

## How Should Folk Phenomena be Researched?

**Said Marjan Sarwari**

Teaching Assistant, Pashto of Department, Languages and Literature Faculty, Shaikh Zayed University-Khost, AFGHANISTAN.

Corresponding Author: [saidmarjansarwari@gmail.com](mailto:saidmarjansarwari@gmail.com)



[www.ijrah.com](http://www.ijrah.com) || Vol. 3 No. 1 (2023): January Issue

**Date of Submission:** 13-11-2022

**Date of Acceptance:** 14-12-2022

**Date of Publication:** 01-01-2023

### ABSTRACT

The collection and preservation of folklore phenomena are of special value and importance to each nation and nation, as folklore material reflects the social, cultural and historical course of a society. Although the collection and preservation of folklore phenomena is a valuable mission, as long as the collected phenomena are not properly analyzed, researched, interpreted and scrutinized, they are of no more importance and value than raw materials. These raw materials gain value when they are used in a scientific way to achieve a specific goal. In addition to this topic, the study also looks at other hidden aspects of folklore. Because folklore illuminates the beliefs, assumptions and values of a society; With these values in mind, folklorists think that folklore is a mirror of the social significance and behavior of a society. This is because the social psychology of a nation mostly reflects itself in the folklore phenomena of that society.

**Keywords-** Folklore, phenomenon, Narration, Legend, Ethnography.

### I. INTRODUCTION

In the present context, much attention is paid to the collection of folklore information and the description of folk phenomena, but the most important issue is how folklore material should be collected and researched. There is no doubt that some researchers in the various disciplines of social sciences have done a great deal of research on the accuracy of the method, but there are relative problems in the accuracy of the method, Doubt is overlooked. The most important issues in the collection and preservation of folklore phenomena are truthfulness, honesty and integrity. Until the folklore phenomenon gains its credibility and is used as a pure source.

The field of research on folklore material is very wide, but the major folklore phenomena are folk traditions, superstitions, customs, folk literature, values and behavior of the people. But these folklore phenomena must be gathered according to a scientific method and method to be subjected to a particular

theory. Many folklorists simply write about their local traditions, assumptions, and other such folklore phenomena based on their memory or personal experience, without researchers using a scientific method or any specific tactics in compiling these folklore phenomena. Be used. In addition to the importance of having a scientific method and tactic for collecting folklore phenomena, the same folklore material needs analysis, interpretation and precision. If the collected folklore material is properly interpreted and analyzed in its context, the desired results can be obtained from it.

### II. THE PURPOSE OF THE RESEARCH

The purpose of writing this article is to make the reader aware of the value and importance of folklore phenomena. Folklore phenomena play an active role in illuminating the behavior of a society. Because of this role, the sources of certain traditions, myths and values can be accurately identified by examining comparative folklore phenomena.

### III. METHOD

The type of research is librarian, and the method is descriptive. That is, books have been used. Examples are given here to better explain some of the topics.

### IV. RESEARCH QUESTIONS

1. What is the significance of research on folklore phenomena?
2. Is there a difference between folklore and ethnography?
3. Folklore is national or global?

The above topic is posed as a question, which will be answered in detail by giving a general introduction to the folklore phenomena, the methods of researching and collecting these phenomena.

In order to confine the whole subject of this article to an appropriate framework and to reach the goal of a definite conclusion in it, it is best to study the subject, first to identify the folklore phenomena and the phenomena of these phenomena. The importance and value of communicating in social life are followed by the discussion of folklore phenomena and their research by scientific method.

Folklore is generally a collection of facts about a common people (a nation or a people). It is their traditional asset, their thinking, belief and general mindset about life and the world.

The folklore of a nation or people reflects all their past, present and future values. The folklore of a community tells us the past and present social values of that community and introduces us to the cultural values of a nation or people.

Another important issue besides classifying folklore is the classification of folk phenomena, to some extent, it should be mentioned in general. Because there are phenomena in the social life of the masses that are studied both in folklore and in ethnography.

Folklore phenomena of public social life are used for ethnographic research materials, but some issues are outside of folklore but are included in ethnographic research.

The most popular and general classification of folklore phenomena is divided into three sections and then each section is divided into specific topics as follows:

1. Literal part: Proverbs, myths, stories, folk poems, folk songs ...
2. The semi-literal part: Superstitions, games, dramas, dances, habits, rituals ...
3. Non-verbal parts: fine arts, fine crafts, clothing, food types, architecture...

Before such a folkloric specimen is presented and studied as an example in the context of its relation to

research, so that the above composition reflects the folkloric theme of each section, I would like to draw attention to the Let me give you some information.

It is clear that the folklore of each nation and then every ethnic group is a reflection of the different aspirations, aspirations and other life events of the people of that nation, so it can be said that the folklore of a society Communities is the product of the mind of a cohesive nation and nation of special historical and geographical conditions that do not accept repetition. Accordingly, the folklore of one nation differs from the folklore of another.

However, folklore studies show that many common elements are found in the folklore of distant races and nations of the East and the West, in the light of which folklorists also rule that the origin is one, this is the international meaning of folklore. If so, then the question arises, is it possible that folk artifacts are both national and international?

The answer to this question can only be found by examining the folk artifacts and their plates according to their quality. When we study folklore, we can see which ones have national colors and which ones have international ones.

To better illustrate the above, we will now select a sample of Pashtun folklore, which includes folklore and non-folklore phenomena, especially ethnographic ones, based on the nation and internationality as well as the aforementioned classification. Some differences in the phenomenon become clear. It is important to note that this folklore pattern begins with the birth of a person and explores that person's life in relation to social affairs.

All Pashtuns are happy to have a son instead of a daughter. When a male child in a house looks at Dina, her close relatives are shocked, and they shoot in the air in response. All the villagers are talking about the arrival of a male child in the village. On the third or seventh day of the boy's birth, the baby's father feeds his close friends and relatives, including the village imam. The village imam says the azan in the child's ear, chooses an Islamic name and leaves it. The boy grows slowly, first getting his nails taken, and then having his hair cut by a man known as Malangi. It is to be noted that in Pashtun folklore, some families do not give their children up to seven years of age in certain colors of clothes, for example, they do not wear green clothes till they are seven years old. Is bent for some reason.

Up to the age of two, the boy is circumcised by his father.

The initial reading is started by Mullah Sahib, in addition to which he offers prayers and some other Islamic information and recommendations of good manners and good morals.

Now we come to the part where we talk about the middle ground. " Here is a biography of the hypothetical Pashtun folklore, nicknamed Shino. God gave Mumtaz a son, shots were heard in the village and

word spread that Mumtaz's son had been born. On the seventh day of the boy's birth, Mumtaz entertains his relatives and close friends, the village imam recites the adhan to Mumtaz's son and names him Abdul Razzaq. Abdul Razzaq's eyes are green. Shino grows slowly, first taking his nails, then taking them to a nearby shrine where his hair is taken. Shino, who is six years old, is circumcised by his father, who takes him to church for religious instruction and teaches him there. Mullah Imam starts the same lesson, in addition to the lesson, also teaches the same prayer and some Islamic supplications. In the congregation, the rules and other basic lessons are completed and the prayers are stopped. Here the congregation lesson ends, but for every prayer, one must go to the congregation. Shino becomes a great young man and finds a good name in the village. Shino is also engaged in farming with his father, recalls farming-related activities.

Shino is now well into the work and power phase, planting seeds, planting time, making some tools out of wood, stargazing the beginning and end of seasons from his father.

Shino's parents are looking to get married, looking for a good girl in close friends and neighbors. Shino is engaged to a family of his parents' choice, then the day is set for the wedding, he leaves slowly. When he enters the house, he refuses to enter the door. This refusal means that he wants to take part in the house. Nailing in one part and so on.

On the third day, the marriage is solemnized by the village imam, and the newlyweds walk around in beautiful and new colorful clothes.

After a while, Shino's father falls ill and has a fever. Appleton says that Shino's mother says that the demons attacked him. Shino hurried to Mullah Sahib. Drinking water brings salt from the shrine but the pain increases, he dies three days later. Close friends and villagers are informed, after bathing the dead, the body is taken to the graveyard, funeral prayers are offered, after which Fateha is observed for three days, after which Shino's father slaughters cows for charity, close friends and villagers come to dinner. Invites.

Shino is now the head of the household. One day Shino is arguing with another villager named Patak over water, the matter escalates into a fight, Shino hits Patak with a knife, Patak gets hit on the head and loses his life. Shino is very upset, but it is known to him that when the coffin is ready for the corpse, the first thing to do is to lower the corpse and lie down in the coffin to get rid of the immediate change and the matter goes to the village jirga. Shino succeeds in his plan, the village elders meet and accept the decision not to take revenge on the Patak family for three months. Pair to match. The elders, with great cunning and skill, can persuade the Patak family. Leaders recommend setting a specific date for the pairing. Shino, who is deeply remorseful for what he has done, responds to every decision of the elders with a vengeance. In addition to the cash, Shino gives

his sister a daughter as a gift to the Patak family, and the animosity between the two families is exacerbated by the friendship.

Now if we consider the above folklore pattern picture then this picture is of his Pashtun, in which all aspects of his life are reflected. In the Pashtun society, the birth of a child and then the birth of a male child and rejoicing in it, as well as every part of this picture if we consider We know which parts have a place of study in folklore and which in ethnography.

The religious ceremonies of naming the child in the picture, the chanting of traditions and lessons, then the recollection of the jaggery from wood by wood and other tools and skills are studied in the field of folklore.

In addition to the youth dances at Shino's wedding, the colorful songs are sung by men and women, the scenes of the bride entering Shino's house are also studied in the field of folklore.

When Shino is killed, the decisions of the jirga in this regard, from the incarnation of Shino in the grave to the inauguration and the final decision of the jirga on the burning of Shino can be the subject of both folklore and ethnographic research.

Treatment of the patient with herbs is included in the framework of folk medicine. Here is a simple illustration of Shino's picture, but it can be discussed further as he goes beyond the scope of the article.

If we illustrate the picture of the above-mentioned folklore pattern in a few short lines, then the questions of nationality and inter-nationality of the folklore phenomena of differences between folklore and ethnography are answered.

The first is how to distinguish between folklore and ethnography.

Although the field of folklore has not yet been determined by folklorists and there are differences of opinion in this regard, according to the aforementioned classification a boundary of the field of folklore will be determined.

The whole field of folklore in ethnography can be studied. This means that folklore material takes ethnography for research, but there are some issues in the same folklore community, which can only be studied ethnographically, and go beyond the field of folklore. For example, if the means of production and their forms and types are included in the field of folklore discussion, but the production and distribution and its nature cannot be included in the folklore discussion, but can be ethnographer, which Include in the frame. Or if the formation and customs of a family are studied in folklore, but to whom the right of greater respect and authority in the family is attributed, then this is the subject of ethnographic debate.

Similarly, the choice of food also does not come in folklore but can come in ethnography. In conclusion, it can be said that all the phenomena of the social life of a society are not only studied in folklore, but folklore material can also help in the study of other

disciplines. Ethnography is closer to folklore than any other discipline. Ethnography can cover the whole field of folklore, but folklore cannot go beyond its field.

Another part of the hypothesis that needs a brief explanation is the issue of nationality and the internationality of folk phenomena. In the picture of the Pashtun folklore, we see that the birth of a small male child is an exciting joy. The birth of a new baby and its proclamation is common in other parts of the world. But the difference is that some societies, regardless of whether they are male or female, enjoy the new baby equally, but in some cases, it is not. In general, according to research and experience, male offspring are happier in the East than in the West. In the Pashtun society, in particular, the differences are so great that even the birth of a female child is frustrating. Because there is no voice on the birth of a girl, but the announcement of the birth of a boy is accompanied by aerial shots.

Now let's end the discussion and enter the important part of how folklore phenomena should be studied. In order to find the desired goals.

The results of the study of folklore phenomena should take the form of a specific mechanism and be explained in the light of the information obtained. Explanation and description should be related to the information, not to include statements that have not been confirmed in the research. Folklore research is used for many purposes, some of which have an academic aspect. He also researches history, anthropology, psychology, literature, philosophy, art and in relation to science.

If the question arises, what has folklore got to do with science? In response, it has been said that the same folk knowledge has become a tool for the advancement of scientific knowledge. Many of today's scientific facts are imprinted on the mind of yesterday's non-scientific man. That the scientific research and experiments of today's man turned him into facts.

The current science of psychiatry, for example, is based on the efforts of ancient man to begin the study of the soul. Today's science of astronomy is also based on the calculations of the stars of ancient man.

The ancients believed that there was a plant called chemistry that could turn insignificant things into gold, This same ancient human belief, experimented with by science, eventually led to the invention of an important science called chemistry.

According to folklorists, the modern world of airplanes, planes, boats on the water ... is a scientific form of the ancient human imagination, which they used in myths and legends to describe imaginary beings (shapirs or demons). Flying or giving wings to one's own human being, moving from one place to another in the blink of an eye ... The same cases were all the thoughts of the ancient man, that modern man has successfully experimented with building aircraft based on these same ideas.

According to Gorgie, the myth is an imaginary and imaginative embodiment of the toiling man's hopes, aspirations, and efforts to free himself from hard physical labor. The needs that are now easily met with the help of technology have been represented by ancient humans in the form of myths. Accordingly, the myth must be studied in relation to social life, human needs, desires and aspirations.

As a result, many folklore beliefs and assumptions were the raw material for modern human scientific research, Which led to the emergence of current scientific facts after being baked in an experimental furnace.

Folklore phenomena should be studied not only for the sake of taste, artistic pleasure and heart satisfaction, but also for the sake of achieving successful results in order to obtain new scientific facts. Folklore phenomena should not be limited to the collection and description of their artistic aspects, but should be studied extensively and comprehensively; An investigation may reveal some hidden facts. The most important idea for this purpose is that the types of folk phenomena should not be limited to a single knowledgeable person, but the collected folklore phenomena should be shared with every knowledgeable person so that the contexts related to the relevant knowledge can be explored. Some facts may be discovered from it.

Some folk phenomena are in direct conflict with reality. For them, research can also pave the way for skepticism about certain folk beliefs and discourage research on them. But still retains popular beliefs. If we take the example of Pashtun jokes to clarify the issue, we know that there is no logical connection with their tradition but still the people have faith in this joke. If we take the example of Pashtun jokes to clarify the issue, we know that there is no logical connection with their tradition but still the people have faith in this joke. For example, in Pashtun culture, if a woman has a child who is nine months old but does not give birth, then the mother and mother-in-law of the pregnant woman are upset that there is no danger to the pregnancy. They take a new lock and place it on a famous spiritual person. After this lock, the pious woman performs ablutions on the abdomen of a pregnant woman and then opens it to the village. Whatever food is taken to the mosque, the purpose of this piece is to unravel the problem of pregnant women with the opening of the cliff. If we look at this piece, it has nothing to do with their tradition, but still, the folk belief is with it. It is important, therefore, to consider both sides of the folklore phenomenon, namely, the guardian of life and the conformity with reality and the opposite of life and reality.

Another issue that is very important at present is the collection and preservation of folklore phenomena. At present, many rural areas are being transformed into civilized areas, with the disappearance of folklore or signs of folklore. Are in Attempts should be made to expedite the collection of areas where folklore is still



alive, but we may not have access to any research on the collected folklore. Like scientific works, they can be used as raw materials in the discovery of facts.

## V. RESULT

The study of the nature of folklore phenomena is carried out in the historical activities of a community based on the folk ideas, beliefs and practices of the community concerned. Since folklore is a mirror of the psychology of societies and the character of the masses, folklore phenomena at a certain stage can better express the nature of social life than history. If history recounts the external events of society, but folklore enters the spirit of that society and reflects the aspirations, tastes and perceptions of the people. In folklore, people's feelings and perceptions are translated; It is up to the folklore researcher to explore the real concepts and symbols behind the phenomena.

Some folklorists believe that the reason for the similarity of the folklore of different societies arises in connection with specific historical contexts. According to them, if we look at the similarities between the traditions and customs of the tribes of different regions, we will conclude that most of them are inclusive of the world and reflect the human mentality.

Many folklorists today study only the artistic side of folklore phenomena and have turned their attention to research on other folklore phenomena (traditions, myths, superstitions, folk medicine and professions) to ethnography. It is worth noting that the field of ethnographic research in the West is limited and explores any phenomenon of folk culture in folklore, in contrast to ethnography in the East and then in Russia in a broad sense and Folklore is used in a limited sense.

## VI. DISCUSSION

The difference between folklore and ethnography is a bit difficult, in this regard folklorists are not in agreement. Some say that ethnography can cover the whole field of folklore and bring folklore phenomena for its research, but there are some issues in the same folklore community which can only be explored by ethnography. And are beyond the realm of folklore. Others refer to the field of folklore as wider than Ethnography.

There are some issues in folklore phenomena, which exist in several societies with the same shape and subject matter, in which those communities do not know each other or their cultural relations were not with each other in the first place. Folklorists have attributed the existence of similar folklore phenomena in different societies to the spiritual unity and solidarity of human beings. In other words, human beings everywhere are spiritually or very similar or very similar. It is this spiritual unity and closeness that causes people of

different societies to think alike or very close to one another.

## VII. CONCLUSION

Research and study of folklore reveal the beliefs, mindsets and ideas of a community. In addition, scientific research is being done on these phenomena. Scholars who travel to a region to hear what people have to say can be a source of inspiration for researchers in related fields. The study of folklore phenomena also contributes to the practical life and organization of a community. For example, we can use Pashto proverbs to find out the mentality in social behavior, such as the proverb: "Whatever you do, you will reap." Others whose details require much discussion.

## SUGGESTIONS

1. Folklore must be used properly and appropriately because, folklore phenomena have some positive and human aspects, which can be used as love, understanding, peaceful life and class struggle between people and communities.
2. There are also issues in folklore that can have a detrimental effect on people's lives if folklorists try to separate folk and negative values from one another by examining folk phenomena in the light of a scientific method.
3. The boundaries between folklore and ethnography are many. It would be good if folklorists in their research pointed out these common boundaries and clarified the differences between them.

## REFERENCES

- [1] Azmon, Ial Pacha. (2015). Sources of Afghan folklore. Danish Publishing Society: Peshawar.
- [2] Dost, Dost Mohammad. (2006). Ways of Pashto Folk Literature (Second Edition). Danish Publishing Society: Peshawar.
- [3] Ghulam, Mohammad. (1974). Customs of the Pashtoon. publishing by: Folklore Afghan department. Printed by: the government press.
- [4] Hewadmal, Zalmal. (2020). Symposium of Folklore studies (articles collection).
- [5] Mangl, Ali Ahmad. (2014). Yellow flowers. Mihan Broadcasting Society: Peshawar.
- [6] Jaj Pashtoonzai, Habib Ullah. (2013). History of Folklore. Danish Publishing Society: Peshawar.
- [7] Khattak, Raj Wali Shan. (2017). Pearls of thought. Mangal Book House: Peshawar.
- [8] Rawan, Berialai. (2011). The Origin and Sustainability of Oral Literature in Khost (Collection of Articles). Khost Governor Office.
- [9] Rohi, Mohammad Sediq. (2015). Folklore Introduction (Second Edition). Goudar Book Publishing: Nangarhar.