

Deconstructing Power Relation in An Illustrated Children's Storybook

How Turtle Got His Shell, Why Tiger Can't Climb Trees

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*"Woe to those who make unjust laws, to those who issue oppressive decrees,
to deprive the poor of their rights and withhold justice from the oppressed of my people."*

— **Isaiah 10:1-2 (NIV)**

ABSTRACT

This paper investigates the power relations present in the children's narrative *"How Turtle Got His Shell, Why Tigers Can't Climb Trees"* through the framework of Michel Foucault's concepts regarding power, discipline, and resistance. The research utilized a qualitative approach, encompassing meticulous textual analysis and content examination, to discern and evaluate occurrences of power-related issues portrayed within the tale. Additionally, the illustrative components pertinent to these critical themes were subjected to scrutiny. By categorizing elements of power and resistance in a binary framework, the study affords a nuanced comprehension of the interplay between these factors within the narrative. The findings reveal: **1)** Both narratives exemplify the manner in which power is manifested through hierarchical systems and regulatory practices, while simultaneously highlighting the intrinsic resistance that emerges within these power structures. **2)** The selective distribution of knowledge in *"How Turtle Got His Shell, Why Tiger Can't Climb Trees"* exemplifies Foucault's assertion that knowledge is intertwined with power, whereby those in positions of authority utilize it to uphold control alongside resistance. **3)** The narratives reflect the dynamics of power relations in multicultural contexts, where dominant and subordinate groups interact, often leading to both subtle and overt forms of resistance. The findings emphasize the importance of critical engagement with children's stories to understand power dynamics and their impact on young readers. This illustrated children's storybook serves as a poignant example of how children's literature can reflect real-life power struggles and societal issues. This research highlights the need for literature that nurtures a child's development and fosters a healthy sense of responsibility and respect within their communities.

Keyword: *Children's literature, Foucauldian, Power dynamics, Resistance, Multicultural Society*

INTRODUCTION

Every aspect of humans is shaped by the idea of power, which also influences the dynamics of individual communities, society, culture and the global community. In terms of literature, it has the power to share ideas that may affect someone's way of thinking to behave in a constructive manner or otherwise. One of the literary works: children's storybooks, have the power to mold and shape children's minds, behaviors and character as children

frequently imitate their surroundings, including what they see, hear, and experience without a clear normative framework. Many subjects pertaining to conflict in society might be included in a presentation meant for young audiences as a way to prevent youngsters from becoming overly shocked by changes in society. Nevertheless, according to Sahin (2012), in her research titled, *"Reflections of Violence on Children's Books,"* explores how children's literature often incorporates themes of violence and aggressive behavior, raising concerns about its educational value. It emphasizes the importance of presenting such themes in a balanced way to ensure that children learn tolerance, humility, and social awareness. The study employs a documentary screening method to analyze various children's books, highlighting that violent acts are sometimes depicted as effective solutions to conflicts, which could negatively impact a child's moral and emotional development. The paper argues for a collaborative approach among authors, educators, psychologists, and designers to create literature that nurtures a child's growth, supports their mental health, and fosters a healthy sense of responsibility and respect within their communities

"How a Turtle Got His Shell and Why Tigers Can't Climb Trees" is an example of how the real life human condition is reflected in children's literature, showing the struggle in society between the rulers and the ruled. There is a struggle between the common turtles and the kingly birds in it. In the previous literary research conducted by Nazeer, et al. (2023) titled, *"Power Abuse In The Kite Runner: The Foucauldian Perspective,"* examines how power works using Foucauldian ideas of control and discipline in a contemporary novel. However, it focuses only on this modern novel and does not look at how these concepts appear in traditional stories or folklore. However, in this research, power and resistance in the illustrated children's storybook, *"How Turtle Got Its Shell" and "Why Tigers Can't Climb Trees"* are examined from the perspective of children's literature. Exploring these traditional stories could reveal ways power and resistance are depicted in a multicultural society across this narrative. The analysis of *The Kite Runner* shows how personal relationships and social roles can be forms of power, but it does not explore how power dynamics work in traditional tales. For example, looking at how stories like *"How Turtle Got Its Shell"* use knowledge to influence behavior, could provide new insights. Additionally, there is a gap in studying how Foucauldian ideas of power control, resistance apply to children's literature: fables, in which the portrayal of the characters mimic the real human condition. Addressing this gap could help us understand different types of narratives and how power and resistance are reflected through the storytelling.

"How Turtle Got His Shell and Why Tiger Can't Climb Trees" is an illustrated children's storybook that was illustrated by Jeff Ebbeler, published by the Shared Reading company and the range of suitable age is between 3-5 years old. *"How Turtle Got His Shell"* is a tale adopted from Papua New Guinea, meanwhile *"Why Tiger Can't Climb Trees"* is from India; however, the story is written in western perspective. Applying Foucault's theory of power to the story reveals the various ways in which power operates within the narrative. The story provides a rich

ground for exploring concepts of *surveillance*, *discipline*, *resistance*, and the use of *knowledge* as a form of power. These elements highlight the broader theme: power vs resistance as described by Foucault.

In "*How Turtle Got His Shell and Why Tiger Can't Climb Trees*," Turtle and Kangaroo steal from King Hornbill's royal garden. Kangaroo escapes, but Turtle is caught and tied up by the guards. Using his wit, Turtle convinces young birds to free him by promising to teach them a wonderful dance. Once free, he slips into the ocean, adopting a gourd as a protective shell, which becomes his permanent feature. Meanwhile, Tiger's attempt to climb trees fails due to his heavy body, adding a humorous twist to the narrative. The story critically explores the abuse of power by King Hornbill, who punishes Turtle harshly for stealing. However, it also highlights resistance against this abuse. Turtle uses his intelligence to outwit his captors and gain freedom, showcasing how cleverness and resilience can triumph over oppressive authority. This dynamic illustrates Michel Foucault's theory that power is always accompanied by resistance.

In the first story of how turtle got its shell, the critical issue lies in the abuse of power by King Hornbill and the subsequent resistance by Turtle which can be analyzed through Michel Foucault's concepts of power, surveillance, punishment, and resistance. Meanwhile, in the why tigers can't climb trees, lies the theme of limitations and adaptation. Tiger's attempts to climb trees highlight the natural limitations that individuals might face despite their strengths in other areas. Unlike other animals that can climb effortlessly, Tiger's body structure doesn't support tree climbing. This aspect can be analyzed through Foucault's concept of power and resistance by considering how individuals must adapt to their limitations and find their unique strengths.

Power and surveillance are deeply connected in how society controls people. *Power* means the ability to influence others, while *surveillance* is closely watching people to make sure they follow rules. This control often involves *punitive measures*, like punishment, to keep order. Surveillance helps maintain hierarchical power structures, where those at the top have more control. Foucault's idea of *disciplinary power* shows how this control works through both surveillance and punishment. People become "*docile bodies*," meaning they are trained to follow rules because they know they are being watched. *Knowledge* and *power* are interconnected when knowledge is used to control and shape behavior.

On the flip side, people can resist and act independently, showing their ability to make their own choices despite these controls. Resistance involves challenging *authority*, and *agency* is the power to act freely. Even though surveillance and *hierarchical structures* try to make people conform, their ability to resist and act independently provides a counterbalance. The idea of *panopticism*, where people are always aware they might be watched, shows how constant observation can make people behave differently. Overall, while surveillance and power structures aim to control individuals, the capacity for resistance highlights the ongoing struggle between personal freedom and societal control.

Binary Opposition

POWER	RESISTANCE
<p>The hierarchical power structure with Hornbill as the king and other animals being subjected to his authority. <i>"Power is something exercised, put into action, in relationships – an active relation rather than a possession or static state of affairs"</i> (Foucault, 79, 1980) It aligns with the action done by the eagle and the kangaroo upon showing their superior relationship to belittle the turtle.</p>	<p>The turtle was tied to a tree because he was not old enough to take part in the party. So the storks helped open the turtle's rope to play together. <i>"Where there is power, there is resistance"</i> (Foucault, 95, 1978) The actions that the Storks did to the Turtle was one of the ways to protest the policy that was set to take part or join the party.</p>

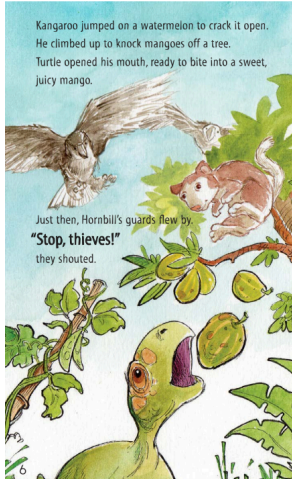
METHOD

Having the issue found in the object of analysis, the study utilized a qualitative method to describe, explain, and argue about the behaviors related to the power issue in the children's storybook, *"How Turtle Got His Shell, Why Tigers Can't Climb Trees."* Prior to collecting the data, close reading was conducted: identifying and annotating instances of the depicted power issue. In addition, content and textual analysis were occupied to analyze the significant issue related illustrations and the selected narrative descriptions in the story. Furthermore, the aspects of *Power* and *Resistance* were organized in binary opposition to be compared and analyzed by using Mitchel Foucault's (1995) theory of Power, *"Discipline and Punish: The Birth of the Prison."* Furthermore, the scope of the study is literature by using the approach of power criticism, but it was limited to *surveillance, discipline, resistance*, and the use of *knowledge* to explore the forms of power portrayed in the story. The data were gathered through a series of steps. First, power dynamics were identified, categorized and selected based on the aspects of the limitation. Next, these elements were analyzed within Foucault's theoretical framework. Then they were combined to get the findings to understand how power operates within the narrative. The results of this study enhances the discussion of power in children's literature, providing insights useful for both academic research and educational practice.

DISCUSSION

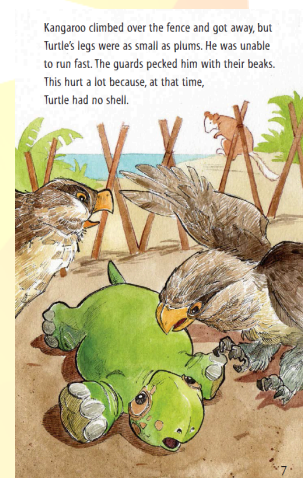
1. The Power Dynamics in *'How The Turtle Got His Shell'*

The story describes that the birds rule over the land where other animals live together and Hornbill is the king of the land and decides to throw a party when summer starts. He declares, *"We shall feast on foods from my garden. We'll eat pawpaws, plums, plantains, pineapples, and other pleasing foods."* The illustration shows how the lion represents authority and dominance, symbolizing strength and control in the animal kingdom, with its towering presence over the mouse highlighting the power imbalance between the two characters. Conversely, the mouse symbolizes vulnerability and subservience, its small size and fearful expression emphasizing this disparity.



The interaction between the lion and the mouse also reflects the hierarchical structure within the animal kingdom, offering insights into themes of leadership, respect, and the potential for mutual benefit. One morning during the celebration, Turtle and Kangaroo decide to sneak into the party, despite being uninvited, they insist on joining the party. The Hornbill who wants to have a meal with other birds. Fresh fruits are being harvested from his garden, so he decides to have the celebration. He cannot wait to share a ton of delectable, fresh fruits with his buddies later. But in the morning, the tortoise and the kangaroo slip out of sight and into the garden. They have slipped into the orchard before, but they probably do not realize that this will be their final chance to pluck and eat the fruits. *"In multicultural societies, there is a persistent challenge in addressing inequalities that stem from both historical legacies and contemporary discrimination*

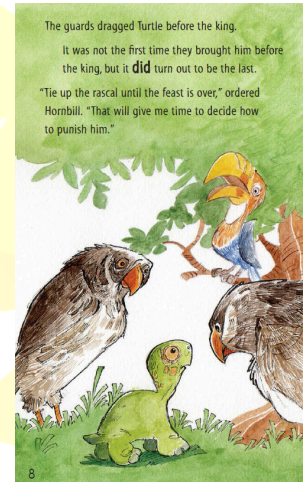
against certain cultural groups." (Kymlicka, 2001) Will Kymlicka identifies the issue of enduring inequalities in multicultural societies. These inequalities often have deep roots in historical injustices and are perpetuated by ongoing discrimination. This ongoing discrimination can manifest in various forms, such as biased policies, social exclusion, or prejudiced attitudes. As a result, certain cultural groups may continue to face barriers to equality which is similar to the narrative in the story. At this time, flocks of Hornbill birds up above them, *"Just then, Hornbill's guards flew by. 'Stop, thieves!' they shouted"* (p. 6). This action conducted by the birds depicts the form of power which is exercised by the use of surveillance to maintain control and discipline. *"The major effect of the Panopticon: to induce in the inmate a state of conscious and permanent visibility that assures the automatic functioning of power."* (Foucault, 1977, p. 201). Foucault argues that this creates a state of *"conscious and permanent visibility"* for the ruled. They are constantly aware that they could be watched, leading them to regulate their own behavior automatically. This self-regulation ensures that power is maintained effectively without the need for constant, direct intervention by authorities. Essentially, the Panopticon operates as a mechanism of power that disciplines and controls through the psychological effect of continuous surveillance.



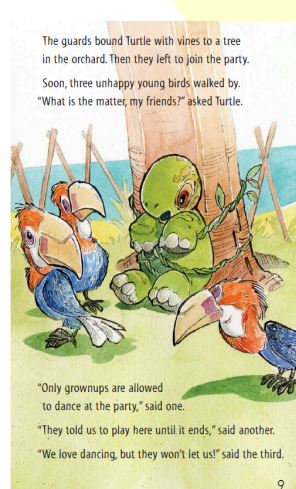
Knowing he gets caught, the turtle falls down in an upside down position. Those who hear this immediately panic and run away. Kangaroo jumps quickly and makes it through the garden fence just fine, but because the turtle has short legs, he cannot run and is kicked by one of the Hornbills. The kick is quite painful as the turtle has no shell to protect it. *"Tie up the rascal until the feast is over;"* (p. 7) orders Hornbill. The illustration shows a distressed green turtle being pecked by three bird-like guards on a sandy beach with palm trees in the background. The turtle, without its protective shell, is vulnerable and unable to escape due to its small legs. This page aligns with Foucault's theory of punitive power by illustrating how disciplinary measures are imposed on

those who are vulnerable and unable to escape. The birds represent agents of power exerting control and punishment over the defenseless turtle. The absence of the shell signifies the lack of protection, making the turtle susceptible to the punitive actions of the guards. Furthermore, *"Multiculturalism can sometimes lead to cultural clashes where different groups' values and practices come into conflict, creating social tensions that are difficult to resolve."* (Huntington, 1996) In a multicultural society, there is a risk of cultural conflicts that may go up to the surface when the values and practices of different cultural groups do not suit each other. It may lead to tensions that can be challenging to mediate, such clashes can threaten the harmony of the society if not effectively managed.

Similarly, the depiction of the next illustration shows a turtle being dragged by two bird-like guards before a kingly bird perched on a branch in a forest setting. The kingly bird, resembling a hornbill, orders the guards to tie up the turtle until the feast is over, *"That will give me time to decide how to punish him,"* (p. 8) says the guards, indicating a pending punishment. This page depicts how authority figures (*the kingly bird*) exercise control and discipline over those deemed subordinate (*the turtle*). *"He who is subjected to a field of visibility, and who knows it, assumes responsibility for the constraints of power; he makes them play spontaneously upon himself; he inscribes in himself the power relation in which he simultaneously plays both roles; he becomes the principle of his own subjection."* (Foucault, 1977, p. 202). The guards act as the task enforcers of the king's power, demonstrating the hierarchical structure and the use of punishment to maintain order.



The turtle's vulnerability and inability to escape highlight the dynamics of power and control within disciplinary systems. Meanwhile, in another page, *"The guards bound Turtle with vines to a tree in the orchard. Then they left to join the party"* (p. 9) shows how the act of bringing someone under control or domination is to ensure obedience and regulate behavior. The illustration shows a turtle bound with vines to a tree trunk in a grassy area with two trees in the background. Three birds are on the ground, chatting to each other, while another bird is perched observing on a branch. The turtle's binding signifies the restriction of freedom and the imposition of power.



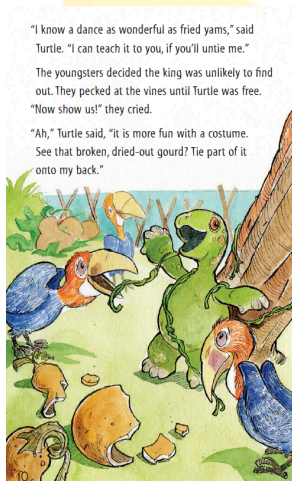
Foucault argues that the interconnectedness of these instruments creates a pervasive and effective system of disciplinary power. *"The success of disciplinary power derives no doubt from the use of simple instruments; hierarchical observation, normalizing judgment, and their combination in a procedure that is specific to it, the examination."* (Foucault, 1977, p. 170). The constant surveillance (*hierarchical observation*) ensures that individuals are always aware of being watched, leading to self-regulation. The establishment of norms (*normalizing judgment*) provides a standard against which behavior is measured, and the examination process ensures continuous evaluation and accountability. Together, these instruments create a comprehensive disciplinary mechanism that maintains control, regulates behavior, and ensures

obedience; making it both subtle and powerful in its ability to shape and control individuals' actions and behaviors.

Meanwhile, in the multicultural context, *"Addressing inequalities in multicultural societies requires not just a focus on cultural rights, but also a commitment to redistributive justice to ensure that all groups have equal opportunities and outcomes"* (Phillips, 2007) In achieving equality in multicultural societies involves more than just protecting cultural rights, but also it must focus on redistributive justice, which ensures that resources and opportunities are distributed fairly among all cultural groups. Without this commitment, cultural recognition alone is insufficient to address the deep-rooted disparities that exist in such societies. The tortoise bounces off and is soon tied to a tree. They actually wanted to report this to the king, but for some reason the king always frees the turtle when they drag the turtle before the king. Then for that time, the king orders the turtle to be tied up temporarily so that he can decide on a punishment for the turtle. Finally, all the birds and the king go and enjoy the feast.

In the next page, the illustration shows a turtle in the center with various birds around it. One bird is holding a string tied to a broken gourd on the turtle's back. The turtle asks to be untied and promises to teach the birds a dance. *"The youngsters decided the king was unlikely to find out. They pecked at the vines until Turtle was free."* (p. 10). Turtle's clever plan to escape his punishment by convincing the young birds to free him represents resistance against the oppressive power of Hornbill. Turtle's act of teaching the young birds a dance to gain his freedom represents resistance to the power imposed by Hornbill. *"Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power"* (Foucault,

1978, p. 95). Foucault emphasizes that resistance is an inherent part of power relations and can take various forms, from subtle defiance to open rebellion. It shows how power and resistance always go together; whenever power is exercised, there will always be a pushback or resistance. However, this resistance does not exist outside the power structure; it is part of it. This means that resistance is shaped by and exists within the same system as the power it opposes. So, power and resistance are deeply connected and influence each other. At the same time, negotiation towards the oppression happens, *"I know a dance as wonderful as fried yams,"* said Turtle. *"I can teach it to you, if you'll untie me."* (p. 10), *"Turtle tricked us!"* the young birds squawked." (p. 11). Turtle's clever use of knowledge to gain his shell and the way he tricks the young birds reflect Foucault's idea that knowledge can be a tool of power. The conversation between the

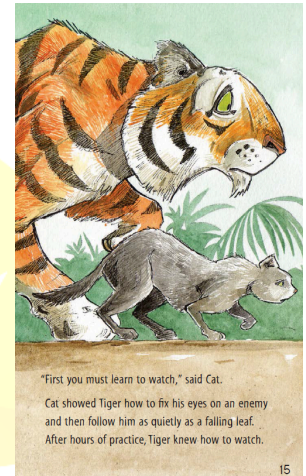


turtle and the young yams birds results in ideas or knowledge of understanding the situation and condition among them: the knowledge of negotiation and compromise (*trick vs being tricked*). *"We should admit rather that power produces knowledge... power and knowledge directly imply one another"* (Foucault, 1978, p. 27). It means that power and knowledge are closely connected. Power does not just control or influence people; it also helps create knowledge. In other words, knowledge is not just a neutral or independent idea; it's affected by the power

structures in society. At the same time, the knowledge individuals have, also helps maintain those power structures, so, power and knowledge are linked and influence each other.

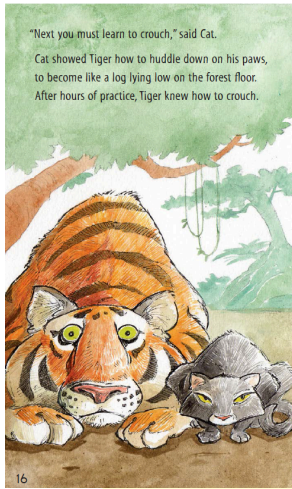
2. The Power Dynamics in *'Why Tiger Can't Climb Trees'*

In the other part of the story, *'Why Tiger Can't Climb Trees'* shows how power operates in a society in which one culture is dominating the other. *"Resistance to multicultural policies is frequently based on the assumption that cultural differences are inherently divisive, leading to the marginalization of minority communities"* (Parekh, 2006) It highlights a common assumption that cultural differences are inherently divisive and that multiculturalism could lead to social fragmentation. This belief often results in resistance to multicultural policies and the marginalization of minority communities, as these groups are seen as threats to social unity rather than contributors to the existing society. The illustration shows a tiger and a cat moving stealthily through a green environment with plants and trees in the background. The tiger, with its orange fur and black stripes, is following the gray cat. The text indicates that the cat is teaching the tiger how to watch and follow an enemy quietly. *"Cat showed Tiger how to fix his eyes on an enemy and then follow him as quietly as a falling leaf. After hours of practice, Tiger knew how to watch."* (p. 15) This illustration supports Michel Foucault's theory of punitive power by illustrating the dynamics of surveillance and control. The cat, representing a mentor or authority figure, teaches the tiger the skills of observation and stealth, which are essential for maintaining power and control. The tiger's learning process symbolizes the internalization of disciplinary techniques, highlighting how power is exercised through training and surveillance. The green environment with plants and trees adds to the sense of secrecy and the hidden nature of surveillance, emphasizing the subtle and pervasive ways in which power operates. *"The gaze is alert everywhere: 'You must be watched, you must be known, you must be kept under surveillance.'"* (Foucault, 1977, p. 195) In Foucault's idea, the "gaze" means that people are always being watched and monitored. It is like being under continuous monitoring, where someone is always keeping an eye on you. This concept can be related to the way Cat taught Tiger to observe his enemy closely and silently, just like a leaf falling without making a sound. After lots of practice, Tiger learned how to watch carefully and unobtrusively. Both ideas emphasize the importance of careful and constant observation, whether it's in a society where everyone is being watched or in a situation where being unnoticed while observing is crucial.



The next illustration portrays a tiger lying down with its head up, looking forward, and a cat in a crouching position next to the tiger. Both animals are facing the viewer, and the background consists of green foliage. The text shows the cat teaching the tiger how to crouch and huddle down on its paws. *"Cat showed Tiger how to huddle down on his paws, to become like a log lying low on the forest floor. After hours of practice, Tiger knew how to crouch."* (p. 16) This scene supports Michel Foucault's theory of punitive power by illustrating the dynamics of

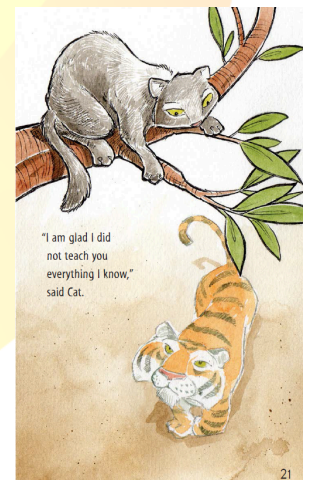
surveillance and control. The cat, representing a mentor or authority figure, teaches the tiger the skills of crouching and stealth, which are essential for maintaining power and control. The tiger's learning process symbolizes the



internalization of disciplinary techniques, highlighting how power is exercised through training and surveillance. In cultural context, *"Resistance is not only about rejecting the dominant culture but also about reclaiming the spaces where marginalized voices can speak and be heard, creating new forms of cultural expression"* (Hall, 1997) It emphasizes that resistance by marginalized groups goes beyond simply rejecting the dominant culture. It involves reclaiming spaces where these groups can express themselves freely and create new cultural forms that reflect their experiences and identities. This process of reclamation is vital for amplifying marginalized voices and ensuring they are heard in a society dominated by the dominant culture. The green foliage adds to the sense of secrecy and the hidden nature of surveillance, emphasizing the subtle and pervasive ways in which power operates. *"Discipline 'makes' individuals; it is the specific technique of a power that regards individuals both as objects and as*

instruments of its exercise." (Foucault, 1977, p. 170) Foucault's idea about discipline is that it shapes people into specific roles, treating them as both subjects being controlled and tools for enforcing control. This is similar to how Cat taught Tiger to crouch down and blend in with the forest floor, making him almost invisible. After much practice, Tiger mastered this skill, showing how discipline can transform one's behavior to fit particular needs. Both concepts highlight how discipline not only changes how individuals act but also how they are perceived by others, making them fit into certain roles or expectations.

The illustration shows a tiger and a cat by a stream in a forest setting. The tiger is in the background, watching the cat, which is drinking water from the stream. The text indicates that the cat, after teaching the tiger, feels tired and ready for a nap, while the tiger has grown hungry and is watching the cat with potential predatory interest. This scene depicts the dynamics of surveillance and control. The cat, representing a mentor or authority figure, has taught the tiger essential skills, but now the tiger's hunger symbolizes the potential for power reversal. The tiger's attentive gaze towards the cat highlights the constant surveillance and the underlying threat of power dynamics. The forest setting adds to the sense of secrecy and the hidden nature of surveillance, emphasizing the subtle and pervasive ways in which power operates. *"Tiger watched Cat, until Cat stopped to sip water at a stream. Then Tiger crouched. Then . . . Tiger sprang!"* (p. 18) Foucault's idea that *"where there is power, there is resistance"* suggests that resistance is always connected to the power it opposes, never separate from it. *"Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power."* (Foucault, 1990, p.



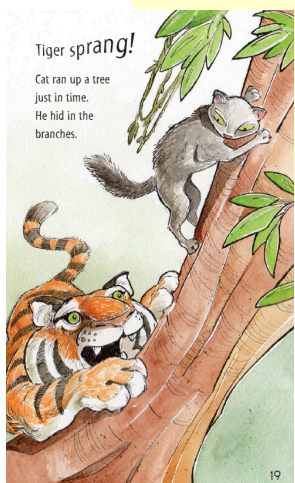
95) This can be seen in the story where Tiger watches Cat closely and, once Cat pauses for a drink, Tiger crouches and then springs into action. Tiger's response to Cat's presence and actions demonstrates how resistance or response is directly tied to the source of power or control. In both cases, Tiger's actions are a direct reaction to Cat's behavior, showing how resistance is not independent but rather a part of the ongoing interaction with power.

The illustration shows a cat perched on a tree branch looking down at a tiger on the ground. The tiger is gazing up at the cat. *"I am glad I did not teach you everything I know," said Cat,* (p. 21) said Cat. The portrayal of the dynamics of knowledge and control can be seen through The cat, representing an authority figure, retains certain knowledge, maintaining power over the tiger. The tiger's position on the ground, looking up at the cat, symbolizes subordination and the hierarchical nature of power. The cat's decision to withhold information highlights the strategic use of knowledge to exert control and maintain dominance. The forest setting adds to the sense of secrecy and the hidden nature of power dynamics, emphasizing how control is maintained through selective dissemination of knowledge. *"Knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true."* (Foucault, 1980, p. 27) Foucault's idea that *"knowledge linked to power... has the power to make itself true"* means that knowledge is not just about facts but also about how it is used to establish and reinforce power. In the story, Cat's comment, *"I am glad I did not teach you everything I know,"* reflects this notion. Cat's selective sharing of knowledge shows how controlling the flow of information can influence power dynamics. By holding back some knowledge, Cat maintains a position of authority and control, illustrating how power can shape what is considered true or important.

In the end of the story, the illustration shows a tiger leaping up the trunk of a tree towards a grey cat that has climbed higher into the branches to avoid being caught by the Tiger. *"Tiger sprang! Cat ran up a tree just in time. He hid in the branches,"* (p. 19) *"Cat ran up a tree just in time. He hid in the branches. 'It is impossible for me to reach you!' said Tiger. 'Come down!'"* (p. 20) The tiger, representing a figure of authority or power, attempts

to capture the cat, which symbolizes a subordinate or subject. The cat's quick escape into the tree branches highlights the potential for resistance and evasion within power structures. *"The acts of everyday resistance by marginalized groups, from subtle non-compliance to overt defiance, are crucial in challenging and destabilizing the dominant cultural hegemony"* (Scott, 1985) It shows how marginalized groups often engage in "everyday resistance," which includes a range of actions from subtle non-compliance to open defiance. These subtle acts of resistance hold significant power because they continuously challenge the authority of the dominant culture in a manner that is enduring and hard to suppress. Over time, they can destabilize the cultural hegemony that seeks to control and assimilate these groups. The tiger's leap signifies the exertion of power, while the cat's successful evasion emphasizes the limits and

challenges of maintaining control. The forest setting adds to the sense of secrecy and the hidden nature of power



dynamics, emphasizing how control is constantly negotiated and contested. *"The art of punishing, in the regime of disciplinary power, is aimed neither at expiation, nor even precisely at repression. It tries to mark the body of the convict with the signs of power."* (Foucault, 1977, p. 182) Foucault's idea about the art of punishing in disciplinary power is that it is not just about punishment or control but about making a visible mark of power on the individual. This is reflected in the story where Cat climbs a tree to escape Tiger, who is frustrated and demands he come down. Cat's action of hiding and Tiger's inability to reach him symbolize how power can create visible boundaries and barriers. By hiding in the tree, Cat demonstrates a way of marking his position of control, while Tiger's challenge represents the struggle against the established power, showing how disciplinary power operates through creating and maintaining these power dynamics.

CONCLUSION

The analysis of the stories *"How The Turtle Got His Shell"* and *"Why Tiger Can't Climb Trees"* through the lens of Michel Foucault's theories on power dynamics reveals the complex ways in which authority, discipline, and resistance manifest in both narratives. In *"How The Turtle Got His Shell,"* the Hornbill's use of surveillance and punishment to control and discipline the turtle illustrates the exercise of power through hierarchical structures. The turtle's vulnerability and subsequent resistance by tricking the young birds into freeing him underscore the interplay between power and resistance, a central theme in Foucault's work. Similarly, in *"Why Tiger Can't Climb Trees,"* the relationship between the cat and the tiger reflects the dynamics of knowledge and control. The cat's selective dissemination of knowledge and the tiger's eventual realization of the limits of his power emphasize Foucault's notion that power is closely tied to knowledge and that resistance is an inherent part of any power structure. Both stories show that power is not just imposed from above; it is continuously shaped and challenged through various forms of resistance, ranging from subtle defiance to open opposition. These narratives highlight the complexities of power relations, particularly in multicultural contexts where dominant and subordinate cultures interact. In the end, the stories reveal that power and resistance are inherently linked, and both are essential for fully grasping the complexities of social dynamics.

Conducting a qualitative approach, including close reading: content analysis and illustration, the study effectively captures the nuances of power dynamics in a multicultural society context. By examining the aspects of power (*the dominance*) and resistance (*the marginalized*) in binary opposition, the research provides a comprehensive understanding of how these power issues interact and influence each other.

The findings of this study contribute to the broader discussion of power in children's literature, offering valuable insights for academic research and educational practice. The paper advocates for a collaborative approach among authors, educators, psychologists, and designers to create literature that supports children's growth as well as the support of the role of parenting for children's mental health, and sense of responsibility within their communities.

In conclusion, *"How Turtle Got His Shell, Why Tigers Can't Climb Trees"* serves as a poignant example of how children's literature can reflect real-life power struggles and societal issues. By examining the power structures, the study emphasizes the importance of critical engagement with children's stories to foster a deeper understanding of power dynamics and their impact on young readers as children tend to mimic their surroundings.

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