

# Teaching of Indigenous Model of Critical Thinking to Children Through Gaming for Reality Check Skills

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## **ABSTRACT**

Children who are the future of human race need to be groomed in such a manner that they become free thinkers and responsible citizens one day. For this, scholars, academicians need to rethink on the teaching of critical thinking of young minds. It is very obvious that the inflow of irrelevant/ unnecessary/ fragmented information does condition the young minds and exactly, this paper intends to deal with the problem of de-conditioning of young minds by indigenous critical thinking based on ancient Indian texts' methods. The paper proposes teaching of indigenous model of critical thinking through gaming which also enhances their media literacy skills. For the students to develop the skill of reality check in their day today life, a model can easily be demonstrated to young minds as its first and foremost principle is not supposed to be a 'believer' but a 'seeker'. This can be done by introducing game-based-learning on 'exploring actual reality through virtual reality'. In the remote past India had designed such simple, useful, meaningful mental games by which one can be aware of his de-conditioning of mind, behavior and attitudes at the young age and become better information literate. One of these critical thinking games is based on "Vetaal-panchvinshati"(spelled in English Vetala Panchvimshati" where a king has to find a reasoned answer to a situational question at every step and thus keep his wits also on high alert all the time. This paper will explore how it can be introduced to global community. The paper argues this kind of questioning from the above 25 different chapters of traditional Sanskrit text which is unquestionably best suited to the mental maturity of children and has the potential to present through digital gaming. The outcome of the paper lies in the fact that it creates an ambience for acquiring critical thinking which is the most important skill for becoming better media and information literate.

## **Introduction**

There is no denying the fact that all human beings, irrespective of their class, creed, race, nationality etc. want to understand, realize, grasp and comprehend the meaning of life or reality with limited data that their senses gather. But one needs to get acquainted with the fact that appearance and reality may or may not be similar. That what appears in our experience is also a reality but can't be ascertained. For eons, humanity has been facing this dilemma. Humans can't escape

from the responsibility of dealing with this complexity as they need to know the real world for their survival and to participate in the society also. Information in various forms has always been the purveyor of the emerging scenario of the world and a conscious approach is required to understand the information in the right perspective. It can be understood through the idea that "complete depiction of the reality is not possible," whatever might be the source of information. As such a conscious approach is required to understand the limitation of the available information.

This continuous struggle to comprehend reality with limitations of physical body and impressionist mind has led to the development of knowledge and culture in the Indian tradition where:

1. No one is a believer, but a seeker.
2. Ignorance is unlimited, and knowledge is limited.
3. With limitations of body & mind, we try to grasp something boundless, but problems arise.
4. Bondage is a problem, but freedom is also a greater problem.
5. Man is not defined, but animal is defined.
6. With hunger, man has one problem but a man with tummy full, has cent per cent problem.
7. All knowledge lies within his or her own self.
8. There cannot be anything new, as everything is in the name of new is the re-production of the data one already has.
9. Thoughts are just sign posts; they are not the ultimate goal or destination.
10. Truth is verbal-truth and existential truth, both.
11. Things which are true may not exist, like Math.
12. Language is either agrarian or market oriented.
13. When we are happy we never ask why we exist or what the purpose of life is.
14. Peace is primary and well-being is ultimate.

***These Fundamentals of Indian Knowledge Tradition raise four basic questions:***

1. What kind of future do we want?
2. What do we want to sustain, for whom and for how long?
3. What does our thinking have to do with our current reality & our ability to achieve?
4. What does our education have to *do with our thinking*?

***Critical Thinking for Children & Indian Tradition***

These four questions define the indigenous response to the problem of critical thinking through games for children. Indian tradition is very cautious about the concept of “Sanaskaara” of every child which means discarding Dosha (short comings) and adding Guna (qualities) at three levels –

1. Kartaa (Doer),
2. Bhoktaa (Enjoyer),
3. Gyaataa (Knower) with the help of second concept known as Purushaartha (to be earned by the human being) which includes

Dharma (following right path based on critical thinking)

Artha (economy)

Kaama (desires)

Moksha (Liberation).

To initiate “Sanskaar” at all the three levels in every child, Indian tradition of knowledge has proposed various ways keeping in view the time, space, situation and nature of a person. There is questioning method; there is story telling method; there is argumentative method; there is physical method and there is counseling method and even many more. But in this particular paper the authors have restricted to only one mental gaming training method of 25 questions where one child is trained to understand a question first then answer as per his wisdom and intuition, followed by reasoning. This set of 25 questions is based on 25 stories from a particular text which deals with multiple levels and kinds of social, familial, individual, emotional, intellectual realities in a story form. In Indian Tradition the well-known

king Vikramaaditya assures a Vaama-maargiTantrik (can be translated as sorcerer in western term) that he will capture a Vetaal (can be translated as Vampire in western term) who resides upside-down on a Banyan tree in Shmashaan( where dead bodies are burnt day and night).

The mighty King Vikrama faces many challenges in capturing and tying up the Vetaala to the Tantrik. Each time Vikram tries to tie up the Vetaala, he starts telling a story that ends with a riddle in a question form. If Vikrama does not answer the question accurately with right reasoning, the Vetaal will obey his command. If the king knows the answer but still remains silent without reasoned answer, then his head shall explode into multiple pieces. Lastly if King Vikrama answers the question accurately with valid reason, the Vettaal would return to his resident tree. The King answers to all the 25 questions of 25 stories so the vicious cycle of capturing and getting away of the Vetaal continues for twenty-four times.

In the 25<sup>th</sup> attempt, the Vetaala shares a story where a father and a son in the aftermath of a war, find the queen and the princess alive and take them to their home and in due course time, the son marries the queen and the father marries the princess and with passage of time, the son and the queen are blessed by a son, and the father and the princess are blessed by a daughter. Now the Vetaala puts up the riddle to king Vikram –“what is the relation between the two newborn children? The question outsmarts the king Vikrama and he is not able to answer genuinely. After this the Vetaala grants permission to king to take him to the Tantrik.

On the way to the place of Tantrik, Vetaala narrates his own story where his parents did have two sons with blessings of a Tantrik with a condition that he will educate both of them. He (Vetaala) was well educated but often ill-treated but on the other hand his brother was also educated but well treated. Later on, Vetaala came to know about the plans of the tantrik that he will sacrifice Vetaala to be attain immortality plus dark powers. At this point Vetaal also tells that Tantrik plan is to sacrifice the king Vikram in front of the goddess so that he can achieve dark powers to rule the world. So, the Vetaala makes suggestion that the king to behead the Tantrik. And King Vikram does the same and gets blessed by the deity Indra and Kali. After this the king asks for forgiveness for Tantrik from Vetaal and Vetaal readily do so and also assures king that he will be always available to king in any need.

The tales of “king Vikram and Vetaal (the vampire)” is an icon of Indian storytelling, a brain teaser. It is a very famous account of human and Vetaal interaction which is chronicled in the “Vetaal Panchvinshati,” spelled in English as “Vetala Panchvimshati”. The text is also known as *Baital Pachisi*(in Hindi) which consists of twenty five tales chronicling the adventures of King Vikramaditya and the way his wits were pitted against Vetaal(a ghost) . The text was originally written in Sanskrit whose author is not known and most probably written early 9<sup>th</sup> century AD and is said to be the inspiration for the Arabian Nights and subsequent collections of fantastic mythological tales.

### ***Story Telling & Indian Knowledge Tradition***

Ancient Indian knowledge tradition has potential to teach various subjects in an integrated form but valued story-telling as an important framework of learning. Since the era of oral communication to digital era, scholars have advocated storytelling as the best tool of teaching. Maddin stated (2011) that ‘storytelling is intertwined into our everyday life as people use stories for communication and to share information’(pp1-11). Maddin (2011) further argues that it is through stories that humans understand history themselves and the world(pp1-11).

### ***Thousands of Years Old Critical Thinking Pedagogy***

The concept of critical thinking emerged in the Vedic tradition of Indian culture, whose origin dates back approximately 8,000 years. These ancient texts touch upon numerous fields of knowledge, including the social sciences, the pure sciences, human behavior, communication, medicine, and architecture.

The ancient Indian knowledge system was categorized into six philosophies, called *Vaisheshika*, *NyayaShastra*, *Sankhya*, *Yoga*, *Mimaamsa*, and *Vedanta* which developed between the 10<sup>th</sup> and 6<sup>th</sup> centuries BCE. Of the six, the authors choose *Mimaamsa* and *Nyaya* for analysis because they pertain exclusively to critical thinking and provide a basic framework for modern models of critical information and evaluation. Different ancient Indian texts deal with the various problems of message interpretation and critical thinking. Research work on models of critical thinking in ancient Indian (Angiras, Kumar,Sharma 2015) texts highlights their application to teach media literacy in the 21<sup>st</sup> century( pp 422-437). The models deal with adult critical thinking but they are part of the same tradition that is being

discussed in the present paper related to the critical thinking of children. It establishes the fact that Indian knowledge tradition adopted different forms to groom the generations with training- based- critical- thinking.

### **Research Paper Framework**

The paper presents a framework of creating an ambience for children to learn critical thinking. Out of these 25 stories (from Sanskrit texts *Vetaal Panchvinshati*) only three stories have been selected as a case study. In view of the limitations of the research paper, complete texts of all the stories cannot be analyzed. But the selection of three stories as a sample presents an overview of the text that establishes the fact that it has the potential to teach critical thinking to the younger generation through gaming. Keeping in view the standard format of a research paper detailed stories have been summarized. The paper mentions a brief summary of the detailed story that depicts the situation in which critical thinking takes place in that particular story. It further elaborates the applications of the critical thinking-based dialogue that takes place in the stories. The modern applications of the critical thinking based on ancient texts have also been discussed.

### **Some Important Stories from The Texts**

- The Vampire's First Story is "in which a man deceives a woman".
- The Vampire's Second Story is "Of the Relative Villainy of Men and Women".
- The Vampire's Third Story is "Of a High-minded Family".
- The Vampire's Fourth Story is "Of a Woman Who Told the Truth".
- The Vampire's Fifth Story is "Of the Thief Who Laughed and Wept".
- The Vampire's Sixth Story is "In Which Three Men Dispute about a Woman".
- The Vampire's Seventh Story is "Showing the Exceeding Folly of Many Wise Fools".
- The Vampire's Eighth Story is "Of the Use and Misuse of Magic Pills".
- The Vampire's Ninth Story is "Showing That a Man's Wife Belongs Not to His Body but to His Head".
- The Vampire's Tenth Story is "Of the Marvelous Delicacy of Three Queens".
- The Vampire's Eleventh Story is "Which Puzzles Raja Vikram".

### **Background of The Stories**

All stories of the text emerged from a particular situation wherein deep critical thinking-based dialogues take place between two entities. The main character, legendary King Vikramaditya encountered a very complicated situation in which he has to exhibit a great deal of critical thinking to get rid of trouble. The King promises to capture a ghost/ spirit, Vetaal, who hangs from the tree. But to capture Vetaal, the King has to listen to stories from Vetaal. Every story ends with a riddle pertaining to some critical questions wherein the king is supposed to do critical scrutiny of the story told by Vetaal and the former is supposed to answer the question posed by the latter. Answering question is not a cake walk as the following conditions arise:

- If King Vikramaditya answers question correctly with reason; Vetaal escapes and returns to the tree.
- If Vikramaditya cannot answer the questions correctly with reason, he remains in captivity.
- If Vikramaditya knows the answer with reason and keeps quiet, his head will explode.

### **Learning Outcome of Situational Conditions**

These conditions and this gaming story deal with emotional and intelligence quotient of any child up to the age of 15 years. To enhance the critical thinking capability of a child the author of the ancient stories deliberately chooses extremes of human instincts i.e. king who represents power, authority, risk taking capacity, courage, curiosity to know the unknown, continuous hard work, dignity, etc, and on the other, Vetaal, the spirit/ ghost, represents fear, anxiety, confusion, unknown knowledge territories, etc, in a child. The combination of these two psychological frames, the King vs. Vetaal, trains the mind of a child to think in difficult situations of life critically. We must understand that in Indian tradition critical thinking does not mean to think intellectually but also intelligently too. Being intelligent is entirely different Indian knowledge tradition as compared to Western definition. A finely tune balance between reason and emotion will keep a child abreast of worldly realities and prepares him or her to respond responsibly. These stories train a child's mind to remain unaffected by any kind of information.

The second part of this text book which has twenty five stories, deals with different levels and situations of human society and its behavior. Each story deals with different social realities, be it is familial, personal, political, business and so on. The language of these stories is such that it consciously chooses such words which train and condition a child's mind in a way as it should be. These stories when narrated in a class and the teacher asks questions without telling them the answer given by the king to Vetaal under strict conditions, the students starts guessing the probable answer which has multiple options and all options seem to be correct. But these stories have to be tackled by experts only, otherwise they will remain stories. Experts in Social Sciences can evaluate the change in the perspective of a child's thinking after sharing these 25 stories. These stories are basically tools to enhance critical thinking of a person in Indian tradition and also help to fill up generation gap which we all are facing today. These help an individual to relate to the real-world realities and avoid virtual realities.

### ***Being Intelligent in Vedic Terms***

As mentioned above, the ancient texts help children to see the things intelligently. It is pertinent to mention here that in Indian Vedic terms "Being intelligent" is entirely different from the meaning defined in English dictionaries. According to the Indian Vedic tradition, being intelligent means to see the things in their total perspective. In other words, in the knowledge tradition, intelligence includes a de-conditioned mind that is opened to diverse points of view along with a sensitive approach. Notably, Monbiot (2017) opines "Our selective blindness (not to see things in total perspective) is lethal to the living world." Basically, he highlights the fact, "What one sees is not what others see. In this way people inhabits parallel world of perception, bound by their interests and experiences." It is pertinent to mention here that Indian perspective of intelligence is an answer to the problem of selective blindness. In the light of the above description, selected stories and learning outcome, from the point of critical thinking, is being analyzed in the paper as follows:

***Gaming Aspect of 1<sup>st</sup> Riddle In The Story***

The first story of the text is a rich framework to make one realize especially children, the need of critical thinking in everyday life for everyone for the right action. This is the classical example of how a critical scrutiny not only saves one from wrong action, but also protects the society as a whole. In the story, a prince came across a princess in a jungle. He falls in love with her at first sight. The princess introduces herself symbolically placing a lotus flower on different parts of her body and left the place. The prince did not see any meaningful message in rubbing the lotus flower on different parts of her body. But a wise advisor and friend of the prince narrated him how by using symbols the princess gave him her complete address. The prince asked his advisor to leave for the given address of the princess. Here they impersonate as commoners and stayed at an old lady's house who was a former employee of the princess. Knowing her proximity with princess, the prince asked her to convey his message to the princess. After hearing the message from the old lady, the princess, with laced sandal-paste hand, slapped the old lady, leaving ten sandal marks on her face. When the old lady showed it to the prince, he felt awkward at a such response from the princess. But the prince's advisor clarified the meaning behind the message and states that the princess intended to meet him, but the matter is to be kept secret from the old lady. To fulfill the purpose, she intelligently, drafted the non-verbal message by putting sandal paste on old lady's face indicating that she would meet him after ten days. When the meeting could not materialize after 10 days, the prince again sent the old lady to princess. This time the princess again slapped the old lady but left three marks on her face. The prince's advisor said, "It means she will disclose the fresh date of meeting after three days". In the sequence the princess disclosed the final meeting time, date and place symbolically. After their meeting took place at the princess villa, the prince informed the princess how he could meet her by dint of wisdom of his advisor and friend. The prince now wished to return to his friend. Applauding the prince's advisor's wisdom, the princess sent some delicious food for him. But surprisingly, on receiving the food, the prince's friend said, "We should not trust this generosity as something true and there should be some reality check. I doubt if she likes my regular advice to you, as my suggestion to you is not to let her govern over you". To test, he threw some food before a pet and the pet died after consuming it. At this the prince got angry, but his advisor asked him to keep calm. And lastly, they paid the princess in the same coin. Prince's advisor scripted a plot

and created a situation where in the prince's father ousted her daughter from his kingdom. When the princess was sent to the jungle by her father, the prince's advisor advised the prince to take her to their own kingdom.

But in the end, the story teller i.e. the ghost, posed a question to King Vikramaditya, "Let me know who is more at fault and so consequently, is a sinner". The King replied, "Unquestionably, the king, father of princess, is at fault as he, without applying critical thinking held her daughter wrong. That way she was deliberately considered wrong by prince's advisor. There is also no doubt about the fact that the princess cheated the prince. But from one angle, she was applying critical approach to secure her future in the Kingdom. The Prince's advisor was serving his master and by hatching the conspiracy against the princess, he gives a befitting reply for the dignity of his master. But the King, without checking the validity of the allegations against his daughter forcefully exiled her."

### ***Story Application & Autonomous Thinking of Children***

The beginning of the story of the text arouses a natural interest in children. It inspires how children need to be critical towards various messages in everyday life. A 'healthy skepticism' is considered more important in every branch of critical thinking, including media literacy. But literature is weak when it comes to make children realize the importance of healthy criticism. The above cited story proves a potential learning material for the purpose. It is a great dilemma that the young do not know what is right or wrong. As Hobbs (2010) argues that to decide what to believe or not has become more challenging wherein all information is available easily (pp 15-24). Again healthy doubt is required for adult and children according to their mental maturity. The paper argues that these kinds of stories from ancient Indian texts have rich potential to develop a natural quest of healthy doubt in children. As pointed by modern scholars (Connections- Medialit 2013) "Preaching rather than teaching –delivering content about media to students without letting them have the opportunity to seek their own evidence from their point of view can be problematic.". Actually, mostly existing training programs provide a checklist to students to evaluate online information. Byrne (2017) says that the problem with this method is that students hardly memorize or internalize this check list. In the light of the argument the above story has potential to engage students (through gaming) to learn independently and doubt healthily .

### ***Gaming Aspect of Riddle 2 In the Story***

Long ago there lived a beautiful princess. Once three men visited her kingdom and fell in love with her and proposed her for marriage. In such a scenario the father, the then king of the princess, faced a complicated situation. His dilemma was manifold, as, if he said yes to one the other two would commit suicide. But in between, the princess suddenly fell sick and died. One of the men takes away her ashes and decides to sleep on it throughout his life. The second one respectfully immersed her ashes in the holy river as part of ritual. The third, managed to bring her back to life after he got a secret to bring a dead person to life.

Now in such a scenario the question is raised by the Vetaal whom he should give the king to the princess. The King sagely replied "The person who decided to sleep with ashes of the princess throughout life truly loves her and by treating the princess as a wife even after her death, becomes entitled to marry her. The person who immersed her ashes into the river became her son by performing the ritual. Then, the other one who brought her back to life became her father by giving her birth."

### ***Learning Critical Thinking from The Story.***

The particular situation and dialogues of the story help children to learn situational critical thinking. The paper argues that this kind of learning of situational critical thinking develops a right understanding about the rightful claimant of anything. In the critical thinking context a "guide to children", Linda (2005) pointed out "If I decide to do "x" what things might happen. When the main character in the story made an important decision, what happened as a result? What were the consequences". This type of critical thinking helps children to become a true media literate (pp.22). Loit (2017) points out "Media literate means that one is able to control one's autonomy". The paper argues that it is critical thinking that makes one an autonomous thinker in the real sense and it can't be taught through general teaching. This is truer in the case of children. This type (Riddle-2) of story creates an ambience for the young to be autonomous in their thinking.

### ***Gaming Aspect of Riddle 3 (strange decision) In the Story***

The ruler of Krishanganj, Rajendra planned to marry his multi-talented daughter. She was equally good at studies and also in the use of bow, arrow and sword. The

princess put forth a condition, "Father I want my husband to be more skilled and overpower me in the fight." Thinking that the princess is the only girl of her parents and after defeating her they will rule the kingdom, a number of fighters reached Rajendra's kingdom. But all failed to defeat the princess. Amidst the scenario, a young man who had a clear idea of the princess' fighting skills, came forward and claimed to defeat her. He was given a chance to try his luck. At last he defeated the princess in the fight. But at this, the princess raised a question "How do you know my tricks so minutely". The man replied – "I watched her activities secretly and learnt from it". On hearing why the princess refused to marry the man, her father was astonished. But the young man appreciated the decision of the princess.

After summing up the story, Vetaal posed a question to King Vikramaditya "Why did the princess refuse to marry the man when he came up to her expectations." Vikramaditya replied, "Since the young man had learnt the skills from the princess, he had become her student. And in the Indian tradition, a student can't marry his/her teacher. Princess was wise enough to understand their relations and wiser was the young man who immediately fathomed the depths of her decision.

### ***Critical Thinking and Outcome of The Story***

The above cited story helps children to understand the missing link of any message. Tracing missing link of the message has been at the heart of teaching media literacy. Baker (2015) highlights the fact that "media literacy involves critical thinking and critical inquiry and most of all, asking question." He further points out that the questions include: who created the message, who is the audience and what is omitted and why. But the paper explicates that it is not easy to teach the children the skill of tracing missing part of any message. It argues how the above cited story develops a natural understanding among the children to understand the fact what was omitted in the message.

In the Indian tradition, right thinking (Nyaaya, Mimaamsa 10<sup>th</sup> and 6<sup>th</sup> centuries BCE)) to understand the things in right perspective is the baseline of critical thinking, particularly, in the social relationships which need to be maintained with dignity. Though both individuals in the story are adults and are free to choose what they want and whom they want. A social perspective added twist to this story and both characters understood the dignity, honor involved in teacher-taught relationship. More so, all relationships are social and at the same time one is free to behave

as per his / her understanding, likes or dislikes but maintaining grace in all relationships is the core of this story. When we lack grace in relationships it becomes troublesome and end in disgust. And this is the reality of our present times. Grace is not about morality issue in Indian tradition as believed. It is about understanding and acknowledging the very basic of human relationships of any society. This aspect of society is a must for the children to learn and appreciate things as it makes them aware of those relationships which are neither for profit, loss nor for utility, but for the grace which adds positive meaning to life.

Likewise, other stories are extremely useful if applied by experts of Social Sciences to teach the art of message interpretation as well as the art of knowing. These can help children to learn the art and science of reasoning in real life situations where humanity needs thinking citizens, but not a conditioned mind. Using these stories as a gaming way one needs to be expert in Shaastra (system of knowledge), Yukti (effective reasoning) and Anubhav (real life experience). This model of critical thinking is well theorized in the series of the text was tested for thousands of years to deal with scores of communication related problems of humanity (Upanishada, Naaya, Mimamsa, 10<sup>th</sup> 6<sup>th</sup> centuries BCE, Budhism, Jainism 563 BCE 399 CE) which states every knowledge is, in some or the other conditioned us and needs to be validated. However, these texts suit the adults and not children. But the paper argues that the above stories prepare children to learn better the art of questioning and critical thinking from the above mentioned ancient texts when they attain adulthood.

## Conclusion

The paper concludes with the idea that these stories comprise the teaching technique of developing critical thinking among children as it raises curiosity first then works upon their efforts, emotions and intellect through challenges to audio-vid-eo senses where one has to rely on reason, logic and understanding in the right perspective which brings fruit to the well-being of a person. This is required in this century of “over dis-mis-half-motivated-information” where questions of survival, development along with aesthetic living have to be reasonably sound. The outcome of the whole exercise is that children’s’ engagement with the stories help them handle their emotions and intellect. It further develops a natural curiosity to challenge their own understanding about real world. These 25 stories

raise questions regarding different situations of life and society based on critical thinking. These questioning techniques must be introduced in schools for a de-conditioned human being who can think independently on his own terms and conditions. The paper proposes how if introduced in school curriculum, gaming on the texts will become more productive and it could achieve its final goal.

## Acknowledgements

The writers of this article unconditionally and gratefully acknowledge the contribution of various articles, books, Wikipedia, scholars of repute whose words, sentences have used in generating this idea of critical thinking based on Indian knowledge tradition.

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**Notes:**

1. Author and date of the Sanskrit text book of Vetāḷ-Panchvinshati cannot be ascertained due to huge gaps in Indian history. Though scholars of repute do try to ascertain authorship to either Bhavbhuti or Somdeva or Kshemaraj with the time frame from 8<sup>th</sup> to 10<sup>th</sup> century. Different translations with Sanskrit starts appearing with the colonial rule over India. Various translational of the texts as follows:

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**Lāl, Lallū (1805), *Buetaḷ Pucheese; being a collection of twenty-five stories ... translated into Hindoostanee from the Brij Bhakka of Soorat Kubeeshwur, Calcutta***

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**Barker, W. Burckhardt (1855), Eastwick, E. B., ed., The Baitāl Pachīsī; or, Twenty-five Tales of a Demon**, Hertford: Stephen Austin – A new edition of the Hindī text, with each word expressed in the Hindūstanī character immediately under the corresponding word in the Nāgarī; and with a perfectly literal English interlinear translation, accompanied by a free translation in English at the foot of each page, and explanatory notes.

**Forbes, Duncan (1861), The Baitāl Pachīsī; or The Twenty-five Tales of a Demon**, London: Wm. H. Allen & Co. – A new and corrected Edition, with a vocabulary of all the words occurring in the text.

**Munshi, Ghulam Mohammad (1868), The Baitāl-Pachīsī; or The Twenty-five Stories of a Demon**, Bombay: The Oriental Press – Translated from Dr. Forbes's new and correct edition.

**Platts, John (1871), The Baitāl Pachīsī; or The Twenty-five Tales of a Sprite**, London: Wm. H. Allen & Co. – Translated from the Hindi text of Dr. Duncan Forbes.

**Burton, Richard F. (1893) [1870], Vikram & the Vampire; or Tales of Hindu Devilry (Memorial ed.)**, London: Longmans, Green, and Co. – Not a translation, but a retelling "more Burtonian than Indian",<sup>91</sup> **based on one or more of the Hindustani editions or translations.**

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2. The paper highlights the modern application of ancient texts teaching media literacy to children elaborating the work of 'Consortium for Media Literacy' (A project of social and environmental entrepreneurs). Teaching and Valuing Healthy Skepticism in Media Literacy Education. Vol.46.2013.<http://www.medialit.org/sites/default/files/connections/teaching%20healthy%20skepticism.pdf>