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42

## Storytelling Aids for Foundation Years Using Traditional Arts of India

### *KATHA WITH KALA*

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#### **Abstract**

Storytelling has been one of the most popular forms of entertainment since olden times. It has been a form of entertainment not just for toddlers but for adults as well. A lot of preparation and hard work goes to put up an interesting storytelling session. There have been various forms of storytelling. Some originated in the early centuries while others have been designed in the present age of advanced technology.

Whichever the form, storytelling has been a powerful tool as a teaching aid for preschoolers. It teaches children so many things, all at the same time, starting from an increase in vocabulary, improving conversation skills, allowing room for imagination, learning new concepts, and developing morality, empathy, sympathy, and respect for others.

Stories have been told in various ways. One can use books, flashcards, flip charts, bulletin board pictures, digital media, and many more. In the olden days, people had their ways of telling stories. Some of them are used even today. Puppets have been one such thing that have



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been used through the ages and are popular even today. Puppets have been used for storytelling, entertainment, and as part of their academics to teach different concepts. The types of puppets have changed through time but they are still one of the most common forms of storytelling.

India has always boasted of several forms of art and craft, each belonging to its region of origin and state. The state of Maharashtra has been known for warli painting, Ganjifa cards came from Mysore and many others. Many times, the art of the region was reflected in the various puppets or toys made. This enabled art to become popular and gave some means for the artisans of that region or state to keep the art alive and earn some livelihood for themselves. Unfortunately, this has not been the case today.

Here, the researcher has tried to combine both the art and various storytelling aids of a region. This will help to keep traditional art alive and make present-day preschoolers familiar with our rich cultural heritage. Most of the traditional art has been eco-friendly and used locally available materials. Hence the aids were easy to make as well as economical. Aids made in this way keep the art alive and give some form of livelihood to the concerned artisans.

‘VOCAL FOR LOCAL’, has been the essence of the present day, and the other essence has been to bring out the traditional crafts to the fore and make the younger generation aware of rich heritage.

**Key Words:** Kala, Katha, Children, Storytelling, Traditional, Arts and crafts, Culture, Heritage, Puppets, Local for Vocal.



## Introduction

"मोहल्ले की सबसे पुरानी निशानी।"

वो बुढ़ियाँ जिसे बच्चे कहते थे नानी

वो नानी की बातों में परियों का डेरा

वो चेहरे की झुरियों पे सदियों का फेरा

भुलाएं नहीं भूल सकता है कोई

वो छोटी सी रातें वो लम्बी कहानी"

....by Sudarshan Faakir

STORY-TELLING has been one of the best and most effective tools that one can use whilst educating preschoolers. Why just the preschoolers? It is perhaps the most common way of entertaining children. Children can connect to their past culture when they narrate stories from the scriptures or with a mythological background. Storytelling is how children can participate and develop a rich language and sometimes morals too. It is through storytelling that children can be taught to respect and learn about other cultures as well. It also improves the children's listening skills and teaches them the right pronunciation of the words. As one can see, the benefits of storytelling are endless.

One of the ways of telling a story is using puppets. Puppets are maybe the oldest and the most popular form of storytelling. Today, puppets are made of fabrics, plastic, wood, or recycled materials like paper plates, gloves, paper bags, tea strainers, and many other articles. Ready-made puppets are also available.

When using puppets, the narrator pretends to be that character, modulates his/her voice, and says the dialogue. It is as if the puppet is talking, making the entire storytelling process very lively and energetic. The special effects of music and decorative background help to make this process very interesting and fun for, both the narrator as well as the children. Sometimes



puppets can be used as a form of catharsis whereby a child can use the puppet and talk about his experiences or any pent-up feelings. In this form, puppets can be a psychological tool to understand the child in a better way.

Storytelling is a very important aspect of Early Childhood Education. It promotes cognitive development, helps to develop imaginative skills, helps to handle emotions, and urges social interaction among children and between the children and the narrator. It is also one of the most excellent ways by which a child can reflect on his/her feelings and insecurities. India is a country with a rich cultural heritage. Different regions of India have their form of art and craft to boast about Traditional toys made of wood, bamboo, leather, and other locally available materials also played an important role in entertaining and teaching the children. Puppets from different regions had their trademark style of craft and painting on them. Some puppets were made from fabrics, some made from wood, and still, others made from leather.

Here an effort is made by the researcher to combine the various storytelling aids along with the art forms of different states of India. The art form can be modified according to the age of the children and according to the requirements of their curriculum. This article is specially penned to bring to the forefront the many ancient and traditional forms of storytelling that were popular once upon a time, but unfortunately are no longer used. It includes not just the puppets but also the various types of toys and articles which were used to pass information to the children of the next generation, as well as entertain and educate them. These aids have been creative, useful, novel, as well as artistic. While following the age-old ways of making these aids, the raw materials used were cheap, and easily found, and the procedure to make them is also very easy. The combination of making these aids by using traditional arts and crafts methods will have so many advantages as explained earlier. Hence the present paper emphasizes '*Katha with Kala*' with the following objectives.

## Objectives

1. To explore the aids used for storytelling in India.
2. To document the traditional arts used for storytelling in various states of India.



3. To know the stories depicted through these traditional arts.
4. To bring about innovations in traditional storytelling aids

## Review Of Literature

“All research is based on some findings which have been collected earlier on similar topics or topics related to the same. In 2015, a qualitative study was conducted by Cagda Caganaga using 2 different observation and interview methods. The study showed that puppets were very motivating for the children especially while teaching language. Another study conducted by Amanda Montogny and others, in the year 2015, found that using finger puppets was very effective when used creatively to communicate with children suffering from cancer. Yet another study conducted in 2015 by Maeve Liston stated that storytelling contributed to the conceptual thinking of children and allowed the children to develop their capacity to reason. In 2018, research conducted by Vivian Paley stated that storytelling helped children learn more about society and life in general. The research also mentioned that storytelling helped in the cognitive as well as social development of children. A study conducted in 2019, by Tarja Kroger stated the benefits of using puppets as a pedagogical tool. It stated that puppets helped in generating communication, supporting a positive classroom environment, enhancing creativity, fostering cooperation and integration into a group and changing attitudes. In 2020, Felicia Amato reviewed a book titled “The Case of Make Believe: Saving Play in a Commercialised World”. Here she mentioned that she found that the use of puppets was beneficial while dealing with children who were HIV positive. In 2021, a blog by Shumee stated the benefits of puppet play and how it helped in social and emotional development, encouraged imagination and creative thinking, improved language and communication, enhanced listening skills and built confidence. In 2022, a blog on ‘teachstarter’ mentions the importance and the use of storytelling for preschoolers. The blog also discusses the making of wooden spoon puppets, storytelling dice, finger puppets, storytelling stones and other aids—a study conducted in 2022 by Asst. Prof. Devidas Haribhau Agase studied the history of puppetry which originated in Maharashtra. The study also mentions the existence of string



puppets during the Indus Valley Civilization. As puppetry was spread across the country, each state then added its characteristics and developed its form of manipulation.

Traditionally storytelling was done orally only. There was a narrator who told the selected story using voice modulations, physical gestures and facial expressions to a group of people selected as the audience.

An article in National Geographic mentions the various forms of storytelling in various cultures through the years. The Choctaw Storytelling is a type of oral storytelling by the Native American tribes. The stories were mainly about their tribal history and how their migration to the West brought about a change in their lifestyle. They mainly used animal characters in humorous situations. The “mo’olelo” is a type of Native Hawaiian storytelling form which included songs and dances and spoke about the navigation journeys. The Western African Storytelling mainly occurred late after dinner whilst sitting around a fire. One of the famous stories is that of a trickster spider called Anansi. The Jews had their traditional storytelling session during mealtimes when the story of Exodus was told. Irish storytelling was done by the ‘seanchai’ who the traditional keepers of the story were. They traveled from village to village telling their various folklore.

Like in the rest of the world, India too has its form of traditional storytelling. Katha is a form of religious storytelling among the Hindus. Here, the Puranas are recited as part of storytelling. Kathas are mainly done in households to impart moral values. In certain temples, these kathas are depicted as images painted on the walls. Folktales about the kings and the brave hunters are told by grandparents to the children to keep them amused and to educate them. Sometimes songs are also added to these recitals. In Andhra Pradesh, the burra katha is narrated with the help of drums.

Each region has its form of narration and the types of stories told. Some recite stories from the Puranas, the Ramayana and the Mahabharata. There are other stories which talk about the heroic feats of our ancestors and historical figures. Some tales are religious which helps to teach moral values. Certain cultures tell tales of their ancestors and their typical way of life to



pass on their cultural heritage to the next generation. Some basic tales are of the daily practices of everyday chores which help in amusement as well as in their education.”

Whatever the form, the country, the culture or the age. Storytelling has a common purpose of teaching lessons, morals and entertainment. Today storytelling is done in various ways: some old ways, some new ones. But the purpose remains the same. One may do it orally, or use puppets or any other forms of aids, there is no denying the fact that storytelling is an important and integral part of Early Childhood Education used not just for entertainment but also to help their different developments.

## **Methodology**

This study is exploratory. Information and data collected were from all over the country. Primary and secondary sources were used to get information. To gain the required knowledge, studies on the topics and relevant documentation were done. Wherever possible the respective artisans were met, and knowledge was gained from them through informal interviews. Wherever it was not possible to meet the artisans directly, telephonic conversations helped to get the needed information. A lot of knowledge was gathered from the digital media and a few books.

## **Results and Discussions**

On doing some research and talking to some resource persons about the various storytelling mediums in our country, a lot of information was gathered, and this is mentioned below.

While talking of puppets, the first name that comes to mind is ‘katputli.’ Katputli is the puppetry from the region of Rajasthan. Puppets in the form of Kings and Queens, villains and horses are made of straw, wood and cloth and decorated with colourful fabrics edged with tinsel, velvet, and bells. These puppets are made in different parts of Rajasthan. Katputli plays have been very common during local fairs, especially for the entertainment of children. All dolls were made by the local people of that area.



Here, it is important to mention a particular wooden tool used for storytelling, especially mythological stories. It is called a *kavad*, which is a mobile wooden box, from Bassi in Chittorgarh, and it tells the stories on its multiple 'doors'. The artisan who made this *kavad* is the storyteller. One can say it is an older version of a flip chart, where a new scene opens on every 'door'. It needs a lot of skill and effort to create this tool, and a different set of skills to narrate the story.

The puppets can be used for several stories that can be made up by a creative teacher. The *kavad* was mainly used for mythological tales like the Ramayana and the Mahabharata. In today's scenario, it would be the perfect tool for the story of Dussehra, which mainly depicts the victory of good over evil, without being prejudiced against any one religion.

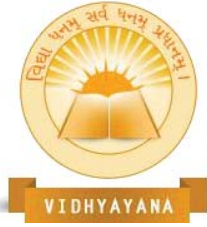
In Rajasthan, Ajmer, Jodhpur, Nathdwara, Kota and some other places are known for their 'phad' paintings. These paintings depicted the stories of legendary heroes.

Small stuffed toys have been made in various parts of Gujarat which can be used just as toys or can be adapted as puppets for storytelling. These toys are in the form of small birds, camels, horses, elephants, and other animals. These were generally made into hangings but can also be used as tools for storytelling. In a particular area in Kutch, called Sumrasar, women made appliqued pieces, trying to create a tale.

Sawantwadi in Maharashtra is famous for its wooden toys. These toys were made from light and softwood by *chitoris* or picture makers. They made human figures doing their daily chores and animals, birds, fruits, and vegetables. The final step in finishing these items is colouring them by the lac turnery method. These items too can be used as tools for storytelling. Traditional dolls, of men and women in Indian attire, animals, and birds, were made in Pune, Mumbai and Khadakvasla. Puppets based on mythological characters of the Ramayana were drawn on transparent leather and painted. These were then mounted on sticks and used for storytelling, mainly as shadow puppets.

The 'warli' art from Maharashtra seems to have originated between 2500 and 3000 BC. This art form was painted to tell the stories of the daily living of the local people. The figures





drawn were stick figures using geometric shapes. Such figures can be used to depict characters in various fairy tales and used for storytelling purposes for children. Traditionally this art was done in white on a brown background. But modern-day warli is done on various backgrounds with colourful figures.

In Karnataka, there were these string puppets which were popularly known as Gombeyatta. The shows put up using these puppets have very dramatic music and are based on classical characters. Puppets based on the Ramayana characters were sketched on transparent leather and were then cut according to the painted figures. Today, these puppets are very popular in shadow puppetry. This same art is popular in Karnataka as well. Rod and string puppets from Tamil Nadu were known as Bommalattam. These puppets were very large in size and heavy too. The strings were attached to an iron ring which was worn on the head by the puppeteer. Karnataka is also known for its leather puppets. Here, the theatre is called Togalu Gombeyatta.

Kerala boasts of glove puppet theatre which is known as Pavakoothu. This dealt with puppets which were made from wood and all pieces of one puppet were joined with pieces of cloth. The shows mainly depicted stories from the Ramayana and the Mahabharata.

In the state of Himachal Pradesh, the first story-telling art was the Pahari school of painting which is a miniature painting style and depicts the story of Lord Krishna and Radha. This would be an ideal painting to teach the children about the celebrations for the festival of Holi.

Mask-making was a traditional art of Lahaul and Spiti. These masks were used in various forms of dances and dramas in the Buddhist culture. Wooden dolls wearing traditional dresses were also a part of their story-telling art.

The women were known for their fine embroidery called the Chamba embroidery which was done on different household furnishings like shawls and upholstery. They depicted stories from the Puranas, stories of Lord Krishna and other mythological stories. The 'Chamba' rumal is embroidered to depict the stories of Ras Leela, which celebrates the life of Lord



Krishna. Any story can be selected and each scene can be done with this type of embroidery. This would be time-consuming but it would be long-lasting and beautiful to the eyes.

In Uttarakhand, during the harvesting season, a special ritual was performed where 3-dimensional clay dolls were made, known as 'dikre'. The story of the marriage between Lord Shiva and Parvati was depicted in one such 'dikre' form.

In Uttar Pradesh, Varanasi was well known for clay toys which were used for playing by children and can be used as a part of a story-telling art. Lucknow was also famous for its clay toys made by the 'Kumbhar' community. Role play or pretend play can be done very well using these toys.

Varanasi was also famous for its mask-making industry. These were the masks which were used for the Ramlila. The most famous among these masks was the one of Ravana, with ten heads. What better example can one have for storytelling than the story of the destruction of evil over good, on Dussehra Day?

Madhya Pradesh had many places rich in their way for their handicrafts. The people of Gwalior and Bhopal were known for making small cloth dolls which could be used as a form of puppetry. The doll called Battobai was made by certain families of Hasrat Mohalla and was named after the famous craftswoman Battobai. This doll was made from rags of material and pieces of paper. The Gond painting was the most popular form of art in Madhya Pradesh. This art was used to decorate clay dolls and animals. The art depicted their everyday life in its storytelling sessions. It was also done on terracotta figurines, which can be used for storytelling as well. Illustrations in the Gond style of painting were created for storybooks as well. The Gond tribe of Chhattisgarh also practised the Gond art. Their crafts had flowers, animals, Gods, and human forms as motifs. The Mahua tree was an essential aspect of this art. It was used to depict different folklore in the form of ballads and stories. Stories of Lord Krishna were depicted in this form. Various stories related to Lord Krishna, or any other stories can be made using this art. Some people also created lattice screens using cow dung, mud, and straw. On this lattice, they created figures of birds, animals, plants, and sometimes human figures. This too was a form of storytelling, especially the ones related to Lord



Hanuman. The Gond tribe was also known for the art of making bamboo birds and cockroaches, burnt in certain places to give them a particular look. This technique can be used to create other figures for storytelling.

Indore was famous for its leather toys. Ujjain was famous for its paper mâché birds which can be used as aids for storytelling. Certain cities of Ranchi, in Jharkhand, produced stuffed toys and decorative dolls. They also made artificial flowers from paper and fabric. All these can be used for the art of storytelling. Papier mache masks of Gods and Goddesses were made by different women groups for their form of storytelling. Bihar had a rich collection of art. The Madhubani painting was one of the most popular paintings. It has been in practice since the time of Ramayana. It depicted the story of the marriage between Ram and Sita. Mithila art was done by the womenfolk and the paintings represented both the traditional lifestyle as well as the present one. Mithila art was used on any surface, including clay figurines which can be used as a tool for story-telling. The most common motifs used in this art were elephants, snakes, monkeys, and birds. Bihar was also popular for its papier-mache animals and human figures. These were then painted in the Mithila style and used as toys. The sisters made the Kanyaputri dolls of the Champaran district for their brothers. 'Sujani' quilts were cotton quilts which expressed the stories of the lives of women in the form of embroidery.

In Orissa, Bhubaneshwar and Puri were 2 places which were known for their beautifully carved wooden masks which depict characters from the Ramayana and the Mahabharata. It was a form of professional drama. Orissa also boasted of rod puppets, which the puppeteer manipulated while sitting on the ground behind a screen/curtain. The string puppets of this region were known as 'kundhei' and were very popular. They were made from wood and the puppets had no legs and they all wore long skirts. Pattachitra was the traditional art of Orissa. Along with a lot of other things, it was painted on circular Ganjifa cards and other various articles to depict Lord Buddha's and Lord Krishna's lives. But Orissa was mainly known for its theatrical presentation of the 'Ravanachhaya'



The tribal women of Koraput decorated the clay dolls made by the potters, with colourful lac and tinsel. These toy dolls were used by their children for entertainment purposes. Fine applique work was done to tell stories, on sheets as well as lampshades.

Masks made in West Bengal used softwood, shola pith and papier mache. Though these were more for decorative purposes, the same procedure can be used to create dolls and puppets. West Bengal was known for its rod puppet known as Putul Nautch. The very famous kantha embroidery came from this state. The motifs were drawn and filled with the simple running stitch. It used to tell stories of women and their various daily activities, as well as stories of the colonial rule sarcastically. The modern-day focus is on other motifs, like the fish and the lotus.

Andhra Pradesh is known for its Kondapalli toys. These toys were made of wood and were carved and painted in Kondapalli. These wooden toys were used for decorating the house during festivals and by the children to play with. Leather puppets, known as 'tholu bhonmalata', came from this area. This art was totally folk in nature and it depicted the characters from the Ramayana and the Mahabharata for storytelling. These were excellent for shadow puppetry. The Kalamkari art was also from this area. They told religious stories and were put up on the temple walls.

The list is long. If one goes deeper into the various states, each small town sometimes has their area of expertise. For example, Kutch was known for its lippan work and for depicting stories on walls and earthen pots. Going deeper into the remote areas, one comes across the quilters of some regions who were master storytellers by doing embroidery on quilts. Certain other parts of Kutch were known for their katputli dolls.

Various forms of puppets (and other storytelling aids) have been mentioned in this article according to the region they originate from. As per the convenience and the locality, various storytelling aids can be made.

The list is endless.



For this article, one of the objectives is to know the type of stories that were told using various aids in different states. This is mentioned below in a tabular form.

Sr. No.	Name of the State	Traditional arts and crafts forms of storytelling
1	Bihar	Madhubani Painting
2	Bhopal	Paper Mache
3	Gujarat	Aari Embroidery
4	Himachal Pradesh	Pahari Painting, Chamba Rumal
5	Hyderabad	Kodapalli Toys
6	Karnataka	Leather Puppets
7	Kutch	Aari Work, Lippan Work
8	Madhya Pradesh	Paper Mache, Gond Painting
9	Maharashtra / Sawantwadi	Chitrakuthi Toys, Warli Painting, Ganjifa Cards
10	Mysore	Ganjifa Cards
11	Orissa	Ganjifa Cards, Pattachitra, Bhatti Chitra
12	Rajasthan	Kavaad, Katputli, Phad Painting, Aari Embroidery
13	West Bengal	Kantha Work

Information for this article was gathered through various sources. Some were primary sources, like the artisans who were working with their respective arts and crafts, while other secondary sources like the digital media and some resource books.



Mr. Kapoorchand from Bhopal, Zilla Dindori, was an expert in the art of Bhinti Chitra as well as the art of paper mache. For papier mache, he used old newspapers and 'multani mitti', whereas 'imli ka chhiyan', which is a type of tamarind product, was used as glue. He also made puppets from rice husks. He said that he and his family have been in this field professionally for the past 2 generations and they have been doing quite well in it as well. They have good and bad periods, but it has been satisfactory overall. His mother, Champa Bai Vyam is also in the same profession and a National Award winner. Presently she is working at the Bhopal Museum, the Zanjali Sangralaya, as well as the Manar Sangralaya. She said that she had started with 'Digna' which is made with a mixture of various 'mitti', cow dung, and wheat husk. Recently they were given a 'Pramaan Patra' as well as a 'Sammaan Patra' at Nagpur. She has been working with the museum for many years. On asking, she said that her grandchildren plan to continue in the same line of work. The pair also worked on lippan art. During the time of the interview, they were in Mumbai conducting workshops to teach these various arts.

The researcher was able to talk to Ms Niyomi Jerajani, a lady who was an expert in painting and was quite popular for her Ganjifa card paintings. She was known for conducting workshops to teach this art to various Fine Art students from Mumbai and from outside Mumbai too. On talking to her she said she had learnt of Ganjifa art from some other art student and then she had searched for an artist who could teach her. Later, with some practice, she was able to do a good job and started doing it professionally. She said she gets good orders to make these cards for museums and sometimes individuals who love cultural arts. She said recently she had made a huge order for a wedding as return favours for a Mehendi function. But she said that it is not just enough working with this art and she needed to work on other art forms to continue in this line of work. She said, that maybe more awareness of such traditional art would get more people engaging in this. Currently, she conducts small workshops in Art Colleges.

Another person the researcher met for the sake of this article was Ms Tejal Yadav. She was an employee with Itecha working on various art forms and conducting workshops as well. She was working on Madhubani prints, Gond art, block printing, ajrak work and many more.



She said she was working on painting these art forms and getting them digitally printed on fabrics. She said, that Iteeha Studio was working on a lot of overseas orders.

Some information relating to the leather puppets was given by Mr Raghavendra via a telephone conversation. Certain information about the Sawantwadi Wooden Toys was given by Mr Chetan. Both of them said that demand for their respective art was decreasing.

The last person the researcher met was Ms Ritika Jhunjhunwala. She was the person behind Iteeha Studio. She was a student at Sophia College where she did her diploma in Textile Designing. It was during this time that she travelled to various remote villages in the country to learn about the various traditional arts and crafts. She said the conditions these artisans lived in were so poor that she had decided then and there to do something about it. Later when she started on her own, she started Iteeha Studio and started conducting these workshops. Since starting on her own, she has got many artisans from their native place and given them work here. It was her opinion that Indian Art is more appreciated outside the country rather than within. She added that, with a little touch of modern and practical uses, these art and craft forms are getting popular. Presently she is conducting workshops on Lippan art, ribbon embroidery, and kalamkari painting.

Primary Source			
Sr. No.	Resource Person	State	Aids
1	Mr. Kapoorchand	Bhopal	Bhinti Art - Masks Papier Mache - Animal Figures
2	Ms. Champa Bai Vyam	Bhopal	Lippan art and Jute art Pot + Crow (Thirsty Crow Story)
3	Ms. Niyomi Jerajani	Orissa	Ganjifa cards
4	Ms. Tejal Yadav	Bihar	Madhubani










		Kutch M.P.	Ajrak Gond
5	Mr. Raghavendra & Mr. Chetan	Maharab	Chitrakuti toys
6	Ms. Ritika Jhunjhunwala	Located in Mumbai	Overall Dev. of traditional art





Secondary Sources			
Sr. No.	Books & Digital Media	State	Aids
1	Book: Craft Atlas of India by Jaya Jaitley	Rajasthan	Katputli, Kavaad, Phad painting
		Karnataka	Leather Puppets
		Maharashtra	Warli, Chitrakuthi
		Himachal Pradesh	Pahari Painting, Chamba Rumal
		UP. Gujarat Kutch, Rajasthan Kashmir	Aari embroidery
		Orissa	Pattachitra, cane animals
		West Bengal	Kantha embroidery
		MP Bihar	Bhinti Chitra, Paper Mache, Madhubani painting






For this study, the researcher has tried to use certain regions' traditional arts/crafts for various storytelling aids.

Image	Aids
	<p style="text-align: center;"><b>Chitrakuthi Toys of Maharashtra</b></p> <p>A couple made from wood, a characteristic of Sawantwadi Maharashtra, has been presented here. Such wooden toys were made in this region and children played with them. These toys can be used to tell stories to children and can also be used for object talks.</p>
	<p style="text-align: center;"><b>Leather puppets of Karnataka</b></p> <p>Leather puppets were brought from Andhra Pradesh. These puppets were ideal for shadow puppetry. Stories told will be mythological, since the puppets were the characters from the Ramayana.</p>
	<p style="text-align: center;"><b>Pahari painting. holi scene of Radha and Krishna...picture talk</b></p> <p>The miniature painting of 'Holi of Radha and Krishna' is done in the Pahari style of painting characteristic of Himachal Pradesh.</p>

	<p style="text-align: center;"><b>Paper mache animals</b></p> <p>Simple papier mache animals were made for this study and painted to look pretty. Sometimes one can create make-believe creatures as well and narrate a story.</p>
	<p style="text-align: center;"><b>Pattachitra...birth of lord Krishna</b></p> <p>The painting of Baby Krishna being carried in a basket across the river uses the Pattachitra art from the state of Orissa. This aid can be used as a picture talk to narrate the story of the birth of Lord Krishna.</p>
	<p style="text-align: center;"><b>Bhinti Chitra masks</b></p> <p>The masks are made using the Bhintti Chitra art of Orissa and Madhya Pradesh. These masks are used in plays and storytelling sessions. This art is used on walls as well in the form of murals.</p>
	<p style="text-align: center;"><b>Katputli of Rajasthan</b></p> <p>Puppet dolls of various sizes were added to this study. They are from Jaipur, Rajasthan. These have attached strings to them which the puppeteer used to allow movements of the dolls.</p>

	<p style="text-align: center;"><b>Kondapali Toys of Hyderabad</b></p> <p>A collection of Kondapalli toys has been presented. These were toys made in Hyderabad and were popular with children to play with. These toys can be used for make-believe play and other imaginative plays. Stories can be made up using these toys.</p>
	<p style="text-align: center;"><b>Water cycle made using Madhubani art of Bihar</b></p> <p>Madhubani art was used for this aid depicting the 'water cycle'</p>
	<p style="text-align: center;"><b>Paper mache done using the Gond art of Madhya Pradesh</b></p> <p>Papier mache animals are made and decorated with the Gond artwork. Gond paintings were from Madhya Pradesh and traditionally they were made by the Gond tribe. Children or teachers can use these for storytelling sessions.</p>
	<p style="text-align: center;"><b>Cane toys of Orissa</b></p> <p>Cane toys from Orissa were the perfect example of eco-friendly toys. Sometimes, these toys can be made into boxes or containers. They are made from the naturally available cane and very little colour is used. These toys were also very lightweight and easy to handle. Make-believe stories can be planned using these toys.</p>

	<p><b>Lord Ganesha's story using the Phad art of Rajasthan</b></p>
	<p><b>Chamba Rupal</b></p> <p>The embroidery is done using the 'long- and- short' stitch. Traditionally The motifs used are related to Lord Krishna and Radha. This aid can be used to narrate any number of Radha-Krishna tales of yore.</p>
	<p><b>Jute art of Madhya Pradesh</b></p> <p>Here it is used to narrate the story of 'The Thirsty Crow'</p>

Keeping in mind the final objective of this article, the researcher has used different arts and crafts and tried to create some storytelling tools for our children in their foundation years. Suggestions for present-day stories are mentioned below

S.No.	Aids	Place of origin	Traditional tales	Present tales
1	Kavaad	Chittorgarh -	Epic stories of	



		Rajasthan	Ramayana and Mahabharata	
2	Wooden Toys (Chitrakathi Toys)	Sawantwadi - Maharashtra	Toys in the shape of people, animals, cars etc	A man and a woman..story can be created.
3	Leather Puppets (Gombetaata)	Karnataka - Andhra Pradesh	Epic stories of Ramayana and Mahabharata	Puppets of Hanuman, Ravana, Lord Ram, Sita
4	Warli Art	Maharashtra	Stories related to daily life	
5	Pahari Painting	Himachal Pradesh	Stories of Radha and Krishna	Picture talk for the story on Holi played by Radha and Krishna.
6	Aari embroidery	Uttar Pradesh, Gujarat, Kutch, Rajasthan, Kashmir	Flowers, paisleys, birds and geometric figures are done using this art.	
7	Chamba Rupal	Himachal Pradesh	Stories relating to Radha and Krishna	Scene of Radha and Krishna on a swing...story to be created
8	Papier mache animals	Bhopal	Animals, imaginary characters	Animals.story to be created
9	Pattachitra art	Odisha	Mythological stories	Picture talk on the birth of Lord Krishna



10	Kantha embroidery	West Bengal	Motifs like fish, lotus, birds, mandala, human figures	
11	Bhitti Chitra	Madhya Pradesh, Orissa	Mythological themes done on the walls	Masks story to be created
12	Katputli	Rajasthan	Human figures	Human figures story to be created
13	Kondapalli Toys	Hyderabad	Mythological figures, animals and human figures leading a rural life	Human figures, a celebration of a festival
14	Madhubani toys	Bihar	Animals and imaginary characters	Animals and imaginary characters story to be created
				Water cycle painted in the Madhubani style
15	Papier mache animals (Gond Painting)	Madhya Pradesh	Animals and imaginary characters painted on the walls of the houses by the Gond Tribe	Animal and an imaginary character story to be created
16	Cane animals	Orissa	Birds and animals	Owl and a peacock as cane boxes story to be created
17	Phad painting	Rajasthan	Paintings done on a	Picture talk on 'How Lord



			scroll on religious themes	Ganesh got the elephant head as his face'
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## Conclusion

“Good teaching is  $\frac{1}{4}$  preparation and  $\frac{3}{4}$  theatre” Gail Godwin’

A classroom should be a place where children are excited to come to, excited to see what is going to be done on that day, eager to take in new knowledge and leave with a feeling of satisfaction and anticipation for the next day! This could be so easily possible through the medium of storytelling.

In rural areas or in areas where schools are not able to entice the children into the classrooms, it just might be the answer to resort to storytelling in their curriculum and make the daily activities more interesting for the children to attend regularly. Storytelling accompanied by mid-day meals, free education for the girl child and other initiatives will get the children into the schools and that is half the battle won for us! The NEP 2020 has stated that it plans to achieve universal literacy by 2047. For this goal to be met changes will have to be made to make all the children attend schools and start getting literate and educated.

In the 100<sup>th</sup> episode of “Mann ki baat”, our respected Prime Minister mentioned the importance of storytelling in the foundation years. The New Education Policy (2020) has mentioned the importance of active teaching rather than rote learning. We all agree that narrative lessons make learning more effective. Storytelling is a fundamental right of each child. It helps students to connect, as well as help the teacher to connect with her/his students. Tripti Pareek, an educator at Mayo College, Ajmer has rightly said “Empowering Stories, Empowering Education”. In schools where there is a shortage of time, scarcity of manpower and financial crunch, the need of the hour is to make our aids from locally available material and teach our children. This will be good for the schools as well as for the artisans who practice their traditional crafts. It is a win-win situation for all. Let us all believe in the vision of “Global Boots with Local Roots” as coined by Lt. Gen Surendra Kulkarni of Mayo



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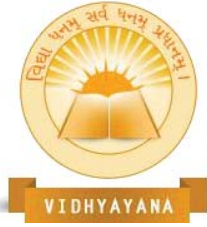
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College, Ajmer.

“Inside each one of us is a natural-born storyteller, waiting to be released”. Robin Moore.

Let us use all that is there at our disposal and make education fun, both for the children as well as for the teachers.





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