

**EFFECTIVENESS OF FOLK TALES AND FOLK SONGS IN  
DEVELOPING MORAL VALUES AMONG UPPER PRIMARY  
SCHOOL STUDENTS IN RAMANATHAPURAM DISTRICT**

**RESEARCH PROJECT SUBMITTED TO  
STATE COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING,  
CHENNAI – 600 006**

**Researcher**

**K.RAMAR  
Lecturer  
DIET, Manjur  
RAMANATHAPURAM DISTRICT**



**DISTRICT INSTITUTE OF EDUCATION AND TRAINING, MANJUR,  
RAMANATHAPURAM DISTRICT**

**2023-2024**

**Dr .P.NADARAJAN, M.Sc., M.Ed., M.Phil.,P.hd**

Principal

District Institute of Education and Training,

Manjur,

Ramanathapuram District – 623 527.

---

---

### **CERTIFICATE**

This is to certify that the research project entitled,“ **EFFECTIVENESS OF FOLK TALES AND FOLK SONGS IN DEVELOPING MORAL VALUES AMONG UPPER PRIMARY SCHOOL STUDENTS IN RAMANATHAPURAM DISTRICT** ” submitted by **K.Ramar**, Lecturer, DIET, Manjur is a record of bonafide research work done by him and it has not been submitted for the award of any degree, diploma, associateship, fellowship of any University /Institution.

**Place: Manjur**

**Signature of the Principal,**

**Date :**

**DIET, Manjur**

**K.RAMAR**

Lecturer

District Institute of Education and Training,

Manjur,

Ramanathapuram District – 623 527.

---

**DECLARATION**

I hereby declare that the research project entitled, “**EFFECTIVENESS OF FOLK TALES AND FOLK SONGS IN DEVELOPING MORAL VALUES AMONG UPPER PRIMARY SCHOOL STUDENTS IN RAMANATHAPURAM DISTRICT**” submitted by me is the result of my original research work carried out under the guidance of **Dr. P.NADARAJAN** Principal, District Institute of Education and Training, Manjur, Ramanathapuram District, and it has not been submitted for the award of any degree, diploma, associateship, fellowship of any University / Institution.

Place: Manjur

**Signature of the Researcher**

Date:

**(K.RAMAR)**

## **ACKNOWLEDGEMENT**

First of all I would like to thank my Almighty God for his blessing to complete this dissertation in a successful manner.

I take this opportunity to express my sincere, heartfelt gratitude and thanks to **The Director**, State Council of Educational Research and Training, Chennai – 6 for granting permission and providing the opportunity to complete this project work.

I wish to express my deep sense of gratitude and thanks to **Dr.P .NADARAJAN**, Principal, District Institute of Education and Training, Manjur, Ramanathapuram District and karaikudi Alagappa university Professor **Dr.J.SUJATHAMALINI** and Assistant Professor **Dr.K.GOVINDARAJAN** for her valuable supervision, advice and granting permission whenever required to complete this project work in time.

I am grateful to all the **Headmasters and Teachers** of various School for allowing me to collect data and give their valuable and true responses without whom I would not have completed this research work.

Above all, I owe my gratitude to my beloved **Parents and family members** for their dedication and constant and continuous encouragement for the successful completion of this research project.

Finally, I am indebted to all those who supported me in every little way for the completion of the project work.

**K.RAMAR**

# **CONTENT**

**CERTIFICATE**

**DECLARATION**

**ACKNOWLEDGEMENT**

**LIST OF TABLES**

<b>CHAPTER</b>	<b>PARTICULARS</b>	<b>PAGE NO.</b>
I	INTRODUCTION AND CONCEPTUAL FRAMEWORK	1
II	REVIEW OF RELATED LITERATURE	33
III	METHODOLOGY	49
IV	ANALYSIS AND INTERPRETATION	56
V	FINDINGS, INTERPRETATIONS, RECOMMENDATIONS AND SUGGESTIONS	72

## LIST OF TABLES

Table No.	Title	Page No.
3.1	Frequency Table of 100 students of Control Group (CG)	52
3.2	Frequency Table of 50 Male students of Experimental Group(EG)	52
3.3	Frequency Table of 50 Female students of Experimental Group	53
3.4	Frequency Table of 50 Male students of Control Group (CG)	53
3.5	Frequency Table of 50 Female students of Control Group (CG)	54
3.6	Frequency Table of 50 urban students of Experimental Group(EG)	54
3.7	Frequency Table of 50 rural students of Control Group (CG)	55
4.1	There is no significant difference between the mean of moral value scores of the students of Control group and Experimental group.	61
4.2	Computation of Mean and SD of 100 students of ExperimentalGroup	61
4.3	Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of control group and Experimental group of school- going children.	62
4.4	Hypothesis: There is no significant difference between the mean scores of male and female students of Experimental group.	63
4.5	Summary of Mean Scores, Standard Deviations, and t-value of Moral value of school-going children of Experimental group on the basis of Gender	64
4.6	Summary of Mean Scores, Standard Deviations, and t-valueof Moral value scores of male and female students of Control group	64
4.7	Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of male students of Experimental groupand Control group	65

4.8	Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of female students of Experimental group and Control group	66
4.9	Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of rural and urban students of Experimental group	66
4.10	Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of rural and urban students of Control group	67
4.11	Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of rural students of Experimental group and Control group.	68
4.12	Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of urban students of Experimental group and Control group.	68
4.13	Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of HSES and LSES students of Experimental group	69
4.14	Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of HSES and LSES students of Control group	70
4.15	Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of HSES students of Experimental group and Control group.	70
4.16	Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of LSES students of Experimental group and Control group.	71



**Chapter - I**  
**INTRODUCTION AND**  
**CONCEPTUAL FRAMEWORK**







## **Chapter - II**

# **Review of Related Studies**





# **Chapter - III**

## **Methodology**





**Chapter - IV**  
**ANALYSIS AND**  
**INTERPRETATION**





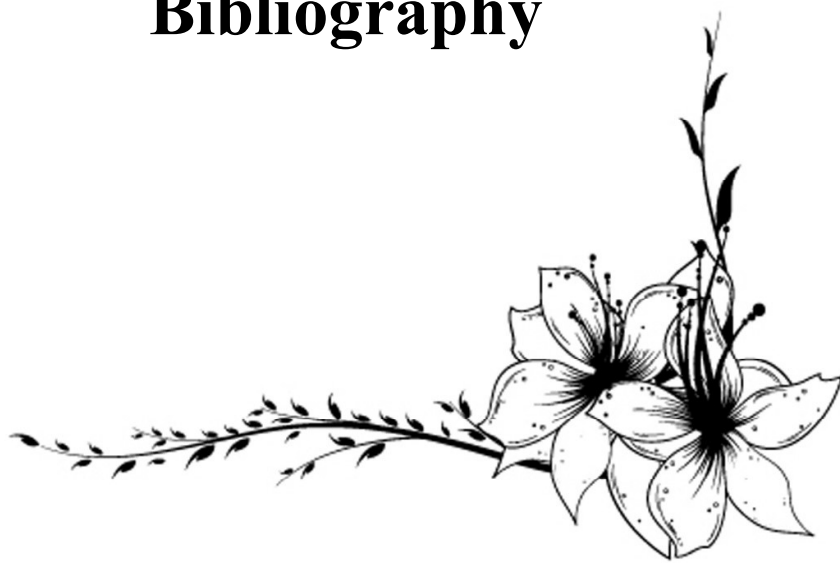
## **Chapter – V**

# **SUMMARY OF FINDINGS AND CONCLUSION**





## **Bibliography**





# Appendices



# CHAPTER – 1

## INTRODUCTION AND CONCEPTUAL FRAMEWORK

### 1.1 INTRODUCTION

Value refers to a set of cultural, social and moral principles and rules that a society has. The Turkish Language Institution (2022) defines the term value as “the whole of the material and moral elements that cover the social, cultural, economic and scientific values of a nation”. In the context of moral behavior, value is described as a criterion that a person uses when evaluating a number of people and qualities, wishes, intentions and behaviors of these people (cited in Yazıcı, 2013).

The ability of people to live together depends on some values on which the society agreed in general. Adapting all positive emotions to life and developing behavior based on these emotions are the foundations of the concept of value. Öncül (2000) explained the concept of value as “the degree of importance or superiority attributed to an object, being or activity in spiritual, moral, social, or aesthetical terms.

As in all areas of our life, the concept of value also plays an important role in the field of education. The values individuals possess are the elements that enable them to distinguish the good and the right and behave accordingly. Therefore, it can be argued that values form the basis of people’s perspective on life and behaviors (Şişman, 2002).

Just as values affect human life, people can affect the concept of value and change its structure. Although values are abstract concepts, they shape human behavior. In other words, the relationship between values, emotion, thought and behavior is mutual (Ateş, 2017).

## 1.2 VALUES EDUCATION

Values education starts in the family, which is the first social environment of human. Concepts such as the right, the wrong, the good and the bad are first taught in the family. The values individuals observe and learn in their family play a significant role in shaping their future life. As stated by Ulusoy and

folk tales: A folktale is an old story that's been told again and again, often for generations. If you're interested in learning more about your heritage, you might read some folktales from the country in which your great-great-grandparents grew up.

folk songs: a song originating among the people of a country or area, passed by oral tradition from one singer or generation to the next, often existing in several versions, and marked generally by simple, modal melody and stanzaic, narrative verse

The word or phrase folk tale refers to a tale circulated by word of mouth among the common folk. See folk tale meaning in Tamil, folk tale definition, translation and meaning of folk tale in Tamil. Find folk tale similar words, folk tale synonyms. Learn and practice the pronunciation of folk tale. Find the answer of what is the meaning of folk tale in Tamil.

The rural hill tribes of Tamil Nadu each have their own folk traditions. The Pulayar, for example, perform melodies called talams which are said to come from the cooing of birds. Each talam is named after a deity, including Kunhanada talam, Mangalanada talam and Karaganachi talam.

ilmaç (2014), the knowledge, attitudes and values that an individual acquires in the family should be well-founded and compatible with other values. After the family, the influence of the society on the individuals begins. When they begin to live in the society, they learn values, knowledge and attitudes about customs and traditions.



Values education which have started in the family continues in the school. In school life, as individuals adapt to a new environment, the range of values expands and they come across more values which play important roles in social life. The inclusion in a new social environment and the education given at school pave the way the individuals to be aware of new values. In addition to the basic values learned in the family, other values are taught to individuals through the education they receive at school. Values education in schools was included in the curriculum for the first time in 2010 in Turkey, and was put into practice in the 2011-2012 academic year. Values education activities in schools are carried out on the basis of the curricula. In this context, the inclusion of values as key values in all courses took place with the radical 2018 curriculum revision in Turkey. This change was introduced in order to keep up with the requirements of the age and the needs of the society. (Kılcan, 2020).

The way values education shapes the lives of children, and the application of the values that children learn by making them a part of their lives begins with school life. Emphasizing the the importance of values education, Yaman (2012) argues that it is very important that many values such as love, respect, tolerance, responsibility, dignity, justice, caring for the family, independence and free thinking, optimism, altruism, sensitivity, honesty, loyalty, cleanliness, hospitality, patriotism in the family, school, society and media are implemented and transformed into behavior through activities and practices. In addition, the Ministry of National Education included the following values in the curricula: friendship, justice, honesty, self-control, patience, respect, love, responsibility, patriotism and altruism. These values will be addressed as separate units, with the sub-values they are associated with, and with other key values in the learning and teaching process (MEB, 2019).

There are a number of ways to transfer values education to children. One of these way is the transmission through music. Music is a branch of art which positively influences the mental and physical development of an individual, attracts more attention of children, and

therefore plays an important role in the improvement of the child's focus and concentration. Therefore, teaching values education through songs and folk songs in music textbooks is a very effective way for children to learn and adopt these values.

According to Turhan and Kova (2012), every nation has its own culture and cultural elements that strengthen and reinforce this culture. One of the most important of these elements is music culture. Music culture is a significant cultural feature that conveys a society's life struggle, interpersonal relations, values, communication with nature and feelings from birth to death. In terms of Turkish Culture, Turkish Folk Music is a cultural entity that tells the pains, sorrows, loves and relationships between human-human, human- nature and human-other living beings. In other words, it reveals everything about human being in the folk language. Folk music and folk poets express people's feelings with a local attitude and style. In addition, they play an important role in public education. The behavior patterns, values and moral understanding are reflected in folk songs, which attributes additional meanings to folk music and folk poets beyond its mere entertaining and emotionally reflective function. The objectives of the Ministry of National Education regarding the values education Music lesson are as follows:

- Enabling the students to perceive elements of different cultures as richness by recognizing local, regional, national and international music genres.
- Establishing personal and social relationship through music.
- Ensuring that the students sing our anthems, especially the Independence March, in accordance with their spirit.
- Developing feelings of love, sharing and responsibility through music,
- Ensure that the students have a musical culture and knowledge that reinforces the national unity

### 1.3 FOLK MUSIC IN EDUCATION

and integrity and facilitates the integration with the world. (MEB, 2019). The aim of this study was to investigate the values in Turkish Folk Music in the elementary school Music textbooks developed in accordance with the 2018 curriculum in Turkey. In addition, it was tried to stress the importance of Turkish Folk Music in values education.

Table 1 Values

- ❖ Love
- ❖ Respect
- ❖ Kinship
- ❖ Courage
- ❖ Compassion
- ❖ Belonging
- ❖ Perseverance
- ❖ Trust
- ❖ Responsibility
- ❖ Tolerance
- ❖ Morals
- ❖ Altruism
- ❖ Patriotism
- ❖ Local Values

The word or phrase folk song refers to a song that is traditionally sung by the common people of a region and forms part of their culture. See folk song meaning in Tamil, folk song definition, translation and meaning of folk song in Tamil. Find folk song similar words, folk song synonyms. Learn and practice the pronunciation of folk song. Find the answer of what is the meaning of folk song in Tamil.

### **1. Folk songs spark memories.**

Each week after our sing along Waunita tells me, *“My dad died when I was young. It was just my mom and me and my two sisters. Every night after dinner we would sing these old songs together. We were too poor to have a piano, but we sang every evening. These old songs sure do bring up memories.”* Need I say more?

### **2. Folk songs connect the generations.**

I’ll use my family as an example. Leon is two. His mom and dad are 30, his grandma is 65 (that’s me). And his great grandpa is 91. What can we all sing together? Old McDonald, Baa Baa Black Sheep, I’ve Been Working on the Railroad, and so on. Leon dances, sings, and loves making the animal sounds. (It’s great for his language development.) Great grandpa Jack and everyone in between can sing along and participate. No one is left out.

### **3. Folk songs are often simple and repetitive. Singing them helps everyone feel competent.**

The most popular folk song I sing is this one. Notice how simple it is and how it repeats. And there are many more folk songs that have an easy, repetitious chorus. From Diamonds to Rubies, and often even Pearls, this song offers a way to be successful.

Folk songs are the quickest way to engage your staff.

Amanda works in housekeeping. She is passing through the living room where we are gathered to sing. I see her singing along on a line or two as she walks by. Angie, the hospice nurse, is in the back working on charts. I see her lips moving to a familiar song. The cook

comes into the room to check on timing for a meal. He pauses to sing a chorus or two with us. The quiet CNA standing behind the med cart calls out “elephant” for *OldMcDonald* and then proceeds to do a very effective elephant trumpet. We all laugh and everyone feels like they are part of the group. It’s almost as if folk songs catch people off guard and they can’t help but sing along. Why? Because childhood memories click in and people suddenly feel comfortable singing. Younger staff members may not know the standards from the 40s that elders often love. But they probably sang at least a few folk songs at home or at school or at camp. And staff members like to feel competent too. Folk songs can blur the lines between care partners and care recipients.

#### **4. Folk songs are often funny.**

“*Do you ever feel like an old grey mare?*” There are chuckles of recognition. Pointing to my own grey hair, I laugh and then begin to sing:

*The old grey mare she ain’t what she used to be*

*Ain’t what she used to be*

*Ain’t what she used to be*

*The old grey mare she ain’t what she used to be*

*Many long years ago.*

Too often I find laughter is in short supply. My motto? “The more funny songs the better.” How about *Old McDonald, She’ll Be Coming Round the Mountain, Polly*

*Wolly Doodle.*

So there you have it. Five great reasons to sing old folk songs.

## **1.4 FOLK STORIES IN TAMIL**

The folk stories in tamil for kids are well-known stories that are often been told to kids through generations. These are stories that people tell each other verbally rather than in writing. Folk tales for kids tell about different parts of life. The folktale's stories may have sorrows, joys, heroes, magic, and villains. Different folk tales and stories teach different lessons to kids. Every region has different traditions and folktales. For example, you may find Indian Folktales, African Folktales, Spanish Folktales, Swedish Folktales, European Folktales, and more.

But have you ever tried listening to Indian folk tales? If not, we will here give you an overview of 5 Indian folktales with morals that are fascinating but also teach you different lessons. Let's begin our folktales rides with a snippet of 5 fascinating and famous Indian folktale stories.

### **Folk Tales Meaning**

The folk tales meaning: "Characteristically anonymous, timeless, and placeless tale passed orally among different people."

Here is the list of very short folktales with morals for kids. Read these famous folktales stories with morals or kids, which they enjoy, and develop respect for certain characters described in the stories.

Story telling has an important role in human society serving as an ideal medium through which children can be taught valuable lessons about life which also captivate young children attention. It is for this reason that stories have been told for generation and continued to be used throughout the world today to teach moral values. For this purpose the children between the age group of 2 to 7 have been taken into consideration .Piaget termed this age group period as the "Pre- operational" stage, under his theory of cognitive development.

During this stage child is preoccupied with symbolic thinking. Imagination and intuition are strong. This leads them to be imaginative and emotive. The study will further seek to relate Sigmund Freud's concept of "Super ego" to the moral development of the child in this particular age group thus, fulfilling the objective of the study.

Folk stories are generally entitled as the mirrors of ethical values of a society. This is because folk stories are intertwined with some moral values which help a child to imitate those values to establish as an ideal person.

It is often said that they are told only for amusement they have other important function too. Tales may be told anytime and anyplace and in this sense they are almost timeless and placeless. They have been called „nursery tales in some places, but in many other societies they are not restricted to children only. The folk tales provides guidance regarding manners, customs and social conduct. The tales are more important because they clearly bring out the advantages and disadvantages resulting from different kinds of behavior by illustrating it through incidents. One of the Assamese folktale collections by Lakshminath Bezborua which fall under Magical or Wonder or Romantic tales, the Burhi Air Xadhu help children to explore the concepts of morals and values and apply in their own lives and society in general.

Folklore emerged as a separate field of learning in the beginning of the 19<sup>th</sup> century. Although folklore studies cover oral traditions of the people of various cultures of the world and appeared under different names in the past, the present scientific term „folklore“ is almost accepted universally.

Human life particularly starts from childhood. For a family a child is a blossom always away from all restraints such as jealousy, right-wrong, good-bad etc. Nurturing a child to be an ideal and healthy human being is the sole responsibility of the family as well as the society.

The values acquired by a child from his family are obviously limited. But, the same acquired by him from the surrounding society has a limitless range. Each community within the society has been formed on the basis of their own cultures. Again, every society has particular folk cultures. In Assamese society also, the impact of folk culture is predominant. We can consider folk tales as one of the important elements of folk culture. Folk tales influence immensely on children as it helps to inculcate moral development within children. Basically folk tales are compiled from beliefs, imagination and ethical principles passing through oral tradition.

The imaginative minds of children are imitative. The central character or the hero/heroine of the tales becomes ideals for them. They try to follow these ideals and their activities in their real life. As the tales reflect affirmativeness and the hero/heroine represents some values, the children become influenced by these values with high degree of attention.

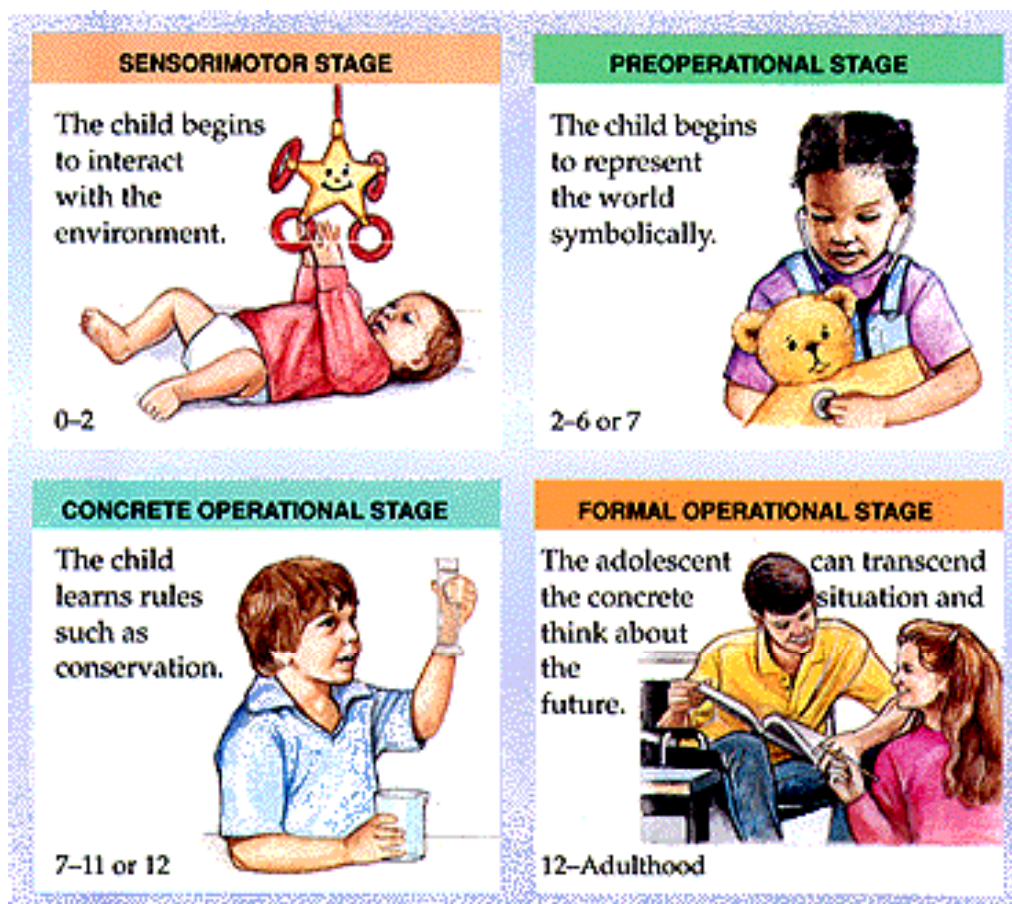
- To find out the importance of folktales in inculcating moral values amongst children.
- To examine the influence of Folk tales in children
- To examine the intensity of Folk tales in value education
- Piaget's Theory of Moral Development

Professor Jean Piaget of University of Geneva is one of the century's most prolific theorists on the development of the child. Piaget's theory describes the cognitive development of children. Piaget concluded that there are four stages in the cognitive development of children. The following discussion outlines the four stages:

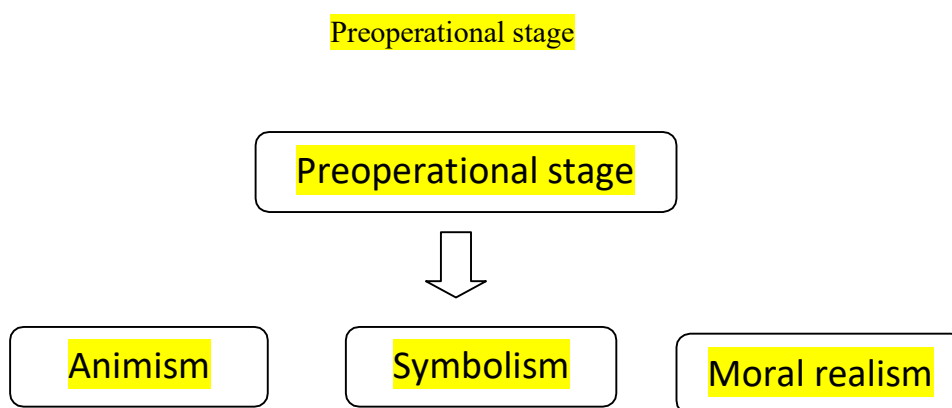
- **Sensory motor stage:** This is the stage from birth and last for 2 years of age. Children at this stage are regarded as explorers. They want to experience from all their senses and do not appear to be thinking what they do. Thus no rationale underlies their motives.



- **Preoperational stage:** Around age 2 children enter the preoperational stage. Here, in this stage a child learns to think abstractly, understand symbolic concepts, and use more sophisticated ways. This stage lasts for 7 years of age.
- **Concrete operational stage:** Concrete operational stage starts from the age of 7 years. In this stage children can understand much more complex abstract concepts such as time, space, quantity etc.
- **Formal Operational Stage:** Children around age 11 start to become capable of more abstract, hypothetical, and theoretical reasoning. They can apply rule to a variety of situations. This stage last for 16 years.



Thus our study upon children of age group 2-7 years falls under “Preoperational Stage” of Piaget’s Theory of cognitive development. Piaget reveals that this is the stage where children’s thought processes develop though they are far from „logical thoughts“. Thus certain initiatives should be taken to develop the thought processes among children. „Animism“ is also another characteristic of this stage of development. This is, when one has the belief that everything that exists has some kind of consciousness. Everyone and everything is like him or her. An example, when a child falls down, he slaps the floor as it must have been naughty to hurt him or her. Since the child can feel pain and has emotions, so else must have the same. Another aspect of this stage is „symbolism“. This is when something is allowed to stand for or symbolize something else. „Moral realism“ is another aspect of this stage. This is the belief that the child’s way of thinking about difference between right and wrong, is shared by everyone else around them. Due to these aspects children could be made begin to respect and insist obedience. All these aspects can be initiated by means of rules at all times, with the help of folk tales. Animism, symbolism and moral realism are compiled together in constructing the themes of folk tales so that children can envisage a lively picture in their mind and grasp the values of the stories



□ Kohlberg’s Theory of Cognitive Development

Lawrence Kohlberg (1958) agreed with Piaget's theory of moral development in principle but wanted to develop his ideas further. Kohlberg believed and was able to demonstrate through studies that people progressed in their moral reasoning through a series of 6 stages which could be more generally classified into 3 levels. This classification can be outlined as:

**Table 1.2: Stages and level of Kohlberg's theory of cognitive development**

<b>LEVEL</b>	<b>STAGE</b>	<b>SOCIAL ORIENTATION</b>
<b>Pre-conventional</b>	<b>1</b>	<b>Obedience and punishment</b>
	<b>2</b>	<b>Individualism, instrumentalism, and exchange</b>
<b>Conventional</b>	<b>3</b>	<b>"Good boy/girl"</b>
	<b>4</b>	<b>Law and order</b>
<b>Post-conventional</b>	<b>5</b>	<b>Social contract</b>
	<b>6</b>	<b>Principled conscience</b>

**LEVEL 1:**

The first level of moral thinking is that generally found at the elementary school level. In the first stage of this level people behave according to socially acceptable norms since they are told to do so by some authority figure like parents, teacher etc. this obedience is compelled by threat or punishment. The second stage of this level is characterized by a view that right behavior means acting in one's own best interest.

## **LEVEL 2:**

The second level of moral thinking is that generally found in the society. So this level is named “conventional”. The first stage (stage 3) of this level is characterized by an attitude which seeks to do what will gain the approval of others. The second stage is oriented to abiding by the law and responding to the obligations of duty.

## **LEVEL 3:**

The third level of moral thinking is one that Kohlberg feels is not reached by majority of adults. Its first stage (stage 5) is an understanding of social mutuality and a genuine interest in the welfare of others. The last stage (stage 6) is based on respect for universal principle.

Kohlberg believed that individuals could only progress through these stages one stage at a time. They could only come to a comprehension of a moral rational one stage above their own. Thus according to Kohlberg, it was important to put them with moral dilemmas for discussion. This would help them to perceive the reasonableness of a “higher stage” morality and encourage their development in that direction. Moral stories can be an important source in this regard.

**The study further seeks to relate Sigmund Freud’s concept of “Super ego” to the moral development of the child during this stage.**

According to Freud’s psychoanalytic theory of personality, the superego is that component of personality which is composed of our internalized ideals that we have acquired from our parents and from society. The superegos suppress the urges of the id and make the ego behave morally rather than realistically. In the psychosexual development theory of Freud, the superego is the last component of personality to develop which starts to emerge around the age of five. The ideals that contribute to the formation of the superego include not only

the morals and values that we have learned from our parents but also the ideas about right and wrong acquired from the society and the culture.

Thus we can conclude that the age 5 to 7 years are the basic pillars to acquaint moral and ethical values among children.

New Haven students require a targeted curriculum that specifically addresses the social and personal facets of their lives. There is a need for an effective program that responds to the needs of students within the school framework and equips them with life skills to function confidently and productively in society.

Many students hail from communities laden with social discord and inundated with economic hardships. New Haven is ranked as one of the poorest cities of its size in the United States.

As a result of its low socio-economic status, a plethora of problems besiege the neighborhoods. Among the most pressing are teenage pregnancy, pervasive unemployment, and the high drop-out rate.

Students are not immune from their environment. In fact, they are greatly influenced by their surroundings. When they observe illicit activities and experience the disadvantages associated with the inner city, they will form opinions about their own individual growth and place in the community. Many students are able to resist the lure of fast money and instant gratification and strive towards a productive lifestyle and social acceptance.

The relationships students have with their peers and relatives is germane to their self-esteem and social development. Therefore, it is imperative that relationships be examined with the view of providing problem-solving and coping skills, especially in adversarial situations.

Conflict is an integral part of life. Students are confronted daily with situations that force them to make value choices, unravel moral dilemmas, and decide on behavioral options.

There are socially appropriate ways to resolve conflicts. Students must be exposed to various methods of conflict resolution that avoid physical altercation, verbal insults, and violence.

A concerted and aggressive effort must be undertaken to expose students to alternatives that are consistent with the goals of the socially mature individual. There are productive ways to vent anger and frustration when dealing with personal crises and social strife. An analytical problem-solving strategy that utilizes the creative and imaginative energy of the students and promotes moral, social, and personal development is essential.

One idea is tales. Students like stories; they have a certain enchanting quality about them. Stories also contain humor, wisdom, lessons, magic and fantasy. When stories are coupled with the sincere efforts to achieve social maturity, academic success and moral compliance, then learning and pleasure will merge, resulting in behavioral modification and ultimately healthy social development.

Folktales permit people to express emotions in a socially approved manner that would be inappropriate in any other form. The acceptance of popular lingo and non-standard expressions is commonplace and actually enriches folktales. People can engage in projective fantasy by creating tales that contain realistic themes, using symbolism and metaphoric projections on both the unconscious and conscious levels.

Folktales can be used in virtually all disciplines to convey knowledge and communicate ideas. Historians, for example, while questioning the historical accuracy of a tale, acknowledge that much information is contained in them. Folk history reveals a lot about behavior during the historical period, and certainly the views of „folk“ give insight into the time and the prevailing attitudes held by the people. Anthropologists can study the cultures and traditions of a group. The behavior of the characters and the deeds performed reveal much about the lifestyle and beliefs of the cultures

Realizing the importance of humanity, the government through the Department of National Education, has included humanity in the curriculum. This new subject under study is named, local wisdom for character building, or just character building. It has been the first new subject taught as a compulsory subject from elementary school up to the university. Attempts have also been made as what and how much wisdom should be taught. Equally essential is of a rather more practical nature; the way in which the objectives of language teaching can be achieved, the methods. The „how“ it should be taught is believed to be of great significance because the fact that the content of any curriculum cannot be learned efficiently unless it is presented in a specific way. Inadequacy of methods may handicap learning or cause undue wastage of effort and time. For these reasons various methods of teaching have been introduced. However, the result of teaching and learning process is not yet satisfactory.

### **FOLKTALES FROM SIX CONTINENTS: CULTURAL INFLUENCE AND LIFE SKILL DEVELOPMENT FOR CHILDREN**

Children are enthusiastic and show a keen interest in learning new skills. Learning and participation, equipped with essential life skills, ensure success in their life. Building life skills enables children to understand personal conflicts (both physical and mental) and make them aware of their environment.

The folktales of various regions in the world with solid traditions expand children's literary horizons. Folklore inspires young minds and teaches them to be morally, ethically, and socially conscious. Anthropomorphic narratives take children into the world of tales, keep them engaged, teaching history, tradition and value systems, and helping the individual build life skills. The paper focuses on realising the life skills and cultural influence imbibed in folktales and how it works on children. The article examines popular folktales from Asia, Africa, Australia, Europe, North America, and South America and examines how they operate as a tool to enable us to understand culture and life skills

“Education that helps young people develop Life Skills has transformative potential”. (UNICEF) The emerging global economic policies have thrown many challenges at the present generation and the generations to come. During these transition phases, the children have to be equipped with essential life skills to keep them in high spirits and morale. Life skills are also equally crucial to achieving success in the modern workspace. The education system is evolving to give holistic education to fulfil the demand. According to the Theory of mind, a child learns social interactions from its childhood. In the infant's stage, a child imitates, responds, and understands others in four to five years. Children are fascinated by new or different things and imitate them. According to Aristotle, “Happiness is the meaning and the purpose of life, the whole aim, and end of human existence”. In the expressive narrative, the mother feeds the child with lifelong learning, and it perpetuates a child's love for stories as they grow up. Education is a fundamental source for children to face the world. This education should be established with “The curriculum consists of the knowledge and skills acquired in the educational program as well as the plans for experiences through which children's learning will take place” (Cooper). Learning through rhymes, puzzles, picture perceptions, and stories creates an exciting and fruitful environment for the children to be actively involved with the content.



Fortunately, a child's education does not start in school but at their mother's lap. Children right from a very young age, even without much knowledge and language skills, quickly grasp the rudiments of the stories and are very much interested in them. Folktales and folklores have been used for ages to impart values and pass on cultural beliefs. Folktales are a part of folklore; both cannot be used interchangeably. A legend refers to traditional ideas and stories of a community, and it covers a wider span than folktales. Folklore encompasses a large variety of cultural heritage, but folktales are just stories that belong to various genres like adventure stories, fairy tales and many more. These are passed down from one generation to another orally. But in the modern world, the tradition of oral culture has turned towards print and visual mode. Talking animals are ubiquitous in folktales; it falls under the category of „fables“, and in the current term, it comes under, Animal Fantasy“. This technique of ascribing human traits, emotions and personalities to animals, inanimate objects or other non-human things is called anthropomorphism.

From Aesop's Fables to the 3D movies of modern times, anthropomorphism is a practical device used by writers to attract children's imagination, and it enables the authors to bring in a variety of characters in a short story. Stories play an essential role in the development of children. Stories develop children's imagination by opening them up to new ideas, and it teaches kids to organise, understand and express their own emotions. Thus, stories imbibe both personal and educational values among children through fun and interest. It captures children's attention by presenting animal protagonists and other forms of imaginative characters.

In *The Folktale*, Thompson (1946: 428) states that “every story has means of entertainment or for giving aesthetic pleasure, it presents a challenging problem in social history and at the same time furnishes help toward the solution of that very problem”. Stories have the power to grasp a child's attention, used as a „curriculum story“ in education.

Primarily, a story collection of didactic Folktales constructs a child's behaviour and the world's knowledge. Becoming an adult is a child's fantasy that can be achieved by folktale life skills learning, which moulds their future with social responsibilities. The collection of folktales from various continents reminds the children to expand their world's view with new perspectives. It encourages them to understand the global culture and life experiences.

Entering this era of globalization and increasingly sophisticated technology, literature is not only seen as a part of art and culture that aims to entertain but is a means of learning language, studying history, developing character, and so on. Literature has become an important part of education. One of the objectives of literature, especially related to traditional children's literature in education, is to internalize the character values seen in the daily life of society, especially elementary school students. The rapid development of the internet and followed by increasingly sophisticated technological developments has influenced the lifestyle and character of most elementary school students. Coupled with the condition of the corona pandemic and all activities carried out at home, surfing activities on the internet are increasingly out of control.

This is very worrying because the flow of information displayed on the internet and offers of online games, which are not all safe for children, are milling about on the internet and these things can affect the character of children, especially children in elementary schools. To overcome this, the role of children's stories as part of literature can be used in developing student character to be better because the stories displayed contain very good moral values. The role of teachers and parents is also very important to overcome the impact of the internet on elementary school students, namely through storytelling activities. With storytelling activities, students can learn various characters contained in children's stories.

The purpose of writing this article is the existence of problems related to the decline in the level of community morality, especially students in elementary schools during the corona pandemic which is due to uncontrolled internet use. One solution that can be done is to strengthen the understanding of character education through traditional children's stories told by teachers and parents to students in elementary schools.

The very rapid advancement of technology and communication in this modern era of globalization not only has a positive impact on the development of human development but also has a very worrying negative impact especially for the younger generation who are commonly called the millennial generation. Millennial generation is commonly referred to as generation Y or known as echo boomers. Experts classify them based on those born in 1980-1990 or early 2000. Millennial generation is a generation that is identical to social media users or commonly referred to as netizens. Today, children from an early age, adolescents and young adults tend not to be able to live without gadgets. Let alone for a means of seeking knowledge, this gadget is used more for playing and surfing on social media so they spend a lot of time there. The flow of globalization that is increasingly widespread and increasingly rapid has brought significant changes to this millennial generation. They tend to be enslaved by online media which is growing rapidly from time to time. This can also affect the formation of their character into antisocial human beings.

So, character education is needed to anticipate and minimize the behavior of each individual so as not to follow the negative globalization trend or culture of games on gadgets or content on social media. With this character education, it is hoped that the millennial generation can pay more attention and filter every culture that enters, in other words they can sort out what is good and what is bad wisely.

In this era of rapidly growing globalization, the flow of information is also increasingly rapid and this makes it easier for millennials to absorb various types of information in certain fields via the internet with the help of their gadgets. Social media such as Instagram, Tweeter, YouTube, Face Book, Line, and others are the entry points for information from various parts of the world that should enrich our knowledge. The freedom of social media in this era of globalization has a negative influence also on the perspective of the millennial generation, which is mostly an unstable generation if social media contains content that is not constructive but instead incites, influences to do bad things, and makes people antisocial.

The globalization factor brings a very rapid flow of information through the internet so that it is difficult to stem and it is felt that it has a very large contribution to the various cases that befell millennials as the nation's next generation. This is where character education is needed which can lead to better character building. However, this character building should be started early, that is, since someone enters elementary school by re-instilling values that can be a control for the next generation of the nation without having to be immersed in the current of globalization which has a negative impact on their lives in particular and the lives of those around them in general.

The government of Indonesia recognizes the importance of character education for the younger generation and this is stated in the Law of the Republic of Indonesia Number 20 of 2003 Article 3 Chapter II concerning on the National Education System as follows: Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warganegara yang demokratis serta bertanggung jawab.

The above law states that good morals, fearing God Almighty, and being responsible are the goals of national education in Indonesia. This means that the Indonesian government fully understands the importance of good character for national development because without good character, the Indonesian nation will undoubtedly not become a strong nation. Given the importance of shaping the character of the nation, the government has determined that character education needs to be instilled in schools from an early age. One way that can be used to shape children's characters is through children's stories.

Children's stories are a medium that can be used in character building starting from elementary school. The influence of this children's story is beyond doubt. Children's stories, in this case traditional children's story, become a means which is very effective in providing value education to children, because in a very simple way of delivery, it is easy to understand and fun because it is accompanied by attractive illustrations so that children are interested and voluntarily want to read and get the values contained in the story, especially the traditional children's story written by Murti Bunanta which contains a lot of moral values and captivating illustrations in it, for example Suwidak Loro, Si Molek, and Putri Mandalika. The selected children's stories are children's stories that contain ethical, moral, and ethical values (noble, high, noble). These three aspects are related to character or character education, namely directing children towards good, noble, and noble character.

The characters in the children's stories that are read can provide good and valuable life examples for children. The character of a child is a tendency to imitate and identify with the character he or she admires. Through children's stories, children will easily be able to understand the good and bad traits, figures, and actions represented by the characters in the story.

Based on the above background, this article discusses the problem of (1) children's stories, (2) characters, (3) values in traditional children's stories, and (4) character building strategies through traditional children's stories. This problem was expressed with the aim of providing insight to educators on the importance of ethical values in traditional children's stories as a means of building children's character based on local wisdom

#### **1.4 CHARACTER EDUCATION**

Character Education Nurchasanah and Lestari (2008) state that character means temperament (morals) to be able to measure good or bad and right or wrong to something. Human nature distinguishes a person from other people or nations. In addition, the Directorate General of the Ministry of National Education (in Dani, 2013) explains that character is a way of thinking and behaving that characterizes each individual to live and work together, both within the sphere of family, society, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for any consequences of the decisions they make. Character education is also interpreted as moral education, character, character that guides students to be able to decide and create good and noble things in everyday life. Mulyasa (2012) states that character education is not only about understanding and attitudes towards ethics, morals, and character, but also the habit of living in an atmosphere of choosing and doing good and noble and rejecting the bad and low. According to Lickona (2012), the character component consists of 1. Sincerity or honesty. 2. Compassion; 3. Courage; 4. Affection (kindness); 5. Self-control; 6. Cooperation. According to Naim (2012) character refers to a series of attitudes, behaviors and skills.

All aspects that are components of character are done positively by a person. Character education does not only produce cognitive aspects, but also affective (positively addressed) and psychomotor (in the form of actions in accordance with what is required).

Characters that contain character meaning (which are noble, noble, and ethical) are manifested in action. Furthermore, James Arthur (2013) states that character education is related to moral education which includes 3 aspects that must be fulfilled, namely: moral knowing, moral feeling, and moral action, which basically means that one's morality is not only sufficiently understood, but also lived out, and implemented in action. In moral knowing a person must have moral awareness, have high moral values, have a moral perspective, moral reasoning, make moral decisions, and self-knowledge about morals. At the level of moral action, someone behaves based on morals, has the competence to apply morals, has a desire to uphold morals, and acts morally are habits (Ibid .: 45-50).

The Ministry of National Education (2010 in Wibowo 2013) develops the thoughts of Ki Hadjar Dewantara and Lickona (2012) detailing the aspects of character education into 18. In this study, the 18 aspects of character education became the basis for determining the children's stories chosen. The eighteen aspects of character education are: religious, honest, tolerant, disciplined, hard work, creative, independent, democratic, curiosity, national spirit, love of the country, friendly (communicative), fond of reading, respect for achievement, love of peace, social care, environmental care, and responsibility (Lickona, 2012; Dewantara, 1967; Kemendiknas, 2010). The children's stories selected in this children's story book are traditional children's stories which of course contain the character values mentioned above. These stories are the work of Murti Bunanta entitled Suwidak Loro, Si Molek, and Putri Mandalika.

Children Stories Children's stories are stories that tell about children's problems. The authors and readers may not be children, but adults or parents. There are children's stories composed by children, but there are also (perhaps more) children's stories composed by adults (Hunt, 1995: 61). Murti Bunanta, Enid Blyton, Hans Christian Andersen, Dian K, and Mark Twain are some of the authors of children's stories who are adults.

Sarumpaet (2010) states that children's stories are stories that children read with the guidance or direction of adult members of a community. She (ibid, 2010) added that children's stories can be in the form of early childhood stories in the form of games, books on numbers and calculations, children's experiences during the period, classic stories, traditional folk tales, fantasy stories, realistic stories, historical stories, and also biographies. With regard to children's stories for education, efforts must be made to read the children according to the children's character development. Sarumpaet (2010) mentions 3 theories of children's psychological development, namely Jean Piaget's theory which states that children's psychological development is in accordance with their motoric development. Meanwhile Erickson's theory stated that in addition to cognitive development.

## **SOCIAL DEVELOPMENT**

Children also experience social development and every human development always experiences social conflicts that mark their development. Meanwhile, Lawrence Kohlberg states that children's development is based on the existence of moral reasoning judgments (moral awareness of good and bad). The three figures mentioned earlier children's cognitive, social and moral development. Kohlberg (Arthur, 2003) mentions 3 stages of the development of moral judgment, namely: the preconventional, conventional and postconventional stages.

The three stages are broken down into six, namely: one and two egocentrics, three are little less egocentric, four and five are respect for socially defined norms, and number six is the abstractly and universally defined general principles stage. The sixth stage can be said as "faith orientation". In contrast to Kohlberg's moral reasoning, Richards Stanley Peters (in Arthur, 2003) said children's psychological development as rational morality which consists of 4 stages, namely: 'a rationality, egocentricity, conventionality, and reasonableness.



These stages of development are based on the child's intellectual ability to understand complex moral ideas and the ability to judge morality to determine decisions taken. Characteristics of children's stories are: (1) the language is easy to understand, in short, with common terms; (2) entertaining and fun; (3) the message conveyed in the form of moral values, education, and character is adjusted to the intellectual and emotional development of children (Nurgiyantoro, 2005). Various types of children's stories have moral values that can be used as a source of character building for children. It's just that educators need to choose children's stories that are appropriate to the child's age and psychological development and interests.

The role of children's stories, especially traditional children's stories, is very important in shaping children's character, moreover children's stories have several benefits, namely 1) Teaching character to children; 2) Getting used to a reading culture; 3) Develops imagination. Providing reading in the form of interesting children's stories will also train children to learn about the character values that exist in the story. If good habits like this are continued to be applied, it will have a positive impact on children's mental development, and even have a good impact on their future life amidst this increasingly advanced era of globalization.

Character Development Strategy Through Traditional Children's Story There are several strategies for character building through traditional children's stories, namely: 1) Storytelling: Storytelling activities can be done at home as well as at school. Hence, the role of people parents and teachers are very important to cultivate appreciation of students in reading activities. In the classroom, storytelling can be done using text, namely reading a book or it could be without text. The advantage of reading a book is that you can train the child or students to speak accordingly good and correct language, while the advantages storytelling without text is a child or student can express himself. By involving students in this activity then they are the ones to start shyness and closeness will change attitudes. Generally, fantasy and humor stories are more striking when read to children or students aged 8-13 years (Bunanta, 2008).

It is important to note that choosing a good story also needs to consider the story is written in a good sentence and uses a broad vocabulary and attractive illustrations. Folk stories are stories that are very suitable to be told because of their educational value very thick and in accordance with Indonesian culture and also flexible because the elements can be removed or added according to the opinion of the storyteller about which parts are important and need to be highlighted. The stories written by Murti Bunanta and adapted from folk tales in Indonesia, the four of which are entitled 1) Bujang Permai; 2) Suwidak Loro; 3) Putri Mandalika; and 4) Si Molek. Therefore, folklore is the most effective story when it is told because it can be adapted and listeners and storytellers will enter into the same situation. The story that is told or read is read or told to the end so that the result does not interfere with the continuity of the storyline. By way of storytelling or reading this story, the teacher also easily introduces students to the content of stories or literature books and appreciates them. Storytelling or reading stories must be done naturally and not done in an exaggerated manner so that the attention of the child or student is not on the storyline but on the style of the storyteller.

2) Role-Playing: In addition to storytelling, teachers can also use Role-Play strategies to foster appreciation, interest in reading, and build students' character through the characters they play. In this activity, the teacher gave the students a story book which is a folk tale by Murti Bunanta with interesting illustrations in the form of groups to read. After they finished reading, the teacher asked them to retell the story they had just read in groups in front of the class. Next, they were asked by the teacher to create a simple dialogue whose storyline matched the story they had read earlier. This activity also has benefits for students, namely that it cannot only foster interest in reading and appreciation of literary works but also students are able to express their imagination and creativity and work together in providing brilliant ideas in the dialogue writing process. After the four groups made the dialogue, the teacher asked them to practice reading the dialogue with the intonation or tone of voice adjusted to the dialogue script.

Furthermore, at the next meeting, the teacher asked them to perform it in front of the class using costumes and accessories that they made themselves and adapted to the dialogue they wrote themselves. All members in the group must participate in role playing in front of the class but beforehand they have to live up to their respective roles by practicing at home or at school after learning

3) Sharing: The teacher becomes a role model for students. After finishing reading a book, the teacher needs to share it with them. Telling them that the teacher felt a positive influence after reading the book. Make students curious, so that they want to know more about the book.

## **1.5 NEED FOR THE STUDY**

- Are today's upper elementary students interested in the arts? How do today's students learn different arts?
- What kind of change is being made in the lives of upper elementary students by learning songs and stories.
- How today's students learn folk tales and folk songs.
- Folk songs and folk stories brought what kind of influence and manners in the normal life of the students.
- What are the activities for students who have learned folk songs and folk tales? This study is necessary to know what virtues are.

## TERMS AND DEFINITIONS

- **FOLK TALES :** *A folktale is an old story that's been told again and again, often for generations. If you're interested in learning more about your heritage, you might read some folktales from the country in which your great-great-grandparents grew up.* A story that parents have passed on to their children through speech over many years
- **FOLK SONGS:** A song originating among the people of a country or area, passed by oral tradition from one singer or generation to the next, often existing in several versions, and marked generally by simple, modal melody and stanzaic, narrative verse. a song of similar character written by a known composer.

### 1.6 MORAL VALUES :

- Moral values meaning is a set of principles essential for every human being to become responsible towards his/her duties. These values help a person distinguish between what is good and what is bad. Moral character formation is a crucial process that needs to start in infancy.
- Children with moral values can be guided in the right direction and develop a positive personality and solid character. In addition to the child's family, schools play a crucial role in directing, assisting, and holding their hands as they make their way through the maze of moral ideals.
- Every child or student should be instilled with good moral principles and an upright moral compass from a young age. Every parent and school needs to develop the meaning of moral values, and set moral values examples in front of children. These examples are the best way to develop the ability to distinguish between right and wrong.

## **1.7 VARIABLES IN THIS STUDY**

**DEPENDENT VARIABLE** : MORAL VALUES

**INDEPENDENT VARIABLE** : FOLK SONGS AND FOLK TALES

### **1.7OBJECTIVES OF THE STUDY:**

- ❖ To design and implement folk tales and folk songs to develop moral values among upper primary school student.
- ❖ To find out the level of moral values of upper primary school student of Experimental and Control group by implementing folk tales and folk songs.
- ❖ To find out the significant difference between moral values of experimental group upper primary school students implementing folk tales and folk songs with respect to demographic variables ( gender ,school locality ,medium of school,etc ..)
- ❖ To find out the significant difference between moral values of control group upper primary school student implementing folk tales and folk songs with respect to demographic variables ( gender ,school locality ,medium of school,etc ..)
- ❖ To find out the significant difference between moral values of control and experimental group upper primary school student implementing folk tales and folk songs with respect to demographic variables ( gender ,school locality ,medium of school,etc ..)

### **1.9HYPOTHESES OF THE STUDY:**

- ❖ There is no significant difference in the level of moral values of upper primary school student of Experimental and Control group implementing folk tales and folk songs.
- ❖ There is no significant difference in the level of moral values of experiemntal group upper primary school student implementing folk tales and folk songs with respect to gender.

- ❖ There is no significant difference in the level of moral values of control group upper primary school student implementing folk tales and folk songs with respect to gender.
- ❖ There exist significant difference between Moral value scores of male students of Experimental group and Control group
- ❖ There exist significant difference between Moral value scores of female students of Experimental group and Control group
- ❖ There exist significant difference between Moral value scores of rural and urban students of Experimental group
- ❖ There exist significant difference between Moral value scores of rural and urban students of Control group
- ❖ There exist significant difference between Moral value scores of rural students of Experimental group and Control group
- ❖ There exists significant difference between Moral value scores of urban students of Experimental group and Control group.
- ❖ There exist significant difference between Moral value scores of HSES and LSES students of Experimental group
- ❖ There exist significant difference between Moral value scores of HSES and LSES students of Control group
- ❖ There exist significant difference between Moral value scores of HSES students of Experimental group and Control group
- ❖ There exists significant difference between Moral value scores of LSES students of Experimental group and Control group.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

#### **INTRODUCTION**

A researcher has to be up to dated in his information about studies related to his own problem already made by others. For any worth while study the researcher needs an adequate familiarity with the library and its many resources.

- ❖ The result of the review actually provide the data used in research.
- ❖ The findings of the previous researches help the researcher to have an insight into the present study and thus saves the researcher time.
- ❖ The review of the literature helps the researcher to convert his hypotheses to a specific and concise one.
- ❖ The review of the literature helps the researcher in making him alert to research possibilities that have been over looked.
- ❖ The review of related literature provides further orientation to the problem and at the same time eliminates the possibility of unnecessary duplication of effort.
- ❖ The review of the related literature enables us to have an insight into the closely related problems that have been investigated, the design of the study, the procedures employed and the data gathering instruments used. These will in turn, help in the improvement of the present result design.

**FOLKTALES ECHOES LIFE SKILLS** “Stories are to a certain extent the mirror of life; they reflect what the people do, what they think, how they live and have lived, their values, their joys and their sorrows. The stories are also a means of articulating man’s response to his environment.” (Mbiti)

**ASIAN FOLKTALE- PANCHATANTRA – THE MUSICAL DONKEY** Asia’s folktales series comprises fourteen books; the selected story The Musical Donkey from Panchatantra (200 BCE – 300 CE) is one among them (World of Tales). The Donkey, who thinks he is a great singer, has joined Jackal in stealing food at night. Donkey wanted to sing in overwhelming joy for their satisfying meal. Jackal warned of the repercussions, but Donkey could not hear his friend. His voice woke the farmers, and Jackal left the place to save his life. The Donkey had been beaten and realised his mistake of not listening to Jackal’s advice. (Sharma) This folktale is a paragon of self-control. DeLisi (2015) states, “Self-control, which is the basic capacity to regulate one’s thoughts, emotions, and behaviours in the face of external demands, is a necessary and essential ingredient to function in society”. Self-control is a complex skill to learn, especially by children. From this folktale, a child learns how to react to situations that aid them to be mentally strong. When a child suffers from collective emotions, this skill eases them to manage their imbalances. Self-control enables a child to handle stress, emotional balance against success and failure, resist impulses, evaluate circumstances, and behave compassionately.

#### **AFRICAN FOLKTALE- THE GUINEA-HEN AND THE CROCODILE**

African folktale’s specific characteristics demonstrate social and ethical values with cultural construction (Sone). It comprises four books of eighty-eight stories; The Guinea-Hen and The Crocodile is a famous story based on African society’s recent experiences and relations (World of Tales).



Guinea Hen and The Crocodile had been friends. The Crocodile tasted every flesh, so he decided to eat Guinea Hen's flesh. The Crocodile pretended to be dead and sent the funeral news through little ones. Guinea-Hen felt her mate's subtlety and warned her little guinea fowls to stay away from the body of Crocodile. Guinea asked the Crocodile to move its legs, the jaws to confirm its death, and found it alive. Ultimately, Guinea-Hen told the Crocodile to turn back and escape. The Crocodile, being tricked, cursed himself and lost friendship. (Cooper) Critical thinking is the capability of reasoning and understanding the logical connection between ideas. It is necessary to examine, assess, clarify, and restructure thought, thus ensuring the deed without false conviction. Guinea Hen's logical thinking prevails over her emotion and copes with the situation that is reflected in the death examining act. This folktale motivates a child to think critically about the relevance of arguments, reasoning the problem, and recognition of the surroundings. As a child, unaware of other minds, practicing these skills allows them to make the right decisions and solve problems in life.

**AUSTRALIA/OCEANIA- DINEWAN THE EMU, AND  
GOOMBLEGUBBON,**

*THE BUSTARD* Australian folktales highlight aboriginal culture, the only book containing thirty-one stories, including Dinewan, the Emu and Goomble gubbon, the Bustard from Australian Legendary Tales (World of Tales). Goomble gubbon is an epitome of covetousness; it cannot stand the thought of the Dinewan being the king of the birds. Out of jealousy, the Goomble gubbon tricks the Dinewan mother and father to cut off their wings. When the Dinewan mother discovers the scheme of the Goomble gubbon, she is infuriated and wants to take revenge. The Dinewan mother uses the avarice of the Goomble gubbon and deceives it into killing all its kids except two.

Dinewan showed her all of the children hidden in the saltbush with pride, and her neck stretched forward with queer throat voice, singing the song of Joy. Now it is even, Dinewan lost their wings, and Goomble gubbon lost their children. (Parker) Decision making is a skill that logically analyses alternative possibilities with relevance and accuracy to a solution. Problem-solving and logical reasoning supports while making decisions. It is a process of problem identification, strength and weakness analysis, and possibilities evaluation. Dinewan was a model of a good decision-maker, the first time she fizzled, but the second time her choice had spared her cheerful family. This teaches a kid to take advantage of missteps and not to dwell on their past. Kids are often confused about making choices that influence their emotional well-being. Yet this capability allows young people to exert control impulsive behavior.

***EUROPE- THE NIGHTINGALE*** European folktales are classified into Celtic, Germanic, Romanic, and polish. In Celtic folktales, nine books with two hundred and forty-nine stories; In Germanic, nine books with two hundred and forty-nine stories; In Romanic, five books of one hundred and ten folktales; Slavic folktales consists of nine books with one hundred and fifty folktales (World of Tales). European folktales concern Christian mythologies and deal with themes of fortunes; The Nightingale is one of them. A nobleman captured a nightingale and caged it. The Nightingale offered to let her fly for valuable advice in return. He agreed and set the bird free. The bird said, “Never be sorry for something that cannot be brought back, my lord. Moreover, never trust idle words.” Then she began to fly, saying that she had a gem hidden in her wings. He tried to get her, and the bird replied, “Now I know you are greedy and foolish, and you believed my idle words! Look at what a little bird I am. How could I be hiding a large gem under my wing?”. (Giambattista) In this folktale, Nightingale liberated her life from peril through her critical thinking and effective communication.

Communication skill is an activity of giving, getting and sharing knowledge and emotions. It performs beyond the straightforward idea of LSRW (Listening, Speaking, Reading, and writing) that permits a child to recognise and respond to the ideas behind the manoeuvre. It enables a child to think and be verbally assertive critically. In the current phase, this skill guides a child to interact with people face-to-face and online mode. This experience directs them to be confident and comfortable in managing the situation. Communication builds a human relationship that drives a child to social well-being and maintains a strategic distance from behaviour problems like misery and social withdrawal.

***NORTH AMERICA- THE CONCEITED ANT*** North American folktales are an assortment of six books with one hundred and thirty-six stories (World of Tales, 2015). Native American cultures are wealthy in fantasies and legends that clarify ordinary wonders and connect people and the soul world. The Conceited Ant is popular among children because of its temperament of the story portrayal. In-home, the conceited Ant uttered as being strongest of all and better than snow. Soon he realised that his feet were frozen and asked the snow, „Are you the world’s strongest thing?“. Snow answered that the sun was more potent than it had been. Ant investigated the sun, but the sun denied, pointing out the Wind. The sequence continues-Wind to house, house to the mouse, mouse to the cat, cat to poker, poker to fire, fire to water, water to the ox, ox to man and man to Knife. At last, Knife said that it was not the world’s most robust but stronger than Ant, then fell on it and split it into pieces. (DeHuff) Self-awareness can be seen in Knife than Ant. Ant searched for identity, but Knife already knows its identity, which results in Ant’s disappearance.

Self-awareness is one's fundamental revelation of self and surroundings. Self-realisation is a glaring point for judging the inner and outer performance of oneself. It focuses on kids' ability to accept themselves and to tune their emotions, thought, actions. It helps them to discover their unique strengths and weaknesses in order to protect themselves from world challenges. It makes a child mingle with others without any discrimination

***SOUTH AMERICA- THE RABBIT AND COYOTE*** South American folktale is a collection of thirty Brazilian stories of two books (World of Tales). These stories are famous for their animal enchantment and wildlife sense, The Rabbit and Coyote one among them. Uncle Rabbit is known for his mischievous act. The rabbit tricked a coyote into believing that the sky was crumbling and made him lean the entire day against a rock to keep the sky up. He was exhausted and fell into a gorge. Again, the rabbit deluded him, saying that the impression of the moon on a pond was cheese inside the water, and they could reach it after drinking off the water. The pitiful Coyote believed and drank as much as possible till his stomach hurt and abandoned the effort. (Eells) This folktale accentuates the significance of thinking skills before the act. The paucity of reasoning skills in Coyote to endure, even though he worked hard, his efforts are abandoned. Children are mirroring adults and do whatever they are told to do. However, this folk tale shows a child, that actions without examining the viability will result in self-destruction. This urges them to consider their general surroundings and differentiate people from bad. These folk tales evoke a thirst for knowledge about the world and other facets of their quest among children.

## **Bersgma and Ruth E. (1969)**

Various research has been carried out which relate to the present study, some of which are presented in this segment of the paper. **Bersgma and Ruth E. (1969)** in their work *Tales Tiv Tell* present Tiv folktales written in the English language. It is one of the pioneering publications on Tiv Folktales which opened up their folktale genre to the world. This is unlike the Idoma case where their folktales are yet to see the light of day in such a published collection.

The conference proceeding and African folktale (1972) edited by **Dorson** contains articles relevant to this study, particularly those by Dan Ben Amos, Harold Scheub, Lee **Harring and William Bascom**. Dan Ben Amos presents an analysis of two Benin storytellers, while Bascom highlights the important aspects of African folktales. Also contained in Dorson's work is Harring's paper which examines certain literary features and characters of the African folktale in general, and which this researcher finds applicable to Idoma folktales. A valuable book in the genre of African Oral literature is Ruth Finnegan's *Oral Literature in Africa*. Some sections of this book focus on folktales. The scholar examines literary issues which relate to the performance of folktales in traditional Africa. The various categories of African folktales are analyzed. Skinner's *Anthology of Hausa Literature* (1980) highlights this group's *tatsuniya* (folktales) and other oral genres of the Hausa people. He observes that the performance of folktales in Hausaland, is told in the evening hour. Children are expected to listen attentively and learn from the lessons contained in the tales. The traditional Gbagyi people of Abuja, like the traditional Idoma people of lower Benue, have strong ties to traditional practices, one of which is folktales performance. This is the focus of discussion in a study by Amali (1986), where he reviews the impact of storytelling practice among the Gbagyi people.

He observes folktale telling practice to have significant status in their traditional lifestyles. He further observes that folktales are employed for interpreting and analyzing their cultural values, as well as playing the function of promoting and instilling moral discipline among the youths for the purpose of building moral uprightness and standard. In his work, Samson-Akpan (1986) analyses the impact of folktales in Education. The paper observes that folktales and folktale telling sessions imbibe dramatic and educative elements. These educative elements as presented in the paper include the structure and form of folktales, which arouse interest in the children and encourage group participation and mental alertness. The children learn of existing issues in the human and animal world as reflected through folktales.

**A paper by Fayose (1989)** holds that written literature was borne out of the oral genre such as folktales, myths and legends. He reveals that folklorists are good entertainers while the tales inspire writers in the present day.

Examining the functions Yoruba of folktales in educating children, Adeyemi (1997) focuses on the traditional methods employed in their training, specifically as may be inculcated through folktales. However, he asserts that the “incursion of colonialism and neo-colonialism in the Nigerian cultural life has altered the relevance of Yoruba folktales in training children. (p.118)”. Adeyemi is however optimistic that there could be a turn-around for folktales to once more become a common tool in training children if educational planners focus on exploring their functions in the educational process.

In Amali's research on Idoma proverbs (1998), he pays attention to the relationship between Idoma proverbs and folktales. In the work, he observes that the relationship between proverbs and folktales is a lively one in which both genres are interwoven by each complementing and enhancing the quality of the other to give the desired effects. Proverbs are employed in the training process of children by imparting lessons or correcting them on errors they may have committed. The relevance of an **Idoma folktale narrator is the focus of Amali, H. (2003)**. In this study, she examines and analyses the tales as well as the themes and stylistic approach employed by a great folktale narrator Omaludo Igwu in the rendition of his tales. Similarly, in 2014, she carried out a study on meaning, function and performance of Idoma folktales. The work analyzes the various folktale types in Idomaland, the meanings and the functions derivable from the tales. From the foregone review of related literature, it can be observed that folktales are an integral part of traditional African society. Various functions are derivable from folktales as highlighted by the scholars here. It is therefore a fact that folktales form part of the educational tools in the training process of the child, in the traditional setting, and can also be applied in modern educational processes. This paper highlights the potency of applying folktales in the education of children by an analysis of the functions of this important traditional oral genre.

### **Importance of Folklore in School Education Gautam Bikash (2005)**

Early school education is the most important period of character formation. Education and memories of this period of life is a subtle gateway to the personality of an individual. It is this period, in which a person learns the values of life, the society and his surroundings. Folklore and folktales in early school education can have a number of advantages.

In curriculums of schools, tales and moral stories already forms a minute part. However, it would be a better approach to education if folklore is made an integrated part of early school subjects.

In the present world, human values and social norms are deteriorating faster than ever. In earlier days, folktales and folklore was a part of education at home, where old grandmothers and grandfathers use to past leisure times with their grand children. Fairly tales still exist as bedtime stories, but folk tales are beginning to be regarded even as some forms of Taboo by a class of people, because they think, it is only for uneducated and archaic village folks. The coming generation of children does not lack interest in them; it is just, they have nobody to tell them stories.

The importance of folklore as other subjects such as science and mathematics in early school days is becoming quite evident in present times. Some of the reasons are cited hereafter.

- ❖ Folklore is a representation of culture and tradition. It reflects the moral value of a particular culture and society. Folklore as a subject in early school education could be an effective moral education that is devoid of any religious or spiritual sentiment. Folk tales have strong messages of ethics and values because they are with lucid and simple explanations.
- ❖ Folklore can produce a feeling and a strong sentiment towards culture and unity. What is more interesting and unique is, this sentiment is devoid of disadvantages and criticality of patriotism and competitive nationalism. The reason is: Folklore is about common human values and they signify universal characteristics of mankind. They generally signify geographic locations and identities such as land, river and so on rather than using names of exiting countries and areas.



- ❖ A good advantage of folklore is, they inspire simple and logical thinking. Since folk tales are about relations of man to nature; this education will make students environment conscious, which is very important in present times.
- ❖ Folktales and folklores provide a greater and deeper insight to life and living.
- ❖ An early education of folklore would be a better preparation of life for any young child. There is always enough times for studying tough subjects such as Mathematics and Science. But the best time for folk tales is childhood. On the other hand, the problem with subjects such as Mathematics and Science is they are not much necessary for every student, apart from persons who requires them professionally.
- ❖ Since Folklore and folk stories are lucid and explanatory, they engage creativity in children. These increase the creative side of the brain and will make students more productive when they grow older. They will help students to have vision in their thought process and make them more responsible persons, ready for the world. Well, it is not suggested that subjects such as Mathematics and Science should be banned in primary schools. But subject such as folklore can be great for character formation, which is will be required the most in the coming generation.

### **A Study on the Educational Strategy of Using Folktales in Kindergarten Guo Huiyu (2018)**

Abstract: At the kindergarten stage, folktales have important educational value in promoting the health development of children, conducting moral education, promoting children's language development and improving their creativity and aesthetic ability.

However, with the social development and the invasion of foreign cultures, children nowadays do not have a deep understanding of traditional folktales and they are gradually paying less attention to traditional folktales. Therefore, it is of great importance to study the specific strategies to implement folktales in infant education. Combining theories and practice, this paper strives to propose scientific and feasible ways and methods to better teach and apply folktales at kindergartens, hoping to provide reference for all early childhood educators. The Chinese culture has a long history and is full of the wisdom of the Chinese nation. As an important part of Chinese culture, folk tales have been passed down, collected and organized by countless generations. They are the crystallization of the collective wisdom of the working people and an important factor in Chinese culture, nourishing countless Chinese children.

Most of the folktales are born from the ordinary life of all ethnic minorities. After thousands of years of word of mouth, they gradually take shape. These moving stories with mythology not only tell us the simplicity of the ancient people, but also show us their indomitable spirit of struggle. These magical and beautiful stories bloom like blooms in our hearts, enriching our spiritual life. Folk tales can promote language education and help children's language development. 3-6 years old is a crucial period of language development, during which children have a strong ability to imitate and memorize languages. At this time, providing children with excellent folktales can effectively promote the development of their language. [1] The language of folk tales is the crystallization of language, which is concise, simple and full of rhythm, so it is conducive to stimulating children's interest in learning national language, greatly enhancing their language imagination and expression ability, and greatly expanding the expression space of language. Many folk literary works have profound educational significance in content and have strong philosophical significance in life.

Through the education of these literary works, children can form a good inner quality, which is a good start for their future study and life. The heroes in the story can often be role models for children to imitate. Teachers should grasp the educational value orientation in each folktale, combine children's daily life with the daily education of children, and skillfully use the "immersion" method to cultivate children's "small habits" so as to lay a foundation for the formation of good moral cultivation, such as courage, persistence, diligence and kindness. Folk stories are conducive to the inheritance of national culture and the cultivation of children's local feelings. There are many works in folk tales that reflect ethnic customs and national character. Young children can feel people's pursuit and yearning for good life. There are many works in traditional folk tales that explain clothing, food, housing, and festival activities. These customs and beliefs enrich the plot and historical and cultural connotations of the story. We can use the story as a carrier to let young children know the local customs and historical background and stimulate the feelings of loving the native land. Folktales often transcend time and space with twisted and bizarre stories.

They are often fantastic, creating a mysterious adventure atmosphere, which is conducive to children's imagination, aesthetic ability and creative spirit. Folktales are magical, fantastic and mysterious, which is in line with the characteristics of children's physical development. Folktales are attractive and appealing to children and can arouse children's curiosity. They provide children with a beautiful space for free imagination, and they are in line with children's mental development rules and can stimulate children's will to study independently. The "Working Regulations for Kindergartens" clearly stipulates that one of the main targets to teaching children is to "stimulate their love for their home country, the nation, the collective and work" and "stimulate children's feeling of beauty and expression of beauty".

The newly issued “Guidelines for Kindergarten Education” also requires us to “make full use of social resources and guide children to actually feel the rich and excellent culture of the motherland”, “appropriately introduce the culture of various ethnic groups in China to make children feel the diversity and difference of human cultures, and cultivate their attitude of understanding, respect and equality.”[6] Telling folktales for children is the most basic way. As long as teachers are familiar with and can tell folktales, they can subtly educate children in daily life.[7] However, the author found through investigation that few teachers are familiar with and able to completely tell folktales. 67.3% teachers can only completely tell 3-4 folktales, 2.3% teachers cannot even tell a complete folktale, and as many as 90% teachers can master no more than ten folktales. As far as the value of folk tales is concerned, only 28.9% of teachers believe that folk tales have obvious value for children’s cognitive development, living habits and healthy personality cultivation. The content of some folk tales has a clear historical gap with today’s real life. Whether it is the expression of certain words in life at the time, or the life events in the story at the time, they can be hardly understood by children. Most teachers only use folk tales in the language fields of the five major fields, and most of them are conducted in the form of storytelling and performance. With single forms, it is difficult to attract children’s interest. This requires teachers to flexibly process folk stories, select appropriate themes for teaching, and carry out educational activities, so that folk stories can be better applied and developed at kindergartens. The author proposes suggestions to use folk stories in kindergartens.

### **Music Education and Folk Music By Cristina Rolim Wolffenbüttel (2021)**

This essay deals with aspects related to folk music and its insertion in music education, considering the possibilities that the pedagogical-musical work, in dialogue with the teaching of music can bring.

It also presents some suggestions for activities, both in Basic Education and in a more specific work with music teaching, as in schools specialized in this teaching. Focusing on folklore and its importance in people's lives and teaching, the essay proposes the use of various folk music genres, weaving historical and musicological explanations, in order to support the planning of possible pedagogical-musical activities.

In the end, there are so many and diverse ways to use folklore and, especially, folk music at school, that these few lines are unable to even contemplate. Yet, these ways can - and certainly will - be modified, according to the ideas of each teacher. It is also important, during these activities, to try to contemplate the students' wishes, as they will help in the construction and enrichment of classes. Still, it is essential that the teacher has enough knowledge about the contents to be able to use, at the best and most suitable time, one or the other folk data. May folklore, in all its feeling, thinking, acting, and reacting permeate the action in the classroom, whether in Basic Education or in other teaching modalities, contributing to the musical development of children and young people.

#### **A Values Education Investigation of Folk Songs in Elementary School Music Textbooks by Ahmet Mutlu Terzioğlu (2022)**

The aim of this descriptive study was to examine the values in Turkish Folk Music songs included in the elementary school music textbooks developed in line with 2018 curriculum in Turkey. In this sense, 44 folk songs included in elementary school music textbooks used in Turkey in the 2019-2020 academic year were investigated in order to reveal the values in these songs. Content analysis was adopted in this study. The findings showed that the textbooks generally consisted of folk songs in which the values of love, patriotism and courage were addressed.

In this context, 20 folk songs with the value of love and 4 folk songs with patriotism and courage are included in the textbooks. In addition, it was found that there were four folk songs with the value of local values, two with compassion, one with kinship, one with perseverance, and one with belonging. Keywords: Value, Values Education, Folk Song, Turkish Folk Music, Music Textbooks, Elementary School

It was found in 8th grade Music Textbook that *Evlerinin Önü Yıldız Piyade* (Shiny Road in front of Their House), *Bahça Duvarından Aştım* (I Climbed over the Garden Wall), *Kara Üzüm Salkımı* (A Bunch of Black Grapes), *Ordu'nun Dereleri* (Rivers of Ordu), *Ben Seni Sevdiğimi* (That I Love You), *Garip Bir Kuştü Gönlüm* (My Heart was a Poor Bird), *Eziz Dostum* (My Dear Friend), *Ay Saçı Burma* (Hey Curly-Haired), *Sensen Menim Dilberim* (You are My Beautiful) had the value of love, *Malatya* consisted of the value of local values and love, *Gesi Bağları* (Vineyards of Gesi) included the values of love and trust. In addition, there was no value in *Seherde Bir Bağa Girdim* (I Went to a Vineyard at Dawn) and *Davul Çalar* (Drums are Played)

Based on these findings, the following recommendations are put forward: • The awareness that Turkish Folk Music songs were composed based on the value judgments of the people should be developed. • Folk songs that have value in Turkish Folk Music should be identified and included in the values education. • A more extensive use of Turkish Folk Music songs should be provided in teaching values education through music. • Values education should be emphasized in undergraduate Music Education programs. • Scientific activities should be organized to exchange ideas on teaching values education through music.

## CHAPTER- III

### METHODOLOGY

#### INTRODUCTION :

Methodology to study the socio-cultural life of the Missing 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 Musings, 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 Musings. The researcher also interviewed the aged persons and tradition bearers of the Musings 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

**Area of study:** The area of the study was selected by the researcher on the basis of the concentration of the study. Ramanathapuram district is 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 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

folk tales and folksongs. Sometime, the researcher told the collected tales and songs to the respondents and obtained the morals in it.

(b) **Selection of Sample:** To investigate the impact of folk-tales and folk-songs in developing moral values among primary school students , the researcher selected 200 students in Ramanathapuram district different schools.

1. Government Higher secondary school (Boys) – sayalkudi
2. Government Higher secondary school – Kottaimetu, kamathi
3. Government Higher secondary school - Parthipanur
4. Government Higher secondary school - Uthragusamangai
5. Government Higher secondary school (Girls) – Paramakudi
6. Government Higher secondary school ( Girls )- Ramanathapuram
7. SNV (Model school) – Emaneswaram, paramakudi.
8. Government Higher secondary school - Regunatha puram.

**Aided schools:**

1. KJEM Higher secondary school - Paramakudi
2. KN (Boys) Higher secondary school – Kamuthi
3. Pallivasal Higher secondary school – M adukulathur
4. Punitha yagappan Higher secondary school - Thangachimadam

Distribution of the Sample of 200 School-going children on the basis of Gender

100 (Control Group)		100 (Experimental Group)	
50 Male	50 Female	50 Male	50 Female

Distribution of the Sample of 200 School-going children on the basis of place of inhabitanace

100 (Control Group)		100 (Experimental Group)	
50 (Rural)	50 (Urban)	50 (Rural)	50 (Urban)



Distribution of the sample of 200 School-going children on the basis of Socio-economic status

100 (Control Group)

100 (Experimental Group)

50 (HSES) 50 (LSES)

50 (HSES) 50 (LSES)

**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 Ramanathapuram districts of Tamilnadu. First, the researcher prepared the frequency table by taking the moral value scores of the students of Control group and Experimental group, male students of experimental group, female students of experimental group, male students of Control group and female students of Control group and shown in frequency Tables:– I-3, I-4, I-5, I-6, I-7 and I-8 respectively.

### 3.1 Frequency Table of 100 students of Control Group (CG)

Class Interval Frequencies

Class Interval	Frequencies
32-36	9
27-31	20
22-26	28
17-21	23
12-16	11
7-11	9
	N=100

### 3.2 Frequency Table of 50 Male students of Experimental Group(EG)

Class Interval	Frequencies
32-36	12
27-31	17
22-26	12
17-21	5
12-16	4
7-11	0
	N=50

### 3.3 Frequency Table of 50 Female students of Experimental Group(EG)

Class Interval	Frequencies
32-36	20
27-31	19
22-26	7
17-21	2
12-16	2
7-11	0
	N=50

### 3.4 Frequency Table of 50 Male students of Control Group (CG)

Class Interval	Frequencies
32-36	5
27-31	13
22-26	18
17-21	7
12-16	4
7-11	3
	N=50

### 3.5 Frequency Table of 50 Female students of Control Group (CG)

Class Interval	Frequencies
32-36	10
27-31	18
22-26	12
17-21	6
12-16	2
7-11	2
	N=50

Similarly, the researcher prepared the frequency tables of the moral value scores of rural and urban students of Experimental group and Controlgroup. The frequency12 for rural students of Experimental group, urban students of Experimental group, rural students of control group and urban students of control group respectively have been shown as under:

### 3.6 Frequency Table of 50 urban students of Experimental Group(EG)

Class Interval	Frequencies
32-36	10
27-31	25
22-26	10
17-21	4
12-16	1
7-11	0
	N=50

### 3.7 Frequency Table of 50 rural students of Control Group (CG)

Class Interval	Frequencies
32-36	6
27-31	1
	8
22-26	2
17-21	1
12-16	2
7-11	1
	N = 50

#### (c) Analysis of data

Analysis of data is the most important and decisive step in research from which results can be realized. The concepts of data analysis refer to the study on tabulated facts and figures in order to determine the inherent meanings and reaching to solution of the problem. The objectives of the study were to reflect the socio-cultural life of the impact of folk tales and folk song in developing moral values among primary school 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 impact of 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.

## CHAPTER – IV

### ANALYSIS OF DATA

#### **INTRODUCTION:**

Folklore is perhaps as old as mankind. The term 'Folklore' is a combination of two words 'folk' which means 'people in general' and 'lore' means 'learning or knowledge, especially handed down from past times, or possessed by a class of people.' Folklore emerged as a new field of learning in the first half of the 19th century (Dorson, 1982). William John Thoms, an English scholar, coined the term Folklore, on the 22nd of August 1846 (Ibid). By the term Folklore, William J. Thoms means the words and phrases such as manners, customs, observations, superstitions, ballads, proverbs, and neglected customs, fading legends, fragmentary ballads etc. (Handoo, 1985). The folklore of a group consists of their myths, tales, proverbs, riddles, and verse, together with their music; and comprises the least tangible expression of the aesthetic aspects of culture. It embodies the notions, customs and traditions, beliefs and practices, values and systems, and moral laws of a community or a tribe which transmits orally from one generation to another. Folklore is not only the oral literature, but also it has extended a wide range of study covering various additional subjects. This is reflected in the words of Sophia Borne, "Folklore, in fact, is the expression of the psychology of early man, whether in the fields of philosophy, religion, science and medicine, in social organization and ceremonial or in the more strictly intellectual religious of history, poetry and other literature" (Borne, 1914). On the other hand, Education means the process of total development of the child from infancy to maturity. It means the total influence of the various agencies of the environment on the personality of the child.

It includes all the influences like social, culture, political, domestic, geographical etc. It also includes the ways of the people, their laws, and forms of the government and culture of the country. Thus, education is life and life is education. R.C.Lodge, in his book "Philosophy of Education" says-"All experiences are said to be educative. The bite of mosquito, the taste of a watermelon, the experiences of falling in love, of flying in an Aeroplane, of being caught in a storm in a small boat....all such experiences has directly educative effect on us"(Das and et.al.). Thus, education is never ending process that includes all knowledge, experience, skills, habits and attitudes.

### **RELATIONSHIP BETWEEN FOLKLORE AND EDUCATION**

I. Education is a process of all round development of personality which consists of physical, mental, emotional, social, moral, spiritual and aesthetic aspects of human life in balanced way. These aspects of personality of an individual harmoniously develops when he adjust with his own environment or society. It is the different genres of folklore which works as mediator in adjusting with different situations of our life. The folk songs, riddles, work songs, customs and rituals related to birth, marriage, death, folk games, different rhymes, dance dramas, ballads, proverbs, folk-beliefs and superstitions etc. of a community helps an individual to develop his all round personality. II. One important function of education is to develop moral qualities in the individual and build his character. Folklore is a source for developing moral qualities in individual. As education is a life-long process and acquiring knowledge and experiences from all the situations of our life, folklore helps in gathering experiences through its different genres. Children learns and develops values like friendliness, co-operation, fellow feeling, obedience, honesty, sincerity through different oral genres of folklore like fairy tale, myth, folk-tale, legend, animal tale etc. Children can learn age old rituals and practices related to birth, marriages, festivals, death etc. of their own community.

II. Proverbs and riddles are an integral part of oral literature. They are also highly structured set forms of oral literature. But with the rapid advancement of technology and urbanization, the folk materials are becoming obsolete and are no longer being used in society. However, these proverbs and proverbial expressions have an important function in society and there is a great necessity to record such materials to know the actual norms of a particular society. And it is only education through which the folklore materials can be preserved.

III. Folklore can provide enrichment for the instructional programme through its art forms, its contents and its motivational values (Putnam, 1964). It can give added meaning to school studies and activities by relating them to the life and heritage of the community. Folksongs, games and dances, providing a refreshing relief from formality, often produce improved attitudes toward school and school work. Participation in folksongs, games and dances provides children with opportunities for wholesome social experiences. Further, because folklore reflects human nature, studying it may be the means by which pupils can become aware of the universalities of human thought and activity.

IV. The inclusion of folklore in school curriculum can help pupils distinguish and understand differences between genuine cultural tradition and 'fake lore' or pseudo-folklore (Putnam, 1964). 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.

V. Folklore has gained respectability as a discipline in many universities both in India and Abroad, and has become more popular all over the world (Ahmed, 2012). Folklore is as old as mankind, handed from generation to generation over the centuries.



VI. Folklore is used as an introduction to literature in the schools; especially where ballads and folksongs can provide a vivid example of poetic and musical talents of people in general that can offset the notion that poetry is composed-and understood-only by rare geniuses. One of the most widespread and exiting uses of folklore today requires folklorists and teachers to collaborate in bringing folk artists and craftsperson into public school classrooms in order to show how deeply the vernacular arts intersect with arts generally, as well as with history, language, society, and science. The Arts-in-Education programmes of many state arts councils now routinely employ professional folklorists to bring about this meeting of traditional performers with learners of all ages. Folklore is sometimes used in retirement homes where people can maintain mental exercise and a sense of cultural stability by sharing jokes, anecdotes, songs, and historical reminiscences that express the validity of their own lives. Jokes, anecdotes, songs can help in refreshing the individual and give a new life to them.

VII. Folklore encompasses the tradition-based activities of the various groups within the community or tribe. Through the study of folklore, the pupil (or the teacher for that matter) may obtain a meaningful picture of life within the community (Putnam, 1964). In studying local folklore, pupils may observe ethnic groups in traditional rituals and festival activities. Native costumes, dances, foods and “old-country” custom may be seen at weddings, religious processions, and other special occasions. Activities centered on local folklore should help develop an appreciation of the cultures of the other groups of people; appreciation may lead to greater understanding of the basic nature of this group and the individuals constituting them. Such intercultural experiences may result in a better understanding of the nature of the local community and enhance relationship among neighbours. Study of local folklore may help develop a realization that one’s own culture is an integral part of the larger national and world culture.

VIII. Through the study of folklore, pupils may learn much about democracy and democratic living: they may increase their respect for the rights and abilities of others. They may become more broad-minded, more open to acceptance of new ideas and new people by knowing the folklore of other community.

IX. Folklore has intrinsic value in its art forms, it can help stimulate and understanding and appreciation of many types of artistic expression. The folk arts can inspire significant creative experiences. Various folk lorecentred activities can provide aesthetic experiences, wholesome pleasure, and stimulation for the development of the imagination.

X. Finally, teacher may better understand the child and the community as a result of a personal study and of pupil reports of local and family folklore. So, there is a close relationship between folklore and education. Folklore is a source for developing moral qualities of an individual. Through the different genres of folklore like myth, legend, folktale, folksong, lullabies, education can develops the moral values of children. Folklore can also provide enrichment for the instructional programme through its art forms, its contents and its motivational values. If the school does make intelligent utilization of its folklore resources, the instructional programme will be more effective; the children and youth of each community may be enabled to find greater meaning and significance in their own lives

- 1. Analysis and Interpretation of Results on Impact of Folk Tales and Folk Songs on Children's moral Development**
- 2. Calculations for the Mean, Standard Deviation and T**

**4.1 Hypothesis: There is no significant difference between the mean of moral value scores of the students of Control group and Experimental group**

Class Interval	Frequencies	$x'$	$fx'$	$fx'^2$
32-36	9	+2	+18	36
27-31	20	+1	+20	20
22-26	28	0	0	0
17-21	23	-1	-23	23
12-16	11	-2	-22	44
7-11	9	-3	-27	81
	N=100		$\sum fx' = (-34)$	$\sum fx'^2 = 204$

Computed Mean=22.3

Computed SD = 6.1

**4.2 Computation of Mean and SD of 100 students of Experimental Group**

Class Interval	Frequencies	$x'$	$fx'$	$fx'^2$
32-36	20	+2	+40	80
27-31	45	+1	+45	45
22-26	15	0	0	0
17-21	10	-1	-10	10
12-16	7	-2	-14	28
7-11	3	-3	-09	27
	N=100		$\sum fx' = 52$	$\sum fx'^2 = 190$

Computed Mean=26.6

Computed SD= 6.35

By using the computed mean and standard deviation values of Control group and Experimental group, the t-value was computed by adopting the following procedure:

Difference of Two Means

---

$$t = \frac{D}{SE_D}$$

$$SE_D = \frac{0.87}{\sqrt{198}}$$

$$= 198$$

The table value of 't' for df-198 is 1.97 at .05 level of significance.

**4.3 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of control group and Experimental group of school- going children.**

Groups	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Control	100	22.3	6.1	0.87	4.94
Experimental	100	26.6	6.35		

**Interpretation:** The above Table-IV-3 reveals that the computed t-value 4.94 is greater than the criterion t-value 1.97 at 0.05 level of significance for d.f.-198. As the computed t-value 4.94 is significant at .05level, the hypothesis is rejected. From this it is understood that there is significant difference between the Mean Scores of the control group and Experimental group. The table-IV-3 shows that the mean score (26.6) of the Experimental group is greater than the mean score (22.3) of the control 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 folk-tale and folk- song are better in the development of moral value.

**4.4 Hypothesis: There is no significant difference between the mean scores of male and female students of Experimental group.**

**Table: IV-4: Computation of Mean and SD of 50 Male students of Experimental group (EG)**

Class Interval	Frequencies	$x'$	$fx'$	$fx'^2$
32-36	12	+2	+24	48
27-31	17	+1	+17	17
22-26	12	0	0	0
17-21	5	-1	-5	5
12-16	4	-2	-8	16
7-11	0	-3	0	0
	N=50		$\sum fx' = 28$	$\sum fx'^2 = 86$

**4.5 Summary of Mean Scores, Standard Deviations, and t-value of Moral value of school-going children of Experimental group on the basis of Gender**

Experimental Group	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Male	50	26.8	5.9	1.1	2.27
Female	50	29.3	5.1		

**Interpretation:** The above 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.

**4.6 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of male and female students of Control group**

Control Group	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Male	50	23.9	6.4	1.26	1.82
Female	50	26.2	6.3		

**Interpretation:** The above 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. The table-IV-9 reveals that the male and female students of Control group had an average amount of moral development as the mean scores of the male and female students of Control group are 23.9 and 26.2, respectively.

**4.7 Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of male students of Experimental group and Control group**

Male students	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Experimental group	50	26.8	5.9	1.22	2.37
Control group	50	23.9	6.4		

**Interpretation:** The above 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 understood that there is significant difference between the Mean Scores of the male students of Experimental group and control group. The table-IV-10 shows that the mean score of male students of (26.8) of the Experimental group is greater than the mean score (23.9) of the 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.

**4.8. Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of female students of Experimental group and Control group**

Female students	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Experimental group	50	29.3	5.1	1.14	2.71
Control group	50	26.2	6.3		

**Interpretation:** The above 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. The table-IV-11 shows that the mean score female students of (29.3) of the Experimental group is greater than the mean score (26.2) of the 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

**4.9 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of rural and urban students of Experimental group**

Experimental Group	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Rural	50	28.6	4.65	0.92	0.76
Urban	50	27.9	4.6		



**Interpretation:** The above 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. The table-IV-14 reveals that the rural and urban students of Experimental group had an average amount of moral development as the mean scores of the rural and urban students of Experimental group are 28.6 and 27.9, respectively.

**4.10 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of rural and urban students of Control group**

Control Group	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Rural	50	25.2	5.8	1.26	0.07
Urban	50	25.1	6.8		

**Interpretation:** The above 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. The table-IV-17 reveals that the rural and urban students of Control group had an average amount of moral development as the mean scores of the rural and urban students of Control group are 25.2 and 25.1, respectively.

**4.11 Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of rural students of Experimental group and Control group.**

Rural students	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Experimental group	50	28.6	4.65	1.04	3.26
Control group	50	25.2	5.8		

**Interpretation:** The above 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. The table-IV-18 shows that the mean score (28.6) of the Experimental group is greater than the mean score (25.2) of the 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.

**4.12 Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of urban students of Experimental group and Control group.**

Urban students	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Experimental group	50	27.9	4.6	1.15	2.43
Control group	50	25.1	6.8		

**Interpretation:** The above 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 group and Control. The table-IV-19 shows that the mean score (27.9) of the Experimental group is greater than the mean score (25.1) of the 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

**4.13 Summary of Mean Scores, Standard Deviations, and t- value of Moral value scores of HSES and LSES students of Experimental group**

ExperimentalGroup	N	Mean Scores	SD	SE <sub>D</sub>	t-value
HSES	50	28.8	4.65	1.004	0.49
LSES	50	28.3	5.4		

**Interpretation:** The above 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. The table-IV-22 reveals that the HSES and LSES students of Experimental group had an average amount of moral development as the mean scores of the HSES and LSES students of Experimental group are 28.8 and 28.3, respectively.

**4.14 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of HSES and LSES students of Control group**

Control Group	N	Mean Scores	SD	SE <sub>D</sub>	t-value
HSES	50	26	6.3	1.21	0.16
LSES	50	26.2	5.9		

The above 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. The table-IV-25 reveals that the HSES and LSES students of Control group had an average amount of moral development as the mean scores of the HSES and LSES students of Control group are 26 and 26.2, respectively.

**4.15 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of HSES students of Experimental group and Control group.**

HSES Students	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Experimental group	50	28.8	4.65	1.10	2.54
Control group	50	26	6.3		

**Interpretation:** The above 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 controlgroup. The table-IV-26 shows that the mean score of HSES students (28.8) of the Experimental group is greater than the mean score (26) of the 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.

**4.16 Summary of Mean Scores, Standard Deviations, and t-value of Moral value scores of LSES students of Experimental group and Control group.**

LSES Students	N	Mean Scores	SD	SE <sub>D</sub>	t-value
Experimental group	50	28.3	5.4	1.12	1.87
Control group	50	26.2	5.9		

**Interpretation:** The above 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. The table-IV-27 reveals that the LSES students of Experimental group and Control group had an average amount of moral development as the mean scores of the LSES students of Experimental group and Control group are 28.3 and 26.2, respectively.

## CHAPTER- V

### SUMMARY AND CONCLUSIONS

#### INTRODUCTION

The Impact of folk tales and folk song are one of the major communities of Tamilnadu dwelling mostly on the valley of Ramanathapuram district contributing to the growth and development of composite Tamilnadue culture. The Impact of folk tales and folk song were originally hill tribes in the mountain ranges. Their folk-literature reveals that they migrated down to the of Tamilnadu in search of a peaceful and better economic life in comparatively early times. The Impact of folk tales and folk song 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.

#### RE-STATEMENT OF THE PROBLEM

The Impact of folk tales and folk song have a storehouse of folk tales and folk songs in their custody. As the Impact of folk tales and folk song 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 type of folk song) and ' (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 community through The folk tales and folk songs. Therefore, the importance of the role of folk tales and folk songs has been realised and selected the topic **“Impact of folk tales and folk songs in developing moral values among primay school students”** for study.

## **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 The Tribe :**

- i.** Head of the family. It was found from the study that the social
- ii.** The Impact have the patriarchal system of family structure. The father is the head of folk tales and folk song still has given importance to their traditional dress. Now-a-days, the 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 Tamilnadu 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.

### **The main findings of the The folk-tales and their moral values:**

a. The findings of the present study reveal that the The folk have a rich storehouse of folk literature specially the folk-tale and folk-song. It was found that The 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), Natsiopolou et. al. (2006), Sharma, Boro (2008) etc.

b. The study reveals that The folk-tales reflect the beliefs and traditions of the society apart from entertaining and amusing the children. Through the simple The folk-tales, the 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.

c. Further, the study reveals that each and every The folk-tales posses moral values in it. All the folk-tales which have been selected for the study, bears some moral value in it. It was found that the The folk-tales have moral values like honesty and loyalty, self-control, fortitude, truthfulness, trustworthy, courage, togetherness, righteous conduct, conscience, love, affection, understanding, compassion, co- operation, 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 The 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.

## **II. The main findings of the folk-songs and their moral values:**

i. The 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).

ii. It was found from the study that all the The folk-songs have moral values in it. All the The 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.



### **III. The main findings of the role of The 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 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 The 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.

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.

iii. 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.

iv. 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.

v. 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. 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

vi. 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.

vii. 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.

viii. 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,

ix. 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.

x. 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.

xi. 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.

### **Educational implications of the study**

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

i. 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.

ii. 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.

iii. The study reveals that each and every The 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 The folk-tales and folk-songs should be included in their curriculum.

### **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 The populated districts of Tamilnadu viz. Dhemaji, Lakhimpur and Jorhat. Similar study can be conductedby taking more districts of the populated area.
- ii. The study is confines only to the students of preprimary. A similar investigation may be conducted by taking higher classes.
- iii. The study is limited to the role of developing moral values amongchildren through The folk-tales and folk-songs. Further study canbe done on the role of other genres of The folklore in developing moral values among children.
- iv. The study is limited to the study of the role of The folk-tales and folk-songs in developing moral values among children only. Acomparative study with the role of Tamilnadu 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.

## APPENDIX

### நாட்டுப்புறப்பாடல்

மழையை நம்பி ஏலேலோ மண் இருக்க ஐலசா  
மண்ணை நம்பி ஏலேலோ மரம்இருக்க ஐலசா  
மரத்தை நம்பி ஏலேலோ கிளைஇருக்க ஐலசா  
கிளையை நம்பி ஏலேலோ இலைஇருக்க ஐலசா  
இலையைநம்பி ஏலேலோ பூவிருக்க ஐலசா  
பூவைநம்பி ஏலேலோ பிஞ்சிருக்க ஐலசா  
பிஞ்சைநம்பி ஏலேலோ காயிருக்க ஐலசா  
காயைநம்பி ஏலேலோ பழம்இருக்க ஐலசா  
பழத்தைநம்பி ஏலேலோ மகன்இருக்க ஐலசா  
மகனை நம்பி ஏலேலோ நீஇருக்க ஐலசா  
உன்னைநம்பி ஏலேலோ நான்இருக்க ஐலசா  
என்னைநம்பி ஏலேலோ எமன்இருக்க ஐலசா  
எமனைநம்பி ஏலேலோ காடிருக்க ஐலசா  
காட்டைநம்பி ஏலேலோ புல்லிருக்க ஐலசா

ஆராரோ அரிரரோ  
அரிரரோ அராரோ

அரடிச்ச நீயழுதாய்  
கண்மணியே கண்ணுறங்கு

கண்ணே யடிச்சரார்  
கற்பகத்தைத் தொட்டாரார்  
தொட்டாரைச் சொல்லியழு  
தோள் விலங்கு போட்டு வைப்போம்  
அடிச்சாரைச் சொல்லியழு  
ஆக்கினைகள் செய்து வைப்போம்

மாமன் அடித்தானோ  
மல்லி பூ சென்டாலே  
அண்ணன் அடித்தானோ  
ஆவாரங் கொம்பாலே  
பாட்டி அடித்தானோ  
பால் வடியும் கம்பாலே

ஆராரோ அரிரரோ  
அரிரரோ அராரோ

அரடிச்சு நீயமுதாய்  
கண்மணியே கண்ணுறங்கு

---

தாத்தா வைத்த தென்னையுமே,  
தலையால் இளநீர் தருகிறது!

பாட்டி வைத்த கொய்யாவும்,  
பழங்கள் நிறைய கொடுக்கிறது!

அப்பா வைத்த மாஞ்செடியும்,  
அல்வா போல பழம் தருது!

அம்மா வைத்த முருங்கையுமே  
அளவில்லாமல் காய்க்கிறது!

அண்ணன் வைத்த மாதுளையும்,  
கிண்ணம் போல பழுக்கிறது!

சின்னஞ்சிறுவன் நானுமொரு  
செடியை நட்டு வளர்ப்பேனே....

---

பள்ளிக் கூடம் போகலாமே  
சின்ன பாப்பா நிறைய-  
பிள்ளைக ளோட பழகலாமே  
சின்ன பாப்பா!

ஆட்டம் பாட்டம் கொண்டாட்டம்  
சின்ன பாப்பா கல்வித்-  
தோட்டம் அந்த பள்ளிக் கூடம்  
சின்ன பாப்பா!

பள்ளிக் கூடம் திறந்தாச்சி  
சின்ன பாப்பா உனக்கு-  
நல்ல நேரம் பிறந்தாச்சி  
சின்ன பாப்பா!

வீட்டுச் செய்தி கதைகள் பேசி  
பொழுது போக்கலாம் அட-  
ஏட்டுக் கல்வி பாடம் கூட  
எழுதிப் பார்க்கலாம்!

உடலும் மனமும் வளர்வதற்கு  
சின்ன பாப்பா ஏற்-  
இடமே இந்தப் பள்ளிக் கூடம்  
சின்ன பாப்பா!

பள்ளிக் கூடம் போகலாம் வா  
சின்ன பாப்பா நிறைய-  
பிள்ளைக ளோட பழகலாம் வா  
சின்ன பாப்பா!

-----

மனிதர் வெறுக்கும் சேற்றிலே  
மலர்ந்து நிற்கும் தாமரை;  
புனிதமான கடவுளை  
பூசை செய்ய உதவுதே!

அழுக்கடைந்த சிப்பியில்  
அழகு முத்தைக் காணலாம்;  
கழுத்தில் நல்ல மாலையாய்  
கட்டி மகிழ உதவுதே!

கன்னங்கரிய குயிலிடம்  
காது குளிரும் கீதமோ;  
இன்பம் இன்பம் என்றுதாம்  
இன்னும் கேட்க செய்யுதே!

விசத்தில் மிக்க பாம்பிடம்  
விலையுயர்ந்த இரத்தினம்;  
அட்டா அந்த இரத்தினம்  
மனிதருக்கும் கிட்டுமோ?

ஊசி போன்ற முள்ளிலே



உயர்ந்த ரோசா மலருதே;  
வீசி நல்ல மணத்திலே  
விரும்பி அணிய செய்யுதே!

மோசமான இடத்திலும்  
மிகுந்த நல்ல பொருளுண்டு;  
யோசிக்காமல் எவரையும்  
ஏளனம் நீ செய்யாதே!

மழையை நம்பி ஏலேலோ மண் இருக்க ஐலசா  
மண்ணை நம்பி ஏலேலோ மரம்இருக்க ஐலசா  
மரத்தை நம்பி ஏலேலோ கிளைஇருக்க ஐலசா  
கிளையை நம்பி ஏலேலோ இலைஇருக்க ஐலசா  
இலையைநம்பி ஏலேலோ பூவிருக்க ஐலசா  
பூவைநம்பி ஏலேலோ பிஞ்சிருக்க ஐலசா  
பிஞ்சைநம்பி ஏலேலோ காயிருக்க ஐலசா  
காயைநம்பி ஏலேலோ பழம்இருக்க ஐலசா  
பழத்தைநம்பி ஏலேலோ மகன்இருக்க ஐலசா  
மகனை நம்பி ஏலேலோ நீஇருக்க ஐலசா  
உன்னைநம்பி ஏலேலோ நான்இருக்க ஐலசா  
என்னைநம்பி ஏலேலோ எமன்இருக்க ஐலசா  
எமனைநம்பி ஏலேலோ காடிருக்க ஐலசா  
காட்டைநம்பி ஏலேலோ புல்லிருக்க ஐலசா

வேகாத வெயிலுக்குள்ளே ஏதில்லலோ லேலோ-  
விறகொடிக்கப் போறபெண்ணே ஏதில்லலோ லேலோ- 1

காலுனக்குப் பொசுக்கலையோ ஏதில்லலோ லேலோ-  
கற்றாழைமுள்ளுக் குத்தலையோ ஏதில்லலோ லேலோ-2

காலுப் பொசுக்கினாலும் ஏதில்லலோ லேலோ-  
கற்றாழைமுள்ளுக் குத்தினாலும் ஏதில்லலோ லேலோ-3

காலாக் கொடுமையாலே ஏதில்லலோ லேலோ-  
கஷ்டப் படக் காலமாச்சு ஏதில்லலோ லேலோ-4

கஞ்சிக் கலயங்கொண்டு ஏதில்லலோ லேலோ-  
காட்டுவழி போறபெண்ணே ஏதில்லலோ லேலோ-5  
கல்உனக்குக் குத்தலையோ ஏதில்லலோ லேலோ-

கல்லறாத்தி வந்திடாதோ ஏதில்லலோ லேலோ-6

கல்எனக்குக் குத்திட்டாலும் ஏதில்லலோ லேலோ-  
கல்லறாத்தி வந்திட்டாலும் ஏதில்லலோ லேலோ-7

விதிவசம்போ லாகணுமே ஏதில்லலோ லேலோ-  
வெயிலிலேயும் நடக்கணுமே ஏதில்லலோ லேலோ-8

மத்தியான வேளையிலே ஏதில்லலோ லேலோ-  
வளைகுலுங்கப் போறபொண்ணே ஏதில்லலோ லேலோ-9

கஞ்சி குடிக்கையிலே ஏதில்லலோ லேலோ-  
கடித்துக்கொள்ள என்னசெய்வாய் ஏதில்லலோ லேலோ-10

கஞ்சிகண்டு குடிக்கிறதே ஏதில்லலோ லேலோ-  
கடவுள்செய்த புண்ணியமே ஏதில்லலோ சாமி-11

கம்பஞ்சிக் கேற்றாப்போல ஏதில்லலோ லேலோ-  
காணத்துவையல் அரைச்சிருக்கேன் ஏதில்லலோ சாமி-12

கஷ்டப்பட்டு பட்டுப்பட்டு ஏதில்லலோ லேலோ-  
கழுத்தொடியச் சுமக்கும்பொண்ணே ஏதில்லலோ லேலோ-13

எங்கேபோய் விறகொடித்து ஏதில்லலோ லேலோ-  
என்னசெய்யப் போறாய்பெண்ணே ஏதில்லலோ லேலோ-14

காட்டுக்குள்ளே விறகொடித்து ஏதில்லலோ-  
சாமி வீட்டுக்கதைச் சுமந்துவந்து ஏதில்லலோ சாமி-15

கால்ரூபாய்க்கு விறகுவிற்பு ஏதில்லலோ லேலோ-  
கஞ்சிகண்டு குடிக்கணுமே ஏதில்லலோ சாமி-16

-----

தந்தநானே தானநன்னே  
தந்தநானே தானநன்னே  
தந்தநானே தானநன்னே  
தானநன்னே தந்தநானே

வானம் கருத்திருக்கு  
வட்டநிலா வாடிருக்கு  
எட்டருந்து பாடுறேனே  
எங்கப்பா எங்கபோன?

சிங்க தெருவெல்லாம்  
சிந்தி அழுகிறேனே  
சிங்கார சிங்கபூர  
கண்ணீரில் கழுவுறேனே

வட்டிகடன் வாங்கி  
வாக்கப்பட்டு போறவள  
வாசலோடு நிக்கவச்சி  
வந்துநானும் சேர்ந்தேய்யா

வட்டிகடன் கட்டி  
வண்டியில சாமான்வாங்கி  
வந்தவக வாயடக்க  
வரிசை கொடுத்தேன்ய்யா

பக்கவாதம் வந்து  
பாலகனா போனவரே  
தொண்டைகுழி விக்கி  
தொலைதாரம் போனதேனோ?

போனமகன் வரலயான்னு  
பொறுக்கலையா உன்னுசுரு  
புள்ளகொல்லி விழாம  
போனதய்யா உன்னுசுரு.

-----  
மனிதர் வெறுக்கும் சேற்றிலே  
மலர்ந்து நிற்கும் தாமரை;  
புனிதமான கடவுளை  
பூசை செய்ய உதவுதே!

அழுக்கடைந்த சிப்பியில்  
அழகு முத்தைக் காணலாம்;  
கழுத்தில் நல்ல மாலையாய்  
கட்டி மகிழ உதவுதே!

கன்னங்கரிய குயிலிடம்  
காது குளிரும் கீதமோ;  
இன்பம் இன்பம் என்றுதாம்  
இன்னும் கேட்க செய்யுதே!

விசத்தில் மிக்க பாம்பிடம்  
விலையுயர்ந்த இரத்தினம்;  
அட்டா அந்த இரத்தினம்  
மனிதருக்கும் கிட்டுமோ?

ஊசி போன்ற முள்ளிலே  
உயர்ந்த ரோசா மலருதே;  
வீசி நல்ல மணத்திலே  
விரும்பி அணிய செய்யுதே!

மோசமான இடத்திலும்  
மிகுந்த நல்ல பொருளுண்டு;  
யோசிக்காமல் எவரையும்  
ஏளனம் நீ செய்யாதே!