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A Comparison Analysis of the Structure of Meaning Generation in <Dangun Myth> and <Leafie, A Hen into the Wild>

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Abstract: Myth suggests the ideal type pursued in overall national and periodic background of universality, morality and society. This study aims to figure out if the most well-known animations, <Dangun Myth> and the most successful animation, <Leafie, a Hen into the Wild> have any similarities or differences. The framework of literary analysis is based on the legible premise of structural semiotics for the world of meaning made in the boundary of cultural space. Greimas set the category of the actor as three paired binominal opposing relation and analyzed the structure of meaning generation after he modeled every descriptive structure. Thus, this study aims to analyze meaning that focuses on desire of narratives and subjects through actantial model and semiotic square. As a result of analysis, subject is anti-social and system reformist but it shows passive structure caused by suffering effort and sacrifice. About relation between subject and object, it is nearly passive form. It rather operated as reward for accidentally received endurance than acts as a subject and the relationship strongly shows one-sided relationship toward the object from the subject instead of being interactive. The sender and receiver rather acted for their desire as they gave themselves targets and hoped to complement their weaknesses than being affected by external factors. Helper has common with the sender and receiver since they both disappear from subject due to death or leaving after they play a role to give birth. In aspect of sociality though opposite relation is anti-social and system reformist, it appeared to be subordinate to the power and positive relation appeared to be mother-son relationship. About paradoxical relation while subject is not able to adapt new world and stays at the its boundary, object rather overcomes suppression of existing society with father's name in other words, it appeared to be the structure that seizes power after the blood relationship is admitted. Myth still has affected to our emotion as it has been melted over overall society. I hope the animation becomes friendlier to the public as it creates more various meanings based on this narrative structure.

Key words: Subject, object, meaning, desire, relation

INTRODUCTION

Myth exists anywhere in the world in form of a birth myth a historical myth, a folk tale and so on. Especially, most countries have their birth myth and it suggests the ideal type pursued in overall national and periodic background of universality, morality and society. "Truths are perceived by people as the fact of culture and therefore, they functions in accordance with laws of myth. Researches of mythology from the point of view of culture provide close relation with other sciences "such as ideology, philosophy, aesthetics and religion (Greimas and Courtes, 1979). Like this as myth has operated to various areas, it always exists nearby us and it consciously or unconsciously affects a lot to our life from children culture to adult culture. Thus, we may find out various structure of meaning generation if we compare and analyze which structure of meaning generation the most popular <Dangun Myth> has and which structure it is applied in now. This meaning generation structure is possible through figuring out the object about subject and relation of object that main character wants to save which is shown as an axis that reflects main character's desire. Desire is clearly exposed more in relation between sender and receiver and opponent. In various relations with main character, desire shows meaning generation structure in various aspects and this desire also speaks for the desire of the era. Therefore, we may find out the meaning if we analyze how meaning generation structure of <Dangun Myth> to the modern animation, <Leafie, A Hen Into the Wild>. The framework of literary analysis is based on the legible premise of structural semiotics for the world of meaning made in the boundary of cultural space. Greimas set the category of the actor as three paired binominal opposing relation and analyzed the structure of meaning generation after he modeled every descriptive structure. Thus, this study aims to analyze meaning that focuses on desire of narratives and subjects through

Greima's sactantial model and semiotic square.For selection of subject of study, the animation with many audiences had to be chosen among recent animation films played at theaters. As a result, <Leafie, A Hen Into the Wild> was selected. Thus, this study aims to analogize conclusion through analysis of the most popular <Dangun Myth> and <Leafie, A Hen Into the Wild> based on Greimas theory.

Literature review

Greimasactantial model: The actant means people or objects that independently complete or endure an action. Teniyer defined "actant means existences or objects that participate in the process with figurant in the most passive type regardless of qualification or type 2". The concept of the actant is represented in animation by character. This effectiveness of the actant concept covers not only animation's human, animal, plant, object and mixed figure but also human, animal, impersonated objects or imaginary concept (Greimas and Courtes, 1979). We may figure out ideological meaning of naturally hidden concept if we interpret "the meaning" according to the myth.

Subject and object: The subject of animation means existence that is able to carry out the action and the character that gives directions for behavioral principle. According Greimas, main agent appears as an actant and essence of the actant depends on the function that it is imprinted. Conversational subject originated by conversational linguistics may possess various behavior positions inside of speech flow and it sustains its identity during conversation is in progress through corresponding action process. The subject is distinguished into "sujets pragmatique" and "sujet scognitig" and this is explained by behavior speech flow and state speech flow. The object is only defined to relation with main agent. Among a number of subjects that a conversation includes, the object is only connected by a subject and it is the object only when it is targeted (Pickering, 1978). The subject is an existence that is looking for object and desire that the subject wants and relation between the subject and the object is explained with the relation with this desire. Therefore, relation between the subject and the object are bonded both are connected in the relation of mutual premise.

Sender and receiver: While Propp belongs to sender's behavior area, receiver is subject main character in general. This main character is assigned mission to solve lacking situation or to recover damage 2. Relation between sender and receiver has causative structure which someone asks someone to do something. Greimas defines causative verbal sense (to order) and awarding verbal sense (to give) contract relation. Greimas calls sender manager of the value system appearing in conversation. In other words, sender who controls is regarded as the first sender and sender who judges regulation and reward and punishment is regarded as the final sender. Therefore, sender is considered as high ranked dominant relationship compared to receiver. Sender and receiver are associated with abstract ideology as they explain about desire in value system occurred at this process (Kim and Park, 2016). In process to guide subject to the way of explore, receiver and the subject are in concordance. Main character is defined as the subject at relation with desire's subject and it becomes the receiver at relation with sender. Sender evaluates receiver and it has structure to grant constant value on the object that it wants as the subject.

Helper and opponent: Regarding subject and object 2 kinds of functions are: first, it is the function that helps conversation as it behaves at desire's direction. Second, on the contrary, it is the function that faces desire's realization or object's conversation and makes obstacles. This bundle of 2 functions may be considered as 2 actants under name of helper and opponent, respectively.

MATERIALS AND METHODS

Actantactantial model: This actantial model is the tool that enables to look at various structure from one sentence to whole text. Especially, when we look at structure of character at animation we can figure out the meaning easily. Thus, character structure analysis becomes easy when this model is used. Also, related structure of characters that appears in the literary work may be illustrated easily. Therefore, we can understand the direction of progress easily and figure out its function and meaning from the character in literary work. Actantial model that is classified with 6 technicians develops the conversation depending on direction of the arrow and it allows object exploration of the subject. Greimas was influenced by Propp, Vladmir and 31 functions that Propp says classify basic story framework into evil deed and connected accident and these functions are considered as deep structure of folktale. As Greimas modified and complemented illustration of Propp's 31 functions he sorted many pairs of functions which can be paired. As Greimas modified and complemented illustration of Propp's 31 functions he sorted many pairs of functions which can be paired. Greimas's unique hypothesis was shifted from function's area to

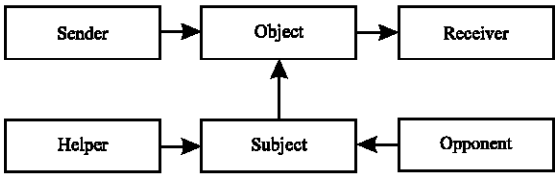

Fig. 1: Greimasactantial model

actant's area and it composed actant's model from play state list of actant and Propp's unchangeable list 2. It set the category of the actor as three paired binominal opposing relation and modeled every narrative structure and object about the subject represents axis of main character's desire. Relation between sender and receiver is to let main character do behavior and to accept it as axis of sender. Also on the contrary to helper that helps the subject's desire, this relationship is analyzed as opponent's relation (Seongdo, 2002). We categorized the characters at the literary work into three opposite clauses receiver, subject object, helper opponent, the final illustration through observing narrative body in the relations are as followings.

Greimas semiotic square: As shown in Fig. 1, at Greima's structural semantics, the basic structure was suggested. Semiotic square can be considered as a kind of devised mimic of logical segment of semantic category (Kim and Park, 2016). Semantic square model figures out ordering relation of animation character and it allows todefine the kinds or the ranges that have characteristics like opposite relation, contradictory relationship and implicate relation.

Affirmation and denial: As shown in Fig. 2, basically, every development is the result of mixture of two processes called affirmation and denial. Every semantic composition has those 2. In other words, texts representing choice, judgment and expression are expressed within category of affirmation and denial.

Contrary clause and contradict clause: As shown in Fig. 2, being contrary is interpreted to offsetting or contrary action according to the context and this represents both actions that are resisting and being countered each other. Contradiction means two propositions are not able to be the truth at the same time. In other word, contrary concept of "beautiful" is ugly. However, it is not ugly unless it is beautiful and it is not beautiful unless it is ugly. This relation is contrary clause and contradict clause.

Semiologic square model: As shown in Fig. 2, recognition of rational attributes of basic structure is denying S1 and

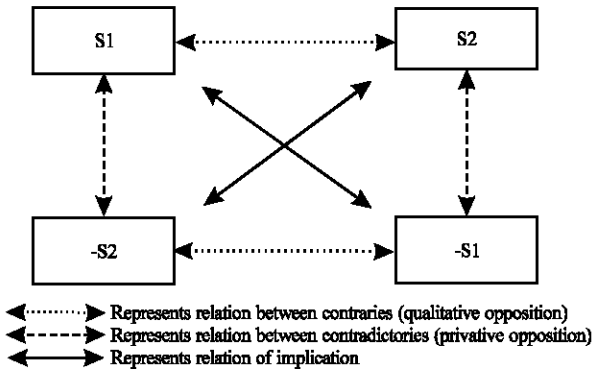

Fig. 2: Greimas semiotic square

suggesting S1 at the same time and the manipulation of contradiction is followed by new premise manipulation that highlights new S2. Thus, syntactic manipulation simply has directivity and it is systemized in logical series. This structure explains new premise manipulation associating with contradict manipulation and S1 that denies and suggests S1 at the same time in order to highlight new S2. Therefore, semiologic square model forms relation between 4 factors: opposite relation between S_1-S_2 and -S_1-S_2, contradict relation between S_1-S_2 and -S_1-S_2 and complementary relation between S_1-S_2 and -S_1-S_2 (Seongdo, 1997).

RESULTS AND DISCUSSION

Proposed work

Greimasactantial model analysis

Subject-object: As shown in Fig. 3, At <Leafie, A Hen Into the Wild>, main subject character is Lpssak. Lpssak lived in chicken far and always wanted to escape to outside of this world. LPs sak pretended to be culled chicken as it did not eat for days and it was abandoned at a puddle of mountain and finally escaped. Escaped LPs sak had hope to see the birth of chick and incubated an abandoned duck's egg and Lpssak raised a baby mallard duck. The object that becomes a desire's axis and related by the subject, LPs sak is Chorok (baby mallard duck).

As shown in Fig. 4, at <Dangun Myth>, the character that realizes desire is the bear. The bear had desire to get out of its environment in order to become a human and prayed for 100 days in dark cave with eating mugwort and garlic and the bear was finally reborn as a woman named Woongnyo. Hwanung and Woongnyo had relationship and Dagun was born. The object that had relationship with Woongnyo of axis of desire is Dangun.

The appeared subject in <Dangun Myth> and <Leafie, a Hen into the Wild> escaped from where the subject was to the new world and it forms axis of desire

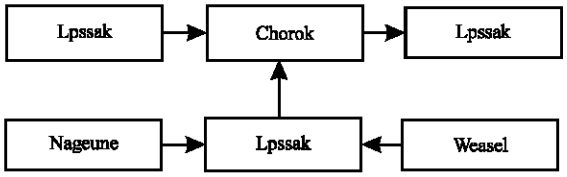

Fig. 3: Greimasactantial model <Leafie a Hen into the Wild>

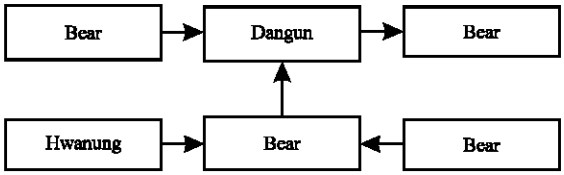

Fig. 4: Greimasactantial model <Dangun Myth>

which is related to self-starvation with endurance and trouble. Also, ultimately what to realize in the new world is becoming parents through incubating egg or getting pregnant by someone who is not husband. Relationship between the subject and object is nearly passive form. It acts as reward caused by accidently gotten endurance instead of acting as the subject. Relationship between the subject and object is not also both sided and is toward the object.

Sender-receiver: As shown in Fig. 3 and 4, the subject of fairy tale or novel has sender and receiver that always desire something but sender and receiver in <Dangun Myth> and <Leafie, a Hen into the Wild> are not appeared clearly. Since, it is inside of the subject both sender and receiver are the subject. The subject actively creates its desire and the effort for desire operates as hopeful clue. The earnest hope appears one-sided precondition in form to give reward to enduring one by accidental relation. At the situation in <Leafie, a Hen into the Wild>, it is limited to the subject that has desire to escape from peaceful and sufficient chicken farm. Thus, the subject plays a role to grant itself a goal and to hope in order to act for its desire.

Helper-opponent: As shown in Fig. 3, Helper and opponent at <Leafie, a Hen into the Wild> are found in bonded relation with the subject and Nageune is parents of abandoned egg which helps LPs sak in the stage to adapt to the new world. For opponent a weasel appeared as an opponent. Nageune, the helper died while it was protecting LPs sak and eggs from the opponent (one-eyed weasel). As shown in Fig. 4, at <Dangun Myth>, the helper is Hwanung. When the bear prayed to become a human, the helper (Hwanung) gave the bear a numinous

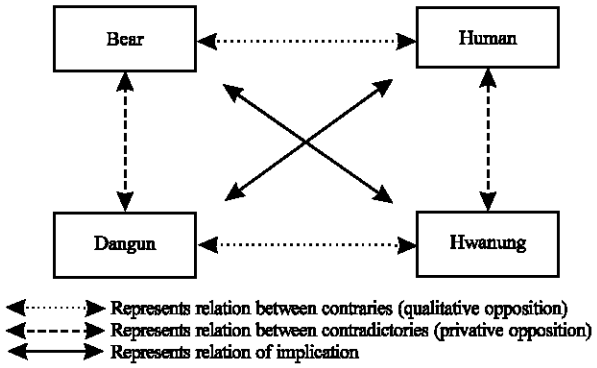

Fig. 5: Greimas semiotic square sociality <Leafie, a Hen into the Wild>

bundle of mugwort and garlic and told not to see sunshine with eating the mugwort and garlic for 100 days in order to become a human. However, the bear that became a women could not find where to marry to and prayed to get pregnant under the holdy tree and Hwanung changed to a human and married to Woongnyo and the son is Dangun. Hwanwoong (the helper) is in the form to test subject and to give reward for that. As a result of long endurance, the helper as a holy existence showed up and then disappeared after realized the subject's dream which is not mutual relationship with the subject. The helpers at <Dangun Myth> and <Leafie, a Hen into the Wild> died or left after they gave a birth of a baby.

Semiologic square model analysis: Semiologic square macroscopically and concretely enables given text to be analyzed in various aspects.

We can see the viewpoint of text is switched depending which dual analysis is used in which aspect of the character. In this aspect, the result of analysis of <Dangun Myth> and <Leafie a Hen into the Wild> is as following.

Sociality: As shown in Fig. 5, about opposite relation between S_1 and S_2 in aspect of sociality, the desire to go out to the new world by itself is appeared by Lpssak, the anti-social hen that always want to escape from given spatial system. Opposite relation between $-S_1$ and $-S_2$ is conflict between weasel and Chorok. This relation is appeared power relation that is appeared in society. About contradictory relation between S_1 and $-S_1$, it is dominated society by power relation represented by sacrifice of Nageune LPs sak by weasel. Contradictory relation between S_2 and $-S_2$ is represented by chicken farm and environment that Chorok lives with hen. In other words, the two places are contradictory relation.

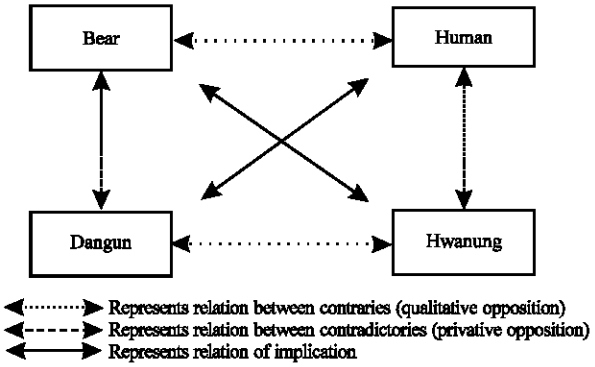

Fig. 6: Greimas semiotic square sociality <Dangun Myth>

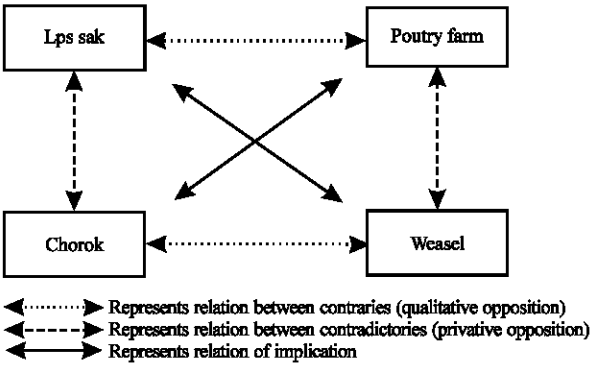

Fig. 7: Greimas semiotic square Desire<Leafie, a Hen into the Wild>

About complementary/inclusion relation between S_1 and $-S_2$, LPs sak and Chorok are lacked characters that are isolated from social system but they also have cooperative positive relation. Relationship between S_2 and $-S_1$ is the element that symbolizes suppression and power of existing society and the chicken farm represents suppressed space and weasel represents dangerous existence.

As shown in Fig. 6, about opposite relation between S_1 and S_2 In aspect of sociality at <Dangun Myth>, desire to live as a social human is appeared by anti social bear that wants to escape from given spatial system. Opposite relation between $-S_1$ and $-S_2$ are represented by relation between Hwanung and Dangun. Power relation in society appears this relationship. Extreme power relation refers contradictory relation between S_1 and $-S_1$ to dominated society which is mutual subordinate relationship. Dangun who is son of the bear and Hwanung represent contradictory relation between S_2 and $-S_2$. It is contradictory relation about differences caused by different environment. About complementary/inclusion relation between S_1 and $-S_2$, though Dangun is not social systematic character he is permitted as Hwanwung's son. The relation between S_2 and $-S_1$ is the factor that represents suppression and power of existing society which is subordinated relationship that is permitted by the authority.

Desire: As shown in Fig. 7, about opposite relation between S_1 and S_2 at <Leafie, a Hen into the Wild> in aspect of desire, it started with the environment that takes her unhatched eggs away. LPs sak operates compensation mentality for its eggs and chicken farm is at opposite side of the desire. Relation between $-S_1$ and $-S_2$ is about Chrok and weasel. It represents opposite relation that caused Nageune and LPs sak's death. Contradictory relation between S_1 and $-S_1$ is represented by weasel's behavior that it stopped attacking to save its babies.

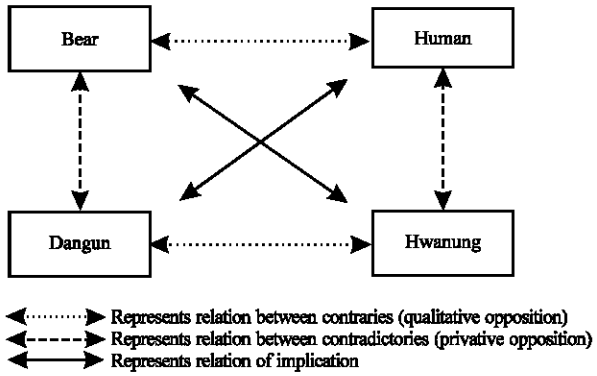

Fig. 8: Greimas semiotic square Desire<Dangun Myth>

Contradictory relation between S_2 and $-S_2$ is weasel has to hunt other's babies to raise its babies. Complementary/inclusion relation between S_1 and $-S_2$ is Chorok overcame its different appearance that is unlike its mother, LPs sak. LPs sak has to admit to send Chorock from its world to another world. Relation between S_2 and $-S_1$ is represented by power system that unable hens to hatch their eggs in chicken farm.

As shown in Fig. 8, opposite relation between S_1 and S_2 at <Dangun Myth> in aspect of desire, different human's environment that doesn't accept the bear, Woongnyu represents opposite relation. Opposite relation between $-S_1$ and $-S_2$ is Hwanung and Dangun. Even though Dangun was succeeded the power by Hwanung but there is nothing about father's love. Contradictory relation between S_2 and $-S_2$ is that people do not admit the bear that became a human but they admit the son of Hwanung and Woongnyu as the king. Complementary/inclusion relation between S_1 and $-S_2$ is represented by mother and child relation of Dangun and the bear. Relation between S_2 and $-S_1$ is relation as a powerful man who influences existing social system.

CONCLUSION

This study aims to do macroscopic/microscopic analysis of characters appeared in <Dangun Myth> and <Leafie, a Hen into the Wild> in various aspects. How the viewpoint changes by deployment sequence by dual confrontation. As a result of the analysis through syntactic level we can figure out mutual reaction about whether it is positive or not. As a result of Greimasactantial model, though the subject is anti-social and systemic reformist, it is passive structure caused by endurance, effort and sacrifice. The subject commonly forms axis of desire to escape from current situation to the new world and the process to realize is along with self-endurance and sacrifice. About relation between the subject and the object, it is nearly passive form. It is appeared to operate as reward for accidently given endurance and relation between the subject and the object are not mutual but the subject is toward the object. Sender and receiver are rather influenced by the subject itself than influenced by external factor. The subject gives itself goals and hopes to complement its weakness for its desire. Helper has common with the sender and receiver since they both disappear from subject due to death or leaving after they play a role to give birth. As a result of analysis of Greimas semiotic square, it is analyzed in sociality and desire. About common thing in sociality, opposite relation is anti-social and system reformist and power subordinated and positive relation is appeared in mother and child relationship and contradictory relation admits rather father's name than mother's sacrifice. In other words about contradictory relation while subject is not able to adapt new world and stays at the its boundary, object rather overcomes suppression of existing society with father's name in other words, it appeared to be the structure that seizes power after the blood relationship is admitted.

In aspect of desire, opposite relation is appeared the relation that doesn't allow giving a birth in existing society and positive relation is mother-child relationship like sociality and contradictory relation represents structural common that is sacrificing for child. <Leafie, a Hen into the Wild> is successful animation in domestic. this animation was not advantaged by production's name but it is succeed because of its strong story. We established hypothesis that the most well-known birth myth, <Dangun Myth> has a lot of similar structure according to analysis in Greimas's semiotics. According to comparison analysis, character's behavior in <Leafie, a Hen into the Wild>, social reformist factors and new alternatives are suggested but it is composed by power system that exists in the society and contradictory relation exists about sacrifice and endurance in the system.

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