

Folk Sayings and Their Impact on Education and Socialization

Dr. Sanaa Ref'at Al-Refa'I¹ & Dr. Eklas Mohammed Al-Edl¹

Introduction

Folklore is a valuable-treasure passes from generation to generation, which within the past can be found in thinking, experiencing, living capability, and withstand the ravages of time. However, folklore is a great educational value when we use it for taking lessons in education, which is the finest of the human being. Folk-sayings is a part of the legacy that reflects the nation's conscience and its life past and present, which carrying us to the times of grandparents up to safety. We have devoted this paper to folk sayings and its impact on Arab culture, which are on everybody's lips in different occasions without being aware that such sayings have a negative impact in our daily life, spoken in events may vary in place and time, and may make it suitable on our current affairs despite of the change in cultural and social structure of our Arab societies. We tried hard to study the negatives and positives influence of folk sayings in education and socialization through several titles. At first, we discussed the saying definition linguistically and idiomatically, and then we discuss, by brief introduction, the negative and positive impact of folk sayings. Finally, in details, we have reviewed some of folk sayings which may impact our culture negatively and positively, and in the end, we concluded by saying that although there are some negative folk sayings which should be notable, not dealt with in vain, however, there is a large stock of it reflecting a positive culture that should be assimilated.

Folk Saying Linguistically and Idiomatically

Linguistically, "Saying" word in Arabic Dictionaries has many meanings most linked to similarity and equality.⁽¹⁾ In "Lesan Al-Arab", for example, "Saying" means "equal". It is said, "This is similar and equal", and is also said, " It is similar and identical in meaning".⁽²⁾ Idiomatically, "Saying" is associated to "Saying Art" which belongs to "Wisdom Art".⁽³⁾ Other researchers mentioned that "Saying" word is linked to an art of expressions, some in brief, and the other in long. They also named it as briefed-word which acquired the status of popularity among people, or may be as measurement, comparison, explanation of an idea, clarify a phrase, or narrating fabulous meaningful tale.⁽⁴⁾

Some Researchers Classified "Sayings" into Five Types

1. Saying resulting from an incident, which it is said after the end of such incident like: (Shin agreed with Tabaqa) – this goes back to a story of a man named (Shin) his views coincided with a girl named (Tabaqa); he known and married her later.
2. Saying resulting from comparison, for example, describing a decent man by saying, "more generous than Hatem", describing a fluent man by saying, "more fluent than Sahban bin Wael". It is said upon unfair leader by saying, "more unfair than Al-Hajja).
3. Saying arising from a story; it means a narrated story common among people's such as the story of Moses and Khidr (peace be upon them) in the Holy Quran, "you cannot patience with me".
4. Saying issuing from a wisdom.
5. Saying originating from a poetry.

It could be said that the saying is a folklore classified by generations of people through their experiments in life of real, practical, intellectual, and emotional. Some of them identified saying that it is a sapience arising from resulting from an experiment, or comparison an event was said on by which was said to⁽⁶⁾.

¹ Al-Balqaa Applied University

It could be argued that sayings are linguistic rhythms, eloquent or slang, in which people's sense, thinking, customs, are affected upon.⁽⁷⁾ It could also be said that sayings are an articles, events, or stories summarized in sentences. In most cases, saying is a short sentence expressing folk advice, classic custom, common fact, general idea, opinion, or interpretation of a phenomenon.⁽⁸⁾ Sayings are also possibly known as coinage of accumulated experiences, record of popular culture and myth of cultural which become varied by civilizations, environments and their own experiences; marked by local characteristics even are shared with the sayings of surroundings and other peoples. However, sayings have stories, events, and special occasions, which makes them highly wit.⁽⁹⁾ Thus, sayings can be defined as⁽¹⁰⁾, " rhetorical style sharp structure reflect the commons experiences and depict their attitude of life". Upon browsing the folk sayings of world's nations, he finds it similar, that gives them a popular general global humanitarian status. It can be evidenced by taking the following Jordanian saying for example, "A meal made by too many cooks is spoiled.". Similarly, the Egyptian saying, "A ship with two captains will sink". Likewise, the British sayings, "Too many cooks will spoil the stew ".⁽¹¹⁾ Certainly, however, sayings are globally characterized to be spoken by people worldwide even if different in expressions but have one meaning.

Importance of Folk Sayings and their Positive Impact on Behavior and Socialization

Folk sayings are an integral part of people's memory and affection that had been known to mankind since the creation of human being which brought it from generation to generation. Holy Quran gives us the greatest examples for lessons and preachment to be a great image followed by nations over time and ages.

Parables are as much important as Almighty God gives us when He says:

- "O men! Here is a parable set forth! Listen to it!"⁽¹²⁾
- "We have put forth for men, in this Quran every kind of Parable, in order that they may receive admonition"⁽¹³⁾
- "And such are the Parables We set forth for mankind, but only those understand them who have knowledge"⁽¹⁴⁾
- "Allah disdains not to use the similitude of things, lowest as well as highest"⁽¹⁵⁾
- "Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place"⁽¹⁶⁾

Consequently, folk sayings are the memory and thinking storage of individuals, store for many customs and traditions, expressing of patterns, behavior, ethics, and social and intellectual values potential of these peoples, by which we can know the vision of a particular people at a particular time and certain place for life and existence ⁽¹⁷⁾ In case sayings are contradicted each other, this means that the human experiment is very abundant from which each group can receive a lesson and wisdom from events to be their special culture and tradition. Sayings are very old, fruitful of old people experiments which reflect their feelings and wise acts, can often light the path for successive generations to avoid mistakes of the formers. It is also the best mean for transferring culture of the previous nations, noting what related to their customs, traditions, their prevailing expressions, and rare phrases.⁽¹⁸⁾As thinkers belief, sayings important is taken from talking about the welfare, misery, fortune, poverty, dignity, dishonor, beauty, and ugly of their makers. Practically, it may relax and console the soul then make fun of and glory in. Sometimes it contains serious ideas in which lessons can be learned. Besides, sayings prevent depravity and lift up and motivate morality which may, however, be of great disciplinary and moral value.

It is noticed that sayings express mankind problems, living types and also called for right path on one hand, and warning for making mistakes on other hand. Sometimes, saying called for happiness of everyone's spirit, and at the same time appears not to be agreed with truth for much overstatement. Proverbs may express many behaviors invented within Arab societies as one says, "There is always a big fuss about new things".⁽²²⁾ Sometimes, folk sayings are a tool of disciplinary and social organization at a society which may express a tradition or custom taken from one nation's conscience. Proverbs may be as a social law, unwritten one, but memorized in nation's emotion. However, it can be named as ruling power in many types as wisdom, saying, song, or legend.⁽²³⁾ Arab folk sayings may reflect life's mirror and meanings at a different period of times, or it is as a reflection of gathering and individual behavior's law. It is also provides us with an idea pertaining to mind nature of Arabs, his nature humanity relation with himself, his family and tribe along with his surrounding containing the nature, animal, and geography. It may also provide us with information about his living standards and tools used.⁽²⁴⁾ Through folk sayings, its stories, and interpretation, we can note the civilized meanings, intellectual, and social. However, sayings can be deemed as mirror reflect Arab thinking and sense. It is also invert the life of social, mind, politics, and religion at one stage of time through perceiving vocabulary related to everyone himself as well as his surroundings.⁽²⁵⁾

Saying whether in its external meaning recorded to an event, or internal one containing lesson and wisdom, it can be as civilian aspect linked to people's route which is common and private heritage as said.⁽²⁶⁾ Therefore, people paid attention to saying's value for the general culture construction that concluded his experiences within brief phrases reflect his reality.⁽²⁷⁾

Negative Impact of Folk Sayings Education

Education and socialization of Arab societies are usually impacted by many spoken proverbs which sometimes may be negative or positive. As Arab nations, our education was influenced with folk sayings verily become our standards by which can give a ruling against individuals and social relations. We absolutely became under the control of these sayings which, in ourselves, mostly are more powerful than the law paying no attention that time and place are changed as well as human being nature and societies. In addition, social interaction and human relations are changed that many recent development have appeared that may not fit with these inherited sayings. In this study we will discuss the negative impact on education and socialization which folk sayings are the main components of it considering that there are many proverbs have negative influence on education and socialization.

Examples of Folk Negative Sayings

Following are group of negative sayings that will affect on human behavior, nature of dealing, and social relations through which aspects and individuals can be judged along with concentration on the necessity of using mind and thinking instead of using these sayings to be our standards of our daily life in general. In this research, we have reviewed the encyclopedia of Arab and International Sayings to author Mahmoud K. Dannoun, then, we chose a set of examples to confirm our viewpoint besides to sayings spoken in our Jordanian society:

- (1) In connection with pessimism principles confirmation, negative perspective on life and individuals, there are many proverbs reinforced these principles as spoken in Jordan, "I spent all my life trying to please my friend but he is never pleased". In addition to a saying spoken in many Arab countries, "Do it by yourself, you will always be satisfied".
- (2) As Arab societies, we concern in social acceptance, always live in fear, social unrest, and viewpoints of others upon us. For example, "Live a miserable life in secret better than in public." saying spoken in many Arab countries. In Palestine, "Some people's faults have bells and some people's faults lie underneath". In Saudi Arabia, "A problem that can neither be spoken nor complained about". In common Arabic, "Better keep it inside to hurt than bring it out to show".
- (3) Some individuals suffer from personal weakness and imitating others to the extent of subjection and obedience for riches and power people in particular. Of which, Arabic says can be said such as, "We are the meat, and you are the knife", "Design and I'll wear". In Tunisia, "If it is not as you wish then wish it as you want ". In popular language, "Subjection for need is manhood". In Syria, "A reasonable man is he who hides his self-insult ". In Arabic, "He who acts like a goat is eaten by wolves". In slang, "If you want to be high-ranked, make yourself easy".
- (4) Among us there are the culture of self-importance, challenge, and belittlement, ignoring our weakness and inability to face the facts such what is usually spoken in Jordan, "Let her put her foot wherever she puts her hand", "Go and pave the sea". In popular language, "Ride the highest point on your horse ".
- (5) Reinforce self-conceit education, pride, admiration of oneself which sometimes followed by decreasing the others value, disrespect experienced, knowledgeable, expert, and old individuals, which confirm selfish education, individuality, interest, such as, "Oh earth, tighten yourself up as there's no one on your surface as big as me ".
- (6) In addition, there is a negative education prevailing among Arab societies such as show-off and superiority without any efforts exerted for developing ourselves and performance but to pride to other's siblings, relatives, friends, neighbors of high posts, or social, financial, and scientific advantages. In Jordan, for example, "They asked the elephant: who is your father?. He said: Al Hassan is my uncle", In Yemen, "I asked him about his father, he said Shuaib is my uncle", In Egypt, "He who keeps saying: my father.. my grandfather, let him show us his actions".
- (7) Criticizing the other and finding out their faults and disadvantages always noticed in our Arab societies disregarding ours. In Jordan, for example, "A camel can never ride his hump", In Egypt, "A patient pretending he's a doctor".

- (8) It could be said that fright education is planted in many Arab individuals, even since childhood, which become clear in political participation. Sometimes we notice turning away from joining the political parties and aware of talking in political areas in general. For example, "He walks near the walls and prays God for well-being", "Put your head among others' heads and surrender to God's will", "Speech is silver, silence is gold".
- (9) Sometimes we prefer stranger than close relative as a result of some warning folk sayings related to relatives such as, "Relative are scorpions". However, most persons prefer to deal with strangers in marriage, neighboring, and other relations, for example, "It's cloudy where we are and rainy elsewhere", "His good for others and his troubles for us", in Egypt, "He grows outwards like pumpkins".
- (10) We always attributed most of our affairs in failure to destiny, seeking for mutual confidence and moving away from dependence and serious acts that makes to accept current situation, falling behind, letting down, trying not to be changed to better, as spoken in Jordan, "Throw yourselves against the walls and face God's will", "What's written on the forehead, the eye shall see", in Syria, "Don't ask why because everything is meant to be", in Saudi Arabia, "One's nature can never be changed", in Yemen, "When fate befalls, man's schemes stop", in Egypt, "He opens his eyes the creditor and says: it is God's will".
- (11) In the area of inactivity and relaying on others, we usually brought up our children on education of relaying on us as parents, teachers, advisers for their behaviors, scientific, and social areas, for example, in popular language, "Serve me and I'm your lord", "At meal, I'm ready, but at work I'm busy", in Syria, "They asked her to cook she said she I'm sick, they asked her to eat she said where's my big spoon?".
- (12) Folk sayings often warn from affinity which sometimes cause negative impacts on social relations such as in Palestine, "If you want to insult your rank dwell in your mother-in-law", "The worst mothers-in-laws are aunts", in Jordan, "A mother-in-law's love for her daughter-in-law is like a scorpion's sting".
- (13) There are negative behaviors spread through our societies of very low level to high such as hypocrisy, adulation, flattery, and favoritism. In Jordan, for example, "The hand which you can't bite, kiss, and wish it would be broken". In Palestine, "If your boss were a monkey, play a drum for him, and if he were a snake, play a pipe for him". In Lebanon, "When the judge's horse died, everybody offered their condolences but when the judge died, nobody did.". In Jordan, "He who's good to you, tell him good morning".

These are some examples of few Arab folk sayings reflecting wrong education which negatively affect on our relations and behaviors as well as our personality. As a result, it becomes necessary to avoid these folk sayings and dealing with present life in connection with current time and place and don't let social heritage to control us despite of interval expanded between our time and the past. In this study we don't need to deal with generalization, as there are many negative folk sayings, but against there are many positive Arab sayings that should be control our behaviors and dealing with others for their good values such as, "A dime of brain is better than vaults full of money". In Lebanon, "The youth are weighed by what's in their minds not their pockets". In Saudi Arabia, "A grand person in his own eyes is un-grand as humility is the crown of chivalry". In addition to saying spoken for humility, "The high ranked man who is behaved in humility that the crown of virility is humility". Examples for durable, determination, resolution, strong-willed, "Steadiness if the path to success". In Kuwait, "Walk the path no matter how long as a strong will shortens the distances". For contentment, and satisfaction in living areas, such as in Iraq, "Don't be greedy, you will be satisfied", in Egypt, "Satisfaction is money and goods"...etc. We wish to avoid using the negative sayings, but using positive ones.

In this research, we necessary aim at releasing from some negative customs and behaviors depended on folk sayings for developing Arabs ability, creativity, and personality, as currently we live stage of transition prevailed in conflicts among very various and contradictions areas. To have in mind a scientific precision, we have to be aware of unlimited generalizations that are widely spread in our Arab education based on: Text analysis, using folk sayings and proverbs away of their social and historical scope without paying attention of widely using it in our daily time. Choose these sayings and tales which confirm its owner hypotheses, and ignore what disagreed with. Establish concrete perspective not able to contain contradiction, diversity, and conflict inside the Arab education. Concentrate on Arab traditional education disregarding the similarity of historical transitions came about it.⁽²⁸⁾ By this folk sayings, we mean not to be as absolute facts which should be spread over conditions and situations, but can be used in certain circumstances not in other occasions and events. Sometimes sayings are contradict each others in ruling of some areas which mostly talking about one task on contrary, that we found warning saying on one hand, and awakening of a desire on other hand. For example, saying related to family and relatives.

We find that some folk sayings confirm the importance of family relations such as, "Blood never becomes water", or "He who abandons his tribe will be humiliated"...etc. On contrary, we find much sayings warn from these relations to other different values such as, "Relatives are scorpions", "Hatred is between relatives and envy is between neighbor". In addition, sayings may in its meaning contradict with our life affairs and the way of dealing with such as, "Feed your dog well, he will eat you", that we find against, "Starve your dog, he will follow you "(29). We should realize that the sayings are part of our Arab culture prevailing over Arab society. This education is marked with substantive, concentrating on conventions and compulsory obedience. When using folk sayings, another aspect should be taken into consideration which many of these sayings produced from an empirical fact, then, spreading will affect on a fact irrelevant of the first event. Sometimes it may have an experimented affect when comparing with the source which came from.⁽³⁰⁾ It could be said that sayings of each people, even if varied in wording, are often similar in conversation about a conflict or crucial situation. Similarity may be in great human meanings or could be called repeated patterns such as love and death. Changes of most meanings by time and place should be taken into consideration. Love principle and human relations always changes as well as material and civilization areas.

Conclusion and Recommendations

In this study we found that folk sayings played a great role in correcting the human behavior in case of realizing it very well to be fruitful if used in right way. Sayings reflect the image of any nation in past, present, and future, and can carry others' experiments from our old generations. Their souls and emotions have been affecting on our societies. Therefore, sayings were able to be a great school producing the great leaders of any nation along with knowledge.

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