The Work: Folklore traditions in Germany can be traced back to the Brothers Grimm, who cultivated and published the first written collection of German Folktales in 1812. These stories came from people in different “German” areas, but there had yet to be one unified German country. The Grimm's had sought to unite Germans by binding them to a “culture they could honor” and their collection would do so by embodying a romantic and ideal concept of the German Volk, a national identity.

The Nazis carefully and yet carelessly extracted thoughts from nineteenth and early twentieth-century trends as many völkisch writers were full of inconsistencies and paradoxes. There was little to no science or historical evidence on their theories of politics and racial science.

However, if not for the revival and reinvention of these ideas over the period of the 19th and 20th centuries, the Nazis would never have succeeded in politically exploiting them.

Education is a significant place in which these ideas were implemented and utilized by the Nazi Party, where ancient history became an aspect of folklore studies just as folklore became part of every history class. Folktales, riddles, customs, and rituals were bound in Nordic-Germanic characteristics as to promote a “heritage” which children and other Germans could aspire to appreciate and celebrate.

Women under National Socialism were the key for the preservation of the purity of the “Aryan” or pure German, which meant managing several responsibilities like selectivity choosing their partners based on racial characteristics and “guarding” the German culture against outside influences and passing traditions onto their children. Women in Nazi Germany were idealized from traditional conservative ideas, longings for the mythical past, where the League of German Girls became increasingly concerned with the “new” image of German women. The young women in the BDM contributed to the betterment of the community of the people and the mother served the nation as the cornerstone of the family, or “mother of the Volk”.

Method: Various secondary and primary sources are analyzed for this research including books, manuscripts, and academic articles, personal statements and letters, translated songs, stories and program guides, printed materials such as photographs and pamphlets, as well as organizational documents declassified by the Office of Strategic Services and other government agencies, and universities.

Conclusion: Folklore was significant to German culture as early as the late 18th century and was used to boost nationalist pride and produced a misunderstood concept of race, cultural identity, and political theory. Education had become an important role in the lives of every German citizen, but children were essential in the achieving a full indoctrination into National Socialist ideas as they were easiest to influence. Folklore was used in education to promote the ideals of “Germandom”, and National Socialist ideology. Women were crucial in this as they were the key to preserving the future of the Reich. They were told stories by their mothers as children, went into school and learned from primers and textbooks, joined the Hitler Youth Programs and served their community, and used their education as young adults to become mothers and produce the next generation of children and carry out their responsibility to the Reich, and repeat the cycle.