



REVIEW ON - FOLK LITERATURE TO REDEVELOP VOCATIONAL EDUCATION THROUGH SKILL DEVELOPMENT IN INDIA

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ABSTRACT:

The word, 'folk' has wide range of understanding and connotations-ranging from 'natural' to traditional' to 'rural' and in some cases 'from the heart' in India. Very ancients of this land, India, were past masters of all art forms that are folk. Folk literature also called folklore or oral tradition is that the lore (traditional knowledge and beliefs) of cultures having no written communication. In the new National Education Policy-2020 several important guidelines to preserve the tradition of multilingualism and folk wisdom have been given. Its background is based on folk Literature. In the context of globalisation, and changes to work patterns it is failing to redevelop vocational education resources to industries.

The paper starts with folk literature and India's Vocational Education and training which is essential mechanism of any strategy to improve farm and nonfarm productivity that improves rural incomes. Skill is the bridge between job and workforce. The discussion will go on to use of materials from folk literature for purposes of instruction at various levels of education is rather minimal included vocational education emerging with National Education Policy-2020. Finally, an attempt to make use of folk literature as a powerful educational tool to redevelop vocational education through skill development in India as it could be to increase inclusivity, innovation and prosperity. Efforts have to be made to sensitize our young learners towards the rich folk heritage of India and give it the prestigious position that it deserves in our life.

Key Words: Folk Literature, Vocational Education, Skill development

INTRODUCTION:

Folk is synonymous with a people or a way of life. As per Webster's New Collegiate Dictionary (8th Edition): "The great proportion of the members of a people that determines the group character and that tends to preserve its characteristic form of civilization and its customs, arts and crafts, legends, traditions, and superstitions from generation to generation" (Sahu, 2018). According to Dundes, "The term folk can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is- it could be a common occupation, language, or religion- but what is important is that a group is formed for whatever reason it calls its own" (<http://muse.jhu.edu>).

Folk literature is the lore of unlettered people transmitted by word of mouth. The 'outpourings from the heart' of native of traditional people later takes form of folklore. 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. All folklores to more than merely conveying heart-pouring of natives about the nature around them. They are always carriers of culture, of social mores, customs and forms of behaviour-that is a society, life in a nutshell. Folklores contain the lofty thoughts of yore and highest metaphysical truths, normally incomprehensible to laymen, in a subtle, story forms.

Indian Literature, compare to any other literature in the world, played a dominant role in the preservation and propagation of oral traditions and folklores. Literature also can highlight the relevance of the stories of the past to the generation of the present, something which the oral traditions cannot strongly do. The role of Indian Literature in maintaining and fostering cultural unity and identity in maintaining and fostering cultural unity and identity in the vast land such as India cannot be diminished. 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. Folk literature and folkart forms are not merely carriers of culture or philosophical poems, but rather the expressions of strong self-reflections and deep insights accrued therein. In



the modern democratic India, folk literature is pursued both within the academia and outside it unlike many other cultures (www.sahitya-akademi.gov.in, 2020).

The infinite stream of knowledge comes in various forms including folk literature, arts, philosophy, science, archaeology, mathematics and social science. Indian folk like is widespread in oral form, written literature, folk music and folk arts. The important feature of India is its bio-cultural diversity and the people who bind these diversities in one thread are the folk artists who are the life force of the nation. Their knowledge traditions have been transferred to human civilization in the form of story, song, picture, music and dance (<http://egyankosh.ac.in/handle/123456789/48599>).

Need to Indian folk Literature in the Education System in the context of NEP 2020. The Vocational Education and Training (VET) system is one of the formal institutional frameworks established in India for development of skilled man power. The Government of India has also perceived that VET offers various possibilities for intervention on the supply side of the labour market (Venkatram, April 2012).

STATEMENT OF PROBLEM:

At present the scope of folk Literature is changing due to scientific and technological advances. Challenges have arisen in front of folk Literature as a result of marketism and western influence. The forests and villages from which the folk culture gets life are threatened by development and the urban charm is luring the youth to leave the villages.

The scientific study of Indian folklore was slow to begin. In the context of revolutionary digital technologies, continued globalisation, population ageing and changes to work patterns such as the emergence of the gig and post work economies, we are failing to repurpose our vocational education resources to industries looking at how late twentieth-century vocational education revolution and counter-revolution trapped India's vocational education sector in a pre-digital time warp. In the new National Education Policy-2020 several important guidelines to preserve the tradition of multilingualism and folk wisdom have been given. Its background is based on folk Literature.

India is one of the youngest nations in the world with more than 62% of its population in the working age group (15-59 years), and more than 54% of its total population below 25 years of age. India presently faces a dual challenge of paucity of highly trained workforce, as well as non-employability of large sections of the conventionally educated youth, who possess little or no job skills. Skill development is germane to, but not always sufficient for adequate economic dividends (Entrepreneurship, 2015).

There are some obvious problems with our vocational education sector's development of India's 21st century workforce. There are five critical gaps in the preparedness of Indian vocational education to support the preparation and ongoing education of individuals for twenty-first century life and work.

1-Indian vocational education curriculum and teaching do not address the 21st century capabilities needed for long-term employability and community engagement.

2- The applied and workplace-situated pedagogies requiring research and development to keep pace with workplace change.

3-Our vocational education institutions and systems are not well prepared to respond to disruptive change.

4- Vocational education institutions have neither capability nor capacity for innovation.

Skills need to be an integral part of employment and economic growth strategies to spur employability and productivity. Coordination with other national macroeconomic paradigms and growth strategies is therefore critical (National Policy for Skill Development & Entrepreneurship, 2015).

OBJECTIVES:

The study of folklore has emerged to be an area of critical concern in contemporary literary research and pedagogy as a key feature of marginal studies. Though the magnitudes of social segregation, non-involvement in the mainstream associations of lack of freedom in self-expression have been termed as the rudiments of the rural masses, it is slowly being acknowledged locally as well as globally that they have a rich cultural heritage attached to their roots, with rich literature, music, songs, dance, theatre, art, cuisine, ornaments, medicines and unique life styles-and this has caught the attention of modern researchers of folklore. Folklore studies, indeed, is a complex and collective process and has continuity with the past and connection with the present living (Sahu, 2018).

In this context there are following objectives:

1. To get an idea of folk literature

2. Use of folk literature as a powerful educational tool to redevelop vocational education through skill development of India

MATERIALS & METHODS:

Collection, compilation of related data from different journals, census, & websites were used for the completion of the study.

To meet the challenges of 21st century India, the expansion of educational systems and made heavy investment in education through Folk Literature. The Vocational Education Programme (VEP) was started in 1976-77 under the programme of Vocationalization of Higher Secondary Education in general education institutions. There are two commonly used terms in India for the vocational education system one is vocational education and other vocational training.

1-Vocational education is referred specifically to vocational courses offered in school at the level of class 11 and 12 under a centrally sponsored scheme termed Vocationalization of Secondary Education

2-Vocational training on the other hand broadly refers to certificate level craft training and is open to students who leave school after completing anywhere from class 8-12. Programmes are offered under the Craftsmen Training Scheme (CTS) and operated by Industrial Training Institute (ITIs), Polytechnics and Industrial Training Canters (ITCs). This scheme falls within the purview of the Director General of Employment and Training (DGET), under the Ministry of Labour and Employment (MOLE) (Fozdar: 2008).

In vocational training curriculum was replaced by training packages, learning outcomes became elements of competence, assessment criteria became performance criteria, and responsibility for the development of qualifications was transferred from educators to industry. Over the period the national qualifications and national quality systems have been consolidated, industry leadership is now well entrenched and private training provision has mushroomed to enrolment of 58.7% of students in 2016 (National Centre for Vocational Education Research (NCVER),2018).

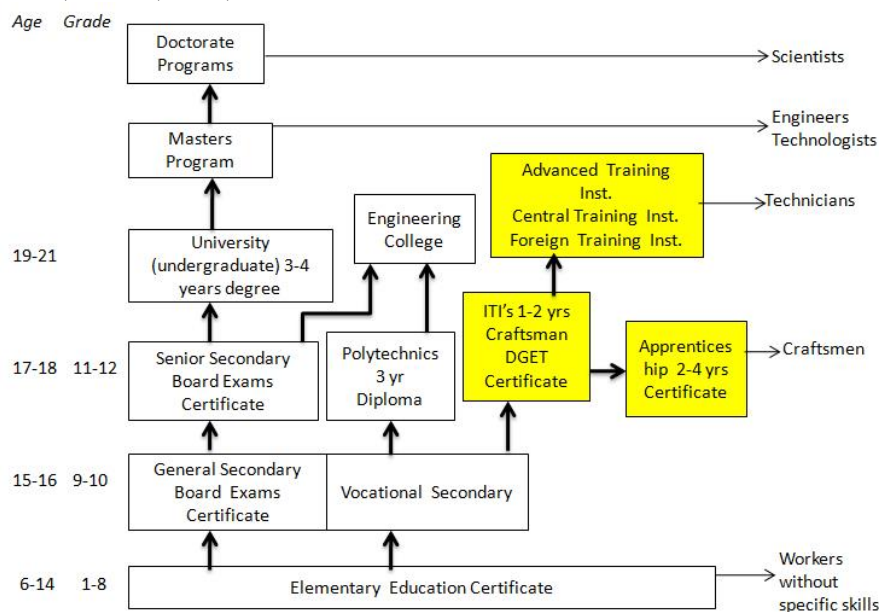


Figure1: Academic, Technical and Vocational parallel training structure/system in India-a flowchart
 Source: Skill development in India: The vocational education and training system report no.-22 World Bank

RESULTS & DISCUSSION:

The need of the hour is to make skill development through folk literature aspirational for boys and girls in our country. Skill education and training is valid route to earn degrees and diploma qualification with increased income for skilled workforce with use of folk literature education.

Trilochan Pandey’s paper, “Folklore as Mass media: An Introduction”, he found usefulness of folk media in terms of the needs of contemporary communication and information dissemination. He asserts the importance of folklore in developing societies like India, where the levels of literacy is extremely low. He asserts the importance of folklore in developing societies like India, where the levels of literacy is extremely low. It emphasizes their pivotal role in educating youth, promoting solidarity within a community, and as an outlet for suppressed emotions by providing a means of escape from disappointments and frustration

http://vidyajournal.org

In this age of digitalization, folklore has found a new mode of expression. The official sample survey on employment showed that the proportion of age group 15-29 years population that had received/were receiving formal training increased by a meagre 0.1% from 2004-2005 to 2011-2012. Between 2004-2005 and 2011-12, the skilled working population almost remained stagnant, in spite of decent economic growth registered by the country in the same period (Table: 1). Majority of the skilled population acquire skills through non-formal training for upgradation of their skills, the reliance on learning on the job was more in urban areas and total population, which show the skill levels of those in job force are clearly below the required levels. The other methods of non-formal vocational training included hereditary and self-learning, which are clearly not the optimal way for acquiring the skills. The non-formal vocational training also means that labour skilled through these methods do not have certification to back their skills, which in turn may lead to lower employability and low wages from point of view of labour. From the employer's perspective, hiring the labour without any formal training may be detrimental to productivity and efficiency (Table:2) (Rishi Kumar, 2019).

Table 1: Population who received/are receiving vocational training per 100 persons (15-29 years of age) - Changes over time

Sectors	Gender	Received/Receiving Formal training		Received Informal training	
		2004-05	2011-12	2004-05	2011-12
Rural	Male	2.5	3.1	11.9	9.0
	Female	1.8	1.9	6.2	4.9
	Total	2.2	2.5	7.9	7.1
Urban	Male	8.5	7.1	9.2	11.7
	Female	6.4	6.2	4.9	3.9
	Total	7.6	6.7	7.3	7.9
Total	Male	4.3	4.4	9.4	9.9
	Female	3.0	3.2	5.9	4.6
	Total	3.7	3.8	7.7	7.3

Source: NSSO (2015) and NSSO (2006)

Table 2: Population who received/are receiving vocational training per 100 persons (15-59 years of age)

Gender	Receiving Formal Vocational training	Received vocational Training					Received/Receiving Vocational Training	Did not Receive Vocational Training
		Formal	Non-formal					
			Hereditary	Self-learning	Learning on the Job	Others		
Rural								
- Male	0.8	1.6	4.8	1.8	4.2	0.3	12.7	86.4
- Female	0.3	0.9	2.4	1.3	1.4	0.4	6.4	93.1
- Total	0.5	0.3	3.7	1.5	2.8	0.4	9.6	89.7
Urban								
- Male	1.9	0.5	2.2	2.8	8.2	0.5	18.6	79.4
- Female	1.3	3.3	0.9	1.2	1.6	0.6	7.6	91.1
- Total	1.6	4.2	1.6	2.0	5.0	0.5	13.3	85.0
Rural+Urban								

n								
-	Male	1.1	2.6	4.0	2.1	5.5	0.4	84.2
-	Female	0.6	1.6	2.0	1.3	1.5	0.4	92.5
-	Total	0.9	2.2	3.0	1.7	3.5	0.4	88.3

Source: NSSO (2015)

Today, India is one of the youngest nations in the world with more than 62% of its population in the working age group (15-59 years), and more than 54% of its total population below 25 years of age. Its population pyramid is expected to bulge across the 15-59 age groups over the next decade. It is further estimated that the average age of the population in India by 2020 will be 29 years as against 40 years in USA, 46 years in Europe and 47 years in Japan. In fact, during the next 20 years the labour force in the industrialized world is expected to decline by 4%, while in India it will increase by 32%. This poses a formidable challenge and a huge opportunity. To reap this demographic dividend which is expected to last for next 25 years, India needs to equip its workforce with employable skills and knowledge so that they can contribute substantively to the economic growth of the country (National Policy for Skill Development & Entrepreneurship, 2015).

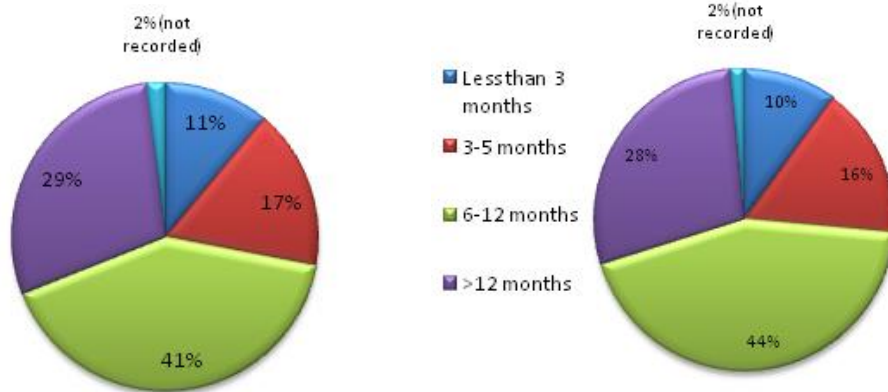


Fig.2: Percentage of persons who received vocational training in Rural India (per thousand person) (duration of training training wise)

Fig.3: Percentage of persons who received vocational training in Urban India (per thousand person) (duration of training training wise)

Source: NSSO Report No. 517 year 2004-05

The primary objective of this National Policy for Skill Development and Entrepreneurship 2015 is to provide an umbrella framework to all skilling activities being carried out within the country, to align them to common standards and link skilling with demand centres. National Skills Qualification Framework (NSQF) skilling and education outcomes with the competency based NSQF levels. These efforts build on the legacy vocational training infrastructure of Industrial Training Institutes and polytechnics which have now grown in number to approximately 12,000 and 3,200 respectively. The number of people who enter the work force age group every year is estimated to be 26.14 million. Assuming an average labour participation rate of 90% (male) and 30% (female), at least 16.16 million persons will enter workforce and they all, except those opting for higher education, need to acquire skills. Census data has revealed that there has been a continuing fall in labour force participation rate of women from 33.3% to 26.5% in rural areas and from 17.8% to 15.5% in 6 urban areas between 2004 and 2011.

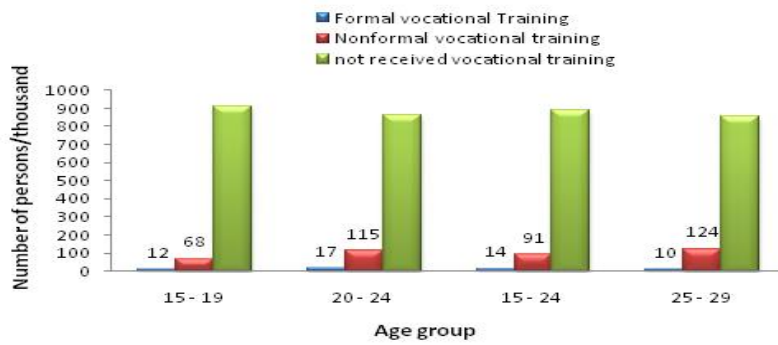


Fig.4: Number of person getting vocational training per thousand persons age group wise in India

Source: NSSO Report No. 517 year 2004-05

In the higher education space, NSDC is working with All India Council for Technical Education (AICTE) for facilitation of its flagship initiative of PMKVY-TI (Pradhan Mantri Kaushal Vikas Yojana – Technical Institute). Post, completion of 28,204 training SSC-Job Roles in the first phase; in 2018-19, the second phase of this scheme experienced an ambitious 171,879 training targets allocation across 1,577 Colleges, based on proposals received by AICTE from several Colleges. Under the initiative of Apprenticeship for Exiting Graduates, Apprenticeship opportunity was provided for exiting graduates in select job roles from May 2019 onwards. This will increase the employability of the general graduates considerably as the student will be having professional experience on the shop-floor, after their graduation. The entire project will be funded through NAPS.

At present the capacity of skill development in India is around 3.1 million persons per year. The 11th Five Year Plan envisions an increase in that capacity to 15 million annually. India has target of creating 500 million skilled workers by 2022. Thus, there is a need for increasing capacity and capability of skill development programs. The skill development initiatives will harness inclusivity and reduce divisions such as male/female, rural/urban, organized/unorganized employment and traditional/contemporary workplace.

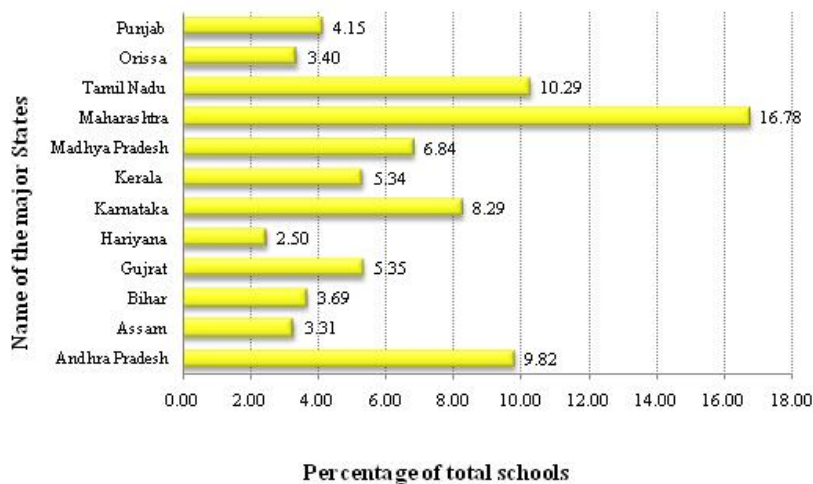


Figure 5: Percentage share of the schools imparting vocational training for some major states

Source: MHRD, Annual Report 2002-03, India Year Book 2008, Manpower profile

It is observed that states like Punjab, Orissa, Tamil Nadu etc. hold approximately 79% stake in number of schools which impart vocational training. And Maharashtra is the foremost, holding more than 16%. Schools have an important role in vocational studies because one can start learning a vocation from his/her schools days. Approximately 93 % of the country's workforce is in the unorganized sector. The sector cuts across all economic activities and includes rural and urban areas. It contributes to about 60 per cent of the country's GDP.



Strengthening the skill base of the unorganized sector will improve productivity, working conditions, labour rights, social security and living standards. It was also found that there is lack of proper vocational training facilities in the rural areas. Male increases the odds of receiving vocational training, facilities, and certain special interventions like folk literature are required to encourage the girls to enrol in formal vocational training programmes. Formal training increases the wage by 4.7% in the overall economy as compare to a person without any training. In private sector, a person with vocational training had a wage increase of 36.9% in secondary sector had an increase in wage by 17.6% - this indicates there are good economic returns, which come with formal vocational training (Rishi Kumar, 2019).

Indian folk literature hold out a strong and loud message for the world where these art forms have disappeared thick and fast in consonance with rapid industrialization and globalization. Folk literature and art forms are not merely carriers of culture or philosophical poems but expressions of strong self-reflections and deep insights accrued therein. Simple life, self-reflection and treading the path of the righteous contained in traditions.

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. Folk literature and folk art forms are not merely carriers of culture or philosophical poems, but rather the expressions of strong self-reflections and deep insights accrued therein. Simple life, self-reflection and treading the path of the righteous contained in traditions

From the result we can discuss that students pursued their studies on folklore as a discipline. Folklore is confined to the study in the four walls of the academic domain; rather, it has again found its space within and among the folks to urge their true meaning. The discussion will go on to reflect on promising concepts of vocational education emerging in some other countries as they grapple with twenty-first century challenges.

CONCLUSION:

In present review tried to preserve and protect Folk Literature cultural heritage by integrating folk literature with education, business, and aesthetics. Efforts have to be made to sensitize our young learners towards the rich folk heritage of India and give it the prestigious position that it deserves in our life. There is a closely integrated relationship between the oral and the written literature. Efforts are being made to pen down Indian folk literature. With the passage of time, elements of written literature were transmitted into the oral literature. Local knowledge systems and beliefs get merged into mainstream literature to evolve into a folkloric version, which is depicted through oral narration in conjunction with folk art and folk practices. An effort to acknowledge the pedagogical potential folk literature offers for creative language curriculum, rhetoric, history, socialization, civics, and related subjects. Finally, we will reimagine vocational education in India as it could be to increase inclusivity, innovation and prosperity.

- 1- A careful reading of the syllabus, textbooks, teaching practice, and evaluation process adopted in the formal education from standards 1 to 10 reveal certain important trends
- 2- Language syllabi include folk literature, as one of the important components for language education
- 3- The curriculum that prepares teachers for the teaching profession does not include a methodology that helps the teachers to exploit folk literature as an important pedagogical tool
- 4- The existing evaluation system literally caters to the general tests that students are required to take and score high in order to get into appropriate professional or other careers.

ABBREVIATIONS:

Vocational Education Programme -VEP
National Skills Qualification Framework -NSQF
All India Council for Technical Education -AICTE
Pradhan Mantri Kaushal Vikas Yojana – Technical Institute- PMKVY-TI
National Centre for Vocational Education Research-NCVER

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