

## **The attitudes characterizing humans and giants in two folktales from central Sulawesi**

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**Abstract** - This paper aims at providing a critical alternative framework for reading folktales from Indonesia from linguistic viewpoints. The choice of linguistic items in tales is significant to investigate since folktales serve as a tool to teach values to children, and they share similar patterns. By utilizing the appraisal analysis, this research attempts to discuss the characterization of humans and giants in the English version of two folktales from Central Sulawesi, a province in Indonesia. The folktales are entitled Kolombio bo Ngana Pailu (The Giant and the Orphan) (Lasipi, 1999) and Topeande (The Man-eating Giant) (Kareba, 1999). By examining the use of affect, judgement, and appreciation, this research figures out that negative attitudes dominantly characterize both human and giant characters. Out of 89 linguistic items in the data, human characters are characterized by 43 negative attitudes, while giant characters are characterized by 20 negative attitudes. Interestingly, by the positive attitudes, the human characters are predominantly depicted as superior in their cognitive abilities and skills. It provides the depiction of the way the two folktales present the human and giant characters. Meanwhile, giants are more dominant than humans in terms of their physical power and strength. This research also suggests that linguistic analysis can support storytelling activities by providing in-depth, objective discussions on the tales.

**Keywords:** attitude, character, characterization, folktale, stylistics

## 1. Introduction

This research article aims at taking part in the study of folktales from Indonesia. It adds findings from a linguistic point of view in reading folktales. It is motivated by some discussion topics on tales including the linguistic choice in texts, the importance of the texts, the perspectives on the significance of reading and writing activities, the practical views in reading texts, and the children as text readers. This section presents some previous research on those topics to position this present research in the academic discussion. These discussions trigger to conduct research observing and examining local folktales and revealing meanings from linguistic viewpoints.

The first motivating and triggering discussion to conduct this present research comes from an interest in examining folktales. Folktale forms have been addressed from many perspectives, such as from the morphology (Lahlou, 2017), patterns (Berezkin & Duvakin, 2016; Gibson, 2013), and genre formation and styles (Tuliakova, 2020; Crowley, 1954). In contrast to the previously mentioned research, this present research focuses specifically on the linguistic choices in folktales. The analysis follows a notion in stylistics that linguistic items can be utilized to discover and interpret literary work's meanings (Barry, 2009; Simpson, 1993). This present research sees folktales as a form of literary work and treats the language in the folktales as resourceful data to examine. Language in literary works is not random, and it has undergone editing and revision processes (Verdonk, 2002; Black, 2006). In addition, in SFL, using language includes choosing linguistic items (Meyer, 2008). Therefore, the observation of the language in folktales is theoretically worth-conducting and feasible.

The second triggering perspective in conducting this research is the significance of reading and storytelling activities in life. However, this research does not aim to provide reading sources in storytelling activities, but it suggests alternative critical folktale reading. Critical reading is important since humans and stories are inseparable. Human being has stories in their minds (Gottschall, 2012), and critical reading would enrich the delivery of the tales. Previous research focuses on how stories are told and linked to human surroundings and environments. In educational fields, especially in language classes, children are taught to read and write to express themselves through stories about their surroundings. “The notion of literacy practices offers a powerful way of conceptualizing the link between the activities of reading and writing and the social structures in which they are embedded and which they help shape” (Barton & Hamilton, 2012, p. 6). Many researchers observe their classrooms to prepare the teaching of reading and writing by, among others, paying attention to the social dynamics in a class (Chrstian & Bloome, 2004), the use of multimodality (Shepard-Carey, 2020), subjectivity in writing (Nenadić, Vejnović, & Marković, 2019), the policy regarding multilingual writing and identities (Wedin, 2020), the possibility for online collaborative writing (Abe, 2020). The previous research focus more on the way stories are successfully told or delivered. They do not aim mainly at how to read folktales to comprehend the meanings of the tales. This present research may contribute to presenting a linguistic framework for interpreting folktales.

Practically, a critical comprehension in reading folktales can help polish the tales before they are told. Linguistic awareness can help tellers and writers to be more sensitive in promoting cultures. Besides improving language speaking skills (Aleksandrovna et al, 2020), storytelling activities are also possibly employed for cultural promotional purposes (Bassano et al, 2019; Ironside & Massie, 2020). Those observations and examinations consider reading and writing practical tools to enhance a community's literacy and promote the community. In other words, the practice of reading and writing might be exercised by communities for the people to shape the communities. The various research, experiments, observations, and practices regarding reading and writing activities also indicate an open door for observing and examining other communities and societies. Folktales as sources of reading and storytelling materials are feasible to examine.

The third triggering discussion is on the importance of folktales and their preservation. The folktales contain the reflection of the culture of the people (Lwin & Marlina, 2018) and contain the virtues and values of the culture. People keep telling folktales since they want to preserve them. Consequently, folktales have been employed in pedagogical settings (Small, 2019; Lwin & Marlina, 2018; Nnyagu & Umezina, 2018) to teach values to children (Lewin, 2020; Kim, Song, Lee, & Bach,

2018; Sone, 2018). The delivery of cultural values might also acknowledge the sociocultural, historical, and ideological contexts of the audience (Mphasha, 2015), who are children (Zipes, 2006a; Thompson, 2004). Besides telling the folktales, folktale preservation could be attempted by documenting and reproducing them. The attempts result in children's literature becoming "intertextual adaptations and retellings" (O'Sullivan, 2005). For instance, the Cinderella story has been adapted into many versions and adjusted to many cultures by many societies (Bottigheimer, 2009; Haase, 2008; Tatar, 1999; Zipes, 2006b; Zipes, 2000). One version of the Cinderella story is entitled *A Tale of Two Sisters* (Mason, 2001). That the story is situated in Balinese cultural contexts makes the names of the characters adjusted to Balinese names. Another example of a similar story is entitled *The Story of Tam and Cam* (Phuoc, 2015). The story is adjusted to Vietnamese cultural contexts. This present research also attempts to preserve the examined folktales by discussing them in academic discourses.

Although some folktales provide the intended moral teaching in the oral and written delivery, the values in the folktales are often translucent. Closer and more careful observation of the text is needed to notice the values. Folktales with overtly written morals require careful and critical reading. They might contain hidden meanings. The discussion on folktales' meanings is crucial since the audience of folktales is children (Thompson, 2004; White, 1998; Zipes, 2006a). Reading elements of folktales, such as the narrative structure and character, and characterization has also been used to expose the transparent meanings of narratives and folktales from different perspectives. For example, the idea of the relationship between humans and animals has been addressed to highlight the commonly employed motifs in folktales (Cai, 1993). It emphasizes the relationship in some western and eastern folktales to depict the imagination about nature. Another examination of folktales focuses on the portrayal of the concept of women (Alexeyeff, 2020). The article comments on the homogeneous concept of women that needs to be reconsidered since the concepts should consider local complexities.

The linguistic viewpoints employed in this research are from Halliday's Systemic Functional Linguistic (SFL), that views language as a lexico-grammar system of ideational meaning, interpersonal meaning, and textual meaning (Halliday & Matthiessen, 2014). SFL has been utilized to approach narratives. Correa & Dominguez (2014) observe all texts' ideational, interpersonal, and textual meanings. Their object of study is their students' narratives. Similarly, Arigusman (2018) also examines students' narrative writing by using SFL to find out students' problems and difficulties in producing narratives. Not all research using SFL elaborates on the ideational, interpersonal, and textual meanings in examining the data. Efransyah (2018) specifically examines the textual meanings of Indonesian folktales by the thematic structure. Azmi, et al. (2019) focus on the ideational meaning in examining the narrative structure of Malay short stories. This present research is different from the previously mentioned research. It employs attitude analysis that construes interpersonal meaning (Martin & White, 2005; Martin, 2016). Some similar previous research employing appraisal also has been conducted to observe the interpersonal meaning in texts like sung voices (Caldwell, 2013), songs (Cheung & Feng, 2019), translation (Tajvidi & Arjani, 2017), and speeches (Alkahtani, 2020). This present research takes local folktales from Central Sulawesi province, Indonesia, as the object of analysis. Folktales from that province have not been much investigated under the appraisal analysis.

This research focuses on the observation and examination of linguistic choices in folktales. This research aims to find out the linguistic patterns characterizing the human and giant characters in folktales and reveal the possible interpretation drawn from the linguistic patterns. This paper also intends to promote local folktales by bringing them to academic discourse. It serves as an attempt to help to preserve the folktales. Nonetheless, this paper does not strive to draw any general description of a particular society or culture since the data for this research are considerably limited.

## **2. Method**

The first fundamental notion as the framework in this research is from Stylistics. In Stylistics, style is motivated and not random (Verdonk, 2002; Simpson, 2004). The styles in texts are chosen on purpose. Hence, texts are not seen as neutral. The present research examines linguistic items in folktales. They carry values, intentions, purposes, or ideologies. To comprehend the texts, the readers can start with

their intuition. The intuitions might be different from one reader to another reader. As a branch of linguistic study, Stylistics provides a method to address the intuitions and link them to the hard data. “Stylistic analysis aims to link intuitions about meaning (whatever their unavoidable limitations) with the language patterns of the text” (Carter & Simpson, 2005). This present research is also in line with the notion that the analysis might take a particular language element and draw interpretation from the use of the element in combination with other elements or aspects (Thornborrow & Wareing, 1998). The research does not examine all the linguistic aspects and elements of folktales. It focuses only on the aspects and elements contributing to the characterization of the human and giant characters.

The working tool for linguistic analysis in this research is mainly attitude analysis. The operation of the theory follows the description and explanation by Martin & White (2005) and Martin & Rose (2007). There are three major kinds of attitudes: Affect, Judgement, and Appreciation. They evaluate different appraisal targets. Affect evaluates feelings. It describes emotions. The interpretation is based on common values or sense. For instance, the word ‘happy’ will always be positive. There is no room for the word ‘happy’ to be a negative feeling. Affect can address both the undirected mood and the mood directed to others. The second attitude is in a form of judgement. Judgement evaluates people and people’s behaviour. The observation of the judgment should be conducted carefully. Judgement should be treated differently from affect. In other words, when evaluating people, judgment evaluates the behaviours concerning social principles. People’s behaviours can be evaluated in terms of social esteem and social sanction. The third attitude evaluation is called appreciation. This type of evaluation is specific to objects, things, and natural phenomena. Appreciation evaluates objects and things. It also evaluates the arrangement of the things or objects and the complexity of the object. Technically, appreciation takes the form of reaction, composition, or valuation. All those attitudes might have positive and negative values.

Table 1 The Types of Attitude

| Affect           | Judgement                  | Appreciation            |
|------------------|----------------------------|-------------------------|
| Un/happiness     | Social esteem; normality   | Reaction; Impact        |
| In/security      | Social esteem; capacity    | Reaction; Quality       |
| Dis/satisfaction | Social esteem; tenacity    | Composition; Balance    |
|                  | Social sanction; veracity  | Composition; Complexity |
|                  | Social sanction; propriety | Valuation               |

Table 1 shows the further classification of the attitudes. Affect can be classified into happiness, security, and dissatisfaction. The social esteem and social sanction in judgement can be classified into normality, capacity, tenacity, veracity, and propriety. Normality, capacity, and tenacity belong to social esteem. Normality deals with how someone is usual or unusual in society. Capacity is the judgement on someone’s capability. Tenacity refers to someone’s determination of whether or not they are dependable. Judgement on social function covers the behaviours related to convention, regulation, or law. Veracity and propriety belong to judgement. Veracity sees whether someone is truthful, and propriety is more about the appropriateness of the behaviour. The appreciation is analyzable in terms of reaction and composition. Reaction deals with how things, actions, or natural phenomena catch attention. It covers the evaluation of the impact and quality. Composition is about whether things are balanced and complex to follow. Things are also evaluated based on whether they are worthy or not by the valuation.

The sources of the observed and examined linguistic items for this research are two folktales from central Sulawesi. The first folktale is entitled *Kolombio bo Ngana Pailu* and translated into *The Giant and the Orphan* (Lasipi, 1999). The second folktale is entitled *Topeande or The Man-eating Giant* (Kareba, 1999). Henceforth the first folktale will be referred to as TGTO, and the second one will be as TMG. Both can be found in the same folktale collection book edited by Andersen (1999). Those folktales are chosen by considering three reasons. First, the availability of the English versions of the folktales provides resourceful linguistic data. The linguistic expressions are examined to find out how the attitudes towards human and giant characters are construed in the folktales and how those attitudes show their struggle. Second, humans and giants, non-human characters, play significant roles as the main characters in the plot. Third, the folktales share a similar plot in which the human characters attempted to escape from the giants who wanted to eat them.

Both folktales narrate the stories involving human and giant characters. Similarly, the plots of the folktales are developed by the struggles of the human characters. The human characters escaped from the giants, and the giants tried to eat the human characters. TGTO tells about a giant and an orphan boy. The giant looked after the boy to eat him. The boy deceived the giant by switching his place to the giant's son. As a result, the giant ate his son instead of the boy. The boy ran and escaped from the giant successfully. The giant was killed by a villager while chasing the boy. TMG tells a similar story involving human characters escaping from a giant. The human characters are two brothers. They hunted for food in a forest. They met a giant who ate the meat, which they dried and roasted. The brother hides from the giant, although eventually, the giant found them. The brothers escaped from the giant by spitting a demon protection potion towards the giant and ran into a village.

In classifying the attitudes into three types, namely the affect, judgement, and appreciation (Martin & White, 2005; Martin & Rose, 2007), the analysis was conducted in four steps. First, the linguistic items describing human and giant characters in both folktales were identified and distinguished. The identified linguistic items might be of any word classes and linguistic ranks. This step results in a list of words and phrases describing the human and giant characters. There are 89 items taken as the data. Second, the linguistic items were classified into attitudes; affect, judgement, and appreciation. The 89 items were mapped into three types of attitudes. The dominant types of attitude characterizing the characters were found in this step. Third, the occurrences of each type of feeling were elaborated to map them into more detailed types of each attitude. The types were also mapped for the positive and negative values. The elaboration starts by counting the number of occurrences and interpreting the numbers based on the meaning of the attitudes. The result of the third step is the number of occurrences of the attitudes. Fourth, the classification and elaboration results are utilized to justify the depiction of human and giant characters in both folktales. The last step results in the interpretation of the occurrences.

### 3. Results and Discussion

This section presents the results of the steps described in the previous section. The discussion and elaboration will follow the results. From the analysis, the characteristics of the human and giant characters can be drawn. The human characters are depicted as small, insecure characters with a positive cognitive ability to think and respond to the situation. The human characters are also dependable due to their cognition and skill. However, they are sometimes affected by their luck. In contrast, the Giants are portrayed as big and scary characters with a lack of feeling, abnormal behaviour, and great physical strength. The depiction of both characters might be motivated by the characters' struggles. In other words, the human and giant characters might struggle for their lives.

The analysis results show that the judgement mostly depicts both human and giant characters. This result is expected from their acts and behaviour in the story. For human characters, the second dominant evaluation is by affect. This result indicates that feeling is a characteristic of human beings and not a characteristic of the giants. Table 2 presents the detailed occurrences of the affect, judgement, and appreciation assigned to human and giant characters in both folktales.

Table 2 The Number of Affect, Judgement, and Appreciation in both Folktales

| Folktale | Affect |       | Judgement |       | Appreciation |       |
|----------|--------|-------|-----------|-------|--------------|-------|
|          | Human  | Giant | Human     | Giant | Human        | Giant |
| TGTO     | 5      | 5     | 8         | 6     | 11           | 3     |
| TMG      | 20     | 1     | 20        | 6     | 1            | 3     |
| Total    | 25     | 6     | 28        | 12    | 12           | 6     |

The number of occurrences in table 2 might be related to the typical binary opposition of the hero and the opponents or other characters. The notion that “the conceptual centre of a hero story consists of a set of binary oppositions: the qualities ascribed to the hero on the one hand and his ‘wild’ opponents on the other” (Hourihan, 1997). In this case, the human characters might be assumed to be heroes, while the giants are the ‘wild’ opponents. The linguistic items describing the human dominate the giants in every attitude by the number. It makes the story centralized on the human characters more than on the giant characters. However, interestingly, both human and giant characters are portrayed mostly by negative evaluation.

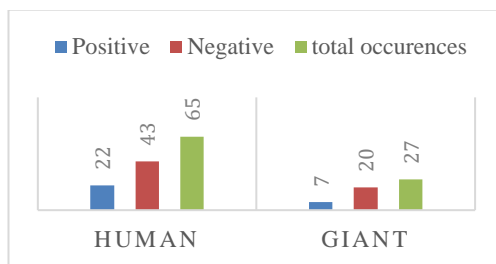


Figure 1 Number of Positive and Negative Attitude Assigned to the Characters

Another finding indicates that the readers are expected to acknowledge that human characters are prone to be negative with their feelings, while the giants, as the opponent, are prone to be negative with their actions or behaviour. For the human characters, the negative attitude is dominated by the affect. It indicates that negative feelings describe human characters. The linguistic items showing negative feelings appear 24 times (37%) out of 65 items. The judgement dominates the negative evaluation assigned to the giant characters. The negative judgement appears eight times (33%) out of 24 items. It seems that the giants do not possess emotions since the affect only appears six times (26%) out of 24 items. Those affects consist of three positive affects (13%) and three negative affects (13%). Table 3 presents the exact number of occurrences.

Table 3 The Number of Positive and Negative Attitude in both Folktales

| Characters | Affect   |          | Judgement |          | Appreciation |          | Total     |
|------------|----------|----------|-----------|----------|--------------|----------|-----------|
|            | Positive | Negative | Positive  | Negative | Positive     | Negative |           |
| Human      | 1 (2%)   | 24 (37%) | 18 (28%)  | 10 (15%) | 4 (6%)       | 8 (12%)  | 65 (100%) |
| Giant      | 3 (13%)  | 3 (13%)  | 4 (17%)   | 8 (33%)  | 0 (0%)       | 6 (25%)  | 24 (100%) |

The dominant human negative feelings lead to further detailed observation since the feelings can be further classified into more complicated feelings. The human characters are depicted as insecure in the folktales. The insecurity appears 20 times out of 25 items, showing all the human characters' affect. For instance, in TMG, "the younger brother answered, 'We'd better not go on, for I'm afraid [-security] that the man-eating giant might be over there'" (Kareba, 1999). The adjective afraid indicates insecurity. In TGTO the insecurity is exemplified by a verb in "but although he ran [-security], suddenly the giant got close again" (Lasipi, 1999). The human character ran because he was afraid. His negative feeling motivated his action. The other affects are presented by one item showing disinclination, one item showing unhappiness, two items showing dissatisfaction, and one item showing positive security. The only disinclination when in TMG "the two brothers were terrified [-inclination]" (Kareba, 1999) seems to support the feeling of insecurity. They did not know what to do until one of the brothers had an idea to try the demon protection potion. Therefore, human characters are depicted as insecure characters by the affect. Table 4 presents the distribution of the affect in TGTO and TGM.

Table 4 The Distribution of Affect Characterising Human in both Folktales

| Folktales | inclination |          | happiness |          | satisfaction |          | security |          |
|-----------|-------------|----------|-----------|----------|--------------|----------|----------|----------|
|           | positive    | negative | positive  | negative | positive     | negative | positive | negative |
| TGTO      | 0           | 0        | 0         | 0        | 0            | 1        | 1        | 3        |
| TGM       | 0           | 1        | 0         | 1        | 0            | 1        | 0        | 17       |

The same detailed observation was conducted on the dominant giant negative behaviours. The folktales depict Giants as abnormal and physically powerful but mentally weak. Their abnormality is regarding their man-eating behaviour. Negative normality appears in four items (30%) of 12 items showing the judgement. Negative normality stands out in characterizing the giants since the normal

attitude does not depict giants. There is no single item showing positive normality depicting the giants. The giant in TMG kept repeating the refrain, “I eat what is roasted. I eat [-normality] those who roast” (Kareba, 1999). The giants are also depicted as having negative capacity, especially in mental cognitive capacity. In TGTO, the giant was deceived by the human character as in “the giant got distracted [-capacity] picking up the lice, and the boy tried to run” (Lasipi, 1999). The positive capacity is assigned to the giants for their physical strength. In TGTO, “he broke [+capacity] open the coconut water container full of lime” (Lasipi, 1999). Breaking the container of coconut water indicates the physical power of the giant. Human characters might not be able to do that easily.

The human characters are depicted as having positive mental cognitive capability resulting in their skilful characteristics. In contrast to dominant-negative judgement assigned to giants, positive judgement outnumbers negative judgement towards human characters. Human characters are depicted by 18 positive judgements (28% of 64 linguistic items characterizing human characters) and ten negative judgements (16% of 64 linguistic items characterizing human characters). The dominant judgement towards human characters is dominated by the positive capacity, especially the mental cognitive capability such as thinking and responding to the situation. The positive capacity appears in 13 linguistic items. It means it is 46% of judgements characterizing human characters. For instance, the boy in TGTO had an idea in response to the problematic situation. In “The orphan had an idea [+capacity]” (Lasipi, 1999). In TGM, the capacity could be exemplified by “they caught some more game [+capacity]” (Kareba, 1999). The capacity shows that human characters are skilful. The capacity is supported by positive tenacity. Human characters can work in a team, as in “they made a shelter [+tenacity] at the edge of a small river” (Kareba, 1999). The action made a shelter indicates that the characters can make a safe place for themselves. The action requires them to think and work together. As a team, they are dependable. Negative judgements attached to human characters are somehow related to something they cannot control. They are depicted as unsuccessful when the characters in TGM could not catch any game as in “the next day they began to hunt, but they had no success [-capacity]” (Kareba, 1999). The failure could be partially due to their lack of skill, but it is also probable that the failure in hunting comes from the situation that there are no animals to hunt. Table 5 compares the judgements characterizing human and giant characters in both folktales.

Table 5 The Comparison of the Judgement Characterising Human and Giant Characters

| Characters | Normality |     | capacity |     | tenacity |     | veracity |     | propriety |     |
|------------|-----------|-----|----------|-----|----------|-----|----------|-----|-----------|-----|
|            | pos       | neg | pos      | neg | pos      | neg | pos      | neg | pos       | neg |
| Human      | 0         | 0   | 13       | 7   | 5        | 2   | 0        | 1   | 0         | 0   |
| Giant      | 0         | 4   | 4        | 4   | 0        | 0   | 0        | 0   | 0         | 0   |

\*pos = positive and neg = negative

The least evaluation towards the characters is by appreciation. By appreciation, the human characters are evaluated by their small size. Being small is not preferable for human characters since they would be powerless. Moreover, the size is also compared to the giants. Mostly, the appreciation towards human characters is found in TGTO. Two positive complexity, five negative complexity, and three negative valuation are found in TGTO. Only one positive appreciation in the form of positive valuation is found in TGM. The most dominant appreciation towards human characters is by the negative complexity.

Interestingly, in ‘my little [-complexity] pet [-valuation]’ (Lasipi, 1999), the human character in the story is appreciated negatively in terms of the complexity and valuation by one phrase. The negative valuation assigned to the human characters is also done by comparing the character’s liver to a leaf of a taro shoot, as in “it’s still like a leaf of a large taro plant [-complexity]” (Lasipi, 1999). In that excerpt, the appraiser of the negative valuation is the human character himself. He valued his liver to be as small as a taro plant to save himself from the giant. Thus, the size is not necessarily to be small. Human characters are positively appreciated only by the fact or situation that they got things ready, as in “it would be good [+valuation] if we got our things ready now” (Kareba, 1999). Table 6 presents the appreciation towards the human and giant characters.

Table 6 The Comparison of the Appreciation Characterising Human and Giant Characters

| Characters | Composition: Complexity |          | Valuation |          | Reaction: Quality |          |
|------------|-------------------------|----------|-----------|----------|-------------------|----------|
|            | positive                | negative | positive  | negative | positive          | negative |
| Human      | 2                       | 5        | 1         | 3        | 0                 | 0        |
| Giant      | 0                       | 4        | 0         | 0        | 0                 | 2        |

The giants are depicted as having negative complexity and quality. The complexity refers to the giants' appearance. For instance, in "he saw a hairy [-complexity] giant with only a few teeth [-complexity]" (Kareba, 1999), the giant's appearance is portrayed as different and incomplete compared to the usual and ordinary body part composition. The human characters reacted negatively towards the giants when they got close to them. The examples can be taken from both folktales, as presented in table 7.

Table 7 The Negative Reaction towards the Giants

| Kinds of Attitude                  | Appraiser | Appraising items    | Appraised           |
|------------------------------------|-----------|---------------------|---------------------|
| [-reaction; impact] (Kareba, 1999) | -         | kept getting closer | the (giant's) voice |
| [-reaction; impact] (Lasipi, 1999) |           | got close           | the giant           |

From the analysis of the attitudes, both human and giant characters are depicted by negative attitudes more than positive ones. Those negative attitudes might indicate their struggles. The negative attitudes assigned to the human characters are mostly by insecurity. In the folktales, the human characters struggled for their security. They fought for their lives. Throughout the plot, their actions are motivated by the desire to save their lives by escaping from the giants. For instance, some clauses containing human struggle and expressions of insecurity can be found in the folktales. The verbs present the struggle. Table 8 presents those clauses.

Table 8 The Clauses Showing the Human Characters' Struggles

| Folktales | Kinds of Attitude | Appraiser | Appraising items     | Appraised                |
|-----------|-------------------|-----------|----------------------|--------------------------|
| TGTO      | [-security]       | -         | wanting to flee away | the boy                  |
|           | [-security]       | -         | tried to run         | the boy                  |
| TGM       | [-security]       | -         | over themselves up   | they (the brothers)      |
|           | [-security]       | -         | began to be afraid   | he (the younger brother) |

A similar reason causes the giant characters' struggle. Supernatural beings are often mentioned as human-eating creatures (Reider, 2019; Sukmawan & Setyowati, 2017; Bolton, 2002). Like the human character, the giant characters in the folktales struggle for their lives. They would die if they did not eat their particular foods, that sometimes are human flesh. For instance, in the folktales, the giants kept repeating the same refrain "I eat what is roasted. I eat [-normality] those who roast" (Kareba, 1999). The struggle could be seen from the chain of desire and action. The negative judgement is motivated by the desire to eat, and the desire to eat might come from the life-and-death situation.

#### 4. Conclusion

The analysis and discussion conclude that the characteristics of the characters might be examined by the linguistic items chosen to describe them in stories like folktales. The human and giant characters are mostly depicted by their behaviours, as seen by the judgement. Positive judgement dominates the human characterization, and negative judgements are evident in the giant's characterization. The giants are positively judged by their physical strength, while humans are by their cognitive capacity and skills. As observed by the affect, feelings are the dominant characteristic of human characters. By appreciation, the human characters are depicted as small and weak. They are considered to have a



positive composition when they are big. On the other hand, the giants are considered negative due to their big and scary appearance.

The examination of the linguistic items might bring evidence for the intuition and common value assignment characters, by which the characters are divided into binary opposition such the good and the evil, the angel and the demon, or the hero and the villain as in narrative folklores all characters are either good or bad (Propp, 1984). However, the close and rigorous examination of the language might shed light on a different interpretation. Describing the characters might not be limited to the fixed dichotomic poles of good versus bad. From the discussion, both the humans and the giants undergo some situations and struggle for their lives. They might have negative and positive attitudes in responding to the situation.

It is a part of the storytellers' responsibility to select the tales and extract the moral message appropriately, considering the contexts of the storytelling activities. Moreover, the stories are written for children (Johnston, 2002) as didactic literature (Nodelman, 2008; DiCicco & Taylor-Greathouse, 2014). In a particular context, the stories and storytelling activities might be utilized to pass the norms and values that Jirata (2011) and Jirata and Simonsen (2014) examine. In another context, folktales can also address values and norms from different cultures and enhance intercultural competence and empathy (Magos, 2018). Critical reading by carefully examining and observing the choice of linguistic items in the reading materials might help to achieve purposeful storytelling activities.

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