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Unedited Proceedings



PROGRAM

Conference Name : The Twelfth Conference on English Studies (CONEST 12)
Place : Yustinus Building 14th Floor
Day & Date : Wednesday, 2 November 2016

Time	Name	Title	Institution	Room
07:30 - 08:30	<i>Registration, Morning Coffee, and Book Fair</i>			
08:30 - 08:45	<i>Opening</i>			
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	2 Alviaderi Novianti Rizki Merdekawati	EFL TEACHERS' VOICES ON CURRICULUM CHANGES AS A RESPONSE TO THE SOCIETY'S DEMAND: 2006 TO 2013 CURRICULUM	Indonesia University of Education	A
	3 Marina Christifani	THE REALIZATION OF APOLOGY STRATEGY DONE BY ENGLISH TEACHER OF LBPP LIA MERCU BUANA	LBPP LIA Mercuru Buana	A
	4 Benita Aryani David Wijaya	TEACHING ENGLISH NOUN COUNTABILITY: A COGNITIVE GRAMMAR APPROACH	Atma Jaya Catholic University of Indonesia	A
	5 Yuliana Ambar Sari Eva Nurmayasari	IMPLEMENTATION OF EFFECTIVE READING FOR COMMUNICATION STRATEGIES APPLICATION OF LOW LEVEL STUDENT'S ORAL PRODUCTION	Universitas Indraprasta PGRI Universitas Ibn Khaldun	B
	6 Jumharia Djamereng Lukman Askur	DICTOGLOSS: CURRENT TREND IN FOREIGN LANGUAGE EDUCATION (TEACHING IN ORAL SKILL AT HIGH SCHOOL)	IAIN Palopo	B
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**UNIVERSITAS KATOLIK INDONESIA
ATMA JAYA**

PROGRAM

Conference Name : The Twelfth Conference on English Studies (CONEST 12)

Place : Yustinus Building 14th Floor

Day & Date : Thursday, 3 November 2016

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	19 Dyah Rochmawati Siyaswati	THE STRATEGIES AND PROBLEMS OF IDIOMATIC EXPRESSION TRANSLATION BY GOOGLE TRANSLATE	University of PGRI Adi Buana	A
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	27 Ranni Putri Stefani Ahmad Roba'i	AN ANALYSIS ON THE TENDENCY OF ERROR PRONUNCIATION MADE BY STUDENTS WITH INDONESIAN LINGUISTIC BACKGROUND	STBA Teknokrat	A
	28 Rosalia Dian Devitasari Paula Kristanti H.	THE DEVELOPMENT COMPLEXITY AND ACCURACY OF ADJECTIVE CLAUSES; A CASE STUDY ON THE WRITING OF AN ADVANCED LEVEL STUDENTS OF AN IELTS PREPARATION COURSE	Atma Jaya Catholic University of Indonesia	B
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THE BELIEF IN SUPERNATURAL POWER AS DEPICTED IN FOLKTALES

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Abstract

This paper is in accordance to Critical Discourse Analysis (CDA) proposed by Fairclough (Fairclough, 1995) that might reveal particular ideologies of particular society through the study of the language. A belief, especially in supernatural power, is a specific and significant ideology. This ideology becomes the source of, for instance, the employment of fairies and characters with supernatural power in folktales. A study on the language of the folktales might reveal how supernatural power is believed and held by the members of society. The existence of supernatural power often brings about the uneven power relationship between the beings possessing supernatural powers and human being. This paper peruses the utilization of Modality and Transitivity system of the language (Halliday & Matthiessen, 2014) to observe ideational and interpersonal function of the texts. The Modality shows the interpersonal relationship among the characters and the Transitivity of the clauses shows the ideational meaning of the language. The objects are folktales from several societies in which supernatural power takes a part in the plots. However, it does not aim to obtain cultural generalization whenever it presents similarities and differences among the folktales. Hopefully, this paper would present literary appreciation from linguistic perspectives.

Keywords: *Children Literature, Critical Discourse Analysis, Folktales, Intertextuality, Systemic Functional Linguistics*

INTRODUCTION

The Relation among Language, Literature, and Ideology

Language, literature, and ideology are inseparable in nature. Simpson notes that literature cannot be isolated from ideology and the language of texts cannot be neutral (Simpson, 1993, p. ix). The application of language in literature which is always influenced by particular ideology needs to be scrutinized in order to reveal the ideology and then to raise awareness about the ideology. However, the need to scrutinize the language in literature faces feasible tensions from the authors' and the readers' viewpoints.

Considering the authors' viewpoints, a study might regard that authors employ particular styles in their works. The styles are those of language. The choice of the styles are not impromptu and random to satisfy particular purposes and to achieve particular impacts. Simpson mentions "choices in style are motivated, even if unconsciously, and these choices have a profound impact on the way texts are structured and interpreted" (Simpson, 2004, p. 22). A study on the choice of styles of the language use might be a way to get closer to what the authors intended to deliver through their works. However, this consideration on the authors' viewpoints receives an opposition from the readers' viewpoints.

The readers' viewpoints might affect literature reading. The readers' viewpoints might be wider than the authors' since usually a work would be distributed and read by various readers. The fundamental notion about readers' viewpoints should regard the notion *The Death of the Author* by Barthes (Bradford, 1997). The readers' viewpoints might take accounts also on the sociocultural values and beliefs shared in particular societies (Verdonk, 2002, p. 67). In a way, the values might be said as the ideologies of the society as they are believed and shared by the members. The ideologies, then further, influence the language. Simpson mentions a notion as a response toward Sapir and Whorf hypothesis that language and society are closely related in which the language is a lexicalized ideology that "concepts become lexicalized in language, and the system expands or contracts relative to the concepts it needs to express" (Simpson, 1993, p. 150). Consequently, the perspectives both from the authors and the readers meet in the language.

An observation on the language of literary works might be obtained by conducting discourse analysis. In this paper, the texts are observed in terms of the production and the intertextuality of the texts. The production is observed by the texts features. The intertextuality is observed by the similar values/ideologies shared among the works. Critically, the relation among Language, Literature, and Ideology is realized in Critical Discourse Analysis since the observation is an effort to reveal power

imbalances and the struggles caused by the imbalance (Fairclough, 1995, p. 133). This amplifies the urge to study the language as the existence of imbalance and the struggles might be in the language.

Children's Literature as the Container of Ideology

Children's literature, similar to other literature, might contain particular ideologies even though, different from others, the ideologies should be those of or about children. The ideologies of the children are those expressing the authors' experiences when they were children. In a way, the literary works are romantic works of the authors. Thacker & Webb notes that "children's literature knowingly engages with the ideology of power at the heart of the relationship between author and reader, from its roots in the radical shifting of aesthetic ideas that are defined under the broad term, Romanticism" (2002, p. 4). However, the ideologies might also be about the children since the audience of children's literature includes adults as well as children (O'Sullivan, 2005, p. 15). The ideologies might be, for instance, in terms of how the children are taught and expected to behave. Thus, the literary works are intended to introduce particular ideologies to the children (Zipes, 2006, p. 8).

However, children's literature might comprise the use of language and the ideologies selected by adults. Since children are unable to select and distinguish what for them to read, the language and the ideologies are selected by their related adults. Children are considered innocent and inexperienced. The task to select the literature for children seems to be the duty for adults. Nodelman mentions that children's literature is a didactic literature (2008, p. 157).

The phenomenon that the language and the ideologies in children's literature are by adults brings about the idea of inequality. The inequality lies in the relation between the adults and the children. First, the feasible inequality is about the limited access for children to select and to distinguish their reading by themselves. Second, the inequality lies in the way children cannot reject what the adults spoon-feed them. There is no way for the children to rebut the selected ideologies. Moreover, the ideologies and concepts are possibly inappropriate and not suitable for children. White notes that "some concepts, situations, and events, we believe, are inappropriate for children, who lack certain kinds of knowledge and experience and who are (we hope) innocent and pure" (1998, p. 2).

The appropriate study to peruse the inequality is Critical Discourse Analysis. The study on the inequality between adults and children should focus on how the ideologies are established and sustained. More specifically the study is on how the ideology is exercised to maintain domination (Thompson, 1990, p. 56). The need to study children's literature is urgent to raise awareness and avoid naturalization of the domination (Hourihan, 1997, p. 17). There is a tendency to consider the domination of adults as normal. In addition, the power relation in children's literature might be influenced by other factors as Hunt mentions "in children's literature, where there is a very obvious power relationship between writer and reader, and where writers and publishers are constrained and influenced by many pressure groups, this is a particularly emotive issue." (1992, p. 18).

Folktales and Supernatural Ideology

Children's literature in a form of folktales commonly carries a theme on supernatural beings with their supernatural power. In a way, the theme might be the ideology that becomes inseparable from the folktales along with the other types of tales. In a way, the theme might be a characteristic that "it suggests that the 'fictions or half-truths' of an ideology can be presented at a level where they become internalized—become practically ineradicable." (McCann, 1998, p. xxvii). The theme is closely attached in the literature since "myth, legend, and folktale have been entrenched in children's literature for several centuries—possibly longer" (White, 1998, p. 1). However, the term supernatural in supernatural is related closely to particular type and genre of children's literature.

Supernatural as a term is closely related to those of fairy tales. Fairytales are stories containing magic in them. Knowles & Malmkjer (1998) define fairytales as "narratives predicated upon magic". Further, etymologically they mention that the term fairy derives from Old French that means "enchantment" or "magic" (p. 157). However, the sense and the ideology about supernatural beings and power are sustained and left for scholars to study.

Ideology about supernatural beings and powers has become an interest for scholars. One reason is that there is a need to preserve the sense of magic (Thacker & Webb, 2002, p. 6). Another interest is conducted by raising the awareness of the ideology. The evidence of the studies on children's literature is the various adaptations and intertextuality of the works. O'Sullivan mentions that "children's literature has from its inception been a thoroughly intertextual literature of adaptations and retellings" (2005, p. 28).

For example, Tatar mentions that the story of Cinderella has been reinvented to many cultures by many societies with different adjustments and modifications (Tatar, 1999, p. 101). This paper observes three similar stories in terms of the supernatural power prominence.

The ideology about supernatural beings foregrounds the imbalance power relationship. The imbalance relationship is among the characters in the stories. The supernatural beings are depicted more powerful than human beings. The ways are commonly by showing that supernatural beings is a way more powerful than human beings and by depicting the powerlessness and dependence of human beings. The depiction is observable by the choice of styles in the language.

FINDINGS AND INTERPRETATION

The Ideology and the Language

The analysis on the language to observe the ideologies is by utilizing the Transitivity and Modality analysis proposed by Halliday & Matthiessen (2014). The transitivity analysis might reveal the ideational meaning delivered by the clauses of the stories and the modality analysis would reveal the interpersonal meaning. In addition, the modality analysis would observe the relation among the characters, especially in this case between the human beings and those with supernatural powers.

The stories are processes based on the nature of transitivity and modality analysis. The transitivity analysis requires the stories to be broken down into clauses. Later, the clauses are analyzed by the verbs and predicates in which the processes are delivered. However, not all the clauses are studied and observed since not all of them might foreground the belief on supernatural beings. Thus, this paper presents only clauses by which the belief on supernatural beings is delivered. The modality analysis focuses on the use of modality in the stories. The modals in stories are taken out to see the relation between the characters. Therefore, this analysis does not observe the clauses without modals.

The stories are taken from a book which is intended to present stories for preserving the local cultures in ASEAN contexts. The book contains stories from several countries and cultures in ASEAN. The book is intended as a teacher's guide. Thus, it amplifies the notion that stories, i.e. the folktales, are utilized to teach children as previously discussed (Nodelman, 2008, O'Sullivan, 2005, Zipes, 2006, White, 1998). The stories are entitled The Goddess of Rice (TGoR), Mariang Makiling the Fairy of the Mountain (MMtFotM), and The Dragon and the Fairy (TDatF). In the book, there is no explicit mentioning about supernatural beings or power, yet it brings a vision to "promote better awareness among school children of the similarities, differences, and inter-dependence of the Asian community" (APCEIU, 2010, p. vi). However, the present paper aims for the adults to be aware of the potentials of using the power over the children.

The ideology observed in this paper is about the society's belief in supernatural beings and their power. The presentation of the ideology is by both foregrounding the powerfulness of supernatural beings as one party and showing the powerlessness of human being as another party. The languages, in terms of the transitivity and the modality, shows both ways of presentation. However, each story might utilize different strategy in presenting the ideologies. After breaking down the stories into complex clauses in which the prominent clauses presenting the ideology appears, fifty three complex clauses contain processes foregrounding powerful supernatural beings and eighty complex clauses contain processes foregrounding powerless human being. From the number of the complex clauses, human being assumably regards themselves lower in power than they do toward supernatural beings. Further, more detailed analysis serves the processes presenting the ideology.

To present the powerfulness of supernatural beings, in sum, the three stories employ 70 processes. Those processes consist of 41 material processes, 12 verbal processes, 10 relational processes, and 7 mental processes. By the number, the depiction of powerful supernatural beings is mostly done by the material process. Thus, the stories might depict images in the readers' mind that supernatural beings are doing many actions. For instance, the verb came down in TGoR (APCEIU, 2010) which has the god and the goddesses as the actors and to earth as the destined place shows the action of the act of supernatural being. Another prominent example of the powerful action done by the supernatural being by material process is the verb strolls in MMtFotM (APCEIU, 2010). That verb does not only present what the supernatural being actor does but also show the manner of the action by the choice of word.

The presentation of powerful supernatural being is done by process of saying by the verbs of verbal processes. The verbs containing the verbal processes at least take two kinds of sayers. First, the

sayers are indistinct people. It means that the supernatural beings and their power are being told by people. Thus, they are well-known by the work of words. Second, the sayers are the supernatural beings themselves. As the sayers, the supernatural beings employ their power toward human being by commanding, telling, and responding to human beings in conversations. The examples of verbal processes are like in the verbs told, to chat, and spoke.

The relational processes present the nature of being and having. The stories employ this process to identify the characteristics of supernatural beings and their possessions. For instance, the verb was in the clause "Because Lac Long Quan's mother was a water dragon" in TDaTF (APCEIU, 2010), identifies the relation between the identified Lac Long Quan's mother and a water dragon. A different example previews different use of verbal process which is to show possession. For instance, the verb to have in "Mariang Makiling is also known to have a good heart" in MMtoTM (APCEIU, 2010) present Mariang Makiling as the possessor and a good heart as the possessed.

The mental process, the least processes, signifies the process by the sensors. The mental process employed by the stories to present the powerful supernatural beings are two kinds. First, the stories employ the cognitive mental process or the process of thinking. The cognitive mental processes take the supernatural beings. For example, the verb knew in "She knew this must be because of the youth..." in TGoR (APCEIU, 2010), takes She, the supernatural being, as the sensor. Second, the stories employ the perceptive mental process. Different from the cognitive one, the sensors of the processes are human beings, and the supernatural beings are the phenomenon. In other words, human beings perceive the supernatural beings and their qualities and power. For example, the verb appear in "She would appear as a young girl..." in MMtFotM (APCEIU, 2010) takes she, the supernatural being as the phenomenon.

To present the powerlessness of human beings, there are 80 complex clauses to analyze. Those 80 clauses consist of 151 processes and those processes consist of 84 material processes, 46 mental processes, 11 relational processes, and 10 verbal processes. The number infers the way human beings are intended to depict in the readers' perception. By the material processes, the readers are expected to acknowledge human beings by the actions that they do or do not conduct. Though this paper does not discuss the polarity of the sentences rigorously, the observation on the negative markers in the verbs might show the ideology.

Therefore, the sentences consisting the material processes can be categorized into at least four kinds, i.e.: positive sentences, negative sentences, imperative sentences, and sentences with passive voice. The positive sentences present the activities that human beings conduct in the stories, and on the other hand, the negative ones present what human beings do not do. For example, the verb do not do in "I did not do this for my own interest, Dewi Sri" in TGoR (APCEIU, 2010) presents the material processes that the human character does not do. Imperative sentences present the material processes that human beings should do. For instance, the verb fertilize in "Fertilize the soil" in TGoR (APCEIU, 2010) brings the picture of what the human character should do. The sentences with passive voice foreground human beings not as the agents but as the other roles. The passivity is usually in terms of permission and allowance.

Mental processes to show human beings' powerlessness are in the same forms with those to show supernatural beings' powerfulness but with the addition of another form, i.e. desiderative mental processes. Human beings' desire is presented by the occurrences of verb want, willing, intended and long. For instance, the human character in TGOR longs for his family; "He longed for his family, relatives, and neighbours" (APCEIU, 2010). Desiderative mental processes in the stories show the weakness of human beings since the desire might lead them to conduct actions bringing disadvantages to them.

The relational processes and verbal processes occur but their occurrences are much less frequent than the previous processes. The relational processes clearly mention the human characters' characteristics and possessions. For instance, Human beings' characteristics are depicted powerless as in the clause "Hunters have no one to turn to when they are hungry and thirsty" in MMtFotM (APCEIU, 2010). By having no possession and being hungry and thirsty, the human character is depicted powerless.

The modality analysis observes 20 clauses containing modality. The modality appears in forms of requirements, potentiality, and usuality. Interestingly, the modality showing requirements is always in the clauses having supernatural beings as the sayer. For instance, in the clauses:

- “You may work here and learn to be a farmer and cultivate rice” in TGoR (APCEIU, 2010)
 - “We must live apart from each other” in TDaTF (APCEIU, 2010)
- the sayers are the supernatural beings. This means that the supernatural beings are the powerful party to give requirements. The same case that supernatural beings are depicted powerful occur by the modals of potentiality in which the supernatural beings give potential to human beings to conduct some actions. For instance, in “if the people on Java Island could enjoy this delicious rice, he thought” TGoR (APCEIU, 2010). The potentiality of being able to enjoy the delicious rice is given by the supernatural beings. The usuality presents the habits or the routines of the supernatural beings in nature. In other words, the modals of usuality are employed to display the characteristics. For instance, in clauses ” in MMtFotM (APCEIU, 2010):
- “She would appear as a young girl to help old women gather firewood”
 - “She would then slip gold nuggets, coins, and jewels into their bundles of wood”
- the characteristics of *she* are presented by the action after the modality *would*. That is how the stories depict or present the belief of supernatural being in the folktales by employing the modality aspect of the language.

FINAL REMARKS

This paper presents the available alternative in reading folktales by observing the linguistics elements, i.e. the transitivity and the modality of the clauses. In studied stories, the belief in supernatural being exists. The belief is depicted by the way the stories employ the language. It is presented in two ways. First, supernatural beings are depicted powerful. Second, human beings are presented powerless. Both ways signify the existence of the supernatural beings in the society belonging the folktales.

The main practical goal is to raise the awareness of the readers of the tendency of being powerful in reading the folktales as adults. The analysis in this paper need to be elaborated more in terms of more linguistic aspects to explore, i.e.: the voice, the polarity, the thematic structures, etc. Further, this paper does not aim to draw any generalization of societies or cultures. Hopefully, there are many further studies and researches interested in local cultures and folktales.

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