CHAPTER VI

Conclusion

In a sense the conclusion of any work is virtually a verdict on the collection of the material for the work, (Thesis) construction, criticism and interpretation of the customs, norms, values, ideas, views and judgements on the society in which the elders occupy a respected place. They are the counsellors on all occasions e.g., to advise the disputing parties to restrain the uncontrollable desperados, unkind mother-in-laws, rash behaviour or a drunken husband, the troubles created by the various-in-laws. In this thesis an attempt is made to focus my attention on the critical and evaluative aspects of various segments of social life. The material collected for my interpretative study of folk-songs is not the product of my own imagination but gathered from the people from all strata of society, the poorest, the artisans, professional singers who have preserved the healthy norms of life through simplex songs containing the ideas solutions to the problems which have acquired new colour and new methods, probing thereby their relevancy to the elitist society. I have tried to project the meaningfulness of folk-songs riddles, proverbs and ornates in the context of social needs and aspirations.
The solutions suggested in a very simple phrasiology to all the ills of society have been practically ignored, aspurned as outburst of illiterate people as of no consequence. That they (folk-songs etc) are pregnant with meaning, has been presented and estimated with cogent and coherent sequence of songs. In fact may I claim here that for the first time an indepth study of the apparently simple songs containing really worth-while and durable solutions to the affected individuals and afflicted families has been made keeping in view the stages of life process—celebration of marriage, pregnancy ceremony, the birth of the child, the problems faced by the "in-laws" solutions offered? No work has been presented except citing, innumerable cases with a view of offering tangible solutions to the problems arising from the very Labyrinth of society. Radical methods are categorically required for radical maladies. The wonder is that the radical remedies are scattered in the folk-songs in guarded language which need to be salvaged it as it were. It is not out of place to quote Thomas Gray in support of my observation that the meaningful solutions are embedded in the folk-songs. They have their own values but fully proved valuable when brought to light. Thomas Gray's words attest to the truth.
"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear
Full many a flower born to blush unseen
And waste its sweetness on the desert air".

Such an attempt has been made in presenting the valuable wisdom contained in the folk-songs. The beauty of the folk-songs has been brought out in a convincing way with original songs, lines or phrases.

Nothing is justified in a Pryary by the senior most members of the folk. The relevancy and validity of the advises by the elders on all occasions are justified in the light of folk-songs, riddles, ornates and proverbs only; yet in order to prove the practical and pragmatic wisdom the songs have been quoted in support of my interpretation. Care has been taken not to flood the work with too many songs. Various modern authors, interpretators and social scientists, have been referred to in the work to justify my observations and evaluation of the unmanifest wisdom in the folk-songs. The role of social scientists who are mostly speculative are theoretical, has been compensated by the actual help rendered by the social workers or social welfare agencies besides psychotherapists who account for the ills of the society, help and suggest remedies for durable solutions.

Despite the magnitude of the problems and urgency of solutions to the affected individuals and families but raising the social issue of any nature and magnitude, and offering solutions contained in the folk-songs only, evaluating in the context of modern social science.

It is common error to dub the folk-songs as the turgid verses of burning hearts having no meaning and relevancy and validity. The truth is far from it. The folk-songs whose author is generally not known do contain the solutions born of healthy common sense and pragmatic zeal. Hence, they are not airy notions. No paraphernalia is required to bring about marriages, correcting the members of the family or society gone astray. I have collected a good deal of folk-songs from printed books and sung on multifarious occasions but I have chosen here for my critical study those songs which have got relevancy, urgency and poignancy. Hence, I have to be selective so that the thesis should not be a jungle of songs or random harvest of various ballads but the songs should have a cohesive unit implying correct solution to the current problem. Happily we find several tricky solutions shedding much light, without producing much heat by which serious disputes are solved in a conforming, convincing manner.

No doubt, several foreign scholars, like Verrier Elwin, have worked in the field of folk-literature but concentrating on
the expository part of the folk-songs a sort of reporting about the society of the illiterate people. No serious attempt was made to bring out the wisdom of the songs and their relevancy validity and psychological, ethical justification of the ideas contained in the folk-songs. Hence, I was inspired or rather provoked to focus my attention on the enduring significance of the wisdom, foresight, quick grasp and easy solutions etc contained in the folk-songs but in-expressed until now. Hence, my humble attempt to do justice to the ripe maturity contained in the folk-songs. Incidentally I have shown the limits of methods employed by the Western social scientists as their findings have no bearing on the local conditions as there is lot of difference between their social setup and village social life.

The whole work presents the valuable ideas embedded in the folk-songs without losing their meaning; on the contrary they gain recognition and vindication in the context of social moorings, hopes and aspirations.

If law censures a man for misbehaviour he has less hope of revival of his personality. But the folk-songs focus on the revival of personality by employing more persuasive methods eliminating the causes of aberrations without producing much tension. It is a curative as well as preventive measure that too offered by the elder people in the uneducated society.
All these points have been systematically presented and critically evaluated.

This is my humble effort.