UNIT 3 FOLKLORE AND ALLIED DISCIPLINES

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3.1 OBJECTIVES

After reading this Unit you will be able to:
- recognize the interdisciplinary nature of folklore;
- understand the linkages between folklore and allied disciplines;
- acquaint themselves with works of some scholars; and
- understand the growth of folklore as an interdisciplinary subject.

3.2 INTRODUCTION

Folklore concerns itself with the life, habits, and behaviours, cultural and social conditions of communities or individuals. It is found everywhere be it in our everyday speech, customs, rites and rituals, festivals, tales and stories, jokes, jests and parables and artistic performances of dance, music and theatre. Hence this subject is very broad based and is a highly interdisciplinary and integrated discipline. This subject cannot be understood without keeping in mind other fields of study and expertise such as Anthropology, Gender studies, Ethnomusicology, Linguistics, Psychology and the recent Performance Studies. One thus needs to deeply understand and study the links of folklore to the other related subjects.

3.3 LINKS TO OTHER DISCIPLINES

3.3.1 Anthropology and folklore

The nature of the subject, its contents, definitions of folklore, its data selection, research methodology and theories of folklore all relate to and associate with cultural anthropology. Both anthropology and folklore studies arose in a climate that widely accepted Charles Darwin’s theory of evolution and social Darwinism.
This theory believed that all humans and human society went through a process of evolution and gradual growth. Thus in one way it accepts the growth of cultures from a single point or evolution from single fixed concept. However it should be added here that the subject matter in the two disciplines varies greatly. Anthropology is concerned with contemporary people and cultures other than that of their own world. Folklore on the other hand is concerned with and it examines the lore of their own people as it existed in the past and in the present times. In earlier times it was mainly the peasant culture that came under its scope of study but today folklore is a large encompassing field.

Vladimir Prop defined material culture and customs as the spiritual culture. According to him this is closely related to ethnography and thus folklore becomes a study of the ethnologists. He says, “The earliest forms of material culture and social organization are the objects of ethnography. Therefore, historical folklore which attempts to discover the origin of its phenomenon rests upon ethnography. There cannot be a materialist study of folklore independent of ethnography. In any event the folk tale, epic poetry, ritual poetry, charms, riddles a genres cannot be explained without enlisting ethnographic data.”

The matter of research on folklore is also quite similar to anthropology. Often it has debated whether folk material should be gathered through library research or through field research. We see that anthropology dwells on the record of others. However now, the emphasis is on collecting the data by the folklorists themselves. Data in folklore studies has been collected from both the field and non-field research throughout history. Field research becomes imperative to its growth and understanding.

Many of the folklore theories are seen as being cross-cultural. What is meant here is that cultures share certain commonalities. Many cultural anthropologists like Andrew Lang accept a uniform cultural growth and development from the savage state to civilization. This can be seen in the belief patterns and the customs held by all races of men. For example, it has been said by James B. Frazer that all myths came from ancient fertility rituals.

Max Muller also has studied common heritage of cultures and the past. He says that all ancient legends regarding fire are concerned with the thunder god, Thor (of Tueton and Scandinavian Stock). He has also lent his name to the fifth day of the week, Thursday. This day was observed as an off by ancient Romans and in Sweden it is considered as a lucky day to get married.

Lomax, who has studied folk songs, says that one can predict universal relations in them, with their inbuilt concepts mirroring cultures. He found certain common features such as relationship between sexes, economies, productivity and behaviour patterns. However, he did say that all cultures contain their very own specific style. He has laid-out six major regions having their own styles. As this study relied on heavy data it helps to create predictive laws for human behaviour.

The above theories rely on published works; however they have lost their influence. They have seen much criticism in the 20th century. Folklore in the 20th century has concentrated on studies on a single culture and they assert that every society possesses its own unique history and culture. Frazer’s theory of myth and ritual is based on devolutionary patterns of growth, and has also seen much criticism.
Ruth Benedict, a social anthropologist, has greatly contributed to the relationship of anthropological theory in folklore. According to her, all parts of culture are interrelated. They reflect by different means the same behaviour patterns, values and beliefs. Folklore hence is the doorway to culture. Culture is thus a part of a whole. According to her, “Modern social anthropology has become more and more a study of the varieties and common elements of cultural environment and the consequences of these in human behaviour. Modern civilizations, from this point of view become not a necessary pinnacle of human achievement, but one entry in a long series of possible adjustments. These adjustments, whether they are in mannerism like the ways of showing anger, or joy or grief in any society, or in major human drives like those of sex, prove to be far more variable than experience in any one culture would suggest.”

These ideas have become the idea of culture as a single unified whole. This helps also to define folklore and has led to several anthropological approaches to culture.

Ethnography as another discipline is also a very important component of folklore studies. This can be defined as a method by which researchers involve themselves in the ways of life of humans and study them as they live. This was popularized by Clifford Greetz amongst the many other social and cultural anthropologists. The method is based on observing recording and participating in the daily activities of culture. Then these descriptions are written down systematically. Some of the important ethnographers were Franz Boas, Ruth Benedict, Margaret Mead, Radcliff Brown and B. Malinowski.

Structuralism is another anthropological approach to folklore. This is concerned with discovering and studying the structures of folklore. The morphology and the structure of narratives in jokes and riddles are taken into account. According to Propp, the father figure of structuralism, actions are basic in folk tales which can perform by a dragon devil or witch. There are also heroes and villains generic to the plot. According to Dundes, the folklore is replete with motifs. Hence the folktales, riddles, jokes and proverbs represent the social and cultural contexts of a society.

Another approach to folklore texts has been based on linguistic study advanced by Levi Strauss. According to him Myths have many similar features; they are based on reaction and reflect common ideas that oppose one another like good and evil male and female earth and sky. According to others myths either mirror or distort realities, while prop at the story line Levi Strauss deals with the inherent structure of folklore.

Structures are seen as a ‘mantle’, and models are built upon some concrete reality. It is also said that structures are based upon cultural realities. According to Strauss, marriages are based on the notions of alliance that result in greater social solidarity. He also says that structures are conditioned by the human mind and they have deep structures which provide us with the explanation of the myth. Often the problem in the myth is solved by mediation. Strauss believes that myths have a deep structure, and contain binary opposition and mediation.

Folklore hence fulfills some basic psychological, social or cultural functions in society. Symbolic anthropology has also led to deeper studies in folklore. This is the study of the nature of symbols as used in rituals performances and in daily
life. The symbols have two main components visible: the idea to which it points out and the sensory or the experience of the person performing the ritual.

Objectification and symbolization has been coming down through the ages. In cave paintings we can see depictions that gave an ideological effect. Emile Durkheim studied symbols and said that they have social meanings. The society is said to have constituted itself with symbols. Gnepp also has studied the in-between phases or the liminal phases in which symbols help to transform man. Edward Saphir sees that symbols have several complex and multivalent meanings. According to Victor Turner, rituals can act as “anti-structure” and thus carry a revolutionary message and subvert social structure. Meanings are not fixed and it is the product of many forces. Symbols and rituals thus transmit messages in a number of ways.

Barbara Bablock has also studied the characteristics of symbols and how they speak in many layers (signifiers). In the contemporary scene, technology and commodification has also led to the deeper study of symbols. From the 1960 onwards scholars have studied the relationship between mass media and folk cultures. As ethnic and rural folk pour into cities, forms of mass media such as television, films and audio recordings employ folk themes. These factors have led to deeper studies in the field of folklore.

Check Your Progress 1

Note: 1) Your answers should be about 30 words each;

2) You may check your answers with the possible answers given at the end of the Unit.

1) How is folklore related to Anthropology?

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3.3.2 Gender studies

Gender refers to an identification of a person as a male or female according to culture-specific criteria. Sex and gender differ greatly in the eyes of folklorists. Sex refers to the biological and functional features of a man and woman while gender is culturally and sociologically conditioned. This is hence not biologically determined. This denotes a large range of behaviours and roles that is appropriated for members of one sex.

In feminist folklore the behaviour pattern that is seen to be natural and proper for both men and women are studied. These roles are not only seen at home but also within the limits of work, religion, society, performance and recreation and government. According to this study an individual’s behaviour, relationships, attitudes are strongly influenced by culture. The possibilities of connection
between men and women in both biological and cultural conditions are studied in feminist folklore studies. These gendered connections are also questioned and attacked. For example, in many cultures aggression is seen as the act of a female trait rather than a male one.

This study of gender in folklore goes back to the study of Margaret Mead (in the early 1920s) who documented gender roles in tribal societies. Simone de Beauvoir also has explored how women are seen as ‘not-men’. Carol Gilligan has stated that women have been culturally conditioned to be different. Folklore has also studied the communication between people who are seen as being homogenous and one unified whole. Identity in aesthetic expressions is questioned and challenged.

Gender has also shaped the methodological considerations in the study of folklore. These studies contend that gender roles are social and artistic forms on their own. Gender roles are studied as having their own lore and types of internal and external communication. This means that the way the woman expresses herself in folk life is quite different from that of men. One thus needs to study and recognize how women style their behaviours and function.

According to Fox Keller and Sandra Harding ethnographic research is a privilege of the male. It is said in this school of thought that the researcher’s gender identity and sexual identity will have an effect on data collection and field work. This will therefore influence what the researchers choose to record and ask in the field. Hence the ethnographer needs to be aware of gender issues and concerns.

Therefore one has to avoid generalizations about men and women and realize that actual cultural, racial and class variations do occur in gender roles and functioning in society. Conscious and unconscious gender biases have pervaded the discipline of folklore studies. Marginalized groups such as women have always been omitted from studies and they have been hugely neglected. However, now a few folklorists are trying to solve this issue through their research and publications.

From the 1970s to the 1990s few publications have appeared in folklore studies and they are quite significant. Folklore now is seen as being more flexible rather than having any exclusive categories. This is also because many gender oriented scholarship in related fields such as anthropology and literature has developed. This has initiated feminist folklore scholarship leading to the interpretation of gender based materials.

In 1975, the publication of **women and folklore** (a special issue in the *Journal of American Folklore*) challenged the dichotomies that existed between male and female, public and private and culture and nature. Marta Weigle, in her 1982 book *Spiders and Spinsters* has also studied the images of women in men’s rituals and myths. Frank Caro’s *Women and Folklore: a Bibliographic Survey* also gives a useful compilation of publications in women’s folklore.

Several scholars have also paid attention to women as folk performers and practitioners of aesthetic creativity. They describe women as being effective performers and focus on the material created by them, and note that the female gender is important for cultural continuity.
In 1993, the publication of Feminist Theory and the Study of Folklore attempted to understand this theory. Joan Radner’s Feminist Messages Coding in Women’s Folk Culture addresses the coding of women’s folk culture.

Folklorist in gender studies tends to take the position that the work of women is marginalized in the realm of male behaviour. They question how marginality is imposed, how patriarchy is enforced, the formation of laws, customs and institutions that leave women sidelined. These feminist contributions have created new ways of addressing folklore. This has also supplied with new data that has helped to further define feminism.

Check Your Progress 2

Note: 1) Your answers should be about 30 words each;

2) You may check your answers with the possible answers given at the end of the Unit.

2) What is the difference between sex and gender?

3.3.3 Ethnomusicology

Folklore has also led to the development of ethnomusicology. This stresses the importance of music in and as culture. This sees music in the cultural context. This was first used by Zaap Kunds. Early researchers of ethnomusicology borrowed from allied fields and disciplines such as ethnology, anthropology, musicology and psychology.

Some of the important topics that it discusses are the origin and universals of music, musical change and conflict, function of music in society, relationships between language and music. As pointed out by Charles Seeger, no such single definition is correct. In general one can say that music in real tradition and living musical systems are the important concerns that have appealed to ethnomusicologists.

Although formal study is quite recent, interest in non-western music dates as early as 1768 with the efforts of Rousseau. In the 18th and 19th century missionaries, civil servants and world travelers took an interest in exotic music. With the advent of invention of phonograph and the development of the pitch measurement recording of music were added to the collection of instruments, song notations and photographs. Nationalism also promoted the revival of interest in folk song. The efforts of Bela Bortok and Zoltan Kodaly are noteworthy.
After world war II two professional societies were also formed. They were the International Folk Music Council in 1947 and the Society for Ethnomusicology in 1955. In the late 1950’s they were divided into two camps, one led by Allen Merriam, and the other by Mantle Hood. Scholars in the 1960’s rejected comparisons as the primary feature of ethnomusicology. In the old times this had been described as being savage, primitive, exotic, oriental and non-Western. However, these definitions have been greatly transformed. During the 1970’s and 80’s anthropological concerns fused into this discipline. Now this field analyses music in its cultural settings and also sees how it is stored and generated. Field work is the human face of this discipline. It is critical for it. The musicologist assembles the primary sources, makes observations and field notes, records music and interviews and gleans through data from archives and libraries. Fieldwork includes the recordings of informant performances, interviews, photographs, and video recordings.

Folk music is the study of ethnomusicology. It stresses behaviour in context and is quite different from performance settings that are associated with high elite Western culture. This is the product of musical tradition that has some continuity, variation and communal selection. It should be seen as having national and communal setting. Folk music researchers focus on text, texture and content. It also looks in the terms of individual behaviours and in specific contexts.

Ethnomusicology is a multifaceted, interdisciplinary field. It includes not only fieldwork but also depends on print media including manuscripts, newspapers, documents and statistical data. The researchers often make their theoretical conclusions drawn from musicology and anthropology. They thus have a deep interest in linguistics, history, literature, religion and folk life.

Check Your Progress 3

Note: 1) Your answers should be about 30 words each;

2) You may check your answers with the possible answers given at the end of the Unit.

3) Define Ethnomusicology.

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3.3.4 Linguistics

The study of languages (linguistics) has greatly contributed to the study of folklore. They have several commonalities and it has led to many fruitful exchanges between the two of them. Both language and folklore are concerned about the meaning that they convey. They both study the interaction of the community and the responses of the performer with the audience and the subject matter of the discipline becomes of pivotal importance. Both linguistics and folklore are shaped
by human experience, understanding and behaviours that are shaped by community and the latent culture.

Hence linguistics plays a very important role in folklore studies. This discipline arose from the romantic ideals of the eighteenth and nineteenth century where the efforts of the intellectuals and elite members of society maintained the study of linguistics and folklore. Many of the concepts and theories of linguistics have been employed in the field of folklore. This can be seen in the geographical and historical approaches, the work of structuralists like Strauss and the ethnography of communication and speech patterns.

In the 19th century linguistics was deeply involved in the historical origins of language and its cultural growth. Prior existing forms of languages were studied and analyzed and carefully compared. This hence revealed certain generic concepts particularly found in the language patterns of Europe. The Grimm brothers also collected their famous folktales from the ancient Germanic mythology. Several Finnish scholars also studied the folksongs in detail and used the techniques from comparative linguistics.

Both folklorists and linguists were deeply interested in the study of folk speech. By studying this they hoped to reconstruct the historical and geographical conditions of the society. This helped to understand the cultural movements of a nation’s state. In this regard great efforts were made and the publication of dictionaries such as Dictionary of American Regional English had a great influence.

The main challenge facing the folklorists and the linguist is the collection of data. Modernity has seen the erosion of several languages and the efforts of Boas, Alfred Kroeber and Edward Sapir are noteworthy. Their painstaking efforts led to the recording and collecting of many American speech narratives. Boas collected many folk myths and other forms of religious narratives that helped to understand and comprehend history, value structure, and beliefs of the people and the aesthetic concerns of society.

Edward Sapir believed that the study of languages helped to understand the world. He did recognize regional and cultural variations and said that language is subjective. According to him an individual’s thoughts are greatly determined by language. According to Whorf, “the problem of thought and thinking in the native community is not purely and simply a psychological problem. It is quite largely cultural. It is moreover a matter of one especially cohesive aggregate of cultural phenomena that we call language.” Language thus serves as the foundation of culture. This has also been realized by other disciplines such as anthropology. This helps to study the values held by the people.

One must add here the efforts of linguists of the Prague school of thought. The scholars in this school such as Jakobson and Bogatrey paid attention not to the historical development of language but to the usage of it. Its functional features were studied along with its context. This school led to the development of ethno-poetics. This is the study of the aesthetic structures in oral performances. This discipline seeks to discover the descriptive features of oral traditions. Initially this was studied basically on Native American narratives but it soon spread to other forms and genres as well. This helps folklorists to look into the concerns of literature, translation and cultural change.
Both Dell Hymes and John Gumprez have greatly contributed to this study. They have researched on the pauses and the tonal qualities of the voice and seen its variation in folk narratives. It has been observed by Hymes that Native American languages resemble poetry rather than prose. This has helped researchers to find grammatical structures and find patterns in cultural speech.

Another very important linguist who contributed greatly to folklore studies is Sassaure. He studied the speech acting within a context and determined the rules of language. He also observed about signs and symbols and determined this study as semiotics. Folklore as a discipline greatly makes use of semiotics. This verifies the functions of signs as a means to interpret communication. Both artistic and social communication comes under the purview.

In the 1970s and 1980s Chomsky discovered the basic rules for spoken language and avoided its study within the social context. During the 1960s and 1970s researchers like Dell Hymes and John Gumprez focused their attention on language functions in context. They say that language is a key signifier to define community and its everyday processes. They define the social groups as speech community. According to Hymes, “… is a community sharing rules for the conduct and interpretation of speech, and rules for the interpretation of at least one linguistic variety.” The understanding thus allows us to study communities that have more than one language and are bilingual.

Hence folklorists owe a great deal to the effective methods employed by the linguists and in turn the linguists have also gained much from the folklorists. They thus give each other new perspectives and fresh dimensions for growth and exploration.

3.3.5 Psychology

Many of the concepts of psychology like unconscious decisions, principles of human understanding, self-motivations, behaviour patterns and consciousness have lent to folklore studies. Man is seen as being motivated by his inner urges and also responds to certain stimulus and is capable of guiding and changing his behaviour.

Interest in psychology began in the twentieth century and many scholars like Aarne and Walter Anderson have applied its guiding beliefs to their studies in folklorism. A psychoanalytical school was formed in 1967 that viewed folklore as behaviour. The significant contributions of Freud, Jung and Boas during the 19th and 20th century led to great advancements being made in folklore research. Folklore is seen as being the byproduct of the unconscious mind and repressed inner feelings.

Freud used many folktales, myths and jokes to explain his work. The distant past according to him was hidden in the unconscious past and reflected in folklore symbols. Freud leaned heavily on myths, fairy tales, taboos and jests and said that the dreams express the fears and wishes of infantile sexuality as expressed in symbols. For example, he drew upon the famous Greek myth of Oedipus and exposed the desire of the boy child loving his own mother.

In the 20th century research revaluated the fact that the hidden past was seen to survive in dreamlike images. The unified cultural past was thus linked up deeply.
Documentation, Preservation and Conservation of Culture

to the development of the human man. Jung also interpreted myths and fairy tales by the method of symbolism. He says that all men share in collective unconsciousness that is reflected in archetypes or models. The persona of the man hence assumes a professional role. For example, we can see that negative figures in myths represent the dark side to a personality. Hence, according to Jung the past represented a significant human activity through which an individual could experience inner symbolic representations of a collective human experience. Jung saw the psyche or the human mind as consisting of the personal conscious, the personal unconscious and collective conscious.

Ernest Jones and Geza Rahiem also find direct associations between dreams and folklore. They see dreams as combining with fantasies to form myths. Dreams are thus the substance of mythical tales. Charles Darwin’s theory of evolution of man also is reflected in psychological approaches to folklorists. In 1944 Malinowski established the functional analysis of culture as based on the behaviour patterns of individuals.

After World War II the role of the individual grew in folklore. The identity of a person was given much more significance than social environments. The individual was seen as fulfilling many roles and his social behaviour was given much attention. Traditional folk culture was thus seen to have greater intimacy and person to person contact rather than mass culture. This became the main object of study in the 1960s. Individual attitude was not seen to have any class considerations.

The emphasis was here on the process rather than the product. According to Hasan al Shamy the folklorists should be concerned about the responses and the experience of the people. One should not pay attention to the folklore items but rather the social and cultural conditions in which the individual is placed. Shamy believes that folklore behaviour makes a direct connection to the people’s motivation, context, rewards and punishments. The expression of folklore is affected by the individual ego and individuals attitudes towards themselves.

Hence many communities may use folk items as reflecting their own cultural identity. However one cannot deny the involvement of community on the individual. The responses of the human must also be considered while studying folklorism. The main components one needs to understand are:

- the stimulus of the individual;
- individual response;
- condition and context of the response; and
- effects and results of the stimulus.

Many cognitive approaches are being given direct expressions in folklorism. For example, Glassie has studied the enclosure of folk housing during in the American Revolution. He sees this as a result of the need for order in the chaotic times created by the revolution. Human memory, part of cognitive science is also being studied in folklorism. According to the scholar Georges, a dynamic, context specific model is needed. Folk researchers feel that memory is both stable and variable and it greatly depends on the situation of the context. For example, one can easily recall the plot in the folktale rather than the details of events and actions. Memory hence is central to folklore.
Folk narratives are also being studied as part of community social behaviours and communication in performance and art are seen to be emerging from social and cultural conditions. For example the art of story telling lies on the role of the communication with the identification on the teller and the audience. Hence this shows that performers and folk narrators all identify themselves exclusively in cultural terms.

The emotional aspect of folk narratives thus plays a very important role. In this the elements of psychology are applied and imparted. For example many emotional factors in folktales are analyzed such as hate, love, jealousy and anger. However one can add here that emotions are different from sentiments. While emotions are largely biological impulses, sentiments are experiences that are understood cognitively like patriotism, religious or aesthetic.

Many researchers are also paying attention to the topics of mental health. The folklore practices of therapy and cure such as magic, shamanism and the beliefs and values of an individual are being questioned. The application of psychology thus helps us to bridge the gaps found in folklore studies. Psychoanalysis has had a notable influence on folklorism.

Check Your Progress 4
Note: 1) Your answers should be about 30 words each;

2) You may check your answers with the possible answers given at the end of the Unit.

4) What aspects of psychology have influenced folklore?

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3.3.6 Performance studies and folklore

This discipline is fairly recent (created in the last 30 years) and is interdisciplinary in nature. This takes on as its subject human performances. It studies human behaviours in cultural, aesthetic and social contexts. This is a broad-based discipline and it finds its methods in ethnography, communication, literary studies, theatre, anthropology and folklore. Some of the important scholars who have made significant contributions to this study are Richard Schechner, Marvin Carlson and Mary Strine. The utterances by all potential artists are materials for research in performance studies.
As both folklore and performance studies essentially deals with human presentation this takes into account human actions. We see that humans not only interact in everyday situations but also sometimes in highly codified and formal ways like in rituals, rites, festivals and theatrical shows. Performance studies and folklore addresses formal presentations as it appears all over the world. However, the two disciplines do pay attention to simple everyday items like story telling and everyday expressions. A large number of scholars have also shown interest in how performances vary in social contexts and how gender, race and class change, alter and modify it.

As correctly pointed out by Schechner, “Performance is no longer easy to define or locate: the concept and structure has spread all over the place.” In this discipline performances are seen as the site as well as the method of study. The roots of this study go back to the fields of anthropology and sociology. Clifford Geertz and Victor Turner have contributed significantly to this. However one cannot negate the works of Sassaure or Dell Hymes on speech.

Over the last twenty years performance studies has had a good standing in scholarly organizations and publications and is now increasingly seen as part of the curriculum in colleges and universities all over the world. The Jawahar Lal Nehru University in New Delhi is offering higher education in performance studies. A performance study focus group was also created in 1993 as a part of the Association for Theatre in Higher Education (ATHE). Several journals like the Drama Review, Performing Arts Journal, Theatre Annual and many others in Anthropology, Semiotics, Sociology and Communication dwell exclusively in performance.

Hence we can say that this new and recent field has contributed richly to the field of folklorism. Both the two disciplines have borrowed a lot from each other and also made significant contributions to each other.

3.4 LET US SUM UP

We can broadly sum up and say that:

1) Folklore is a broad based subject and is highly interdisciplinary in nature.

2) As Folklore is deeply connected to the society, its processes and components it is closely linked to Cultural Anthropology. Structuralism and semiotics have added to its research techniques.

3) As Folklore varies from individual to individual and is highly dependent upon sex, creed and class, gender studies have greatly contributed to this field.

4) As Folklore also deals with everyday communication in the form of speech utterances, jokes, tales and myths it greatly borrows from linguistics.

5) Human behaviours, attitudes and psychological experiences form the basis of folklore.

6) As Folklore depends on performance and presentations, human shows, actions and displays are pivotal to it. The recent fields of Performance Studies have made significant contributions to it.
3.5 REFERENCES AND FURTHER READING


3.6 ACTIVITIES

1) Analyze any fairy tale/folktale/myth that you might have read or heard and discuss the characters of women in it.

2) Inner feelings and emotions are exposed in folklore, give examples from Hindu mythology or any other major religion of India.

3) Discuss any major ritual or festival that is celebrated and performed by your community.

3.7 CHECK YOUR PROGRESS: POSSIBLE ANSWERS

1) Folklore and Anthropology are deeply connected. The nature of the subject, its contents, definitions of folklore, its data selection, research methodology and theories of folklore all relate with cultural anthropology.

2) Sex is biologically determined while gender is based on society. Gender roles are seen to be different in men and women and it motivates the behaviour patterns, motivations, cultural preferences and motivations of men and women.

3) Ethnomusicology is concerned with verbal and un-codified music and is concerned with the universals of music, musical change and conflict, function of music in society, relationships between language and music.

4) Many of the concepts of psychology like unconscious decisions, principles to human understanding, self motivations, and behaviour patterns and consciousness have lent to folklore studies.