



## Folk Culture and Mass Education of Rāḍha : A Historical and Socio-Educational Review

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### Abstract:

*The Rāḍha (Rarh) region — broadly spanning parts of present-day West Bengal (including Birbhum, Bankura, Purulia and adjacent districts) — is culturally rich with distinctive folk traditions and indigenous educational practices rooted in rural life. Folk culture in Rāḍha (Rarh) comprises music, dance, religious beliefs, festivals and oral lore that has historically served as a vehicle for informal education and social learning. However, modern mass education systems, shaped by colonial and post-colonial policies, have often marginalized local traditions. This article traces: the historical evolution of Rāḍha;s (Rarh's) folk culture, how folk expression functioned as informal education, the transition to formal mass education, and contemporary efforts to reintegrate cultural knowledge systems. The review finds that folk culture not only embodies local epistemologies but also acts as an agent of community cohesion and moral development. Recognition of this has led to recent initiatives incorporating local art and narrative forms into formal education frameworks. Reasserting Rāḍha's (Rarh's) folk heritage within educational planning can help bridge gaps between formal schooling and indigenous knowledge, promoting inclusive and culturally responsive learning.*

**Keywords:** Folk Culture, Rāḍha (Rarh) Region, Informal Education, Mass Education, Indigenous, Knowledge Systems.

### Introduction:

The **Rāḍha (Rarh) region** is an ancient cultural landscape in eastern India, lying between the Chotanagpur Plateau and the Ganges Delta. Identified by classical and colonial sources, the toponym Rāḍha (*Rarh*) is deeply embedded in regional identity and carries multilayered historical meanings. Linguistic, archaeological, and ethnographic studies indicate that Rāḍha (Rarh) was home to pre-Aryan tribal groups long before larger imperial systems consolidated the Bengal plains.

Folk culture in Rāḍha (Rarh) has evolved through centuries of agrarian life, tribal traditions, syncretic religion, and oral lore. Folk music and dance forms such as Jhumur and Kathi Nacher gaan reflect sociocultural worlds shaped by agricultural cycles, seasonal labours and communal celebrations.

These expressive traditions carry values, histories, and social norms — effectively functioning as repositories of collective wisdom and informal mass education long before modern schooling emerged.

As formal mass education expanded under colonial and post-colonial regimes, schooling in Rāḍha (Rarh) underwent significant transformation. English-medium and vernacular state systems often ignored indigenous knowledge forms. Current scholarship argues that this has contributed to cultural alienation among rural learners. Therefore, examining the intersections of folk culture and mass education in Rāḍha (Rarh) helps reimagine more inclusive educational approaches.

**Objectives:** This article traces: the historical evolution of Rāḍha's (Rarh's) folk culture, how folk expression functioned as informal education, the transition to formal mass education, and contemporary efforts to reintegrate cultural knowledge systems.

### Historical Roots of Folk Culture in Rāḍha (Rarh)

**Indigenous Traditions and Syncretism:** The folk culture of Rāḍha (Rarh) stems from early tribal and agrarian communities, including groups such as the Bauris, Hadi, Chandals and Doms, whose animistic practices centred on nature spirits and ecological harmony. These indigenous worldviews were gradually assimilated into regionally specific Hindu practices, giving rise to syncretic deities like Dharma Thakur — a folk god later incorporated into the broader Hindu pantheon.

Rāḍha's (Rarh's) cultural expressions are deeply connected to land and seasonal cycles. Rituals like Karam Puja, with its focus on tree spirits and harvest blessings, and folk songs that celebrate or narrate community events, illustrate how environmental knowledge and relational ethics are preserved in performance.

Folk arts in Rāḍha (Rarh) go beyond mere entertainment. *Jhumur* — a combined form of song and dance — originated among agrarian groups and narrates themes of love, nature, and social life. Similarly, *Kathi Nacher gaan* (stick dance songs) once accompanied communal celebrations and mythic stories such as those drawn from the Ramayana and Mahabharata.

These art forms served multiple functions: education about seasonal cycles, moral tales, historical memory, and social cohesion. They were transmitted orally, often without formal schooling, forming a grassroots educational tradition.

Rāḍha's (Rarh's) folk narratives embody moral, ecological and cosmological models transmitted across generations. Community storytelling, chants, and ritual performances taught concepts of reciprocity, social roles, environmental respect, and collective cooperation — effectively functioning as a mass educational system rooted in lived experience rather than classroom walls.

### Folk Culture as Informal Education

Before the institutionalization of modern schooling, folk culture functioned as a powerful system of informal education in the Rāḍha (Rarh) region. Education in this context was not confined to literacy or numeracy; rather, it encompassed moral instruction, socialization, ecological awareness, and collective memory. Scholars of cultural anthropology and education agree that such informal learning systems are foundational to community survival and identity formation (Dewey, 1938; Giroux, 1992).

**Social Learning through Performance:** In the villages of Rāḍha (Rarh), folk songs, dances, and ritual performances such as *Jhumur*, *Kathi Nach*, and seasonal ritual enactments operated as pedagogical tools embedded within everyday life. These performances were not spectator-centric; rather, they encouraged participatory learning, where children and adults alike absorbed cultural knowledge by observing, imitating, and gradually performing alongside elders (Vygotsky, 1978).

Through repeated exposure to folk performances, learners internalized social norms, gender roles, ethical values, and historical consciousness. Themes of agrarian labour, kinship, devotion to folk deities, and resistance to injustice frequently appeared in songs and dances, enabling communities to transmit values

across generations without formal instruction (Mukherjee, 1996). This aligns with Bandura's (1977) theory of social learning, which emphasizes learning through observation and modeling.

Moreover, folk performances cultivated collective belonging and emotional literacy, reinforcing cooperation, empathy, and mutual responsibility—qualities often absent in rigid classroom settings. In this sense, Rāḍha;s (Rarh's) folk culture functioned as a community-centered curriculum, organically aligned with learners' lived realities (Nandy, 1983).

**Oral Tradition and Knowledge Transmission:** Oral traditions in Rāḍha—comprising proverbs, myths, ritual chants, folk tales, and narrative songs—formed another crucial dimension of informal education. These oral forms conveyed ethical principles, such as respect for elders, harmony with nature, social justice, and communal solidarity (Thapar, 2000).

Folk narratives often encoded environmental knowledge, including agricultural cycles, rainfall patterns, soil behavior, and sustainable land use. For agrarian communities in Rāḍha, such knowledge was vital for survival and was transmitted orally through storytelling during leisure hours or ritual gatherings (Guha, 1989). This mode of learning reflects what UNESCO (2002) defines as *indigenous knowledge systems*, which are context-specific, experience-based, and transmitted culturally rather than institutionally.

Importantly, oral traditions also played a significant role in identity formation. By narrating shared histories and myths, communities reinforced a sense of belonging and cultural continuity. Young learners, through listening and retelling, developed linguistic competence, memory skills, and moral reasoning—demonstrating that education in Rāḍha was holistic rather than compartmentalized (Freire, 1970).

### Transition to Formal Mass Education

**Colonial Educational Policies and Rāḍha (Rarh):** The advent of British colonial rule in Bengal marked a structural rupture in indigenous educational practices. Colonial education prioritized standardized curricula, English language instruction, and administrative utility, often dismissing folk knowledge as unscientific or primitive (Nurullah & Naik, 1951).

Institutions established under colonial policy emphasized textual knowledge and examinations, thereby delegitimizing oral traditions and performative learning. In regions like Rāḍha, where education was deeply embedded in cultural practices, this resulted in a growing disconnect between schooling and everyday life (Sengupta, 1992). Folk arts and indigenous epistemologies were relegated to the status of “cultural pastimes” rather than recognized as valid educational resources.

This shift disproportionately affected rural learners. Studies on colonial education in Bengal indicate that when education becomes culturally alien, learners experience lower engagement, reduced comprehension, and higher dropout rates (Kumar, 1989). Although direct archival documentation on Rāḍha's (Rarh's) educational transformation remains limited, broader analyses of colonial Bengal clearly demonstrate the systematic marginalization of folk-based learning systems.

**Post-Independence Schooling Challenges:** Post-independence India expanded access to education significantly, yet curricular centralization and uniformity continued to dominate policy frameworks. While schooling reached deeper into rural regions like Rāḍha, educational content remained largely detached from local languages, folk traditions, and cultural knowledge systems (Govinda, 2002).

As a result, formal education often failed to resonate with students' lived experiences. Folk epistemologies, storytelling traditions, and performance-based learning remained excluded from classrooms, reinforcing a cultural-educational divide. Scholars argue that such exclusion contributes to alienation among first-generation learners and undermines the transformative potential of education (Apple, 1993).

Contemporary educational discourse increasingly recognizes this gap. Concepts such as culturally responsive pedagogy and multilingual education echo the principles inherent in Rāḍha's traditional learning systems, underscoring the need to reintegrate folk culture into mass education for greater inclusivity and relevance (UNESCO, 2016).

### Contemporary Efforts and Policy Implications

In recent decades, growing concerns about cultural erosion, educational alienation, and inequitable learning outcomes have prompted scholars, policymakers, and cultural practitioners to re-evaluate the role of folk culture within mass education systems. In regions such as Rāḍha, where folk traditions remain central to community life, these efforts signal a critical shift toward recognizing indigenous knowledge as a legitimate educational resource rather than a peripheral cultural artifact (UNESCO, 2003; Govinda, 2011).

**Cultural Revitalization Initiatives:** Recent cultural preservation and revitalization initiatives reflect a renewed commitment to safeguarding Rāḍha's folk heritage while exploring its pedagogical potential. Academic seminars and workshops focused on themes such as "*Reviving Rarh*" have brought together folklorists, educators, and folk practitioners to document, analyze, and reinterpret traditional art forms in contemporary contexts (Mukherjee, 2014).

Collaborations between folk artists and academic institutions have become increasingly significant in this regard. Programs involving patachitra (scroll painting), performed and narrated by *Patua* artists, exemplify how visual storytelling can be integrated into educational spaces to teach history, ethics, environmental awareness, and social issues (Jain, 2010). Such initiatives transform folk art into a living pedagogical medium, fostering dialogic learning and cultural continuity.

Similarly, engagements with local folk musicians and performers, particularly *Jhumur* singers and ritual performers, have been incorporated into community workshops and school outreach programs. These efforts encourage students to connect classroom knowledge with local cultural expressions, thereby enhancing comprehension and cultural sensitivity (Sarkar, 2018). Cultural festivals, museum-school partnerships, and digital archiving projects further support the transmission of folk knowledge to younger generations, aligning cultural literacy with contemporary educational goals.

These revitalization initiatives not only preserve intangible cultural heritage but also challenge the hierarchical distinction between "formal" and "informal" knowledge systems, advocating for a more pluralistic understanding of education (UNESCO, 2017).

**Towards Inclusive Education:** Reintegrating folk culture into mass education holds significant promise for advancing inclusive and equitable learning. Educational research consistently shows that when pedagogy is culturally responsive, learners demonstrate higher engagement, stronger motivation, and improved learning outcomes (Gay, 2010). In the context of Rāḍha, folk-based educational approaches can:

- Promote culturally relevant pedagogy by aligning curriculum content with learners' linguistic, cultural, and experiential backgrounds (Ladson-Billings, 1995).
- Strengthen learners' identity and self-worth by validating local knowledge and affirming cultural heritage within formal schooling structures (Banks, 2008).
- Increase community involvement in schooling by positioning elders, artists, and cultural practitioners as co-educators, thereby democratizing knowledge production (Apple, 1993).
- Preserve intangible cultural heritage by embedding folk practices within everyday educational activities rather than isolating them as museum artifacts (UNESCO, 2003).

A culturally responsive curriculum rooted in folk traditions helps bridge the gap between formal classrooms and lived experiences, enabling learners to see education as meaningful and socially relevant. Such an approach aligns with contemporary educational policy frameworks emphasizing multilingual education, local knowledge integration, and learner-centered pedagogy (Government of India, 2020).

Ultimately, integrating Rāḍha's folk culture into mass education can contribute to a more humanistic, democratic, and socially just educational system—one that respects diversity while fostering shared learning goals. This shift represents not merely a cultural intervention but a necessary policy response to the challenges of inclusion and sustainability in modern education.

### Conclusion:

The Rāḍha region's folk culture has historically functioned as a dynamic educational space, transmitting collective memory, social values, and practical knowledge through performance, narrative and ritual. Formal mass education's rise, while expanding access, has often overlooked these folk epistemologies.

Understanding the historical interplay between folk culture and education in Rāḍha (Rarh) underscores the need for educational frameworks that honor indigenous traditions. Contemporary initiatives suggest a growing recognition of this need. Embedding local cultural forms into pedagogy not only enriches learning but also strengthens community identity and long-term cultural sustainability. Education that respects both global literacy and local heritage can contribute to a more inclusive and culturally meaningful schooling experience.

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