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## FROM THE VICE CHANCELLOR'S DESK...

The creation of the value based education is the demand of our time and urgent need as well. The requirement of blending the cultural and educational standards of all the great nations in order to achieve and improve the general standards of education that may meet the global urgency of creating world-citizen in true sense. In order to achieve this splendid dream, the values pertaining to the inquisitive quest for the Truth, Beauty and Goodness require to be molded into the traditions of our curriculum.



During the time of antiquity, in our great nation, our education was centered on the journey to the internal infinite firmament and thereby to search one's true essence called 'Atman.' Besides, the spiritual gain was given greater significance than the knowledge of the physical world. This tradition of knowing the self is also the core of preachings by great modern sages like Swami Vivekananda and Maharshi Aurobindo. Therefore, it is wise to say that ours is the tradition of modern antiquity. The core of our ancient science of perennial relevance is to look into one's self and following that to learn what one is and to know as a byproduct of it, all. This whole process actually, as explained by many sages like Patanjali, is a scientific process involving the practices of 'Yoga' and meditation. Moreover, every human being is regarded as the bud of divine flower and hence it has to turn to be bloomed in its entirety.

The current need of transforming our education system is required this scientific approach to blend in it. Our curriculum and teaching-learning process must ensure that every child will bloom with one's all colors of divine ability. The mechanization of education will ruin the hidden potential of our generations to come hence this approach requires complete overhaul. Ours has to be the approach of learning to be and as a fortunate coincidence, which is the new motto of UNESCO as well. I extend my best wishes to the team of HHE for encouraging this novel approach and hope that they will exert best of their efforts to bring more and more papers based this approach to the light of our erudite public.

Best,

**Prof. (Dr.) K.S. Likhia**  
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## FROM THE CHIEF EDITOR'S DESK...

Prof. Homi K. Bhabha, in his renowned web series (of which a text may appear by the end of current year), fervently defends the idea of writing as an act of liberating identity politics and boldly supports the 'right to narrate' as one of the most vital rights in the postmodern society. Having been through of almost all the articles of this series and vibrantly influenced by its core theme, I feel encouraged to espouse a more empowering and a bit more significant idea of the right to research and its urgency within the frame of our academic discourse of contemporary democratic society, for it is the area where the light of inquiry has hardly been torched upon.



However, it is true that the modern discourse of research and the concept of objectivity at its core are much debated and polemical topics to comment upon. Hence, I will refrain to be over-adventurous by indulging into it, but, being a budding academician and student of liberal sciences, one question that constantly haunts my mind is of availability of the very right to research in the frame of academia within the sphere of democratic societies. In democratic society, it is assumed that the right to narrate is a right available to all (if one is literate enough to narrate one's ideas). But this is not the case with the right to research since it is the prerogative of the few. Anyone who wants to look into the internal recesses of any discipline or subject is not entitled to do so. One has to select the ways prescribed by the related discipline following the canonical tradition of its methodology. Hence, this right which is actually very important and more empowering since it avails the opportunity to question the authority of the center by asking who is narrating and why is that one narrating, is not actually right but as appears in most of the cases, a method of intellectual coercion via which few who are trained into the modern frame of academics dictate the terms of what is good and just, and what is not and so on. For instance, the plethora of digital advertisements and the impact of their explosion on young children have been much ploughed research fields in recent times. But, to my surprise, most of the researchers with few rare exceptions like Veena Das have remained completely silent on the negative sides of this field. The theme that generally recurs in their scholarly works is the child image as part of the imagology or a utility value of the childhood-innocence in spreading the message and so on. Such researches within the field of digital studies and mass psychology would certainly help the corporate giants and their affiliated advertising agencies to exploit them for their material gains but they, apart from excluding the part of negative impact of it on the represented children and a target audience, will never allow the represented subject to voice for or against the argumentation based on the subject itself. This view of doing research for the sake of the few's benefits and excluding the represented subject out of its own discourse requires a complete overhaul and it calls for the ethical touch of responsibility.

In such research endeavors, this problem takes place because the researcher will get an opportunity to formulate a research-based identity of some community or subject but in turn that subject may or may not be able to answer back or counter it by situating one's position with completely different arguments. For instance, a researcher belonging to the branch of agriculture will have the right

to codify some facts regarding the soil fertility of some selected areas but a farmer of that land may not be able to counter her/his thesis because s/he is not trained into modern methodology of research. Or a researcher from the discipline of literature will be able to analyze the tribal folklore of a particular tribal community and may interpret it with postmodern theoretical lenses but the tribal community will hardly have any say in response. Hence to have a right to research is in fact a fearsome job for it excludes, as subtly appears in most of the cases, the subject of which or on which it is based upon. That's why the codification of the subject requires a different and more democratic process to involve the subject in some ways. In connection to this, the codification of the child's identity within the western frame of research needs to be problematized because the world of the post-colonial nations and lives of these regions are not the echoes of the West. And in order to achieve this purpose, the Children's University works day in and out to develop and (re)search the distinct methodology via which the subject can be heard and voices back. The indigenous cultural and intellectual traditions should become the focal point for the neo-approach to research on this and many areas so that the unheard say of the subject can be included and given proper position. The right to research requires a democratic transformation for its availability to the larger masses and this process needs special efforts from the part of the indigenously rooted intellectuals.

To the end of this article, it is worth noting that the present issue is actually a small step towards this larger mission from the part of the Children's University. The issue includes an erudite paper of globally acknowledged scholar, Prof. Avadeshkumar Singh, emphasizing the national interest in the field of education and calls for the complete overhaul of the policy making for the betterment of the academics. There is one paper on new literary approaches emerging within the field of language, literature and cultural studies. A scholarly paper by Dr. Kaur, an emerging polymath of India, is on the unheard voices of the margins and contests the whole idea of literature by highlighting the aspect of resistance in it. Apart from that, there are three papers mainly based upon a maverick approach on the areas related to the discipline of Education. As the concluding part, a fine article introducing an ancient field of Indian psychology by Sri Divyanshu Dave, a DG of the Children's University, is followed by a book review on one of the seminal texts on Indian psychoanalysis. In sum, the issue will offer an intellectual treat to every academic mind of distinct taste.

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## RETHINKING INTEGRAL EDUCATION IN INDIA

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*The nation or society, like the individual, has a body, an organic life, a moral and aesthetic temperament, a developing mind and soul behind all these signs and power for the sake of which they exist.... in the same way (as the individual) the primal law and purpose of a society, community or nation is to seek its own fulfillment. It strives hard rightly to find itself, to become aware within itself of the law and power of its own being and to fulfill it as perfectly as possible, to realize all its potentialities to live its own self-revealing life.*

**- Sri Aurobindo**

The above cited words of Sri Aurobindo underscore the significance of 'chiti' i.e. the soul of a nation and intense character without mentioning the word. 'Chiti' has its roots in Indian psyche, philosophy and culture. As the all permeating element lying underneath varied forms, it can be traced to the Vedic, Upanishdic and puranic texts. The *Markandeya Purana* states it explicitly, "*Chitirupen ya kratsnamekam vyapta sthita.*" Here, *chiti* emerges as power or energy that governs and conditions the movement of entire universe. It is the *shakti* i.e. energy or power that the Indian mind kept in mind while structuring and organizing life and society. Since education is the means of realizing the full potentialities of individual and society which is possible only by structuring education according to the *swabhava* of the nation, it is imperative to re-

think about Indian education. Education system not based on Indian *swabhava*— individual and natural — would lead to distortion of the psyche and victimization of its learners. Lord Krishna stressed on it in the *Gita*, "*Karyate hyavashah karma sarvah prakrityaigunaih*". (*Bhagavad-Gita: 3.5*) "*Sadrasham cheshatate swasyah prekratergyanvanpi*". 3.33) Since all are made to work under compulsion by the *gunas* (qualities) born of nature, even a man of wisdom behaves according to his own nature. True education manifests, sustains and supports true attributes of nature and facilitates realization of inherent potentialities. Education system, contrary to it, kills the true being and character of the societies that should welcome the best thoughts from the world without being thrown off the feet. Even at the cost of inviting the ire of commentators and scholars of the *Gita*, I would



take the limited meaning of the term *dharma* as natural qualities, as in case of *jal dharma* which means that the true nature or character of water i.e. is to provide soothing cool effect. If heated, water loses its natural character and leaves scorching or burning effect. In this context, the words of Krishna teach us more about education system, when he says, “*Swadharme nidhandm shreyah pardharmo bhayavahah.*” (3:35) Death is better while being engaged in action in consonance with one’s own nature. Following the *dharma* of someone else is fraught with danger. In the similar manner, it is equally dangerous to follow alien *shiksha-dharma* (education model) which glosses over indigenous cultural experience and transmission of knowledge through institutionalization of various modalities developed for preservation, acquisition, creation, dissemination and application. However, I must sound a caveat here that even during the colonial period there were many freedom fighters, political leaders and intellectuals like Swami Vivekananda, Mahatma Gandhi, Sri Aurobindo and Dr B R Ambedkar who were products of colonial education system. One of the reasons for this is that they were in/formed by the other minor European tradition based on universal human and spiritual values. This, for instance, may be seen in the list of European books mentioned at the end of Gandhi’s *Hind Swaraj*.

The present education system attracts censure of all, even those who are its products. At the ideological level, it does not enthrall either capitalists, for it does not provide suitable workforce for their business establishments, or socialists, for it does not ensure equal opportunities for education or employment to all, or even nationalists, for alien model imposed in the colonial period is against the basic ethos of

the nation. It ironically continues to drag its body and tail along even after six decades of India’s independence, though it cannot be denied that there were a few islands of excellence and individuals who led the Indian’s struggle for independence. This was one of the greatest ironies of colonialism but most of them sustained themselves because of their cultural and familiar ethos. In addition to it, they were shaped by the other European tradition, as it was in case of Mahatma Gandhi who read Leo Tolstoy, Mazzini and Americans like Henry Thoreau and R W Emerson among others.

Even after six decades, we did not learn either from our own experience or American. For instance, America attained its independence in 1776 but it was Emerson who exhorted his countrypersons to choose between the American and the European models. Though the Americans were descendents of Europeans yet he insisted on American model, and the result was “American Scholar” in 1838 that gave a new purpose and direction to American literature, culture and society.

In order to revamp Indian education system that would aim at producing Indian scholar whose ideal would be intellectual warrior combining intellectual and physical robustness or spiritual nationalist, it is necessary to change the existing system. For this we will have to decide if we wish to tinker with the system or transform it or do we wish to demolish the load bearing structure of the system and begin afresh?

Quite a few soul leaders and thinkers have provided their models of education. Rabindranath Tagore did it in the form of Vishwabharti and Shantiniketan, Mahamana Madan Mohan Malviya in the form of Benaras Hindu University, Sri Aurobindo in Pondicherry, Mahatma Gandhi in the form of

*Buniyadi Talim* and Nanaji Deshmukh did so at Chitrakoot. All of them had varied measure of success or failure for different reasons but could not make revolutionary impact, for the rulers did not allow them to be in the mainstream education system. The lack of political will on the part of people in power and of academic will on the part of teaching community frustrated even a distant chance of Indian education system in spirit. And we are left with no other option but to think of restructuring the existing education. Let me concede the fact that the restructuring would not include dismantling much of organizational structure but change it keeping the *chiti* or vital energy of the nation in view. Such a model of Indian education system would hinge on four principal pillars:

I. The main objective of Indian education is knowledge with the end of *mukti* (emancipation) and attainment of four goals of life (*purushartha chatushtaya*) i.e. *dharma*, *artha*, *kama* and *moksha*. They are not metaphysical but physical concepts, as the first stands for righteous conduct, the second for economic well-being attained through righteous conduct, the third for gratification of desires in the light of *dharma* and *artha* and the *moksha* is emancipation from the cause of pain. Each one of them, if taken out of context and proportion, can be perverted, as *dharma* can become ritualism, *artha* greed, *kama* lust and *moksha* escapism. Also, if one goes directly to the last by ignoring the first three, it can be fraught with spiritual disasters. The ultimate purpose of education is to make Indian scholar an intellectual warrior, a nationalist spiritualist. Here let me add the notion of *rashtra* does not conflict with other, for it is based on inclusive assumption that happy

nationalism will lead to happy internationalism.

II. The Gurukul model is most suitable to reshape Indian education for children. Let me mention it here that the Gurukul of yore need not be revived, as it existed in the past. Even the *rishi*, if they were to establish their gurukul today would have modified and implemented accordingly. The spirit of Gurukul, which is more important than all else, needs to be understood and implemented. In that case, it becomes a metaphor or trope for autonomous responsive and responsible, non-commodified, non-discriminatory education in which teacher would play the role of mother, father and teacher in one. Teacher's concern and commitment for shaping future generation by embracing the path of voluntary poverty would enable him/her to transcend constrain of different sorts. The most important thing is to restore the feeling of family (*kul*) to education system. The remains of this respect for teacher can still be seen in our villages where parents while handing over child to the teacher from the first day of admission would say, "I hand over the child to you. Flesh of the child is yours and bones are mine." It might appear obnoxious to some but the fact is that it showed complete trust in teacher. Whatever the learner-centric educationist might say, true education is teacher-centric and a good and committed teacher is indispensable and irreplaceable. After the Gurukul model, the Nalanda model can be used for restructuring education system in general and higher education in particular. To some, it might appear a revivalist or retrogressive step. It is relevant and achievable even today if we

subscribe to its spirit and implement it with full commitment ruthlessly. In order to do so, it demands the best available minds as faculty members in the given domain of knowledge with the ratio of 2:10 i.e. one teacher for 5 students, the library facilities of international standards, no state intervention in its management after ensuring adequate financial support in the form of donation or revenue villages, restricted admission of students on the basis of merit of admission test (Only 20 to 30 percent could get admission in it.), and above all the subjects taught covered every field of learning/knowledge (conventional, professional and vocational). The library of the university, founded by Kumaragupta, named Dharmagunj (Mountain of Truth) or Dharmaganga (Treasury of Truth) had three buildings, nine storeys each, named as Ratnasagar (Sea of Jewels), Ratnodadhi (Ocean of Jewels) and Ratnaranjaka (Delighter of Jewels). After being sacked by Bakhtiar Khiliji in 1193, the burning of the library continued for several months and, as Gertrude Emerson noted, the “smoke from the burning books hung for days like a dark pall over the low hills.”

**III.** If the society, ruling political and bureaucratic classes are willing to invest in it and eschew the temptation of their intervention, Nalanda can be a reality and put us among the best in the world. However, it has to be admitted that the Nalanda model can be suitable for Indian higher education which should have excellence as the main criterion and none else. The Nalanda University is a matter of our national heritage and is a metaphor of excellence in higher education. Even at the

risk of courting the displeasure of diehard acolytes of democracy, I would state it here that democracy and excellence in higher education are not compatible.

**IV.** The ultimate end of education is to help human beings become integrated personalities i.e. not just lopsided but all-round personalities. All these terms are often heard common places. But just knowledge without human values reduces human beings to the level of animals. It adds another dimension to the function of education as education of character. However, there is much clamor for terms like character building, integral education, and value oriented education in our present system that they cease to have any meaning. Let me in such a situation discuss the main elements of integral education by keeping the fact in view that the present education system is either devoid of them or does not have space for some or most of them.

Character is a habit long continued. It, however, leaves much unsaid, for by character what is often meant is a good character. A bad habit long continued makes one a bad character. If a person tells lies and becomes a habitual liar, he would be put in the category of a liar. It presupposes that a person inherits a few traits or dispositions from parents. It is here that *samakara*-s come in the play. However, training or education can help in burning the gross in a pupil, and building character on the basis of value oriented education is an integral aspect of education. Character will be built in any case, but good character building by which an individual can realize his full potential and can contribute meaningfully for the

development of his self and society is the main objective of education.

Character is a matter of individuality and defines the nature of the individual's link with the society. Moreover, character is not a static but dynamic concept in Indian context. It is related to *char* that means to move ahead, and also to *achara* which can be loosely approximated as behavior. For this, the system of education needs to cater to the following seven aspects:

- i. **Physical Well being:** Physical well being is the foundation of education. Human life can neither be lived nor its objectives be achieved fully without good health. *Sharirmadhyam khalu dharmasadhanam*. Good health is the foundation of good life. Education should ensure it by incorporating games and sports as vital components of education so that students are physically fit, internationally competitive sportspersons, and able to defend themselves. In this sense the Nalanda model needs some modification in this respect, for it, despite being a centre of learning failed to defend itself against its desecrators.
- ii. **Emotional Well-being:** Education needs to cater to emotional well being and maturity of its pupils. Without emotional gratification, human beings would become a machine. By nature human beings are emotional being first and rational thereafter. Education must ensure balance between emotional and rational faculties.
- iii. **Intellectual or Rational Well-being:** Education should ensure development of rational faculty and cultivation of scientific temper by learners can distinguish between information and knowledge, and between true knowledge and false knowledge, and between knowledge and wisdom without

making learners dustbin of information. In fact, the so called knowledge society that has witnessed explosion of information due to unprecedented advancement in computational abilities and technology is nothing but information society. The end of education is not information but knowledge and wisdom. T S Eliot had summed it up for all of us when he remarked that life is lost in living, wisdom is lost in knowledge and knowledge is lost in information. In fact the destination of information is knowledge which should ultimately reach wisdom. Education must guard its wards against subjective use of emotional and rational faculties, as can be seen at present when we look at our personal problems emotionally and others' rationally.

Apart from the distinction among information, knowledge and wisdom the students should learn to know knowledge, difference between knowledge and truth, and between *rta* (truth as value) and *satya* (truth as fact).

- iv. **Aesthetic Well-being:** It is concerned with learners' ability to appreciate whatever is 'beautiful' in different manifestations and forms, harmony and rhythms of nature—living and non-living. S/he i.e., the learner should not be 'a mere mechanical being' but should evolve as a being who can 'stand and stare' at recurrence of harmony in different in the creations of nature and wo/man. At the level of educational transactions there should be adequate focus on fine arts and humanities. In addition, it should enable the learners to see and appreciate beauty in ugliness and life in lifelessness or death. At the advanced level s/he should be able to understand and discuss the concept of beautiful in different cultures and

civilization, particularly Indian and western. It is worth mentioning here that aesthetics would lead to ethics, for in consonance with the Greek concept of '*kalekgothia*' what is beautiful has to be good, and what is good becomes beautiful in the course of time. In this sense, this attribute 'aesthetic well-being' would lead to 'moral well-being' in education which is discussed later in VI.

- v. **Relational Well-being:** Relational well being is concerned with ability to understand, appreciate, respect and live complex web of relations that an individual is born with as in individual, a son/daughter, brother/sister, father/mother, pupil/teacher, husband/wife or as a member of community, society or world. This is to be graded but it should be in terms of the concept of *rna*, as discussed in the *Mahabharata*. Literally *rna* means debt but it is not financial debt repayable in monetary terms but is a set of duties emanating from the concept of ethical debt repayable through performance of duties. They include "*devarna* (debt to nature), *pitrrna* (to the parents and forefathers), *rsirna* (to the great teachers in the tradition one is born into), *nrrna* (to the humanity at large), and *bhutarna* (to all living beings)". (*Manusamhita* 3. 70-71, *Satpatha Brahmana* 1. 7. 2. 1, *Ramayana* 2. 4. 14, *Mahabharata* 12. 7. 17-18, 12, 63. 20, 12. 65. 19 & 21) These are innate debts, and their awareness and the capacity to resolve them emerge gradually in life and should be made a part of the education system.
- vi. **Moral Well-being:** Education must include full awareness of restrain over impulses or desires and pursuit of the path of duties towards all in the society in such a way that it becomes an intrinsic part of a learner's personality. This is in consonance with the

natural Indian concern with duties and willingness to suffer for them. This duty-centric nature of Indian society makes human rights an alien imposition. In the west it is taken care by the discipline of ethics and in India by the over-arching notion of *dharma* and the discipline of *dharmashastra-s*.

- vii. **Spiritual Well-being:** Spirituality is not a metaphysical category to me. As a physical category or state it comes into existence, when an individual leading his/her life by following hard yet edifying moral path begins to think about other than one's own self in relation to the ultimate and realizes that one and the same spirit pervades in all, though the forms might be different. This is the ultimate knowledge and realization. The journey is from differentiating intellect (*bhedbuddhi*) to non-differentiating intellect (*abhedbuddhi*) that ensures establishment of the principles of truth, beauty and love. These seven constitutive elements of education, discussed above, are like seven colors of rainbow of the integrated personality of Indian scholar. They should be reflected in the syllabi and inculcated in the early stages of education i.e. pre-primary or primary education, the stages when *tabula rasa* of young minds is imprinted with indelible impressions and observations. Let me sound a caveat here that mere syllabus having the above-mentioned components will not serve the purpose of character building. Good teacher matters the most in education. But what kind of teacher? A teacher who has accepted teaching as the path of voluntary poverty for forming generations for future is irreplaceable, though it seems difficult to think of such teachers in an age in which

everything including education has been commodified, and a teacher has to support and sustain his family in the society. The fact however remains that a child learns more by observing his/her teacher than through syllabi or management. A teacher who feels for his/her students can transcend all limitations of syllabi, infrastructure, management or ambience. A teacher with vision would find provision for achieving his/her objectives. Good responsible syllabi would facilitate the process. Good teachers are foundation of education. However good a model or autonomy may be, it would yield result only if there are committed teachers to implement. Those who chose to be teachers because they failed to be police constables cannot serve the purpose of education, however good their training and syllabi might be. Here let me add that learners today are less insulated than they were a few decades ago. Technology enabled fast means of communication and transport have made local vulnerable to global influences. New students are different from their counterparts and so are their requirements and aspirations. They do not want to be insulated from the rest of the world, and so deeper and invisible is the penetration of technology that they cannot be insulated. The overall vision of education needs to take cognizance of all changes that are taking place but without ignoring the essential character of the nation that takes note of global but preserves local. The new education system has not to be 'glocal' (global+local) but 'lobal' i.e. 'local' first and 'global' later. The message for the new system is: Read students and feed them accordingly.

The examination system demands greater attention, as it is against the value education. The system privileges high scoring students. To be a topper or a position holder, a student has to indulge in the cut-throat competition. S/he would not share his/her notes in order to top the class. How absurd would be talk of value education and character building based on the cosmopolitanism and '*vishwabandhutwa*', if students of a class cannot be friends or brothers! In order to make students less individualistic and learn to live with others as brothers and sisters of a family, it is possible to divide the class in small units of 7 or 8 students of different levels, and the performance of the team/group, and not individuals, would be the criterion to judge students. One might say that the model proposes to replace the individual performance with a larger group. With respect for the skepticism, I must state that this alternative is a better choice, for it at least tones down the impact of the virus of individualism and learn the knowledge managerial skills for one's own self and for the group as well, as the best in the group would strive to lift the others and learn and run together.

The above discussion pertaining to integral education is imperative in view of the fact that the present century is touted to be the knowledge century, and also that it belongs to India. The question that demands being asked here is: So what even if India becomes a knowledge society? America is a knowledge society and all is not well with it. Do we wish to be a clone of American society? There is a world beyond the knowledge society i.e., the value-based society that lives wisely, for which it is necessary to have character building value-oriented integral education. Ultimately, what is the value of education, if it is not value-oriented education?

The future of India depends on the education based on value-oriented education based on natural and cultural ethos and dispositions or *chiti*. Failure to do so would amount to educational suicide, for no nation in human history has ever progressed by ignoring its *swabhava* or cultural ethos. We can begin with the integration of our cultural ethos into the existing system in our way. However, the cruel reality stares at us and tells us that vested interests abhor changes that would disturb status quo. To do so, perhaps we will have to think of not reforming but re-forming education after demolishing it.

**PS:** *The paper is based on interactions and insights from various scholars, particularly Dr Kiritbhai Joshi during his stay in Gandhinagar in 2009 and 2010 in particular.*

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## HISTORICAL/POLITICAL TIMEFRAMES AND NOVEL: A COMPARATIVE ANALYSIS OF HERMAN HESSE'S SIDDHARTHA AND MANUBHAI PANCHOLI'S SOCRATES

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### **ABSTRACT**

*In modern times, the purpose of writing a (literary) text has observed a sea change. In Aristotelian frame of criticism loosely extending up to late 19<sup>th</sup> century, it was believed that the writer writes to appease the emotional realm of one's audience. However, number of works surfacing after the advent of twentieth century has opened up a new frame of writing wherein an act of writing, could be a voice of resistance and a way to develop neo-liberal consciousness among the readers. There are texts that mainly converse with the historical blocks and address the issues of perennial significance for the development of democratic ideals for the generations to come. The texts under the inquiry are of these categories. Herman Hesse's Siddhartha and Manubhai Pancholi's Socrates are the texts that foreground the historical marvels in order to bring modern set of ideals into their respective time-frames. The present paper is an attempt to look at these changing trends within the domain of literary and cultural studies. Apart from that, the paper also tries to look at the loopholes which the very idea of post-modernist style of criticism brings in and briefly present a critique of Roland Barthes's claim prophesying the 'death of the author.'*

**Key-words:** *Historical time frame, resistance, democratic zeal and post war period.*

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Hermann Hesse was a German-born Swiss poet and author, best known for writing the novels *Siddhartha* (1922), *Steppenwolf* (1927) and *The Glass Bead Game* (1943). He was awarded the Nobel Prize for Literature in 1946. His themes focus on man's struggle to break away from the rigid structures of civilization and follow his essential and inner spirit. For this, Hesse became a literary cult figure. His widely read and the most popular *Siddhartha* is an allegorical novel which deals with the spiritual

journey of an Indian boy called Siddhartha during the time of the Buddha (Freeman:27).

The story of this novel revolves around a young man who leaves his home and family on a quest for the Truth and undertakes a journey that takes him from the austerities of renunciation to the profligacy of wealth. This journey for the self-realization leads him through the range of human experiences from hunger and want, to passion, pleasure, pain, greed, yearning, boredom, love, despair and hope. As the final

point of this metaphoric voyage it leads him to the river, where he gains peace and eventually wisdom. Written in a prose of almost biblical simplicity and beauty, it is the story of a protagonist's long quest in search of the ultimate answer to the enigma of man's role on this earth. As a young man, Siddhartha meets the Buddha but cannot be content with simply a discipleship: he must work out his own destiny and solve his own doubt—a tortuous road that carries him through the sensuality of a love affair with the beautiful courtesan Kamala, the temptation of success and riches, the heartache of struggle with his own son, to final renunciation and self-knowledge.

On the other hand, the novel of comparison is of late Manubhai Pancholi who is widely regarded as an eminent author, politician and educationist from the region of Gujarat, India. He is popularly known by his pen name, Darshak<sup>1</sup>. He had participated in Indian freedom struggle and held several governmental offices following the Independence struggle. He is, especially, remembered for his widely read and translated novels *Zer to Pidha Che Jani Jani* (1952) and *Socrates* (1974). Out of these two, the latter was first published from Ambala in 1974. It is greatly viewed as an outstanding contribution to Gujarati literature for its characterization and portrayal of intellectual conflicts. The credibility of its marvel lies in the fact that it won the Sahitya Akademy Award for the year 1975, the same year, ironically, Darshak was sent to jail.

In this novel Darshak turns to ancient Greece in order to probe the inconsistencies which trouble the Indian society in its search for the democratic ideal. Though, it is widely regarded as a historical novel depicting the bygone ages

of some distant alien land, it, in fact, actualizes and reframes the then contemporary political turmoil. Darshak himself states, “My purpose here is to recreate Socrates in flesh and blood as a foil to the politically mutilated society of present times.” (Trivedi: 122) Socrates, hence, can be regarded as the novel of ideas rather than a historical fiction.

It ought to be noted that the comparison between these two classics cannot be possible on its thematic grounds since they both belong to two different time zones and were written for completely different geographically and culturally centered audiences. Adding to that, such comparison may delimit the covert voices of dissent implicitly lurking under the smooth façade of historical/spiritual themes. Both of these novels under the inquiry are unique in the sense that they were the reactions (more truly a literary response to the oppressive/destructive political culture) to their respective historical time frames. Hence, though, they don't have singular thematic or ideological spectra but their analysis is of vital importance to dilate the perennial significance which gets hardly visible in their critical appreciations till the date. And, this short research piece is an attempt to look at the historical and political time frames on which these novels are set and analyze their political and ideological significance with respect to the philosophical message they offer to their respective audiences. In order to undertake this endeavor, some historical and political understandings of the periods affecting the construction of these literary works require to be examined.

During World War I (1914-1918), Hesse joined the pacifist movement, and his anti-war sentiments gained him extremely strong

criticism. Previously a best-selling and popular author, he was branded as a virtual traitor. Then in 1916, his father died; his son Martin became seriously ill; and his wife suffered a severe nervous disorder and had to be put in a sanatorium. Deeply troubled, he moved to Switzerland, where he remained for the rest of his life. During this period of self-imposed exile, he studied the works of Sigmund Freud and underwent great deal of psychoanalytic treatment meted out by Carl Jung, a well-known analyst of his time. Hesse's profound interest in psychoanalysis and the workings of the subconscious mind has probably its roots in this internal turbulence. This is the time wherein his novel *Siddhartha* gets shaped in his mind. The shaken faith caused by the modern time, the catastrophic impact of Great War and psychological disturbance at personal front turned into a creative force for the creation of this novel. Hence, the understanding of religion that suits the disruptive time-frame caused by the first Great War remains visibly present in it. The protagonist who is in his quest of the meaning of life experiences both the layers of life comprising the religious rites and the worldly pleasure that at the later phase pave way to the attainment of *Buddhatva*<sup>2</sup>.

On the other hand, a figure called Socrates has a unique position in the philosophical world of Western history. But, in his book, Darshak recreates this Western figure setting him into Eastern frame. The novel gets its nebulous formation during the time of national turmoil. On one hand the authoritative rule was knocking at the door of Indian democracy and every voice of dissent was curtailed by the then acting state machinery. The general sentiment of civil society was of the view that the autocratic rule

could not be challenged or turned down by. The reason was primarily because the Indian democracy was then one of the emerging ones and most of the parts of India were not properly trained into the Western frame of education to understand the modern democratic setup. On the other hand, the opposition wasn't believed to be stronger enough to counter the controlling regime. Those who dared raise their voice were sent to the bar and the press was coming down gradually under political surveillance. The literary circle of India including Gujarat was greatly offended and disturbed with such internal political incursion during this time of upheaval. At times, many voices emerged from the literary and political margins to awaken people against the totalitarian regime and the *Socrates* by Darshak follows this rebellious trail. But the novel looks at the matter with the perspective leading to its reader to a radical realization of what might have happened and not just what had happened.

The novel is written in the third person narration and it begins with the shocking event of death sentence to the rebellious Dayomid following the dialogue of Socrates and Dayomid's son. Darshak's art of narration is very unique as it unfolds every character in a very subtle and apt manner. The fictionalizing part of the novel is very significant since it has interwoven the grave concerns of the writer pertaining to his age. In order to understand it, the close analysis of its characters is required. The begins with a very cruel event of political killing of a rebellious character namely The novel creation of Medea and Apolodores are meant to address some of the important issues such as redefining the status of the slaves and poor and thereby challenging the existing status

quo. Moreover, Darshak transforms the character of Medea which has its reference in Euripides' play. The recasting of Medea as a positive force resembles the similar kind of metamorphose of Duryodhan to Suyodhan as takes place in Bhasa's *Urubhangam*. The presence of Medea represents the radical force of transgression though here as a positive embodiment of the author's mouthpiece. Hence there is a mark of inter-textuality in this novel which remains astonishingly invisible in almost all the seminal critical works attempted on this novel till the date. The core aim behind the writing of this novel is to raise a type of collective moral, philosophical and political sense that may help its reader to wrestle with the impending political tyranny being orchestrated by the then state establishments.

On the other hand, the separate creation of Siddhartha and Gotama has a mark of ambivalence that remains apparently visible in almost all the modernist writers. The shaken faith following the aftermath of the first Great War and the quest of reviving one's hope for life and humanity is at the centre of this novel. Hence, the prophetic words, "I can fast, I can think and I can wait", reveals the mood of the age itself (Freeman: 45).

Therefore, it's not proper to look at these texts as the sole creation of art and hence bereft of authorial purview because the anticipation of the author's visualization is of greater significance in the analysis of such texts. The literary marvel of Darshak opens up the

panorama of impending danger and remains prophetic in true sense while Hesse's creation is an attempt to re-affirm the lost faith. Hence the Barthean idea of text as barren of authorial meaning may limit the underlying significance of such texts. To restrict a text dealing with such critical political and historical time frame will diminish the value of its sensitive aspects. The political and historical understanding of its background will certainly help the reader learn its covert message in its entirety. This article is an attempt to open up this debate of having no authority is similar to have a rule-less society.

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#### (Endnotes)

1. Darshak: a Sanskrit term for the spectator
2. Salvation or Nirvan.

## RELATIONSHIP BETWEEN MASTERY GOAL ORIENTATION AND TEACHING SELF-EFFICACY OF SECONDARY STUDENT TEACHERS

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### ABSTRACT

*Mastery goal orientation and Teaching Self-Efficacy are two important constructs that associated with the quality of teaching learning process. This study was conducted to find out the relationship between mastery goal orientation and teaching self-efficacy of secondary student teachers. To find out the effect of gender and stream of secondary student teachers on the level of their Mastery goal orientation was another objective of the study. survey method was used to conduct the study. Total 247 secondary student teachers were randomly selected as the sample of study. The result of the study showed a positive relationship between Mastery goal orientation and Teaching self-efficacy of secondary student teachers.*

**Key words:** *Mastery goal orientation, Teaching self-efficacy*

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### INTRODUCTION

Goal orientation is emerging as the most important motivational construct which influences teaching learning process. Researches show its importance in the context of giving an explanation for the approaches, responses, and reasons that individuals use to engage in achievement activities (Ames, 1992).

Goal orientation theory is based on the assumption that human behavior is purposeful and regulated by his/her goals. Goal-orientation originated in the educational psychology literature in the early 1980s. Goal orientation has been conceptualized as a dispositional personality characteristic (Wikipedia, 2011). Goal orientation refers to the psychological dispositions towards achieving one's objective (Ahmed, 2008). A goal orientation represents

the reasons behind a student's effort to achieve. In the concern of learning process, Goal-orientation can be defined as a student's unique characteristics which describe that why and how he/she adopts a goal of a certain learning task and how much he/she eager to accomplish it. There are three types of goal orientation; Mastery, Performance prove and Performance Avoidance Goal Orientation.

Individuals with a performance Prove goal orientation want to be the best, to appear to be the most competent. Persons with performance goal orientation seek positive reinforcement and feedback. Demonstration of ability is the main objective of the student who pursuing this approach. Whereas individuals with a Performance Avoidance Goal Orientation try to avoid making mistakes and appear incompetent.

They take the known path, the unchallenging tasks, and are frequently unenthusiastic to show their work to others until it is perfect.

### **Mastery Goal Orientation**

Mastery goal orientation represents attention toward self-determined level of performance. Individuals having Mastery goal orientation focus on improving skills and acquiring new knowledge, and are less concerned with making mistakes. Taking this type of goal orientation, learner shows more persistence towards accomplishing the task. Mastery goal orientation is related with student's internal motivation to achieve new knowledge and skills for self improvement (Brett & Vande Walle, 1999).

Individuals that are highly predisposed towards mastery oriented goals are concerned with increasing their competence and mastering whatever they are dealing with at that time. Since they are focused on learning and mastering certain skills, these individuals are likely to evaluate their performance relative to their own previous achievement, and measure success in term of personal progress. This thought pattern is likely to be associated with personal control over the outcomes of one's efforts. Thus, challenging task becomes an opportunity for growth and learning. Individual with strong Mastery goal orientation see effort as the means to success, and are therefore likely to be persistent when facing obstacles on their way to achievement. They tend to perceive negative feedbacks as valuable information on how to improve and they treat failure as a learning experience, not as assign of insufficient ability (Dweck, 1989; Dweck and Leggett, 1998).

### **Teaching Self-Efficacy**

The concept of Self-Efficacy is emerged on the ground of social cognitive theory of

Bandura. Self-efficacy is the belief of an individual towards own capacity to perform or conduct a task. According to Wikipedia (2011), self-efficacy is the belief of an individual towards own ability by which he/she do a specific work.

The high level of Self-efficacy develops strong will power and mastery in required field among individuals. Having well confident towards own ability, an individual takes any task as a challenge and try to accomplish it in an effective manner. Bandura (1994) described that self-efficacy develops internal expression and motivates to accomplish a task with full of interest and not to be hopeless at the time of unsuccessful.

Self-efficacy is associated with the individuals' confidence by which they accomplish their accepted work. Self-efficacy influences the individual's behaviour by influencing their motivation, work pattern, and feelings. A positive correlation of self-efficacy was found with internal motivation and academic achievement of students (choudhary and shahabuddin, 2007). Teaching Self-efficacy is defined in this study as the belief about their own teaching capacity and expertise that are required to complete the given teaching task in effective way.

### **Significance of the Study**

Several researches have been done to understand the relationship between Goal orientation and different constructs associated with teaching-learning process. Related literature showed that Mastery goal orientation is positively correlated with academic achievement, self-regulation strategies, creativity, and metacognitive skills. But, there is a quite silence in Indian context, when we want to answer the question; what is the relationship between Mastery goal orientation and Teaching

Self-efficacy of secondary students teachers of Gujarat. Therefore, this study was conducted to find out the relationship between Mastery goal orientation and Teaching self-efficacy of secondary student teachers. To find out the effect of gender and stream of secondary student teachers on the level of their Mastery goal orientation and Teaching Self-efficacy was another important question, yet to answer. To answer these questions this study was conducted.

### **Problem of the Study**

The problem of the present study was Relationship between Mastery Goal Orientation and Teaching Self-Efficacy of secondary student teachers.

### **Objectives of the Study**

1. To know the level of Mastery goal orientation of secondary student teachers.
2. To know the level of Teaching Self-efficacy of secondary student teachers.
3. To know the effect of gender on the level of Mastery goal orientation and Teaching Self-efficacy of secondary student teachers.
4. To know the effect of academic streams on the level of Mastery goal orientation and Teaching Self-efficacy of secondary student teachers.
5. To know the relationship between Teaching Self-Efficacy and Mastery Goal Orientations of secondary student teachers.

### **Hypothesis of the Study**

1. There will be no significant difference between the obtained mean scores of male and female secondary student teachers on MGO scale.
2. There will be no significant difference between the obtained mean scores of secondary student teachers on MGO scale' on the ground of their Academic streams (General, Science, and Commerce).

3. There will be no significant difference between the obtained mean scores of male and female secondary student teachers on TSE scale.
4. There will be no significant difference between the obtained mean scores of secondary student teachers on TSE scale' on the ground of their Academic streams (General, Science, and Commerce).
5. There will be no relationship between the obtained scores of secondary student teachers on MGO scale and TSE scale.

### **Methodology of the Study**

Survey method was used to carry out the study.

### **Population of the Study and Sampling Technique**

Secondary student teachers of government or government funded B. ED. colleges of Ahmedabad districts were considered as the population of the study.

Sample was selected randomly with the use of Cluster sampling technique. Secondary student teachers of academic year 2014-15 were selected as the sample of the study. Total 247 secondary student teachers were selected in the sample. There were 154 female and 93 male secondary student teachers in the sample. Out of 247 secondary student teachers, 179, 55 and 13 secondary student teachers were from general, science and commerce streams respectively.

### **Tools used in the Study**

There were two tools used to collect the data from the sample. Mastery goal orientation (MGO) Scale and Teaching Self-Efficacy (TSE) Scale were used to know the level of Mastery goal orientation and the level of Teaching self-efficacy of secondary student teachers respectively.

### 1. Mastery Goal Orientation (MGO) Scale.

Mastery Goal orientation (MGO) Scale constructed and validated by Dixit (2012) was used. There were 24(14 positive and 10 negative) items in the MGO scale. Cronback's Alpha and Split-half reliability was calculated with the help of SPSS to know the reliability of the MGO Scale. The values of Cronback's Alpha reliability and Split-half reliability were 0.81 and 0.80 respectively. To establish the validity of the MGO scale, content validity and Cliffs' consistency index 'C' of the scale were calculated. To establish its content validity MGO scale was given to six experts for their opinion. Experts' opinions were showing the content validity of the MGO scale. According to experts' opinions, all items were found fit to measure primary student teachers' Mastery goal orientation. Cliffs' Consistency index 'C' was calculated with the help of NRTBV program developed by Rathod (2001). The value of cliffs' Consistency index's 'C' for MGO scale was 0.60. The value of cliffs' Consistency index 'C' was indicating the good unidimensionality of the scale.

### Teaching Self-Efficacy (TSE) Scale.

Teaching Self-Efficacy Scale was used to know the level of Teaching self-efficacy of secondary student teachers. This TES scale was developed and validated by Keraliya (2012). There were 34 items in the scale. Cronback Alpha and Split-half reliability were calculated with the help of SPSS. The values of Cronback Alpha reliability and Split-half reliability were 0.87 and 0.86 respectively. Cliffs' Consistency index 'C' was calculated with the help of NRTBV program developed by Rathod (2001). The value of cliffs' Consistency index's 'C' for Teaching Self-Efficacy scale was 0.30. The value of cliffs' Consistency index 'C' was indicating the good unidimensionality of the scale.

### Collection of the data

The researcher visited the randomly selected secondary teacher training institutes to administer the MGO scale and TSE Scales on secondary Student Teachers. The purpose of the study explained to the principals of the institutes and permission was taken for data collection. After explaining the purpose of the study, the secondary student teachers requested to respond on the set of MGO and TSE scales. Sets of the MGO scale and TSE scale were collected after respondents completed responding.

### Analysis of the data

Descriptive and inferential statistical techniques were used to analyze the data. Mean, S.D., Skewness and kurtosis were calculated in descriptive statistics. The t-ratio, F-test and Pearson 'r' correlation were used to examine the hypotheses of the study. All calculations were performed with the help of Ms-Excel and SPSS computer programs.

### Objective-1

The first objective of the study was to find out the level of Mastery goal orientation of secondary student teachers. To serve this purpose the MGO Scale was administered to the sample. The responses on a four point scale, agree, partially agree, partially disagree and disagree, were scored respectively as 4, 3, 2, and 1. There are 24 items in the scale and the maximum score for each item was four. For each respondent it was possible to score minimum 24 and maximum 96 at the scale. The average score that could be achieved by each respondent at the scale was 43. The details of calculated measures of obtained scores on MGO Sale by secondary student teachers are giren in table - 1.



**Table -1 : Statistical details of the scores obtained by secondary students teachers on MGO scale**

Measure	Value	Measure	Value	Measure	Value
Mean	70.99	S.D.	8.675	Range	50
Median	71.00	Skewness	-.423	Minimum	43
Mode	67	Kurtosis	.890	Maximum	93

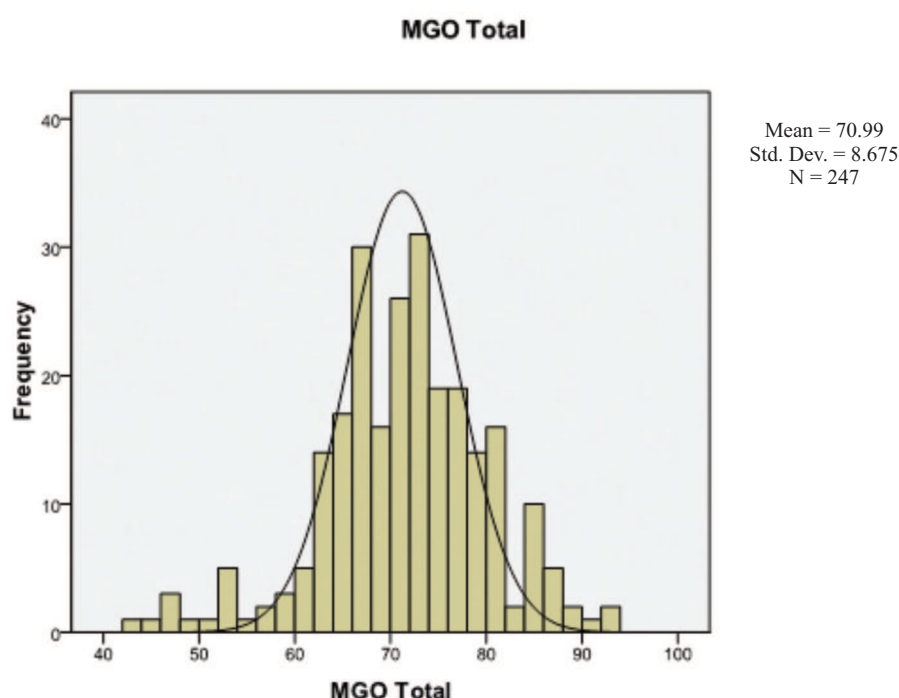
**Figure-1:** Normal distribution of the obtained scores on MGO scale of secondary student-teachers

Table -1 and Figure-1 shows that the mean value of MGO scores of secondary student teachers was 70.99. The value of skewness(-.423) was showing slightly negative skewness of the data. It means the frequency of high scorer secondary student teachers was more than less score achiever in respect of mean score of the data on MGO Scale. So it concluded that the level of Mastery goal orientation of secondary students teachers was high and above than average score.

**Objective-2 :** TSE Scale was administered to the sample to serve the second objective of the study. The responses on a four point scale, agree, partially agree, partially disagree and disagree, were scored respectively as 4, 3, 2, and 1. There are 34 items in the scale and the maximum score for each item was four. For each respondent it was possible to score minimum 34 and maximum 136. The average score that could be achieved by each respondent on the scale was 68(50%). The details of the calculated measures of obtained scores on TSE Scale by secondary student teachers are given in table 2.

**Table-2 : Statistical details of the scores obtained by secondary students teachers on TSE Scale**

Measure	Value	Measure	Value	Measure	Value
Mean	111.01	S.D.	13.659	Range	71
Median	112.00	Skewness	-.314	Minimum	65
Mode	112	Kurtosis	-.195	Maximum	136

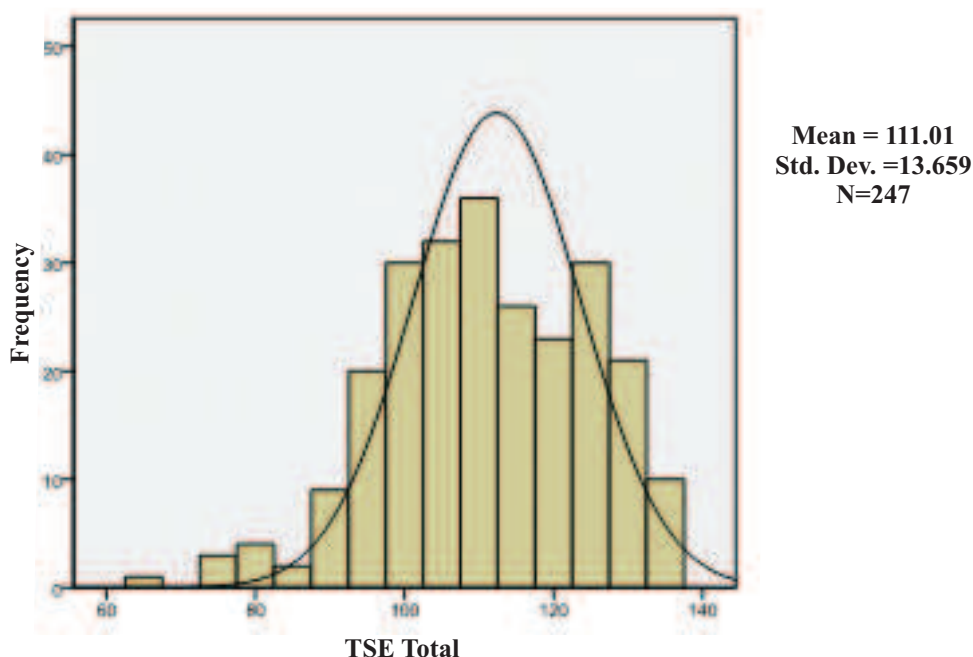
**Figure - 2 :** Normal distribution of the obtained scores on TSE scale of secondary student-teachers

Table-2 and figure -2 shows that the range of the obtained scores of secondary student-teachers on TSE scale was 71. The minimum and maximum scores obtained by secondary student-teachers on TSE scale were 65 and 136 respectively. Total 99.6% secondary student-teachers scored above than 50% (68) on the TSE Scale. There were 97% secondary students teachers who obtained more than 60% (81.6) score. In the same way there were 89% secondary student teachers who obtained more than 70% (95.2) scores on TSE scale. 57% secondary student-teachers could achieve more than 80% (108.8) scores and 25% secondary student-teachers obtain more than 90% (122.4)

score on TSE Scale. The mean value of TSE scores of secondary student-teachers was 111.01. The value of skewness(-.314) showed slightly negative skewness of the data. It means the frequency of high scorer secondary student-teachers are more than less score achiever in respect of mean score of the data on TSE Scale. So it concluded that the level of Teaching self-efficacy of secondary students teachers was high and fairly above than average score.

**Objective - 3 :** Null hypotheses 1 and 3 were tested to fulfill the objective-3. The t-test was used to test the null hypotheses 1 and 3. The details of the calculation of the hypotheses are given in table-3.

**Table-3: Significance of the mean differences of the obtained scores of female and male secondary student teachers on MGO scale and TSE scale**

Construct	Gender	Number of Participants	Mean	S.D.	t-ratio	Significance level
Masterygoal orientation	Female	154	72.16	7.82	2.76	Significant at 0.01 level
	Male	93	69.04	9.67		
Teaching Self-Efficacy	Female	154	113.10	12.58	3.14	Significant at 0.01 level
	Male	93	107.56	14.71		

Table-3 shows that there was a significant difference ( $t=2.76$ ;  $P < 0.01$ ) in level of Mastery goal orientation of female ( $M=72.16$ ,  $S.D.=7.82$ ) and male ( $M=69.04$ ,  $S.D.=9.67$ ) secondary student teachers. So null hypothesis-1 was not accepted and it was found that the female secondary student teachers were significantly more inclined towards Mastery goal orientation than male. Therefore, it was concluded that the gender has a significant effect on the level of Mastery goal orientation of secondary student teachers.

**Objective - 4 :** Null hypothesis 2 and 4 were tested to know the effect of academic streams on the level of Mastery goal orientation and

Table-3 shows that there was a significant difference ( $t= 3.14$   $P < 0.01$ ) in the level of Teaching self-efficacy of female ( $M=113.10$ ,  $S.D.= 12.58$ ) and male ( $M=107.56$ ,  $S.D.=14.71$ ) secondary student teachers. So null hypothesis-3 was not accepted and it was found that the female secondary student teachers were significantly more inclined towards Teaching self-efficacy than male. Therefore, it was concluded that the gender has a significant effect on the level of Teaching Self-Efficacy of secondary student teachers.

Teaching self-efficacy of secondary student teachers. The details of the calculation of Ho-2 were given in the table-4 and 5.

**Table-4: The mean and SD of the obtained scores of different streams' secondary student teachers on MGO scale**

Academic streams	Number of Secondary student teachers	Mean	SD
General	179	71.41	7.84
Science	55	69.60	10.37
Commerce	13	71.08	11.65

The table - 4 shows that there were 179, 55 and 13 secondary students teachers of general, science and commerce streams' respectively in the sample. The mean values of obtained scores on MGO scale of general, science and commerce streams' secondary

student teachers were 71.41, 69.60 and 71.08 respectively. The values of SD of obtained scores on MGO scale of general, science and other streams' secondary student teachers were 7.84, 10.37 and 11.65 respectively. The details of F-test are given in table-5.

**Table – 5 : Significance of the difference of mean values of different streams' secondary student teachers' obtained scores on MGO Scale**

Source of Variance	Sum of squares	Df	Mean squares	F-ratio	Significance level
Between the streams (SSbgs)	137.61	2	68.81	0.914	not significant at 0.05 level
Within the groups (Sswgs)	18375.35	244	75.31		
Total	18512	256			

On the basis of table -4 and 5, it can be concluded that there was no significant difference ( $F=0.914$ ;  $P>0.05$ ) found in level of Mastery goal orientation of General ( $M=71.41$ ,  $S.D.=7.84$ ) Science ( $M=69.60$ ,  $S.D.=10.37$ ) and Commerce ( $M=71.08$ ,  $S.D.=11.65$ ) stream's secondary student teachers. Therefore  $H_0-2$  was not accepted and it was concluded that the differences of academic streams (General,

Science and commerce) have no significant effect on the level of Mastery goal orientation of secondary student teachers.

Null hypothesis-4 was tested to know the effect of academic streams on the level of Teaching self-efficacy of secondary student teachers. The details of the calculation of F-test were given in the table-6 and 7.

**Table – 6 : The mean and SD of the obtained scores of different streams' secondary student teachers on TSE scale**

Academic streams	Number of Secondary student teachers	Mean	SD
General	179	110.69	13.41
Science	55	112.53	13.51
Commerce	13	109.08	17.94

The table -6 shows that there were 179, 55 and 13 secondary students teachers of general, science and commerce streams' respectively in the sample. The mean values of obtained scores on TSE scale of general, science and commerce streams' secondary student teachers were

110.69, 112.53 and 109.08 respectively. The values of SD of obtained scores on MGO scale of general, science and other streams' secondary student teachers were 13.41, 13.51, and 17.94 respectively. The details of the calculated values of F-test are given in table-7.

**Table – 7 : Significance of the difference of mean values of different streams' secondary student teachers' obtained scores on TSE Scale**

Source of Variance	Sum of squares	Df	Mean squares	F-ratio	Significance level
Between the streams (SSbgs)	193.85	2	96.93	0.52	not significant at 0.05 level
Within the groups (Sswgs)	45699.11	244	187.29		
Total	45892.96	246			

On the basis of table -7 and 8 it can be concluded that there was no significant difference ( $F=0.52$ ;  $P>0.05$ ) found in the level of Teaching Self-Efficacy of General ( $M=110.69$ ,  $S.D.=13.41$ ) Science( $M=112.53$ ,  $S.D.=13.51$ ) and Commerce( $M=109.08$ ,  $S.D.=17.94$ ) stream's secondary student teachers. Therefore Ho-4 was not accepted and it was concluded that the differences of academic

streams (General, Science and commerce) have no significant effect on the level of Teaching Self-Efficacy of secondary student teachers.

**Objective-5** : to know the relationship between Mastery goal orientation and Teaching self-efficacy was the fifth objective of the study. To fulfill this objective Ho-5 was tested. The details of the calculation of hypothesis are given in table-8.

**Table – 8 : Correlation between the obtained scores of secondary student teachers on MGO scale and TSE Scale**

Variables	Numbers of Participants	Mean	SD	Value of Correlation	Significance Level
MGO	247	70.99	8.66	0.724	Significant at 0.01 level
TSE	247	111.01	13.66		

Table-8 shows that a positive correlation( $r=0.724$ ) was found between the obtained scores on MGO scale and TSE scale of secondary student teachers. According to Best & Kahn(2012, p.388) the obtained Pearson 'r' correlation value was showing substantial level of positive relationship between Mastery goal

orientation and Teaching self-efficacy of secondary student teachers. Thus, it was concluded that a significant substantial level of positive relationship between Mastery goal orientation and Teaching self-efficacy of secondary student teachers was found. This thing can be seen in given figure -3

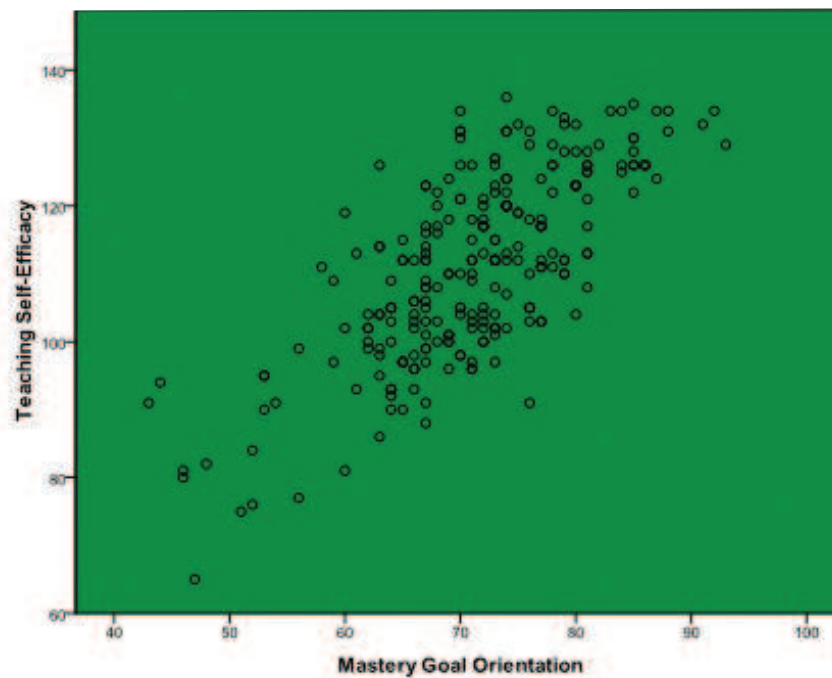


Figure-3 : Relationship between MGO and TSE

**Findings of the Study :** Following findings were revealed from the study:

1. The level of Mastery goal orientation of secondary students teachers was high and above than average score.
2. The level of Teaching self-efficacy of secondary students teachers was high and fairly above than average score.
3. Female secondary student teachers were significantly more inclined towards Mastery goal orientation and Teaching self-efficacy than male secondary student teachers. Therefore, it was revealed that the gender has a significant effect on the level of Mastery goal orientation and Teaching self-efficacy of secondary student teachers.
4. There was no significant difference found in the level of Mastery goal orientation and Teaching self-efficacy of secondary student

teachers on the ground of their academic streams differences.

5. A moderate level of positive relationship was found between Mastery goal orientation and Teaching self-efficacy of secondary student teachers

#### **Educational Implication of the Study**

This study provides the new information and a platform to make teaching learning process more meaningful. Previous researches have been showed that both constructs are positively associated with academic achievement and good learning habits (choudhary and shahabuddin, 2007; Dixit,2011; Dweck, 1989; Dweck and Leggett, 1998). So, student teachers should be motivated to be a Mastery oriented learner and emphasis should be given to encourage self-efficacy in teacher training program. Though, the result of the study showed

that secondary student teacher's levels of orientation towards mastery learning and Teaching self-efficacy are satisfactorily high but there were not a single teacher who could achieve 100% score on MGO scale and there were only 75% secondary student teachers who could achieve more than 90% score on TSE scales. Therefore, Training and orientation programs should be organized for student teachers to achieve 100% awareness, motivation and skill to be competent in Mastery goal orientated learning and to uplift their self-efficacy level in teaching. It is also revealed that female student teachers were found significantly more inclined towards Mastery goal orientation and showing more Teaching self-efficacy than male student teachers. Therefore it is important to pay more attention towards male students teachers and research work should be conducted to find out the causes behind this situation. Revealed moderate level positive relationship between Mastery goal orientation and Teaching self-efficacy indicated that these construct can be predicted by each other. This knowledge will be helpful for a teacher educator to predict their student's Mastery goal orientation and Teaching self-efficacy to organize their teaching activities too.

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## ROLE OF TOYS AND PLAY IN CHILDREN'S DEVELOPMENT

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### INTRODUCTION

A play is a universal phenomenon. Children belonging to all cultures engage in this activity during the significant phase of life called childhood. The play involves toys as its inseparable component. Hence, anthropologists across the world have found evidence of toys dating as far back as there is a record of human life. Though the methods, games and toys related with the activities of the play differ from culture to culture, generation to generation, it is clearly an instinctual, essential part of growing up. Toys offer a chance to connect with the child. The parents of every child are child's first teachers and much of child's learning happens through play. Play helps child learn the maturity of the society and helps child understand some of the important images of early consciousness. Therefore, it is not unwise to assert that various games and plays children learn the very basics of behavioral science of their respective society.

Parents need to make time to play with their children. Parents can start to play when the child is an infant. When baby starts to smile and you smile back, you are engaged in play. The play is directed by the child and the rewards come from within the child. Play is enjoyable and spontaneous. Play helps your child learn social and motor skills and cognitive thinking.

Children also learn by playing with others. One provides the setting for his/her child to play with others. As one's children grow, he/she provides toys, materials, and sports equipment so that they can play with others. It is important that children learn that play is important throughout life.

Choosing toys and activities that are suitable for infants and toddlers can challenge. By being mindful of the basic principles of child development and the role of play, parents can intentionally select toys to meet young children's unique needs and interests, supporting learning. It is also important to be aware of the essential role of parent child interactions.

### **The Value of Toys**

Toys are children's tools to play better. Toys are an important ingredient of play; they are invaluable to aid a Child physical, mental, social and emotional development. Toys reflect the times and cultures we live in and provide children with tools to help them relate to the world in which they live. Toy manufacturers keep pace with the rapidly changing world and provide children with correspondingly appropriate playthings for their enjoyment and to challenge their creativity and imagination.



### **Vital Importance of Toys**

The following statement was prepared by the Spanish toy association and provides many vitally important reasons why toys are so necessary to the development and well-being of children.

- Children have played with toys throughout history and in all cultures. Toys promote children's well being.
- Toys have a central role in children's play with one another and help them develop socially.
- Toys support right to play in childhood, which is essential to healthy child development.
- Restriction of the right to play and the time to play has serious consequences on children's development and their later behavior as adults.
- Toys are vital tools that help foster the mental, physical, emotional and social development of boys and girls.
- Toys support the right to education through encouraging play and learning.
- Toys are basic instruments for the development of children's fantasy, imagination and creativity.
- Toys are available for all stages and ages of child development. They enrich family life by fostering fun, amusement and communication between all family members, regardless of age.
- A safe, secure environment is essential for play. Toys must be safe and of high quality.

- Providing they comply with all the conditions necessary to ensure children's safety, toys are an integral part of their development.

### **The Role of Toys**

In addition to being purpose-built for children's play, toys invite play and prolong play. Children will play longer when suitable play objects are available, and stand to gain the greatest benefits that play has to offer.

According to research conducted in homes, the two most powerful factors related to cognitive development during infancy and the preschool years are the availability of play materials and the quality of the mother's involvement with the child.

The availability of toys in infancy is related to the Child's IQ at three years of age. Children with access to a variety of toys were found to reach higher levels of intellectual achievement, regardless of the children's gender, race or social class.

In one study, the availability of toys intended for social play increased social interaction with disabled children in inclusive preschool.

It is abundantly clear that play is of vital importance in children's health and development and in becoming responsible citizens. Yet despite the widespread belief that play is beneficial to children, opportunities and encouragement for free play are increasingly limited. Among child development experts and education professionals there are growing calls for reintroducing play into early childhood education.

### Choosing Toys of Value

Toys have high play value when they-

- Can be used in many ways.
- Allow children to be in charge of the play.
- Appeal to children at more than one age or level of development.
- Are not linked to video games, computers, TV, or movies.
- Can be used with other toys for new and more complex play.
- Will stand the test of time and continue to be part of play as children develop new interests and skills.
- Promote respectful, non stereotyped, non - violent interactions among children.
- Help children develop skills important for further learning and a sense of mastery.
- Can be used by children to play alone as well as with others.
- Can be enjoyed by both girls and boys.

Toys have limited play value when they.....

- Can only be used in one way encouraging all children to play the same way.
- Look exciting, but quickly become boring because they only require children to push a button and watch what happens.
- Do they play “for” children, instead of encouraging exploration and mastery.
- Lead children spend more time with TV or other media, and letting the screen take control of their play.
- Promote violence which can lead to aggressive and disrespectful play.

- Separate girls and boys with highly gender divided trays.
- Introduce academic concepts at too early an age, leaving less time for creative play that best prepares children for academic learning.

### Toys and Play in Infancy

The first toys of infancy can be ones that stimulate the senses of sight and hearing, not necessarily ones that can be manipulated. Newborn infants do not have enough voluntary control over their muscles to handle a toy. At first, their muscle movements are reflexive, uncoordinated and jerky. Therefore, even if one puts a rattle in a baby’s balled-up fist, (Babies reflexively keep their hands balled into fists the first few weeks after birth), he/she will more than likely hit himself in the head with it, cry from the pain, and never realize that he/she himself/herself was the originator of the pain.

### The Sight of Infancy

Change and stimulation are necessary, even in the crib. While lying on his back, the infant can see the ceiling of his/her room, the upper walls, and the sides of the crib usually all white. On his stomach, he/she can see the crib sheets and the sides of the crib.

Put up decals or figures on the ceiling. Some kind of temporary attachment would be best so that they can be changed from time to time.

A wallpaper border with animals or a colorful parade of children or other figures marching around the room can provide hours of interested gazing and fantasy creating. A picture can also be placed on the walls and when the infant can stand in his crib, he will be able to see

decals placed anywhere on them, even at the bottom.

### **The Sound of Infancy**

A toy that we can use early in infancy to provide auditory as well as visual stimulation is a crib mobile that contains a music box. Fisher-price makes an excellent one. Other toys that offer auditory stimulation, even before the infant has the muscular control needed to directly interact with them are wagging musical stuffed toys made by Eden, which gently move their heads when wound up.

### **The Mouth as a Tool for Exploration**

For the infant, the mouth is also a tool to explore and get information about his environment. He is not necessarily trying to eat everything he puts in his mouth. Along with satisfying an innate need to suck, he is trying to learn something about the particular object, much as he does by using his eyes and ears. Because of this, infants will always put playthings into their mouths. It is important to give them chewable, "mouth able" toys-toys that can be sucked on without danger. We may see specially heavy chewing on toys during teething. The baby's toys could

- Be too large to be swallowed
- Be totally immiscible in water and easily cleanable
- Be colored with non toxic lead-free paint
- Contain no small pieces.

### **Self Awareness**

During the period of infancy (Birth to 2 years), a multitude of important behavioral changes takes place. Physically, the child moves from being a passive onlooker to becoming a

self-locomoting, talking interactor with one's environment. Socially, s/he moves from a totally self-centered, non - social being to one who becomes aware of others and is integrated into the family. Psychologically, s/he becomes aware of oneself as a separate entity and also develops feelings either positive or negative about oneself. Intellectually, s/he takes great strides in learning about, classifying, and putting some order into his world and all of these far - reaching changes are taking place a coordinated, interconnected fashion.

During this important phase, the toys play very significant role in the definitive sense. Hence, the core question arises at this point is, how to select the toys for one's child that may pave the way for these crucial developmental changes? First, two very important factors are needed to be discussed. The infant is beginning to form an idea of who s/he is; and to facilitate this self - awareness, s/he can be able to see oneself. So, one important early - infancy toy is a non breakable mirror. Parents can also play with the infant in front of a large - scale mirror. As the infant is becoming self aware, s/he is at the same time developing feelings about oneself, a concept of oneself, self awareness says, "I am"; self concept says, "this is the way I feel about what I am" And these feelings can be either positive or negative. Unfortunately, or maybe fortunately, there are no toys that directly influences an infant's self-concept. The infant gets a feeling about himself/herself by the way others respond to him/her. Some psychologists feel that the self concept or the way a person feels about himself/herself is at the very core of and influences his entire personality, even the

way he/she interacts with the world of play and toys. So, at the very least, one should start one's baby off with a good feeling about themselves. At this stage the infant is also introduced to a very important concept of cause and effect. A person who is internally controlled is one who sees a connection between what he/she does and what happens to him/her. He/she sees a connection between his/her behavior and its effects.

Children need to be provided with toys that allow them to see some connection between behavior (the cause) and what the toy does (the effect). The following are some examples of cause and effect toys that can start the movement internally:

- Squeeze toys that make a sound when pressed or chewed
- Click clack duck, click clack bunny, baby chimes, and baby flutter Ball

### **Development of Child through Toys**

#### **• Physical development**

Physical development begins in infancy. As the baby begins to get stronger, he progresses from random, jerky, reflexive movements to conscious control of his large muscles. At each step along the way, increased physical development produces ripples in the areas of social and psychological development.

When a child "discovers" his hands, and how he can make them turn and grasp and let go, the look of rapt attention and wonder on his face is a joy to behold. When he has the physical ability to reach out and grasp a toy voluntarily, to examine it visually and put it in his mouth, he is getting valuable information about his world.

He used all of his senses to explore, discover, examine, and organize his environment.

As the infant moves into early childhood, he is physically participating in much more complex and demanding world. By this time, he has developed many physical skills - walking, grasping, reaching, bending, holding, running, jumping and dressing himself. He is also becoming more coordinated, developing the large and small muscles, including push and pull and ride on toys that allow the infant to propel himself from place to place. Some recommended push and pull toys are-

- Toot toot engine, queen buzzy bee, tag alone turtle
- Child guidance's happy frog, clutch doggy, play train
- Ring tosses, gardening tools
- Ride - on toys, which allow the infant to propel himself by his own power.
- **Cognitive development**

The cognitive processes involved in play involve similar to those in learning: motivation, meaning, repetition, self - regulation, and abstract thinking: contemporary toys and games by virtue of their electronic functions and possibilities invite exploration and discovery the learning activity par excellence.

Attention is essential for reading and for many kinds of learning and performance. Attention span during free play depends almost solely on the type and number of toys available.

Children's toys provide a rich arena for investigating causal understanding because objects are understood at different levels of abstraction. For example, many dolls and action

figures can be constructed either as characters from a fictional world or as physical objects in the real world.

Parents need to be aware of the sequence of intellectual development so that they can provide the appropriate toys and experiences to facilitate this development. Toys that are beyond the Child's capabilities will serve no useful purpose: for a 100 - piece jigsaw puzzle will have no meaning for a 2 - year -old. Those toys are beneath the child's developmental level will quickly bore him. Each toy must offer an appropriate challenge, one that is not overwhelming. Piaget felt that the greatest intellectual growth or stretching takes place when there is an incongruous, some element that challenges the child's view of the world. "This round piece will only fit into the round one." The child may not know how to explain this situation in words, but he is learning the lesson just the same.

Some toys that facilitate the development of intellectual abilities are;

Puzzles, board or table games, magnetic alphabet and numbers, abacus, shape-sorting toys, nesting blocks, cups or cubes.

Toys that can be taken apart and put back together form a special category of mental development , those that foster the important skills of reversibility and whole -part discrimination.

- **Social development**

The infant's first experiences of play are with parents and siblings, who try to elicit interest and laughter from a baby. Play helps infants and toddlers gain a sense of independence and identity. Their first steps toward independence

come with their attachment to soft clothes or furry toys. Children with 'transitional objects' which they cling to at bedtime or when distressed have fewer sleep disturbances. As infants develop, their social play develops with them: At six months, babies tend to be passive; the adult must do all the work. At around six months the infant is able to sustain interest in the performance of the adult, but remains passive; the adult must do all the work. At about nine months, the infant can initiate the game, but there is no evidence of taking turns in the game. Beginning at about one year of age, when the infant shows awareness of the different play roles, infants will alternate with their mothers shifting from agent to recipient. In second year toddlers can create variations within the game, showing an understanding not only of its basic structure, but its limits and possibilities.

During play children form enduring bonds of friendship, including with their adult playmates.

Children age five to seven years with proficient pretend play skills are socially competent with peers and are able to engage in classroom activities. Children who scored poorly on the play assessment were more likely to have difficulty interacting with their peers and engaging in school activities.

- **Emotional development**

Children learn more in the first few years than they learn at any other stage of their lives. Young children learn through their relationships with others and the world around them and they learn through play. A good deal of children's important early learning about how to express and manage their feelings takes place through play. If one may see a baby trying to make

something happen, watch the baby's expression. One would be seen if the baby is really involved and wants to keep trying, so one's might be offer encouragement. For other baby one would be seen, it is getting too hard and the baby is feeling like giving up. Here a little help by moving the toy a bit closer might be just what the baby needs. The secret for babies, and for children, is to listen to the baby. At first one's 'listen' to the baby's facial expression, movements and different cries and babbles, later listen to the child's words.

### **Conclusion**

From above observations, it can be concluded that the physical, psychological and intellectual development that take place during infancy, it may be started with sorting systematically through the many infant toys on the market and choose appropriate playthings for all stages. It should be started with toys that stimulate the senses, the toys with which the infant does not physically interact at first. Then

when the child is about 4 or 5 months old, as he gains control over his body, begins grasping and sitting up, he should receive cause -and-effect toys, playthings that can be chewed on, and those that promote self-awareness.

And finally, as the child is able to move or walk on his own, has gained even more muscular control in his hands, and shows a heightened sense of awareness and interest in the world around him, he/she can make good use of ride-on and push toys, construction toys, puzzles, nesting objects, beginning art and infant books. Hobbies that begin in childhood are often continued and greatly expanded on in adolescence. Sometimes they even develop into investments or career interests.

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## IMPACT OF INSTRUCTIONAL MATERIAL ON THE CONCEPTUAL UNDERSTANDING IN MATHEMATICS AT SECONDARY SCHOOL LEVEL

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### ABSTRACT

*The conceptual understanding is the foundation of any kinds of subject centered learning for the students. Due to the conceptual understanding only, a student can develop correlation among various subject-branches and other subjects which remain with them. There are several surveys and research programmes which indicate that the students are very weak in their knowledge of Mathematics subject and have negative attitude towards it. In order to achieve in-depth knowledge in any subject, one has to have a conceptual clarity of it. For that researcher prepared 13 hours Programme based on instructional material to develop a conceptual understanding in the subject of Mathematics. The programme was based on 20 concepts. The pre-test(post-test) was developed by the researcher for the study to impact the programme on conceptual understanding in Mathematics at secondary school level. This is an experimental study. There were pre-test, treatment and post-test for the target group. For logical analysis and interpretation of data, t-test was used. Findings of the study suggested that the present instructional material in the subject of Mathematics was significantly effective for developing conceptual understanding in the students of class-9 at secondary school level. The results also suggest that the impact of the study material was same on boys and girls.*

**Key-words:** *Conceptual understanding, Instructional material*

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### INTRODUCTION

There are two main perspectives for learning Mathematics. One has its relation with the physical world while the other has its relation with the various branches of Mathematics.

In today's circumstances, Mathematics is considered as a difficult subject. In today's world 'Mathematics' is required at each and every step of life but such essential requirement for life does not get its due importance in our

education. Today teaching of Mathematics has become limited to textbooks only. Although the teaching methods and techniques like lecture method, team teaching technique, inductive - deductive method, use of audio visual aids etc. is amply used in Mathematics subject. But still the students could not understand the common meaning of the various concepts of Mathematics. They could not identify the essential and main characteristics of

mathematical concepts. They could not give practical examples based on the concepts of Mathematics. They could not differentiate between the two concepts. The subject is framed on the basis of the Concepts. The Mathematics subject came into existence when too many concepts of Mathematics got together. If the concepts of Mathematics can be developed among the students, the mathematics subject can become natural among the students and they can become positive towards Mathematics subject. In this way, conceptual understanding is very important in Mathematics subject.

The researcher had Mathematics as main subject at the Post Graduate Level. Besides when the researcher was a teacher trainee in B.Ed. course, he realized that the most of students did not have proper understanding for various concepts of Mathematics Subject. Thus, the dissatisfaction regarding the teaching - learning of Mathematics subject was main basis of the present study. As a result the researcher decided to construct and study the impact of instructional material for the conceptual understanding of class-9 students in Mathematics subject.

### **Theoretical background**

A concept is both a mental construct of the individual and the societally accepted meaning of one or more words that express the particular meaning. Concept is related to one's changing and developing mental structure. Students learn different concepts through various subjects in schools and colleges. On the basis of specific characteristics, concepts are concluded. Klusmeire<sup>1</sup> (1980) given main eight attributes of concept. They are 1. Learnability, 2. Usability, 3. Validity, 4. Generality, 5. Power,

6. Structure, 7. Instance abstractness, 8. Instance numerousness. It is essential to know that how mental process occurs when one's learn concept. Learning activities, controlled experiments, evaluation etc. should be conducted during the learning of concepts in classroom. Gilford described mainly five steps for conceptual understanding. These are 1. Cognition, 2. Memory, 3. Productive thinking convergent, 4. Productive thinking divergent, 5. Evaluation. According to Klusmeire<sup>2</sup> (1980), there are total four steps for mental development of concepts. These are 1. Concrete level, 2. Identity level, 3. Classifactory level, 4. Formal level.

### **Explanation of Important Terms**

The following terms are used in the present study.

#### **Impact**

Impact is the sum total of measured and reported effect. In this research, impact would mean the difference of scores on the pre-test and post-test on experimental group on conceptual understanding.

#### **Conceptual Understanding**

Concepts are play pioneer role in meaningful learning. For interpretation of information, concepts are provided crucial knowledge structure. Sensory experiences, perception, discrimination and conception are essential matters for conceptual understanding. Here in this research, conceptual understanding would mean the enrich understanding and clarification of concepts in the subject of Mathematics through instructional material.

#### **Instructional Material**

Instructional material are the base around which learning activities generally built.



Textbooks are limited source for learning concepts. So instructional material enrich or supplement to the content of textbooks. Instructional material included both content and techniques of teaching-learning.

Instructional material, in this research, included teaching-learning activities done through pair work, group work, learning questions and other strategies applied for conceptual understanding of selected concepts. The duration of programme through this instructional material were 13 hours.

### **Significance of the Study**

The content of Mathematics is the indispensable part of mathematical teaching. The conceptual development is the most essential thing in Mathematics subject content. There are many researches conducted on Mathematics subject content but there are very few researches conducted in the area of conceptual development in Mathematics subject. The significance of the present study can be clarified by discussing its utility and possible implications on various fields.

- The instructional material for conceptual development can be useful to the students of Std. 5 to 9.
- Positive Attitude can be developed among the students with the help of this programme and Mathematics subject can become even more comprehensive.
- Supplementary material can be made available to the teacher trainees of B.Ed. for various units and sub units of Mathematics.
- The investigators at M.Ed. / M.Phil. Level can conduct their researches for conceptual development in Mathematics and other subjects also.

- The Programme for Conceptual Understanding can also be very useful to the in-service teachers for their classroom teaching.

### **Objective of the Study**

- To prepare instructional material for the conceptual understanding in Mathematics for secondary school students.
- To study the impact of instructional material on the conceptual understanding in Mathematics at secondary school level in relation to gender.

### **Variables**

#### **Independent Variable**

1. Instructional Material on conceptual understanding
2. Gender: Male and Female

#### **Dependent variable**

1. Conceptual understanding in Mathematics subject

### **Hypothesis**

1. There will be no significant difference between the mean scores on the pre- test and post- test of students in the experimental group.
2. There will be no significant difference between the mean scores on the pre- test and post- test of male students in the experimental group.
3. There will be no significant difference between the mean scores on the pre- test and post- test of female students in the experimental group.
4. There will be no significant difference between the mean scores on the pre-test and post- test of male and female students in the experimental group.

### Research Method

This is an experimental study with quantitative method of interpretation. The one group pre test – post test design was accepted for this study. There were pre test, treatment and post test.

### Population

All the students studying in Gujarati medium secondary school of Vallabh Vidyanagar city was the population for this study.

### Sample

A group of 50 students studying in Bavisgam Vidyalaya of Vallabh Vidyanagar was selected by ‘random sampling’.

### Tools for the Study

#### Tools for quantitative data

1. Pre-Test (Post-Test) was developed by the researcher. In this research Pre-test and Post-test were same.

#### Construction of Pre-Test(Post-Test)

In present study Pre-Test and Post-Test were same. Pre-Test(Post-Test) was constructed by researcher. Following points were kept in mind for construction of Test.

1. Question types based on objectives of Bloom Taxonomy.
2. Question types based on difficulty level.
3. Weightage of marks for selected concepts.
4. Number of questions of selected concepts.

In primary stage, researcher had constructed test contained 65 multiple choice questions on selected concepts. Then this test was given to three secondary school teachers for deciding the level of difficulty of each question. After this procedure, researcher had constructed final form of the test which contained total 45

multiple choice questions of 100 marks. Researcher had decided scoring scheme according to difficulty level of questions i.e. 1 mark for questions of easy level, 2 marks for questions of medium level and 3 marks for questions of hard level.

### Preparation of Instructional Material for Conceptual Understanding

In this study, some objectives were kept in mind for preparing instructional material.

These objectives were played pioneer role for conceptual understanding in students.

Following were the objectives.

Students

1. represent general characteristics of concepts.
2. show core elements of concepts.
3. discriminate concepts from each other.
4. apply concepts in new situation.
5. identify concepts on basis of characteristics.
6. solve the learning question based on concepts.
7. give practical examples of concepts.
8. think logically on learning questions.
9. show practical uses of concepts in day to day life.

Instructional material contained total 20 concepts of mathematics including Algebra (7 concepts) and Geometry (13 concepts). Concepts were selected by three point rating scale. This rating scale was given to subject experts for selecting the concepts which were essential for the Mathematics of standard-9. On the basis of opinions of subject experts following concepts shown in the Table-1 were selected for preparing instructional material.

**Table - 1 : List of Concepts**

Branch	No.	Concept	Particular
Algebra	1	Set	Definition, Types, Application
	2	Mode	Definition, Characteristics, Application
	3	Polynomial	Definition, Types
	4	Linear Equation	Definition, Difference between Equation and Identity
	5	Trigonometric Ratios	Formulae, Application
	6	Cartesian Product	Definition, Application
	7	Exponent	Definition, Rules
Geometry	8	Non-linear points	Definition, Uses in other concepts
	9	Plane	Definition, Examples
	10	Parallel Lines	Definition, Measurement, Examples
	11	Bisector of Line segment	Definition, Difference between Bisector and Perpendicular bisector
	12	Ray	Definition, Relation with Line and Line segment
	13	Congruent Angles	Definition, Idea in Triangles
	14	Angles by Parallel Lines and its Transversal	Different types of Angles
	15	Triangle	Definition, Types based on Angles and Sides
	16	Congruence	Definition, Examples
	17	Concurrent Lines	Definition, Examples
	18	Quadrilateral	Definition, types
	19	Circle	Definition
	20	Perimeter	Definition, Examples, Application

The Instructional material was prepared of each concept at primary stage and given to subject expert for first review. As for suggestions after first review researcher had studied day to day life examples of concepts, word origin of concepts based on dictionary and encyclopedia and special characteristics of concepts based on different references of mathematics. After reformation of instructional material again given to subject experts for finalization, the instructional material was prepared in mainly three parts.

1. Kernel of the concept: This part includes sub concepts, word origin, general

characteristics, special characteristics and day to day life examples of concepts.

2. Classroom Activities: In this part, various learning activities were constructed based on main concept and sub concepts. These activities included Overhead projector activity, Flash-cards activity, pair work activity and group work activity.
3. Learning Questions: Here five to six learning questions were prepared for evaluation of each concept.

#### **Implementation of Experiment**

First of all pre test was conducted for experimental group. Then programme based on

instructional material was implemented on experimental group. Last, post test was conducted on the same group. Thus programme contained total 19 periods. Time duration was 40 minutes for each period. Total time was 13 hours.

#### Data Collection

The quantitative data collection work done before an experiment and after an experiment.

These were as under.

1. Pre-Test - quantitative data(before an experiment)
2. Post-Test - quantitative data(after an experiment)

#### Data Analysis and Interpretation

The null hypothesis was tested with the help of the t-test and effect size(Cohen's d)

**Table – 2 : Impact of Instructional material on conceptual understanding of secondary school students in experimental group**

Test	No	Mean	SD	t-value
Pre-test	50	52.02	15.74	10.07**
Post-test	50	69.04	11.75	

\*\* Significant at 0.01 level

Table No-2 reveals that t-value is greater than the table value 2.69(df-49) at 0.01 level. It means the mean score of post-test on conceptual understanding is significantly higher than that of mean score of pre-test of the experimental group. So, the null hypothesis no-1 "There will

be no significant differences between the mean scores on the pre test and post test of students in the experimental group." Thus, instructional material was effective on the students of std-9 for conceptual understanding.

**Table – 3 : Impact of Instructional material on conceptual understanding of secondary school students in relation to gender in experimental group**

Independent Variable	Level of Independent Variable	Test	Dependent Variable (Conceptual Understanding)			t-value	Effect size Cohen's(d)
			No.	Mean	SD		
Gender	Male	Pre-test	25	48.68	16.83	6.49**	1.2
		Post-test	25	66.80	11.70		
	Female	Pre-test	25	55.36	14.12	8.19**	1.2
		Post-test	25	71.28	11.60		

\*\*Significant at 0.01 level

For df-24 the table value for independent variable i.e. Gender (for both male and female) is 2.79 at 0.01 level. The t-values for Gender i.e. male and female are greater than the table value. It shows significant difference in mean scores at 0.01 level. So, the null hypothesis no-2 "There will be no significant difference between the mean scores on the pre-test and post-test of male students in the experimental group." and the null hypothesis no-3 "There will be no significant difference between the mean scores on the pre-test and post-test of female students in the experimental group." were rejected. Thus, instructional material was effective on male students and females too. Table No-3 also shows that the effect size (d) for the male and female of experimental group is same. Therefore hypothesis no-4 "There will be no significant difference between the mean scores on the pre-test and post-test of male and female students in the experimental group." was accepted. It means that gender is not that much of an effective variable so far instructional material based on conceptual understanding are concerned.

#### Findings of the Study

1. The instructional material on the basis of conceptual understanding in the subject of Mathematics was effective for students of std-9.
2. The instructional material was effective on boys as well as girls.
3. The result of this study reveals that the impact of instructional material based on conceptual understanding was same on girls and boys.

In former research Ghariya, N.N.<sup>2</sup> (1999), Parmar, J.G.<sup>4</sup> (2000), Patel, G.B.<sup>5</sup> (1990), Shah, M.<sup>6</sup> (1983), Sutariya, K.M.<sup>7</sup> (1985), Suthar,

B.M.<sup>8</sup> (1987) Vora, M.Y.<sup>9</sup> (1976), shows significant impact of instructional material in conceptual understanding.

#### Conclusion

Conceptual understanding is foundation for learning process of any subject. On the basis of these findings and its analysis, we can say that teaching of concepts in the subject of Mathematics should be introduced through this instructional material from very prior stage of formal education. Moreover the study also suggested that different teaching-learning techniques based on word origin, word meaning, uses of concepts in day to day life, examples and non-examples of concepts, general and specific characteristics of concepts, learning questions of concepts, difference between the concepts should be developed and applied in classroom teaching for conceptual understanding in the subject of Mathematics.

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## EMERGING CONSCIOUSNESS AND RESISTANCE : READING DALIT SHORT STORIES IN TRANSLATION

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Caste system has prevailed in India for a number of centuries together. The “subjugated”, “oppressed”, “untouchable”, “underprivileged” and similar terms in different languages like *chura*, *chamar*, *harijan* connote not only the manner of addressing the lower classes by the uppercastes, but they are derogatory words that explain the condition of people belonging to lower castes. The term “Dalit” represents the condition of such people more appropriately. Since Dalits, in the present strive towards an affirmation of their identity, they tend to identify with their own caste in order to highlight the age-old exploitation and seek a respectable acceptance of it amongst the other sections of society. (xviii “Introduction”, *Joothan*) The term *Dalit* is self-explanatory as it is derived from *dal*, an Indian lentil that is ground firmly to eat. As suggested by Arun Prabha Mukherjee in an Introduction to Om Prakash Valmiki’s *Joothan*:

...Dalit is a story of collective struggle for centuries. The term *Dalit* forcefully expresses their oppressed status. It comes from the Sanskrit root *dal*, which means to crack open, split, crush, grind, and so forth, and it has generally been used as a verb to describe the process of processing food grains and lentils. Its metaphoric usage, still as a verb, is evident in descriptions of warfare and the vanquishing of enemies. (xviii Introduction *Joothan*)

*Dalit* is a sociological experience and the term is a political construct. *Dalit* movements have regarded literature as a methodology, a means of expression that has enabled them to share their experience with the non-dalit world. This serves two functions, one, the muted voices are heard, these voices are not whispers but loud shouts audible to the deaf ears of people belonging to upper castes and to other dominant groups. Two, Dalit literature is a conscious effort to awaken the slumberous generations of dalits themselves, who have lived in ignorance for a long time. Therefore, it becomes a means of creating awareness amongst the dominant and the oppressed groups who have remained silent for centuries. The real impetus evolved with the legacies of Babasaheb Ambedkar and Mahatama Phule. Dr. Ambedkar traced the origin of untouchability as a clash of two religions, Hinduism and Buddhism, particularly when Hinduism asserted to be supreme and sort the supremacy through caste division. He says:

It was born out of the struggle for supremacy between Buddhism and Brahmanism which has so completely moulded the history of India and the study of which is so woefully neglected by students of Indian history.

(Ambedkar, “The Untouchables”)

The *Dalit* resistance took shape as a movement only after 1960’s, when already writers Baburao Bhagul, Bandhu Madhav,

Shankar Rao Kharat were writing. The Dalit youths were also inspired by the Black Panthers engaged in the struggle for liberation of the Afro-American slaves in the United States. An organization called Dalit Panthers was founded by a group of young Marathi activists who wrote about the experience of the Dalits. By this time, the term Dalit came into prominence. It was widely accepted by the Dalits. In 1992, A.C. Lal in his opening address to Dalit Solidarity Conference at Nagpur expressed his sentiments about the term Dalit. He calls it “a beautiful word” as:

...it transcends narrow, national and sectarian frontiers....because it embraces the sufferings, frustrations, expectations, and groanings of the entire cosmos. (Lal, Dalit Solidarity, xiii)

Therefore, Dalit experience is an experience of suffering and pain. It is the pain of separation, of being socially segregated. It needs to be understood as an experience of being an outcast, “the other”, the discriminated, the minority and socially isolated. This pain is a social pain inflicted through the cultural practices and religious norms which are strong factors that have led to discrimination of people. Dalit literature becomes a means of expression and resistance that serves to warn the upper castes. The fight of the Dalit is not with people alone but with certain institutions, such as religion, educational standards, cultural norms, that have participated largely in shaping up the mind set of society in its entirety. The term “Dalit Literature” can into existence only after 1958 conference. Arjun Dangle provides a complete account of how the term came into existence and about the category it catered to as follows:

...the 1958 conference discussed Dalit literature in detail and passed the following resolution: ‘Resolution No. 5—that the literature written by the Dalits and that written by others about the Dalits in Marathi be accepted as a separate entity known as “Dalit Literature” and realising its cultural importance, the universities and literary organisations should give it its proper place. (qtd in Dangle *Introduction* xxviii)

Thus, Dalit Literature had a definite purpose. Dangle also explains that Dalit Literature has a specific purpose, a movement to bring about change. He says that “...it will be strongly evident that there is no established critical theory or point of view behind them; instead there is new thinking and a new point of view.”(Dangle, *Corpse*. vii-viii)

The objective of this paper is to study three short stories by different Marathi writers and to substantiate how Dalit Literature stands out as a literature of resistance than only as an expression of pain. The three short stories are *The Poisoned Bread* by Bandhumadhav, *Explosion* by Yogiraj Waghmare and *Promotion* by Arjun Dangle.

Bandhumadhav, a Marathi short story writer of the 1940’s - 50’s, also a Buddhist convert from a *Mahar*. His story *The Poisoned Bread* is about a phase beginning with an awakening amongst the Dalits and about the reaction of the upper castes against such an awakening. The upper castes took this to be a threat to their authority. The story raises a number of questions which were crucial to Dalit consciousness; at the same time, attempts have been made to resolve those conflicts that often led to confusion amongst the youth. It is interesting to know that the story reaches a resolution towards the



conclusion and, in a way, the resolving points in the story pave way for the youth that often acts as a guideline.

The story is about a small boy who visits his village and accompanies his grandfather, twelve years back, to Bapu Patil, a village landowner in order to work for him and beg for a larger share of *jowar*. But his expectations are not met due to the fact that the narrator argues with the landowner on the pretext of the status and position of the Mahar's in society when Patil humiliates him. Patil was irritated with the Dalit movements and their demands for equality. He retorts because of his own insecurity and the threat to his power in society. The very sight of the lower-caste Mahar's was considered to be unfortunate and when Patil tells Yetalya this, he replies meekly submitting to Patil as his obedient slave, "I am your begging Mahar and feel proud to be so." Patil retorts to this sarcastically as:

Don't give me that line , you're no longer the Mahar- Mangs of the good old days, to beg for your share of the corn. You are now Harijans! You've even started claiming equality, so I was told , eating and drinking with us at the city hotels. (Poisoned, 1)

The term "*Harijan*" , meaning "Children of God", was designated to the untouchable by Mahatma Gandhi, who wanted to remove the blight of untouchables from India during the freedom struggle. Ironically, *harijan*'s have been denied entry in the temples, and the caste division was enforced by religious elitists where Brahmanism was the top most in the hierarchy. The term *harijan* seems to be controversial also because of two reasons, one, religion had no place for the lower castes and two , the term gives the untouchables an elevated status of divinity, which is an antithesis to their factual

position in the society. Perhaps, *harijan* for Gandhi fulfilled a political function which was required for a country already divided in several segments, to stand united in order to participate in the struggle for freedom. The acceptance of the untouchable as human beings remained a never ending struggle. The misconceptions that God created religion and thus the caste system became an important claim for the people of the upper caste. When Yetalya says that he is certainly not one of those challenging the order of God, he represents the older generations who have been victimized for centuries together. Towards the end of the story , his notions about submitting obediently to the social order change, when he is prepared to understand and accept the insidious political motives behind the legal reform concerning the land-rights. His transformation is evident in the sudden sense of dignity that he seems to have attained while conversing with his grandson.

The conflict in the story arises with the narrators aggressive reply to Patil. The narrator represents the new force and the voice of the new generation that is more aware of its own self-respect and dignity. The narrator retorts aggressively to Patil's remarks expressing his anger:

I could take it no more. I felt my cheeks burning. But I quelled my temper and, cutting Bapu Patil short in the middle of his fiery tirade, burst out, 'Patil , will you kindly tell me what you meant when you accused us of forgetting religion, abandoning our caste and of polluting the god? And if religion can't tolerate one human being treating another simply as a human being, what's the use of such an inhumane religion? And if our mere touch pollutes the gods, why were the

Mahars and Mangs created at all? And who, may I know, who indeed, created them? And would you please tell me the name of the god whom the Mahars and Mangs can claim as their own? (Poisoned, 2)

The narrator challenges the religious claims about the position of groups, when Patil alludes to Chokamela's position, who was a poet during Bhakti period. The narrator questions Patil "What's this "position" you're talking about, Patil? And whose position?" (Poisoned, 3) To this Patil delineates an order of hierarchy stating it in the descending order starting from the Brahmin, Maratha, fisherman, weaver, Mahar-Mang, Dhor and Cobbler. The narrator professes that everyone was equal and there was hardly any difference between anyone. This seems to have been influenced by the Buddhist's doctrine of religion. Dr. Ambedkar in his essay "Buddha or Karl Marx" spells out the Buddhist doctrine of equality in religion as he emphasizes that "14. All human beings are equal./15. Worth and not birth is the measure of man./16. What is important is high ideals and not noble birth." (7) This incident raises a debate around issues about religion and the function of religion particularly in context of Hinduism which professes caste divisions.

The grandfather and the grandson work for the whole day tilling the soil, but Patil doesn't pay them anything in return. The grandfather collects the stale bread crumbs lying near the pen which the cows had refused to eat. On their way back home, the grandson and grandfather share the experience of exploitation met by the Dalits at the hand of the landowners. The grandfather expresses his feelings as:

...will the Mahars and Mangs never be happy? What a humiliating life we live! Do you think I feel happy about

being oppressed by the landlords and the rest of the villagers? I too want to retaliate and have a good fight for the humiliation and injustice they have been piling upon us....I am helpless! I see no end to this suffering. (Poisoned, 5)

To this Mhadeva replies that the hereditary land-rights have restricted the Mahars from doing independent business since they've been fed on the charity of others all their life. He asks "What achievement can we boast of? All that comes from begging is more begging?" (Poisoned, 5). The only solution that Mhadeva suggests is to get rid of the hereditary holding by abandoning it. The question that arises from this assertion is that if Mahars abandon the land-right then how would they survive. To this Mhadeva explains that Mahars should:

...stop begging under the pretext that we are getting our rightful share of corn. And instead of enslaving ourselves from the land-bondage and learn to live independently, with a sense of pride. (Poisoned, 6)

The grandfather Yetalya is convinced with the words of his grandson. He took out a few crumbs from his sack and threw them towards the dogs near his house, when his wife comes out gathers all those crumbs and prepares *dulli* with them. The entire family feeds on the *dulli* prepared with the crumbs. The grandfather falls sick due to the food poisoning caused by the stale crumbs. The grandfather succumbed to his health and died. But, the turning point in the story is the message that he gives to his grandson. He says that:

...never depend on the age-old bread associated with our caste. Get as much education as you can. Take away this accursed bread from the mouths of the

Mahars. This poisonous bread will finally kill the very humanness of man...(Poisoned, 7)

These words serve as a warning and a message to the new generations of the Mahar community. This is a moment of “Dalit Consciousness” (Limbale 32) that is “the revolutionary mentality connected with struggle. It is a belief in rebellion against the caste system, recognizing the human being as its focus.”(Limbale, 32) Interestingly, the discourse in the story gives rise to the debate that is most relevant to the social and the legal system that has influenced the life of the Dalits and the underprivileged for centuries together. The land-rights for the Mahars have failed to contribute to the growth of the Mahars rather it has strengthened the position of the landowners. The land-right has only weakened the position of the Mahars, who have become like the bonded laborers providing a life time service to the land owners.

The title “The Poisoned Bread” is about , the stale bread that is symbolic of the poisonous caste division which has poisoned the society slowly. The story begins as a recall, this recall is remembering the unforgettable past. The memory is not an accidental remembrance of the past but is a conscious recall of a period that repeats itself like a cycle every year since twelve years. The incident took place at the time of harvest. Harvesting signifies a time of action when the yield is ready and the job of winnowing and treading out the corn at the threshing floor. Metaphorically, the grandfather is threshed out and the grandson is the newly formed corn, the yield from the field , that is ripe and ready for consumption. Similarly so, the grandfather’s life is the cost he pays for the betterment of the new generations. The only thing that is comforting in the story is that the

grandfather dies as a self awakened and a consciously aware man , not as an ignorant, subservient servant of the landlord.

This story brings out the problems of uneducated old villagers, particularly the grandfather who sees hope in future and advises his grandson to acquire education and defeat the age-old caste system. But the problem seems to be more serious than what it appears on the surface. In another story, “Explosion” by Yogiraj Waghmare (1970s) highlights the problems of educated lower castes. Yogiraj Waghmare has been an activist and one of the pioneers who participated in Dalit Literary movements. He wrote major works around 1970’s. His story is about the struggle of the educated Dalits for employment. Where on one hand, there is a hope that education might be a solution to all problems, on the other education has added up more frustration on the pretext of caste division, unemployment and poverty. Shetiba was a young matriculate who had been in search of a job for past three years but his efforts resulted into a naught. The story is about helplessness of Shetiba and his father Sheku who were living in dire poverty. Despite all resistance, Sheku provided education to his son. He explains that:

...When no other child from the Mahar community was sent to school, I sent Shetiba....It’s three years since Shetiba did his matriculation, yet he is without work. He’s been desperately looking for a job, without success. (Explosion, 20)

On a particular day, Sheku waited for Shetiba’s return to the village from the city, where he had gone for an interview. Shetiba was a well dressed boy who exhibited the civility of educated people. The father declines his son’s comparison with the cowherds and announces

proudly that he is a smart boy clad in white shirt and trousers. Shekhu's insecurity about the son is not out of a filial care alone, but is based on a number of untoward instances towards the lower castes. The setting of the story pronounces a very dark and gloomy atmosphere of the evening that has fallen. This is synonymous to the utter distress and disappointment that the Shekhu and his son are going through in their life. They had been living in utter poverty and had no recluse. Their only hope was Shetiba's job but nothing seemed to settle down for them. The story is accompanied with gaps of silence and speech that depicts the uncomfortable and distressful thoughts, feeling of dejection and inability to communicate and express on part of Shetiba about his repeated failure to get a job. Everybody in the family expects Shetiba to speak until his father could not bear the silence any longer and asked him if the work was done? The silence had been haunting Sheku and had won the curiosity and anxiety of the entire family:

When she served Shetiba his dinner, all the children sat around his *thali* and began to eat. No one spoke. The calm silence was occasionally broken by the clamouring of the kids. Sheku could not bear the silence. What had come out of Shetiba's visit to the factory at Dhoki? Did he get the job? So many questions crowded his mind. Questions that Shetiba alone could answer. But Shetiba was silent. Sheku could not figure out what had happened. He longed for Shetiba to speak. He was yearning to hear the outcome of the visit. (Explosion 18)

Even his wife Pami who had cuddled in a corner in the darkness was uncomfortable that her husband would not speak and the children

too were quite. Then Shetiba replied "No". (Explosion 18) The tune of the negation that is "no" was like ripples being created in the silence. The family was living through dire poverty as the wife consumed the left over morsels of her children and water for dinner. Thus depicting how women were doubly marginalised on the caste level and also on the basis of gender.

Sheku also explains that they were going through a bad time and at times they had to go without food for two days at a stretch. Shetiba's education had given a sudden hope to the family though the aspirations were not big enough to be accomplished. Sheku expected his son to get any job if not "as a clerk, school teacher, *talati or gramsevak*, he would get a job as a peon..." (Explosion 19). The day before he had gone to be interviewed for a post of a watchman. Outside the Dhoki factory lorries were being loaded with dregs from the machine and molasses. Shetiba couldn't bear the sight and felt sick. He read a sign board stating "Wanted coolies to carry molasses" (Explosion 19). Shetiba moved away from that sight. But now Sheku was determined to meet the village men and ask for his share of scavenging which he had let go years back. He explained about his pitiful condition to the villagers and begged for his right of scavenging. Shetiba was bewildered and protested to this. That night he felt sick and passed away, leaving behind the grieving father, mother, his wife and children who were already wrung by poverty. Before his death he had told his mother that he agreed to do any kind of work, he was even ready to carry molasses.

The story focuses on the fact that even education could not bring in a change for the people of lower classes and lower castes. Rather it aggravated the situation for Shetiba who was more hopeful and expected a change in the

social conditions around him. Contrary to any change, Shetiba's condition is worsened and he had to finally lose his life. The story describes the surroundings, condition and difficult situations faced by the Dalits. Though there are no voices of resistance but the story is educative enough for a readership that is completely detached from the reality of the lower castes. The story also depicts the depletion of nation and brings shame to such a nation which has such incongruities within it. It seems true that the idea of freedom catered to a particular section of society and neglected as well as excluded the majority of masses. Such a perception from the Dalit's position, questions the whole idea of formation of nation and its development. With this the politics of exclusion gets highlighted, aspects of state-formation where the malnourished, the sick, the unemployed, the poor and the lower castes remain unattended. The bare bodies and hungry stomach of Shetiba's children, and other members of the family announce the failure of the entire system be it cultural, social, religious or political. Shetiba's death anticipates the downfall of the nation as younger generation perish leaving the older and the children in unmeetable circumstances. Shetiba's plight is the plight of the entire community. Failing to get any decent job the choices left for him are either scavenging or loading moleasses. The suffering inflicted on the family is an age-old suffering which the generations have experienced. Therefore, the depiction of suffering in Dalit Literature is a collective representation than that of an individual's subjective experience. Limbale explains:

It is not the pain of any one person, nor is it of just one day—it is the anguish of many thousands of people, experienced over thousands of years.

Therefore, it is expressed collectively. The anguish of Dalit Literature is not that of an individual but of the entire outcast society. This is the reason why it has assumed a social character. (31)

In the story there is a hope that education will be a recourse to all problems but the struggle doesn't stop here. Arjun Dangle's "Promotion" brings out the complexity of the problem. Arjun Dangle, a founder member of militant Dalit youth organization. His contribution to Dalit Literature is remarkable. He won the Maharashtra State Award in 1978. *Promotion* is about the humiliation and discrimination met by an educated and successful Dalit on pretext of reservation for his caste. The story revolves around Waghmare who has been promoted to a post of Assistant Purchase Officer in the Purchase Department of Railway. Waghmare superseded Godbole who was older to him in age. Waghmare's promotion was due to 33% reservation policy, due to this Godbole did not respect him:

'Does Godbole respect you?'

'He doesn't. And I suppose it's quite natural that he should resent the fact that I've been promoted to the post of Assistant Purchase Officer, though I'm junior to him.'

'Listen, it's only now that we are being promoted to the 'Saheb' positions in this 33% category. But remember these other people have enjoyed the privilege of being 100% reserved category for centuries. Doesn't that mean anything to you?'

(Promotion 23)

This was a conversation between Awale and Waghmare. Waghmare always relied on Awale whenever reservation related issues disturbed him. Awale was also an activist and an active

participant in the Backward Class Worker's Association. He inquires why Waghmare didn't attend the association's meetings? Waghmare ignores the query and returns back to his work. Towards the evening, Waghmare leaves to go home from his office. He intentionally misses the 5.05 pm local train as Awale traveled in that train. He was very noisy and spoke loudly while traveling. Though he was entitled to a first class, Awale chose to travel in the second class with his friends from backward classes. Waghmare also remembers how his friend Gaekwad greeted him loudly calling out "Jai Bheem", at which he was watched closely by his co-passengers. That day Waghmare took a 5.15pm train in order to avoid all passengers.

Waghmare has risen to a position where he didn't want to be identified with people of his class and caste. He felt that since he was promoted he should behave like the sophisticated elitist class equivalent to his status. While returning back home, he remembered that he wanted to see a movie on Marathi channel. On reaching home, some poor relatives, who resided in nearby slums came to watch the movie. Waghmare objects there intervention again in the colony and their house. When his wife informs about how her aunt had helped them in their bad days he ignores that completely. The conflict intensifies the most when his son returns home with a hurt on his knee. He explains that he was pushed by his friend Pramod's grandmother for drinking water from his water pot. Waghmare is left stunned and shell shocked. The picture of social discrimination unfolds itself in front of him breaking down the world of expectations aroused by his promotion. He asks his son why he was pushed by Pramod's grandmother. He says:

'D'you know that Pramod, who has a super Ganpati? His Grandma pushed me.'

'Why? Did you beat him?'

'No. We were playing and I drank water from his water pot.'

Waghmare's mind is filled with the image of Godbole. His newly sprung wings of promotion fall off and a mere mortal named Pandurang Satwa Waghmare crashes helplessly into the abyss below.'

(Promotion, 26)

Grandmother's act of pushing Waghmare's son depicts that the subaltern status of the Dalit remains irrespective of profession, status, shift into urban locations or even education. The differences between the upper Hindu castes and the lower castes push the Dalits in the periphery as Pramod's grandmother is the owner of "Super Ganpati" that becomes an iconic representation of the power held by the upper castes who remain in the centre and push the dalits to the margins. At the same time, notions of Hindu purity against that of dalit image as polluting, dirty and impure function in more civilized, urbanised places and amongst the educated classes. In this connection Alok Mukherjee explains how the notion of purity of the Upper castes works against the impurity of the lower caste Dalits, who are primary sources without which Hindu purity cannot be maintained:

The work of the Dalits is essential for maintaining the upper caste Hindu's purity. If they did not clean latrines, skin dead animals, and remove the carcasses, the social life of the upper caste will be unclean, polluted and diseased. And yet, just as these are revolting activities, so is the Dalit an object of revulsion, precisely for doing

them, even though it is the upper caste Hindu who forces Dalits into carrying them out. Dalits enable the purity of the upper caste society and become impure in the process. ( Limbale, *Aesthetics*,3)

The view that Dalit marginality was functional only in the villages as was evident in the first two stories “Poisoned Bread” and “Explosion” gets contradicted in this story which raises a very serious question that if education also fails considerably in uplifting the status of the Dalits , then what is it that would bring in the reform in the society. The complex mind set of the Indian Upper castes have ruled out any possibility of reform for the lower castes and therefore, the differences and the division prevail in several forms.

Dalit literature evolves as a methodology that aims clearly at social reform. The socio-political conflict works in layers through cultural, traditional and religious roles in undermining the position of the lower castes in India. The exclusion of the Dalits from the main streams does not function on the social level alone but also in literary spheres. The post-colonial theory fails to acknowledge the prevalence of Dalit studies and seems to have completely ignored this important literary genre. That is evident enough of the political motivations that control the literariness of the texts. Raj Shekhar Patteti gives a detailed account of how *The Empire Writes Back* by Bill Ashcroft, Gareth Griffith and Helen Tiffin tend to exclude Dalit literature and Movement. He examines this context with Indian Sanskrit criticism and explores that in *Natyashastra* by Bharata too regional dialectics of India find no place. He quotes:

The alternative concepts of criticism which exist in almost all the regional

dialectics of India find no place in their assessment of Indian literary scenario. The essence of Indianness that lies in Dalit aesthetics , Dalit concepts and the indigenous terms are absent to the complete extent. The authors [of *The Empire Writes back*] only express their inability to assess what is written in different languages of India....The authors’ intention of debunking the Dalit aesthetics and literature is evident in the pretext of alleging that multi-dimensionality of India is hard to decipher. (Patteti, 21-22)

The politics of exclusion affirms the central and the peripheral positions, only to strengthen the awareness towards self-consciousness of the marginalized or the excluded. Dalit literature as a category or a sub-genre of literature has grown as a major stream of thought from such exclusions.

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## AN INTRODUCTION TO “INDIAN PSYCHOLOGY”

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The purpose of this paper, as suggested by its title, is to introduce “Indian Psychology.” First of all, let us admit that the approach which we call “Indian Psychology” is not prevalent now-a-days. The prevalent psychology, or say, the western psychology, as it is the case, believes that there is nothing like ‘Psychology’ in India. Moreover, it is added that whatever is claimed to be “Indian Psychology” is a web of philosophical ideas and not the psychological one. This is a belief only and shows lack of study about Indian thought. In act, this type of belief has its roots in the passion for opinion and not for knowledge. As a result of the efforts of homogenization of national, cultural and individual identities, the main-stream psychology today is ‘uni-cultureal’. There is no doubt that the human mind, in addition to a culturally variable part, also consists of a common core element. For example, hormonal changes at puberty are common; but how an individual responses to these changes has a socio-cultural aspect. So, while studying the most common core content of the human mind, the uncommon part must also be dealt with. Psychology, as taught today, emphasizes on ‘etic’ part whereas the ‘emic’ is almost avoided. This dominance of Euro-American thought in the field of psychology is understandable but not excusable. Also, the process of homogenization must also face resistance; and the realities of the “Global Era” and resultant awareness of diversities of people and cultures must perform the academic decolonization.

The study of human mind requires a holistic approach. It must be studied from both stand-points viz. “Mind-the knower” and “Mind-the known”. The main stream psychology today admits that mind is the faculty that “Knows” and accepts that “Knower can not be known”. So, the psychology today emphasizes on the study of behavior rather than the study of mind itself. Woodworth, ironically pointed out this dilemma of present psychology: “Psychology first lost its ‘soul’, then its ‘mind’, then it lost consciousness; it still has a behavior of a kind”. This situation has arisen out of their inability to consider the idea of “mind-the known” or say, “knowing the knower”.

In this situation, a new hope, namely Indian Psychology is emerging from the darkness of avoidance, with slow but firm steps.

First of all, let it be clear what is meant by the words “Indian Psychology”. By these words, we do not mean the psychology of Indian people. Neither has it meant the psychology taught at Indian universities. It actually means: “An approach to the study of human mind as developed under the knowledge-tradition of India”. In this meaning the Indian Psychology has five firm pillars namely: 1. Origin. 2. Underlying Philosophy. 3. Conceptual framework. 4. Methods of enquiry and 5. the Technology of Consciousness.

The origin of Indian Psychology is evidently India, the cultural India, truly speaking, the Indian subcontinent. It is well-known and universally accepted fact that India is the birth

place of strong Knowledge tradition. India has been extending her contribution to each and every field of knowledge and practice. In spite of the grand cultural heritage and strong knowledge tradition, surprisingly there was no word like मनोविज्ञान (Mano-Vijnana) in Indian dialectic. This word came into existence in the end of Nineteenth century as a translation of the word "Psychology", when Indian scholars came into contact with their western counter parts. The Indian scholars of that time studied "Psychology" and rejected it saying that this cannot be the science of mind. Because studying the human mind was an age-old practice in Indian knowledge tradition. Although there was no word like मनोविज्ञान it can't be said that there was no study of mind in Indian knowledge tradition. On the contrary, the Indian scholars promptly identified the lacking of 'Psychology' of that time and presented reflections on the aspects of the human mind, untouched by the western psychology. Swami Abhedananda, a direct disciple of Shri Ramakrishna, wrote a book whose title was "True Psychology". Swami Akhilanand a monk of Ramakrishna Order, gave a series of lectures on "Hindu Psychology" in the US which was warmly welcomed by the scholars of eminent universities of the US.

Moreover, Swami Akhilananda delivered another series of lectures on the subject "Mental Health and Hindu Psychology" in which he presented the practical psychiatry based on Hindu psychology and put before the world the theory and practice that evolved during the study of human mind in Indian tradition.

Thus, this approach to study the human mind is indigenous to India and may therefore be framed as "Indian Psychology."

The next thing is the underlying philosophy. There is no surprise that roots of the Indian Psychology lie in Indian Philosophy. Actually speaking, because of India being a spiritual country, each and every discourse in Indian knowledge tradition has an inclination towards spirituality. Here let it be clear that the word spirituality is not used in a narrow sectarian meaning. Rather it is used to show people's basic conviction that the roots of this apparently visible world lie in the non-apparent, non-visible reality that is consciousness.

As the famous dictum "एकं सद् विप्राः बहुधा वदन्ति ।" states, "Truth is one, Scholars represent it in diverse ways." Behind this apparent diversity lies a real unity. This fact is the essence of Indian Spirituality.

The conceptual frame work of Indian Psychology comprises of the fact that 'mind the knower' can be brought under observation and can be known. Actually speaking, Indian Psychology describes 'mind' as an instrument that thinks. Yet this is an instrument which gets activated in the presence of "Atma". Sense-organs are called outer instruments whereas mind is called 'Inner instrument. Furthermore, mind the inner instrument is subdivided into four faculties i.e. Mann (Mind) that receives thoughts from the sensory organs, Buddhi (Intellect) that analyses the condition and reaches up to a decision. Chitt (consciousness) which acts like a storage device for memory and Ahankar (Ego) which takes the process in a self-relative manner and grabs the experience. The sum total of this four is collectively known as "Antah-karan" chatushtaya. (Collection of four).

In another terminology there is a concept of different sheaths or levels of consciousness, viz. Annamay kosha-the gross body or the physical

level, Pranamay Kosha-The ethereal body or the physiological level, Manomay Kosh-the thinking level; Vijnanamay Kosha-the logical level and Anandmay Kosha-the bliss level.

This conceptual framework has been made profound with the texts like Upanishads and Bhagavad Geeta. Moreover, the writings of different thinkers of Indian dialectics and discourses provide a sound basis for this conceptual framework. Altogether, this framework has been proved good enough to provide solutions and explanations to each and every mental situation.

The methods of inquiry comprise of both subjective and objective parts. Also, as we have seen earlier, both ‘emic’ and ‘etic’ approaches are given equal importance. Indian psychology has enough space for both – the internal as well as external observations. The dialectics and discourse developed for this purpose are not only scholarly but also practical.

The technology that is used by the Indian Psychology may be defined as the technology of

consciousness. Patanjali’s Yogsutras describe this technology very well. Also Yogsutras present both the theoretical as well as practical aspects of psychology. They describe how *chit* (चित्) - mind works and how to make it an obedient servant, how to achieve mental health, how to fight stress and anxiety - in short, how to get and maintain mental health. This technology guides an individual to develop a harmonious and balanced personality. It treats different types of people differently. Actually, there is enough space for diverse thinking in Indian system of Psychology. It is totally practical. Anyone can follow the practices given by Patanjali and achieve good mental health and stability of mind.

Thus, a brief account of Indian Psychology is presented herewith. There is ample space and earnest necessity at the same time to put these principles before the world. The world is suffering under the tyranny of homogenization of identities; a break-through is needed.

**SUDHIR KAKAR. THE INNER WORLD: A PSYCHOANALYTIC STUDY  
OF CHILDHOOD AND SOCIETY IN INDIA.  
OXFORD UNIVERSITY PRESS: DELHI: 1980: A BOOK REVIEW**

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Sudhir Kakar is one of the foremost psychoanalysts and an eminent scholar of twenty first century. His path-breaking text- *The Inner World*, widely upheld as the finest piece of psycho-mythological studies, is an avant-garde approach to comprehend the complex Indian ethos in a multilayered Indian society. As the author himself asserts, this scholarly text is a 'journey into Indian childhood to discover the sources of Indian Hindu identity' which itself was a major enterprise. The quality of amazement of this text lies in fact that it is written by an Indian analyst whose intimate knowledge of Western psycho-analytic systems and his close examination and lived experience of Indian anthropology, mythology, folk tales, sociological studies and clinical observations form the primary part of it. This study lays greater emphasis on role of culture in the shaping of collective idea of personality. Hence, the author himself admits that this text interacts with a person's 'feelings, impulses, wishes and fantasies ... the dynamic content of the inner world . . . occupying the deepest reaches of the psyche'. ("Introduction" to *The Inner World*: 9)

Speaking about its formative aspects, it begins with an astounding introductory remark by the analyst following beautifully written chapter entitled as the "Hindu World Image." It is a deeply reasoned examination of a subject

full of pitfalls, since it seeks to interpret (but does so remarkably and successfully) concepts like *moksha*, *vidya* and *avidya*, *maya*, *chitta*, etc., in modern scientific terms. The interpretation of these terms in terms of modern (Western) psychoanalysis turns this work into an important bridge between cultures and a source of clearer understanding of concepts and attitudes which have so far been obscure. For instance, a passage on the presence of the guru to guide and monitor in terms of Indian philosophy of 'know the I' is noteworthy. Here, the analyst clarifies that the guru's function is not to help his disciple strengthen one's ego's autonomy or to enlarge its domain through insights into the hidden reaches of the mind. Rather, given the goal of calming "*chitta*" and the gradual merging of the ego and the (transformed) id, the guru's role in *pratyahara* is to sanction and facilitate this process of integration along with keeping a watchful eye on the seeker's ego lest it be prematurely engulfed. The presence of the guru provides the necessary support against the danger of psychotic breakdown. Unlike the alert, sanctioning support conveyed in words in most Western psycho-therapies, the guru's support is given through "look, touch and silence-the language of the *chitta*". This is an 'intimate and personal approach.' (*The Inner World*: 31)

This deeply personalized relationship between guru and seeker is in a certain sense a mother-child dependence role as an adult transference syndrome, which is examined in great detail later in the book. The guru represents the power to transcend 'self'. To the reviewer this would appear to be a better protection against breakdown than the Freudian analysis which seeks to discover the roots of psychosis, a process which in many patients, causes weakening of the ego, without the countervailing support needed to assume a stronger identity.

According to the experts, fear in psychoanalysis is determined by two inescapable facts of life: human imagination and dependence. However, it is required to note that in the Western world, the adulthood gets shaped by myriad and diversified influences while in India, with caste, clan and joint family, the influences are highly structured and categorized. Hindu culture, as the author asserts, has consistently emphasized that as long as a person stays true to one's ground plan of life and fulfils what society and one's family social obligation imposes on one's own special life work, s/he is on the right path for ultimate release represented in the goal of attaining *moksha*. To find the right path being difficult, Hindu ethic is sufficiently flexible to recognize that a right action for the individual depends upon the culture in which s/he is born on one's own efforts in previous lives. These provide the individual with an innate 'psycho-biological' heritage.

The 'examination of early childhood influences' occupies the major part of the next two chapters in which two observations are of

paramount importance: the dominant role of motherhood in India and the bleak transition from mother protection to responsible adult male life for boys. A basic postulate of this part is based on its diverse yet inflexible structure which is deeply etched on the Hindu psyche. The analyst explains here that the basis of *ashrama dharma* is the clear-cut and widely understood stages of a life-cycle. He, further, clarifies that this does not influence all people born into Hinduism, in the collective subconscious of Indian psyche, these stages are considered desirable from childhood's lenient, permissive disciplines, an adolescent's obedience to solemnity of purpose and strict moral codes of behavior and, from a young adult householder's material responsibilities, to the final abandonment of the world and worldly cares in old age. The withdrawal from the world of material requirements and duties is supposed to take place gradually leading to total renunciation to the point of real *samnyas* and wandering in search of the Ultimate. But the seeds of this wisdom get sown by the precept and the rituals which Hindu life is interlarded from earliest infancy. Interestingly enough, none of this is imparted by trained preceptors, so much as by women's unique role as progenitors. The impact of such a strongly structured society upon the individual mind is manifest to Indian psycho-therapists in the ready acceptance of many patients of the force of their specific *samskaras* (their inherited dispositions) as they are believed to be of many previous lives.

In the concluding chapters, the analyst attempts to unfold the spiritual layers of Indian psyche and explains the importance of religion in the identity formation of Hindu consciousness

with subtle references to the advent of modern sensitivity. The psychological cultural confrontation and neo-challenges are the core sub-theme of this part. The problem of analyst here however remains visible in his attempts of understanding the cultural aspects of Indian personality as the spectacle of modern Psychology transgresses its limit and

inadvertently enters into the domain of sociology.

Though, the book is charged as the “too brief for too much”, it is nicely written and can be considered as the first step to look into the deeper recesses of Indian psyche with a modern approach of psychoanalysis.