

"Point of View Paper"

Lessons for Children from Local Folk Tales (Anecdotes from My Grandmother)

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Abstracts

This paper presents the author reflective experience on documenting and publishing children folk tales which mostly narrated from Grandmother of Author, called here for short Mama Sheikha. The first edition was published in four parts, each containing 25 stories, except the last part contains (26) stories, that is, the total number One Hundred Tales. The main objective was to document our heritage and preserve it from loss and to benefit every Arab family from the values of these preserved tales.

It took the researcher great effort to implement an idea that started in the mid-nineties and it took more than nine years to document, compile and revise. The four parts of the work have been fully equipped to write a description, design, graphics and output since January 2006, but the first two parts were issued only in 2006, the third part was released in 2009, and the fourth part was released in 2010.

Key Words: Local Stories, Folk Tales, Anecdotes, Bahrain, Heritage, Arab Gulf Countries.

Introduction

Al-Hazawiplay a great role in establishing values and thus the researcher supported it with many paintings. The artists were engaged in the stories and read them carefully and try to draw a picture representing the story, emphasizing the importance of preserving the spirit of

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the story and the appearance of the heritage in the painting. A professional photographer captured my grandmother's original dresses to be carried on each book cover.

The book represents an integrated heritage work, which includes (101) a story, like the Thousand and One Nights, focused on documenting the heritage stories that were preserved by the popular memory from various Arab Gulf countries, and passed on from generation to generation. The research tried to keep the spirit of the story, and rarely changed the texts of the songs or phrases that distinguishes the story and gives it its specificity and that which often draws the folk tale title from it. The researcher tried to extract the wisdom or purpose of the story for the children.

The original narrator is the grandmother of the researcher called Al-Hajah Sheikh aBint Rashid BintBouRashedAbd Al-Malik (called for short Mama Sheikha) and this work was dedicated for her memory. Mama Sheikha was born in 1917 and died in January 1999. Mama Sheikha stories have been passed on through three generations. However, the researcher heard these stories from the first source. A group of them was recorded on tape seventeen years ago, when the researcher got the intention to preserve these anecdotes for the coming generations.

The mother of researcher emphasized these stories perhaps due to her father was religious scholar. He practiced trade in timber for the manufacture of large ships. He traveled with his father and brothers to India across the Arabian Sea in the winter and in summer they traveled to Iraq through the Shatt al-Arab through Basra to carry dates and palm products, or to Oman and Zanzibar via the Trucial States which included the UAE and Oman to the east coast of Africa, bringing with them a large quantity of Oman's famous wood and tobacco. During these journeys they used to draw some stories from the countries they cross.

The large house, of 17 room with a spacious courtyard, with a private water well, and attached to a spacious garden, played a role on the researcher memory. The children and women of the neighborhood used to gather around Mama Sheikh to hear the stories. She was the first source of entertainment for them at that time.

Mama Sheikha stories carried noble meanings, originality, roots, talent, love, tenderness and patience, and everything is beautiful. These stories represent not only memories of childhood, but sources of dreams. The researcher emphasis that this is very important for the children of today where night stories establish in each individual the authentic human heritage that will be engraved in time and through their generations.

Definition

Al-Hazawi: In short it means anecdotes and short stories. It a local Arab word that is derived from the tendency to speculate or guess, and the sensory is the one who guesses the things and appreciates things in the mind. It also means the one who possesses or acquires the hearer. Al-Hazayya is considered a popular local literary art in the Arabian Gulf. And direct guidance, and aims to instill goodness in the hearts of others and instill the spirit of hope and love in them.

Folk Tales in Heritage

Al-Hazawi is a kind of creative heritage works within the anthropological studies that document the lives of people at a certain stage and their way of life. Al-Hazawi also carries the people social and economic status, as well as the relations between them and their community. Al-Hazawi also found to measure the way people think, behavior, habits and values, and also reveal the terms used at that stage through the colloquial dialect and its relationship to the mother tongue.

A brief summary of the most important aspects revealed to us by these stories and folk tales can be found.

First: Social Reality

We can discern the social reality through two main criteria: the first is the social situation, the second is the social relations created by that situation, and we can see through Al-Hazawi folk tales the social situation in which most people lived. At that time the majority of people suffered from destitution, poverty and hardship. Most of the characters of the stories represent the change of the course of the story towards fulfilling primary needs that time, such as the need for food and safe housing. These are the stories titled (Umm al-Razaz), and (Habiba Mash my daughter), and the word (Asfour and his temple) which shows the Place the poor people living at that time.

It can be said that the prevailing social situation is dominated by poverty, and the class struggle emerges sharply and prominently. The ruler, king or minister sometimes represents the top of this class pyramid, while the majority of the people represent a hall.

The social relations in Al-Hazawi based on this situation and the result of it are clear, they are predominantly discriminatory and class relations, whether through the relationship between the rich and the poor, between the master and the slave or between women and men and sometimes even between women and women. Often the relationship between all these parties sometimes represent a conflict, however rare, is like the story of a flea in which the king is just and loved by his people. Therefore, concepts such as jealousy, envy, revenge, retaliation, and arrogance are conspicuous are carefully explained. But despite the sharpness of these relations, they are simple, clear and uncomplicated. Good and evil, and evil B contrary hatred, and so the relationship between lovers in a very romantic and ideal, and be among the enemies is very cruel, either fought or killed, there is no middle between them.

Second: The Prevailing Mentality

Stories and folk tales of Al-Hazawi reveal that the mentality that prevailed at that stage was the superstitious mind. Despite the logic of following the events of Al-Hazawi story, there is a lot of superstition and submission to the enmity and fate. The narrator narrates the story and believes in much of what has been said in it. The researcher believes there are many reason for the sovereignty of that mentality, among them the non-proliferation of education, where most people at that time were illiterate. The difficulty of life and the intensity of life prompt those people to alleviate them in that way of thinking, or escape

from that life to the world of myth and fiction. One of the reasons for the supremacy of mental superstition is also the lack of knowledge of the real causes of many scientific and social phenomena, which leads them to interpret on the basis of myth, and other reasons, and note the predominance of the mentality submissive contentment only rarely. If the main character in the story is rebellious, most often he/she get punished by punishment at the end of the story.

Third: Prevailing Values

Al-Hazawi carried social relations that are dominated by clear-cut values and the contradictions are unequivocal. The unjust man is manifest in character and values, as is the evil woman. On the other hand, their oppressors are the oppressed women or the fair loving men. There are no gray lines on either side, either white or black. Social and moral rejection of negative values such as injustice, hatred, selfishness and vice, and whether it represents evil or good in the mythical object, or in one of the human figures such as wife of the father in the story (Hamda) and (the love of pomegranate) or like the unjust ruler in my story (Yohh) and (check).

Fourth: Customs

Al-Hazawifolk tales reveal to us the customs and traditions at that stage, including what is continuous and so far, such as the customs used in the wedding ceremony and the decrees of henna, or the habits of time spent such as the decrees of the seal of the Quran, including what is required to consolidate it and install it, Which is forbidden to the bridegrooms, including what is required to be excluded and fought like magic and sorcery.

Fifth: The Position of Women

Al-Hazawi shows that despite the suffering of women, at that time, she still had a very important position, but a key role comparable to the role of men and progress on it, whether the woman mother or wife, daughter or mistress, and whether the role carries all the good or evil. Al-Hazawi showed women in all the events. This demonstrates the great prestige of women at that time.

Some of the stories show us the extent of women's ability to move, their influence and the dominance of their personality. Just as there is a woman who is subject to the orders of her husband or father or brother, there is a rebellious woman who leaves her father's house for example and runs away from him in order to search for her destiny and make her life like my story (Umm al-Razaz and Habiba Mash), And in the story of (Almsnan) talk about the mistress of the Sheikh (Lulban), which teaches all members of the community illegal relationship with the Sheikh without being hurt by them, or a story such as (Trim onions) in which the sister agrees with her lovers and conspiring with them to kill her brother.

Most of the Al-Hazawi stories show us the status of women and the impact of the major impact on the actual course of events, whether negative or positive.

Sixth: Arts Site

The arts in Al-Hazawi have a great positive outlook on people, and it is noticeable that the folk tales reveal to us the effective location of the arts in all its forms then. Al-Hazawi had dance, singing and prose. The arts in Al-Hazawi are better than the social reality at the time, where people resort to them to express what is boiling inside them on all occasions. Al-Hazawi carried also the feelings of the people resort to art on occasions of joy, such as marriage, and in time of distress and pain and sufferings.

Seventh: Arabic Language Site

The Arabic language had a great place in Al-Hazawi since it used both the original and local language in its folk tales. The loan of poetry in Al-Hazawi was circulated among all and practiced by both the young and the elders, and the one who practiced it enjoyed respect and appreciation. The linguistic expression in Al-Hazawi was characterized by strength, simplicity and ease at the same time to facilitate the transfer, circulation and preservation. Most of the vocabulary that we thought was a colloquial Arabic, and they had the ability to manipulate words. The eloquence in Al-Hazawi is evident in many narratives, especially in the poetic or poetic passages associated with the stories.

Al-Hazawi proven that they are something that is worth to be studied more by our Arab young researchers, as it carries not only the heritage, but renew that spirit of imagination and creativity for our future generations, while preserving the past.