ROLE OF MISING FOLK-TALES AND FOLK-SONGS IN DEVELOPING MORAL VALUES AMONG CHILDREN: A CRITICAL STUDY

An Abstract

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1.0. 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.

1.1. Review of related literature


1.2. Significance of the Study

The Mising Folk-Tales and folk-songs can contribute towards maintaining moral values among children like any other Folk-Tales and folk-songs. And another significance of the study is that no study have been conducted on the role of Mising Folk-tales and Folk-songs in developing moral values among children as the review of related literature reflected.

1.3. 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 and 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.
1.4. Objectives

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.

1.5. Hypotheses of the Study

The following hypotheses have been formulated in view of the 4th objective of the research study,

i. There is no significant difference between the mean of moral value scores of the students of Experimental group and Control group.

ii. There is no significant difference between the mean scores of male and female students of Experimental group.

iii. There is no significant difference between the mean scores of male and female students of Control group.

iv. There is no significant difference between the mean scores of male students of Experimental group and Control group.

v. There is no significant difference between the mean scores of female students of Experimental group and Control group.

vi. There is no significant difference between the mean scores of rural and urban students of Experimental group.

vii. There is no significant difference between the mean scores of rural and urban students of Control group.

viii. There is no significant difference between the mean scores of rural students of Experimental group and control group.
ix. There is no significant difference between the mean scores of urban students of Experimental group and control group.

x. There is no significant difference between the mean scores of HSES and LSES students of Experimental group.

xi. There is no significant difference between the mean scores of HSES and LSES students of Control group.

xii. There is no significant difference between the mean scores of HSES students of Experimental group and Control group.

xiii. There is no significant difference between the mean scores of LSES students of Experimental group and Control group.

1.6. Delimitations of the study:

The study has been delimited to:

i. The Misings of Dhemaji, Lakhimpur and Jorhat districts of Assam.

ii. 6th standard School children of the three districts of Assam.

iii. Folk-tales and folk-songs of the Misings of the three districts of Assam.

iv. The study of moral values among children.

v. Variables like sex, place of inhabitant and socio-economic status.

1.7. 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 the selected schools. A test was conducted named Moral Value Scale-SS, developed by Dr. A. Sen Gupta (Patna) and Prof. A. K. Singh (Patna). The collected data were tabulated and organised systematically. For the analysis purpose, the researcher has adopted descriptive analytical method and measures of central tendency, variability and t-test.

1.8. Findings and Discussion:

- The Mising have their traditional custom, beliefs, dress, housing pattern, traditional pattern of marriage system, festival, handicraft, language, Murong, folk-songs, folk-tales, folk-dances.
- 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. It is also found that all the Mising folk-tales which have been selected for the study, bears some moral values honesty and loyalty, self-control, fortitude, truthfulness, trustworthy, courage, togetherness etc. in it.
- The present study reveals that the Mising oral literature is very rich in terms of quality and quantity. All the Mising folk-songs possess moral values like devotion, gratitude, thankfulness, faithfulness, wholeheartedness etc. in it.
- It is found that the students 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-tales and folk-songs are better in the development of moral value.
- The female students of experimental group are better in moral development than the male students.
- There is no significant difference in the moral value scores of male and female students of Control group.
- The male students of Experimental group are better in moral development than the students of control group.
- The female students of Experimental group are better in moral development than the female students of control group.
• There is no significant difference in the moral value scores of rural and urban students of Experimental group.
• There is no significant difference in the moral value scores of rural and urban students of Control group.
• The rural students of Experimental group are better in moral development than the students of control group.
• The urban students of Experimental group are better in moral development than the urban students of control group.
• There is no significant difference in the moral value scores of HSES and LSES students of Experimental group.
• There is no significant difference in the moral value scores of HSES and LSES students of Control group.
• The HSES students of Experimental group are better in moral development than the HSES students of control group.
• There is no significant difference in the moral value scores of LSES students of Experimental group and Control group.

1.9. Educational implications of the study

i. The study reveals that Folklore develops the all round personality, provide enrichment for the instructional programme, 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. The study of folklore can help pupils distinguish, understand differences between genuine cultural tradition and ‘fake lore’ and gain greater perspective for developing their sense of values. So, the study of local folklore should be included in the school curriculum.

iii. The study reveals that each and every Mising folk-tale and folk-song possesses 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.

1.10. **Suggestions for further studies:**

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 6\textsuperscript{th} standard. A similar investigation may be conducted by taking higher classes.

iii. Further study can be done on the role of other genres of Mising folklore in developing moral values among children.