

**FOLKLORE AND EDUCATION - A LIFELONG PROCESS****A. Indira**

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**Key Concepts:** Character, Education, Family, Folklore, Value

The term folk lore is a multidimensional aspect where each one can perceive in their own perspective which involves each human life whether it is a family, society, history, culture, education, trade and economics or any religion. The folk culture is expressed in each clan or community through their beliefs customs and their daily ritual practices. These rituals and customs helped them in the developmental aspects of human beings which acts as a mirror and reflects in the society where each human life is reflected through various fundamentals of traditions. These types of fundamental traditional customs are having its own deep roots in the individual life as well as the social behaviour of the individual which has been passed on from their ancestors and serves as a meeting ground between the past and the present generations. Each and every individual learns from the family and is able to gain knowledge and value from the family where the mother is the first teacher for each individual, where education starts from the family and so one can very well say that education is a lifelong process and each individual follows it in his entire life and adds value to the society. When one focuses with education, it includes official, unofficial and non formal types which have great educative values. So, the family is the foremost place which controls the individual's life throughout, in many ways through its formal education and moulds the character throughout his entire life through his family members and the traditional culture followed by the family in the society through its' informal education moulds the individual throughout his life and so this is the need of the hour.

The existence of man is biased by the resources, rituals, customs, traditions, folkways, values, morals, trust etc which means the fundamentals of legends are vital part of informal education. One can very well say that from the very beginning folklore and education are closely related to each other and the folklore ingredients are the fundamental part of education. The basics of folklore are closely and indirectly related with education. In the broader aspect education can be called to be a nonstop course which had been started from the early life and continued throughout the person's life. So, a focus on the folk literature which is oral in its nature helps every child to follow and acquire knowledge by the speech spoken by their forefathers. Each and every group or clan adds a little new and a fresh stuff in their generation. In other words, every time a novel viewpoint is added to the prevailing popular tools which is extremely embedded in individual and public life, which expresses in societal behavior and which is a meeting ground for the earlier and the present day generations.

**SIGNIFICANCE OF THE RESEARCH:**

Education is very important in a democratic country like India which decides the destiny of a society. Folklore is the basic element of the society for informal education. Folklore proves that through education a link is created between the past generation and the present generation. Through folklore and education it is understood that it is a lifelong process of one

individual till his eternity of life which adds on value to the human life which are a few which are discussed here.

**OBJECTIVES:**

The aim of the research is to find out

1. The Role of education in an individual's life through folklore.
2. Whether folklore and education has customized a man.
3. How folklore and education is intertwined and shows it is a lifelong process

**RESEARCH HYPOTHESES**

Folklore and Education is a lifelong process in ones' life which is being carried on from generation after generation.

**RESEARCH METHODOLOGY:**

1. The research methodology adopted in this paper is exploratory and descriptive in nature. Different books and relevant websites which are secondary sources have been consulted so as to make the study an interesting and an effective research.

**FOLKLORE:**

Community life is derived as the byproduct of Folklore and it reflects the nature of the folks who lived in the society. The new generation children of the current society are constantly engaged and are busy with their electronic gadgets of present day instruments within their room for leisure. The elderly members in the family are also fully engaged with their professions which makes the relationship of the family a mechanical one. The elements of the folklore are so universal in the society that no behaviour is free from its impact. In the earlier days when the schools were not there the basics of folklore acted as the tool to provide education for the entire mass. This does not mean that they can be called as illiterate, but they have collected information and facts from the customs rituals and rites, which were prevailing during that time. The rules and regulations of those days were based on superstitious principles and the people did not know the scientific reason behind it. The society is dependent on human beings where they relate themselves with one another as both are harmonising and accompanying to each other as an age-old tradition. It is the roar of the ancient as well as the speech of current generation and wealth of the forthcoming generation where without it no one can live. The societal setups like clan, belief, education, etc., are the means of communication of values from one generation to the next social standards.

*As folklore, one cultures traditional knowledge of its conception, birth, heroes and heroines is as valid as that of any other culture.*

(Untiedt 2006, 5)

**EDUCATION:**

Education is one of the major life processes of human-being which is essential to lead a normal living. If education for an individual is missing he would be unqualified for group life. Education is the slow and methodical effect, applied by the physically and mentally developed individual upon the undeveloped over certain valuable qualities like teaching, self-control and agreeable growth of physical body, knowledge, visual, communal, and divine authorities of the

individual. Education is a tool that penetrates as the life itself and as broad as the world of our experiences. Urbanization, modernization and modern mass media have exerted a tremendous impact on traditional heritage (Hurriez 2013, 6).

It touches our life at every point and guides and directs our thoughts, feelings and activities of our life at every moment. For the satisfaction of his physical needs the child depends on other mature members of the family. He tries to adjust himself into this society. The family teaches a lot to the child and also learns from his experiences from the neighbourhood. The knowledge attained by him, helps him greatly in adopting himself to the situations and circumstances in the future. The individual becomes what he actually is, as a result of the contact with his social surroundings. Finally because they are repeated, emulated or reproduced, those symbolic behaviour labeled folklore are ‘traditional’(Jones 1994, 3).

The younger members receive knowledge from experiences, interests, attitudes, traditions, customs, and ethnicity, beliefs and so on from the older and mature members of the society who pass on their knowledge and the inherited knowledge as well. These are of great significance for the growth and development of the younger generation. Each of us is largely a social product. To learn the habits, activities, style, tradition of the society one must mingle with others. Life with education which is one of the essential processes, without which human race would be no better than animals. The diamond which appears to be of different colour when seen from a different angle, so is the concept of education. Even in a preliterate society tradition is never wholly static. One consequence of literacy is an acceleration of change. Learning develops not only new techniques but new values as well (Untiedt 2005, 6).

The basics to culture, communal, survival, replica and true education are a biological force; starting from birth it goes on throughout the whole life. The process is endless in its true sense; education is very open and not confined to school experiences only. All experiences of life are meant to be educative. The bite of an ant, the taste of an orange, and the experience of being caught in a fight and all such experience have a direct educative effect on us. The aim of all human education is the control of all inborn and acquired reflections by rational and sensible motives (Radestock 1889, 7). In fact, life is full of education and education must be lively. Whatever broadens our prospect, deepens our insight, refines our reactions, stimulates our thoughts and judgment and in turn educates us is inclusive of all knowledge and experiences as we come to know at our residence, school, recreational area, social atmosphere etc.



**Students recreating through sports**

Thus, it may say that education includes the whole sum of influences and experiences that one gets throughout his or her life. It may be noted that entirety of educational programmes and activities are derived from the well-built society.

The individuals go back to the society and hold social responsibilities as effective citizens or as a member of society only after the completion of education. Again, social change and social progress is dependent mainly on school education. Education removes shadows of unawareness and illiteracy of the people and also develops the wisdom of right and wrong, truth and false, good and bad in human mind which gives rise to new hopes and also an aspiration for a change. The child ought to live and develop in his or her communal agenda to which he or she belongs. Thus, it is understood that education as a vibrant process, a passage from the cradle to the grave which helps in the process of adaptation of activities. Everyday people are involved in events they recognize as traditional and at the same time they look to establish precedents for traditions of the future (Simon 2011, 8).

Old customs, conduct, standards, belief and values can be tailored through education and bring about progressive changes in them. Education deals with every growing man and woman in an ever developing civilization. The concept of education can never be immobile. It must continuously cultivate and transform a man from birth to act and behave out of his native likely and inborn tendencies. Through growth we continue to alter, adjust and develop such rudimentary and inborn behavior through education. It is a process which has two sides i.e., one is the psychosomatic side and the other is communal.

The psychosomatic source includes the study of the child's instincts. The inborn powers of the child endow the material and offer the start to all education. Besides, the communal side is more important than the psychosomatic characteristic. The knowledge of social circumstances is vital for appropriate understanding of the child's inborn powers. The social awareness constantly changes and develops the individual's powers and qualities. The child ought to know the most noteworthy and the richest aspects of the traditions of his country and the region. The great educators agree to the fact that education is an act of growth from within i.e. the expansion of the inborn powers within the person. All folk groups have folklore and the folklore of such groups provides a socially sanctioned framework for the expression of critical anxiety-producing problems as well as a cherished artistic vehicle for communicating ethos and worldview" (Alan 1980, 9).

#### **IMPORTANCE OF EDUCATION:**

Education's significance has been realized since time immemorial and it continues till this day. It has been acknowledged as one of the prime needs of every civilized person. It is a domineering elegance to the young, support to the older wealth to the poor and adorn to the rich. Education makes the child ready for communal living. It reforms the attitudes erroneously formed by the children previously. Through education one enjoys the fruit of immortality. In fact, education is a great overwhelming power which has taken the whole world in its grip.

Every experience and action leads to some sort of learning and enhancement of the mind of the learner. These in turn come into combinations and thus enhances the capability of the new learner to direct further dignified actions and experiences. The child must develop the capacity

to cope up with the circumstances. So, the child must learn from surroundings, teachers, parents and also any member of the social order. Thus, education is regarded as self- civilize and self-improvement of the learner. Moreover, education is of immense significance for the development of man. Children who maintain a distance from the social order will remain dumb and voiceless.

So, the human child require support. Younger the child, greater is the call for education, for he is unaware with the world around him as well as his own powers and it is through education that he becomes aware of the powers and his situation. Individuality requires a communal medium to develop. Without social contact we are not human beings. Individuals and the society are inter-dependent. Neither the individuals belong to society as cells do not belong to the organism, nor the society is a mere means to satisfy certain human needs. Neither the society itself has a value past the service which it renders to its members, nor can the individuals thrive without society.

The future challenges need to be met by today's children because of their training and relaxed learning actions that make them ready for mature characters as residents staffs, directors, parents, helpers and businesspersons. To attain their complete possibility as grown-ups, fresh youngsters public have to progress with different range of talents and information that enable mastery and application of different subjects

#### **FOLKLORE AND EDUCATION:**

Folklore has a vital role in informal education. As folklore finds its expression through the society, therefore, it sets a close tie between the groups, connects one section with the other and works as a link between two cultures through its' transmission from one generation to another. It is a vital medium for expressing communalism. Folk literature is the most vital elements of folklore. It is the history of communal life. The reign of the kings and emperors, the ups and down in their reigning period, the battles and wars are included expressively and brightly in history. The communal history of any class is written with the greatest tool, that is, folk literature. As one of these sectors is oral literature, sometimes called verbal art or expressive literature. Under this rubric fall spoken, sung and voiced forms of traditional utterance that show repetitive patterns (Dorson 1972, 2).

The time limit for the growth of folk literature is very difficult to point out. Folk literature gives birth to the world of traditions and civilization of the society. As it has been passed over orally from one generation to another it has influence on the historical events of different ages. Folk literature is inclusive of various folk songs, proverbs, puzzles, folktales and legends, etc. which are significant for the people and their culture. Thus the entire ceremony is revealed through the wedding songs. The social values of these are very important. These also help in the upraising of the socio-economic and cultural side of the society.

If the society is a literate one the oral folklore will be dispersed not only by different category of common man like cotton pickers, workers of the oil field, sales men who travel to different places but also by historians, novelists, researchers, writers, where jingles ,stories and proverbs will be printed and recited. The Children deserve special consideration because they are not yet mature enough to give informed consent to researchers (Tucker 2008, 10).

Education in the social aspect has great influence on the growth and progress of the younger generation. It proceeds by the input of the child in the social perception by the race. The enjoyment and pain, happiness and difficulties etc. are reflected through the rudiments of folklore. So, folklore plays an important role in building up the history of the society.

### **EDUCATION IS A CONTINUOUS PROCESS OF DEVELOPMENT:**

The word education has a wide implication. Education has an elaborate and systematic influence extensive by the mature person upon the immature through directions, discipline and a smooth development of physical, logical, artistic, communal and religious powers of humans. Education is of three types, viz: informal, formal and non- formal. The reach of informal education is very broad. Education is considered as 'womb to tomb', i.e., it is a life- long process of attaining knowledge and experience through which the child can enhance his or her behavior without any conscious attempt for it. Sociological support is very important for education which is inclusive of family, society, or community, playgroups, specialized organizations, youth- commotion groups, mass-media and many more. Each generation has to hand over the experiences, customs, traditions, thoughts, action and values of its' own as well as those that it has inherited to the next generation. It is therefore, each society has to uphold and develop institutions for the conduction of rich cultural heritage to the uprising generation. Folklore i.e. the elements of folklore play an important role in educating the child. Because of the society, individuals and culture are inseparable. Without society man cannot develop and without culture human attitudes cannot cherish. The history of culture as written in the twentieth century was shot through with myth long before World War II (Bauman 1992, 6). So, the progression of education should help the progress of the child's capabilities. The family is the beginning for education i.e. informal education. The child is born well but as he comes in contact with the society, he develops bad habits. The family members, parents and the environment influence the child from the very beginning to protect him or her. The child begins to copy the members of the family. Therefore, family plays a vital role in the process of socialization." In particular, it redirects attention towards the process of educational and competence development and it links changing social structure to the unfolding of human lives (Blossfeld and RoBbach 2019, 7).

Family is the first institution in the history of man that every society has some principles and ideas that are regarded as high end signs of culture. In the making of great men the mothers always have a major part to play. Besides, language is the chief ornament for learning the culture which is achievable through society. In brief, the family as a starting point of education teaches the child about the culture, behavior, norm, ideas, religion, traditions, morals, ethics, principles, etc. So, family is said to be the most important institution in man's moral development. As a positive response to these problems, the concept of lifelong education has been suggested as a possible solution to many educational thinkers, researchers and international organizations (Dave 1976, 18)

### **FOLKLORE IS THE IMPORTANT MEANS OF INFORMAL EDUCATION:**

The elements of folklore play a vital role for the betterment of the children. The child gradually grows amidst the family. He begins to learn the rules and regulations through imitating the members of the family. Informal education starts at the very beginning of life and continues till death. Social rules and regulations are powerful instruments for social control as

morality, principles, belief, and etc. influence the society. In the absence of social control no society can ever hold together its members for any length of time.

Morality and religion are the most efficient way of informal social control in both modern and primitive societies. It is been given through literature, tales, proverbs, riddles, etc. They are the foundations for group culture. If an individual does not follow them he may be socially boycotted by his society. Folkways become a matter of custom which is unconsciously exercised in the society. As an agency for the process of socialization, family plays a vital role in preparing the child. Family is considered as the basic social institution because it is found in some form in all societies. Family is a fundamental unit of human society. Its foundations rest upon man's natural and psychosomatic needs.

*I believe that folklorists working in education can draw from Rachel's work to create a pedagogy for folklife education that is entirely fitting with the unique natures of educational environments.*

(Rosenberg 2019, 5)

The process of socialization begins from within the family. From the parents he learns his speech and language. He is taught societal principles and respect for people. In the family he learns a number of civil qualities. The child gets his first lessons in co-operation, tolerance, lenience, self-sacrifice, love and affection in the family. The family is rightly called as the cradle of social virtues. It continues to exercise its influence throughout life. A child is born with some inborn physical and psychological capacities in the environment of the family. Post colonial folklorists have pointed to the role of Indian scholars in the making of colonial collections. (Bendix and Rokem 2012, 235)

Family is the centre of education for children, Family is the foundation of life where the superstructure belong, It provides moral lessons, It teaches to reckon, to walk in the right way, family, as an agency of socialization process begins lessons for the development of personality and character of children, It gives opportunities for the development of made-up as well as reasoning powers of children, Family is the only agency which can mould the child according to their capacities and capabilities. Individuals trained in folklore have also pursued careers in museum work and administration, performing groups and arts managements, journalism, parks and recreation departments, social work, the medical and legal professions and business. (Jones 1994, 8-9).

Hence, in the life of the child the moral values of the stories have marked deeply. This can change the way of life of the innocent boys and girls who are able to acquire knowledge about moral values which are essential part in the successive stages of life. Thus, folklore proves as an instructor which provides informal education indirectly. Folklore has influenced education in different stages as a teaching methodology, source of general knowledge for leading a successful life which is interesting and plays major roles. The knowledge mentioned in the folklore is the result of experience of the entire community at large.

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