

Learning from Fables: Moral Values in Three Selected English Stories

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Abstract

Fable is not just a fun story, but it certainly has the moral lesson(s) inside of the storyline. This research tries to portray ethical value(s) in three selected English fable stories as well as to let the readers know that they can learn something from the fables. With this study, the researcher also correlated the value(s) to real life and Islamic views. To achieve the research objectives, the researcher employed qualitative research design with descriptive analysis as an attempt to provide an in-depth and comprehensive explanation of the data. The data of this study, based on the researcher's random survey on Primary and Junior High Schools students on January –June 2015, are three selected English fable stories entitled "*The Rabbit and the Turtle, The Fox and the Goat, and The Monkey and the Crocodile*". The results indicate that each fable has, at least, a moral lesson in its narrative, among others: *Never underestimate the weakest opponent, Never give up is the key of success, Look before you leap, Being smart helps better in life, and Trust is the basis of the relationship.*

Keywords: Fable(s), Moral lesson(s), Islamic view(s)

A. Introduction

We might often hear people say that reading helps us enrich our knowledge, it is indeed correct because it facilitates people try to comprehend the meaning of written text and know something which they might not have heard or known before. As what Nuttall (1982) says that reading is defined as understanding the interpret of meaning sense. Furthermore, Weaver (1988) posits that reading is a process of discovering writer's intention by correlating the reader's existing knowledge and the text's context. In finding the author's purpose, of course, the readers figure out the meaning of the text.

A text, according to Hoey, is interpreted as the evidence of purposeful communication reason from writers to the readers or speakers to hearers. Moreover, Gee (1991) and Gee (1999) opines that a text is a unique and beautiful coherent story, both in spoken or written, created by human. Both views of text above obviously indicate that people produce the text to communicate among others. In terms of written ones, a text can be clearly seen in the form of written words, phrases, sentences, and also paragraphs in all publishing works or reading materials, including fable story text.

It is a well-known definition by people, especially younger students, that fable is a type of stories characterized by non-human characters, e.g animals, in it. This fable understanding, unfortunately, oftentimes, has not equaled with the knowledge beyond the story, which is "moral value". Based on the researcher's random survey on primary and junior high schools students, they enjoy reading the fable stories, however, many of them only consider fable stories as just entertaining reading texts with fauna characters and do not really know and even realize that the tales contain moral lessons or values about life (Researcher's survey on January – June 2015). As Bonn (2010) explains, fable as "a prose or verse narrative intended to convey a moral. Animals or inanimate objects with human characteristics often serve as characters in fables" (p.59-60). It is very obvious that the readers can learn an essential-life lesson, more than just a fun reading from the fable.

With regard to this issue, Bartens (2004) asserts that moral values are the basic standard of good and evil which governs or rules individual behaviors and choices. This view obviously indicates that moral value, in everyday life, concerns with a set of principle which is applied to evaluate right versus wrong. In literary works, moral value is seen as a lesson which might inspire the readers to be positive or to live a better life. There have been numerous studies on exploring the topic in literary works, however, most of inquiries focused on revealing the values in novels. To illustrate, Suthar (2014) investigated moral value through six characters in the novel 'One night at the call center' written by a popular Indian fiction writer Chetan Baghat. Moreover, Hidayah & Ghazali (2012) explored the moral values in A. Fuadi, a famous Indonesian novel author, work entitled '*Negeri Lima Menara*'. Similarly, more studies on this issue centralized the study in novel (Ons Paz, 2014; Susanti, 2012; Xinjie & Mattisson, 2010; Ariyanti, 2016).

Considering the above evidence, the researcher feels that it is important as well as useful to write a paper related to the case as an effort of describing the existence of moral lesson in each fable story. In addition, this study is expected to fill the gaps that exist in previous studies. Referring to huge numbers of fable tales all over the world,

the researcher only analyzes three selected English fables, entitled *The Rabbit and the Turtle*, *The Fox and the Goat*, and *The Monkey and the Crocodile*.

B. Research Methodology

In conducting this research, the researcher used qualitative research design with descriptive analysis because it is suitable with the purpose of the study. The main objectives of the present research are to give the portrayal of moral lesson consisting in each selected story and correlate them with real life and religious perspectives. According to Marshall & Rossman (1999), the intention of doing qualitative research, historically, has been “to explore, explain, or describe the phenomenon of interest”. What Marshall and Rossman have said is in line with what the researcher wanted to do.

In an attempt of describing ethic values in fables, the researcher has decided to select three English narratives considering the length of the paper and the in-depth analysis of the fable texts. The tales selection, actually, was based on the stories’ popularity among school children. The researcher, once again, did a survey to random primary and junior high school students about English fable stories they have previously read or heard. It was more than 50% pupils enjoyed reading *The Rabbit and the Turtle*, *The Fox and the Goat*, and *The Monkey and the Crocodile*. Those three fable’s titles were the most frequent answer given by students. (Researcher’s survey on January – June 2015). The result of survey above was the reason of choosing the fable’s stories as the main data for this study.

Another consideration of carrying out this research was a careful way of collecting and analyzing data. It is very important to use appropriate procedures in order to make sure the study is in its track. The researcher, to achieve the purpose of the study, did the following steps: (1). Selecting fable texts by doing a preliminary investigation to the firm and tight stories read or heard by school students, (2). Searching for the texts of three selected fable narratives, (3). Reading the tales carefully and repeatedly as an effort to comprehend their meaning and messages, (4). Marking words, phrases, clauses, and also sentences which indicate the moral lesson in the stories, (5). Analyzing the findings and discussing them by presenting comprehensive explanation and description and, if possible, relating the messages to the social life and Islamic perspectives and the last step was (6). Concluding the analysis of the results.

C. Findings and Discussion

As it has been mentioned in the method section, there are three different fable tales are discussed in the analysis part. The researcher, technically, describes moral lessons in each story separately to show the readers that every fable surely has, at least, a moral principle and it might be distinct from the others. In the beginning of this analysis section, the researcher wants to display the findings after reading, comprehending, marking, and also analyzing three dissimilar stories in the following table.

Table 1. Findings

No	Title	Moral Lesson (s)
1	The Rabbit and the Turtle	Never underestimate the weakest opponent Never give up is the key of success
2	The Fox and the Goat	Look before you leap

3	The Monkey and the Crocodile	Being smart helps better in life Trust is the basis of relationship
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The findings above are the general overview of points which are specifically explained in the following detail containing the stories, quotes, as well as discussion. The explanation of stories is presented in order (*see table 1*).

1. The Rabbit and the Turtle

Story 1

One day a rabbit was boasting about how fast he could run. He was laughing at the turtle for being so slow. Much to the rabbit's surprise, the turtle challenged him to a race. The rabbit thought this was a good joke and accepted the challenge. The fox was to be the umpire of the race. As the race began, the rabbit raced way ahead of the turtle, just like everyone thought.

The rabbit got to the halfway point and could not see the turtle anywhere. He was hot and tired and decided to stop and take a short nap. Even if the turtle passed him, he would be able to race to the finish line ahead of him. All this time the turtle kept walking step by step by step. He never quit no matter how hot or tired he got. He just kept going.

However, the rabbit slept longer than he had thought and woke up. He could not see the turtle anywhere! He went at full-speed to the finish line but found the turtle there waiting for him. (www.moralstories.org, n.d.)

Discussion

After doing a careful analysis on the story, the researcher, leastwise, gets two important moral principles in the story. The first value is from rabbit's side, which is "***Never underestimate the weakest opponent***". The researcher gets this after reading the whole story; and, the first clue can obviously be seen in the first two lines of the tale.

"One day a rabbit was boasting about how fast he could run. He was laughing at the turtle of being so slow" (lines 1-2, paragraph 1)

The first sentence of the quote above shows rabbit's arrogance over his friends by telling others that he can run quickly. The next line indicates the way he looks down on one of his friends "a turtle" by ridiculing him of being so sluggish when he is doing the activities such as walking. The citation also implies that rabbit labels turtle as a weak creature. Having been mocked by the rabbit over and over, turtle feels uncomfortable and dares rabbit in racing competition.

"The rabbit thought it was a joke and accepted the challenge"(line 3, paragraph 1)

The rabbit, once again, disparages his slow friend. The words "a joke" in the excerpt above bear a meaning for something which is not serious or funny. In the context of the story, the words mean that rabbit considers the race invitation as a

pleasure thing without even considering it seriously. Another clue of the judgment, finally, is in the following quotation.

“Even if the turtle passed him, he would be able to race to the finish line ahead of him”(lines7-8, paragraph 2)

The line represents rabbit’s thought to win the race. He is strongly confident that he will be the winner even if the turtle passes him. Having that thought, he, still, underrates turtle. His confidence suddenly fades away after he finds out that his slow opponent can finish the race earlier. Similarly, Indonesian fable entitles “The Elephant and the Ant” also has the same message as the story of rabbit and turtle, but surely, different characters and storyline.

In real life context, underestimating others is a negative attitude which causes us being called “arrogant”, and the worst effect of this behaviour is living alone without any friends. The prohibition of this kind of personality can also be seen from Islamic perspective, Allah says in the Qur’an, Surah Al-Hujarat (The rooms), and verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ

“O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them” (www.quran.com, n.d.)

In short, as social and religious humans, we need to respect the others without even having any thoughts that we are better than them because it might lead us to be useless persons and end up being alone.

Another ethic value from the story is from turtle’s side “*Never give up is the key of success*”. This idea comes from some lines in paragraph two of the story, as quoted in the following:

“All this time the turtle kept walking step by step. He never quit no matter how hot or tired he got. He just kept going” (lines 8-9, paragraph 2)

The lines of the story above clearly show on turtle’s serious effort in a race. It might seem impossible, at first, to do. However, with a strong motivation, work hard, as well as an endless venture, he eventually achieves what he wants and proves to the others that being slow does not mean loose in every aspect of life. The story, in real life context, also signifies that success in someone’s life certainly depends on his/her serious attempts in which the more s/he tries, the better result it will be.

In the Qur’an, from the Islamic point of view, Allah SWT also suggests or recommends humans to work hard seriously, and to never give up for every effort (s)he is doing. Surah Yusuf (Joseph), verse 87 in the following obviously explains that being desperate or hopeless is a negative attitude and the people who keep that personality include to ungrateful persons.

يَا بَنِي إِدْهَبُوا فَتَحَسَبُوا مِنْ يُوْسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

“O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.” (www.quran.com, n.d.)

2. The Fox and the Goat

Story 2

Once a fox was roaming around in the dark. Unfortunately, he fell into a well. He tried his level best to come out but all in vain. So, he had no other alternative but to remain there till the next morning. The next day, a goat came that way. She peeped into the well and saw the fox there. The goat asked “what are you doing there, Mr. Fox?”

The sly fox replied, “I came here to drink water. It is the best I have ever tasted. Come and see for yourself.” Without thinking even for a while, the goat jumped into the well, quenched her thirst and looked for a way to get out. But just like the fox, she also found herself helpless to come out.

Then the fox said, “I have an idea. You stand on your hind legs. I’ll climb on your head and get out. Then I shall help you come out too.” The goat was innocent enough to understand the shrewdness of the fox and did as the fox said and help him get out of the well.

While walking away, the fox said, “Had you been intelligent enough, you would never have got in without seeing how to get out.” (www.moralstories.org, n.d.)

Discussion

The researcher, for this fable, does a thorough reading in order to get the appropriate life moral message(s) from the story. There had been many ideas that represent the story; nevertheless, he ends up with one general conclusion, which is “*Look before you leap*”.

“Without thinking even for a while, the goat jumped into the well, quenched her thirst and looked for a way to get out” (lines 6-7, paragraph 2).

A sentence in the citation above explicitly shows goat’s foolishness because she directly believes what a fox says about. The words “*without thinking even for a while*” strengthens the researcher’s opinion on how stupid the goat is because she does not consider the consequences of her act or see her surrounding carefully. Other lines which support the researcher’s conclusion on the story’s moral principle are in the following:

“The goat was innocent enough to understand the shrewdness of the fox and did as the fox said and help him get out of the well” (lines 10-11, paragraph 3)

Having been deceived earlier, the goat, still, cannot think clearly and trust fox utterances. It causes her do the same mistake as she did before. The words “did as the fox said and help him get out of the well” confirm the researcher’s judgment on the story moral lesson. We, whenever and wherever, have to consider the positive and negative consequences of our doings, so we can anticipate the worst effects we might get and not become like the goat in the story.

In Islamic teaching, Allah SWT in the Qur'an beckons all Muslims to think before they do something. He categorizes the one who is not using his/ her reason to act as poor, deaf, and also stupid living creatures. Surah Al-Anfal (the spoils of war), verse 22 in the following quote explicitly states about it.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

“Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.” (www.quran.com, n.d.)

In conclusion, from the story we can learn that we, as creatures who are completed with brain and thoughts, need to filter or process all information, such as news, requests, as well as instructions by considering their benefits and drawbacks before deciding to commit an action on those matters. The aim of filtering the information is to prevent the worst consequence which possibly occurs in the near future.

3. The Monkey and the Crocodile

Story 3

Once upon a time, a clever monkey lived in a tree that bore juicy, red rose apples. He was very happy. One fine day, a crocodile swam up to that tree and told the monkey that he had traveled a long distance and was in search of food as he was very hungry. The kind monkey offered him a few rose apples. The crocodile enjoyed them very much and asked the monkey whether he could come again for some more fruit. The generous monkey happily agreed.

The crocodile returned the next day. And the next. And the next one after that. Soon the two became very good friends. They discussed their lives, their friends and family, like all friends do. The crocodile told the monkey that he had a wife and that they lived on the other side of the river. So the kind monkey offered him some extra rose apples to take home to his wife. The crocodile's wife loved the rose apples and made her husband promise to get her some every day.

Meanwhile, the friendship between the monkey and the crocodile deepened as they spent more and more time together. The crocodile's wife started getting jealous. She wanted to put an end to this friendship. So she pretended that she could not believe that her husband could be friends with a monkey. Her husband tried to convince her that he and the monkey shared a true friendship. The crocodile's wife thought to herself that if the monkey lived on a diet of rose monkeys, his flesh would be very sweet. So she asked the crocodile to invite the monkey to their house.

The crocodile was not happy about this. He tried to make the excuse that it would be difficult to get the monkey across the river. But his wife was determined to eat the monkey's flesh. So she thought of a plan. One day, she pretended to be very ill and told the crocodile that the doctor said that she would only recover if she ate a monkey's heart. If her husband wanted to save her life, he must bring her his friend's heart.

The crocodile was aghast. He was in a dilemma. On the one hand, he loved his friend. On the other, he could not possibly let his wife die. The crocodile's wife

threatened him saying that if he did not get her the monkey's heart, she would surely die.

So the crocodile went to the rose apple tree and invited the monkey to come home to meet his wife. He told the monkey that he could ride across the river on the crocodile's back. The monkey happily agreed. As they reached the middle of the river, the crocodile began to sink. The frightened monkey asked him why he was doing that. The crocodile explained that he would have to kill the monkey to save his wife's life. The clever monkey told him that he would gladly give up his heart to save the life of the crocodile's wife, but he had left his heart behind in the rose apple tree. He asked the crocodile to make haste and turn back so that the monkey could go get his heart from the apple tree.

The silly crocodile quickly swam back to the rose apple tree. The monkey scampered up the tree to safety. He told the crocodile to tell his wicked wife that she had married the biggest fool in the world. (www.moralstories.org, n.d.)

Discussion

The last fable is rather a long story, and, to be honest, is a little bit harder to get the points of moral values if we read it hastily. The researcher eventually concludes two basic lessons which can be learned after comprehending the whole text. The first point is "Being smart helps better in life". This idea comes from understanding the character of monkey shown in the whole story.

"Once upon a time, a clever monkey lived in a tree that bore juicy, red rose apples" (line 1, paragraph 1)

The tale excerpt from the first line of the story describes that one of the characters "monkey" is a clever animal. The word clever, cited from Oxford Dictionary (2010), literally means "quick to understand, learn, and devise or apply ideas" It denotes that monkey is quite smart. Aside from his intelligence, he is also completed with some other good personality traits, such as happy, kind and also generous. These positive characters can be seen in the following citations.

"He was very happy" (line 2, paragraph 1)

"The kind monkey offered him a few rose apples" (lines 3-4, paragraph 1)

"The generous monkey happily agreed" (lines 5-6, paragraph 1)

The lines above noticeably show how complete monkey's personalities are, however, being cheerful, nice, and charitable, without being smart, might not help him face his encountered problems in his life. This researcher's point of view is supported by the lines from the story in the following quotation.

"The clever monkey told him that he would gladly give up his heart to save the life of the crocodile's wife, but he had left his heart behind in the rose apple tree. He asked the crocodile to make haste and turn back so that the monkey could go get his heart from the apple tree" (lines 32-36, paragraph 6)

It was told that the crocodile plans to end the monkey's life due to his wife's demand. As he realised that he is in trouble, he uses his brilliant brain to deceive the crocodile to save his life from danger and he eventually is safe. With regard to the context of human life, being smart has a close meaning to being educated. Education is a process to make someone being educated, and it is definitely important as an attempt to anticipate, or even to solve the hardships or difficulties occurring in life.

It is generally believed that education is a process of transferring both theory and practice knowledge from teachers to students. What it means by theory is the cognitive aspect of learning itself, for example, a math teacher teaches the students how to count in numbers while, on the other hand, practice means the realization of theories which is more on affective and psychomotor domains such as attitude. This general understanding is in accordance with some experts' views on what education is. According to McDonald (1963), education is defined as a process, activity, or means intended to change, from negative to be more positive, behaviour. Moreover, an Islamic scholar, Al-Ghazali as cited in Abidin (2009) implies that education should contain intellectual and religious contents. He further points out that there are two basic purposes of education. The first one, a long-term aim, is to be closer to God, and the second is to get intellectual knowledge, skills, and talents to support humans' lives. From both experts' views on education, it is clear enough that a good education is not only paying attention to intellectual or cognitive aspect but also to spiritual.

In Islam viewpoint, education is an essential component in life. In the Holy Qur'an, surah Al-Mujadila (The pleading woman) verse 11, Allah SWT explicitly says that He will give more mercy to the educated mankind as shown in the following:

...يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ...

"...Allah will raise those who have believed among you and those who were given knowledge, by degrees..." (www.quran.com, n.d.)

The advice of studying for Muslims, aside from the Holy Qur'an, can also be seen from the following hadith:

اطلب العلم ولو بالصين، فان طلب العلم فريضة على كل مسلم، ان الملا ئكة تضع اجنتها لطلب العلم رضا بما يطلب

"Seeking the knowledge though in China, it is actually the duty for all Muslims, and the angels put their wings down for the one who is studying because (s)he is willing to what to learn" (www.sunnah.com, n.d.)

The second lesson from the fable story of crocodile and monkey is "Trust is the basis of relationship". Before reading the tale comprehensively, this conclusion cannot be drawn because it might not be clear stated in the story.

From the story, by reading it as a whole, you will agree that the two creatures have never kept in touch before. Their first meeting is when the crocodile is looking for food, and the kind monkey helps him. The two become friends after their intense meetings. The lines of the story which show this circumstance are in the following:

"The crocodile returned the next day. And the next. And the next one after that. Soon the two became very good friends" (lines 7-8, paragraph 2)

Due to their regular meetings, their friendship is getting stronger and stronger because they both trust each other. There is no explicit statement in the story which mentions this idea. However, the researcher assumes that way because of some evidence. One of the “trust” proofs between the two characters in the storyline is that they can share many things to one another as it is stated or explained in the citation below:

“They discussed their lives, their friends and family, like all friends do. The crocodile told the monkey that he had a wife and that they lived on the other side of the river. So the kind monkey offered him some extra rose apples to take home to his wife” (lines 8-11, paragraph 2).

The story excerpt above denotes that both of characters (crocodile and monkey) trust each other. It seems impossible to speak about personal life stories, i.e relatives, and secret, to a stranger. The next lines also support the researcher’s opinion because it is very rare to give something to untrusted one.

“Meanwhile, the friendship between the monkey and the crocodile deepened as they spent more and more time together” (lines 13-14, paragraph 3)

“So the crocodile went to the rose apple tree and invited the monkey to come home to meet his wife. He told the monkey that he could ride across the river on the crocodile’s back. The monkey happily agreed” (lines 28-30, paragraph 6)

The words “they spent more and more time together”, as shown in the first citation above, obviously mean that both monkey and crocodile feel comfort be friends with, and there probably has no secret between them. The following quote reinforces the researcher’s assumption because the line “the monkey happily agreed” signifies that he believes what his trusted friend said without any negative thought about his invitation. At the end of the story, because of his intention to kill the monkey, crocodile ends up losing his precious friend’s as well as his mate’s trust.

In our lives, we might have heard someone says “trust is like a mirror, once it’s broken, it won’t be like the previous one”. This statement is indeed true without any doubt because it is something invisible or abstract, and it needs to maintain. In Islamic teaching, Allah SWT instructs human beings to keep the trust as it is shown in Surah Al-Anfal (The spoils of war), verse 27 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]” (www.quran.com, n.d.)

In hadith, the prophet Muhammad SAW urges his followers to always keep the trust, otherwise s(he) is categorized into a hypocrite as can be seen in the following hadith quotation.

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ

“The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he is entrusted, he proves dishonest; whenever he promises, he breaks his promise” (www.sunnah.com, n.d.)

Both postulates from the Holy Quran and Hadith above show the importance of maintaining “trust”. It needs to bear in mind that obtaining someone’s trust might be somewhat easy, but keeping it up is extremely hard.

D. Conclusion and Recommendation

1. Conclusion

After comprehending and analyzing the three English fable stories, the researcher ascertain that every fable has its distinct and worthwhile moral lesson(s) for life. The story of “*The turtle and the rabbit*”, for example represents two important messages, such as “*Do not underestimate the weakest opponent, and Never give up is the key of success*”. Another fable entitle “*The fox and the goat*” also has a beneficial ethic value inside of story instead of a funny reading text; which is “*Look before you leap*”. Lastly, the last narrative entitled “*The monkey and the crocodile*” contains two fruitful moral principles, like “*Being smart helps better in life, and Trust is the basis of relationship*”.

In relation to Islamic context, the moral lessons found in those three selected English fable stories are in consonance with the Quran and Hadith. Surah Al-Hujarat (*The Rooms*), verse 11, for instance, clearly describes the prohibition of belittling others. The other Surah, such as Yusuf (*Joseph*) verse 87, Al-Anfal (*The spoils of war*) verse 22, Al-Mujadila (*The pleading woman*) verse 11, and Al-Anfal (*The spoils of war*) verse 27, and several hadiths in the section of analysis above are some evidence which indicate that Islamic views are in line with good principles in life.

2. Recommendation

This study has discussed moral values in three distinguished fable stories, and correlated the values with both social and Islamic point of views. However, this is not to say that this study is without limitation. First, this study only described three selected fable among hundreds or thousands stories all over the words. Second, the stories were not taken from a particular area, and as a result, the analysis seems very general. It is highly recommended for further related studies to analyze more stories and choose particular regional stories, so the result would be culturally-bound and more specific. It is also suggested to do comparison among fables from different areas, so cultural similarities and differences might be uncovered.

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