CHAPTER- V

SUMMERY AND CONCLUSIONS

5.0. Introduction

The Misings are one of the major communities of Assam dwelling mostly on the valley of Brahmaputra and her tributaries contributing to the growth and development of composite Assamese culture. The Misings were originally hill tribes in the mountain ranges. Their folk-literature reveals that they migrated down to the plains of Assam in search of a peaceful and better economic life in comparatively early times. The Misings have got their own tribal traditional beliefs and customs. They believe the Moon (Po:lo) and the Sun (Do:nyi) as their father God and Goddess respectively.

5.1. Re-statement of the problem

The Misings have a storehouse of folk tales and folk songs in their custody. As the Misings had no written script earlier, they couldn’t record their events and ideas. Therefore, it is said that their history, culture lies in the air as the form of ‘A;bangs’ (a type of Mising folk song) and ‘Leke do:ying’ (folk tale). Since the importance has been given in stories, nursery rhymes, songs in the school curriculum, importance should also be given in developing moral values among children of the Mising community through Mising folk tales and folk songs. Therefore, the importance of the role of folk tales and folk songs has been realised and selected the topic “The role of the Mising folk-tales and folk-songs in developing moral values among children-A critical study” for study.

5.2. Re-statement of the Objectives

The objectives of the present study focuses-

i. To reflect the socio-cultural life of the Mising tribe.

ii. To have an idea of the Mising folk-tales and their moral values.

iii. To have an idea of the Mising folk-songs and their moral values.
iv. To study the role of Mising folk-tales and folk-songs on children’s moral value development in relation to their sex, locality and Socio-economic Status.

5.3. Methodology

To study the socio-cultural life of the Mising people, the researcher collected data from both the primary and secondary sources. For collecting secondary data, the researcher had gone through some important historical books, articles, magazines, newspapers, journals, periodicals etc. on socio-cultural life of the Misings, their folk-tales and folk-songs. To authenticate the data collected from the secondary sources, the researcher visited the field selected for the study and observed the socio-cultural life of the Misings. The researcher also interviewed the aged persons and tradition bearers of the Misings to know about folk-tales, folk-songs and their moral values.

To know about the influence of teaching of folk tale/folk song on moral development of children, an experiment was conducted on children of 6th standard of school. To conduct the present experiment, the following procedure had been employed:

a) Area of study.

b) Selection of sample.

c) Selection of tool.

d) Tabulation and organization of data

e) Analysis of data

(a) Area of study

The area of the study was selected by the researcher on the basis of the concentration of the Mising population. The three districts: Dhemaji, Lakhimpur and Jorhat of Assam were selected as the area of present study. The researcher had selected three (3) villages from each district to study the socio-cultural life,
folk-tales and folk-songs of the Misings. Apart from interviewing the aged persons and tradition bearers of the study area on folktales and folk-songs, the researcher also interviewed the people knowledge with Mising folk-tale and folk-songs. Sometime, the researcher told the collected tales and songs to the respondents and obtained the morals in it. The researcher had selected three villages (1) Mainapara village (2) Bijoypur village and (3) Tajik Dolung (Village) under Dhemaji district. Similarly, the researcher had selected three (3) villages (1) Lakhimi (2) Borpomua and (3) Jengrai Chaporoi from Jorhat and (1) Horioni Kumbang (2) Rupohi Pam Mising dolung and (3) Patrichuk Maz Gaon from Lakhimpur district.

(b) Selection of Sample:

To investigate the role of Mising folk-tales and folk-songs in developing moral value among children, the researcher selected 200 students of 6th standard from the different schools of the three (3) districts of Assam. The 200 sample students, representing the sex, locality and Socio-economic status, selected from 10 different schools from the three selected districts. The selected schools for the present study were (1) Swarnasiri High School, (2) Jonki-Panoi High School, (3)Gogamukh Girl’s High School (4) Jorhat Govt. Boys M.P. School (5) Pragati High School (6) Patirichuk High School (7) Dhemaji Higher Secondary (8) Jonai Balika Bidyalaya (9) Boginodi Higher Secondary School and (10) Rupohi High School. Out of these 10 schools, 100 students from five (5) schools were considered as Experimental group and other 100 students from other five (5) schools were considered as controlled group. The experimental group was given a treatment of six (6) months with folk-tales and folk-songs of the Misings. For this purpose, the researcher contacted the class teachers of the schools of the Experimental group. An orientation was given by the researcher to the assigned teacher to take moral class through the folk-tales and folk-songs of the Misings in every Saturday. Altogether 22 Mising folk-tales and 15 Mising folk-songs had been selected for the teaching. The appointed teacher taught the selected Mising
folk-tales and folk-songs to the experimental group. On completion of the six months of treatment with Mising folk-tales and folk-songs, the researcher administered a test on moral value scale on both Experimental group and Control group developed by Dr. A. Sengupta and Prof. A.K. Singh.

(c) **Selection of tool:** The following test was used to assess the moral development of children through folk tale/folk song:

i. **Moral Value Scale-SS, developed by Dr. A. Sen Gupta (Patna) and Prof. A. K. Singh (Patna).**

(d) **Tabulation and Organization of Data**

The researcher collected the data from a selected sample of 200 school-going children from the Experimental and Control group of the selected schools of the Dhemaji, Lakhimpur and Jorhat districts of Assam. The collected data were tabulated and organised systematically.

(e) **Analysis of data**

The objectives of the study were to reflect the socio-cultural life of the Misings of the Dhemaji, Lakhimpur and Jorhat district of Assam and to have an idea of their folk-tales, folk-songs and its moral value. For this purpose, the researcher has adopted descriptive analytical method. Further, the objective of the research was to study the role of Mising folk-tales and folk-songs on children’s moral value development in relation to their sex, locality and SES. For this purpose, the researcher used the measures of central tendency, variability and t-test.

5.4. **Findings and Discussion**

The main findings of the study are described and discuss as under:

1. **The main findings related to socio-cultural life of the Mising tribe:**
   i. The Mising have the patriarchal system of family structure. The father is the head of the family. It was found from the study that the social
life of the Misings of the study area is little bit different from the original Mising community due to acculturation and modernization entered in the society. Generally, the houses of the areas under study are Sang ghar. But the well-to-do families construct their houses in modern Assam type and R.C.C. style though they like their traditional housing pattern, Sang ghar. It is also observed in the field that the families who build Assam Type houses and R.C.C houses, they also build another Platform house near the main building. The change is the influence of the non-Mising neighbours of the Misings.

ii. Regarding food habits rice is the main food of the Misings along with meat, fish and leafy wild vegetables. It was found that Apong is a ‘must’ in traditional ceremonies like po:rag, Ali-aye-ligang, Dobur uii and marriages etc. Apart from Apong, Tea is also popular among them. The food habits of the Misings of the study area are now-a-days similar with the non-tribal neighbouring Hindus. So, the changes in the food habits have taken place due to acculturation with the Assamese neighbours.

iii. The Misings still has given importance to their traditional dress. Now-a-days, the Mising dress has become more popular to the other community of the state. The dress of the women folk is not changed but the dress for male folk is similar with the Assamese people. But the youth folks are very much fascinated by the western outfits just like jeans with t-shirts, shirts, shorts, trousers among boys and salwar-kameez, skirts, sarees among girls. The changes in the dressing sense have been taken place due to modernization in the society.

iv. The most popular marriage system which is still prevalent in the study areas are dugla lanam (elope marriage) and daro-midang (arrange marriage) etc. Eloped marriage (dugnam la:nam) is still prevalent and is given equal importance just like arranged marriage. Polygamy is
allowed in the Mising society but it was found rare in the study area. In such case, the first wife enjoys the highest position among others. Widow re-marry is also seen rare though it is allowed in the society.

v. The Mising celebrate their traditional festivals mainly Po:rag and Ali-ai-ligang. Apart from their traditional festivals and rituals, they also celebrate the Assamese festivals like Bohag Bihu, Magh Bihu and Kati Bihu.

vi. There is a conventional system of penal practices of the village folks of the study area. Crimes like theft and some eloped marriage, if this happens against the will of the girl (called as Yamne sonam or Sola Lanam) and some superstitious belief like black magic which are mostly common among the village folks . Such cases are handled by Dolung ke’bang and Gaonbura . Po:ni-Doman is still found to be practice by the Mising folk of the study villages. Po:ni-Doman – purification by observing certain prescribed rituals, meant for the offences committed, when the offender is believed to have Committed a sin, Yamgo:nam – public procession with the offender to effect public ridicule (branding) is seen to be practiced for the crime like theft. Yotnam- excommunication is found to be practiced in some of the villages under study on the basis of superstitious belief, which they call Morunam (Black magic).

vii. The Handicrafts found in the field includes works of bamboo, canes and threads prepared from silkworm. Bamboo and cane are used in preparation of many decorative items like wall hangings, furniture’s like arm-chair, hand-fan, household items like korahi, saloni, dola etc other than construction purposes. This is prepared by men folks, while women folks are mainly involved in the sericulture and weaving clothes. Weaving is the art of Mising women folks among the married and unmarried ones. It is a source of occupation among the women folks.
viii. The Mising women of the field play a very significant role in economic life. They extensively participate in the system of production by rendering physical labour in the agricultural operation. Right from the stage of preparing the soil for spreading seeds up to harvesting crops, the womenfolk associate themselves in the entire process of agricultural production.

ix. The Misings are basically followers of the animistic beliefs and perform their own rituals according to their original customs of the Donyi-Po:loism. But their present religion is a syncretic product of animism and Hinduism. Some people in the villages of the study area have also converted to Christianity due to spread of Christianity. Of course, at present a considerable number of Misings of the study area have also been converted into Bhagavatia or Mahapurusia sects of Hinduism of Assam. Apart from this there is another religious follower include Anukul Thakur which is seen among the community minutely. There are many Church and Namghar’s in the villages of the study area.

x. There is a common language among the Misings i.e. Mising Agom (Mising language). Though there is a common language among the Misings of the study area, different tone in the language used by the Mising folk was found in different villages. It was found from the field that the Assamese language is also adopted by the Mising villagers. Some of the respondents of the villages are also fluent in Hindi and English.

xi. The Murong is regarded as a hall for community activities of the village where they perform some of their traditional rituals; all constructive discussions and settling of all disputes take place. Although Murong is one of their main elements of culture and heritage, the charm of Murong is fading under the penetration of modernism.
xii. The study reveals that the indigenous musical instruments of the Misings like *Dumdum* (Drum), *Loopi* (tal), *Peeli or tapung* (Flute) etc are the most commonly used musical instrument of the Misings. *Gunggang*, a musical instrument made of a piece of thin bamboo, has vocal tone, *dendun* made of wild reeds used in moman so:man, dumpag used by cowboys are found very common in the field whereas Lenong and Marbang are not very common.

xiii. There are many kinds of folksongs in the Misings. The devotional song ‘*Mibu A:bangs*’ which narrates songs of supernatural concept of community, reflect the true philosophical concept of the community, are not very common among the Misings of the study as these songs are not easily intelligible for the common man. The songs like *Kaban* (songs of lamentation), *Oi-ni:tom, ko-ni:nam* (lullaby), *Moman* (nursery rhymes), *midang ni:tons* are practiced or exercised in their all spheres of life. The *lì’gang ni:tom* “lo-lo-le-le-lo-le” is sung in the festival *Ali-ai-ligang*. The midang song “*te-re-re-te-re-re*” is very popular among the Misings of the study area.

xiv. The different forms of dances were found in the field. The Gumrag so:man, So:man, Roila dance or marry making dance were seen among the People. There is another form of dance which is enjoyed after the end of a ritualistic prayers, the elderly persons are seen taking part in So:man informally. Certain comical dance is also very common among the Misings of the study area. But the Mibu dance is not very common as the mibu A:bangs. It is seen in only on Po:rag festival and Ku:sag ritual.
II. The main findings of the Mising folk-tales and their moral values:

i. The findings of the present study reveal that the Mising folk have a rich storehouse of folk literature specially the folk-tale and folk-song. It was found that The Mising folk tales are told to the small children for entertainment and giving amusement as other community do. Similar results have been found in the studies of Magel (1981), Natsiopoulou et. al. (2006), Sharma, Boro (2008) etc.

ii. The study reveals that Mising folk-tales reflect the beliefs and traditions of the Mising society apart from entertaining and amusing the children. Through the simple Mising folk-tales, the Mising traditional rituals, beliefs, dress, ornaments, social system, their housing pattern, their ancestors and their clan can be found. Similar results have been found in the studies of Chesaina (1997), Sharma, Mota (2009), Demaio, Florence (2011) etc. where they found that folk-tales helps to express values, beliefs, traditions, social ideals, philosophy, culture etc.

iii. Further, the study reveals that each and every Mising folk-tales posses moral values in it. All the Mising folk-tales which have been selected for the study, bears some moral value in it. It was found that the Mising folk-tales have moral values like honesty and loyalty, self-control, fortitude, truthfulness, trustworthy, courage, togetherness, righteous conduct, conscience, love, affection, understanding, compassion, cooperation, brotherhood, helpfulness, sincerity, perseverance, feeling of gratitude, thankfulness, gratefulness, feeling of equality, politeness, leadership quality, bravery, togetherness, honesty, faithfulness, self-discipline, self-control, consistency etc. So, it can be interpreted that the Mising folk-tales are still relevant for imparting moral value among children apart from entertaining and amusing the children. Similar results have been found in the studies of Dorji, Borah (2008), Singh (2011), Hussain. et.al. (2013) etc.
III. **The main findings of the Mising folk-songs and their moral values:**

i. The present study reveals that the Mising oral literature is very rich in terms of quality and quantity. The different Mising folk-songs like Mibu A:bangs, oi ni:to ms, prayer songs, ballads (Kabans), lullaby (Koni:nam), Nursery rhymes (Moman ni:tom) etc. have been the medium through the Mising folk express their imaginations, thoughts and feelings. The Mibu A:bangs occupy a unique position in the life stream of the Mising community. It reflects the true philosophical concept of the community. It narrates not only the pray songs of the supernatural but also the different modes and ways of life of the Mising people. It is the true religious guide to the community. Similar results have been found in the studies of Doley (2009).

ii. The lullaby occupies an important place in the lives of Mising folk. Lullabies are sung to lull the children to sleep. The lullabies are also the medium, through which the parents or the baby sitters express their love, caring and affection for a child in general. The little children can realize or feel the love and affection of parents or baby sitters towards them as they express their love and compassion to her child.

iii. The Mising nursery rhymes have a special place in educating the child. It helps the children to express their feelings and helps to remove hesitation on the part of the children. By the repeated recitation of the rhymes, the children can increase their self confidence in speaking in public and becomes comfortable in his environment. This result is similar with the findings of the study of Kakati (2001).

iv. It was found from the study that all the Mising folk-songs have moral values in it. All the Mising folk-songs possess moral values like devotion, gratitude, thankfulness, faithfulness, wholeheartedness, loving, caring, self-satisfaction, self-confidence, courage, bravery, perseverance, righteous conduct, affection, compassion, free mind,
openheartedness, collectiveness, togetherness, obeying elders, truthfulness, helpfulness, sharing etc. Similar results have been found in the study of Kinga (2001) where he found that in absence of other medium of learning; folk songs have been very influential in educating the ordinary people on social, religious and environment values.

IV. The main findings of the role of Mising folk-tales and folk-songs on children’s moral value development in relation to their sex, locality and Socio-economic Status.

i. The Table-IV-3 reveals that the computed t-value 4.94 is greater than the criterion t-value 1.97 at .05 level of significance for d.f.-198. As the computed t-value 4.94 is significant at .05 level, the hypothesis is rejected. From this it is found that there is significant difference between the Mean Scores of the control group and Experimental group. Hence, it may be interpreted that the student’s of Experimental group are better in moral development than the students of control group. In view of the above results, it is understood that the students treated with Mising folk-tale and folk-song are better in the development of moral value.

ii. The Table-IV-6 reveals that the computed t-value 2.27 is greater than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the computed t-value 2.27 is significant at .05 level, the hypothesis is rejected. From this it is understood that there is significant difference in the moral value scores of male and female students of Experimental group. The female students of experimental group are better in moral development than the male students.

iii. The Table-IV-9 reveals that the computed t-value 1.82 is less than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the computed t-value 1.82 is not significant at .05 level, the hypothesis is accepted. From this it is understood that there is no significant
difference in the moral value scores of male and female students of Control group.

iv. The Table-IV-10 reveals that the computed t-value 2.37 is greater than the criterion t-value 1.98 at .05 level of significance for d.f.-98. As the computed t-value 2.37 is significant at .05 level, the hypothesis is rejected. From this it is found that there is significant difference between the Mean Scores of the male students of Experimental group and control group. Hence, it may be interpreted that the male student’s of Experimental group are better in moral development than the students of control group.

v. The Table-IV-11 reveals that the computed t-value 2.71 is greater than the criterion t-value 1.98 at .05 level of significance for d.f.-98. As the computed t-value 2.71 is significant at .05 level, the hypothesis is rejected. From this it is understood that there is significant difference between the Mean Scores of the female students of Experimental group and control group. Hence, it may be interpreted that the female student’s of Experimental group are better in moral development than the female students of control group.

vi. The Table-IV-14 reveals that the computed t-value 0.76 is less than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the computed t-value 0.76 is not significant at .05 level, the hypothesis is accepted. From this it is understood that there is no significant difference in the moral value scores of rural and urban students of Experimental group. Similar study had been conducted by Kulsum (2012) where he found that urban and rural boys and girls from different types of home environment possess varied types of moral values.

vii. The Table-IV-17 reveals that the computed t-value 0.07 is less than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the
computed t-value 0.08 is not significant at .05 level, the hypothesis is accepted. From this it is understood that there is no significant difference in the moral value scores of rural and urban students of Control group.

viii. The Table IV-18 reveals that the computed t-value 3.26 is greater than the criterion t-value 1.98 at .05 level of significance for d.f.-98. As the computed t-value 3.26 is significant at .05 level, the hypothesis is rejected. From this it is understood that there is significant difference between the Mean Scores of the rural students of Experimental group and control group. Hence, it may be interpreted that the rural student’s of Experimental group are better in moral development than the students of control group.

ix. The Table-IV-19 reveals that the computed t-value 2.43 is greater than the criterion t-value 1.98 at .05 level of significance for d.f.-98. As the computed t-value 2.43 is significant at .05 level, the hypothesis is rejected. From this it is understood that there is significant difference between the Mean Scores of the urban students of Experimental and Control group. Hence, it may be interpreted that the urban student’s of Experimental group are better in moral development than the urban students of control group. In view of the above results, it is understood that the urban students treated with folk-tale and folk-song are better in the development of moral value.

x. The Table-IV-22 reveals that the computed t-value 0.49 is less than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the computed t-value 0.49 is not significant at .05 level, the hypothesis is accepted. From this it is understood that there is no significant difference in the moral value scores of HSES and LSES students of Experimental group. Similar study had been conducted by Singh (2011) where he found in case of convent background schools,
students of low S.E.S. group have shown better moral judgment than the students of high S.E.S. group. There exists no significant difference in the moral judgment of high and low S.E.S. group students of Nagar Palika background schools.

xi. The Table-IV-25 reveals that the computed t-value 0.16 is less than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the computed t-value 0.16 is not significant at .05 level, the hypothesis is accepted. From this it is understood that there is no significant difference in the moral value scores of HSES and LSES students of Control group.

xii. The Table-IV-26 reveals that the computed t-value 2.54 is greater than the criterion t-value 1.98 at .05 level of significance for d.f.-98. As the computed t-value 2.54 is significant at .05 level, the hypothesis is rejected. From this it is understood that there is significant difference between the Mean Scores of the students of HSES of Experimental group and control group. Hence, it may be interpreted that the HSES student’s of Experimental group are better in moral development than the HSES students of control group.

xiii. The Table-IV-27 reveals that the computed t-value 1.87 is less than the criterion t-value 1.98 at 0.05 level of significance for d.f.-98. As the computed t-value 1.87 is not significant at .05 level, the hypothesis is accepted. From this it is understood that there is no significant difference in the moral value scores of LSES students of Experimental group and Control group.
5.5. Educational implications of the study

i. The study reveals that Folklore develops the all round personality of the individual by helping him in adjusting with the different traditions, customs, rituals, ceremonies, festivals etc. of a certain community. Folklore can also provide enrichment for the instructional programme through its art forms, its contents and its motivational values. The study of folklore offers opportunities for active participation, emotional enjoyment and intellectual understanding of the cultural heritage of each pupil and each community. So, the study of folklore materials should be included in the School Curriculum.

ii. Through the study of folklore, the students and teachers can have a meaningful picture of life within the community. By studying local folklore, students and teachers can observe ethnic groups in traditional rituals and festival activities. Study of local folklore helps to develop a realization that one’s own culture is an integral part of the larger national and world culture which feeling is an urgent need of the present scenario of narrow communalism and narrow nationalism.

iii. The study of folklore can help pupils distinguish and understand differences between genuine cultural tradition and ‘fake lore’. By learning to distinguish between that which is genuine and that which is not, between that which has significant cultural value and that which has little, and between that which is beautiful and that which is tawdry, pupils may gain greater perspective for developing their sense of values. So, the study of local folklore should be included in the school curriculum.

iv. The study reveals that each and every Mising folk-tales and folk-songs posses moral values in it. It was also found from the study that the students treated with folk-tales and folk-songs are better in moral development than the other group who were not treated with it. So, in
order to develop moral values among children, more and more numbers of Mising folk-tales and folk-songs should be included in their curriculum.

5.6. Suggestions for further studies:

The researcher completed the present study with every care and after the completion of this piece of research work; the researcher feels to suggest some further studies. The suggestions for further studies are put as under:

i. The study is limited to the three Mising populated districts of Assam viz. Dhemaji, Lakhimpur and Jorhat. Similar study can be conducted by taking more districts of Mising populated area.

ii. The study is confines only to the students of 6th standard. A similar investigation may be conducted by taking higher classes.

iii. The study is limited to the role of developing moral values among children through Mising folk-tales and folk-songs. Further study can be done on the role of other genres of Mising folklore in developing moral values among children.

iv. The study is limited to the study of the role of Mising folk-tales and folk-songs in developing moral values among children only. A comparative study with the role of Assamese folk-tale and folk-songs can be conducted in further studies.

v. The present study is limited to the development of moral values among children. Similar study can be conducted on the development of moral judgments among children.