

The Influence of Paremiology in Educating Children

Durnea Letiția¹

“Alexandru Ioan Cuza” University, 11 Carol I Blvd, Iași, 700506, România

Abstract: *With a genesis difficult to identify even contradictory, these short phrases with few words, that have been called proverbs failed to attract attention on the educational experiences of life of our ancestors for years to come. Taking a deep educational role, proverbs are short, rhythmic, rhymed and catchy. With the support of teachers, they become easier to understand with an emphasis on thorough analysis of the teachings transmitted. The introduction of proverbs in the current school life may result in implementation of education beyond school, in families - parents and grandparents. The context of a constantly moving and changing era has made the importance of proverbs in relation to education to decline. The new educational content presented students don't have the same positive value (both in practical and morale) and change direction on a road unknown and inexperienced. We believe that preserving the teachings of ancestors adapted to the current needs of children can help streamline education. This article aims to highlight the positive influence of proverbs in teaching children with the condition of being introduced and used with adequate skills of teachers.*

Keywords: *paremiology, proverbs, education, teaching*

1. Proverbs - Source of Learning

In the broadest sense, proverbs are manifestations of the capacity of handling ideas and concepts by language. Forms of language and means of expression, the proverbs call on findings and experiences accumulated over time, polished and fused speech, sented by one generation to another. Proverb is, like language, one of the features of ethnicity, evidence of continuity in defining communities which contribute. Proverbs illustrates the social life of a country, habits, character, psychology, aspirations and doubts, fears, even its genre.

1.1 Proverbs genesis

Regarding the appearance of proverbs, there are numerous assumptions. The most reasonable hypothesis seems to be that that proverbs have appeared in a long process, imposed by the need for communication and ability of observation and conceptual lifting. Essential elements for communication, popular proverbs had even a great durability in time. They can't be lost without affecting the life of speakers who use them. Proverbs is the most complex reflection of how people perceive the role of education and pedagogical sayings that connect education. Over time, several authors have tried to outline a more accurate definition of proverbs.

1.2. Definitions

In the conception of I. Chițimia proverb is "short form of findings of a broad human value, expressed directly or figuratively"[1]. Proverbs are relatively stereotyped formulations, these truths expressing general validity [2]. They combine a broad and rich experience of life, generalized and deepened by every generation.

Proverbs help us to know better popular intelligence. They are the fruit of popular wisdom, the lessons learned from the life and tumultuous history of the people, from everyday experience.

The educational role is underlined by their virtues and vices groups, reflected in folk ritual: those related to labor and work ethics; they focus on the ethical aspect itself, arising from employment relationships: industriousness, honesty, prudence, kindness, patience.

Virtues like their opposite (vices) are spiritual experiences, relational and relative autonomous from objective reality, who in some circumstances are social forces. Virtues mentioned operate especially in productive employment, which confers upon the circumstances, appropriate moral character. Through them, the

work is moral or immoral, which also influences the work efficiency as such, and the general morality of peoples [3].

2. The Relationship between Education and Paremiology

Of all the popular productions, proverbs form one of the most precious of popular education. We can't talk about Romanian pedagogy, folklore being essentially a phenomenon characterized by a wide circulation, often universal, especially proverbs, but about those ideas and practices that our people adopting them or creating them in the folk movement, it considers his current views. As can be concluded, the sayings are nothing but the direct expression of the life experience of the people and his believing about world.

In this embodiment of popular wisdom, will be able to see only certain sides of education's issue and they have often contradictory formulations. More than in other folklore species, in proverbs stratification is complex and contradictory, as in the collections of proverbs coexist expressions of worldview of different categories and even different social classes. Coexistence between contradictory opinions appears regarding the possibility of human change through education. The very specific structure of the proverb, brevity and metaphorical mobility allows it to cover dialectical the most diverse and contradictory aspects of life and human experience.

For each proverb we can synthesize a particular understanding, which may accept or challenge optionally; [4] but we can't deny the truth of concrete reality from which all start. Proverbs crystallize real life experiences and truths, even if they are contradictory.

There are proverbs that express full confidence in education, but also there are proverbs that have a contradictory attitude. Among the proverbs that their content can mention support education, we can provide: "*Nurture passes nature*", "*Who knows has four eyes*", "*He who has an art has everywhere a part*".

Among those expressing an unfavorable attitude toward education, it highlights: "*I proud and thou proud, who shall bear the ashes out?*", "*Folly and learning dwell together*", etc.

It is worth noting that the number of proverbs that refer to school is quite low in our collections of proverbs. This is a sign that the school was not among the main concerns of Romanian villager, education occupies an insignificant place in its activities. This is an institution that is not fully integrated into village.

There are a number of proverbs that highlight a social perspective in education "*Birds of a feather flock together*", "*Rotten apples spoil the good ones*".

Analyzing these proverbs says that people can opt for a middle attitude. Makes effectiveness of education, but feels and realizes his limits.

3. Education through Proverbs

For humans, the need for education gradually emerged as a fact, as it was taken for granted. In Latin, the word *Educatio*, from which is the modern term "education" means even growing, feeding, and learning. In Romanian folklore, the term education doesn't exist, but this does not mean that the concept is missing [5]. The term exists and is identified by words that mean everything what Latin *Educatio* meant at the beginning "growing and learning".

3.1. The need for education

Long before the appearance of any school in our area, parents and especially elders knew and practiced the old psychological principles, pedagogical, instructional and educational. They knew that the education they called "growth", "learning", "*pointing branches for young trees*", "*cultivation and care of the earth, flowers, grafting*" [5] to start early, because "*As with a sapling, lest it grown cooked in seldom straightened*", that's why "*Easily can right a sapling, lest it grows into a cooked tree*", all things and especially children rise should be made "*in their time*". The importance of early education is exemplified by proverbs such as: "*Who learns not in youth, shall cry when old*", "*The first seven years of living, are good teaching*", etc.

It is very difficult to learn for those who doesn't learn in childhood "*Reluctantly learn to harness old horse*" because "*Horse teaches us not leave hitched*", while "*Man in childhood, easy learn anything*."

3.2. The Education's Possibility

The education's possibility in the traditional acception developed simultaneously with the necessity of preparing the young aware generation.

Traditional people, accustomed to observe and convey objective facts of reality naturally synthesized in aphorisms two aspects of education opportunity: one that is easily accomplished - education of good items, with positive skills, innate: "*The good man, good work out*", "*Oak, oak rises*", "*Good seed, good fruit gives*" [2] and education which requires constant and substantially effort from educators - directing youth with various bad habits, whether "nature" or of "bad growth": "*He got bad learning, but learning can be unlearn*", "*All disease has cure, only death is incurable*."

Correction of various bad habits involves consuming considerable resources, as effort, constancy of educational act "*Vineyard dry cut it, the best fruit to give you*" and "*A tree when a date is graft, better is counted*."

People trust to the possibilities of education, to the possibility of developing skills, of human perfection, according to the social requirements of the time, however see some limits: "*No two identical individuals, or will there ever be*", "*each of us is a unique small universe*" [7].

The popular view in this regard is illustrated precisely in proverbs such as: "*Man does not collide with man*", "*Five fingers of one hand, and no resemble*."

The popular belief in education can sometimes proves to be more accurate than that of worship pedagogy in certain eras. For a long time, it has sought to demonstrate that education is possible only for children and in some measure for the "*young generation*", yet for teens.

4. Conclusions

As demonstrated above, the proverb may be a vast source of education. It can bring to students elements of language, folklore, findings and lessons learned from the experience gained during the time. Education is meant to open the horizons of children and of people generally, and life without it is devoid of color. Formal education should and can be dressed in a coat accessible to all. Moreover, education is open to all students, regardless of social status, age or physical appearance and for this reason it is fitting that what teachers can transmit reaches level of understanding of how many more students.

Noting the direction in which contents transmitted to students modernizes, we can say that educators getting used to use proverbs, in the transmission of information (especially moral values) and in educating children can be classified as a considerable gain.

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