wish to be painted, why don't you give a little more and have a portrait really worth while? John might be induced to do you for a little below his usual price considering that you used to be such good friends.

HETTY: [*to HARRIET*] Don't let her think she is doing us a favor.

HARRIET: It will give me pleasure to add my name to your husband's list of patronesses (Gerstenberg, 1921: 11).

As the quotation above, Harriet wants to change the price from four thousand to a thousand but Margaret knows that Harriet is rich woman and she can pay it more than a thousand dollar. Actually, Hetty asks Harriet not to think that she is a kind but Harriet still wishes for John to portrait her. Harriet only wants to increase her social position whether John portrait her. Those quotations above can be strengthened from Foley states,

Marx's theory as follows: There are special laws that arise in societies in which production is organized through exchange. These laws pertain to the dual nature of exchanged products (or commodities), which have both a use-value, like all useful products in any human society and a value (or power to be exchanged with other commodities), which is a characteristic unique to commodity production. Value is created by labor and shows itself in the form of money, which is just value separated from any particular commodity (1986: 27).

Based on the quotation above, society has laws for exchanging products or commodities because each commodity has the use value to produce a value. A value can be exchanged if it has power to exchange value to other commodities. Commodity can form a value if it can be created by labor and getting something. It means that Harriet wants to John's reputation but she also becomes a commodity to Hetty because Hetty always gives orders to Harriet for doing anything that she says. Actually, Harriet also needs a reputation for her social status.

4.3 The Reason of the Mrs. Pringle in “Fourteen” and Harriet and Hetty in “Overtones” Do Commodification

In this part, the researcher describes the reason why the main characters in “Fourteen” and “Overtones” do commodification. In those plays, the main characters who do commodification are Mrs. Pringle in “Fourteen” and Harriet in “Overtones”. Mrs. Pringle and Harriet have the same purpose but in the different way. Mrs. Pringle in “Forteen” and Harriet and Hetty in “Overtones” have the same purpose to do commodification, those are: money and position but they have the different way in doing commodification.

4.3.1 The Reason of Mrs. Pringle in “Fourteen” Does Commodification

In “Fourteen”, Mrs. Pringle does commodification in Elaine and Dunham. The first reason, Mrs. Pringle does commodification of Elaine as her daughter because she wishes her daughter to marry Mr. Oliver Farnsworth. Mrs. Pringle wants to put her daughter in front of Mr. Oliver's table. So, Mrs. Pringle is as a

social climber who treats her own daughter as a tool. It can be shown from the citation below,

MRS. PRINGLE: [*Pointing to the table diagram in ELAINE'S hand.*] Didn't I put you next to Oliver Farnsworth? Millions! He's worth millions!
 ELAINE: Well, he won't be giving me any (Gerstenberg, 1920: 2).

As the dialogue above, Mrs. Pringle uses her way to gather Elaine so that Mr. Oliver interests with her. Here, Mrs. Pringle is treating Elaine as a tool for promoting her social status because Mrs. Pringle only needs a social life from Mr. Oliver even though she must engage Elaine as a commodity.

From the citation above can be strengthened with Marx's theory that Mrs. Pringle considers Elaine as commodity is considered to be worth millions by Mr. Oliver for promoting a reputation as a wonderful hostess. It is clearly with Marx's statement.

Money is an expression of this value that is separated from any particular commodity. The money value added of the mass of newly produced commodities is a measure of the total value contained in them. When we move forward from the value that is contained in commodities, we get to money (in Foley, 1986:26).

Money is forms expression of value which has relevance to each commodity. The commodity can produce money if it contains a value. So, Value contains a commodity to produce money. From the Marx's theory can be concluded from the citation above that Mrs. Pringle uses Elaine as a tool to fulfill her desire as a great hostess. Mrs. Pringle marries her daughter for a money and position. It means that Mrs. Pringle considers Elaine as commodity which contains a value to produce money for getting a social status by Mr. Oliver Farnsworth. So, the reason of Mrs. Pringle marries her daughter to Mr. Oliver is promoting a social life.

The second reason, Mrs. Pringle wants her daughter to marry Mr. Oliver because Mr. Oliver is the important man financially. Mrs. Pringle will do anything for promoting a social status as one of the most important hostess in her city even though she uses Elaine as the agent. Mrs. Pringle needs popularity to get her high social status. It can be seen from the citation below,

MRS. PRINGLE: Can't he marry you? Aren't you going to try to make a good match for yourself? I fling every eligible man I can at your head. Can't you finish the rest yourself?

ELAINE: It's no use, mother, your trying to marry me off to anyone as important as he is. He frightens me to death. I lose my tongue. I'm as afraid of him as I'd be afraid of the Prince of Wales!

(Gerstenberg, 1920: 2-3)

MRS. PRINGLE: [*Not hearing her.*] And I one of the most important hostesses in this city -- people clamoring to receive my invitations -- all my affairs are a success.--- he was my most important guest -- he's such a man's man -- so important financially -- every other man considers it an honor to meet him --- (Gerstenberg, 1920: 7).

As the quotation above, the reason of Mrs. Pringle convinces Elaine to marry Mr. Oliver Farnsworth that she is meant for him. It makes Mrs. Pringle becomes selfish and she does not think about her daughter's feeling that Elaine afraid with Mr. Oliver. When Mr. Oliver receives Mrs. Pringle's invitation and comes to the dinner party, certain she becomes one of the great hostess in her city. The most important thing for Mrs. Pringle is increasing a social life just like a reputation for being a wonderful hostess after she can marry her daughter to Mr. Oliver Farnsworth.

From the citation above can be strengthened with Mara Cohen's information that Marriage is one of reason for promoting a social status by Mrs. Pringle. It can be proven by Cohen statements that in women during the 1920's, Marriage is only real career available and economic makes main reason for

marrying anyone to change woman's social status so that social status urges women to believe that economic and social status depended on a marriage. It means that Mrs. Pringle wants Elaine marry to Mr. Oliver for promoting Mrs. Pringle's social life because marriage will change a social status for woman in that era (2013).

Furthermore, one of reason Mrs. Pringle does commodification to Dunham is a labor. Mrs. Pringle needs a labor for doing anything that she wants. That happens to Dunham as the butler. Mrs. Pringle does not allow Dunham to go to bed because the guests become fourteen again as she has planed. Mrs. Pringle as commodifier, is subjecting Dunham as the doll.

MRS. PRINGLE: Of course I don't want you to go to bed.
We're back to where we started -- fourteen, Dunham.

DUNHAM: I'll get the cocktails ready, madam. Annie told me there were several motors making their way through the snow. It's late now and cook's swearing about the dinner getting too dry-- (Gerstenberg, 1920: 7).

As the quotation above, Mrs. Pringle orders Dunham for starting at the beginning plan. Dunham as the doll can be treated according to Mrs. Pringle will. Mrs. Pringle hopes Dunham comes back to finish her dinner party because the guests are complete just like Mrs. Pringle wants, that are fourteen guests. It means that Mrs. Pringle as commodifier can do everything to Dunham as commodified because Dunham does all of command from Mrs. Pringle conveniently. So, Dunham has consciousness as commodity because Dunham needs work from Mrs. Pringle.

From the citation above can be clarified of Foley's theory that Dunham as the butler does anything to Mrs. Pringle because he wants to get a value by the labor of Mrs. Pringle as the hostess. It is related in Foley's statement,

Some labor is expended privately in a commodity-producing society. This labor produces use-values just as does the labor expended to produce commodities, and these use-values may be quite essential to the reproduction of the society (think, in particular, of domestic labor in housekeeping and childrearing) (1986: 16).

The reason of Mrs. Pringle does commodification to Dunham because she needs a labor for doing anything that she wants even though Dunham accepts to be treated as the doll by Mrs. Pringle. Mrs. Pringle as commodifier only gives the commands to Dunham not to go to bed so that Dunham as the labor follows anything that Mrs. Pringle talks. Each labor can produce the use value whereas the labor can be a commodity. It means that Dunham as the butler does anything to Mrs. Pringle for getting the use value even though He must be a commodity to Mrs. Pringle as commodifier.

4.3.2 The Reason of Harriet and Hetty in “Overtones” Do Commodification

In “Overtones”, Harriet as the main character does commodification to Hetty but also Hetty does commodification to Harriet. The first reason, Harriet and Hetty are Charles Goodrich’s wife who the same marry only for money and position. Actually, Hetty still loves John but she choices Harriet’s suggestion to marry Charles Goodrich. That makes Harriet and Hetty as people who rich madness. It can be shown from the citation below,

HETTY: It was your fault. You told me he was too poor and never would be able to do anything in painting. Look at him now, known in Europe, just returned from eight years in Paris, famous.

HARRIET: It was too poor a gamble at the time. It was much safer to accept Charles's money and position (Gerstenberg, 1921: 3).

As the citation above, Hetty regrets her decision to marry Charles only for money and position. Harriet gives suggestion that John is poor man and unable to do anything in painting. Now, John is one of famous people in Europe after he returns from his eight years in Paris. Finally, Hetty feels guilty because she just hears Hetty's suggestion and refused John only for Charles' money and position. It means that money and position makes Hetty to forget her feeling so that she marries Charles Goodrich only for a social status.

The second reason, Margaret knows that Harriet marries her husband only for money and position. Suddenly, Margaret quips Harriet if she marries Charles Goodrich only for a wealth. That makes Hetty to feel Margaret her quip. It can be seen from the citation below,

MARGARET: Yes, we did find life difficult at first, not the luxurious start a girl has who marries wealth.

HETTY: [*to HARRIET*] Deny that you married Charles for his money (Gerstenberg, 1921: 8).

Based on the citation above, Margaret is trying discrimination herself and Harriet because she finds life difficult at first whereas Harriet marries only for a wealth. Actually, Hetty also feels as Margaret says that she marries Charles for his social status. But Hetty chooses for saying to Harriet that Margaret teases her. It means that a wealth can make someone do commodification to other people for getting a luxurious life such as Harriet who marry Charles Goodrich only for money and position.

From the citations above can be concluded that Marriage can be object an exchanges value for getting a high social status. Money and position are something that all of human beings want to get a wealth even though they must do commodification. Actually, the reason of Harriet and Hetty do commodification

are only for Charles Goodrich's money and position. From the explanation above can be supported by Ann Dobie states,

Some of the damage caused by the economics of capitalism, according to Marxists, is psychological. In its need to sell more goods, capitalism preys on the insecurities of consumers, who are urged to compete with others in the number and quality of their possessions: a newer car, a bigger diamond engagement ring, a second house. The result is commodification, an attitude of valuing things not for their utility (use value) but for their power to impress others (sign value) or for their resale possibilities (exchange value) (2009: 90).

Economic is the factor that makes human beings do commodification so that Money and position become the effect of commodification. A wealth can be urged for human beings do commodification to other people because commodification can make each person has ambition for getting a luxurious life by commodifier possession. Therefore, commodification is part of economics capitalism because it occurs an exchange value of fill a utility or desire for getting a power to impress another one. Actually, Harriet and Hetty do an exchange value with marry Charles Goodrich to get money and position so that they have desire for getting a power to impress another people. It means that a marriage as object which is used for exchanging value with Charles Goodrich's money and position.