



FOLKLORE AND INDIAN EDUCATION

Devendra Singh Chamyal

Research Scholar, Faculty of Education, Kumaun University Nainital, S. S. J. Campus, Almora.

Abstract

Folklore is the body of expressive culture shared by a particular group of people; it encompasses the traditions common to that culture, subculture or group. It is well-documented that the term was coined in 1846 by the Englishman **William Thomas**. Folklore may be **material folklore**, **verbal folklore**, **customary folklore** and **child lore**. India is an ethnically and religiously diverse country. All folklores are oral traditions, the lore, traditional knowledge, tales, proverbs, jokes and beliefs of cultures often having no written language and they are transmitted, generally by word of mouth. All the cultures have their own folklores. Literature in written books, as recordings of folklore helps in passing on the lofty thoughts and ideas to posterity with no or very little changes in contrast to oral traditions where they often get lost. National Folklore Support Centre (NFSC), registered in Chennai dedicated to the promotion of Indian folklore research, education, training, networking, and publications. Indian literature (**Somaveda**, **Ramayana**, **Mahabharata**, **Jataka**, **Panchatantra**, and **Hitopadesha** etc.) compared to any other literature in the world, played a dominant role in the preservation and propagation of oral traditions and folklores. Indian folk literature is preserve and disseminate by **Sahitya Academy** and other similar organizations. Education seeks to develop the innate inner capacities of man. In ancient times, India had the **Gurukul** system of education in which anyone who wished to study went to a teacher's (**Guru**) house and requested to be taught. The guru taught everything the child wanted to learn, from Sanskrit to the Holy Scriptures and from Mathematics to Metaphysics. The modern school system was brought to India, including the English language, originally by **Lord Thomas Babington Macaulay** in the 1830s. The central and most state boards uniformly follow the "10+2+3" pattern of education in modern India. Nowadays there are many governmental and non-governmental schools, colleges and institutions which provide well education in regular and distance mode. Education helps to collecting, saving, transmitting and in research of folklore for new generation.

Keyword: Culture, Education, Folklore, Folk Tale, Indian Education, Indian Folklore.

Folklore

To fully understand folklore, it is helpful to clarify its component parts: the terms **folk** and **lore**. Folk means people in general esp. or synonym of mass, refer to human life in its natural form. Lore means learning, knowledge, and esp. of a traditional, popular nature. Although folklore is probably as old as mankind but the term "**folklore**" is of comparatively recent origin. In the middle of 19th century, Europeans had started a debate on the "**haves**" and "**have nots**" by the German socialists. Accordingly and simultaneously the English antiquarian **William Thomas** coined the word folklore in 1846 with the purpose of looking into the "have nots" or economically lower classes. In the year 1846 William Thomas, using the name Ambrose Merton, wrote a letter to **The Athenaeum** in which he proposed that a "**good Saxon compound, Folklore**", be employed in place of such labels as "**Popular Antiquities**" and "**popular literature**". William's conception of folklore and his essentially enumerative definition of folklore include among other things manners, customs, observances, superstitions, ballads, proverbs, and so on of the olden times. When Thomas first created this term, **folk** applied only to rural, frequently poor, frequently illiterate peasants. A more modern definition of folk is a social group which includes two or more persons with common traits, who express their shared identity through distinctive traditions. The second half of the compound word, **lore** coming from Old English **lǣr** which means '**instruction**' it is the knowledge and traditions of a particular group, frequently passed along by word of mouth. In the **International Encyclopaedia** of the social sciences, the term folklore has been defined as under: "**folklore means folk learning, it comprehends all knowledge that is transmitted by word of mouth and all crafts and techniques that are learned by imitation or example as well as products of those crafts**" **A. Taylor**, an eminent American folklorist has succeeded to great extent in defining the term folklore. His definition according to Mazharul Islam is the only one which seems more rational than all others. He defines: "**folklore is the material that is handed on by tradition, either by word of mouth or by custom and practice. It may be folk, songs, folk tales, riddles, proverbs or other materials preserved in words, it may be traditional tools and physical objects like fences or knots, hot cross buns, or 'Easter eggs; traditional ornamentation like the walls of troy; or traditional symbols like the Swastika. It may be traditional procedures life throwing salt over ones shoulder or knocking on wood. It may be traditional beliefs like the notion that elder is good for the ailments of the eye. All of these are folklore.**"

Folklore is the traditional art, literature, knowledge, and practice that are disseminated largely through oral communication and behavioural example. Every group with a sense of its own identity shares, as a central part of that identity, folk traditions—the things that people traditionally **believe** (planting practices, family traditions, and other elements of world



view), **do** (dance, make music, sew clothing), **know** (how to build an irrigation dam, how to nurse an ailment, how to prepare barbecue), **make** (architecture, art, craft) and **say** (personal experience stories, riddles, song lyrics). All folklores are oral traditions, the lore, traditional knowledge and beliefs of cultures often having no written language and they are transmitted, generally, by word of mouth. Like the written literature they contain both prose and verse narratives in addition to myths, dramas, rituals etc. All the cultures have their own folklores. In contrast and traditionally, literature is understood to mean any written work. Literature, in written form, helps in preserving the folklores and oral traditions. Written books, as recordings of folklores help in passing on the lofty thoughts and ideas to posterity with no or very little changes in contrast to oral traditions where they often get lost in transition. Folklores contain the lofty thoughts of yore and highest metaphysical truths. Normally incomprehensible to laymen, in a subtle, story forms. Study started on folklore in Greece and Rome then England. But the first important work on the general subject of folklore was “**Antiquitates Vulgares**”, or, “**The Antiquities of the common people**” (1725) by the British Clergyman and antiquary **Henry Bourve** (1696-1733) which was largely an account of popular customs in connection with religious festivals. In 1777 the British Clergyman and Antiquary John Brand (1748-1806) published observations on the popular antiquities of Great Britain, which became the standard British work on folklore. **Herder** (Germany philosopher) published a valuable collection of German folk songs in 1778; the Grimm brothers made the collection of folktales “**kinder - Und Haus**” - marchanand household stories (1812-15) and Jacob Grimm compiled *Dentsche Rechtsal Tertomer* (1828) and *Dentsche Mythologie* (1835); it was latter on translated into English under the title of “**Teutonic Mythology**” (1882-88). The valuable study in the field of folklore began with the current century. With the establishment of folklore societies in different parts of the world, scholars take interest in this subject. **Transmission** is a vital part of the folklore process. The folk group is not individualistic; it is community-based and nurtures its lore in community. As new groups emerge, new folklore is created. Folklore may be categories into physical objects (**material folklore**), common sayings, expressions, stories and songs (**verbal folklore**), and beliefs and ways of doing things (**customary folklore**). There is also a fourth major subgenre defined for children's folklore and games (**child lore**). Verbal forms of folklore include proverbs, riddles, lullabies, tales, and ballads etc., while non-verbal forms comprise of dance, games, graffiti, toys and objects of ethnic designs and flavour.

The Folklore of India: India is an ethnically and religiously diverse country. India is a Hindu-majority country. It is because of the flexible nature of Hinduism which allows various heterogeneous traditions, numerous regional cultures and even different religions to grow and flourish. Indian Literature, compared to any other literature in the world, played a dominant role in the preservation and propagation of oral traditions and folklores. India has 24 officially-recognized languages and an estimated 1,200 languages in all, including many that do not have written scripts. Each of these has its own subculture, local customs, and oral traditions. The culture of India has been broken down into five main geographical regions.



Fig1: five main geographical regions of Indian culture

Very ancients of this land, India, were past masters of all art forms that is folk such as **Soma Veda, Ramayana, Mahabharata, Jataka tales, PanchaTantras, Hitopadesha** and **Katha Saritsagarain**. India remains one of the world's richest sources of folktales. Not merely folktales but all forms of oral traditions – proverbs, aphorisms, anecdotes, rumours, songs, impromptu folk street plays – mirror the culture and values of the land in which they take place. Indian Literature has played a huge role in binding together vast cultures in an unseen way. Indian folk literature holds out a strong and loud message for other parts of the world where these art forms have disappeared thick and fast in consonance with rapid industrialization and globalization. **Sahitya Academy** and other similar organizations form part of this collective attempt to preserve and disseminate Indian folk literature. **Sahitya Academy**, India's premier institution of letters is devoted to the preservation and promotion of Indian and also promotes Indian folk literature in all possible ways- by giving awards to folk



literature; by holding conventions and giving awards in minor languages, languages without scripts and tribal dialects; publishing folk stories in its journals, publishing folk literature books and has centres to preserve and promote oral traditions within India. National Folklore Support Centre (NFSC) is a non-governmental, non-profit organisation, registered in **Chennai** dedicated to the promotion of Indian folklore research, education, training, networking, and publications. It was during the 1980s that the Central Institute of Indian (CIIL) Languages situated in Mysore, Karnataka started their systemic study on Folklore. Devendra Satyarthi, Krishna Dev Upadyhayaya, Prafulla Dutta Goswami, Kunja Bihari Dash, Ashutosh Bhattacharya, Chitrassen Pasayat, Vivek Rai, P. C. Pattanaik, B. Reddy, Sadhana Naithani, P. Subachary, Molly Kaushal, Shyam Sundar Mahapatra, late Komal Kothari, Sri Vijay Dan Detha are some **Indian folklorists** who have contributed in their respective field for shaping folklore study as a strong discipline in representing the people's memory and people's voice. **Indian folk art** forms include various schools of art like the Mughal, Rajasthani, Nakashi, Madhubani paintings from Bihar, Kangra painting from Himachal Pradesh and Warli paintings from Maharashtra, Tanjore paintings from Tamil Nadu. Various performing arts such as Gar Sambalpuri dance of Odisha, Chhau, Alkap and Gambhira of West Bengal, Bihu of Assam, Ghoomar of Rajasthan and Haryana, Bhangra and Gidda of Punjab, Dhangar of Goa, Panthi of Chhattisgarh, Kolattam of Andhra Pradesh, Yakshagana of Karnataka, Thirayattam of Kerala and Chang Lo of Nagaland derive their elements from myriads of myths, folktales and seasonal changes etc., Each school has its distinct style of colour combinations and its features.



Fig2: 17th Century Mughal painting



Fig3: Madhubani painting of Bharti Dayal



Fig4: Tanjore style painting from house



Fig5: Painting on a wall of a Warli

The late 19th century depicting the ten Sikh Gurus with Bhai Bala and Bhai Mardana.

India possesses a large body of heroic ballads and epic poetry preserved in oral tradition, both in Sanskrit and the various vernacular languages of India. Some Indian **epics** are Pabujii, Telugu, Ramayana, Panchatantra, Hitopadesha etc. Indian **folk heroes** like Rama, Krishna in Sanskrit epics and history and also in freedom movement are well known to everyone. Folk heroes are sometimes deified and are worshipped in the village. The Santhals have their culture heroes Beer Kherwal and Bidu Chandan, Gonds have their folk hero Chital Singh Chhatti and Banjara folk hero is Lakha Banjara or Raja Isalu. But not only heroes, the heroines of Indian folklore have also significant contribution in shaping the culture of India. Banjara epics are heroine-centric. These epics reflect the "sati" cult. In M.P. 40 schedule tribes are living. Bheel have highest population. Other schedule tribes are Gond, Kol, Korku, Sahariya, and Baiga etc. Baiga schedule tribe people beliefs in traditional medicine techniques. Although nowadays Baiga schedule tribe people donot take any help of doctors. Marriage is a social institution under which a man and a women live as a husband and wife by legal or religious commitments. Marriage, in Bodo it is called 'Haba', 'ha' means 'soil' or 'earth' and 'ba' means 'to bear something on the back'. It means to bear a great



responsibility in their conjugal life. Earlier in Bodo society the 'Hathasuni Haba' was performed. In spite of this kind of marriage there are six other systems of the marriage in Bodo society. India has a long history of board games. Some of the popular **board games** that originated from Indian Traditional games include Chess (Chaturanga), Ludo (Pachisi), Snakes and Ladders (Moksha-Patamu). Recently, Odisha introduced a child-friendly programme called srijan (creativity) in the primary schools. The traditional games are the best ways of teaching and learning. Dr Mahendra Kumar Mishra, a folklorist and an educator has collected these games and has documented in video form.

Indian Education

The word "Education" has been derived from the Latin word "**Educatum**" which means the act of **teaching** or **training**. A group of educationists say that it has come from another Latin word "**Educare**" which means "**to raise**". According to a few others, the word education has originated from another Latin term "**Educere**" which means "**to come out**". All these meanings indicate that education seeks to nourish the good qualities in man and draw out the best in every individual. Our education begins at home. Thereafter as we grow we go to schools, colleges and other educational institutes. Education brings positive changes in human life. Without education man is like an animal. Any nation cannot progress without education. **Swami Vivekanand** Says "**Why does not the nation move? First educate the nation. Even for social reform, the first duty is to educate the people.**" It enhances the knowledge, skills, values, beliefs, habits and intelligence of a person and enables him to lead a successful life. Education can take place in **formal** (school, universities) or **informal** (family, community, religious institutions) and **non-formal** (social groups or organisation).

Indian education system started approximately 4000 B.C. from nowadays. Indian education system was itself importance in the world. According to **Dr. A. S. Altekar** "**The pre-eminent position which Indian once occupied in the contemporary world, was mainly due to the success of her educational system.**" In ancient times, India had the **Gurukula** system of education in which anyone who wished to study went to a teacher's (Guru) house and requested to be taught. The guru taught everything the child wanted to learn, from Sanskrit to the Holy Scriptures and from Mathematics to Metaphysics. All learning was closely linked to nature and to life, and was ceremony tradition for admission, class change time and leaving time of school. Language was used at these time was Sanskrit, paali and Pharsari. Women education was neglected in ancient time. **T. N. Siqueira** says "**Education of women was to the barest elements of reading and writing.**" According to **M. K. Gandhi** "**The question of the education of children cannot be solved unless efforts are made simultaneously to solve the women's education.**" In ancient India method of teaching were oral, self study, question-answer and monitorial system. In 15th century trader had comes in India to establish trade. But some missionaries had also comes with them for the purpose of spread his Occidentalism religion. Missionaries established many school in English language. After that Indian education system changed. According to **T. N. Siqueira** "**The flag followed trade. And with the Trade came education.**" **Nurullah & Naik** says "**To the missionaries belong the honour of being pioneer in the modern educational system of India**". The modern school system was brought to India, including the English language, originally by **Lord Thomas Babington Macaulay** in the 1830. Nowadays there are many governmental and non-governmental schools, colleges and institutions which provide well education in regular, online (E-learning) and distance mode. Central Advisory Board of Education (CABE) was established in 1921, which gives advice to states to improving education system. Some Indian authors and holy books define education as follows:

Rig-Veda: "Education is that which makes a man self-reliant and selfless."

Upanishad: "Education is that whose end product is salvation."

Shankaracharya: "Education is the realization of self."

Panini: "Human education means the training which one gets from nature."

Swami Vivekanand: "Education is manifestation of perfection already present in man."

Mahatma Gandhi: "By education, I mean an all-round drawing out of the best in the Child and man -body, mind and spirit."

Tagore: "The widest road leading to the solution of all our problems is Education."

Kautilya: "Education means training for the country and love for the nation."

Altekar: "Education was regarded as a source of illumination and power which transforms and enables our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties."

Thus education can be classified into two categories- narrower and broader. In the **narrow sense**, education is regarded as equivalent to instruction, imparted in school or college. Education is believed to begin with the entrance of a child to the school and end with his departure from the university. Education is limited to classroom teaching and readymade materials. Education is given in a formal way, under set and controlled conditions and environment. It is pre-planned and is given by teachers in the classroom. In the **wider sense** life is education and education is life. It is a process that goes on through our life and that is promoted by almost every experience in life.



The central and most state boards uniformly follow the "10+2+3" pattern of education in modern India. In this pattern, 5 years of primary school, 5 years of High School and 2 years of senior secondary school. This pattern originated from the recommendation of the Education Commission of 1964–66. Indian education system was placed in a concurrent list from 1976. Indian education system can be described as follows:

Pre-Primary Education

Pre-primary stage is the foundation of child's knowledge, skills and behaviour. There is not much to report about pre-primary education in India before 1947. It was never regarded as a state obligation. For the first time in 1944 the report of the Central Advisory Board of Education (CABE) on post-war educational development in India recommended that pre-primary education should be '**an essential adjunct of any national system of education**', though the main object of teaching at this stage should be to give young children social experience rather than formal instruction. It should be available free of cost. **The national seminar (1971)** on primary and work-oriented education, which was also the tenth national seminar on elementary education, considered the role that pre-primary education could play for the development of primary education in India. According to **Kothari Commission Report (1964-66)** "**Pre-primary education is of great significance to physical, emotional and intellectual development of children.**" Famous educationalist **Frobel** of Germany is considered as father of pre-primary education. He established first world Pre-primary school in **Blankenburg** of Germany. In India Missionaries originated pre-primary education and opened many schools. First pre-primary school **Laareto** in Lucknow and **Sant Hilttoo** in poona were opened by missionaries. In 1939-40 Maria Montessori came in India and enforced pre-primary education. Wood-Abbott report, 1937 first suggested for the organisation of pre-primary education in governmental level in India. The pre primary education in India is also known as **Kindergarten**. Kindergarten, a term created by Mr Friedrich Frobel in 1837, which means "**children's garden**". Pre-primary education in India is not a fundamental right. Age limit for admission in pre-nursery is 2 to 3 years, nursery is 3 to 4 years, Lower Kindergarten (**LKG**) or Junior Kindergarten (Jr. Kg) stage is 4 to 5 years and in Under Kindergarten (**UKG**) or Senior Kindergarten (Sr. Kg) stage is 5 to 6 years. Aaganbaari, baalbaari and child care centres are also doing work as pre-primary education in present India.

Primary Education

In ancient time primary education gives only by informal way. In these time home is only means for primary education. According to **Altekar** there is no organisation of primary education till 400 B.C. in ancient India. After that some Bhraman started this work. Primary education consists of the first five years of formal education. It is also known as **elementary** or **basic** education. Gandhi made a scheme of basic education which is based on handicraft, activity, child centred. Primary education is compulsory. Report of **Hartog Committie** says "**Primary education is ineffective, unless it is at least produces literacy**". In 1854 **Lord Dalhogy** were established many primary school in Bengal. Many primary schools were opened after 1851 by circle- school system of James Thomsan. All India Council for Elementary Education (**AICEE**) established in 1957 to the purpose of take some improvements in primary education. The District Primary Education Programme (**DPEP**) was launched in 1994 with an aim to universalise primary education in India. The current scheme for universalisation of primary education for all is the Sarva Shiksha Abhiyan (**SSA**) was launched in 2001 which is one of the largest education initiatives in the world. The first efforts were made by Baroda Ruler **Maharaj Sayaji Gaayakwaar** in 1893 by providing free and compulsory education in 9 villages of his state Amreli Taluka. After that **Gopal Krishan Ghokhale** was motivated and presented a resolution of free and compulsory education on 19 marches, 1910 to the front of Imperial Legislative Assembly. They suggested that this free and compulsory education must be used in whole country. **Jawaharlal Nehru** says "**It is the duty of the state to provide education for every child in the country.**" Education has also been made free for children for 6 to 14 years of age or up to class VIII under the Right of Children to Free and Compulsory Education Act 2009. Operation black board scheme started in primary school from 1987-88. Mid-day meal scheme started from 1995 in primary schools, but now also in aaganbaari and junior high schools.

Secondary Education

Secondary education covers children aged 12 to 18. The final two years of secondary is often called **Higher Secondary (HS)**, **Senior Secondary**, or simply the "**+2**" stage. Missionaries are considered as originator of secondary education. **James Thomsan** is known as father of secondary education in India. NCERT, CBSE and ICSE directives state qualifying ages for candidates who wish to take board exams. A significant new feature has been the extension of SSA to secondary education in the form of the Rashtriya Madhyamik Shiksha Abhiyan (**RMSA**) was launched in 2009 with aim of universalisation of secondary education. Integrated Education for Disabled Children (**IEDC**) programme was started in 1974 with a focus on primary education. But which was converted into **Inclusive Education** at secondary Stage. The central government started the **Kendriya Vidyalaya** project in 1965 to provide uniform education in institutions following the same syllabus at the same pace, which are distributed throughout the country. **Navodaya Vidyalaya** opened from 1986 also provides secondary education, which are managed and organised by Navodaya Vidyalaya Samity. This is autonomous body



under M.H.R.D.. These schools are affiliated with CBSE. The National Council of Educational Research and Training (NCERT) established in 1961 is the apex body located at New Delhi. NCERT makes the curriculum, provides support, guidance and technical assistance to a number of schools in India and oversees many aspects of enforcement of education policies. Other curriculum bodies governing school education system are: The state government boards, Central Board of Secondary Education (CBSE). The Council of Indian School Certificate Examination (CISCE) conducts three examinations, namely, the Indian Certificate of Secondary Education (ICSE - Class/Grade 10); The Indian School Certificate (ISC - Class/Grade 12) and the Certificate in Vocational Education (CVE - Class/Grade 12). All India Council for Secondary Education (AICSE) established in 1955 which gives advice for secondary education.

Higher Education

In ancient time only primary education gives in gurukul. But as time passes higher education started after secondary education. In ancient India only Brahman, Shyatriya and Veshya have right to take education and education were considered useless for Shudras. Some famous universities in ancient India are: Nadiyaa, Ballabhhi, Vikramsheela, Takshyashila, Naalanda. **Takshyashila** was the first university of India and also of world, but now in Pakistan. According to **Kothari Commission** report “**There is a general feeling in India that the situation in higher education is unsatisfactory and even alarming.**” After passing the Higher Secondary examination students may enroll in degree programmes such as bachelor's degree in arts, commerce or science, or professional degree programme such as engineering, law or medicine. Higher education, also called tertiary, third stage, or postsecondary education, is the non-compulsory educational level. Tertiary education is normally including undergraduate and postgraduate education, as well as training and research. Colleges and universities mainly provide tertiary education. A university can be established only by an act of either union parliament or a state legislature and enjoys eternal autonomy. British missionaries advanced Indian education. The Calcutta Madarashaa was founded by Warren Hasting in 1781. Benares Sanskrit College founded by Jonathan Duncan in 1791. Rashtriya Uchchattar Shiksha Abhiyan (**RUSA**) is a holistic scheme of development for higher education in India launched in 2013. India's higher education system is the third largest in the world, after China and the United States. The main governing body at the tertiary level is the University Grants Commission (**UGC**) established in 1953 and considered as a statutory body in 1956 by parliament act. Which enforces its standards, advises the government, and helps coordinate between the centre and the state? Accreditation for higher education is overseen by 12 autonomous institutions established by the U. G. C.. National University of Educational Planning and Administration (**NUEPA**) and National Council for Teacher Education (**NCTE**) are responsible for the management of the education system and teacher accreditation. Universities are classified as central and state universities on the basis of administration. But on the basis of organisation these are affiliated, unitary and federal universities.

International Schools

As of January 2015, the International Schools Consultancy (**ISC**) which is situated in United Kingdom listed India as having 410 international schools. ISC defines an 'international school' in the following terms "ISC includes an international school if the school delivers a curriculum to any combination of pre-school, primary or secondary students, wholly or partly in English outside an English-speaking country, or if a school in a country where English is one of the official languages, offers an English-medium curriculum other than the country's national curriculum and is international in its orientation". **Kodaikanal international school** also known **Kodai School** is located in Tamil Nadu, is the first international school in India founded by **Margaret Eddy** in 1901.

Technical or Vocational Education

Vocational education is a form of education focused practical training for a specific trade or craft. Vocational education may come in the form of an apprenticeship or internship as well as institutions teaching courses such as carpentry, agriculture, engineering, medicine, architecture and the arts. Gautama dharma sutra describes of 24 craft in Vedic period. Malinda panho describes of 13 crafts in Buddha's period. Thomson engineering college, Rookie was founded in 1847, Poona engineering college founded in 1854 and Kolkata engineering college founded in 1856. India's National Policy on Education (**NPE**) provisioned for an apex body for regulation and development of higher technical education, which came into being as the All India Council for Technical Education (**AICTE**) in 1945 and then considered as a statutory body in 1987 by parliament act.

Correspondence Education

At first Central Advisory Board of Education (**CABE**) suggested to central government for starting correspondence education. So on the basis of this suggestion at first **Delhi University** started correspondence education in 1962 only for graduate level in art subjects.



Open and Distance Learning

Open education started in India first in higher education after that started in secondary education. At first in India **Madurai University** provides open education by establishing a wing of Open University in 1977. But independently the first Open University was **Dr. V.R. Ambedkar University** established in 1982. At higher education level, Indira Gandhi National Open University (**IGNOU**) established in 1985 and many other state open universities co-ordinates distance learning. At the school level Central Board of Secondary education (**CBSE**) started first open education program by establishing a open school in 1979 in New Delhi. Now National Institute of Open Schooling (**NIOS**) provides opportunities for continuing education to those who missed completing secondary school education. Now there are many open schools in India with the concept of Education for all. Open education is fast growing to become the dominant form of education, for many reasons such as its efficiency and results compared to traditional methods. Online courses often can be more expensive than face-to-face classes.

Adult Education

Adult is considered of age 15-35 which do not achieve formal education. **Bryson** defined adult education as “**Adult education is education for everybody at all times and in all conditions.**” **Hunter commission** first recommended for adult education in 1882. Adult education promoted by National Adult Education program (**NAPE**) was launched in 2 October, 1978 and then National Literacy Mission (**NLM**) was launched in 1988 also worked through female tutors in villages. National Institute of Adult Education (**NIAE**) was established in 1991 for Adult education. **Saakshar Bharat Mission (SBM)** was launched in 1 October, 2009 for Female Literacy. This mission aims to bring down female illiteracy by half of its present level.

Teacher Education

Broadly speaking teacher education institutions may be categorised under eight heads-

- **Pre-Primary Teacher Training Institutions:** Catering to the needs of kindergarten, montessory, shishu mandir, bal bihar.
- **Training Schools for Elementary Teachers:** Providing teachers for primary schools.
- **Secondary training schools-** Providing teachers for middle or junior secondary schools.
- **Training Colleges for Graduate Teachers:** Providing teachers for middle, high and higher secondary schools. Degree awarded are B.T., L.T. or B.Ed.
- **Training Colleges for M.Ed. and Ph.D. classes:** Providing opportunities to students to pursue master of education and Ph.D. courses.
- **Training Colleges for Specialists:** Preparing teachers in certain subjects like physical education, home science, aesthetic education and languages.
- **Regional Colleges of Education:** An important measure relating to the teacher education and especially to the diversified system of secondary education relates to the setting up of regional colleges of education and their attached demonstration multipurpose schools at Ajmer, Bhubaneswar, Mysore and Bhopal. The first three started in 1963, while the latter in 1964. these colleges are designed to represent a new enterprise in teacher education to train competent teachers and teacher educators in certain critical areas like science, technology, industrial crafts, commerce and agriculture.
- **State institutes of education-** These institutes provide in-service training to teacher educators and the inspecting staff connected with elementary education. These institutions investigate problems and evaluative studies especially at the elementary stage.

By the declaration of national education policy (**NPE**, 1986) District Institute of Education Training (**DIET**) are established from 1987. This body gives training to pre-service and in-service primary teachers, organise adult education and non-formal education. **N.C.T.E.** is the main agencies which conducts teacher education. But some national and state agencies also help in improving in teacher education. U.G.C., N.C.E.R.T., N.I.E.P.A., I.C.S.S.R. are some national agencies and C.A.S.E., S.B.T.E., U.D.E. /U.F.E., C.T.E.C., D.T.E., or C.T.E., S.I.E., and C.T.E., or I.T.E. are some state agencies of teacher education. In 1716 Den missionaries established a first normal school in **Trancuber** for training of teacher. These teachers were appointed in primary school. After that in 1793 **Kerry Saahab** and his friend **Marsh men** and **Ward** established another teacher training centre in Bengal (**Shree Rampur**). After that many teacher education schools are established in India. In 1917 some training department of teacher education are opened in some universities in India. After 1929 teacher education program are clarify necessary in three level as graduate level (L.T.), primary level (H.T.C.) and secondary level (C.T.).



Some main Indian Education Commissions and National Policies

There are many commissions and national policies of Indian, who gives important suggestions to governments for the improvement and development of education system from pre-primary to higher education.

Charter of 1813

Macaulay's minute, 1835

Lard Auckland Minute, 1839

Wood Despatch, 1854

Indian Education Commission (Hunter commission), 1882-1883

Simla education conference, 9101

Indian universities commission, 1902

Indian universities act, 1904

Government resolution on educational policy, 1904

Calcutta university commission, 1917-1919

Hartog committee, 1929

Wood-Abbort report, 1937

Wardha educational conference, 1937

Zakir Hussain committee, 1937-38

Sargent-report, 1944

University education commission (Radhakrishnan commission), 1948-49

Secondaey education commission (Mudaliar commission), 1952-1953

Education commission (Kothari commission), 1964-1966

National education policies, 1968

National education policies, 1979

National education policies, 1986

Aacharya Rammurti committee, 1990

Yashpal committee, 1992-1993

National knowledge commission, 2005

Constitutional Provisions Regarding Education in India

The Constitution of India gives a few directions and suggestions for the development of education. Following provisions have a great bearing on the functioning of the educational system in India:

Article 15 (III): This article states that to make special provisions for women. Hence separate educational institutions for women can be established.

Article 21A: The state shall provide free and compulsory education to all children of the age of 6-14 years in such manner as the state may, by law, determine.

Article 28(i): No religious instruction shall be provided in educational institutions wholly maintained out of state funds.

Article 28(ii): If any institution has been established under any endowment trust even if administrated by state, can impart religious education.

Article 28(iii): None person attending an educational institution recognized by the state or receiving funds from state government shall be required to take part in any religious worship or instruction that may be conducted in such institutions or in any premises attached there to unless such person or if such person in a minor and his guardian has given his consent thereof.

Article 29 (II): No citizen of India can be denied admission into any educational institution, which is either maintained by the state or receiving aid out of state funds oil ground only of religion, race, caste, language or any of them.

Article 30 (i): All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice.

Article 30 (ii): The state shall not in granting and to educational institution discriminate against any educational institution on the ground that it is under the management of a minority whether based on religion or language.

Article 45: The state shall endeavour to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of 14 years.

Article 46: It provides for special care to the promotion of education and economic interests of the scheduled caste, scheduled tribes and the weaker sections of society.

Article 51A: Parent or guardian shall provide opportunities for education to his child or, as the case may be a ward between the ages of 6-14 years.

Article 337: This provides for special provision with respect to educational grants for the benefit of Anglo-Indian community.



Article 350A: This article relates to facilities for instruction in mother tongue at primary stage.

Article 350B: It provides for a special offer for linguistic minorities.

Article 351: This article relates to the development and promotion of the Hindi language.

Other provisions for the scheduled castes and scheduled tribes can be found in **articles 330, 332, 335, 338–342.**

Conclusion

Folklore and folktales in education can have a number of advantages. In curriculums of schools, tales and moral stories already forms a minute part. 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. Folklore reflects the moral value of a particular culture and society. 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. They generally signify geographic locations. Folktales and folklores provide a greater and deeper insight to life and living. Education of folklore would be a better preparation of life for any young child. Since folklore and folk stories are lucid and explanatory, they engage creativity in children. Education brings positive changes in human life. It enhances the knowledge, skill, values, beliefs and habits. Education helps to collecting, saving, transmitting and research of Indian folklore for new generation. Education helps us to know about folk tales, folk games, folk arts, folk epics and folk heroes etc., of any culture, region and of world. Education helps us to know what folklore is useful and which are useless for us. So both education and folklore are related to each other.

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