



**OSCAR WILDE'S CAMOUFLAGE CONFESSION AS SEEN IN *THE STAR CHILD*,
AND *THE SELFISH GIANT* FAIRY TALES**

**(PENGAKUAN KAMUFLASE OSCAR WILDE YANG TEREKSEKSI DALAM KARYA
DONGENG *THE STAR CHILD* DAN *THE SELFISH GIANT*)**

Ana Widiyanti

Department of English Literature, Faculty of Language and Literature, UNSIQ

Pos-el : widyananti80@gmail.com

Abstract

*The studies on Oscar Wilde's fairy tales are mostly concern to reveal their moral values since fairy tales are usually written for children. Some researchers consider that fairy tales with their imaginative languages carry only a narrow or simple message to educate children with the result that make some of them reluctant to put it seriously as an object of research. Rather, this library research concerns revealing Oscar Wilde's world view and the hidden message lied behind the symbolic language meaning in both *The Start Child* and *The Selfish Giant* Fairy tales. This research applies the semiotic and genetic structuralism approach. While to analyze the data, the researcher uses the descriptive qualitative method. The research finding shows that both Oscar Wilde *The Star Child* and *The Selfish Giants* carry more than just moral values suitable for children, but some deep lessons for adults. Both of the fairy tales convey Wilde's camouflage confession of life in which he regrated his bad action and his losing hope condition when he has to experience bankruptcy and lived in prison. The stories also show the readers the importance of sharing, caring, respect, and self-evaluation to be a better individual.*

Keywords: *fairy tales, genetic structuralism, symbolic language.*

Abstrak

Penelitian terhadap dongeng karya Oscar Wilde kebanyakan ditujukan untuk mengungkap nilai-nilai moral yang ada didalamnya saja, hal ini dikarenakan fairy tales pada dasarnya ditulis untuk anak-anak. Kebanyakan para peneliti menganggap fairy tales hanya mengandung nilai-nilai moral yang sangat sederhana sehingga mereka merasa enggan untuk menjadikannya sebagai bahan kajian yang serius. Berbeda dengan penelitian lain, penelitian pustaka ini difokuskan untuk mengungkap pandangan dunia Oscar Wilde dan pesan moral yang sebenarnya ingin disampaikan melalui bahasa-bahasa simbolik yang digunakan. Penelitian ini menggunakan pendekatan Semiotik dan Strukturalisme Genetik dan menggunakan metode deskriptif kualitatif dalam analisis dan penyajian data. Temuan penelitian menunjukkan bahwa dua fairy tales *The Star Child* dan *The Selfish Giant* tidak hanya sekedar mengandung pesan yang cocok untuk anak-anak, akan tetapi juga mengandung pelajaran yang dalam untuk orang dewasa. Kedua dongeng tersebut menyampaikan kamuflase pengakuan diri Wilde karena tindakan buruknya dalam hidup serta gambaran kehilangan harapannya ketika ia mengalami kebangkrutan dan hidup dalam penjara. Hasil penelitian ini juga menunjukkan pelajaran moral tentang pentingnya berbagi, berempati, menghormati, dan mengulas kembali diri untuk menjadi pribadi yang lebih baik.

Kata kunci: karya dongeng, strukturalisme genetik, bahasa simbolis.

INTRODUCTION

Literature is a bridge to social understanding in a more aesthetic way. But it is not only about aestheticism, it is the reflection of humankind's life and how their society works. Dubey (2013, p.84) stated that literature is a reflection of society, the phenomena that happened in society are mirrored in literary works in a different form. Dubey's statement is in line with Beard in his book *"Text and Contexts: Introducing Literature and Language Study"* (2001, p.2), he stated that the author is sometimes assumed to write about and reflects an absolute thing called reality. They put meaning and reality into their text.

Some literary works are not just written as a bridge to understanding society but it is also believed as one of an effective medium to spread message or ideas. Moreover, in the ancient era, where politics was often considered as something hard to face, people tend to use literary works to express their critical thinking explicitly.

A fairy tale is commonly known as children's literature, it was intended to educate children, therefore, the language used in fairy tales is usually easy to understand, and, the intrinsic elements used are beyond the reader's imagination.

In fairy tales, the reader will be spoiled with the beauty of fantasy, no wonder that in fairy tales, the readers will be acquainted with fairies, dwarfs, giants, king, queen, or others creatures. Since fairy tales is intended for children, some people especially researcher often underestimate it and feeling reluctant to reveal the message behind. But, to be sure, Oscar Wilde's literary works were not just written to entertain the readers, it consists deep message to educate, even his fairy tales are not the exception.

The Star Child and *The Selfish Giant* are examples of Wilde's fairy tales which hide his expression of moral dimension. *The Star Child* is a story about a star boy who was

raised by a poor woodcutter family. He then grew up as a proud and selfish boy because of his beauty. Every day, he did nasty things and treated others like his servant. Until one day, because of his lack of well-behaved, he lost the beauty that made him regret it. To pay for his moral debt, he has to suffer from many scenes, but in the end, he learned the wisdom and finally found his beauty one more.

Meanwhile, *The Selfish Giant* talks about a selfish giant who did not like any child to play in his beautiful garden. Because of his selfishness, he has to experience winter the whole year. Almost similar to the *Star Child*, the giant regretted his action, then let the children play in his garden, and died peacefully. Regarding the pro and contra in analyzing fairy tales, this study is aimed to reveal the camouflage confession behind the symbolic languages in Wilde's fairy tales, and how the critics work in it.

LITERARY REVIEW

a. Genetic structuralism

Genetic structuralism emerged as a bridge between the authors, the literary works, society, and the social background where the work of art is produced. Genetic Structuralism was introduced by Lucian Goldman in the 20th century. Genetic structuralism started with the concept of human fact, it is similar to human behavior or all human activities. In doing the activities, a social group tends to create the same pattern of significant structure that provides the fundamental of Goldman's concept of worldview. Thus, worldview is the result of one's interaction with the environment.

Goldman as stated in Muniroch (2007, p. 88) considered literary works as a coherent world that can be made as a worldview. The relationship between the authors, literary work, and reality is essential. Literary works produced by the author are a reflection of reality, so the authors' social background contributes greatly to the process of creating

literary works. Literature in Goldman's view is seen as a historical structure that must be linked to the subject of history (Jannah, 2015, p.13).

Goldman in Magfirah (2017, p.31) stated that the study of genetic structuralism sees literature from two angles namely intrinsic and extrinsic. Seeing the intrinsic and extrinsic angles here is essential since, in genetic structuralism, the researcher should combine the investigation upon both intrinsic elements such as plot, characters, setting, etcetera and the extrinsic elements of the story such as the biography or the social background of the author to understand his world view.

Magfirah also argues that the work of genetic structuralism research can be formulated in three steps; first, the researcher will analyze intrinsic aspects, either in part or in whole intrinsic aspects of a literary work. Second, the researcher will analyze the social cultures of the author, because he is a part of a certain community. And the last, the researcher will analyze the social and historical background which influences the literary work when it is created by the author.

b. The Nature Symbolic Language

Language in literary works plays an important role, it is not just language, it is a sign, a symbol used by the author to convey his messages. A symbol means something that represents something else, but unfortunately, there is no absolute definition of it. Therefore, Fromm in his book *'The Forgotten Language: Introduction to the Understanding of Dreams'* (1951, p.8-19) defined a symbol as something that someone concern with a sensory expression of seeing, hearing, smelling, or touching. Fromm differentiated symbols into three kinds, namely: the conventional, the accidental, and the universal symbol.

First is the conventional symbol, it is the most known among the three because it is employed in daily language. One of the

examples of the conventional symbol is the word 'table', the sound 'table', or the letter 'T-A-B-B-L-E". Those word, sound, or letter is actually reflect different meaning. They reflect the thing table, the thing that someone sees, touches, or use. The thing table has no relationship with the sound table. Another example of a conventional symbol is a flag. It probably represents a certain country but there is no relationship between the specific colors of the flag with the country for which it stands. (Fromm, 1951, p.9-10).

The second symbol suggested by Fromm is the accidental symbol. The example of the accidental symbol is like Fromm's analogy. Someone probably has had a depressing experience in a certain place, then, every time he hears the name of the place, he will easily associate the name with a mood of sadness and vice versa. So, different from the conventional symbol, the accidental symbol will not be able to be shared with anybody else unless with the one who has the same experience with the symbol. Thus, this symbol is rarely used in fairy tales or mythical literature. (Fromm, 1951, p.11-12)

The last symbol introduced by Fromm is the universal symbol. He stated that in this symbol, occurs an intrinsic relationship between the symbol and that which it represents. This is the only symbol that the relationship between the symbol and that which is symbolized is not coincidental but immanent. Based on universal meaning, some symbol could be different in meaning depended on the realistic meaning in different cultures or world views. For instance, the sun symbolize something different in norther countries and in tropical countries. Some symbols also sometimes have more than one meaning. Fire in a fireplace symbolizes enjoyment and comfort, it is an expression of joy or a mood of aliveness, but when a building or forest is in fire, it conveys to us an experience of threat or terror of the powerless

of man against the elements of nature. (Fromm: p.12-19).

c. Wilde's Life and Career

Given the name Oscar Fingal O'Flaherty Wills or is well known as Oscar Wilde, he was born in Dublin, Ireland, on October 16, 1854. His father, Sir William Wilde, was a famous surgeon, while his mother, Jane Francisca Elgee Wilde, was popular poetry and other works writer. Because of his well-known father and popular mother, he lived in prosperity and experienced an outstanding childhood.

Wilde studied at Magdalen College, Oxford, England at the age of twenty-three. His poem "Revana", brought him to get Newgate Prize in 1878 and led him to become an active writer for six years. He had taught in United States for many years before he returned to teach in England but, unfortunately, he failed to apply for a position as a school inspector. He finally got married in 1884 and became a father for two children in 1885 and 1886.

He started to publish his literary works extensively in the following years. Two of his works, *The Happy Prince and Other Tales* (1888) followed by *The House of Pomegranates* (1892) marked his first success. Unfortunately, in 1886 homosexual has changed Wilde's sexual orientation that led him to experience unhappy life. He considered that his attacks on the Victorian moral code were the inspiration for his writing, he also considered himself a criminal who challenged society by creating a scandal. At first, the scandal was essentially private, then it was revealed in 1895. Wilde underlined that his criminal tendency became a criminal act that made him experienced prison life and bankruptcy. ([https://www.notablebiographies.com/W-Z/Wilde-Oscar.html](https://www.notablebiographies.com/W/Z/Wilde-Oscar.html))

RESEARCH METHOD

Goddard and Melville (2007) said that research is not just a process of collecting information, but it is about answering the question. Research is about a process of expanding the idea of someone's ignorance knowledge. Therefore, a researcher needs an approach or method to do it. Research methodology is the fundamental key in conducting research. It is the key for the researcher to tell the readers about his steps in collecting and analyzing data. Using research methodology, the analysis of a study will be more scientific and organized. Misra and Alok (2017) argued that the research method is all the techniques and methods a researcher took to conduct research. It is the approach in which the research is conducted systematically.

This study is descriptive qualitative research. It uses a semiotic approach which deals with the analysis of particular symbolic languages, and the genetic structuralism approach to deal with the author's portrayal of purpose. The main data of this study are two of Oscar Wilde's fairy tales entitled *The Start Child* retold by Sue Harmes and *The Selfish Giant* written by Wilde

The researcher used some relevant data from the dialogue or monologue of the characters in both fairy tales. To collect the data, the researcher took some steps, first, the researcher read the fairy tales several times. After that, she identified the written dialogues and monologues concerning the symbolism that represented Wilde's confession. The next step taken was classifying, the researcher classified the identified data. Then, the researcher simplified the data that will be exposed in data analysis. The last step was selecting the relevant data to answer the problem statement. To get the best result in analyzing the data, the researcher used two procedures namely: displaying the selected data and explaining it to get the clear correct answer to the problem.

RESEARCH FINDING

Seeing from its anatomy, both Oscar Wilde's *The Star Child* and *The Selfish Giant* are considered fairy tales, they were written beautifully with many magical aspects, imaginative words, yet in simple languages. As with any fairy tale, both *The Star Child* and *The Selfish Giant* are showered with imaginative characters and setting that blow the readers' imagination.

The reader who reads Oscar Wilde's *The Star Child* and *The Selfish Giant* for the first time probably will only catch the amusement of the story. But when he does an intensive reading on it and digs the meaning deeper, he will find a treasure of critic and moral values.

Since it is written in a form of fairy tales, the critic seems to be unseen or seems to be hidden. To reveal the unseen critic, the readers should unfold layer by layer the symbolism behind the language used in the story. The interpretation of fairy tales, which is characterized by their symbolism, is never absolute, but still, the message or value is real for it represents the social phenomena or even a personal experience in a certain society.

Oscar Wilde's Camouflage Confession as Seen in *The Star Child* and *The Selfish Giant*.

The analysis of Wilde's fairy tales is mostly conducted only to see the moral values or phenomenon presented behind its aesthetic languages, rarely that some researchers see it as Wilde's personal life experiences. Thus, this study is aimed to reveal it. The researcher believes that both *The Star Child* and *The Selfish Giant* depict Wilde's life confession, but the confession is covered by some symbolism. Both *the Star Child* and *The Selfish Giant* represent Wilde's life experience, self-confession, and repentance in life that are symbolized through the languages and the characters in it. Therefore, to reveal

them, the researcher uses Fromm's theory of symbolism.

a. Wilde's Life Experience

First, *The Star Child*, this fairy tale begins the story with the conversation of two woodcutters who were on their way home from the forest, as seen in the bellow description:

Why do we want to live? Life is so hard for poor people like us." (*The Star Child*, p.31)

This is the sad ending of our hopes! We do not need a child. We are poor men and we already have children. We cannot give their food to another child. (*The Star Child*, 2000, P.31)

The phrase poor people in data 1, and the poor men in data 2 are the symbolism Wilde used to show the readers his inner self. The above data represents the sadness he felt during his hard time (when he experienced bankruptcy and lived in a prison).

The sentences, "why do we want to live? and this is the sad ending of our hopes!" in the above quotation is written in an angry yet desperate tone to express Wilde's miserable condition and loss of hope in life. As it is known, Oscar Wilde used to live in a wealthy condition since he was born. But then, his failed action led him into a terrible situation that was kind of hard to endure.

A little bit contrast to *The Star Child*, the story of *The Selfish Giant* begun with the description of the Giant's lovely garden, as like the description below:

It was a large lovely garden, with soft green grass, here and there over the grass stood beautiful flowers like stars, and there were twelve peach-tress that in the spring-time broke out into delicate blossoms of pink and pearl, and in the autumn bore rich fruit. (*The Selfish Giant*, p.1)

The description of the beautiful garden above is described in a merry tone since it is the representation of the happy life of the owner, that is the giant. Wilde used the symbolism of the beautiful garden and Giant to deliver his message. In the researcher's interpretation, the giant here represents Wilde. As it is said in the previous explanation, Wilde lived a happy life before his scandal turned him into a miserable person. He had wealthy parents, a lovely wife and children, and a good job for a living. His life for sure was suitable to be symbolized by a wealthy giant who lived in his beautiful palace with a lovely garden. The lovely garden itself symbolizes Wilde's wealthy life.

It was told in the story that some children played happily in the Giant's lovely garden as described in the following quotation:

Every afternoon, as they were coming from the school, the children used to go and play in the Giant's Garden. (*The Selfish Giant*, p.1)

The birds sat on the trees and sang so sweetly that the children used to stop their games to listen to them. "How happy we are here!" they cried to each other. (*The Selfish Giant*, p.1)

Before Wilde committed a controversial action, his family life was happy, but his blind desire made him neglected his wife and children and brought them to a miserable life. Thus, the word "*children*" in the above quotation represents the condition of his children before the scandal. The description in the above quotation relates to the following quotation.

One day the Giant came back. He had been to visit his friend the Cornish ogre and had stayed with him for seven years. (*The Selfish Giant*, p.1)

What are you doing here? he cried in a very gruff voice, and the children ran away. (*The Selfish Giant*, p.1)

"My own garden is my own garden," said the Giant; "anyone can understand that, and I will allow nobody to play in it but myself." So, he built a high wall all around it and put up a noticeboard. TRESPASSERS WILL BE PROSECUTED. (*The Selfish Giant*, page:1)

The sentence "*one day, the giant came back*" is to show the pause of Wilde in his family life. It happened when his mind and heart were distracted by someone else that made him away from his family. Then the sentence "*so, he built a high wall all around it and put up a notice-board: TRESPASSER WILL BE PROSECUTED*" means he blocked himself from the relationship with his children. The word "a high wall" was the symbolism of the distance Wilde made with his family.

The next quotation below is a hint used by Wilde to show the readers about his life condition.

Then the Spring came, and all over the country, there were little blossoms and little birds. Only in the garden of the Selfish Giant, it was still winter. The birds did not care to sing in it as there were no children and the trees forgot to blossom." (*The Selfish Giant*, P.1)

The above description occurs when the children no longer played in the giant's lovely garden because of the giant refusal to them. It was described that in the other place, the season has changed, but in Giant's lovely garden, the season remains still. The sentence "*Only in the garden of the Selfish Giant it was still winter*" is the symbolism of the cold heart of the Giant. The season did not change because the heart of the Giant also remained the same, remained cold as the winter. He was so stingy that he even did not want to share his lovely garden with the children around

him. This scene described above is to show Wilde's selfishness that he cruelly got rid of his children and wife to be away from his life. He ignored his responsibility as a husband and father to follow his desire.

Wilde's refusal toward his family was also described in *The Star Child*. The following quotations are the evidence:

The woman said, 'I am your mother.'
He said, 'I am not your son! You are dirty and ugly. Go away! I do not want to see your face again!' (*The Star Child*, p.33)

'But it is true. You are my son,' she cried. She fell on her knees and held out her arms to him. 'Thieves stole you from me and left you in the forest. But I knew you when I saw you. And I knew the coat of gold with silver stars. So please come with me. For many years I have tried to find you. Come with me, my son. I need your love.' (*The Star Child*, p.33)

But the star child did not move. (*The Star Child*, p.33)

The refusal of the Star Child toward his biological mother described in the story is the representation of Wilde's refusal toward his wife. He considered that his wife had lost his beauty and no longer attractive to him because his heart has been stolen by a young boy, the son of his best friend. The word "*the thieves*" in the sentence "*the thieves stole you from me and left you in the forest*" represents the young boy, his scandal partner, while the word "*forest*" represents the unconscious mind of Wilde.

b. Wilde's Confession of His Failure in Life

The Star Child and *The Selfish Giant* are not only about Wilde's life experience but also about his confession of his failure in life. But Wilde made his confession remain hazy. Therefore, he preferred to confess through his fairy tales which were rich in symbolism rather than his adult short story. In *the Star*

Child, Wilde's confession was presented in many ways, first, it was symbolized by the character of the poor man. Here, the poor man was not only the representation of Wilde's miserable economical life but more about the poor heart he had because he abandoned his family from his responsibility. This subject matter states in the following quotation:

He said, 'A cold wind always comes into a house where the heart is cold.' (*The Star Child*, p.31)

The quotation above is the statement of the poor man toward his wife who at first refused the Star Child who was found by the woodcutter in the forest. The sentence above is a kind of satire, a confession of Wilde's inner self to criticize his sin in life.

Second, the cruel characterization of the Star Child also in the researcher opinion symbolized Wilde's confession that he wanted the world to know about his true color, that is his bad character, as described in the bellow quotation:

But the star child was only beautiful on the outside. He was proud and unkind. (*The Star Child*, p.33)

The above statement is to show the readers that someone with outside beauty does not mean that he always has inner beauty. The idea is in line with Wilde's personality, he, who was known as a classy person with his great wit, in fact had a dark side inside.

The third is the physical changing of the Star Child from a beautiful boy into the ugly one as like being described in the following quotations:

The star child was glad and ran back to his friends. But when they saw him, they said, 'Go away, ugly face! You cannot play with us.' (*The Star Child*, p.34)

‘Why did they say that to me?’ thought the star child. He went to the water and looked into it. His face was ugly now. (*The Star Child*, p.34)

He fell on the grass and cried. ‘This has happened to me because I have done wrong,’ he thought. ‘I have been unkind to my mother and sent her away. (*The Star Child*, p.34)

The physical changing of the star child from beauty to ugly is also a symbolism of Wilde’s camouflage confession, here he wanted to say that he finally found his consciousness to realize his failure. He realized that he had done something wrong and was willing to fix it.

Almost similar to *The Star Child*, in *The Selfish Giant*, Wilde’s confession about his failure in life also presented in many ways, but here, the confession was also described in hazy ways. First is in the part when the Giant was wondering about the strange season in his garden.

‘I cannot understand why the spring is so late coming,’ said the selfish giant as he sat at the window and looked out at his cold white garden; I hope there will be a change in the weather. (*The Selfish Giant*, p.1)

The above quotation is to show the return of Wilde’s consciousness, that is why it is symbolized by the Giant inner thought. The way the giant questioning the strange season around him is actually the representation of Wilde’s thought.

c. Wilde’s Repentance in Life

Seeing from the intrinsic elements, the formula of both *The Star Child* and *The Selfish Giant* is similar. It is divided into three-part, namely: the beginning, it shows Wilde’s unconscious action, the middle, it shows the return of Wilde’s consciousness, and the last part, shows Wilde’s repentance in life. Wilde’s repentance in life is described

beautifully through the story plot, conflicts, and the character’s action in both *The Star Child* and *The Selfish Giant*. Wilde’s amazing skill in narrating the plot makes the messages he wanted to convey became persuasive for the readers, it is not boring for the adult readers, yet easily understood by the children.

In *The Star Child*, Wilde’s repentance in life is symbolized by the condition of the *Star Child* after he refused to accept his biological mother. As describes in the following quotation:

He fell on the grass and cried. ‘This has happened to me because I have done wrong,’ he thought. ‘I have been unkind to my mother and sent her away. I will go and look for her. I will not rest until I find her.’ (*The Star Child*, p. 34)

It was told that *The Star Child* regretting his arrogance and ignorance. He finally has to experience some difficulties in life as the payment of his refusal to his biological mother. The above quotation is the representation of Wilde’s regret when he refused his wife. The quotation is written in a sad tone, to strengthen Wilde’s sincere repentance.

In the next part of the story, the *Star Child* was told to walk through the forest to search for his biological mother as seen in the below quotation:

In the morning, he walked through the forest. He asked everything he met. ‘Have you seen my mother’ but the animals said. ‘You pushed sticks into my eyes. You threw stones at us.’ And the birds said, ‘you cut our wings. You stole our eggs.’ The *Star child* cried and asked them to forgive him, then he continued walking.’ (*The Star Child*, p.33)

The forest describes in the above quotation is the symbolism of the life problem that Wilde has to experience as the consequence of his bad action. The animals’ answer toward the

star child described in the story was a message Wilde wanted to share with the readers that bad actors will be rewarded by bad action too and vice versa. The words "*the star child cried and asked them to forgive him*" in the above quotation also describe Wilde's regret.

The star child was not only has to walk days by days through the forest and city, but he also has to be treated like a slave. It was told that the star child met many different obstacles that changed his behavior and attitude. He was no longer described as an arrogant and too proud child, but he was the one who was kind-hearted and sincere. Being a slave is the representation of Wilde's regret and the difficulty he has to endure after the scandal he made. He is enslaved by his regret. Moreover, Wilde has to experience living in a prison, this situation is in line with the condition of the star child that he has to be a slave of an old man he met accidentally in the city. A prison is a place where someone has to pay his 'debt' in life. There, someone will not able to do a lot of things that he like but do anything the law commanded him to do.

It is similar to the last part of *The Star Child*, in *The Selfish Giant*, the last part also described the repentance of the Giant who was told to live with the terrible winter around him. While the other places were cherished with spring, the place where the giant lived was covered by snow and cold wind. The atmosphere used to describe the condition around the Giant's castle was the symbolism of Wilde's terrible situation after the scandal. The terrible condition took time as like the winter weather around the Giant's garden.

The following quotation shows how the Giant change his mind:

'And the Giant's heart melted as he looked out. "How selfish I have been! He said; 'now I know why the Spring would not come here. I will put that poor little boy on the top of the tree, and then I will

knock down the wall, and my garden shall be the children's playground forever and ever.' He was very sorry for what he had done. (*The Selfish Giant*, p.2)

The above quotation clearly describes the regret of the Giant toward his selfishness. Since the Giant is the symbolism of Wilde, then the repentance utterance of the Giant is the representation of Wilde's repentance confession.

Like the star child, the selfish giant in the last part of the story also described to make up his mind, he was no longer the selfish giant, his changing heart has led him to do a lot of kindness, he shared more, help more. He event dedicated his garden to the children's playground. The description is the representation of the return of Wilde's consciousness.

The ending of both the Star Child and the Selfish Giant is a happy ending, although the Giant finally died, his death was honorable, as described in the following quotations:

'So, the star child became king. He gave bread and clothes to the poor and was kind and good to everyone. There was happiness in the land" (*The Star Child*, p.37)

"And the child smiled on the giant, and said to him, "you let me play once in your garden, today you shall come with me to my garden, which is Paradise". (*The Selfish Giant*, p.2)

The happy ending in both fairy tales is 'a voice" of Wilde's heart, he seemed to say to the readers that if someone regretting his sin, then he tries to fix it, he will be paid off by happiness or paradise. The happy ending usually is the most optional choice for the author to finish their story. It is in line with the goal of fairy tales that is to both entertain and to educate.

CONCLUSION

As it is said by Oscar Wilde, his fairy tales are not intended for children reader because the message inside the story is so deep in meaning. After analyzing the data in both fairy tales and relate it to Wilde's life background it can be concluded that both *The Star Child* and *The Selfish Giant* convey Wilde's life experiences, his camouflage confession, and his repentance in life through some symbolism used in the story. The poor people in *The Star Child* symbolize the poor condition of Wilde during his bankruptcy and as a prisoner. The star child and the giant represent Wilde's selfishness. The poor woman and the children represent Wilde's wife and children while the beautiful garden represents Wilde's happy life before his scandal appears in public. The plot which is divided into three parts represents Wilde's experience of life, his confession, and the repentance in life.

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