



**A DECONSTRUCTIVE READING TO FIND HOW PATERNALISM WORKS IN
TEXTS FOR CHILDREN**

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Abstract

This is a qualitative descriptive study with the aim to find out how paternalism works in 12 Indonesian folktales by applying Derrida's deconstruction theory. Twelve folktales from children books that represents theme about moral ideology were chosen as the objects of this study. Data collection did by document analysis. Data analysis then conducted by doing Derrida's deconstruction analysis as proposed by Barry that involves verbal, textual, and linguistic analysis with the aim to investigate how paternalism works and give significant meaning in the folktales. The results that the paternalism seems to explain about pure paternalisms since the ideology closely related to give explanations about father (men) who completely takes control over children and women (wife). Even though the controls seems to be considered as for good reasons, this study proves the the paternalism show limitation of freedom and also reflects autonomous violation over women and children. The paternalism explains about men domination in public and domestic institution that legalize men to have power over women and children in domestic affairs. The paternalism supports men domination in culture and social institution, that makes men have power in marital institution and make marital life as women' purpose in life in the name of norm and value in society. The paternalism also explains boy preference in marital affairs that explained discrimination over children.

Keywords: *texts for children, folktales, deconstruction, paternalism*

INTRODUCTION

There are many literary works intended for children, but the content and the themes explain certain doctrines found irrelevant for children as the target readers. Regarding this, Lauder (2008) reports a high tolerance of using traditional texts that support patriarchy, paternalism, and feudalism in text books for Indonesian students. Setyowati, et al (2017) support by explaining that there are many explanations about traditional issues that describe about adult problems, male domination, and description about violence and punishment in Indonesia folktales. Thus, adults issues, violence, and punishments seem to be proper issues in children's stories as one of paternalistic ideas to undertakes the supply needs or to conduct regulation over children and women under its control (Amrillah, 2017; Kulsum, 2021).

However, even though children as the target readers of folktale is categorized as individuals with limited knowledge and experiences comparing to adults people (Lesnik-Oberstein, 1999; Williams, 1999; Rudd, 2004; Pauls, 2009; Stalker, 2010; Tett & Clair, 2010), children deserve to be facilitated with reading materials relevant with their needs and interests. Hunt (2005) in this case emphasizes the need of literature for children that contains themes about things which are not only close and familiar with children' world but also relate to children mental and psychological development. Some experts then claim the need of censoring or revising children texts proven problematic for children especially inconsistent issues for children preferences (Rosenblatt, 1983; Nodelman, 2002; Sarland, 2004; Wilkinson,

2015; Schneider, 2016; Bartens, 2017). Therefore, even though folktales are considered appropriate to give moral lesson for children (Williams, 1999; Saxby, 2004), Indonesian folktales that proven significant to contribute negative impact on children mental health and attitude, seems to need further analysis and investigation (Rosliana, 2013; Ayuningtyas, 2014; Fadilah & Meyrasyawati, 2016; Indrayani, 2016; Kurniawan & Asman, 2019).

Related to the above explanation, some experts claim that Derrida's deconstruction theory is significant for detecting problematic issues in traditional texts (Harwood, 2011; Khan, 2017; Jarv, 2019). Derrida's deconstruction seems effective in overturning ideologies and doctrines considered as correct, established, and standardized in a text (Cilliers, 1986; Brooks, 1997; Nauffer, 2014). Many researchers in children literature also claim that Derrida's deconstructive reading relevant to investigate traditional issues commonly found in Indonesia folktales which proven irrelevant with real life contexts and situations (Al-Ma'ruf & Nugrahani, 2017; Adawiyah & Hasanah, 2019 ; Rahwati, et al., 2020). As a tool of post structural ideology, Derrida's deconstruction offers a word playing by practicing differ(a)nces technique in analyzing texts (Derrida, 1980; Norris, 2002; Nauffer, 2014; Barry, 2017), which potential to detect inferior elements and to challenge the centralized mode of meaning (logos) exist in a text.

Relate to the background, this study aim to find how paternalism works in 12 Indonesian folktales by applying Derrida's deconstruction theory as proposed by Barry. The focus of the study is to detect the form and the meaning of paternalism in the objects of study. Paternalism was chosen as the main focus because the ideology found prominent in Indonesian folktales, that makes the existence of the ideology becomes a dilemma in regard to psychological pedagogy for children (Sugiharto, 2009; Prayuwono, 2018). Therefore, although folktales claimed potential to help children in self improvement, to make children better, to give more challenged for imagination, and to make children understand culture and values better (Luthfiyanti & Fithratunnisa, 2017; Mu'ammara, et al. ., 2020), the paternalistic issues in folktales significant to make the children' texts irrelevant for the target readers. Wiradharma, et al (2020) in this case supports by explaining that irrelevance of traditional issues with modern ideology in folktales has made young generation seem to get more interested in texts from foreign cultures which have modern ideologies and doctrines, which they do not find in traditional texts from Indonesian.

In general grand narrative of a literary text usually reflects the culture that lies behind the texts. Grand narrative that frames Western culture, then found different with grand narrative from the East. However, in a global context, meta-narratives that are considered relevant for modern children are texts with context that reflects modern world and universal phenomenon (Nodelman, 2008). Hence, as one of a way in learning about life, moral, and value obtained by children by reading (listening to) folktales (Kurniawan & Asman, 2019), texts for children in modern context should be relevant with preferences of children as the target readers. Children who lives in global life also should have texts that have reflections about real life situation to help them to learn about life and the world. Traditional ideology or doctrine tends to be problematic for modern children, because the the ideologies and doctrines significant to express a 'clash' or 'contradiction' each others (Subkhan, 2018).

Then, 12 folktales from children books that represents theme about moral ideology were chosen as the objects of this study, and the folktales are often found in student' books for language learning (Mardiyanto, 2007; Wardiman, 2008; Depdiknas, 2015; Depdiknas, 2017). As regard, the analysis conducted by doing deconstructive reading at verbal, textual, and linguistic levels (Barry, 2017), to detect and comprehend the form and the meaning of paternalism in the objects of this study. The findings are expected to open an understanding and a perspective about how paternalism works in the folktales.

METHOD

This study is a descriptive qualitative research that aims to analyze and describe the representation of paternalism in 12 traditional Indonesian folktales by utilizing Derrida

deconstruction analysis proposed by Barry (Denzin & Lincoln, 2003; Creswell, 2014; Barry, 2017). Twelve Indonesian folktales that represents theme about moral ideology, which repeatedly used as teaching materials in Indonesian schools (Mardiyanto, 2007; Wardiman, et al., 2008; Depdiknas, 2015), were chosen as the objects of this study. The folktales are '*Loro Jonggrang dan Bandung Bandawasa*' (LJBB), '*Ande Ande Lumut dan Kleting Kuning*' (ALKK), '*Mentiko Betuah*' (MEBE), '*Manik Angkeran*' (MAAK), '*Timun Emas*' (TIEM), '*Legenda Danau Toba*' (LEDT), '*Mencari Raja Tidur*' (MERT), '*Purba Sari dan Lutung Kasarung*' (PSLK), '*Putri Niwarigeding*' (PUNI), '*Bawang Merah dan Bawang Putih*' (BMBP), '*Dikutuk Menjadi Batu*' (DIMB) and '*Raja Yang Baik Hati*' (RYBH). Data analysis conducted in this study related to Miles, Huberman & Saldana (2014) theory as explained as follows.

Data collection by documentation. As a qualitative descriptive text analysis, data collection did by document analysis is found relevant since the objects are written and printed texts, which were not specially prepared for the researcher request (Alwasilah, 2002). During this stage, this study apply deconstructive reading technique proposed by Barry (2017) as explained as follows. (i) Conducting verbal analysis by doing careful reading at the verbal level to investigate the form and meaning of paternalism in the objects of study. (ii) Conducting textual analysis through re-reading the objects of the study to find instability and incoherence influenced by paternalism at textual level. (iii) Conducting linguistic analysis by re-reading the objects of the study to find elements considered ineffective and irrelevant in relation to the existence of paternalism at linguistic level.

Data condensation by selecting, focusing and simplifying the findings. At this stage, data that has been collected is evaluated, especially regarding how paternalism works in the object of the study. Data presentation in the form of appropriate verbal descriptions. Data conclusions/verification, by drawing conclusions from the analysis that has been carried out and re-checking it with evidence that has been found in the field.

The results of the analysis then show how paternalism influences in the folktales, and how it contributes on children mental, psychology, and intellectual development.

FINDINGS AND DISCUSSION

Findings

Paternalism in texts usually characterized by the explanation of men domination in public and domestic institution. The following explanations present the findings of paternalistic ideas found in the objects of the study.

Deconstructive reading finds paternalism that describes men as symbols of leadership, which investigated in the form of words, phrases, sentences, parts of sentences, or paragraphs in the folktales as follows. There is a paternalism that describes men as symbols of a leadership in public institution, as reflected in the following descriptions.

Prabu Baka then led his troops to Kingdom of Pengging (LJBB in Mardiyanto, 2007: 36).

A few days later, Amat Mude was crowned as the king of Alas (PUNI in Ikranegara, 2020: 43).

The king was a kind and a wise man. He was very good and close to his people (RYBH in Angelia, 2020: 59).

There is paternalism that describes men as symbols of leadership in domestic institution, that makes men explained to have responsibilities over children and wives, which reflected in the following descriptions.

The king also held a contest. The contestants who slept longest, would be crowned as the king of sleep and married to his daughter, princess Serindu (MERT in Tim Optimus Picture, 2009: 21).

After hearing the death of his son, Sidi Mantra felt broken. He visited Besukih the dragon immediately and begged for his son's life (MAAK in Priyana, et al., 2008: 192). Rohib expelled home but given money to try a trade (by himself) (MEBE in Priyana, et al., 2008: 201).

One day, the giant visited and asked for Mbok Sirni and her husband's promise. Mbok Sirni and her husband did not want to lose their child (TIEM in Leny, 2008: 1).

There is paternalism explains men as a symbol of leadership in domestic institution, that gives women's positions only in domestic affairs, and children as inferior comparing parents. Therefore, wives and children then expected to be obedient to husbands and parents, as described as follows.

After arriving at home, the merchant ordered his wife to cook the fish immediately (PUNI in Ikranegara, 2020: 43).

One day the farmer's son received an assignment from his mother to deliver food and drink to the fields where his father worked (LEDT in Wardiman, et al., 2008: 76).

"I will do your orders," answered Chandra Kirana briefly (ALKK in Mardiyanto, 2007: 47).

But he unfulfilled his tasks. He ate all the food belong to his father, and then went to sleep in a hut (LEDT in Wardiman, et al., 2008: 7)

But Rohib did not finish his school. The king got very angry (MEBE in Priyana, et al., 2008: 201).

Malin Kundang suddenly pushed his mother to the ground (DIMB Optimus Picture Team, 2009: 13).

There is paternalism explains men as symbol of leadership, that makes parent to have privilege to give a level of preference for children, as described below.

But the widow treated Bawang Putih like a maid. Bawang Putih was not her own biological daughter (BMBP in Ikranegara, 2020: 5).

One day, Tapa Ageung was about to meditate, he then handed over his kingdom to his youngest (and beloved) daughter, Purba Sari. But because Purba Sari was still young, the guardianship was temporarily held by the eldest daughter, Purba Rarang (PSLK in Optimus Picture Team, 2009: 40).

The representations of paternalism above illustrate men as leader in society and in domestic affairs. As leader in public affair, men explained as ruler, the head, and the one who has power in society. As leader in domestic affairs, men is the head of family who took responsible for wife and children. A wife then explained as an obedient partner, whose main activity described to take care of children and hold household affairs. Children then expected to obey parents, since parents have taken care and responsible for them.

As regard the folktales explain about Prabu Baka who led his troops to invade the kingdom of Pengging (LJBB in Mardiyanto, 2007: 36), the king of Kediri ordered Chandra Kirana to leave the palace to save his kingdom (ALKK in Mardiyanto, 2007: 47), and the good king explained in '*Raja Yang Baik Hati*,' claimed to be very close to his people (RYBH in Angelia, 2020: 59). As the head of family, the folktales explain about king of Jungur who

has a right to decide who would become his daughter's husband (MERT in Tim Optimus Picture, 2009: 21), and the king of Kediri ordered his daughter to leave the palace for their safety (ALKK in Mardiyanto, 2007: 47).

Moreover, as a companion for man, the empress in '*Ande Ande Lumut dan Kleting Kuning*,' explained 'only' to support her husband decision regarding the necessity for Chandra Kirana to leave the palace as soon as possible (ALKK in Mardiyanto, 2007: 47), and Manik Angkeran's mother is described only as a partner for her husband, the Brahmin (MAAK in Priyana, et al., 2008: 192), all the wives in the folktales then assumed to manage household affairs and take care for children (LEDT in Wardiman, et al., 2008: 76; PUNI in Ikranegara, 2020: 43), and women's activities in the objects of the study directed into domestic activities such as cooking and washing clothes (ALKK in Mardiyanto, 2007: 47), and cooking, weaving, and doing make-up (PSLK in Optimus Picture Team, 2009: 40). In relation to the above findings, paternalism in the folktales found irrelevant with the real life situations found by children today, since it shows domination of men in society and control of men over women.

Then, apart from controlling women and give certain position for woman in public and domestic institution, paternalism in the folktales also found to give position for children as inferior. The issue categorized as not positive because it explains about discrimination and parent's domination over children. In '*Ande Ande Lumut and Kleting Kuning*' for example, Chandra Kirana described to obey her parents without any conditions (ALKK in Mardiyanto, 2007: 47), Manik Angkeran left by Sidi Mantra after he became safe and alive again (MAAK in Priyana, et al., 2008: 192), Sangkuriang's fear of disappointing his mother forced him kill Tumang (SAKU in Depdiknas, 2017: 266), and the fear of being scolded by his mother made the child in '*Raja Yang Baik Hati*' asked some helps for the king (RYBH in Angelia, 2020: 59).

Besides giving insignificant and inferior position for children, the folktales also show irrelevant moral lesson by explaining control behaviors for children such as the king who gave punishment for Rohib for his failure to finish his study (MEBE in Priyana, et al., 2008: 201), the Brahman punished Manik Angkeran for being 'bad' by leaving him alone (MAAK in Priyana, et al., 2008: 192), Malin Kundang was cursed for being arrogance to his mother (DIMB Team Optimus Picture, 2009: 13), and the child in '*Legenda Danau Toba*' was scolded for his greedy by eating all food belong to his father (LEDT in Wardiman, et al., 2008: 76). The child in '*Legend Danau Toba*' who claimed to be greedy for eating some food (LEDT in Wardiman, et al., 2008: 76) for example, found irrelevant for moral lesson because it is normal for children to have good appetite in food as a part of their autonomous right to grow up optimally. Thus, the findings categorized as 'not positive' to give moral lesson for children because controlling behavior found as violation for children' autonomy, and also reflects a dictation about the definition of 'right and wrong' for readers (children).

Deconstruction finds paternalism that positions father or men as the one who determines the existence and the function of a family, which is investigated in the form of words, phrases, sentences, parts of sentences, or paragraphs in the objects of study as follows. There is a paternalism which explains the existence of man as determination of the existence of a family, that make women explained need to get marry to have a male companion, as reflected in the following descriptions.

Loro Jonggrang was confused whether to accept or reject Bandung Bandawasa's proposal for her (LJBB in Mardiyanto, 2007: 36).

The four girls crossed the river after giving some kisses to Kodok Ijo, and heading on to Ande Ande Lumut's house in the hope one of them would be chosen as a wife by Ande Ande Lumut (ALKK in Mardiyanto, 2007: 47).

They got married and live happily (ALKK in Mardiyanto, 2007: 47).

There is paternalism which explains the existence of man as determination of the existence of a family, that makes single women need a male companion for her safety and comfort, as reflected in the descriptions below.

"Princess Loro Jonggrang," said the prime minister. "The proposal should be accepted. But then, you can ask some conditions that cannot be fulfilled by Bandung Bandawasa to fail it (LJBB in Mardiyanto, 2007: 36).

Lutung Kasarung was arrested by the royal guards and given to Purba Sari as acquaintance for she would live alone in the forest (PSLK in Optimus Picture Team, 2009: 40).

The second issue of paternalism above explains about men domination in culture institution which explains women need to get marry or accompanied by men since men is considered to determine the construction of a family. The paternalism with patriarchal nuances above approves opinion that explains single women need to get male companion for the sake of honor and virtue, women need to get marry to fulfill their life' goal, and men needs female companion to have children.

In this regard, women in the folktales politically deemed a need to be supervised, directed, and controlled by men. Loro Jonggrang who had just lost her father for example, assumed to accept Bandung Bandawasa's proposal (LJBB in Mardiyanto, 2007: 36), the four daughters of mbok Ronda Dadapan need to do long and dangerous travel to find Ande Ande Lumut who explained as a respectable future husband (ALKK in Mardiyanto, 2007: 47), and Sangkuriang claimed Dayang Sumbi as a respectable wife for him for her beauty (SAKU in the Ministry of National Education, 2017: 266). To strengthen the idea of marital life as women' goal in life, the folktales also explain about Chandra Kirana who has a happy marriage with Panji Asmara Bangun (ALKK in Mardiyanto, 2007: 47), Purba Sari happy to marry Lutung Kasarung (PSLK in the Optimus Picture Team, 2009: 40), and Niwarageding love to be Amat Mude' wife (PUNI in Ikranegara, 2020: 43).

Moreover, to show significant role of men in domestic affairs, since she has lost her father, Loro Jonggrang also considered to need the minister guidance in making decisions about her life (LJBB in Mardiyanto, 2007: 36), Purba Sari needs to be accompanied by a man, although in the form of a male monkey/Lutung Kasarung, because she will stay alone in a forest (PSLK in Optimus Picture Team, 2009: 40), and the princess in '*Legenda Danau Toba*' suggested the farmer to marry her for he has saved her life (LEDT in Wardiman, et al., 2008: 76). Related this, however the above issues explain about adult issue which are found irrelevant for children preference for reading material. The description of men as the one who determines the existence and the function of a family, and descriptions about women' need to get marry and give birth are considered as not children domain.

Deconstruction finds paternalism that explains the importance of father's lineage, which explained boys preferences in domestic life, which are investigated in the form of words, phrases, sentences, parts of sentences, or paragraphs as explained as follows.

After many years, they had a child they named Manik Angkeran (MAAK in Priyana, et al., 2008: 192).

After a long time, their happiness were fulfilled because the farmer's wife gave birth to a baby boy (LEDT in Wardiman, et al., 2008: 76).

The third issue of the paternalism above relates to the explanation about the importance of having baby boy (MAAK in Priyana, et al., 2008: 192; LEDT in Wardiman, et

al., 2008: 76; (SAKU in the Ministry of National Education, 2017: 266), and the importance of trying to have baby boys (MEBE in Priyana, et al., 2008: 201; PUNI in Ikranegara, 2020: 43). The issue is categorized as adult issue and something that reflects about discrimination over children.

Discussion

Paternalism has been discussed since the time of Aristotle around the 4th century BC, but the classic comment about it seems to be appeared in the 19th century by John Stuart Mill' comments in his essay entitle 'On Liberty' (Reamer, 1983). Paternalism is generally explained as system of leadership based on relationship between leaders and those who are led, which described as controller or ruler over those who are considered to be controlled (Alvan, 2009; Walby, 2014). Paternalism involves a person (group) who believes that he (they) knows better about the best for others, and tries to impose the view on the object (Rostboll, 2005; Hazarika, 2020).

The idea of men as the only ruler in public and domestic institution found irrelevant today since reality shows that men and women have equal right to get a respectable job and to have position as a leader in any institutions. Modern life has changed culture of social life phenomenon (Larasati, 2021), by giving equal responsibility for men and women in public and domestic affairs (Pramono, 2013; Intan, 2014; Sulistyowati, 2020). Modern culture seems to consider it is important for women and men to have equal role in society (Supartiningsih, 2003; Ismail, et al., 2020).

Then, the explanation about women and children inferiority that explains control behaviors for children and women also seems inconsistent with real life situations. Control over women and children are also categorized as 'not positive' to give moral lesson for children because controlling behavior found as violation for children' autonomy, and also reflects a dictation about the definition of 'right and wrong' for readers (children). Autonomy in this case relates to providing space for objects to consider choices for themselves without interference (Birks, 2018). Hence, paternalism in this case has given some reasons such as volunteerism, approval, promotion of goodness to support their justification about norm and value (Rohrmann & Rego, 2014).

Some experts who support paternalism argue that men control (parents) over children can be categorized as something positive, if it significant to control violations of moral values (Carter, 1977; Fernández-Ballesteros, et al., 2019; Hazarika, 2020). Simoes (2011) justifies paternalism important if the control shows significant benefit for the object. But Birks (2018) opposes the argument by saying that over control by freeing someone from choices and continuously saving him from mistakes, potential to make the person got difficulties in developing his mental abilities. Modern ideology about children also respects the existence of children as individual that makes children deserve rights and role in public and domestic institution (Maureen, 1993; Hazarika, 2020). Therefore, paternalism controls over women and children in the folktales found significant to create gender bias, cultural bias, and threat personal integrity. Since gender bias and cultural bias influence the way of how children think and the way of how children communicate their thoughts about values and culture, Shiraev & Levi (2012) claim that gender bias and cultural bias potential to create complex biases such as influencing the way to communicate (language bias), the way in viewing the world (assimilation bias), the way in seeing reality and phenomena occur in life based on certain perspective (representational bias), and the way of assessing reality and life phenomena based only on what is available (availability bias). As conclusion, since children deserve to have their needs fulfilled as adults (Birks, 2018; Hazarika, 2020), children' texts should be relevant with their choices, preferences, and interests. Children in global phenomenon expect texts relevant with their daily life and texts that reflect real life situation to help them to see the world (Bradford, 2011). The stereotypes of children's texts in modern phenomenon seems to have issues about pleasure, equality, imagination, fantasy,

and something that challenge their intellectual and physiological development (Phelan, 2017).

The second issue of paternalism above explains about men domination in culture institution which explains women need to get marry or accompanied by men since men is considered to determine the construction of a family. The paternalism with patriarchal nuances above approves opinion that explains single women need to get male companion for the sake of honor and virtue, women need to get marry to fulfill their life' goal, and men needs female companion to have children. Thus, patriarchal system is a social hegemonic institution, which harms women but benefits men (Pramono, 2013), by instilling their values over society by institutionalizing restrictive codes of behavior and ideology (Purnomo, 2017).

The description of men as the one who determines the existence and the function of a family, and descriptions about women' need to get marry and give birth are considered as not children domain. Reality shows that children's domain in modern life relate to activities about learning at school and playing in their environment as the way to improve their intellectual, physical and emotional skills they need in future life (Okorie, et al., 2015). Children' roles in modern life are not to improve domestic skills but to learn and to play to gain knowledge and experiences that helps them to strengthen their initiative mind and curiosity about life, set desires and goals in life, and increase their interest, imagination, fantasy, and desire to practice and explore the world (Dewey via Hong et al., 2017). As regard, children's literature in the modern trend usually directed with equipment that help children find vision and knowledge about world, values of respect for others, self-acceptance, ability to externalize the world relate to their perception, and opportunities to develop creativity, fantasy, and imagination (Setyowati, 2008; Gruner, 2009; Baktaktar, 2021). Thus, texts for children in modern life should be meaningful for children, provide joy and pleasure, and allows children to gain real life experiences.

The last issue about paternalism in this study seems to explain about boy preference in domestic affair. However, boy preferences explain about adult problem. As adult' issues refer to something describes about adults' image and adults' needs (Merriam-Webster, 2017), the explanations reflect description about domestic affairs and male domination. The issue is also categorized as irrelevant for children and considered as not a children domain (Loo, 2012; Gutmann, 2021; Larasati, 2021). Boy preference in domestic affairs also explain discrimination over children that legalizes male superiority in household environment (Sulistiyowati, 2020). Some experts explain that issue that prioritizes and support male domination potential to create gender bias that significant to make children perceive female as lower than male, the type of women job is lower than men occupation, and men is considered to have better quality than women (La Pona, et al, 2002; Hasriani, 2018).

CONCLUSION

Paternalism in the folktales seem to explain about men domination in public and domestic institution that legalize men to have power over women and children in domestic affairs. The paternalism also supports men domination in culture and social institution that put men to have power in marital institution, and make marital life as women' purpose in life in the name of norm and value in society. The paternalism also claimed boy preference in marital affairs that explained children discrimination. Hence, paternalism in the folktales tells about 'pure paternalisms' since it seems closely related to the depiction of a father figure (male) who completely controls children and wife. The controls seems to be considered for good reasons, but then proven to give limitation of freedom and violation over women and children' autonomous. The findings then explain about women and children insecure because positioned them as the objects of men and father. Since the issues claimed irrelevant with children preference for reading material and irrelevant with real life situation heading by children today, there is an urgent need to neutralize and to lighter

the paternalism issues in the folktales to make the texts positive to give impact in supporting children's mental, moral, emotional, psychological and intellectual development. As the target readers of folktales, children need to find issues in their reading material relevant with their needs and interest, and relevant with the portraying of real life they see in daily situation.

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