

Horiz Holis Edu
Volume 5, Issue 1, January-March-2018
p ISSN : 2349-8811
e ISSN : 2349-9133

The International Quarterly Journal

Horizons of Holistic Education

Peer Reviewed and Referred Journal



:: Published By ::

Children's University

Sector-20, Gandhinagar-382021 (Gujarat) India

Email : editorhhe@gmail.com & editor@hhecu.org

Website : www.cugujarat.ac.in & www.hhecu.org

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FROM THE VICE CHANCELLOR'S DESK

Science has already proven the claims of many spiritual traditions, primarily the perennial Upanishadic philosophy of 'Thou Art That.' The evidence of the 20th century shows everything is energy. The cosmos consists of waves in a "quantum field". Everything comes out of a singularity and operates according to deep and consistent rules. Human's evolved from small life forms in a system powered by a thermonuclear fusion reactor. In Sagan's words, "we are star dust harvesting sunlight". Everything here is molecules. The life forms of the present represent emergence from a complex and latent potential for expression. At present, human beings identify with the body and the mind in a variety of ways. But fundamentally, what one regards as 'oneself' is just a certain amount of energy. Modern science has proved beyond all doubt that all of existence is made up of the same energy, manifesting itself in millions of bewilderingly different ways. When Einstein gives his formula $E = mc^2$, he is, to put it simply, saying that everything in the universe can be seen as just one energy. Religions all over the world have been proclaiming the same thing using somewhat different terminology when they assert that "God is everywhere." Modern science has arrived at its conclusions through mathematical deduction whereas the scriptures of modern antiquity take it to the level of experiential reality. The human longing to expand is actually just an expression of the ultimate formless intelligence that is the very source of throbbing lives.



The big issue is not a modern science deploying as a yardstick of mapping the relevance of ancient wisdom, but the ability for a person to deeply understand the corollary position of how the functionality of 'That Art Thou' is perennially the nature of lives. "All know the drop merges with the ocean, few know the ocean merges with the drop". Science looks mostly outward, the inner realms being left for people to discover for themselves. Moreover, the vision of modern science hasn't reached in the position to assert that fact that one worldview is better than another. Some scientists and psychologists do apply their intellect to the inner realms and documentation of the spiritual paths with the help of available tropes and few of them do bring subtle messages about how the outer informs the inner. But as appears in most of these cases, the "proof" remains something one has to desire and seek himself, because the understanding involves subjective introspection to the recesses of the deep self. But scientific types have become more vocal over time in dispelling our delusions as evidenced in the works of Harris, Eagleman, Bolte-Taylor, Ramachandran, Dawkins, etc.

In this context, the idea of academics requires to witness the sea-change. It is the need and call for the present scenario as well. The pivot of modern knowledge, be it belongs to natural sciences or liberal arts is the governing principle of deducting to reasoning thing and in this context the paradigmatic shift is much sought. To my views, the idea of signifying a 'Being' which has direct relation with the encouragement to the concept of "ignorance is bliss" needs to be relooked with different frame of intellectual glasses. The reason behind it is the immense potentiality it brings with its

advent. Adding to that it also empowers the person, on one hand, by making him delve into the discovery of one's many layered self, and on the other, it provides the opportunity to reach to the highest level of humility. Since the 20th century humanism has failed to serve its purpose to create a balance among the myriad hues of apparent human meeting points, it is very much needed to relook this idea and color it with the ancient will. As far as academics is concerned, the goal of Children's University remains clinging to this vision by developing new frames of courses and availing the young generation of scholars with the opportunities of refashioning the whole research field. In this connection, this journal is our prime move via which we look forward to inspire people working in this direction. Let every part learn its relation to the whole and let the world learn its fragmented vision of different poles in this new role. With this note of positivity and hope, I would rest my pen.

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FROM THE CHIEF EDITOR'S DESK.....

As far as the Indian education system is concerned, there is constant debate going on its defunct frame. In relation to that, one must understand that the education system does not function in isolation from the society of which it is a part. Unequal social, economic and power equations deeply influence children's access to education and their participation in the learning process. The recent study carried out by Sujata Bhan also points out some of these critical issues wherein she opines that the disparities in education access and attainment between different social and economic groups in India are enormous. There were an estimated eight million 6 to 14 year-olds in India out-of-school in 2009. The world cannot reach its goal to have every child complete primary school by 2015 without India. In 2010, India implemented the Right to Education Act (RTE), to legally support inclusive education. Today, 18 crore children are taught by almost 57 lakh teachers in more than 12 lakh primary and upper primary schools across the country. This notable spatial spread and physical access has, however, not been supported by satisfactory curricular interventions, including teaching learning materials, training designs, assessment systems, classroom practices, and suitable infrastructure. In her study, she argues that the common issues that emerged, in deterring inclusion in two states of India were: attitudinal barriers, lack of awareness of the legal provisions and subsequent schemes, accessibility of schools being meager, lack of necessary infrastructure, lack of and retention of trained staff adaptation of curriculum and materials and lack of control systems. Though India has taken ownership for inclusive education by establishing legal provisions through the measures such as RTE, several issues continue to be faced. In this context, the frame of academic set-up calls for if not complete, than partial overhaul. The role of participatory education set-up can be one alternative, for it is not easy if not impossible to mobilize the huge country like India on this track with rapid pace.



In this context, if we can mobilize the research as a way of connecting force and finder for better frame, then it would be a real service to the nation. With this ray-like hope, we offer this issue to the scholarly circle of erudite faculties and researcher fraternity. The issue comprises of papers covering range of areas of diverse understanding. At the end we express faith that the issue will bring true delight to the intellectual appetite of our learned readers.

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THE MAJOR ERRORS OF THE PROTAGONIST IN ROHINTON MISTRY'S SUCH A LONG JOURNEY : A GENERAL SEMANTICS EVALUATION

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Received : 4-5-18

Accepted : 5-6-18

ABSTRACT

Human life is beset with so many problems at different levels. It is impossible for any human beings to exist without facing problems in their life; mostly these problems are based upon the misevaluation of the individuals about the problems, surroundings, and their sufferings. General Semantics presents an uncommon approach to living and solving the problems of life through 'structural differential' method and using extensional devices like: 'dating', 'indexing', 'etc', 'hyphens', 'quotes', etc. Through acquiring the different approaches/devices of GS, one can avoid and solve problems better, and improve to relate and communicate. Rohinton Mistry's Such A Long Journey illustrates the problems of Gustad Noble, a bank clerk, and his family due to economic, political, and cultural surroundings. Gustad is an ordinary man and faces many trials in his life. He has his own dreams about the future but his aspirations crumble down like cards. He struggles with memories of a financially secure and emotionally stable past that serves to highlight his family's current struggles, which shows his 'time-binding' capacity. He has also many semantic blocks which seizes his creatial thinking. The present study tries to find out the semantic blocks of Gustad and also provides the tools which can help him to resolve the problems. Consequently the present study tries to add one more dimension to look at the text and the struggles/problems of Gustad and his family and other characters through the lens of General Semantics approach.

Key words: *Human problems, General Semantics, Structural Differential, Time-binding, Semantic block.*

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INTRODUCTION

In the present era human being faces many problems in their life due to professional pressure, personal conflicts and internal and external forces like politics, religion, economy, caste, etc. Problems are the core part of human being, sometime because of their greedy, egoistical, stubborn, narrow mindedness nature, or sometime their half knowledge of the surroundings. They want to get rid of them but now and then their own misevaluation of situations or problems lead them to disaster. As it is often quoted that literature is the reflection of the society; it is the medium through which one

presents his/her personal, professional, societal and the surrounding problems of life-death, happiness-sorrow, real-artificial, nature-culture, etc.

Rohinton Mistry, a Diaspora writer through his works presents the problems of Parsi community like their nature, culture, history, issues of identity as an emigrant, etc. However, he presents economical problems, political problems of 1970s, personal problems of day-to-day life, etc. One can find the real picture of India (1970s) through his works whether it is politics or human affair. His each novel presents the issues/problems of Parsis with the

background of politics. Similarly in *Such a Long Journey* (1991) he discusses the problems of Gustad Noble and his family with the surroundings of economical and political hegemony. Gustad's problems are mainly based on his stubbornness and his misvaluation and sometimes over-evaluation of the situations and things. General Semantics as a problem solving system suggests the ways to overcome such situations with the help of different devices of evaluation. Consequently through this theory it is an attempt to find out the reasons behind Gustad's behaviour and his failure as a father and study the conflicts/problems of his life.

GENERAL SEMANTICS THEORY

General Semantics (GS) is a 'process – oriented problem solving system' which helps people to take right decision through the quest of consciousness of abstracting process, which is defined by Korzybski as basic goal of general semantics; using our human ability to function with awareness of how we get information, symbolize it, and communicate it to others and improves how we function individually, in groups, and cultures (212) and also using extensional devices (indexing, dating, using ETC, using hyphens, using quotes) and one's own time-binding capacity, which is described by Korzybski as the potential for each generation to start where the last generation left off. In other words, it is the potential for individuals to learn from their own and other people's experiences. (214) The founder of this theory is Alfred Korzybski (1879 – 1950), a Polish engineer and intellect who came to United States during World War I. He had a firsthand experience of death and human follies in the war, and then decided to give the proper ways to evaluate human behaviour and avoid conflicts in their life. Korzybski, as a keen observer of human behaviour noted that we have not been fully successful in dealing with our social and

psychological issues. So, he endeavoured to develop a 'self-help' system to help individuals and groups to make more intelligent decisions in all aspects of their lives and called it General Semantics. He too argued that human knowledge of the world is limited both by human nervous system and the language human developed and so that one cannot have direct access to reality, the most we can know is that which is filtered through the brains responses to reality. To live happily, he recommend to 'observe' and 'evaluate' the situation around us, takes the help of our past experiences and behave sanely with every minute problem of life. Korzybski in his *Manhood of Humanity* (1921) and *Science and Sanity* (1933) competed human progress (time-binding) largely as a result of its more flexible nervous system that was capable to 'symbolize' and 'abstract' in endless orders. A wide variety of writers, educators, therapists, and other professionals have drawn on and added to GS theory; they not only contribute but also simplify Korzybski's ideas relatively. Notable contributors are: Bruce I. Kodish (*Drive Yourself Sane*; 2011), Irving J. Lee (*Language Habits in Human Affairs*; 1994), Robert Pula (*A General Semantics Glossary*; 2000), Harry Weinberg (*Sensible Thinking for Turbulent Times*; 1997), etc. There are many books which have been published using general semantics to analyze and solve problems in areas such as education, communication, negotiation, management, social science, journalism, and personal adjustment. It is a highly pragmatic discipline for analyzing situations and solving problems.

Y A R D S T I C K S o f G S U S E D f o r INTERPRETING the NOVEL

Rohinton Mistry is an Indian origin, residing in Canada. He was born in Bombay in 1952 in Parsi family and graduated from St. Xavier's college. In 1975, he immigrates to Canada but

his writings come back to the homeland of memories and get stuck in a place where he grew up. He wrote three novels namely: *Such a Long Journey* (1991), *A Fine Balance* (1996) and *Family Matters* (2002). *Tales from Firozsha Baag* (1987) is the short story collection and *The Scream* (2006) is his novella. His novels precise the historical reality and forms the backdrop of the narratives.

Such a Long Journey creates a vivid picture of Indian family life in general and that of a close weave Parsi family in particular and tells the story rich in subject matter and characterization set in the years around early seventies Mumbai. The novel mainly deals with its protagonist, Gustad Noble's modest dreams and aspirations. The novelist has united various narratives with the central narrative of Gustad who co-inhabits in a small flat in Khodadad Building with other members of his community. Gustad is optimistic about his son Sohrab, who have just cleared the entrance for IIT, Mumbai. Without consulting his son's views whether he wants to enter in IIT or not, he started dreaming about him as a scholar of the institute:

... he soon be studying at the Indian Institute of Technology. 'Sohrab will make a name for himself, you see if he doesn't', Gustad had said with a father's just pride. 'At last our sacrifices will prove worthwhile.'(03)

GUSTAD'S TIME-BINDING CAPACITY

Korzybski argues that all our ideas of man are ideological and zoological. He too states that we do error after error because we don't know how to negotiate with our past. There are three categories of such people who see their past but relate to it differently: Drifting fools (least bother about their past), Static fools (ideal picture of past) and Dynamic fools (hate their past). Here in the novel, Gustad is fit in as **Static fool** who sees the ideal picture of his past and don't risk for change. Every time he sees his

grandfather and father as the wealthy man of the city. He feels proud to see the furniture which he manage to rescued from the bankruptcy and each time told the story of his father and grandpa to the children.

... about Darius's great-grandfather who was a huge, powerful man, kind and gentle, but with an unswerving sense of justice and fair play, who had once lifted his own foreman by the collar till his feet swung clear off the ground, threatening to toss him out in the street, because the foreman had mistreated the one of the carpenters. (293-4)

SEMANTIC BLOCKS which SEIZES GUSTAD'S CREITICAL THINKING GUSTAD'S CONFLICT with HIS SON & RIGID EVALUATION

Gustad's rigid evaluation of the thing makes him suffer. Slavishly following customs hinders us from availing beneficial paths. A hallmark of maturity is to know when to be consistence and when to be flexible. Gustad does not know how to consistence with the idea of his own son. Sohrab as an emerging youth wants to get degree in BA but Gustad sees it as useless. The thing becomes worse for the rest of the family members when they both argued on the day of Roshan's birthday and spoil the party.

It's not suddenly. I'm sick and tired of IIT, IIT, IIT, all the time. I'm not interested in it, I'm not a jolly good fellow about it, and I'm not going there... IIT doesn't interest me. It was never my idea, you made all the plans. I told you I am going change to the arts programme, I like my college, and all my friends here. (48)

To overcome with this situation, Gustad may use 'Dating' tool of GS which helps him to stay attuned that we live in a changing world; and everything changes with time. So he has to evaluate the situation from time to time. It's true that during that period getting admission in IIT is a symbol of pride and prestige but it does not mean that doing BA is worse and useless.

GUSTAD'S CONFLICT with HIS SON & ALLNESS ATTITUDE

Gustad is also suffering from allness attitude which is not a healthy practice for leading a happy life. He thinks that he knows everything and generalizes about everything. From Sohrab's early childhood he has a firm belief that 'there seemed to be nothing Sohrab could not do, and do well' (64) and so he generalizes Sohrab's idea of taking arts as a subject worthless:

Forget your friends, forget your college and its useless degree. Think of your future. Everybody peon or two-paisa clerk is a BA these days. (69)

Even after when Sohrab left home, he continue to prove that his suggestions are better than his son through giving the example of pavement artist, "Tell that worthless son of your who kicked IIT in the face. Tell him when he come next time to visit you – that poor wandering pavement artist has two BAs". (182)

To solve this situation/problem, he may use the 'indexing' device of GS. Indexing helps him to find differences between the things. He could also use the phrases like 'to me', 'I think', 'it seems', etc. And can also use 'etc' in his statements. So that, it not becomes the general truth that a BA degree holder cannot find a balancing job.

GUSTAD'S CONFLICT with HIS SON & PROJECTION PROBLEM

Gustad have projection problem too. In this kind of block, when individuals say something about something, actually they are not describing the reality, but themselves or projecting their ideas of reality. When Gustad argues with his son about his education and found that because of his 'friends' Sohrab do not want to go in IIT, he projecting his ideas on Sohrab by saying,

Don't talk to me of friends! If you have good reasons, I will listen. But don't say friends! You must be blind if you can't see my own example and learn from it... 'That's friendship. Worthless and meaningless!' (49)

Not only at this situation but at many points, reader finds that Gustad tries to project the things on people. To overcome with this block, GS recommends the usages of the qualifying expression like 'it seem to me', 'as I see it', 'from my point of view', etc. if Gustad use these expressions than he would create the awareness that he is expressing personal observations and not the divine truths. So others are prepared to take them so and in his life the things would not become worse especially between his son and him.

GUSTAD'S CONCEPT of 'FRIEND' & RELYING on COMMON SENSE

Gustad always rely on his common sense. He never tried to test and revise his assumptions. When he decided to help his friend Jimmy Bilimoria, Dilnavaz, his wife warns him, 'And Jimmy doesn't even tell the details. How do you know you are doing the right thing?' But Gustad tells her, 'the details did not matter, it was the principle, of helping a friend'. (67) Even when he found the parcel with ten lakh rupees, he doesn't doubt to his friend and takes proud 'how noble work his friend is doing!' However, at that moment his wife tries to make him realize that if he do what his friend (Bilimoria) asked him to do, he lose his job. His wife also believes, 'sometime he was like a little child, refusing to acknowledge reality'. (120) He understands the situation when he found dead animals on his flowers and next day a note which is figuratively written about his friend, 'Bilimoria chaaval chorya/ Daando lai nay marva dorya'. (140) After that continuous torture he realizes that they are 'dealing with heartless people – poisonous snakes' (142) and thus he sees this world as duplicity and fragile:

I don't understand this world any more, First, your son destroyed our hopes. Now this rascal. Like a brother I looked upon him. What a world of wickedness it has become. (142)

To solve this type of situation Gustad might employ 'uncommon sense' while dealing with his friends letter. It also helps Gustad to bring his assumptions into awareness and lead him to examine and revise them and work accordingly.

GUSTAD'S FRIEND – a BLIND FOLLOWER

For better evaluation GS suggests to approach everything with question 'why'. Context makes things relevant. Jimmy Bilimoria, an ex-army man, brilliant and powerful, trapped by the treachery of government because he do not question and do whatever the authority asked for. The government where he was working is not doing any service but they satisfy their own personal objectives. Jimmy knows this very well but then too trapped by the Prime Minister who takes his confession for withdrawing money from the bank. Without 'questioning' and 'observing' the situation he wrote the confession:

Like a fool I agreed. trusted her. Then she said, maybe we should make our plan watertight. you can write a few lines just now. A confession. That you imitated my voice..... because you wanted to continue helping Mukti Bahini..... I wrote my confession.... like an idiot. (277)

Even Gustad couldn't understand that a person who is sharp and intelligent makes such mistakes. He too thinks that 'the worldly-wise Jimmy Bilimoria, a cynical Major he had known for so many years, whose motto in life was: when in doubt, keep doubting. Could he really have done the foolish things he is describing?' (277-8)

Conclusion

Rohinton Mistry's writings are tremendous operations of Indian history which is linked to interrupt everyday life. His characters' personal affairs with communal concerns situate them the significant of social beings. His novel, *Such a Long Journey*, is literally 'a long journey' for Gustad Noble, the protagonist, sometime because of his fate and sometime because of his own evaluation process and semantic blocks which stop him to take right decision in particular situation. With the help of GS' extensional devices it is an attempt to find out the semantic blocks of the protagonist and recommend GS tools for open up another perspective of the situations/problems. It is appropriate to conclude this paper with the words of John Milton: "The mind in its own place, and in itself can make a heaven of hell, a hell of heaven". (233-4)

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YAJNASENI: THE STORY OF DRAUPADI - THE JOURNEY OF DRAUPADI FROM FIRE TO ICE

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Received : 8-5-18

Accepted : 12-6-18

ABSTRACT

Indian women writers are leading a step forward towards the fruitful outcome of their thought process in Indian literature. Their innovative and imaginative works are celebrated and appreciated across the globe. Among the contemporary fiction writings from Orissa Yajnaseni-the story of Draupadi is one of the best known woman's voices. The writer Pratibha Ray beautifully examines the Mythological character Draupadi and draws the verbal sketch of the heroine Draupadi's sentiments and social evils prevailing in the society in her novel. By showing Draupadi's journey from her very birth from fire to death on the Himalaya, the writer come with humanitarian approach towards the most misunderstood woman character of the Mahabharata Draupadi. The writer gives her honour which Draupadi deserves by becoming a strong thread of binding all five Pandavas together in one beautiful garland of relationship. Yajnaseni stands as a concrete example of socio-historical reality. Through the help of mythological character Draupadi Pratibhaji become successful to expose woman's consciousness and psycho-storms which she holds since many years together. She reconstructs and revisions Draupadi's character in her own way different from the actual epic character.

Key words: *humanitarian, sentiments, reconstructs, revision, women's consciousness.*

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INTRODUCTION

Indian literature is incomplete without the myths and mythological stories. Mythological theme in Indian English and other regional literature captivated interest of readers in literature. Stories from the great epics the *Mahabharata* and the *Ramayana* have been used as a tool for interpretation of myth and mythical characters. Many Indian women writers such as Shashi Deshpande, Amrita Pritam, Ajit Kour, Mahashweta Devi, Pratibha Ray, Chitra Benerjee Divakaruni redefine myth and project 'female self-exploration.' These

Indian women writers divert their energies to deconstruct the past and reconstruct a new history and struggle with patriarchy. Indian Mythology portrayed five women characters as role models Sita, Savitri, Draupadi, Ahalya and Arundhati. If one looks at these five role models, One comes to know that by one or other way these all women have become victims of strong Patriarchal rules and atrocity. Unfortunately Draupadi is one such symbol who suffers a lot by male atrocity and fights back to regain her position as a woman. Pratibha Ray of Orisa literature tried her hands to present and re-

interpret this most misunderstood woman character of the *Mahabharata* – Draupadi not only as a woman but as a human being with flesh and blood and full of tender feeling as a woman. Pratibha Ray's *Draupadi* is the epitome of "humanist feminism."

Indian womanhood is a product of most challenging changes, some are fundamental and some are temporary. The pot of female Indian psyche is melting in a state of liquidity with socio-economic, spiritual, psychological ingredients by which emerges a new self-image. But the process of change can be understood by an examination and analysis of the historical data relating to Indian womanhood.

The Indian understanding of womanhood has been largely depended on India's two great epics the *Mahabharata* and the *Ramayana*. Both the texts are full with women characters that represent every facet of womanhood. These characters of the epics are loaded with different layers of human consciousness which make it possible for every age to discover a new layer. It is the only reason that in recent times the portrayal of the dynamic, assertive and active women characters has been taken up. It is in this context that a study of contemporary representation of Draupadi is possible.

This paper focuses on the contemporary award winning novel *Yajnaseni: the story of Draupadi* by Pratibha Ray. In the post Kahnu-Gopinatha era and during the post modern development of Oriya literature Pratibha Ray stands out a genius in the field of fiction writing. Looked from different stylistic and diversity of thematic angles she is considered to be the main inspirational power of Oriya fictional writing. She has written extensively novels, short-stories, biographies, and travelogues. These all qualities established her as very substantial and prominent writer of Oriya literature. She was awarded Janapitha's, Murti Devi award for her

deconstructive mythic novel *Yajnaseni* in 1991.

Yajnaseni: The story of Draupadi was written in the last quarter of the twentieth century 1984. It is the time when the role of women in an Indian society took place. Pratibha Ray chooses to narrate the story of Draupadi-Krishna without much deviation from the *Mahabharata*. She largely tries to keep Draupadi within the framework of Vyasa's text but seeks to give Draupadi depth and dimension to speak to the audience. She also inspired by the Oriya *Mahabharata* of Saria Das. In some places in the novel the events of Vyasa's *Mahabharata* is not strictly followed by the writer. The novel *Yajnaseni* is written in the style of epistle - an address to Krishna by Draupadi. Pratibha Ray's *Yajnaseni* attempts at fictionalizing the epic from Draupadi's point of view. The whole life of Draupadi slowly unfurls through her thought stream. The author nicely presents incidents in her life right from her birth to the denial of Swargarohana (Ascension) together in cohesive sequence.

Pratibha Ray's *Draupadi* is a beautiful princess of Panchal Kingdom. She is a young girl full of zeal for life. She is aware of the knowledge that her birth is not a simple one but she is born from a sacrificial altar built by sages. Her birth is revenge for the benefit of her father *Yajnasena*.

...My birth was not from my father's seed put from the sacrificial altar built for the fulfilling a vow. From even before birth, I was destined to avenge my father's insult. It was going to be the weapon for presenting dharma on this earth and destroying the wicked. (*Yajnaseni*, 8)

Draupadi is deprived of childhood. She never experienced the love of mother. In *Yajnaseni* she finds herself alone in the palace of Draupad. The only companion of her is Nitambini that Pratibha Ray introduces from the previous chapters. Young Krishna shares her

womanly feelings to Nitambini.

The young Draupadi described by the author is extremely beautiful dark complexion virgin with lotus like fragrance. She possessed unbeatable beauty and knowledge. As a young girl she is eagerly waiting for the great man of Arayavrata and hero of Yadava region Krishna. In *Yajnaseni*, young Krishnaa is waiting for her beloved Krishna because her father wants to offer her hand to Krishna. She takes information of Krishna from Nitambini. Here we come across passionate quality of Draupadi as a young beloved which is beautifully presented by Pratibha Ray. At the same time when she is seen busy in preparing garland for Krishna, Krishna refuses her hand for himself and Krishna verbally introduces Arjuna to Draupadi and discloses to her that Arjuna is destined to be her husband. As a young girl she scatters and becomes sad and cries on her destiny that she has no choice of her own. In this exceptional work of fiction Pratibhaji makes Draupadi all-knowing narrator. She voices the silence that Vyasa had left for the readers to find.

Pratibha Ray looks at Draupadi not just as a mythic character but as a woman of flesh and blood. She lives a life in which she is forced to make difficult choice at every stage of her life. It is that choices made by Draupadi that guide the future events throughout the epic. Therefore, Draupadi of Pratibha Ray by narrating her own life story to Krishna at the every moment of her life justifies her choices to herself as well as others.

As the title suggests Pratibha Ray is presenting the story of Draupadi rather than the story of the *Mahabharata*. The heroine *Yajnaseni* is more interested in telling the story of her life rather than what is happening around her. By tracing her journey from being an admired and loved princess through becoming wife of five men the writer tries to give a glimpse

into the mind of Draupadi.

Draupadi's character is an exceptional character than all the other women characters of two great epics. No other character in the vast Indian tradition goes through such humiliation as she passes through. Her birth is from sacrificial fire, her marriage to five men at once, her being disrobed in a public hall by her own family members and her exile with her husbands. All these events in the life of Draupadi seem extraordinary but for *Yajnaseni* each of these events stands as a huge event for her dramatic life. "Peculiar scenes thronged this predicament-filled act of my life-drama." (YJ.323)

In *Yajnaseni* the author brings undisclosed passages of Draupadi's mind. Through the use of narrative technique Ray takes us to the journey of Draupadi's life and enables to hear Draupadi's voice. The author excellently reads, communicates and presents Draupadi's interpretations. It actually fills the gap for the events of the epic. Her marriage to the five Pandavas is the biggest controversy of Indian society which raises several questions in the mind of Draupadi. *Yajnaseni* herself voices this ridicule marriage to the five Pandavas:

This would not add to the fame of woman as a species

for all future time Draupadi would remain condemned in the history of the world as a woman of despicable and stained character. So much so that in the Kalyuga people would call fallen women having many men as "Draupadis of this era", making me the butt of scorn. What would they understand of the situation in which Panchali become the wife of five men: (YJ, 59-60)

Vyasa's *Mahabharata* centre around five Pandavas and all actions are also from the perspectives of the Pandavas only. But

Yajnaseni records the history from the perspective of Draupadi. Traditionally, one can see Draupadi in two roles only a faithful wife and a loyal daughter-in-law. Pratibha Ray's Draupadi has a larger role to play. This Draupadi is multidimensional Draupadi. She is not merely an obedient daughter, sister, wife, daughter-in-law and a mother but also a good friend, social worker, a mouth piece for women and a queen.

In *Yajnaseni* Draupadi often becomes a spokesperson for women. One can see her approach upon predicament of women in general. She questions to the system of patriarchy and the rules that society has laid over women. The unjust, wronged, ugliest manner when she is in a single piece of cloth under menstruating being stripped in the open court. She says aggressively:

Alas! At one time comparing Dharmraj Yuddhishtir's personality to that of Ram I used to feel immensely glorified. For protecting the honour of chaste Sita hoe much sorrow and pain did Ram not undergo... while my husband having staked me and having handed me over to others is sitting there .A mute spectator, he is watching me being insulted' (YJ.241)

As Ray unveils the hidden layers of Draupadi's life, Draupadi appears a person with clarity of thought and purpose. She wants to reveal the truth-the real story of Draupadi's life. Through *Yajnaseni* the author wants to show evolution of the life of women in so called society of male domination.

Yajnaseni, the novel and the character Draupadi traces the feminist consciousness which questions the entire patriarchal system and special norms for women. Draupadi in *Yajnaseni* is a aspiring force for women of contemporary society. The issues raised by her are commonly seen in contemporary Indian society. The rape ratio in Bihar and entire part of

India are day by day increasing and our system is helpless to solve out the mysteries of such incidents. Ultimately the blame is laid down on the victim.

As a woman and a loyal wife Draupadi has served each of her husbands with same love, respect and faithfulness. But her very existence as a woman and a human being shattered when she slips and falls in the journey to Swargarohana and none of her husband turns back. This incident of insult and ignorance breaks her heart.

What agonies did I not suffer for preserving dharma? I had thought that on the strength of my adherence to dharma and fidelity as a wife I would be able to accompany my husbands to heaven....

why did I have to bear the burden of the whole world's mockery, sneers, innuendos, abuse, scorn and slander?' (YJ.2-3)

Ray wants that Draupadi to be relived of this pain and the world knew the real truth of Draupadi's inner life. *Yajnaseni* wants to narrate the story of her life herself to gain justice from the society,

I shall speak the truth. The story of my life is nothing other than the life –story of any human being on this mortal world. Read the indelible words of this letter seeing such hair-raising incident of my life the people of Kaliyuga will be able to decide whether the insults Draupadi suffers have ever been born by any woman of any time. God forbid that in future anyone should ever suffer such abuse.⁶ (YJ.4)

In *Yajnaseni* one can find Draupadi as an ambassador not only as woman but also of a changed society in general. Ray also projects Draupadi as a human being who wants to spend her life serving mankind. She even speaks about Aryan-non Aryan integration and says:

Consequently, it would be possible to establish integration between Aryans and non-Aryans, sages and hermits. Exchange of ideas, participating in festivals marriages and celebration of one another would be possible. In this manner among them bonds of friendship and even of marriage could be forged (YJ.298-99)

Thus, *Yajnaeni*'s role is that of a messenger of peace and world integration. Ray by putting words in the mouth of Krishnaa wants to establish humanitarian approach not only for women but for entire nation. "Permeated with Krishna, bliss love"(397). She does not wish to attain Moksha but to be re-born on the sacred earth of Bharata so as to turn it into a "path finder of the whole world in friendship and peace."(398)

Vyasa's *Mahabharata* leaves with numerous unanswered questions which different authors tried to answer in their own way in the age in which they live. Here, in *Yajnaseni* Pratibhaji captures them imaginatively by presenting Draupadi as a passionate empowering character of Indian womanhood.

Conclusion:

Draupadi of Mahabharata represents all that is happening to women today. The Mahabharata would be incomplete without her presence. She was beautiful, valiant and graceful. She was a woman of her times. In spite of being married to one, she shared her life with many. Today, insanity is the order of the day. Even while women are being successful, doing the kind of things their ancestors would not have dreamt to do, they are paying a price for being independent. They are in many ways like Draupadi trying to lead a life of their own but are being pushed back and down with chains of restrictions.

Today, women are being raped and mistreated at the drop of a pin. In the villages, in towns and in cities, children, little girls and women are being disrobed for lust, for jealousy, for enmity, for god knows what other unjustifiable reason.

People forget that all human beings are born free. It is society and its stereotype selfish rules that hold them in bondage. Draupadi compensated the war to regain her lost respect. She lost a lot in the process but she gained realization about the futility of relationships, about the vulnerability of weakening emotions and about the illusion of life itself.

In some ways, her journey is the journey of women in some parts of the world even today, spent in a lifetime of efforts to just be recognized as human beings and not just objects of lust and power.

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NINETEENTH CENTURY WOMEN'S EDUCATION IN INDIA: THEIR VOICES STRUGGLES

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Received : 4-4-18

Accepted : 15-6-18

ABSTRACT

Women's education has been a widely discussed subject on which much has been written. Historians would agree on the point that the last decades of the nineteenth century had become a ground for the debate on women's education which became one of the agendas of social reforms. Speeches were delivered and essays were written on the type of education appropriate for women. How much education should be given to them? All of these led towards the discourse of nationalism on the one hand. On the other hand, feminist historiography studies the lives of women in the nineteenth century who struggled a lot for getting education and articulating themselves in the public domain. The paper studies the lives of five females - Rashsunderi Debi, Haimabati Sen, Kashibai Kanitkar, Ramabai Ranade and Rakhmabai and tries to understand their struggles and their voices.

Key words: *Women's education, Nineteenth Century, Desire, Feminist Historiography*

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INTRODUCTION

The paper attempts to understand women's desire for education in the late nineteenth century India by studying the lives of some prominent women. There are numerous instances of women who struggled for education and entered into the public sphere by one way or the other. The paper reads the lives of Rashsunderi Debi (1809-1900), Haimabati Sen (1866-1933), Kashibai Kanitkar (1861-1948), Ramabai Ranade (1863-1924) and Rukhmabai (1864-1955).

Much had been said on women's education and this became one of the agendas of social reforms in the nineteenth century. How much education should be given to women, which type of education was appropriate for them? These types of questions were functioning in the nationalist discourse. Partha Chatterjee's

observation in this regard provides ample insight,

Education then was meant to inculcate in women the virtues-the typically Framed virtues characteristic of the new social forms of disciplining- of orderliness, thrift, cleanliness and a personal sense of responsibility, the practical skill of literacy, accounting, hygiene and the ability to run the household according to the new physical and economic conditions set by the outside world (129-30).

So the education for women had decided format. It was in way to make them good housewives and companions for their male counterparts.

Concept of Desire:

The paper tries to understand the theorisation of the concept of 'desire' from women's experiences in nineteenth century India. Michel

Foucault defines desire as:

One should not think that desire is repressed, for the simple reason that the law is what constitutes both desire and the lack on which it is predicated. Where there is desire, the power relation is already present: an illusion, then, to denounce this relation for a repression exerted after the event; but vanity as well, to go questing after a desire that is beyond the reach of power (81-82).

Judith Butler discusses the ontology of 'desire' in her book *Subjects of Desire Hegelian Reflections in Twentieth-Century France* (1987). While discussing Foucault, she notes "for Foucault, there is no desire outside of discourse,..." (218-9). Ann Laura Stoler 'rereads *History of Sexuality* volume I in an unexplored light' (viii). In her last chapter of the book, *Race and Education of Desire* (1995), she interprets Foucault's definition of desire, "for Foucault there is no 'original' desire that juridical law must respond to and repress, as for Freud. On the contrary, desire follows from, and generated out of, the law, out of the power-laden discourses of sexuality where it is animated and addressed" (165). So desire is "incited by regulatory discourse" (167). It is constituted within the discourse. Following this argument, the attempt is made to understand the desire for education in the lives of selected females of the nineteenth century India.

Their Struggles, Their Voices:

The life of Rashsundari Debi (1809-1900) is seen as a "life long struggle for learning to read and write" (141). She has narrated her experiences of learning in her autobiography, published in two parts in 1876 and 1906 respectively. Her autobiography is considered as the first autobiography in Bengali literature. She got married at the age of ten in a *Jamindar* family and at the age of fourteen, she handled a large household. Her routine and her longing for reading in her own words, "(After marriage) my days would begin at dawn and I worked till two

at night...I was fourteen years old...I longed to read books...but I was unlucky, those days women were not allowed to read" (Sarkar 95). Secretly, she learnt to read with great efforts and with the help of her sons acquired the skill of writing also.

Her struggle for learning has been seen as a challenge to the reformist agenda of women's education. As Tanika Sarkar argues, "the longing for systematic learning was not a desire implanted by male reformers, missionaries and colonialists. A pious good housewife...., was so driven to sharp desire that she taught herself the letters in great secrecy and with difficulty (48). In her study of the autobiographies of early generations of educated middle class women of Bengal, Malvika Karlekar observes, "The remarkable degree of enthusiasm among middle-class women themselves to acquire and use for themselves the benefits of formal learning. They set this goal for themselves in personal lives and as the objects of their will: to achieve it was to achieve freedom" (129). Thus, both of the above quoted scholars observe a passionate 'desire of learning' in Rashsundari Debi, in the four walls of a *jamindar's* house by performing all the duties of a head mistress (*Karta-thakurani*), before reforms focused on women's education. How to understand the notion of desire in Debi's life? Or the question Subrata Dasgupta rightly asks, "Why did Rashsundari Debi wish to write the story of her utterly anonymous life?" (279). The probable answer he gives, "the narrative is a powerful way of making meaning out of our experiences. It is the means by which the auto-biographer understands and expresses her own identity" (279).

The second life this paper selects to read is of Dr. Haimabati Sen (1866-1933). Her life began almost half a decade after Rashsundari Debi, albeit the struggle on her part is not less than her predecessor. She was a contemporary of Kashibai Kanitkar and Ramabai Ranade whose

lives are also a part of this study. Sen expressed her plight minutely in her memoir she wrote in the last decade of her life. Her brief autobiographical sketch is insightful in understanding her life better. She was born in a rich family of East Bengal but her birth was not a happy incident for her mother. However, her father decided to bring her up as a son (310). She was allowed to attend school but just to hear lessons given to boys. On one occasion, she impressed a school inspector with the answers the boys could not give. This occasion convinced her father to get her educated. But the opportunity was snatched by early marriage at the age of nine with a forty five years old widower. Her life became hell after this marriage. Her husband died within a year. She writes, "My widowhood was entirely my fault. My first fault was acquiring an education" (312). At this point, she also realised "now she was a widow, education could no longer hurt her" (312). And she started getting education again with the help of her brothers at her father's home. She learnt Bengali and wanted to learn English. But her life was not destined to go smooth. She lost support from her parental as well as her marital home after the death of her father and mother-in-law respectively (313).

She went to Varanasi and took shelter in a Hindu widows' *aashram* and accepted a job in a girls' school. Her desire for learning became stronger day by day. In her words, "the desire of higher education had persisted throughout my life" (313). To fulfil her desire, she came to Calcutta with letters of recommendation for members of *Brahmo Samaj*. During this period, her life passed from many upheavals. She experienced all that a young widow in her twenties had to face. Later on, she came into the contact of a young *Brahmo* Kunjabihari Sen and they got married. Some years after her marriage, she appeared for and cleared the admission test for medical education at the age of twenty six. She completed her degree with the highest

marks while performing all homely duties.

In this regard, Karlekar notes, the debate on the intellectual and physical abilities of women for education preserved for men. This debate divided the *Brahmos* into two groups - radical *Brahmos* like Dwarkanath Ganguly, Sivanath Sastri believed in equal chances for both men and women in education without justification for the study of separate subjects whereas Keshub Chandra Sen and other advocated limited education for girls (Karlekar 25). Due to Ganguly's efforts, Sarla Das and Kadambini Ganguly appeared in the entrance exam of Calcutta University in 1877 (26). Later on, Ganguly along with Chandramukhi Basu became the first women graduates and decided to study medicine. In 1886, Ganguly was awarded the GBMC (Graduate of Bengal Medical College) degree in 1886 (27). The above debate provides much insight to understand the desire of higher education in Haimabati Sen.

The life of Kashibai Kanitkar (1861-1948) has a different story of struggle to tell. She was torn between the desire of her husband to get her educated and the opposition of the family to it. Kanitkar came to know about her husband's unwillingness to spend life with an uneducated wife. She initiated teaching herself with the help of her brothers but it was not accepted by her family. At her marital home, she secretly acquired the basic skills. In this context, her biographer Sarojini Vaidya writes, "The tremendous efforts Kashibai put into learning Marathi and English was primarily a strategy for survival in a very hostile situation" (Tharu 256). Gradually, she acquired the basic skills and began to write in periodicals and the rest is history. She tolerated her husband Govind Kanitkar's vehement anger while learning from him (Kosambi 178). However, as a devoted wife, she credited him for her education. Thus, the life of Kashibai Kanitkar shows the time of nineteenth century India when the middle class

educated reformists wanted their wives to get educated. The next example we have is of Ramabai Ranade.

Ramabai Ranade (1863-1924) is seen as a husband's creation (12). She became an ideal example of a wife who followed her husband's footsteps. She faced the same plight and struggle in fulfilling the husband's wish and opposition of womenfolk at home though she became an equal companion of her husband. She expresses, "I never failed to do what himself (Ranade) wanted, because I knew very well that himself expected his wishes to be followed at any cost and would otherwise be angry" (16). In this regard, Suma Chitins writes that the desire to educate a wife or daughter became a passion for many men of the nineteenth century. They even disregarded sentiments or protests of other members of the family. They implemented the idea of educating their wives with such a force that raises questions while observing the process of education on their counter parts (viii).

The last life this paper has included is of Rukhmabai. She is deviant in the whole discourse of women's education. She is considered as the first woman doctor practitioner of India. She got education because of her father. She challenged the patriarchal orders by refusing to spend her life with a man with whom she had married in her childhood. She expresses, "Day by day my love for education and social reform increased...I began seriously to consider the former and present condition of our Hindu women, and wished to do something, if in my power, to ameliorate out present sufferings" (18) Sudhir Chandra calls Rakhmabai a young rebel who "seemed to hang the fate of a pervasive domestic social order which rested on parentally arranged child marriage"(2).

Conclusion

So, the lives of these women show their struggles to acquire education. Rashsunderi Debi's desire for reading leads her to write an

autobiography; Haimbati Sen struggled a lot to get higher education. Kashibai Kanitkar becomes an early woman writer in Marathi literature who wrote a biography of Dr. Anandibai Joshi which is considered as the first biography in Marathi literature. Ramabai credited her husband for whatever she achieved but still her struggle for education required immense efforts. Rakhmabai stormed political and social notions of marriage by denying her childhood marriage.

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A STUDY OF SELF ESTEEM OF THE STUDENTS DURING TRANSITION FROM PRIMARY TO SECONDARY SCHOOL

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Received : 5-5-18

Accepted : 17-6-18

ABSTRACT

The purpose of the research was to investigate the self esteem of students during transition from primary to secondary school in relation to gender and area of school. The data was collected from 229 students twice, primarily when they studying in class VIII and again when they entered in class IX. The schools were situated in Anand district of Gujarat. For measuring the Self-esteem of the students for the present study, the researcher has used already available and standardized Questionnaire of Self Esteem. T-test was used to analyse the data. The findings suggest that there was a decrease in the self-esteem of the students during transition from primary to secondary school.

Key words: *Self esteem, education, students.**

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1. INTRODUCTION

When students are being educated using the formal way of education they experience numerous transition as they move through the education system. In India, there are typically four major educational transitions including home to pre-primary school, pre-primary to secondary school, a secondary school to high school, and high school to college. In every summer millions of children leave their primary schools to the next stage of their secondary schools.

In majority of primary schools throughout India, children are taught in self-contained classrooms with a familiar set of peers and one or two teachers. The traditional secondary school environment, however, differs significantly from that of the primary school environment, as secondary schools are relatively larger, less personal, and more formal

than elementary schools. Students experience differences in grading practices, multiple sets of behavioural and classroom rules and expectations, and are surrounded by unfamiliar students and school staff. Once children reach secondary school they must interact with more peers and more teachers. Primary education and secondary school have different kind of academic environment. Hence, some students face difficulties in adapting to the new environment. In addition to organisational differences and structural differences in education, students also experience a change in their academic position in the school. In the last year of primary school or in the 8th standard students considered as most senior, most responsible, most well-known pupils in their school. Then they transfer to secondary school they become most junior and the least known members of the new school.

The increased academic demands and social challenges that come along with this new school environment can lead to stress and adjustment problems for some early adolescents (Eccles et al, 1993; Elias et al., 1992). In India when students transit from primary to secondary school they are between the age group of 12 to 14 years. It is not only the period of educational transition for these students but also the period of transition from childhood to adolescences simultaneously. Not all students will react unfavourably to these changes, but for some there may be negative effect relation to behaviour, confidence, academic performance and attitudes towards school and new environment.

The period of transition from primary to secondary school is very important. Many researches have already been under taken internationally to measure the impact of transition from elementary to middle school. The transition is also associated with a decrease in self-esteem, especially in female students (Blyth et al., 1983; Simmons & Blyth, 1987). There is evidence that students who experience difficulty with the transition to middle level schools perceive themselves as less able to complete academic tasks and form friendships. Research has also indicated that these students tend to perceive themselves more negatively and experience a decline in their academic performance (Eccles, Wigfield, et al., 1993; Simmons & Blyth, 1987).

SELF-ESTEEM

Self-esteem can be defined as an individual's judgment of his or her self-worth (Rosenberg 1965). Self-esteem is generally considered the evaluative component of the self-concept, a broader representation of the self that includes cognitive and behavioural aspects as

well as evaluative or affective ones (Tomaka&Blascovich, 1991). Some of the definition of self-esteem are as follows:

Self-esteem arises from the discrepancy between the perceived self, or self-concept (an objective view of the self) and the ideal self (what the person values, or wants to be like). A large discrepancy results in low self-esteem, while a small discrepancy is usually indicative of high self-esteem. (Pope et al., 1988.)

Self-esteem is the individual's evaluation of the discrepancy between self-image and ideal self. It is an affective process and is a measure of the extent to which the individual cares about this discrepancy. (Lawrence, 1996.)

Types of Self Esteem:

There are mainly two type of self-esteem:

- * High Self-esteem
- * Low Self Esteem

If a person has High Self-esteem he / she will be confident, happy, motivated and have the right attitude to succeed. Positive self-esteem gives the strength and flexibility to take charge of one's lives and grow from his/her mistakes without the fear of rejection.

Following are some characteristics of persons having positive/high self-esteem:

- * Confidence
- * Self-direction
- * Non-blaming behaviour
- * An awareness of personal strengths
- * An ability to make mistakes and learn from them
- * An ability to accept mistakes from others
- * Optimism
- * An ability to solve problems
- * An independent and cooperative attitude
- * Feeling comfortable with a wide range of emotions

- * An ability to trust others
- * A good sense of personal limitations
- * Good self-care
- * The ability to say no

Low self-esteem is a debilitating condition that keeps individuals from realizing their full potential. A person with low self-esteem feels unworthy, incapable, and incompetent. In fact, because the person with low self-esteem feels so poorly about him or herself, these feelings may actually cause the person's continued low self-esteem.

Following are some characteristics of persons having negative/low self-esteem:

- * Negative view of life
- * Perfectionist attitude
- * Mistrusting others – even those who show signs of affection
- * Blaming behaviour
- * Fear of taking risks
- * Feelings of being unloved and unlovable
- * Dependence – letting others make decisions
- * Fear of being ridiculed

SELF ESTEEM AND SCHOOL TRANSITION:

Student self-concept of ability and motivation also experience decline during this transition (Wigfield, Eccles, MacIver, Reuman, & Midgley, 1991). Researchers have discovered evidence of decline in student self-perception and self-esteem related with the transition from elementary school to middle school (Seidman, Allen, Aber, Mitchell, & Feinman, 1994). Simmons, Blyth, Van Cleave, & Bush (1979) conducted a longitudinal study which showed a greater propensity for girls to experience a decline in self-esteem.

As pointed by Hensley, A. M. (2009) Self-esteem can be influenced by factors including interpersonal relations, achievement, physical ability, and physical appearance. An important

finding of Hensley, A. M. (2009) was that the adolescents self-esteem recovered during the seventh grade year, to a level similar to self-esteem before the transition. It is possible that the adolescents experienced high levels of self-esteem in the academic year before the transition, due to their familiarity with the routines and relationships in sixth grade. Following the transition, their self-esteem dropped in response to the numerous changes that took place. Additionally, gender differences in self-esteem have been observed, although these have not been extensively reviewed within the construct of transition. Nottelman (1987) found no significant decline in self-esteem was reported in a group that transitioned or in a non-transition group. An analysis of each group, however, found significant differences between genders, with boys reporting higher self-esteem and physical competence than girls. A grade effect was also observed, with sixth-grade students reporting higher social competence than seventh-graders, regardless of transition group. The most interesting finding by Nottelman (1987) was that students in the transition group had higher general competence than students in the non-transition group.

OBJECTIVE OF THE STUDY

The main objective was to study the self-esteem of students during transition from primary to secondary school in respect to gender and area.

HYPOTHESES OF THE STUDY:

The following null hypotheses were formulated for the study.

- I. There will be no significant difference between the mean scores of self-esteem of students during transition from primary to secondary school.
- II. There will be no significant difference between the mean scores of self-esteem of

students in urban area during transition from primary to secondary school.

- III. There will be no significant difference between the mean scores of self-esteem of boys in urban area during transition from primary to secondary school.
- IV. There will be no significant difference between the mean scores of self-esteem of girls in urban area during transition from primary to secondary school.
- V. There will be no significant difference between the mean scores of self-esteem of students in rural area during transition from primary to secondary school.
- VI. There will be no significant difference between the mean scores of self-esteem of girls in rural area during transition from primary to secondary school.
- VII. There will be no significant difference between the mean scores of self-esteem of boys in rural area during transition from primary to secondary school.

SAMPLE

In the present study 229 students studying in the four selected primary schools situated in the district of Anand comprises as sample. Of the total students, 83 were girls and 146 were boys.

TOOL

For measuring the Self-esteem of the students for the present study the researcher has used already available and standardized tools of Self Esteem. This tool was constructed and standardized by Prof. K. S. Likhia and Dr. P B

Acharya. There were total 58 items in the Questionnaire. The respondents were required to respond in 'YES' or 'NO'.

DATA COLLECTION:

After the construction of tools, the investigator visited the selected schools. Prior permission was taken from the Principal and authorities of the selected school. To ensure quick and complete return of questionnaire, they were personally given to the selected sample of students. Before giving the questionnaires, proper rapport was established with the subjects. Then the purpose of the questionnaires was explained to them. The students were told that these tests had nothing to do with their achievement in final examination. It was made clear to them that their results will be kept confidential and will be used for research purpose only. The data was collected by administering the tests in groups in two phases:

Phase 1 – The researcher has collected the data from standard 8 students of primary schools in the month of December, January, February and March of the year 2013

Phase -11 – The researcher has collected data from the same respondents when they entered Standard 9 in the month of June, July, August and September of the year 2013

Analysis and interpretation of data:

Hypothesis(i): There will be no significant difference between the mean scores of self-esteem of students during transition from primary to secondary school

Table (1): Self-Esteem of total sample during transition

Standard	Number	Mean	SD	'r' value	SED	't' value
8	229	34.08	5.528	-0.026	0.55985	4.516
9	229	31.5502	6.27676			

Table (1) shows that mean scores of 8th standard students for Self-Esteem is 34.08 and 9th standard students is 31.5502. The calculated ‘t’ value is 4.516 which is significant at 0.01 level. It indicates that there is significant difference between the mean score of Self-Esteem of students during transition from primary to secondary school. Thus the hypothesis that ‘There will be no significant difference between the mean scores of self-

esteem of students during transition from primary to secondary school’ is rejected at 0.01 level of significance. It indicates that self-esteem of students is decreased when they transfer to 9th standard as compared to 8th standard.

Hypothesis(ii): There will be no significant difference between the mean scores of self-esteem of students in urban area during transition from primary to secondary school.

Table (2): Self-esteem of students in urban area during transition from primary to secondary school

Standard	Number	Mean	SD	‘r’ value	SED	‘t’ value
8	137	35.68	4.848	0.115	0.67156	5.967
9	137	31.6715	6.77160			

Table (2) shows that mean scores of 8th standard students for self-esteem is 35.68 and 9th standard students is 31.6715. The calculated ‘t’ value is 5.967 which is significant at 0.01 level. It indicates that there is significant difference between the mean score of self-esteem of students in urban area during transition from primary to secondary school. Thus the hypothesis that ‘There will be no significant difference between the mean scores

of Self-esteem of students in urban area during transition from primary to secondary school’ is rejected at 0.01 level of significance. It indicates that Self Esteem of students in Urban area decreased when they are transferred to 9th Standard.

Hypothesis (iii): There will be no significant difference between the mean scores of self-esteem of boys in urban area during transition from primary to secondary school.

Table (3): Self-esteem of boys in urban area during transition from primary to secondary school

Standard	Number	Mean	SD	‘r’ value	SED	‘t’ value
8	86	35.97	4.646	-0.001	0.89173	5.855
9	86	30.7442	6.83793			

Table (3) shows that mean scores of 8th standard students for self-esteem is 35.97 and 9th standard students is 30.7442. The calculated ‘t’ value is 5.855 which is significant at 0.01 level. It indicates that there is significant difference between the mean score of self-esteem of boys in urban area during transition from primary to secondary school. Thus the hypothesis that ‘There will be no significant difference between the mean scores of Self-esteem of boys in urban

area during transition from primary to secondary school’ is rejected at 0.01 level of significance. It indicates that Self Esteem of boys in Urban area decreased when they are transferred to 9th Standard.

Hypothesis (iv) : There will be no significant difference between the mean scores of self-esteem of girls in urban area during transition from primary to secondary school

Table (4): Self-esteem of girls in urban area during transition from primary to secondary school

Standard	Number	Mean	SD	'r' value	SED	't' value
8	51	35.20	5.181	0.347	0.93932	2.087
9	51	33.2353	6.42367			

Table (4) shows that mean scores of 8th standard students for self-esteem is 35.20 and 9th standard students is 33.2353. The calculated 't' value is 2.087 which is significant at 0.05 level. It indicates that there is significant difference between the mean score of self-esteem of girls in urban area during transition from primary to secondary school. Thus the hypothesis that 'There will be no significant

difference between the mean scores of Self-esteem of girls in urban area during transition from primary to secondary school' is rejected at 0.05 level of significance. It indicates that Self Esteem of girls in Urban area decreased when they are transferred to 9th Standard.

Hypothesis (v): There will be no significant difference between the mean scores of self-esteem of students in rural area during transition from primary to secondary school

Table(5): Self-esteem of students in rural area during transition from primary to secondary school

Standard	Number	Mean	SD	'r' value	SED	't' value
8	92	31.70	5.645	-0.279	0.92841	0.351
9	92	31.3696	5.48868			

Table (5) shows that mean scores of 8th standard students for self-esteem is 31.70 and 9th standard students is 31.3696. The calculated 't' value is 0.351 which is not significant at 0.05 level. It indicates that there is no significant difference between the mean score of self-esteem of students in rural area during transition from primary to secondary school. Thus the hypothesis that 'There is no significant difference between the mean scores of Self-

esteem of students in rural area during transition from primary to secondary school' is not rejected at any level of significance. It indicates that Self Esteem of students in rural area does not change when they are transferred to 9th Standard

Hypothesis (vi): There will be no significant difference between the mean scores of self-esteem of girls in rural area during transition from primary to secondary school

Table (6): Self-esteem of boys in rural area during transition from primary to secondary school

Standard	Number	Mean	SD	'r' value	SED	't' value
8	60	31.72	5.846	-0.260	1.16759	0.314
9	60	31.3500	5.54741			

Table (6) shows that mean scores of 8th standard students for self-esteem is 31.72 and 9th standard students is 31.3500. The calculated 't' value is 0.314 which is not significant at 0.05 level. It indicates that there is no significant difference between the mean score of self-esteem of boys in rural area during transition from primary to secondary school. Thus the hypothesis that 'There will be no significant difference between the mean scores of Self-

esteem of boys in rural area during transition from primary to secondary school' is not rejected at any level of significance. It indicates that Self Esteem of boys in rural area does not change when they are transferred to 9th Standard.

Hypothesis (vii): There will be no significant difference between the mean scores of self-esteem of boys in rural area during transition from primary to secondary school

Table (7): Self-esteem of girls in rural area during transition from primary to secondary school

Standard	Number	Mean	SD	'r' value	SED	't' value
8	32	31.66	5.338	-0.321	1.55218	0.161
9	32	31.4063	5.46460			

Table (7) shows that mean scores of 8th standard students for self-esteem is 31.66-and 9th standard students is 31.4063. The calculated 't' value is 0.161 which is not significant at 0.05 level. It indicates that there is no significant difference between the mean score of self-esteem of girls in rural area during transition from primary to secondary school. Thus the hypothesis that 'There is no significant difference between the mean scores of Self-esteem of girls in rural area during transition from primary to secondary school' is not rejected at any level of significance. It indicates that Self Esteem of girls in rural area does not change when they are transferred to 9th Standard.

FINDING:

Major findings of the present study are as under:

- There was a significant difference between the mean scores of self-esteem of students during transition from primary to secondary school. It indicates that self-esteem of students decrease when they were transferred to 9th standard as compared to 8th standard.
- There was a significant difference between

the mean scores of self-esteem of students in urban area during transition from primary to secondary school. It indicates that self-esteem of students from urban area decreased when transferred to standard 9.

- There was a significant difference between the mean scores of self-esteem of boys in urban area during transition from primary to secondary school. It indicates that self-esteem of boys from urban area decreased when transferred to standard 9.
- There was a significant difference between the mean scores of self-esteem of girls in urban area during transition from primary to secondary school. It indicates that self-esteem of girls from urban area decreased when transferred to standard 9.
- There was no significant difference between the mean scores of self-esteem of students in rural area during transition from primary to secondary school. It indicates that self-esteem of students from rural area did not change when they were transferred to class 9.
- There was no significant difference between the mean scores of self-esteem of girls in

rural area during transition from primary to secondary school. It indicates that self-esteem of girls from rural area did not change when they were transferred to class 9.

- There was no significant difference between the mean scores of self-esteem of boys in rural area during transition from primary to secondary school. It indicates that self-esteem of boys from rural area did not change when they were transferred to class 9.

CONCLUSIONS

From the result of the study it can be concluded that transition from primary to secondary school has an impact on self-esteem. It decreased during the transition period. However when measured areas wise; Self-esteem of both boys and girls decreased in urban areas but it did not have an impact on self-esteem of students from rural areas. The findings suggest that there was a decrease in the self-esteem. Self-esteem being an important aspect for the success of students should be maintained during transition period. It is the responsibility of the institution, administration, teachers and parents to ensure that Self esteem is not affected during transition. The children may be oriented, guided and helped during transition to cope with the changes and challenges of transition better. The school environment should be homely and friendly to support transition. Even the teacher's behaviour towards the ward should be supportive so that the children can speak to the teacher without hesitation. The teacher should take every possible step to solve problems that the student faces during transition.

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