

IGNOU MAFCS Project (MFCP 005)

Sample Synopsis for Study Reference

Read this page first. This file shows how a proposal for the MFCP 005 project can be laid out under the seven headings that the IGNOU Project Manual asks for. It is study reference only. It is not an approved synopsis, it must not be submitted in your name, and nothing in it is a finding. Copying it would also fail, because every place, number and person is left in [square brackets] for your own facts.

What the manual says	Where	How this sample follows it
Proposal "within approximately two pages"	Manual p.3	The proposal (page 2 onwards) runs to about 1,000 words including the guide resume block, which is close to two typed A4 pages at single spacing. The manual sets no spacing; this file is printed double spaced for easier reading, so it runs longer here.
Seven headings: Introduction, Objectives, Methodology, Case Study, Data Analysis, Chapterization, Local Guide	Manual p.3	Used in the same order, with the same names.
Choose one topic from one theme; write the theme and topic number on the cover	Manual p.9	Theme One: Conceptual Perspectives, Topic (f) Language Death and Language Preservation.
Quantitative, qualitative or a combination	Manual pp.5 to 9	Integrated method, led by interviews and documentation, with simple counts.
Small universe: cover everyone instead of sampling	Manual p.6	All eligible households in one ward are covered.
Medium of the term paper: English	Manual p.3	Song texts are kept in the original and translated into English.
Local guide: academic counsellor or any teacher with interest or expertise in folklore and culture studies; resume with signature and readiness	Manual p.3	A resume block with a readiness line is shown on the last page.

Before you write your own: (1) check the course code on your Samarth registration, because the Common Prospectus July 2026 prints MFCP 005 (8 credits) for MAFCS and MFCI 5 (6 credits) for PGDFCS; (2) pick a tradition you can actually reach or a body of material you can actually read; (3) send the proposal for approval of the Programme Coordinator, MAFCS (School of Interdisciplinary and Trans-disciplinary Studies), directly or through your Regional Centre, and confirm the current address there, because the address printed in the 2009 manual is outdated.

Want your own draft checked against the manual before you send it? Synopsis correction: ignouproject.com/ignou-project-synopsis-correction/ . You remain the author; approval is decided by IGNOU.

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PROJECT PROPOSAL (SYNOPSIS)

Field	Entry
Programme	Master of Arts (Folklore and Culture Studies), MAFCS
Course code	MFCP 005 [write the code shown on your own registration]
Theme and topic number	Theme One: Conceptual Perspectives. Topic (f): Language Death and Language Preservation
Proposed title	Cradle Songs and Language Shift: Intergenerational Transmission of Lullabies in [Mother-Tongue]-Speaking Households of [Ward or Village], [District]
Learner	[Name], Enrolment No. [], Study Centre [code], Regional Centre [name and code]
Local guide	[Name, designation, institution]
Medium	English

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1. Introduction

A lullaby is often the first song a child hears, and it is sung in the language of the person who rocks the cradle. When caregivers stop singing in their mother tongue, or begin to mix it with a dominant language, one of the most private routes of oral transmission changes without anyone deciding that it should. The IGNOU Project Manual lists the need for transmission to children, the pressure of other languages and the absence of a writing tradition among the causes of language death (Course 5, pp.17 to 18). This study asks whether that process is visible inside the lullaby repertoire of [Mother-Tongue]-speaking households in [Ward or Village], [District]. Its logic is simple: if the language of cradle songs differs across grandmothers, mothers and the youngest caregivers, the difference is a small, observable record of language shift in a community where [Mother-Tongue] is spoken at home alongside [dominant language]. The study documents a living oral form and, in doing so, adds a household-level case to the discussion of language preservation in the MAFCS courses.

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2. Objectives

1. To document the lullabies currently sung in [Mother-Tongue]-speaking households of [Ward or Village].
2. To compare the lullaby repertoire, and the language in which it is sung, across three generations of caregivers.
3. To examine the reasons caregivers give for keeping, mixing or dropping [Mother-Tongue] lullabies.
4. To read the documented pattern against the five levels of language endangerment described in the Project Manual (potentially endangered, endangered, seriously endangered, moribund, extinct; Course 5, p.17).

The objectives are worded neutrally: they do not assume that shift has taken place.

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3. Methodology

The study follows the integrated model described in section 1.2 of the manual. It is qualitative in its core: in-depth interviews and the audio documentation of songs as they are sung. A short household schedule adds simple counts (who sings, in which language, to which child), so that the qualitative accounts can be compared across generations. Song texts will be transcribed in the original language and translated into English. Recordings will be made only with the oral consent of each singer, names will be withheld unless the singer agrees to be named, and a copy of the recordings will be returned to each family, in line with the concern for archiving and ethics listed under Theme One, topic (e).

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4. Case Study (sampling procedure)

Universe: all [Mother-Tongue]-speaking households in [Ward or Village] in which at least one child below [age] years lives at the time of fieldwork. The list will be built from [source, for example the anganwadi register or a door-to-door count], which is expected to give about [N] households. Because this universe is small, the study will cover every household instead of drawing a sample, as the manual advises for small universes (Course 5, p.6). In each household up to three caregivers from different generations (grandparent, parent, older sibling or other caregiver) will be interviewed. If the count turns out to be larger than can be covered in [number] weeks, [n] households will be chosen purposively so that every [lane or hamlet] is represented, and the reason for each choice will be recorded.

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5. Data Analysis (tools)

Tools: (a) a household schedule of [number] items (languages spoken at home, caregivers present, languages of the songs sung to the youngest child); (b) an interview guide of open questions on the songs each caregiver heard as a child, the songs they sing now, and why; (c) an audio recorder and a song register (song number, singer's generation, language or mix, occasion). Analysis: the songs will be grouped by language and by generation, and the counts will be reported as simple frequencies and percentages with their base numbers shown. The interview accounts will be coded thematically (for example: memory, prestige of languages, schooling, migration, media). The endangerment levels from the manual will be used as a descriptive frame, not as a measured index.

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6. Chapterization

Chapter 1: Introduction (problem, rationale, objectives, theme and topic)

Chapter 2: Lullabies, Language and Transmission: A Review of Literature

Chapter 3: The Field and the Method ([Ward or Village], households, tools, consent)

Chapter 4: The Lullaby Repertoire across Three Generations

Chapter 5: Why Songs Stay or Change: Caregivers' Accounts

Chapter 6: Conclusion

Bibliography; Appendices (schedule, interview guide, song texts with English translation, consent note)

The report is planned at about 20,000 words, the length the manual asks for (Course 5, pp.3 and 9).

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7. Local Guide

[Name], [designation], [institution or Study Centre], [subject], with [number] years of teaching and an interest in [folk literature, oral tradition or a related field], has agreed to guide this project. The guide's resume, signed, with a statement of readiness to guide, is attached.

Local guide resume (attach)	Entry
Name and designation	[]
Institution and address	[]
Qualification and subject	[]
Teaching or field experience related to folklore and culture studies	[]
Readiness statement	"I am willing to guide [learner's name], Enrolment No. [], for the MFCP 005 project titled []."
Signature and date	[]

Signature of learner: [] Date: []

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References (all real; check edition details in your library before citing)

The manual sets no citation style. Choose one style and use it the same way throughout.

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Dundes, Alan. *Interpreting Folklore*. Bloomington: Indiana University Press, 1980.

Fishman, Joshua A. *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*. Clevedon: Multilingual Matters, 1991.

Flueckiger, Joyce Burkhalter. *Gender and Genre in the Folklore of Middle India*. Ithaca: Cornell University Press, 1996.

Indira Gandhi National Open University. *Course 5: Project Manual* (MFCI-005). New Delhi: School of Humanities, IGNOU, 2009.

Office of the Registrar General and Census Commissioner, India. *Census of India 2011: Language, India, States and Union Territories* (Paper 1 of 2018). New Delhi, 2018.

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