

## Challenges and Opportunities in Using Folk Tales for Teaching History

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**Abstract:** History is a narrative of human actions. Historians recount or explain these stories using a variety of sources and data. "Oral History" is a new movement that emerged in the 1970s. The study of oral history involves collecting, presenting, and analysing the recollections and voices of individuals, groups, and participants in historical events. Oral history in the form of "Shruti, Mati, and Smriti" has a long history in Bharatvarsha. I have attempted to include some historical materials in the form of oral historical sources in this research work, which aims to investigate certain regional folklore from various sections of Bharatvarsha.

**Keywords :** History, Tradition, Oral, Folklore, Lok, Guru-Shishya, Janjati, Katha, Kahani, Ved etc.

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### I. Introduction

The word 'Shiksh' is formed in the word 'Shiksha' using the suffix 'a'. Learning or teaching is a life long process which makes us social animals. Swami Vivekanand felt even Education is the expression of the inner side of a person. i.e. education is directly or indirectly related to every incident which works to build our personality.

All of a man's logical and creative abilities, both internal and exterior, are connected to education. It is crucial for simplifying and rationalising one's actions. Conduct, behaviour, skill, and thought are all manifestations of education. A man is guided toward becoming human by the flow of knowledge. According to renowned educationist "T. Raymond," education is a continuous process that helps people adapt to their physical, social, and spiritual surroundings from birth to adulthood. In reality Education is an objective social process which transformed every primitive man into a human being and transformed the uncivilized into a civilized one, where the basic education introduce the knowledge of letters, while education at cognitive & thinking level help us in expansion & manifestation the expansionary impulse at the physical and spiritual level. In actuality, education is an objective social process that turns every primitive man into a human being and the uncivilised into a civilised one. Basic education introduces the concept of letters, while cognitive and thinking-level education aids in our physical and spiritual expansion and manifestation of the expansionary impulse.

Mothers, fathers, siblings, families, gurus, and every other aspect of our surroundings—whether tangible or intangible—have an impact on us, just like our teachers do during the teaching and learning process. In our tradition, we witness common people who are paranormal and regarded as "Loka" existing in the real world. By expressing one's views toward spontaneity and awareness, they have an impact on human life and empower society. It contains the timeless legacy of "folk" and folklore, which educates both aristocratic and rural society. It has long been debatable what "folk" is and how to define it. The word "loka" refers to both locales and living things throughout the entire Rigveda.- " Nabhya Asidantrikshan Shishno Dyo, Samvartat Padabhyan bhoomidirsha Shrotrathatha Lokan Akalpayan." [1]

In contrast, the word "loka" in Atharveda alludes to two worlds: Parthiva and Divya (Martyaloka and the idea of heaven). Panini stated, "Sarvatra vibhasha goh," on the one hand. He acknowledged the authority of Lok apart from Veda by saying this. However, Maharshi Vyas went so far as to state that "pratyakshdarshi loanam sarvdarshi bhavennarh" "The one who has seen the world with his own eyes can know it properly is." [2]

Famous folk literature critic of Hindi language literature Dr. Krishnadev Upadhyaya defines the Lok as – "Those who live in the society or environment and they are not affected by the class but remain in their previous conditions, they are 'folk'." [3] Folk literature is defined as "the people who live in a natural state, free from the influence of civilisation, his hope-disappointment, joy-controversy, life-death, profit-loss, happiness-sorrow is expressed." [4] In other words, folklore is of the people, by the people, for the people. It is the continuation of tradition in which it conveys its conduct, lifestyle, culture, Provides shelter to traditions and beliefs. This is just a series of dead events. It is not contemporary literature but social literature that moves with the times. It is a historical document of cultural and Indian structure. Dr. Satyendra is pointing towards these distinctive features of folklore. He writes – "The whole language or part of folk literature is expressed in which-

- (a) Remains of Adam Manas are available,
- (b) expressed in a conventional manner, in which the available quantity or portion is expressed, The status of someone cannot be said, which is only considered as a condition and which is in the public mind. Is absorbed in the trend of,
- (c) There is responsibility, as long as it is combined with the general elements of the public mind, so long as it does not affect any of its, Despite being rich with personality, how much do people accept that personality? ”[5]

“Y.M. Sokolov in ‘Russian Folklore’ (English translation, 1950 New York, the book by translator Katharine Ruth Smith) pointed that Even in writing, the content and form of 'Lok-varta' is of ancient cultures. It is impossible not to accept the presence of chance. Folk remains of ancient cultures- It is the first symptom of Lok- literature.”[6]

In this sense, it is evident that Lok is the creator of folk literature. The folk culture, which is founded on the materialism of the upper class, teaches ethics. The collective poet found in the oral tradition, whose work is "Lok," exchanges knowledge across geographical, geographical, and linguistic boundaries of states. Its mobility fosters sustainable economies. It is working toward simplifying life. This ease and simplicity is the ultimate goal of all academic topics.

As is well known, education is never employed to accomplish a single objective. Its multifaceted trend spreads throughout the region it is in. In any civilisation, being educated is synonymous with being cultured. Our upbringing introduces us to our roots in order to make this distinction. Folk encompasses more than just sociology, theology, political science, linguistics, history, geography, archaeology, science, psychology, and economics. by bringing peace to modern society through sacrifice. Additionally, it effectively raises awareness. Consequently, it provides progress throughout time. It used a variety of genres, including folklore, folk drama, folk ballad, folk tale, and folk song, to complete this objective.

Folktales and folk songs are the most popular folk literary genres. It is a place for the ultimate expression of every area, event and component of human society. Among these folk tales have a very important place. Collective tradition and storytelling by various society created different types of stories in collective forms which is created by Lok and remain vigil-vigilant-perpetually through the Lok. Because this is what we call folk-tale.” [7]

Due to being in prose form of these stories, The skills of listening and understanding develop more quickly. From childhood we all carried forward the same tales and stories from the traditional level with our own memories. Folktale is actually such a progressive genre of folklore by which we all understand our past and present in relation to our environment and society. We not only acquire information but also build the foundation of our future. These folk tales not only introduce us to human civilization and culture but we also teach the lesson of humanity in human life. This language and expression of folk is so simple that folk literature can be easily understood by a eight year old child as well as by an old man of eighty years too. logic Shabdaat is that simple folk literary method of expression which the eight year old. It is a powerful medium to bring about positive and revolutionary changes. Indicating towards the excellence and history of folklore are moving towards success Dr. Shankar Lal Yadav says " To solve the mysterious puzzle of the universe and man, to discover its ancient forms and its true nature. To know where history is in the background, in this mixed situation the public- Literature itself gives direction.”[8] We came to know the Stories of freedom struggle, folk testimonies from other civilizations etc. through folk tales. Freedom fighters and women warriors like Alluri Seeta Ram Raju, Jhalkari Bai, Birsa Munda, Tirot Singh, Rani Durgawati, Prafulla Chaki etc. were unknown to us but today we know of them through folk tales. In this way folklore flows from all directions and continues to live. It is history that serves the purpose of guiding the material and social path of the present society. At the same time, it reflects the ethics, lifestyle and behavior of the 'people'. There is also a simple linguistics of study. So we are taking help of folk literature for proper understanding of customs, traditions etc of individual, caste and tribes too because all these things are available in them which are missing elsewhere.”[9]

It is the true expression of social civilization and culture. In the words of Krishnadev Upadhyaya – “In folk literature, the life of the people is depicted as true and Natural description is available, it is not available anywhere else. The truth is that if someone want to see the real picture of the society then he should study his folk literature. In these folk songs, sagas and stories, the lifestyle and conduct of human beings- the true picture of thoughts, food habits and customs can be seen.”[10]

In folk tales, various forms of society and culture are sometimes religious, and sometimes been found in the form of proverbs. The nurishment and conservation of our Indian culture is the soul of these folk tales. Through the stories like Rishipanchami and Gurupurnima we consider Guru as supreme and worship him.

Not only this, women's dedication has transformed all aspects of life which are presented in folk and sketches the cultural form of women worship like Soonkesi, Vasantpanchami, Vat Savitri, Buddhiman Bahu, Bhaidooj, Karva chauth, Pannadhari, etc. Hundreds of folk tales have played their powerful role. The society of folk tales is that which is real and true. It is not the product of false imaginations or the beliefs of the society.

Therefore, the problems, insecurities, struggles, celebrations and depressions of the common people The life of a person is a living document. This is the reason why thousands of stories like 'pain of the stomach', 'tapaka', 'hum to puji humar kudhar', 'Gaudan', Bana rahe baba ke khetva, Beiman aadmi, 'Miraasi aur Chor', 'Juve ki shart' are the expression of folk society. It created the craft and made the elite society sensitive to its lifestyle. There is no doubt that the people prevalent in these folk tales may not be literate but they are definitely educated. Their education are based and inspired on people's innate knowledge, experience and wisdom. That is why it is unusual and special with its normal appearance. In the stories, not only theology, ethics and sociology are defined but folk literature also provides clear knowledge of the standards of political science. That is why they are religious (telling about the ideas of Vishnu, Shiva, Shakti, Paigambar etc.) and moral stories (kisse wale baba, raja ki pol, Rajabhoj and Kalidas, Panchtantra etc.) Envisioning an efficient ruler and an ideal state through stories. A blue print is also being prepared.

If science studies the nature of body and blood then folk studies The sound of that body's speech. To understand the categories of folk elements in folk language in Its historical chronology. We can't ignore Anthropology and Science and the caste folk mentality is prevalent in the folk elements." [11]

According to Anthropology "In the folk stories, man's self is based on ethics, theology and A glimpse of jurisprudence is found. Bchildred Archar also says that 'they (folk- tales) preserves the ethnic knowledge and makes the ethnic customs practical. It sets standards and values and instills confidence. Folk- Stories have been a source of power that has strengthened ethnic life.'" [12]

Today, in the advanced age of technology, everything is in danger. Infants, youth and old age people are engaged in consumption of mobile and other material resources. In this way, every day their Moral degradation of intellect and sensitivity affects them at physical and mental level and is being weakened. This resulted that they are suffering from many mental and physical diseases. There was a time when we used to develop our own character through the stories of Dadi and Nani throughout our whole life and In today's time, we are seeing many historical and diverse based movies. Looking at this, we are eager to pin down our physical, mental and character degradation. The dire consequences of which are mental illnesses like depression, anxiety and inferiority complex.

Dr. Hardwari Lal Sharma believed that - "It is no difficult to be a public expert than a scientist." [13] Why not, It is not only a holistic literature but also a science of life of the living world. in which life Picture of physical, spiritual, religious, social, cultural and spiritual aspects Has been uprooted. "The Lok is the Ocean of our life, in it past, present and future everything has been constant...Lok is the supreme creator of eternal life. Mother Earth is the mother of all Lok and human is the expressed form of the Lok." [14]

Maybe that's why this primitive manifestation's first form has been accepted. Although education is another intellectual way to solve these issues, we are now unaware of society, culture, or civilisation. Because we are the ultimate slaves of technology, we are acting strangely even toward ourselves. And every day, it flows through our blood like poison. Reinsertion in Lok is the only option to eliminate this circuit. By combining "education" and "Lok," we can now build civilisation, but we must decide to prioritise protecting people over culture and civilisation. This need to be regarded as the appropriate demand for the current era.

In this regard, the Guru-Shishya tradition's unending fluency places a special emphasis on the conventional educational system. The books of "Lok" Guru and "Lokdharmita" might become ingrained in life through education if they are included in the curriculum. It is possible to lay the groundwork for play, society, festivals, and rituals, and the lives of cutting-edge technology are the positive units of advancement on it. Basic education can create harmony.

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