

## **FOLKTALES FROM SIX CONTINENTS: CULTURAL INFLUENCE AND LIFE SKILL DEVELOPMENT FOR CHILDREN**

*Cynthiya Rose J S, Vellore Institute of Technology, Tamil Nadu, India, cynthiarose.js2019@vitstudent.ac.in*

*Bhuvaneshwari R\*, Vellore Institute of Technology, Tamil Nadu, India, bhuvanadoss@yahoo.co.in*

Original scientific paper

DOI: 10.31902/fl.44.2023.9

UDC: 821:398-32(100)

**Abstract:** Children are enthusiastic and show a keen interest in learning new skills. Learning and participation, equipped with essential life skills, ensure success in their life. Building life skills enables children to understand personal conflicts (both physical and mental) and make them aware of their environment. The folktales of various regions in the world with solid traditions expand children's literary horizons. Folklore inspires young minds and teaches them to be morally, ethically, and socially conscious. Anthropomorphic narratives take children into the world of tales, keep them engaged, teaching history, tradition and value systems, and helping the individual build lifeskills. The paper focuses on realising the life skills and cultural influence imbibed in folktales and how it works on children. The article examines popular folktales from Asia, Africa, Australia, Europe, North America, and South America and examines how they operate as a tool to enable us to understand culture and life skills.

**Keywords:** Folktales, Anthropomorphism, Life Skills, Culture, Children

### **INTRODUCTION**

“Education that helps young people develop Life Skills has transformative potential”. (UNICEF)

The emerging global economic policies have thrown many challenges at the present generation and the generations to come. During these transition phases, the children have to be equipped with essential life skills to keep them in high spirits and morale. Life skills are also equally crucial to achieving success in the modern workspace. The education system is evolving to give holistic education to fulfil the demand. According to the Theory of mind, a child learns social interactions from its childhood. In the infant's stage, a child imitates, responds, and understands others in four to five years. Children are fascinated by new or different things and imitate them. According to Aristotle, “Happiness

is the meaning and the purpose of life, the whole aim, and end of human existence". In the expressive narrative, the mother feeds the child with lifelong learning, and it perpetuates a child's love for stories as they grow up. Education is a fundamental source for children to face the world. This education should be established with "The curriculum consists of the knowledge and skills acquired in the educational program as well as the plans for experiences through which children's learning will take place" (Cooper). Learning through rhymes, puzzles, picture perceptions, and stories creates an exciting and fruitful environment for the children to be actively involved with the content. Fortunately, a child's education does not start in school but at their mother's lap. Children right from a very young age, even without much knowledge and language skills, quickly grasp the rudiments of the stories and are very much interested in them. Folktales and folklores have been used for ages to impart values and pass on cultural beliefs. Folktales are a part of folklore; both cannot be used interchangeably. A legend refers to traditional ideas and stories of a community, and it covers a wider span than folktales. Folklore encompasses a large variety of cultural heritage, but folktales are just stories that belong to various genres like adventure stories, fairy tales and many more. These are passed down from one generation to another orally. But in the modern world, the tradition of oral culture has turned towards print and visual mode. Talking animals are ubiquitous in folktales; it falls under the category of 'fables', and in the current term, it comes under 'Animal Fantasy'. This technique of ascribing human traits, emotions and personalities to animals, inanimate objects or other non-human things is called anthropomorphism. From Aesop's Fables to the 3D movies of modern times, anthropomorphism is a practical device used by writers to attract children's imagination, and it enables the authors to bring in a variety of characters in a short story. Stories play an essential role in the development of children. Stories develop children's imagination by opening them up to new ideas, and it teaches kids to organise, understand and express their own emotions. Thus, stories imbibe both personal and educational values among children through fun and interest. It captures children's attention by presenting animal protagonists and other forms of imaginative characters. In *The Folktale*, Thompson (1946: 428) states that "every story has means of entertainment or for giving aesthetic pleasure, it presents a challenging problem in social history and at the same time furnishes help toward the solution of that very problem". Stories have the power to grasp a child's attention, used as a 'curriculum story' in education. Primarily, a story collection of didactic Folktales constructs a child's behaviour and the world's knowledge. Becoming an adult is a child's fantasy that can be achieved by folktale life skills learning, which moulds their future with social responsibilities. The collection of folktales from various continents reminds the children to expand their world's view with new perspectives. It encourages them to understand the global culture and life experiences.

## **METHODOLOGY**

The research method used for the study is qualitative, and the popular folktales with animals as major and minor characters from Asia, Africa, Australia, Europe, North America, and South America are perused. The gathered tales are analysed for prominent personalities and their attributes. The collected characteristics are compared with the life skill pool, identified through scrutiny of literature, and notable life skill attributes of the respective characters are recognised. Finally, all the identified life skill attributes are stacked and verified if the life skills compiled will provide an overall life skill development in children. But the study is limited to animal folktales, as most children are fond of animals and love listening to, reading stories and folktales.

## **REVIEW OF LITERATURE**

Folktale is a critical resource for character and ability growth, as it conveys messages that inspire constructive action. It experiments on student attitudes and appreciation of local culture through illustrations, signifying their cultural awareness and national identity development. Previous studies on folktales focused on aspects of language learning; traditional folktales in English as a foreign language (EFL) develop necessary language skills and retain the local cultural value system. In Indonesia, this narrative case study approach, folktales in the curriculum, helped students connect with the story and ascertain their own cultural identity (Prastiwi).

Folktales are used for language teaching and integrate the four language skills: listening, speaking, reading, and writing. Lwin (2015), Sayeef (2019), Setiartin et al. (2017) explore a study model of transforming the text to picture, especially folktales, into images that are designed to focus on the students' reading ability. The study concluded that using folktales as a tool in behaviour development also improved students' literacy skills.

Nnyagu, U., & Umezinwa, R. N. (Nnyagu) opines that the Igbo folktales are on the verge of extinction due to the advent of modern technologies. Folktales are meant to entertain and educate; the moral nature of folktales expands character and skill development. Providing time for narration and reading, emulating literary writers in book form, and integrating folktales in films and music keep cultural entrenchment of folktales. According to Ihalagama (2019), the role of a folktale contributes to the artistic communication process toward child socialisation. The study aligned with Sri Lankan School children found that the absence of folktale failed cultural communication. She suggested improving the cultural communication through awareness programs on folktales' importance, generating a specific subject for folklore studies for children, and making changes in the people's perspective on the negativity of folktales. Bean (1999) anatomised language learning made simple by understanding the various cultural resemblance of action series or universality traits in tales.

V & Pillai (2015), strive to test the essential life skill knowledge among rural adolescents. The study examined A and B Groups by answering the questionnaire where one group taught about life skills, and another was not used to it. The result shows Group B was unfamiliar with the basic understanding of life skills. She has recommended that identifying the efficiency of transferring life skills in a comprehensive sample test. Similarly, Kurt dede-Fidan & Aydogdu (2018) study evaluates life skills knowledge among classroom teachers and subject science teachers. Results showed that classroom teachers were more aware of life skills than subject science teachers. She insists that an educator's role is significant in the process of imparting life skills. Likewise, Sturm et al. (2018) analysed teachers and teaching in 39 folktales from 29 countries. They discussed the implication of folktales in modern education to level up higher education teaching. Azima (2014), "Animals and Their Functions in Children's Literature Since 1900" worked on 21 storybooks from different genres, an attempt to study animal characters in children's storybooks. The most often featured animals like dogs, cats, pigs, chickens, ducks, rabbits, mice, wolves and foxes, and bears were examined to know the positive and negative values of using animals in children's literature. In this analysis, the author pointed out that animals represent children themselves; hence the study proved that storybooks with animal characters are active materials for education. *WORKING TOGETHER: Building Children's Social Skills through Folktales* serves as a curriculum guide for teachers, a collection of 31 folktales from various countries taken as samples to identify and introduce social skills among children. It provides activities that include behavioural, cognitive, and affective elements of social skills with attention to educational goals (Cartledge). This literature review, including articles, books, and dissertations, explores the significant connections between folktale and culture, folktale and life skills and its impact on education. Hence, this study focuses on collective folktales from different cultures which explore life skills and result in intercultural competence and child's development.

#### **UNDERSTANDING FOLKTALES WITH LIFE SKILLS**

"It is easier to build strong children than to repair broken men". (Frederick Douglass)

"Children are like buds in a garden and should be carefully and lovingly nurtured, as they are the future of the nation and the citizens of tomorrow," said Jawaharlal Nehru. Preparing a child (mentally and physically) to their next stage is vital for them to stand alone in society. As children are interested in listening to stories, folktales nurture positive behaviour. Dr Ganea states, "Books that children can easily relate to increase their ability to apply the story's lesson to their daily lives". The selection of books essentially shapes the behaviour and mind of the children. Formal and informal education begins with factual and imaginary narrations (Graves). Folktales are a mix of moral values and life

lessons carried with fictional characters. Why folktales? Folktales are rich in educational function (Amali), diversity, provenance, ambiguity of meaning, and self-interest (Bobro).

Folktale is a traditional story passed on by word of mouth – told from parent to child over many generations or passed on by countless storytellers sitting around countless eveningfires. No one knows who the original author was, and there are usually versions of the same story (Taylor). Folktale is a subtype of folklore that captivates a reader's attention and develops holisticnature in a child. Most of these folktales have always been children's favourites because of their interesting imaginative characters, images, happy endings, and surprising supernaturalelements. In an oral tradition, the narrations always take up the narrator's perception, so time and place were constrained according to the narrator's consciousness. The changes ceased to exist in written scripts when an oral form was being recorded. Scholars and folklorists consider Folktalesa poetic text of the dialects, which carries the cultural context. With every new narrator, thestories find a new metaphor and new meaning. In most of the preliterate cultures, folktales are hardto distinguish from myths. Presumably, folktales are considered old myths that have lost their original sense due to linguistic misunderstanding. However, folktales still strengthen the readers with cultural identity, knowledge of the word, social relationship enhancement, creativity, and therapeutic in times of internal conflict. Consequently, the folklorists constructed their tales in such a way that children can enjoy the pleasure of knowledge with life skills. Stith Thompson says that the art of storytelling is older than history itself; storytelling pre-supposes the primitive civilisation. They carry the cultural symbols and codes of behavioural expectations intelligible to every listener. The tradition of storytelling or folklore stood the test oftime as it is involved in a concrete and robust plot, action, human virtues, and the elemental characters of the story. The circumstances and characters in the tales narrated to children blend into their specific generation's lifestyle, providing life-long solutions that match various locationsand language groups. The young and the old alike could relate to the storyline's different pace, wherein the young children are captured by curiosity, and the adult gains social responsibilities as they travel through the past stories. Folktales reflect the people's lifestyle and cultural values of each society (Suwanpratest). Every continent has its rich tradition of folktales. The narration and characterisation may differ, but the moral and life lessons apply to all child categories. The folklores and folktales are an enduring part of history. From the view of Prof. Sarah Jain, Culture is the dynamic and elaborate system of sense and actions that determines a community or lifestyle of society. Folktales from across the world engage children to learn and appreciate human life's cultural heritage and reality. The culture of a nation is reflected in the stories; for example, American values are equality, creativity, hard work, achievement, independence, prosperity,

protection, competitiveness, and efficiency; European values are reverence for beauty, intellectualism, democracy, culture, leisure, sensuality, family, and friendship. Folktales give knowledge about the surroundings, society and create empathy among children. Folktales of their childhood enable them to self-examine and experience the stories in their thought and reflection in action.

The folktales have animals as the protagonist who speaks and acts like humans, termed 'anthropomorphism'. Anthropomorphism is a term well defined in Webster's New Collegiate Dictionary (1977): "attribution of human characteristics to non-human things or events." Particularly animal stories arouse curiosity and nurture positive attitudes with empathy among children. This fictional creation symbolises the human social order. Anthropomorphic characters in folklore are known as fable: "it is the literary genre in which animals speak, either in a direct quotation or through behaviours that indicate the shrewd reason and complex imagination" (Schuster). The sensibility of a child about their society and environment brings intellectual flexibility by anthropomorphic imaginary characters. Anthropomorphic character occurs when the author has found a similar attribution between animals and humans. The author uses this kind of anthropomorphism to represent it sarcastically. E.g., The fox for human cunningness. An entity that is most likely to be anthropomorphic when it has a notable human trait. Anthropomorphism is a central attraction of children, so they are eager to know how the character handles the situation—using imaginative animal characters instead of humans, making the process of learning more appealing and stimulating to its readers (children). It also balances the emotion of the younger mind towards critical themes like death (Burke) and teaches life skills.

Life skills or psychosocial skills are "the abilities for adaptive and positive behaviour that enable individuals to deal effectively with the demands and challenges of everyday life" (WHO). The WHO (World Health Organization) Department of Mental Health identified life skills and classified them as thinking skills: Self-awareness, Critical thinking, Problem-solving, Decision making, and Creative thinking. Social and emotional skills: Effective Communication, Empathy, and Interpersonal Relationships. The skills mentioned above empower children to deal with difficulties in everyday life. It guides the child to balance the behaviour by knowing their strengths and weaknesses. Life skills evoke the awareness of 'self in order to strengthen their bond with society. Life skills are difficult to teach since it seems like an abstract concept. Life skills learning differs from learning the subject texts as life skills related to the child's mind. It must be experienced more practically by empathising with the appealing story character. Life skills act as a psychological medicine to cure their internal strife.

Anthropomorphism is not only restricted to the folktales of a particular region, preferably all over the world. Animal tales assist children in identifying themselves with the characters and convey the idea effortlessly and more

effectively. This intensifies the endeavours to expand association with nature and environmental factors. Subsequently, the study examines six continents' anthropomorphic folktales (fables) to display the efficiency in teaching life skills. The choice of various continent folktales shares the values of folktale globally and acknowledges the way of life with a broad scope of involvement. Thus, it improves children's extensive knowledge about people from different places like them, which eliminates other differences among humans.

#### **FOLKTALES ECHOES LIFE SKILLS**

"Stories are to a certain extent the mirror of life; they reflect what the people do, what they think, how they live and have lived, their values, their joys and their sorrows. The stories are also a means of articulating man's response to his environment."

(Mbiti)

#### **ASIAN FOLKTALE- PANCHATANTRA – THE MUSICAL DONKEY**

Asia's folktales series comprises fourteen books; the selected story The Musical Donkey from Panchatantra (200 BCE – 300 CE) is one among them (World of Tales). The Donkey, who thinks he is a great singer, has joined Jackal in stealing food at night. Donkey wanted to sing in overwhelming joy for their satisfying meal. Jackal warned of the repercussions, but Donkey could not hear his friend. His voice woke the farmers, and Jackal left the place to save his life. The Donkey had been beaten and realised his mistake of not listening to Jackal's advice. (Sharma)

This folktale is a paragon of self-control. DeLisi (2015) states, "Self-control, which is the basic capacity to regulate one's thoughts, emotions, and behaviours in the face of external demands, is a necessary and essential ingredient to function in society". Self-control is a complex skill to learn, especially by children. From this folktale, a child learns how to react to situations that aid them to be mentally strong. When a child suffers from collective emotions, this skill eases them to manage their imbalances. Self-control enables a child to handle stress, emotional balance against success and failure, resist impulses, evaluate circumstances, and behave compassionately.

#### **AFRICAN FOLKTALE- THE GUINEA-HEN AND THE CROCODILE**

African folktale's specific characteristics demonstrate social and ethical values with cultural construction (Sone). It comprises four books of eighty-eight stories; The Guinea-Hen and The Crocodile is a famous story based on African society's recent experiences and relations (World of Tales). Guinea Hen and The Crocodile had been friends. The Crocodile tasted every flesh, so he decided to eat Guinea Hen's flesh. The Crocodile pretended to be dead and sent the funeral news through little ones. Guinea-Hen felt her mate's subtlety and warned her

little guinea fowls to stay away from the body of Crocodile. Guinea asked the Crocodile to move its legs, the jaws to confirm its death, and found it alive. Ultimately, Guinea-Hen told the Crocodile to turn back and escape. The Crocodile, being tricked, cursed himself and lost friendship. (Cooper)

Critical thinking is the capability of reasoning and understanding the logical connection between ideas. It is necessary to examine, assess, clarify, and restructure thought, thus ensuring the deed without false conviction. Guinea-Hen's logical thinking prevails over her emotion and copes with the situation that is reflected in the death examining act. This folktale motivates a child to think critically about the relevance of arguments, reasoning the problem, and recognition of the surroundings. As a child, unaware of other minds, practising these skills allows them to make the right decisions and solve problems in life.

#### ***AUSTRALIA/OCEANIA- DINEWAN THE EMU, AND GOOMBLEGUBBON, THE BUSTARD***

Australian folktales highlight aboriginal culture, the only book containing thirty-one stories, including Dinewan, the Emu and Goomblegubbon, the Bustard from Australian Legendary Tales (World of Tales). Goomblegubbon is an epitome of covetousness; it cannot stand the thought of the Dinewan being the king of the birds. Out of jealousy, the Goomblegubbon tricks the Dinewan mother and father to cut off their wings. When the Dinewan mother discovers the scheme of the Goomblegubbon, she is infuriated and wants to take revenge. The Dinewan mother uses the avarice of the Goomblegubbon and deceives it into killing all its kids except two. Dinewan showed her all of the children hidden in the saltbush with pride, and her neck stretched forward with queer throat voice, singing the song of Joy. Now it is even, Dinewan lost their wings, and Goomblegubbon lost their children. (Parker)

Decision making is a skill that logically analyses alternative possibilities with relevance and accuracy to a solution. Problem-solving and logical reasoning supports while making decisions. It is a process of problem identification, strength and weakness analysis, and possibilities evaluation. Dinewan was a model of a good decision-maker, the first time she fizzled, but the second time her choice had spared her cheerful family. This teaches a kid to take advantage of missteps and not to dwell on their past. Kids are often confused about making choices that influence their emotional well-being. Yet this capability allows young people to exert control impulsive behaviour.

#### ***EUROPE- THE NIGHTINGALE***

European folktales are classified into Celtic, Germanic, Romanic, and Polish. In Celtic folktales, nine books with two hundred and forty-nine stories; In Germanic, nine books with two hundred and forty-nine stories; In Romanic, five books of one hundred and ten folktales; Slavic folktales consists of nine books

with one hundred and fifty folktales (World of Tales). European folktales concern Christian mythologies and deal with themes of fortunes; The Nightingale is one of them. A nobleman captured a nightingale and caged it. The Nightingale offered to let her fly for valuable advice in return. He agreed and set the bird free. The bird said, "Never be sorry for something that cannot be brought back, my lord. Moreover, never trust idle words." Then she began to fly, saying that she had a gem hidden in her wings. He tried to get her, and the bird replied, "Now I know you are greedy and foolish, and you believed my idle words! Look at what a little bird I am. How could I be hiding a large gem under my wing?". (Giambattista)

In this folktale, Nightingale liberated her life from peril through her critical thinking and effective communication. Communication skill is an activity of giving, getting and sharing knowledge and emotions. It performs beyond the straightforward idea of LSRW (Listening, Speaking, Reading, and writing) that permits a child to recognise and respond to the ideas behind the manoeuvre. It enables a child to think and be verbally assertive critically. In the current phase, this skill guides a child to interact with people face-to-face and online mode. This experience directs them to be confident and comfortable in managing the situation. Communication builds a human relationship that drives a child to social well-being and maintains a strategic distance from behaviour problems like misery and social withdrawal.

#### ***NORTH AMERICA- THE CONCEITED ANT***

North American folktales are an assortment of six books with one hundred and thirty-six stories (World of Tales, 2015). Native American cultures are wealthy in fantasies and legends that clarify ordinary wonders and connect people and the soul world. The Conceited Ant is popular among children because of its temperament of the storey portrayal. In-home, the conceited Ant uttered as being strongest of all and better than snow. Soon he realised that his feet were frozen and asked the snow, 'Are you the world's strongest thing?'. Snow answered that the sun was more potent than it had been. Ant investigated the sun, but the sun denied, pointing out the Wind. The sequence continues-Wind to house, house to the mouse, mouse to the cat, cat to poker, poker to fire, fire to water, water to the ox, ox to man and man to Knife. At last, Knife said that it was not the world's most robust but stronger than Ant, then fell on it and split it into pieces. (DeHuff)

Self-awareness can be seen in Knife than Ant. Ant searched for identity, but Knife already knows its identity, which results in Ant's disappearance. Self-awareness is one's fundamental revelation of self and surroundings. Self-realisation is a glaring point for judging the inner and outer performance of oneself. It focuses on kids' ability to accept themselves and to tune their emotions, thought, actions. It helps them to discover their unique strengths and

weaknesses in order to protect themselves from world challenges. It makes a child mingle with others without any discrimination.

### ***SOUTH AMERICA- THE RABBIT AND COYOTE***

South American folktale is a collection of thirty Brazilian stories of two books (World of Tales). These stories are famous for their animal enchantment and wildlife sense, The Rabbit and Coyote one among them. Uncle Rabbit is known for his mischievous act. The rabbit tricked a coyote into believing that the sky was crumbling and made him lean the entire day against a rock to keep the sky up. He was exhausted and fell into a gorge. Again, the rabbit deluded him, saying that the impression of the moon on a pond was cheese inside the water, and they could reach it after drinking off the water. The pitiful Coyote believed and drank as much as possible till his stomach hurt and abandoned the effort. (Eells)

This folktale accentuates the significance of thinking skills before the act. The paucity of reasoning skills in Coyote to endure, even though he worked hard, his efforts are abandoned. Children are mirroring adults and do whatever they are told to do. However, this folktale shows a child, that actions without examining the viability will result in self-destruction. This urges them to consider their general surroundings and differentiate people from bad. These folktales evoke a thirst for knowledge about the world and other facets of their quest among children.

### **CONCLUSION**

The folktales from the six continents discussed above indicate the presence of Life Skills in folktales shaping children's personalities. Addressing anthropomorphic characters in folktales connects the child with the natural environment and builds a relationship with nature. Folktales are an integral part of an academic curriculum that upshot experiencing different life skills with intercultural competence and communication skills. Understanding culture and life skills through folktale empower our younger generation and, in turn, contributes to the country's growth. In this current phase, folktales are working as a medium to balance the younger mind to be stable and active. Future research can probe other anthropomorphic elements' functions in folktales. More broadly, Folktales reinforce cultural values with moral and life lessons. Folktales as a cultural transmitter pass the cultural knowledge that encourages children to learn, appreciate and preserve their culture and others.

## REFERENCES

- Amali, H. I. The function of folktales as a process of educating children in the 21st Century: A case study of Idoma folktales. *International Conference on 21st Century Education*, Vol 2(1), 2014, pp. 89-90.
- Azmiry, N. Animals and Their Functions in Children's Literature Since 1900. *Diss. U of Liberal Arts, Bangladesh*, 28, 2014.
- Bean, M. The role of traditional stories in language teaching and learning. *Traditional storytelling today: An international sourcebook*, 1999, pp. 548-551.
- Bobro, M. Folktales and Philosophy for Children. *Analytic Teaching*, vol. 25, no. 2, 2006, pp. 80-88.
- Burke, C. L. Animals as People in Children's Literature. *Language Arts*, vol. 81, no. 3, 2004, pp. 205-213.
- Cartledge, D. G. *Working Together Building Children's Social Skills through Folktales*, U.S: Research Press Inc, 2009.
- Cooper, F. T. Kraal and Wigwam Fables. In *An Argosy of Fables*. New York: Frederick A. Stokes Co, 1921, pp. 456-458.
- DeHuff, E. W. The Conceited Ant. In *Taytaty's Tales: Collected and Retold*. New York: Harcourt Brace, & Co, 1922.
- DeLisi, M. Low Self-Control Is a Brain-Based Disorder. In K. M. Beaver, *The Nurture Versus Biosocial Debate in Criminology: On the Origins of Criminal Behaviour and Criminality*. USA: SAGE Publication, Inc, 2015.
- Eells, E. S. The Rabbit and Coyote. In *In Fairy tales from Brazil*, Chicago: Dodd, Mead and Company, Inc, 1917.
- Giambattista, B. *The Pentamerone or the Story of Stories*. London: David Bogue, 1848.
- Graves, D. H. *Experiment with fiction: The reading/writing teacher's companion*, NH: Heinemann, 1989.
- Ihalagama, S. *Culture Communication Through Folktale Practices Among School Children Toward Child Socialization*, 2019.
- Kurtdede-Fidan, N., & Aydogdu, B. Life Skills from the Perspectives of Classroom and Science Teachers. *International Journal of Progressive Education*, vol. 14, no. 1, 2018, pp. 32-55.
- Lwin, S. M. Using Folktales for Language Teaching. *The English Teacher*, vol. XLIV, no.2, 2015, pp. 74-83.
- Mbiti, J. A. *Akanba Stories*. London: N.P, 1966.
- Nnyagu, Uche & Rose Nwakaego Umezina. "Folktale as a tool for character development." *African Research Review*, vol. 12, no. 3, 2018, pp. 92-98.
- Parker, K. L. Dinewan the Emu, and Goomblegubbon the Bustard. In *Australian Legendary Tales*. pp. 1-5. London: Melville, Mullen & Slade, 1896.
- Prastiwi, Y. *Folktales as a medium of teaching English: Two primary schools in Solo*. Indonesia: Deakin University, 2015.
- Sayeeff, A. H. M. E. D. Teaching English Language using Popular Folk Tales in Bangladesh. *International Journal of Literature, Linguistics and Language Teaching*, vol. 1, no. 1, 2019. pp.1-8.
- Schuster, J. The Fable, the Moral, and the Animal: Reconsidering the Fable in Animal Studies with Marianne Moore's Elephants. In *Representing the Modern Animal in Culture*. 2014, pp. 137-154, Palgrave Macmillan, New York.

- Setiartin, T., Nuryanto, J., & Muzdalipah, I. Folktale Text Transformation: Learning Model to Read Appreciatively. *Journal of Education, Teaching and Learning*, vol 2, no. 1, 2017, pp. 94-99.
- Sharma, P. V. *Panchatantra*. In *The Story of the Singing Donkey*. New Delhi: Rupa & Co, 1991.
- Sone, E. M. The Folktale and Social Values in Traditional Africa. *Eastern African Literary and Cultural Studies*, vol 4, no. 2, 2018, pp. 142-159.
- Sturm, Nelson, B. W., & Beth, S. What Can Folktales Teach Us about Higher Education Teaching? *Storytelling, Self, Society*, vol 13, no. 2, 2018.
- Suwanpratest, O. An Analysis of the Prominent Cultural Values of Asian People through Similar Folktales. *International Journal of Social Science and Humanity*, vol 6, no. 11, 2016, pp. 836-839.
- Taylor, E. K. *Using Folktale*. U.K.: The Press Syndicate of the University of Cambridge, 2000.
- Thompson, S. *The Folktale*. New York: The Dryden Press, 1946.
- V, P., & Pillai, R. R. Impact of Life Skills Education on Adolescents in Rural School. *International Journal of Advanced Research*, vol 3, no. 2, 2015, pp. 788-794.
- World of Tales*. (2015). Retrieved from Stories for Children from around the world: <http://www.worldoftales.com>.

**ஆறு கண்டங்களின் நாட்டுப்புறக் கதைகள்:  
குழந்தைகளுக்கான கலாச்சார தாக்கம் மற்றும் வாழ்க்கை  
திறன் மேம்பாடு**

குழந்தைகள் உற்சாகமானவர்களும், புதிய திறன்களைக் கற்றுக்கொள்வதில் மிகுந்த ஆர்வமும் காட்டுகிறார்கள். அத்தியாவசிய வாழ்க்கை திறன்கள் அமையப்பெற்ற கற்றல் மற்றும் பங்கேற்றல் அவர்களின் வாழ்க்கையில் வெற்றியை உறுதி செய்கின்றன. வாழ்க்கைத் திறன்களை வளர்ப்பதன் மூலம் குழந்தைகள் அவர்களது தனிப்பட்ட மோதல்களை (உடல் மற்றும் மன) புரிந்து கொள்ளவும், அவர்களின் சூழலைப் பற்றி அவர்களுக்குத் தெரியப்படுத்தவும் உதவுகிறது. திடமான மரபுகளைக் கொண்ட உலகின் பல்வேறு பகுதிகளின் நாட்டுப்புறக் கதைகள் குழந்தைகளின் இலக்கிய எல்லையை விரிவுபடுத்துகின்றன. நாட்டுப்புறக் கதைகள் இளம் மனங்களைத் தூண்டி, ஒழுக்கம், நெறிமுறை மற்றும் சமூக உணர்வுடன் இருக்க அவர்களுக்குக் கற்பிக்கின்றன. மானுடவியல் கதைகள், குழந்தைகளை கதைகளின் உலகத்திற்கு அழைத்துச் செல்வதோடு, அவர்களை ஈடுபாட்டுடனும், வரலாறு, பாரம்பரியம், மதிப்பு அமைப்புகளை கற்பிக்கின்றனவையாகவும், தனிநபரின் வாழ்க்கைத் திறன்களை உருவாக்கவும் உதவுகின்றன. ஆராய்ச்சி கட்டுரை, நாட்டுப்புறக் கதைகளில் உள்ள வாழ்க்கைத் திறன்களை வெளிக்கொணர்ந்து அதன் கலாச்சார செல்வாக்கு மற்றும் குழந்தைகளின் மீது எவ்வாறு செயல்படுகிறது என்பதை

உணர்ந்துகொள்வதில் கவனம் செலுத்துகிறது. இக்கட்டுரை ஆசியா, ஆப்பிரிக்கா, ஆஸ்திரேலியா, ஐரோப்பா, வட அமெரிக்கா மற்றும் தென் அமெரிக்காவின் பிரபலமான நாட்டுப்புறக் கதைகளை கையால்வதோடு அவை கலாச்சாரம் மற்றும் வாழ்க்கைத் திறன்களைப் புரிந்துகொள்வதற்கான ஒரு கருவியாக எவ்வாறு செயல்படுகின்றன என்பதை ஆராய்கிறது.

**முக்கிய வார்த்தைகள்:** நாட்டுப்புறக் கதைகள், மானுடவியல், வாழ்க்கைத் திறன்கள், கலாச்சாரம், குழந்தைகள்