

Abstract

The thesis on "Woman As a Fortune - teller(Mor-Doo) : A Case Study of Mother and Her Network" aims at studying the process by which women enter this profession, the pattern and methods on giving predictions as well as how the Mor-Doo receive and treat their clients, the interaction between both parties and the female Mor-Doo's expectations from their profession.

After extensive documentary searching, the researcher found no previous studies on this topic. This kindled her interest to look into this area. The interest was augmented by the fact that the researcher's mother was herself a Mor-Doo. The researcher was familiar with the various sciences of prediction used by her mother which had an effect on her mother's view of life, and guidance and counsels she gave to her children. In the old days, there were only male Mor-Doo. Now we found both sexes practicing fortune-telling. Each differs in age, methods used for prediction, concepts or even beliefs. The researcher intended to study the experience of female Mor-Doo both as a means of earning money or for other purposes.

The purpose of this study was to find the main reasons why women decided to be a Mor-Doo. It covered the steps and conditions influencing and shaping women towards becoming a Mor-Doo. It looked into the patterns and methods the Mor-Doo used in predicting one's fortune; and the roles of being Mor-Doo. This is for the purpose of learning how these women built their ways to the profession, how much efforts they made to acquire knowledge from many Mor-Doo schools. The study also looked into the authoritative relationship between the female Mor-Doo and their female clients, the nature of the clients' problems and the factors that drove them to seek Mor-Doo's advice.

There were three target groups in this study namely : the researcher's mother and her four female Mor-Doo friends, one close friend of each Mor-Doo totalling five, and ten clients. The study is done under the concept of feminism.

The study revealed that : The reason why women became Mor-Doo was due to background of each person they were, however, under similar conditions such as disruptive families, divorces, financial troubles, insecure/fragile family relationship, feeling lost and lonely, and the need to be able to predict their own destiny due to the uncertainty of life. It also depended on each one's old beliefs. On the road to entering the profession, each woman studied many areas of Mor-Doo science. They were determined and made every effort to excel in the Mor-Doo profession that they finally graduated in more than one area of study. They reasoned that to be a Mor-Doo one needed to have a vast knowledge on the science. Therefore they should seek as much knowledge as possible. As for the common method of prediction accepted and used by all the Mor-Doo in our study was the "Lekh Jed Tua" technique. Other methods were palm reading, certain variations of Lekh Jed Tua, Taro cards and the science of numbers. On the question of how to choose which technique, each Mor-Doo adopted the one that proved to be most accurate and true to real life experience, the one recommended by their teachers and the one they felt more comfortable with. Each Mor-Doo differed in personalities, facial and eye expression, the use of words, tones, dressing styles and also in the ways of thinking and conceptualizing. At the same time, in each stage of self-development towards Mor-Doo profession and in maintaining the role of Mor-Doo, there were also development of changes in and self-rebuilding of the female Mor-Doo.

The healing concept was used in this study to support the prediction steps. This was because in the 14 steps prescribed therein as a tool of healing the mental health of sexually-harassed women, each and every one of them could be used to analyse one's misfortune. There was no need to use all the 14 steps – only some appropriate ones. The study found that the female Mor-Doo had adopted this principle into their practices and could well lift the spirit and alleviate the plight of their clients, since their purpose was mainly to make their clients accept the fact of life and take whatever life has to offer.

To be a Mor-Doo, one needs to have people come seeking their service. At present there were people of all educational levels and from all walks of life. There were 30 seekers of Mor-Doo service in this study. The researcher intended to investigate the causes and factors that drove them to seek the service. It was found that ten of them were faced with problems, were in great misery and anxiety and could not find a way out. They turned to a Mor-Doo who could predict their future. It was also found that if the plight of the service-seekers coincided with the Mor-Doo's personal experience, it was easier to come to a solution. Both parties developed a strong bond and understanding. The clients would return for more services afterwards. They felt that Mor-Doo were more than a fortune-teller, but were like friends or relatives they could rely on spiritually. In the end, it opened a new little corner in the social space occupied by women. They could help members of their own sex. At the same time they did not hinder men. Their advices were governed by the body of knowledge well accepted by their clients.

The new space for this small group conformed with the cultural feminism concept which focused on the identity of women and the change on their very selves. It did not call for their prominent social role nor the equality between the sexes. The researcher placed an emphasis on how female Mor-Doo led their lives and maintained their professional roles, their kindness, their caring, their being there to help each other and their wishes to be respected as female and female Mor-Doo. The space here was not only for commercial transaction. It encompassed spiritual space for all of them. The researcher discovered a new knowledge from the experience of female Mor-Doo, their point of view, their beliefs and the stories of their clients.

In their profession as Mor-Doo, they discovered their power and used it to the full potential for self-creation. They were able to lead happy life and help out others. The researcher had no intention whatsoever to overly praise them but truthfully reported what was learnt from the interviews and observations. The researcher stood ground to point out to society that Mor-Doo is another profession which could do lots of good to women who could not cope with their problems.