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Contents

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Jimmy Teo
Need & Greed 1-3

Dr. V. David Arputha Raj and S. Sindhu
A Study of the Ethnocentric Elements in Leanne Howe's
Miko Kings: An Indian Baseball Story 4-11

Bijayanti Devi Haobam, Ph.D. Scholar
Syllable in Somdal, a Dialect of Tangkhul - A Preliminary Investigation 12-20

Dr. Deepa Moni Boruah, M.A., M.Phil., Ph.D.
A Morphological Study of Baiga Kinship Terminology 21-30

Haritha C K, BASLP, Ana P, BASLP, Shahanas V P, BASL, and
Jenny Mevis D'souza, MASLP
Establishment of Acoustic Norms for PRAAT Software in
20-25 Year Old Indian Adults 31-40

Jagneswar Badhei, M.A., M.Phil., P.G.D.T.S.
The Poet as a Healer: The Story of Dr. John Keats 41-49

S. Johny, M.Phil., Ph.D. Research Scholar
Aravind Malagatti's Government Brahmana: A Discourse on
Suppression and Survival 50-58

Marya Khalid and Dr. Mirza Muhammad Zubair Baig
Patriarchal Consumerism: Critical Discourse Analysis of
Pakistani Gendered TVCs 59-67

Dr. D. Mary Kim Haokip
Numeral System in Thadou 68-78

Anita William Quayson, B.A. (Hons.) and Emmanuel Amo Ofori, Ph.D.
Thematic Analysis of Inscriptions on Shops:
A Case Study of Amamoma Community 79-95

Patience Obiageri Solomon-Etefia
Practing in HIV/AIDS Campaign Messages in the Benin Metropolis, Nigeria:
A Statistical Communicative Analysis 96-119

Pravesh Arya, Ph.D. (SLP) and Soniya Gupta, BASLP
Impact of Speechifi Device on Communication Skills of Children with
Hearing Impairment 120-133

Ms. Preethi T Thomas and Dr. S. P. Goswami
Word Association Ability in Persons with Aphasia and Dementia 134-154

K. Rajasri, M.A., M.Phil.
The Theme of Self-Realisation in Patrick White's A Fringe of Leaves 155-172

Sreelakshmi R. and Rakesh Murali
Comparison of Speech Measures between Tamil and Malayalam 173-179

S. Shahira Banu,M.A., M.Phil.
Discrimination, War and Redemption in Khaled Hosseini's The Kite Runner and
A Thousand Splendid Suns 180-193

Samira Nazifkar, Ph.D., University of Neyshabur, Iran
Roghayeh Farsi, Ph.D., University of Neyshabur, Iran
Realism in Modern Physics and Postmodern Philosophy 194-204

M. SaravanapavaIyer, Ph.D.
Teaching Conversational Language and the Challenges:
Some Crucial Areas 205-212

S. Seethalaksmi, M.A., M.Phil.
A Thematic Study of Bapsi Sidhwa's Novel ICE-CANDY-MAN 213-225

S. Sulochana Singha, Ph.D. Scholar
Nouns in Dhiyan: A Preliminary Investigation 226-236

Vishnu V.K., Sreelakshmi R. and Nandhu S Mohan
Acoustic Characteristics of School Children
Before and After Class Sessions 237-242

Danish Latif Nizamani, MS (Linguistics) Scholar,
Bandah Ali Talpur, MS (Linguistics) Scholar and
Zahid Jamali, MS (Linguistics) Scholar
Influence of Class Room Environment on Students' Motivation in
Learning English at Public Sector College at Tando Allahyar,
Sindh, Pakistan: A Qualitative Study 243-254

M. S. Thirumalai, Ph.D. and G. Baskaran, Ph.D.
Creative Consciousness by Prof. J. S. Anand: A Review 255-258

M. S. Thirumalai, Ph.D.
Daughter of a Diplomat by Shanthy Pragalsingh: A Review 259-262

Dr. K. Thayalamoorthy and M. Ratchagar
Autobiographical Elements in the Novel Five Point Someone by Chetan Bhagat 263-269

Gayathri S. G., M.Sc. Speech and Hearing
Speech, Language and Communication Acquisition in Two Adult Hearing Impaired Speakers with Congenital Onset of Bilateral SN Hearing Loss and Body Level Hearing Aid – A Descriptive and Comparative Analyses of their Mother Tongue 270-353

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Language in India www.languageinindia.com **ISSN 1930-2940 Vol. 16:8 August 2016**
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Need & Greed

An Insightful View from Philosopher, Educationist and Entrepreneur

Jimmy Teo

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We all have needs

Including ‘wants’ & ‘greed’.

Many started well

Working to meet needs

But soon, they embrace greed

Wanting more beyond their needs.

We see religious & political leaders

Who should be examples of integrity & goodness

Ascending the greed ladder

And falling into the jail udders;

The higher they climb, the harder the fall.

We can travel to the same destination

Irrespective of whether we are in the 1st or Economy class flight,

On the Mercedes or a Hyundai,

Taxi or motorcycle;

The distance is the same,

Only the comfort & ego booster defer.

We can use an expensive phone or a cheap phone;

The caller & receiver are the same,

Only just the 'feel good' factor & efficiency defer.

It is all a choice

To meet our needs;

And it is alright to relish the extra touches

If we can afford it, but not on borrowed money.

It is better if we can live simply

Having our needs beautifully & simply met:

And giving the extras to help those needy carefully,

As there will always be the poor among us.

The sane approach to contented living

Is to live simply without extravagance

Caring & providing for our progenies

Until they are self-supporting,

Following our examples & footprints

To help others –

Our mission.

1300hr/Wed/17.2.16/Choe Dee Place Coffee Shop @Tampines.

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Jimmy Teo
Singapore
teojimmy07@gmail.com

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A Study of the Ethnocentric Elements in Leanne Howe's *Miko Kings: An Indian Baseball Story*

Dr. V. David Arputha Raj and S. Sindhu

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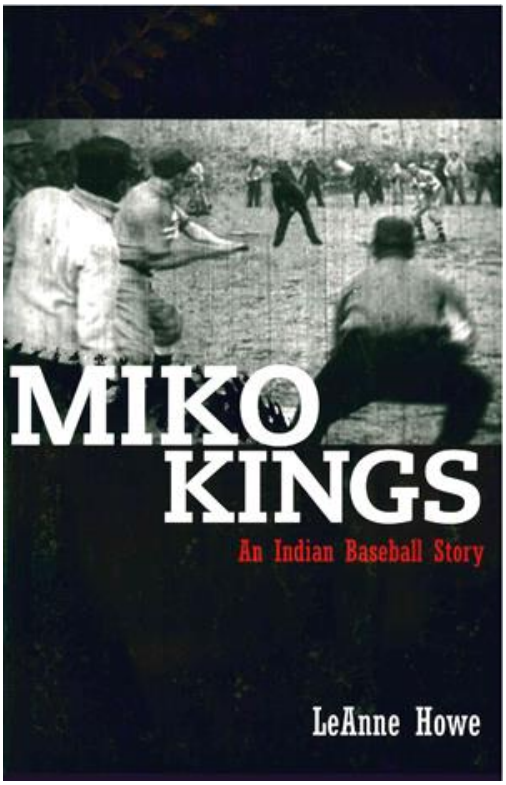

Abstract

There are many diverse cultures in the world. Each culture has numerous ethnic groups within it. An ethnic group is a socially defined category of people who identify with each other based on common ancestry, social and cultural practices, homeland, religion, dialect, mythology and physical appearances. Each ethnic group has different traditions, behaviours, habits and habitat. When all these differences meet at a same place called society or country, there begins misunderstandings and hatreds among different societies or countries in the world. This hatred and misunderstanding arise primarily due to ethnocentric attitude. Ethnocentrism is the tendency of understanding the world only from the viewpoint of one's own affiliation and assessing others

strictly based on the terms of their own ethnicity. This paper attempts to analyse in detail ethnocentrism, its characteristics, types, causes and effects, through the Native American novel *Miko Kings: An Indian Baseball Story* by LeAnne Howe, which talks about Native American culture, its people, habits, habitats in detail and also the suppression of the Native Americans by the White Americans, in addition to highlighting the causes for all the problems with reference to selected novel.

Key words: ethnocentrism, LeAnne Howe, *Miko Kings*, indigenous writing, culture studies

Perceiving Cultural Patterns - Ethnocentrism

People perceive the world based on the cultural patterns that already exist in their minds and they tend to think and evaluate the rest of the world in the same way that they perceive. What people in one culture find to be natural and normal is found absurd by people of other cultures and at times, even disgusting. Moreover, these ideas, of what is right and wrong or good and bad, change over time and over cultures. This tendency to draw on one's own personal experiences to understand others' motivations is known as 'ethnocentrism'. Ethnocentrism refers to the wide-ranging belief in the cultural superiority of one's own ethnic group or an unusually high regard for one's own ethnic, religious or cultural group. This method of using one's own culture superior to all other cultures is called ethnocentrism. The term 'ethnocentrism' is derived from Greek words, viz. 'ethnos', which means for people or nation, and 'kentrikos', which means relating to the centre. From the origin of the term, it can be defined as the tendency to understand the world only from the point of one's own unit of affiliation and evaluating all others strictly based on one's own group. The term ethnocentrism was first coined by an American sociologist William Graham Sumner in 1906, to describe the view that one's own culture can be considered as the central, while other cultures or religious traditions can be reduced to less prominent roles. In *Folkways*, Sumner defines ethnocentrism as "the technical name for this view of things in which one's own group is the centre of everything and all others are scaled and rated with reference with their own culture" (13).

Categories of Ethnocentrism

Ethnocentrism is broadly categorised into two types, namely Low Ethnocentrism, which serves as the basis for nationalistic pride and patriotism, and High Ethnocentrism, which is an

abnormal feeling where an individual or country becomes aggressive towards other cultures or countries. Ethnocentrism is a universal phenomenon, inherited by every human in the world, because every human is more devoted towards their own culture than other cultures. Some of the consequences of ethnocentrism, according to Gudykunst (2003), Harris and Jonson (2007) and Jandt (2004), are as follows:

- It leads to an almost complete misunderstanding of values, intentions, statements and actions of people of the out-groups.
- It accepts in-groups norms, values and behaviours as moral, good and proper where as those of the out-groups as immoral, wrong and improper.
- It leads people to exaggerate group differences. Ethnocentric cultural group see themselves as superior to other groups, which are treated as inferior.
- It brings out negative reactions on out-groups such as distrust, hostility and contempt.
- It leads to intolerance of other cultures and is used to justify the mistreatment on out-groups. (qtd. in Mekonnen Hailemariam Zikargae: 131)

Miko Kings: An Indian Baseball Story

LeAnne Howe
Courtesy: https://mikokings.wordpress.com/leanne-howe/

These factors are seen in plenty in the novel *Miko Kings: An Indian Baseball Story* by LeAnne Howe, a Native American writer. *Miko Kings: An Indian Baseball Story*, published in 2007, is the story of Miko Kings, an Indian (Native Americans) baseball team from Ada, Oklahoma, who are playing the Twin Territories series of baseball against the United States Seventh Cavalry Team in the final match of the series. Miko Kings team is a mixture of players from the tribes of Choctaw, Cherokee, Chickasaw and mixed blood players who are competing against various baseball teams during the 1907 season, the year of Oklahoma Statehood.

The story of the novel, *Miko Kings: An Indian Baseball Story*, predominantly weaves around ethnocentrism, with numerous symbols and characters to represent ethnocentrism, which is discussed elaborately in the following lines. In the novel, White Americans exhibit extreme ethnocentric attitude. As discussed earlier, when ethnocentrism goes beyond the control of an individual and affects another group or ethnicity, it results in racism, terrorism, cultural imperialism, etc. When the White Americans wanted to establish their identity, power and politics over the Native Americans, it resulted in the White Americans occupying all the places of the Native Americans and the Native Americans being sent to the reservation areas in mass. The children of the Native Americans were detached from their parents and were sent to boarding schools. Moreover, those children were forcibly taught English language, as an attempt to replace their tribal languages.

Love for Our Own Ethnicity

The extreme side of ethnocentrism, an extreme love for their own ethnicity, is seen in the players and representatives of the Seventh Cavalry baseball team. The ethnocentrism of the Miko Kings was in winning the game in the finals and establishing their identity in the society, which in turn will help them to regain whatever they had lost on the grounds of racial differences, and this can be considered as low ethnocentrism found common in all human beings. On the other hand, the representatives of the Seventh Cavalry Team wanted to destroy the entire Native American race, by means of overpowering them by winning the game. In other words, the ethnocentrism of the Native Americans is to regain their lost identity, whereas the ethnocentrism of the White Americans is to destroy the identity of the Native Americans. Being the representatives of high ethnocentrism in the novel, the White Americans took unethical means to

win the game over the Native Americans. They even changed the rules of the game in favour of them. It is well seen in the conversation, When questioned, "Mister, the rules are the game in baseball" (*MK* 91), the answer was: "No they aren't," he says. "Baseball is a game with no limits!" (*MK* 91).

Misunderstanding Caused by Ethnocentric Attitudes

The high level ethnocentric attitudes of the White Americans resulted in many consequences like complete misunderstanding of intentions and actions of the people of the out-group, which is an important ethnocentric trait as expressed here. The White Americans completely misunderstood the intention of the baseball game, the Native American team and their intention of winning the Twin Territory Series and they also mistook all the actions done by the Native Americans. The game was invented by the Native Americans to construct good relationships between various tribes in the continent and showcase their talents. Their purpose of winning the series is to get back their lost identity and their rights. But the White Americans did not even try to understand the intentions of the Native Americans because of their high ethnocentrism. The primary goal of inventing baseball game was destroyed with the intervention of the White Americans, for they saw this game as a medium to subjugate the Native Americans. For the White Americans, during the game, betting on Indians is like betting on horses. Bobbitt says, in the novel, "They are both commodities" (*MK* 32).

The Trait of Negative Reaction

The ethnocentric trait of showing negative reaction on the out-groups such as hostility and contempt is expressed here. The White Americans always had hatred and enmity towards the Native Americans and it is mirrored in the novel by Howe. They disliked whatever the Native Americans did. This is the reason why the White Americans could not accept a tribal baseball team Miko Kings in the game and their fame and victory in the series that is why they bribed the star player of the Miko Kings team, Hope. The crooks tempt him stating that if he wishes to achieve the love of Justina, his girlfriend, and to have a happy life further, it is better to receive the amount offered by the Seventh Cavalry team rather than winning the game. They entice, stating "Justina's done went home. After the Klan showed up at your house she was scared out of her mind. Said if you had any gumption you'd take the money we're offering so the two of you

can make a fresh start. Five thousand dollars will go a long way these days" (*MK* 194). After winning the series, the White Americans did not think of sparing even a single Native American. Winning the game gave the White Americans the unquestionable rights to destroy the Native American society.

The Trait of Intolerance

The traits of intolerance towards other cultures and the reasons used to justify the mistreatment on out-groups are manifested here. The novel details every nuclear form of suppression levied by the White Americans over the Natives. "White Southerners hated the Fifteenth Amendment because it prevented a state from denying the vote to any person because of their race" (*MK* 75). The Whites taking the lands of the tribal communities illegally; vehemently sending them to the Reservation area; forcefully taking the children away from their parents; sending them to boarding schools; and finally killing every last one of them are presented in the novel with plenty of evidences. All these unlawful activities of the Native Americans are the outcome of high ethnocentrism towards their culture and race. The White Americans even today do not feel guilty for their illegal and unjustly behaviour against the Native Americans but they justify their every act.

Ethnocentric Attitudes among Native Americans

Ethnocentric attitudes are not only found among the White Americans, it is there among the Native Americans also. The only difference is that the White Americans harm the other races because of their extreme ethnocentrism in them, whereas the Native Americans have low ethnocentrism, and they do not bother to offend the other races but are very patriotic and loyal towards their race and culture. They had control over their ethnocentrism. Though ethnocentric attitude is one of the universal behaviours, it has to be controlled by the individual. Once it is left out of control, it leads to all destruction to the people, society and country.

Cultivate Cultural Tolerance and Cultural Reativism

In the present scenario all over the world, violence in the name of race, religion, sex and other discriminations is very commonly seen. Through this research, it is observed that it is because of the ethnocentric attitude of the individuals of different ethnicities. It is suggested that

those individuals should be made aware of cultural tolerance, cultural relativism and so on. They should be taught the fact that every human is unique in his own ways. When this tolerance arises in the minds and hearts of every individual, the world will become a place for peaceful dwelling.

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Dr. V. DAVID ARPUTHA RAJ
Assistant Professor (Guest Faculty)
Department of English and Foreign Languages
Bharathiar University
Coimbatore 641 046
Tamil Nadu
India
dr.v.davidarputharaj@gmail.com

S. SINDHU
Assistant Professor
Department of English
Dr. NGP College of Arts and Science
Coimbatore 641 048
Tamil Nadu
India
sindhu.english@gmail.com

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Syllable in Somdal, a Dialect of Tangkhul - A Preliminary Investigation

Bijayanti Devi Haobam, Ph.D. Scholar

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Abstract

Somdal, also known as Shongran (endonym) is one of the dialects of Tangkhul, a Tibeto-Burman language. This dialect of Tangkhul is found spoken in a village called Somdal, which is located in west of Ukhrul district of Manipur, India. As per 2011 census, the village has a total of 468 families of 2375 persons, of which1209 are males while 1166 are females. Of the total population, 13.14 % are in the age group of 0-6 years. The average sex ratio of the village is 964 female per 1000 male. The literacy rate of the village is 92.39%. The present paper attempts to describe the syllable structure in Somdal, which is one of the dialects of Tangkhul language.

Key words: Tibeto-Burman, Tangkhul, Naga, Somdal, syllable structure

1. Introduction

Somdal is one of the dialecst of Tangkhul language, a TB language. Like many other dialects of Northeast India, Somdal is a hitherto undescribed, undocumented and unexplored dialect of Tangkhul, which is found spoken in west of Ukhrul district, Manipur, India. Linguistically, according to the Grierson's Linguistic Survey of India Volume III part II. (1904), Tangkhul belongs to the Kuki-Chin Naga subgroup of the Tibeto-Burman family. But Benedict and Shafer (1940-1) clubbed it under the Kukish section which includes Central-Kuki, Northern-Kuki, Old-Kuki, Southern-Kuki, Northern-Naga, and Lushai. Tangkhul is also known as Luhuppa in old literatures (see Grierson's L.S.I Vol. III, part-II). It is a language which is mainly specific to the Somdal village. It is one of the numerous sub-tribes of Tangkhul. They don't have their own indigenous script and proper literature; however Roman script has been adopted to write their language with some modifications. Similarly, the dialect is not being taught in schools and colleges as a medium of instruction or as a subject.

Some of the written works done on Tangkhul are 'Tangkhul Naga Grammar and Dictionary (Ukhrul dialect) With Illustrative Sentences' by William Pettigrew (1918), 'Tankhur Naga Vocabulary' by D.N.S.Bhatt (1969), 'Tangkhul Naga Grammar' by S. Arokianathan (1987), 'Tangkhul Naga and Comparative Tibeto-Burman by James A. Matisoff and 'Comparative Tangkhul' by David Mortensen (2003).

2. Theoretical Background

Syllable is a universal feature in the structure of the languages of the world. The nucleus of a syllable is the prominent part of a syllable, or the part which (1) is the domain of phonemic pitch or stress, or (2) is the inner structural part of the syllable distinct in distributional characteristics from the marginal elements, the consonants, which precede and/or follow it (K.L. Pike, 1947:148). O'Connor, (1973:201) states that the nature of a syllable structure varies from one language to another since there is no universal phonological syllable. The phonological view of the syllable requires a separate definition for each language. However Malmberg (1963:1), among other phoneticians, believes that the syllable consisting of a consonant plus a vowel is the only one which is general for all language. There are two types of English syllable structures which can be classified into two types: phonetic syllable structure and a phonological one.

3. Typological Features of Somdal

(i) Like most of the tonal dialects of Tibeto-Burman language, Somdal is a tonal dialect.

(ii) The basic structure of syllable in Somdal is (C)V(V)(C).

(iii) Somdal being a dialect of Tibeto-Burman language has a nominal pronominalization i.e., the pronominal markers are attached to the nominal root in the form of prefixes and as a result it expresses the sense of possession.

(iv) As in many other Kuki-Chin Naga languages, tense is not prominent in Somdal; rather than the aspect is frequently expressed by the verbal suffixes.

(v) Like many other TB languages, negation in Somdal is expressed by means of affixation.

(vi) As many other South Asian Languages, the preferred order of clausal constituents in Somdal is SOV.

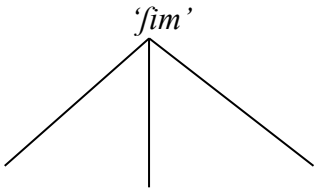
4. Syllable in Somdal

In Somdal, as in most other TB languages a syllable is a vocalic unit or preceded or followed by one or more consonantal margins. In the latter type the vocalic unit constitutes as 'peak' or 'nucleus of the syllable and all peripheral consonantal or semi-consonantal phonemes' as its margin. A syllable may have a zero margin or a simple or complex (cluster) margin or either side of the syllable peak. The sequence can be divided into three parts; these three parts are referred to as (i) onset, the opening segment of the syllable is the onset, (ii) nucleus, the central segment of the syllable is the nucleus or peak, (iii) coda, the closing segment of the syllable is the coda. Syllable structure word can be described as under.

4.1. Syllable Structure in Somdal

Syllabic structure in Somdal can be analysed as below:

/*ʃim/* which means 'house' in Somdal.



Onset	peak	coda
/ʃ/	/i/	/m/

V structures in Somdal are found to be very rare and limited; there are only a few instances of them as shown in the following examples:

V	*/i/*	'I'

The CV structures are found to be common in forming the word in Somdal as shown in the following examples:

CV	*/mi/*	'person'
	/wi/	'mother'
	/se/	'cow'
	/sa/	'animal'

	/mə/	'dream'
	/ko/	'river'
	/p^hi/	'leg'
	/la/	'song'

The CVC structures are found to be most common type of word in Somdal as shown in the following examples.

CVC	*/pan/*	'hand'
	/wot/	'work'
	/wən/	'flower'
	/hon/	'shirt'
	/wor/	'swell'
	/wot/	'work'
	/ʃim/	'house'
	/luk/	'basket'

The CVV structures are also found to be very rare in Somdal as shown in the following examples:

CVV	/k^hui/	'village'
	/roi/	``similar'
	/k^hoi/	'bee'
	/hoi/	'skin'
	/k^hai/	'fish'
	/pai/	'rust'
	/hui/	'dog'

/t^hao/ ‘fat’

/liu/ ‘field’

4.2. Open Syllables and Closed Syllables

An open syllable as defined by David Crystal (2003: p. 448) is a syllable not closed by another consonant. And in other hand a closed, which is also called checked syllable by David Crystal (2003: p. 70), is a syllable that ends at a coda position with a consonant.

Open Syllables

In Somdal-Tangkhul open syllable can be filled by either monophthongs or diphthongs as shown in examples given below.

/pi/ ‘earring’

/mi/ ‘fire’

/t^hao/ ‘fat’

/vai/ ‘he/she’

/ciu/ ‘tall’

Closed syllables

In Somdal closed syllable can be taken by unaspirated stop or by nasal as shown in the example given below.

/pan/ ‘hand’

/p^hek/ ‘mat’

/ʃim/ ‘house’

/ɟaŋ/ ‘strength’

/con/ ‘sister’

In addition to monosyllabic pattern illustrated above, Somdal have disyllabic, trisyllabic, tetrasyllabic, pentasyllabic and hexasyllabic words as shown below. Below, in the examples syllabic boundary is marked by the symbol (.).

4,3 Permissible Syllabic Sequences in a Disyllabic Word

The disyllabic word is considered to be the most common type of word in Somdal. In Somdal it is interesting to note that most of the different word formation systems were observed with this disyllabic word type. The following are some of the permissible syllabic sequences in disyllabic words:

V.CV	*/əha/*	'hair'
V.CVC	*/ədən/*	'bunch'
V.CVV	*/əhoi/*	'skin'

4. 4 Permissible syllabic sequences in a Trisyllabic word

In Somdaltrisyllabic words are considered to be the second most commonly used words, and they include both verbs and noun. The following are some of the permissible syllabic sequences in trisyllabic words:

CVV.CV.CV	*/liuk^{h}əva/*	'farmer'
CV.CV.CVV	*/kəp^{h}unao/*	'hillock'
CV.CV.CV	*/kətoŋə/*	'all'

4. 5 Permissible syllabic sequences in a Tetrasyllabic word

Tetrasyllabic words in Somdal include adjective and numeral. The following are some of the examples of tetrasyllabic words with permissible syllabic sequences.

CV.CV.CV.CV	*/məp^{h}ak^{h}əme/*	'worse'
CVV.CV.CVV.CV	/*niumit^{h}oiwi*/	'youngest'
CVC.CV.CVV.CV	/*tokmit^{h}oiwi*/	'biggest'

4.6 Permissible syllabic sequences in a Pentasyllabic word

There are few words with pentasyllabic in Somdal. The following are some of the permissible syllabic sequences in pentasyllabic words:

CVC.CV.CV.CVV.CV	/*tokmikət^{h}oija*/	'biggest of all'
CVV.CV.CV.CVV.CV	/*suimikət^{h}oija*/	'shortest of all'

4.7 Permissible syllabic sequences in a Hexasyllabic word

CVC.CVC.CV.CVV.CVC.CVV	/*ribribkəbautətk^{h}ui*/	'chant'
CVC.CV.CV.CVV.CV.CVV	/*ratcikəpaik^{h}uk^{h}ui*/	'grab'

Like many other Tibeto- Burman languages, syllable in Somdal is a vocalic unit or preceded or followed by one or more consonantal margins. In the latter type the vocalic unit constitutes as 'peak' or 'nucleus of the syllable and all peripheral consonantal or semi-consonantal phonemes' as its margin. A syllable may have a zero margin or a simple or complex (cluster) margin or either side of the syllable peak. The sequence can be divided into three parts, these three parts are referred to as (i) onset, the opening segment of the syllable is the onset, (ii) nucleus, the central segment of the syllable is the nucleus or peak, (iii) coda, the closing segment of the syllable is the coda. Syllable structure word can be described as under.

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Abbreviations

V	Vowel
C	Consonant
SOV	Subject Object Verb

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Bijayanti Devi Haobam, Ph.D. Scholar
Department of Linguistics
Assam University
Silchar-788011
Assam
India
bijuhaobam@gmail.com

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A Morphological Study of Baiga Kinship Terminology

Dr. Deepa Moni Boruah, M.A., M.Phil., Ph.D.

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Abstract

The present paper attempts to explore the existing kinship terminology system of Baiga tribe, a particularly vulnerable tribe of central India. The study examines the morphological patterns of Kinship terms of Baigani language, the native language of Baiga, and a highly endangered language of India. The Baiga tribe is patrilineal tribe and they allow marriage between a man and his immediate relations of his mother's side. The study reveals that classificatory system of Kinship prevails in Baiga. It has been noted that suffix plays an important role in differentiate gender in Baigani language. In the relationship terms of Baigani language, it is observed that Baiga people use adjectives like /bəɽka/, /məʒula/ and /nan/ meaning elder, middle and younger with root words to differentiate the age. These adjectives are used in the case of brothers, sisters, Father's brother, Father's sister, Mother's brother and Mother's sister to distinguish age in the relation. Reduplication is found to be another important morphological feature in Baiga Kinship terms and the reduplicate is most often repeated only once.

Keywords: Kinship, Baiga, Baigani, Endangered, Classificatory

1. Introduction

Kinship relations are blood relations or those relations which are created naturally. It is a method of acknowledging relation and a social bond initiated by blood or genetic as well as marriage. Kinship is important in all culture and all human interaction. Kinship ties are of fundamental importance in every society all over the world. There are basically two types of kinship within a family and they are affinal kinship and consanguineous kinship. Affinal relation

is based on marriage and most primary affinal relation is one between a husband and a wife which in its extended form includes parents and siblings of both sides and their spouse and children. Kinship based on descent is called consanguineous kinship, commonly known as blood relation. The relation between a child and his parents, between children of the same set of parents, between uncles and nephew/niece are examples of consanguineous kinship. All societies recognize kinship relationship with certain limitation. In primitive societies, kinship relation are broad based and known as broad range kinship. Kinship terminology forms an important part in the whole kinship system as it serves as index to understanding of the kinship relation and patterns of behaviour among various kin groups (Jha 2009). According to M. Lamp to understand fully the nature of kinship system it is necessary to understand what kind of linguistic element theses are, and what kind of linguistic relationship (Sydney 1965). Kinship plays an important role in social, economic, and political structures of a society.

The present study attempts to carry out a linguistics analysis on existing kinship terminology in Baigani language, the native language of Baiga tribe, one of the primitive tribes of India. Baigani language is contact with Gondi and Chhattisgarhi, another two dominant languages, for a very long period of time. When languages are in contact with each other for a very long period of time they tend to assimilate several features of languages in contact at all levels of grammar and thus deviate considerably from the characteristic features of their own genetic stock (Abbi, A 2001). Since, Baigani language is constant contact with these two languages (Gondi and Chhattisgarhi), some similarity in kinship terms cannot be denied completely. The purpose of this paper was to examine the prevailing kinship terms used by the Baiga tribe. The study focuses on both types of kinship-affinal and consanguineous kinships. The study also aims at to examine the morphological patterns of kinship terms of the language. Baigani language exists without having any written record or documentation. There is hardly any literature is available on Baigani language and no linguistic study has been carried out on the language. Besides, the language does not have any orthography form.

The study adopted questionnaire method and direct interview method to carry out the research. The questionnaire includes kinship terminology arrange according to consanguineous relations and affinal relation. The data had been collected from the native speakers of Baigani language of

Anuppur and Dindori district of Madhya Pradesh. The study is completely based on the primary data collected from the native speakers of Baigani.

2. Description

The Baiga people use the term /ʒat nat/ meaning kinship in their native language. They learn the kinship terms during the early stage of their life. The Baiga tribe is patrilineal tribe and they allow marriage between a man and his immediate relations on his mother's side, and they refer this relation as /hasɔubʰa/ which means with whom they cut jokes or laugh. Kinship terms are used in addressing persons of ascending generations or of the same generation but older. As general rule, in Baiga society, a family member senior to oneself in generation or in age is never addressed by name as a sign of respect, whereas it is acceptable that those junior to oneself in generation or in age may be addresses by name.

2.1. Consanguine Kinship Terms

Ego's own generation:

Siblings address each other according to their relative age with the term /dau/ for "brother" and /bai/ for "sister". However they use adjectives like /bəɽka/, /məʒula/ and /nan/ meaning elder, middle and younger with root words to differentiate the age. For elder brother, they use the term /bəɽkadau/ and for elder sister /bəɽka baı/./bəɽka/ means "elder" and /dau/ and /baı/means "brother" and"sister" respectively.

If somebody is younger in age, they use the term /nan/ like /nan dau/, /nan baı/ for younger brother and younger sister. A distinction is made between patrilateral and matrilateral cross cousins. As marrying mother's brother son or daughter is allowed in Baiga society, they use the term /hasobʰa neɵ/ for reference**.** For addressing, they use the terms /dau/ to mean Ego's mothers brother's son and /hasobʰa neɵ/ to mean Ego's mother's brother daughter.

In the same way as differentiation by age applies to parallel cousins, in parental generation it is also apply to both paternal and maternal side.

For example:

Father's brother……./bəɽka baba/

Father's elder sister……. …./bəɽka pʰua /

Father's younger sister……/nan pʰua/

Mother's elder sister----------/ bəɽka daɪ/

For Mother's brother they use the word /mama/. For elder one they use the term /bəɽka mama/ while for younger one they address him as /nan mama/. No differentiation is made between the mother's brother on the basis of their relative age to the mother, but on the basis of their birth rank. Grandfather and Grandmother of paternal side are usually addressed or referred to as /dada/ and /a:ʒɪ/. But for maternal side Grandfather and Grandmother, they use the word /nana/ and /nanɪ/ for both address and reference.

In daily speech, children are called by their first names or pet name for address and for reference the terms which are used for offspring are /beta/ for "boy" and /betɪ/ for "girl". The two specific terms are designate for nephew and niece and these are -/bʰaneʒ/ and /bʰaneʒɪ/. A female speaker will refer to her sister's children as her own children /beta/ and /betɪ/ whereas her brother's children will refer as /bʰaneʒ/ and /bʰaneʒɪ/.

Grandchildren are also commonly addressed by their names. There is difference in reference of grandchildren of son's side and daughter side. The male Grandchild from son's side is called /natɪ/ and /natɪnɪn/ for female grandchild. The word /natɪ/ is also used for maleGrandchild from daughter side but for female grandchild the word /natanɪa/ is used. The gender is differentiated by adding suffixes -/nɪn/ and /nɪa/. In case of / natanɪa/, some phonological changes also take place.

2.2 Affinal Kinship Terms

In case of affinal relation similar elementary terms /baba/ (father) and /daɪ/ (mother)are used exclusively. These terms are proceededby adjectives to differentiate the age and these elementary terns are mostly used for parental generation. The term /bəɽka daɪ/ is used for Father's elder brother's wifewhich are also consanguineous kinship terms and mostly used for

mother' elder sister.The term /bəɽka baba/ which is used for father elder brother as well as mother's elder sister's husband (affinal). Since they can marry their mother's brother's son, they address their father in law as /mama səsuɽ/ and mother in law as /pʰua sãs/ and for reference just /səsuɽ/ omitting the term /mama/ for father in law and /sãs/ for mother in law. These two words are also found to be used in Hindi language to mean the same persons. However, it is still under study whether these terms are borrowed terms from Hindi language, one of the neighboringlanguages of the community. Other kinship terms which are found similar to Hindi language are /nənəd/ husband's younger sister, /ʒəəanɪ/ husband's elder brother's wife /dama:d/ daughter's husband, /bəhu/ son's wife, /səmdʰɪ/ son's wife father and / səmdʰənɪa/ son's wife mother. Husband and wife do not use any particular term to address each other. The other kinship terms are /ʒəɽ sãs/ husband's elder sister, /sarubʰa/ wife's sister's husband, /bʰato/ brother's of brother's wife and /bʰɔuʒɪ/ sister of brother's wife. They use the word /sara/ for wife's younger brother as reference and /behnɔɪ/ for sister's husband both for address and reference.

A female speaker call her Husband's brother's son as / bʰətɪʒ/ and husband's brother's daughter as / bʰətɪʒen/ for both address and reference. She also can use the pet name to address the children.

2.3 Suffixation to Determine Gender

As discussed earlier, in Baigani language, gender is differentiated by adding various suffixes like /i/, /ɪa/, /nɪn/, /ɪn/ and /en/. The suffix additions are prevalent only in female gender. Like Indo Aryan languages –Hindi, Assamese, Bengali, Baigani also has a number of kinship terms in which female gender is indicated by a final suffix /i/. In such terms, the final vowel sound /a/ for male gender got deleted and suffix /i/ is added to determine the feminine gender. On the other hand, reduplication is found to be one of the morphological features of Baigani language. In reduplication, the reduplicate is most often repeated only once. For example, /baba/, /mama/, /dada/.

Unlike Hindi language, Baigani has unique terminologies for female gender for /mama/ (Maternal uncle) and for /dada/ (Father's Father). They address maternal aunty as /pʰua/ and paternal Grandmother as /a:ʒɪ/

For example:

Addition of Suffix /i/:

Relative Class	**Kinship term in Baigani**	**Gender Marker Suffix**
Mother's Father	/nana/	
Mother's Mother	/nani/	/i/

Addition of suffix /ɪ/ with root word------

Relative class	**Baigani Kinship term**	**Gender Marker Suffix**
Brother's son	/bʰaneʒ/	
Brother's daughter	/bʰneʒɪ/	/ɪ/

Addition of suffix /nin/ with root word----

Relative class	**Baigani Kinship term**	**Gender Marker Suffix**
Grand son son's	/nati/	
Grand daughter son's	/natɪnin/	**/nin/**

Addition of suffix /en/ with root word-----

Relative Class	**Baigani Kinship terms**	**Gender Marker Suffix**
Husband's brother' s son	/ bʰətɪʒ/	
Husband's brother's daughter	/ bʰətɪʒen/	**/en/**

Addition of suffix /nia/ with root word---

Relative Class	**Baigani Kinship terms**	**Gender Marker Suffix**

Daughter's son	/nati/	
Daughter's daughter	/nətɔnia:/	**/nia/**

Conclusion

Kinship is the Baigani heritage of relationship, respect, solidarity and mutual obligation in the family, clan and society. Baiga people use some kinship terms extensively both to address and reference. It has been noted that suffix plays an important role in differentiate gender in Baigani language. The classificatory system of kinship prevails in some extent among Baiga and use of classificatory term is mostly prevalent in both for reference and address. Adjectives are used before classificatory term to differentiate age. The kinship terminology of Baiga has been remained unknown to the date and it is anticipated that the present discussion and result may contribute to the documentation and research on a particularly vulnerable tribe of central India tribe.

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APPENDIX

Consanguineous Relation

Sl. No	**Relative classed**	**Terms of address in Baigani [phonetic transcription]**
1	Grand Father (Father's side)	/dadɪ/
2	Grand Mother (Father's side)	/a:ʒɪ/
3	Grand Father (Mother's side)	/nana/
4	(Grand Mother) (Mother's side)	/nanɪ/
5	Father	/baba/
6	Mother	/daɪ/
7	Elder Brother	/bəɽka dau/
8	Elder sister	/bədde baɪ/
9	Middle brother	/ məʒla dau/
10	Middle sister	/ məʒlɪ baɪ/
11	Younger brother	/nan dau/
12	Younger sister	/nan baɪ/
13	Father's elder brother	/bəɽka baba/
14	Father's elder sister	/bəɽka daɪ/
15	Father's younger sister	/nan pʰua/
16	Mother's brother	/mama/
17	Mother's elder sister	/bəɪka daɪ/
18	Son's son	/natɪ/

19	Son's daughter	/nətaɪna:/
20	Daughter's son	/natɪ/
21	Daughter's daughter	/nətɔnɪa:/
22	Brother's son	/bʰaneʒ/
23	Brother's daughter	/bʰneʒɪ/
24	Sister's son	/ beta/
25	Sister's daughter	/ betɪ/
26	Mother's brother's son	/hasobʰa neɵ/
27	Mother's brother's daughter	/hasobʰa neɵ /
28	Father's brother's son	/bəɽka dau/
29	Father's brother's daughter	/bəɽka baɪ/
30	Mother's sister son (elder)	/bəɽka dau/
31	Mother's sister daughter (elder)	/bəɽka baɪ/

Affinal Relation

Sl. No	**Relative classed**	**Terms of address in Baigani**
1	Wife's Father	/səsuɽ/
2	Wife's Mother	/sãs/
3	Husband's Father	/mama səsuɽ/
4	Husband's Mother	/pʰua sãs/
5	Father's elder sister's husband	/mama/
6	Father's younger sister's husband	/nan mama/
7	Mother's elder sister's husband	/bəɽka baba/
8	Mother's younger sister's husband	/nan baba/
8	Father's elder brother's wife	/bəɽka daɪ/
9	Husband's sister (younger)	/nənəd/

10	Husband's sister (elder)	/ʒəɽ sãs/
11	Wife's sister's husband	/sarubʰa/
12	Husband's elder brother's wife	/ʒəɵanɪ/
13	Wife's elder Brother	/behnəɪ/
14	Wife's younger Brother	/sara/
14	Sister's Husband	/behnəɪ/
15	Husband's brother's son	/ bʰətɪʒ/
16	Husband's brother's daughter	/ bʰətɪʒen/
17	Daughter's husband	/dama:d/
18	Son's wife	/bəhu/
19	Son's wife Father	/səmdʰɪ/
20	Son's wife Mother	/ səmdʰənɪa/
21	Brother's Father in law	/səsuɪ/
22	Brother's of Brother's wife	/bʰato/
23	Sister of Brother's wife	/bʰɔuʒɪ/

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Dr. Deepa Moni Boruah, M.A, M.Phil., Ph.D.
Assistant Professor
Department of English Language
Indira Gandhi National Tribal University
Lalpur, Amarkantak 484886
Madhya Pradesh
India
deepa1barua@yahoo.co.in

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Establishment of Acoustic Norms for PRAAT Software in 20-25 Year Old Indian Adults

Haritha C K, BASLP
Ana P, BASLP
Shahanas V P, BASLP
Jenny Mevis D'souza, Lecturer

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Abstract

PRAAT Software has very few norms in Indian population; especially in adult population has not been established. The present study was aimed to establish PRAAT norms for the adults in the age range of 20-25 years. A total of 180 subjects were selected which included 90 males and 90 females. A voice sample was taken for the production of /a/, /i/ & /u/. Voice parameters such as mean pitch, Jitter, Shimmer &HNR were assessed. Result showed significant difference between both genders and age groups for all voice parameters. Very less sample size & limited parameters were considered; hence that will be the limitations of the study. Future studies can be done on other adult groups particularly on geriatric group with other voice parameters on consideration.

Key words: PRAAT, Jitter, Shimmer, HNR, Geriatrics.

Introduction

"Voice presents an opening window to a person's personality". The human voice is extraordinary. Voice is the primary instrument though which most of the people project their personality and influence their environment. The production of human voice involves a complex serious of events in the peripheral phonatory organs which are controlled by the central nervous system (Sataloff, 2006).

Analysis of voice can be carried out in several ways. Acoustic analysis is the one preferred the most and has been considered as the basic tool in the investigation of the voice disordered. Acoustic analysis enables one to objectify elements heard in the voice- pitch, loudness, hoarseness and so forth. Acoustic analysis has always been an important measure

obtained in clinical laboratories. However, there has been little standardization in measurement across laboratories.

The rationale for performing acoustic analysis is that it provides objective data relative to a set of normal values. While there can be a wide degree of variability among individuals performing the same vocal task – for different sex, age, smoking history, voice use – the value of acoustic analysis lies in the comparison of voice production for the same individual at different points in time.

There are several basic acoustic measures that are part of a standard acoustic analysis.

Fundamental Frequency - Fundamental frequency (Fo) is the number of vibrations per second produced by the vocal fold. Pitch is considered to be the perceptual correlate to fundamental frequency. The faster the vocal folds vibrate, the grater the fundamental frequency and the higher the pitch appears to the ear.

Intensity - Vocal intensity is the physical correlate of loudness and is primarily modulated by the sub glottal pressure, amplitude of vibration, and the duration of the closed phase of the glottal cycle.

Perturbation measures - Perturbation refers to cycle – to – cycle changes of period and amplitude during phonation. Two types of perturbation measures are typically used to characterize aperiodicity in the pitch and loudness of the voice. Jitter refers to cycle to cycle variability in the period (frequency); shimmer refers to cycle to cycle variability in the amplitude. Perturbations are thought to reflect changes in the vocal fold vibrations due to asymmetries in mass, neuromuscular activity, tension, biomechanical characteristics of the vocal fold, aerodynamic turbulence and systolic pressure shifts within the vocal fold blood vessels.

Spectral based measures- The spectrogram reflects sound information both in terms of the source and the filter. A narrow band setting of up to 50 Hz captures individual harmonics produced by the vocal folds and a wide band captures formants of the vocal tract. One useful measure to objectively quantify the degree of hoarseness in a patient is the harmonic to noise ratio. A high HNR represents a high quality periodic signal, common in normal voice quality. Dysphonia typically increases the noise component of the signal and hence the results in a lower HNR.PRAAT declares that a healthy voice phonating /a/ or /i/ should have an HNR of

20, and 40 for the phonation of the vowel /u/. Consequently, an HNR below 20 is considered to be a measure of noticeable hoarseness.

PRAAT

PRAAT is a program for speech analysis and synthesis that was created by Paul Boersma and David Weenink at the department of English Phonetics of the University of Amsterdam, 1992. It is most often used with speech sounds, in which case the pitch contour is associated with the vibration of the vocal folds and the formant contours are associated with resonances in the vocal tract.There are various acoustic parameters in PRAAT they are, mean fundamental frequency of phonation, standard deviation of fundamental frequency, fundamental frequency of speech/reading, jitter, shimmer, signal to noise ratio and harmonic to noise ratio.

Literature Review

Normal standards are important for guiding voice professionals, since normal voice varies widely, given that it is a personal feature and no voice is perfectly equal to another. Normative or normal standards are needed based on the extraction and quantification of precisely defined voice signal standards to guide voice care professionals, particularly because of a paucity of studies with acoustic measures of normal voice in young female adults.

James, Panchapakesan, Rao & Zachariah (2011) did a study to establish the acoustic norms for PRAAT software in 13-15 years old boys and results revealed that mean F_o for vowel /a/ is 177 Hz, Minimum pitch is 165 Hz, Maximum pitch is 185Hz, Jitter is 0.68%, Shimmer is 0.73 dB, HNR is 14.19 dB. Mean F_o for vowel /i/ is 185Hz, Minimum pitch 170 Hz, Maximum pitch 195 Hz, Jitter is 0.63%, Shimmer is 0.802 dB, HNR is 15.24 dB. Mean F_o for vowel /u/ is 196.85Hz, Minimum pitch 180 Hz, Maximum pitch 200 Hz, Jitter is 0.82%, Shimmer is 0.78 dB, HNR is 16.32 dB.

James, Ashir & Kumaraswamy (2013) developed a normative data for PRAAT software in the age range of 3 – 5 and results showed that a mean F_o of 258.220 for /a/, 277.239, /i/ and 262.273, /u/; jitter of 0.556 % for /a/, 0.572 % for /i/ and 0.532 for /u/; shimmer of 0.484dB for /a/, 0.667 dB for /i/ and 0.815 dB /u/; HNR 0.077dB for /a/, 0.037dB for /i/ and 12.73dB /u/.

Reshmi & Santhosh (2015) established a normative values of adults voice in Indian population using PRAAT and result revealed that f_o /a, i, u/ of females were seemed to be higher in comparison to that of males. The f_o /a, i, u/, jitter absolute /a/, f_1 /a/, f_2 /a/, f_3 /a, i, u/ have significant difference across the genders. Limitations of the study were limited data.

Shruthi & Kumaraswamy (2015) established a normative value for PRAAT software in the age range of 5 – 10 year old typically developing children and result showed a mean F_o for /a/ is 271.6,/i/ is 287.2 and /u/ is 292.3; jitter of 0.6851 % for /a/, 0.4752% for /i/ and 0.5657%for /u/; shimmer of 0.4549 for /a/, 0.3220 /i/ and 0.2775/u/;SNR of .0269 for /a/;0.0184 for/i/ and 0.0068 for /u/; HNR for /a/ is 17.5413, 19.9144 for /i/ and 25.5379 for /u/.

Need of the Study

Most of the voice analysis software's have got norm values but PRAAT software does not have norms for Indian population. Somewhat less amount of research has been done to know the norm values for PRAAT software, children's norms were already established as shown in literature, but the adult group PRAAT norms were not established. Hence the present study aims to establish PRAAT norm values for adult group.

Aim

The aim of the study is to establish acoustic norms for PRAAT software in 20-25 year old Indian adults by analysing the voice parameters.

Methodology

Subjects

A total of 180 subjects were selected which included 90 males and 90 females, age range was 20 -25 years, without the sign and symptoms of voice disorders. Criterion of selection was no history of vocal pathology or voice disorder, cold, flu, symptoms, allergies, neurological disease, and respiratory dysfunctions.

Procedure

The vocal signal was recorded and analyzed using the PRAAT software (version 5.1.04), assisted by a personal computer, with a microphone at a distance of 20 cm from the

lips, in a quiet room. Vocal samples were all digitally recorded at a sampling rate of 41000 kHz. Subjects were instructed to take a deep breath and phonate /a/, /i/, and /u/ as long as possible. Following parameters were analyzed: mean pitch, jitter, shimmer & HNR.

Result and Discussions

The collected data were analyzed using ANOVA and results are discussed below for parameters such as mean pitch, jitter, shimmer and HNR across the group, within the group and between the genders.

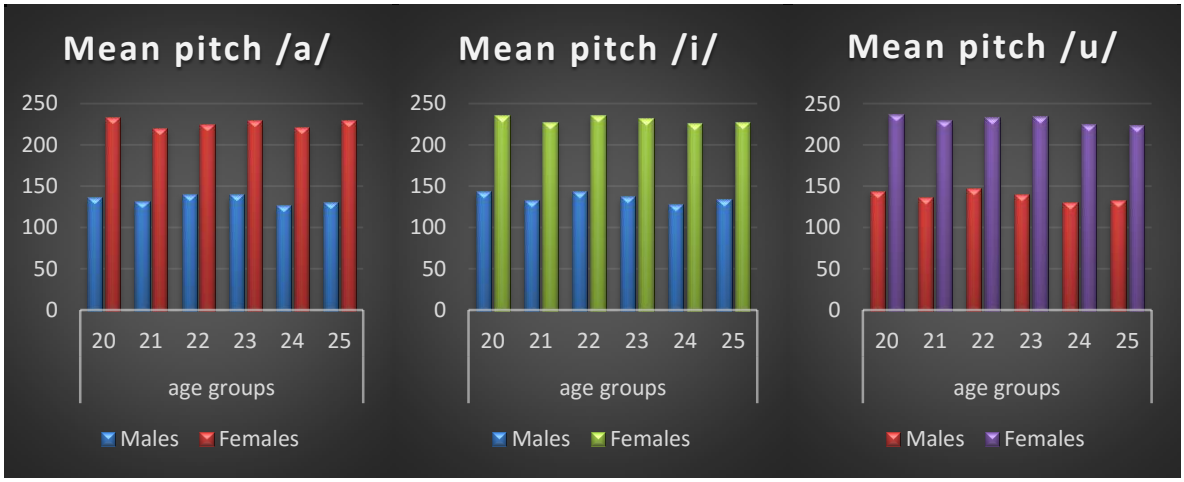

Figure 1: mean values for mean pitch /a/, /i/ & /u/ values for both genders aged 20-25 year old Indian adults.

The above figure clearly shows a highly significant difference for mean pitch /a/in both genders of 6 groups (20 yrs – 136.260 for males, 233.400 for females) (21 yrs- 131.838for males, 220.101for females) (22 yrs -140.305for males, 224.778for females) (23 yrs – 139.660for males, 229.219for females) (24 yrs – 126.414for males, 220.976for females) (25 yrs – 130.639for males, 229.225for females).

Also for mean pitch /i/ result showed highly significant difference for both genders in 6 groups (20 yrs – 143.432 for males, 235.981 for females) (21 yrs- 133.310for males, 227.030for females) (22 yrs -143.254for males, 236.146for females) (23 yrs – 137.505for males, 231.410for females) (24 yrs –128.529 for males, 226.235for females) (25 yrs – 134.102for males, 227.737for females).

Also for mean pitch /u/ result showed highly significant difference for both genders in 6 groups (20 yrs – 144.614 for males, 237.700 for females) (21 yrs- 136.358for males,

229.601for females) (22 yrs -147.554for males, 233.701for females) (23 yrs – 140.775for males, 234.823for females) (24 yrs –132.230 for males, 214.814for females) (25 yrs – 133.456for males, 228.917for females).

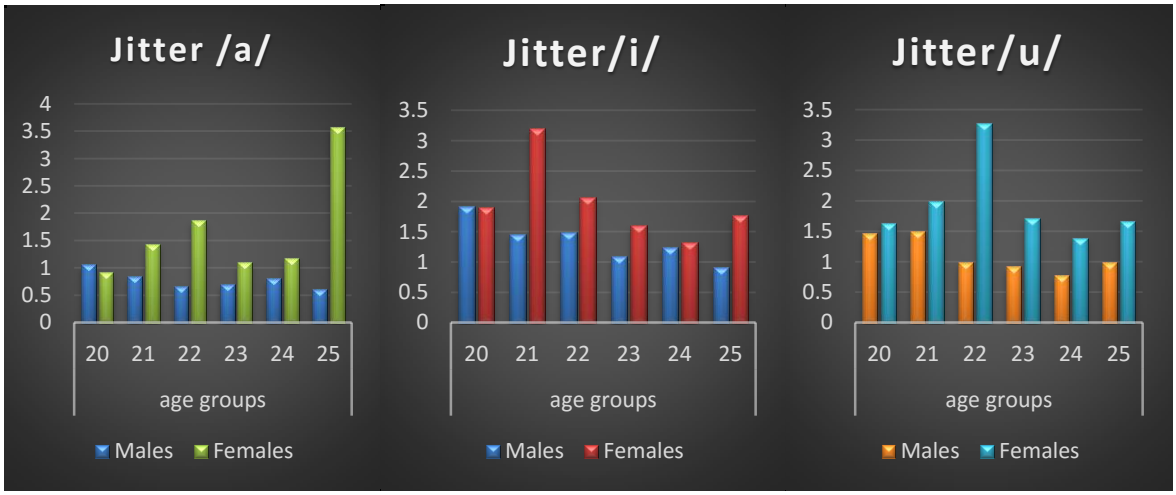

Figure 2: mean values for jitter /a/, /i/ & /u/ values for both genders aged 20-25 year old Indian adults.

The statistical result showed that there is no difference for jitter /a/ in both genders except for 22 year group(22yrs /a/: 0.671for males, 1.870for females) and also similar findings were found for jitter /i/ in 21 year group (21 yrs /i/: 1.463for males, 3.208for females).

Jitter /u/ values for 22 year group and 25 year group has showed highly significant difference between both genders, (22 yrs/u/: 1.002for males, 3.272for females) (25 yrs/u/:0.990for males, 1.872for females) and 23 year group and 24 year group has showed significant difference for both genders (23 yrs /u/: 0.918for males, 1.721for females) (24 yrs /u/: 0.775for males, 1.393for females)

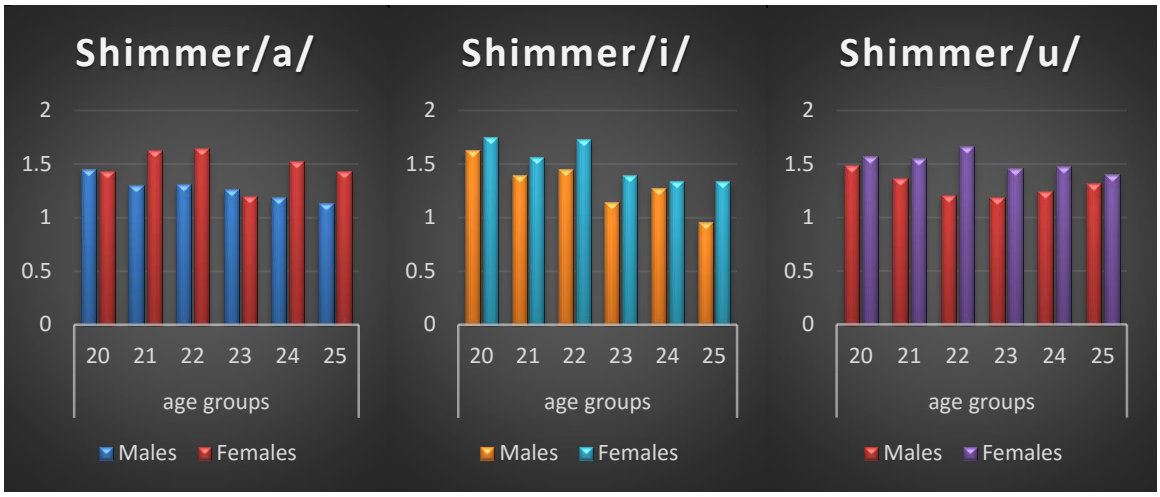

Figure 3: mean values for shimmer /a/, /i/ & /u/ values for both genders aged 20-25 year old Indian adults.

The statistical result showed that there is no difference for shimmer /a/, /i/ & /u/ in both genders for all age groups except for shimmer /u/ of 22 year group showed a highly significant difference seen in both genders (22 yrs /u/: 1.206for males, 1.858for females).

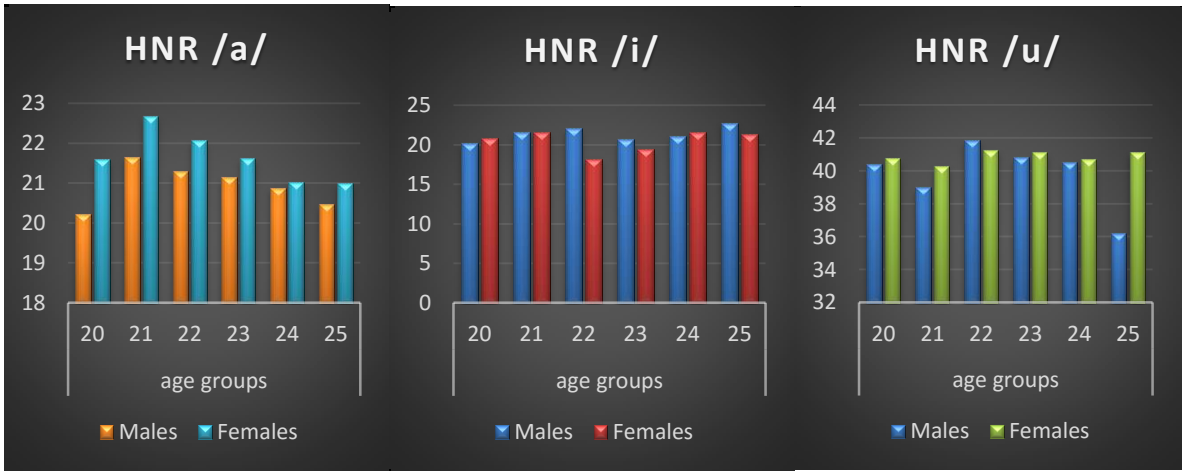

Figure 4: mean values for HNR /a/, /i/ & /u/ values for both genders aged 20-25 year old Indian adults.

The statistical result showed that there is no difference between HNR /a/, /i/ & /u/ values for both genders in all age groups. From the all above figures it clearly shows that there is a significant difference between, within group and both genders for all /a/, /i/ & /u/ values for mean pitch, jitter, shimmer and HNR.

Summary and Conclusions

The present study aimed to establish the PRAAT norm values for 20 -25 year old Indian adults. 180 adults were taken for the study in 6 groups (20, 21, 22, 23,24, and 25). In each group, 30 were present and they were further divided into 2 groups: 15 males &15 females. Subjects were asked to sustain /a/, /i/ &/u/ and were recorded using PRAAT software. Result showed highly significant differences between mean pitch of both gender for /a/, /i/ & /u/ values. No significant difference was seen for jitter /a/ and /i/ values but jitter /u/ values showed significant difference in all age groups for both genders. And also there was no significant difference seen for Shimmer and HNR /a/, /i/, &/u/ values for all age groups in both genders.

And the present study concluded that, the present normative values can be used as reference by speech language pathologists to deal with the diagnosis of voice disorders. Limitations of the study were the small sample size. We need large sample size for standardizing the norm values. Therefore further research can be done in large group for standardization. And study can also be done in other age groups with other voice parameters.

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Haritha C K
Third year under graduate student
Dr.M.V.Shetty College of Speech and Hearing
Maladi Court, Kavoor
Mangalore – 575015
Karnataka
India
harithack289@gmail.com

Ana P
Third year under graduate student
Dr. M. V. Shetty College of Speech and Hearing
Maladi Court, Kavoor
Mangalore – 575015
Karnataka
India
hanagafoor@gmail.com

Shahanas V P
Third year under graduate student
Dr. M. V. Shetty College of Speech and Hearing
Maladi Court, Kavoor
Mangalore – 575015
Karnataka
India

Jenny Mevis D'souza
Lecturer
Dr. M.V. Shetty College of Speech and Hearing
Maladi Court, Kavoor
Mangalore – 575015
Karnataka
India
jennymavis1992@gmail.com

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The Poet as a Healer: The Story of Dr. John Keats

Jagneswar Badhei, M.A., M.Phil., P.G.D.T.S.

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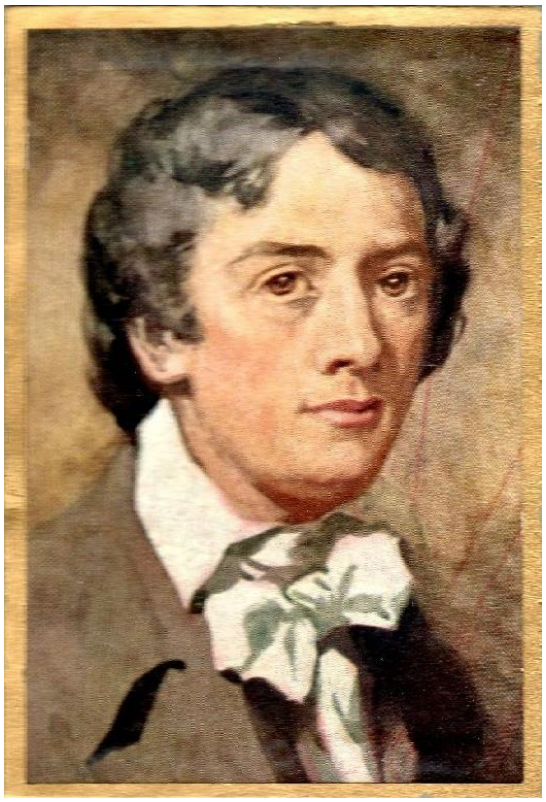

Courtesy: http://keats-poems.com/about-john-keats/pictures-of-john-keats/

Abstract

At the age of fifteen Keats's medical training commenced and Nature, thus, prepared him to be a physician. Keats was given excellent training by Dr. Hammond. He perhaps wanted to pursue the medical career because of the series of deaths of his family relatives. He was devoted in nursing his dying mother, at the same time he was also reading novels and other literary works. It was the death of his mother which ignited the intellectual fire inside him and made him a passionate reader, which in turn resulted in choosing the career of medicine. However, he was not free from the tragic visions of death till the end of his life.

Key words: John Keats as medical student, tragic view of life

Medical Life of John Keats

The medical life of John Keats ranges from 1810 to 1816. After the return and death of his mother, Keats's legal guardian Richard Abbey, an ill-behaved tea-merchant, paved him the way to the world of medicines. At the age of fifteen Keats's medical training commenced and Nature, thus, prepared him to be a physician. The actual motifs of Keats behind pursuing the medical career, as Joseph Epstein says, are not known with any certainty. During the last years at Enfield School he was drawn towards science and also won two books as prize on scientific subject.

Apprenticeship

In the year 1810 Keats apprenticed under the Edmonton apothecary-surgeon Dr. Thomas Hammond. Keats was supposed to continue his study for five years. As a student of Dr. Hammond, Keats made himself, to some extent, an expert in the basic skills such as vaccination for smallpox, bleeding patients with a lancet or with leeches, dressing wounds, setting bones, pulling teeth, identifying the symptoms of illness, making up pills, ointments, poultices, laudanum and other medicines. (Roe, 163)

Keats was given excellent training by Dr. Hammond. He perhaps wanted to pursue the medical career because of the series of deaths of his family relatives. He was devoted in nursing his dying mother, at the same time he was also reading novels and other literary works. It was the death of his mother which ignited the intellectual fire inside him and made him a passionate reader, which in turn resulted in choosing the career of medicine. However, he was not free from the tragic visions of death till the end of his life. While under Dr. Hammond as well as Guys, he saw deaths on a daily basis. (Epstein, 48)

Keats continued his apprenticeship under Dr. Hammond for four years although he was assigned to do it for five. For certain reasons Keats quarreled with the surgeon and left with him in the year 1813. The supposed reason for it was that Dr. Hammond was a serious, successful and highly competent medical practitioner, and under his supervisions, the training of an

apprentice was heavily weighted in favour of the practical. Keats may have gone through some sort of unpleasant situations for which he left the surgeon.

A Student at Guy's Hospital

Towards the later part, on 1 October 1815 he enrolled his name as a student at Guy's Hospital. In July 1815 the Apothecary Act was passed. The parliament made a passage to necessitate the practice of medicine for anyone who wished it, in England or Wales, and go through an examination before a newly Organized Court of Examiners of the Society Apothecaries and to sit for the examination required a completion of five-year apprenticeship, at least six month's study and work in a teaching hospital. Six months were required to produce a licentiate and a full years' study was meant for the membership in the Royal College of Surgeons. The chief subjects of this study were Anatomy, Chemistry, Dissection, Physiology, Botany as well as various duties around the hospital. Keats signed on for a whole year's study's at Guy's Hospital which was connected with the-then more famous and nearby St. Thomas Hospital. Signing on for a year to study shows clearly Keats's interest to be a medical practitioner.

At Guy's, Keats came in contact with two most eminent surgeons: one is Astley Cooper and the other is Henry Cline. At St. Thomas Hospital Keats attended two lectures by Astley cooper and Herry Cline on 'Anatomy and the Operations of Surgery'. It was a two terms' course .Cooper alone gave a lecture on 'Principle and Practice of Surgery '. Keats, at Guy's , also attended a course on ' The Practice of Medicine' taught by William Babington and James Curry, two chemistry courses by Dr. Babington , Dr. Alexander Marcet, and William Allen and 'Theory of Medicine and Materia Medica ' taught by Dr. Curry and Dr.Henry Cholmeley. (Roe. 170)

New Facilities

When Keats entered the Hospital, new kinds of facilities had been introduced. The practice of medicine was giving priority to the practicality rather than the theoretical aspects. Keats was working as a dresser under the surgeon Billy Lucas. Keats performed many tasks

which were given to him by the surgeon. Sometimes he himself did the minor operations. His apprenticeship with Dr. Hammond had prepared him for a medical practice.

Keats enjoyed his life at Guy's and made a group of friends thereafter. He very often went to cock fights, bearbaitings, and boxing matches. He even played billiards. It clearly shows that he was a complete man enjoying the charms of life. In the words of Clark, Keats's friend, the time he spent in Guy's Hospital along with his training was 'the most placid time in Keats's painful life'.

A Humanist

Apart from his medical life, Keats was more a humanist than anything else. He had an ever-flowing aspiration to help the mankind at large. His attitude towards the public was praiseworthy and notable. This is quite evident from the letters he wrote to his friends and fellow-feelings. Perhaps this kind of helpful attitude towards the developed in him from the Enfield School, where along with other subjects, Philosophy was also being taught. Not only in words but also in action he was doing his utmost for the benefit of the public. Once he wrote to J.H. Reynolds in a letter:

"I have not the slightest feel of humility towards the Public- I wod be subdued before my friends, and thank them for subduing me- but among the Multitudes of Men- I have no feel of stooping, I hate the idea of humility to them- I never wrote one single Line of Poetry with the least shadow of Public thought. - *I would jump down Aetna for any great public good-but I hate a mawkish popularity.*" (Gittings, 85. Emphasis mine)

Feelings for the Public Welfare

His feelings for the public welfare grew mature when he continued to write poetry. His strong determination took him to a stage where nothing but humanity was there. The time when his works faced a bitter criticism in 'Blackwood's Edinburgh Magazine', no doubt he was depressed but was not against the public opinion or even reacted to it. He only tried to make up his mind to get success in due course of time. It is the perfect testimonial of strong mental power and self-confidence he possessed. The letter to J.H. Reynolds on 24 August 1819 shows his

courage and self-confidence. He wrote: "*I feel it in my power to become a popular writer- I feel it in my strength to refuse the poisonous suffrage of a Public*". (Gittings, 281. Emphasis mine)

Keats was always in search of a chance of doing the world some good. He had an admiration for human Nature, but he didn't like men. He was completely suffocated with the world around him. As per his perceptions the world was chaotic, disjointed and full of suffering. It was a gloomy one where there is no mental or physical peace. In a letter to Fanny Brawne on 25 July 1819, he mentioned about his contempt towards the world, for it battered too much on the wings of his self-will. Again in August 1820 he wrote to Fanny Brawne:

"I should like to die. I am sickened at the brute world which you are smiling with. I hate men and women more. I see nothing but thorns for the future-." (Gittings, 386)

Keats became more and more hopeless about human nature towards the last part of his life. He lost his faith completely upon human beings around him. He in his letters to his friends and relatives, deliberately termed the world as a 'brutal' one along with his willingness to die. In the same letter of August 1820 he wrote to Fanny Brawne:

"I wish you could infuse a little confidence in human nature into my heart. I cannot muster any-the world is too brutal for me- I am glad there is such a thing as the grave- I am sure I shall never have any rest till I get there." (Gittings, 386)

Keats's Efficiency as a Medical Practitioner

Opinions differ as regards Keats's efficiency as a medical practitioner. The time he spent under Dr. Hammond as well as at Guy's can never be side lined. He used to stay in the surgery ward till late at night doing his duty as a dresser. His great zeal and tireless efforts are quite evident from nursing his mother and brother Tom. He was always having a temperament of doing a service to others. Above all his self-diagnosis during his first tubercular haemorrhage is the most remarkable one. After spitting blood he told his friend Charles Brown: "I know the colour of that blood;-it is arterial blood;- I cannot be deceived in that colour;- that drop of blood is my death warrant;- I must die." (Roe, 167) This was not a mere statement, rather a heart-

breaking truth which was foretold by him only due to his knowledge on medicine. And Keats became a victim to that fatal disease of which he had made a premonition.

On Knowledge

Keats believed that knowledge is something which includes each every aspect of life. It ranges from Science to Arts, and overtakes the narrow limits of the rationalistic philosophy. This concept was prevalent in him till the end. He made a categorization of life terming it as a great mansion where there are two chambers. The first chamber is the Thoughtless Chamber and the second one is the chamber of Maiden Thought. As far as he was concerned the first one or the thoughtless chamber more acceptable and more soothing then the second one because in the second stage human beings experience nothing but misery, heart-breaks, pain, sickness and oppression. They even don't know the balance of good and evil. In a letter to J.H. Reynolds on 3 May 1818 he wrote: " This Chamber of Maiden Thought becomes gradually darken'd and at the same time on all sides of it many doors are set open-but all dark-all leading to dark passages-We see not the balance of good and evil. We are in a Mist- We are now in that state- We feel the 'burden of the Mystery'…" (Gittings,95) This kind of a perception may only come to a man who has seen and observed life keenly from close quarters and of course John Keats was one.

Maturity

The poetry of the later stage of Keats's life expressed the matured thoughts. He wrote sonnets, lyrics and experimented with the epic form and became a man of discussion among the multitudes. On 1 December 1816 the famous writer and reformer Leigh Hunt quoted Keats's name in his article 'Young Poets' as 'Junkets'. Keats was one among the three or four rising poets of the time. This recognition brought a radical change in Keats's life. All of a sudden he made up his mind to leave the practice of medicine for the sake of poetry.

Keats for More Close Analytical Study of Human Beings

Keats left the career of medicine perhaps because of his dissatisfaction in it. He wanted a more close, analytical study of human beings, as during his medical career he was interested more in brain and nervous systems, putting an insight into the mental wounds of man. Through the practice of medicine he was not able to reach all the human beings where as his concern was

to deal with each and every single individual. Perhaps he had felt that the mental wounds or injury cause much harm than that of the physical one. But whatever it may be, the full stop in the medical career in 1816 prepared Keats for a new set of achievements taking him into a new world away from the hard realities of life.

Keats's extraordinarily developed imaginative sensibility took him to a sphere where beauty was the ultimate truth. For this he was criticized a lot. Critics like Susan Wolfson commented that Keats was basically a feminine poet and his poetry was marketed for female audiences. Stopford A. Brooke remarked that Keats had no vital interest in the present, none in man as a whole, not in the political movement of human thought, not in the future of mankind, except but in beauty. Some of the critics were even of the view that Keats had nothing to contribute to the society. But in reality Keats's works of art are not only sensational and thought provoking but also serious in their theme.

See the Fairy-Land in the Operation Table?

Keats is often criticized as an imaginative fellow who used to see the fairy-land in the operation table. This statement is also not accurate. No doubt his study of medicine and writing of poetry were going together but he was completely giving himself to the present work before him with a great interest and which he termed as the art of 'Negative Capability' or taking part in the existence of others in one of his letters. After having felt that the very life of him was meant only for poetry, he left his career of medicine and devoted himself completely to writing.

Reality

Keats had observed that reality is the science of life but imagination is the life of science. Until and unless we imagine something we cannot go for the real one. Keats had an idea that too much questioning kills the imagination. And in an imaginary world there is no place for logic, reason, questioning etc. . In this context it is quite clear that Keats possessed a superior mentality than any common individual. In a letter to P.B. Shelley on 16 August 1820 he wrote: "My Imagination is a Monastery and I am its Monk-…" (Gittings, 390) In real sense he was a monk, meditating all the time on life and its complex mysterious unfolding.

Keats's ideas regarding imagination and reality are discussed in Denise Gigante's article 'The Monster in the Rainbow: Keats and the Science of Life'. In this article Keats rejects the idea of Newton by emphasizing the naturality of things. As far as Keats was concerned, the seven colours the rainbow holds are not due to the prismatic effects or anything else, rather they are the very symbols of harmony, unity as well as calmness which produce a soothing effect on human mind.

Keats's knowledge of Latin and Greek is also important to discuss as this shows how efficient Keats was in his writings. The particular knowledge of different languages Keats possessed is the testimonial of his qualifications as well as his deep love for art and literature. No doubt he was using sensuous imagery through Greek and Latin words to communicate his ideas, still his works produce a single unified meaning. And perhaps his enormous knowledge has placed him in such a position long after his death. In the letter to Fanny Brawne on February 1820 he wrote: "If I should die, I have left no immortal work behind me- nothing to make my friends proud of my memory- but I have lov'd the principle of beauty in all things, and if I had had time I would have made myself remembered." (Gittings, 361) Now he is remembered for his excellent letters, beautiful odes and sonnets which are not only immortal but also having their permanence and perfection.

To Conclude

I contend that during his brief span of life, it is the poet who had won over the physician. We can say that his fervent desire to cure others remained in the vestigial consciousness of the poet, and that way he remained both a poet and a healer, a poet who made his poetry the medium to heal people, and a physician who turned to the realm of poetry to find there the curative and purgative effect of medicine.

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Jagneswar Badhei, M.A., M.Phil., P.G.D.T.S.
Lecturer in English
Burla NAC College
Burla
Sambalpur 768 017
Odisha
India
eng.jagneswar@gmail.com

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Aravind Malagatti's *Government Brahmana*: A Discourse on Suppression and Survival

S. Johny, M.A., M.Phil., Ph.D. Research Scholar

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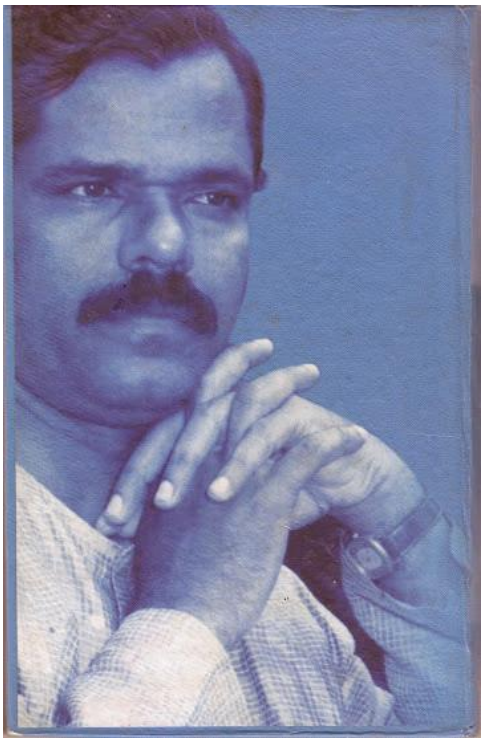


Aravind Malagatti
Courtesy:
https://plus.google.com/110335545443162356965/posts/T254Hk4Bk1F?pid=6067874110664038706&oid=110335545443162356965

Abstract

Autobiography is a literary genre that enables a writer to pour out his/her woes and personal thought without any stylistic constraints. The narration makes the prose readable even to a lay man. Due to this reason, many social reformers and political activist around the world have effectively made use of this genre. Many prominent writers such as Maya Angelo have made use of autobiography to expose the racial exploitation experienced by them. In India, Dalit

writers chose this genre to express their anguish over the unequal, cruel treatment met by them. This article focuses on the autobiographical writing of a leading Dalit creative writer from Karnataka, Aravind Malagatti: ***Government Brahmana*.** Physical and mental sufferings as well as humiliation faced by Dalit individuals, both children and adults, from both genders, are depicted in ***Government Brahmana.*** Powerful narrative with simple but elegant language use makes the book a great work of art.

Key words: autobiographical creative writing, Dalit literature, Aravind Malagatti, *Government Brahmana.*

Autobiography and Dalit Writing

Autobiography is a literary genre that enables a writer to pour out his/her woes and personal thought without any stylistic constraints. The narration makes the prose readable even to a lay man. Due to this reason, many social reformers and political activist around the world have effectively made use of this genre. Many prominent writers such as Maya Angelo have made use of autobiography to expose the racial exploitation experienced by them. In India, Dalit writers chose this genre to express their anguish over the unequal, cruel treatment met by them.

Aravind Malagatti

Aravind Malagatti is a vibrant literary personality in Kannada Literature, who wielded literature as a powerful weapon against the forces of oppression. He also has redoubtable scholarship in folklore. Further, as an activist he played a cardinal role in establishing several Dalit organisations and rejuvenating Dalit movement in Karnataka. Malagatti now serves as a Professor of Kannada in Kuvempu Institute of Kannada Studies, University of Mysore.

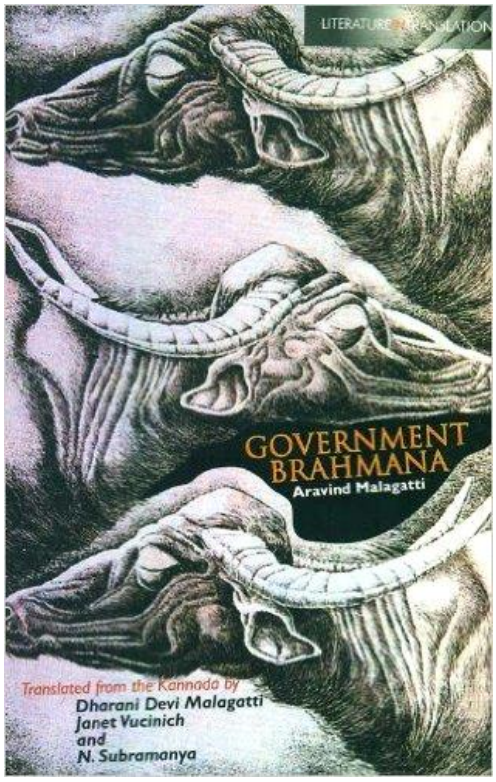
Elements of Dalit Literature

Dalit Literature has a number of elements that are similar to African-American Literature. In both the streams, oppression and emancipation are the leading themes. African-American literary studies have become a well-defined discipline. Dalit literary study is yet to attain this

recognition. Azhagarasan in his 'Bama in Context' observes that not just Dalits, even Dalit Literary Studies is discriminated. He says:

> In the academic sphere, while the European and American universities accommodate Dalit Studies as part of the expansion of Cultural Studies, Indian Universities have included it as part of fulfilling the University Grants Commission's demand to accommodate Human Rights in the curriculum, Dalit Studies, however, remains a marginal study as it remains outside the mainstream curriculum, and is offered only as an elective or optional course. Even in those universities where Dalit History was included as part of the mainstream curriculum, it remains merely as a component and does not affect the dominant (Hindu) perspective on literature and culture. (xviii)

Government Brahmana



The title *Government Brahmana* might be intriguing to those who are familiar with Indian caste system outwardly. It might look like an irony. In ancient texts of Sanatana Dharma, 'Brahmins' are entitled to occupy the top rung in caste based hierarchy. The autobiography of a

Dalit activist, entitled *Government Brahmana* seems strange as Dalits were branded as untouchables by the same set of texts that celebrate Brahminhood. Thus, the very title of the work provides the reader with a curious connotation.

Malagatti explains that Dalits of Karnataka were contemptuously called government brahmanas. This is due to the reason that the government provides a number of scholarships, welfare programmes and reservations for the betterment of Dalits. The rationale of these critics is that during the days of Kings, Brahmins were given preferential treatment. On the reverse now, the elected government attributes preferential treatment to Dalits. Hence people who harbour reservations against Dalits make use of the term 'government brahmana' to denote and humiliate the Dalits.

Experiments with Truth – Confession versus Documentation

Malagatti opens his autobiography with the following words, "First let me make it very clear, I do not have any illusions of becoming a mahatma by presenting these few pages of my life story" (1)

The usage of the word Mahatma in the first sentence reminds us of Mahatma Gandhi and his *My Experiments With Truth*. The readers should understand that the aim of Malagatti in writing an autobiography is different from that of Gandhi. Gandhi's work is confessional whereas Malagatti's work is documental. Malagatti records his sufferings and trials in his work. His personal history becomes the history of Dalits in Karnataka. He revisits the past to take the readers on a tour to witness the atrocities against him. Malagatti's says:

> You may have seen Aravind Malagatti as a white-clad, thorough-bred gentleman. To those of you who have seen him or would like to see him so, these words may come as surprise. Some of you may raise eye brows; while some others may smirk some may even view the words with suspicion. I am certain that the cause for these reactions is the Aravind Malgatti who stands in front of you as you read. But you have not seen this Maali (the nickname my family and neighbours

employ to tease me) as a child. In fact, a few friends who studied with Maali now maintain a distance and address him as 'ri'. No matter how much he attempts to get close, they shy away from him. They no longer talk to Maali or tease him like before. Instead, they move farther and farther away. Reason: they are under the illusion he is a 'big man' now. (1)

Marginalized Living

Malagatti narrates how he and his family lived in the margins of the village society. Economically and socially, they were only a bit higher than the people who beg for their living. The dominant castes of the village needed them for certain rituals. For example, when the corpse of a caste Hindu was taken to graveyard, it was a practise that handful of coins should be thrown all the way. No one other than the marginalized would touch these coins. Malagatti asks: "If there were no dalits what worth would their coins have?" (1). In order to stroke their castewise superiority, the caste Hindus needed Dalits.

At School

Usually reminiscences of Malagatti's early days in school evoke fond memory among people. Those days would have been of fun, play and joy. It is just the opposite in the case of Malagatti. His school life was an interminable wave of harassments. Segregation started right from the primary school itself. Malagatti and his street-mates were not allowed to sit on the desk. They were forced to sit on the floor. As Malagatti could not tolerate this, he refused to go to school. His grandmother calmed him down by providing him with a new jute sack to sit in the school. Malagatti was ridiculed for this also.

A variety of punishments were imposed on Malagatti. These punishments remind one of the torture camps of Nazi dictators. He was often forced to hang on walls holding the nails. This itself is a torture. Added to this was the canning of the teacher. One cannot even imagine the suffering of Malagatti. A five year old boy was punished worse than a cold blooded terrorist. What hurt Malagatti more was not the beating but the words of his teacher that accompanied the beating. His teacher used to shout: "Look at the buttocks of this bastard, bulging like drums after

gobling the school uppit" (12). The abusive and hurting language of the teacher, especially the use of the word 'bastard' might shock a reader. Such things were just minor matters of atrocity against Dalits, during those days. Further, the teacher vengefully refers to 'school uppit'. It is a practice of the government to provide free meals to economically down trodden students, so that they will not discontinue their studies due to hunger. This noble practice is slammed by the teacher. May be, the teacher was venting his anger against the government policy on young Malagatti. This incident is just an example of how most of the people look at certain proactive inclusive measures taken by the government.

Reasons for Punishment at School

What shocks the reader more is the reason for punishment. Malagatti says:

> Do you know what the offences were that deserved such severe punishments? Not that we did not do our homework; nor were we untidy. The reason was that we skipped sweeping the class room sometimes before the morning prayers at school. It was mandatory that we, friends from the lane, should come early to the school and sweep it fully! (14)

To compound the miseries, the name of the student who was supposed to sweep the floor next day would also be written on the board. Dalit students were thus twice publicly humiliated. What was the reason for choosing Dalit students to sweep the class room? It was not that the students should learn to do household chores. If that was the reason, a roster consisting of the names of all the students would have been prepared. Instead Dalit students alone were targeted for this job. One cannot miss the irony here. Parents send their children to school with the hope that the education would liberate their children from the cruel clutches of demeaning hereditary jobs imposed on them by the society. But the school, which is supposed to be the beacon of hope, reinforces the traditional jobs. The teacher wanted to thrust the stereotypical Dalit identity on Malagatti. On the other hand, Malagatti's classmates were being given hands on course on mistreating and abusing Dalits. The young minds would fix their attitude on Dalits by witnessing their treatments.

Mocking at Personal Names

Malagatti narrates another incident that shows how the caste Hindus belittled Malagatti. The name Aravind Malagatti had caste Hindu sound. 'Aravind' is the Sanskrit word for lotus and 'Malagatti' is the name of a pilgrimage centre. They were unable to tolerate such names being given to Dalit boys. Hence, first the teacher and then the students began to purposefully misspell his name as Mala Katti. The Kannada word Katti means donkey or ass (15). Malagatti silently put up with this abuse for months together. One day he decided to correct the misspelt name in the board. So he approached the black board after the school hours. Malagatti says:

> I do not know where our great teacher was hiding till then. He entered the classroom and pulled out the cane, which was kept on a wooden peg on the wall. I started shivering at the very sight of it. I felt as if all my strength was leaving me. Before I could get down and justify my act, saying, 'They have written "katti". ..', he started beating me.(16)

The teacher was not satisfied with the excuse. He venomously said, "So what if it is written "Katti" were you trying to make it gatti"? The bastard has just learnt to write and he already wants to correct what is written. A Katti is a Katti any way"(16).

Here one has to notice two things: To begin with the teacher is irritated by the fact that Malagatti wanted to correct the misspelt name. He fumes ". . . he already wants to correct what is written" (16) Was the teacher anxious about the fate of the time old traditions that provided him with a license to abuse Dalits? His contention, "A Katti is a Katti any way" (16) shows his deep rooted belief in caste by birth.

Did Education Change Their Attitude?

As years went by, Malagatti successfully completed his higher education. He obtained a doctoral degree. In spite of the passage of time, the mentality of the people did not change. They could not physically assault him anymore. So they turned to back hitting and sarcasm. When Malagatti was openly exhibiting his leftist leanings, people remarked "What else is there?

Whatever is the facility given to people below the belt, they won't change" (4). Thus all his actions were traced back to his caste.

Even the way he dressed irritated them. Malagatti used to dress well. But people wanted him to carry a Dalit look. They suggested this to him. Malagatti replied:

> 'You could be like them too, why aren't you? Today you ask me this. Tomorrow you may as well ask, "Why don't you wear a langta like Gandhiji?" I don't aspire to wear a langta and be called a mahatma. I am an ordinary person. Do understand that I have all the qualities that a normal person ought to have. Please don't preach.'(5)

The society continuously tries to put Malagatti in ***his*** place by reminding him of his Dalit background. During his childhood, he was physically assaulted. In his later days, he was intellectually assaulted. The ruses employed by the people change; but the people themselves do not change.

There is a possibility of analysing *Government Brahmana* from the point of view of New. M.A.R. Habib says: "It (New Historicism) saw the literary text not as somehow unique but as a kind of discourse situated within a complex of cultural discourses – religious, political, economic, aesthetic – which shaped and, in their turn, were shaped by it" (761). The text in hand can be also considered as a cultural discourse; it is a documentation of condemnable, abominable casteism of the society.

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S. Johny, M.A, M.Phil., Ph.D. Research Scholar
Department of English
Scott Christian College
Nagercoil 629003
Tamil Nadu
India
johnys95@gmail.com

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Patriarchal Consumerism: Critical Discourse Analysis of Pakistani Gendered TVCs

Marya Khalid and Dr. Mirza Muhammad Zubair Baig

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Abstract

TV Commercials (TVCs), a popular part of invasive advertisement culture, where play an important role in the promotion of consumerist ideology embedded in the language and visuals, the advertisers use innovative techniques to promote popular gender-specific ideology to persuade the targeted consumers and maximize the sale and profit of the product. The present study selects sample of 6 Pakistani TVCs and applies Fairclough's three dimensional model of Critical Discourse Analysis (CDA) to analyze how the T.V ads encourage stereotypical images of men and women. At the end, it is suggested that TVCs should promote gender equality by deconstructing and revising the patriarchal assumptions about women.

Key words: CDA, TVCs, Gender, Fairclough, Consumerism

Introduction

With the advent of technology and promotion of consumerist culture, TV Commercials (TVCs) have become crucial in informing our buying habits, and influence our choice and decisions. TVCs play an important role in the construction and propagation of a particular ideology. The use of catchy phrases, scientific evidence, real and fictitious images, the advertisers play with the mind of the consumers and, thus, have transfigured the industrial world. They strive to multiply their consumers by their appealing advertisements. The researchers have analyzed the visual representation of the ideal figure, studied the textual features, understood the social background behind the visual, examined the textual modes, and investigated the discursive features of the selected TVCs in the present study to reveal that the advertising agencies film gender-based TVCs which promote patriarchal version of consumerism and stereotypical roles of men and women.

Literature Review

Gender gives a social identity to human beings and constructs a 'reality' for them. Men are considered as bread winners, strong, intellectuals, and superior in every walk of life. On the contrary, women are defined as weak, unassertive, commodity-like, and house-wifely. Men and women are bound in a society by the set social structures. They are supposed to perform their roles according to the given societal norms. Their lives are governed and lived under the hegemonic power of resultant philosophy. If one struggles to violate the rules, one has to face worst consequences ordained by the power structures. Advertisers use the patriarchal clichés to make their advertisement tempting and convincing. Instead of ejecting the oppressive power relations between the genders, they inject them in a society by using stereotypical images in TVCs.

Lupton (1992) defines "discourse" as a way of social thinking patterns reflected in "textual and verbal communications" (p.145). According to Mirzae and Hamidi (2012) discourse is "language use in social practice" (p.184). It deals with that how people communicate in a social group and what set of structures they follow for a specific conversation. Wodak and Meyer (2001) gives other senses of the term like meaning-making in social context, language usage in a specific social practice and constructing social reality (p.163). Gee (1999) distinguishes between d/Discourse. Discourse with small "d" is about the study of language usage and linguistic features while with "capital D" it means a person's beliefs (p.7). Powers (2007) associates discourse with the analysis of "systematic bodies of knowledge" (p.18).

Every discourse is linked with the power relations and ideologies so Critical Discourse Analysis aims to expose those ideologies and power relations. Fairclough and Fairclough (2012) find relations between CDA and social life, identities, institutions, and ideologies (p.78). Wei Wang (2006) discusses that CDA uncovers "opaqueness and power relationships" (p. 62). According to Fairclough (1989), power is the structuring agency in "some domain or other" (p.13). Through power structures, one (powerful) party becomes oppressor and controls the other one, the oppressed (Dijk, 1993, p. 254). These power structures are interlinked with ideologies in a society. Althusser (1971) defines ideology as the representational aspect of individuals' imaginary relationship with their "real conditions of existence" (p. 162). Stoddart (2007) approaches ideology from the Marxist perspective and reflects that the prevalent social ideas safeguard the "interests of a ruling economic class" (p.191). Dijk (1995) finds

a linkage between ideologies, discourse and "non-verbal semiotic messages" (p.17). Sri Ranjan et. al. acknowledges the importance of "consumer or marketing semiotics" (p.6).

TVCs have revolutionized the world of industrialization. There is a huge competition among different enterprises in market, so they adopt various techniques to make their business profitable and lucrative. Advertising agencies use multiple strategies to beguile the consumers. Iqbal (2014) et al. states that the use of language in "specific brand establish hidden discourse in the society to increase the numbers of users" (p.128). TVCs play an important role in the society to construct product oriented ideology and increase consumer base. According to Ikaria-Maina (2012), "today most of our information, intellectual stimulation, and lifestyle models come from, or are related to, advertising images" (p.1562). Mostly, advertisers use cultural constructs to make advertisement appealing. In most cases, advertisers make gender-based TVCs. Such Gender-based TVCs promote gender-roles in the society. As Jonathan E. Schroeder & Detlev Zwick (2004) state "Advertising plays a strong role in promulgating dualistic gender roles and prescribing sexual identities" (p.21). For making a convincing advertisement, the advertisers play with the psyche of human beings and regulate the given gendered and sexual identities through social and cultural constructs. They always keep in mind the cultural assumptions and realities of a society so that the advertisement could have best effect on the consumers' mind.

In gender-based TVCs, an advertiser constructs an image of ideal men and women. After watching the advertisement, the consumers envision themselves the projected ideal image. According to Kaur, Arumugam and Norimah (2013) the ideal image of a woman is "stereotyped through visual and textual aspects of the advertisements" (p. 62). Ideal images play an important role in the promotion of stereotypical images of men and women since they try to act the role advertisers propagate in the advertisement. Media plays an important role in the promotion or demotion of an idea. Instead of making neutral TVCs, the advertisers make mediated and gender-specific stereotypes TVCs. The advertisers portray women as weak, submissive, slim, and beautiful. On the other hand, they show men as powerful, muscular, superior, and protective. According to Nowosenetz (2007), "generally women want to look beautiful and men want to be smart, sophisticated and muscular" (p.3). The advertising agencies do not use culture inappropriate elements which can decommercialize the product instead of commercializing it. According to Sheikh et al. (2015), the stereotypical images

"affect our ideas, choices, and the expectations" (p.110). When gender-based TVCs are played, they leave desired effect on consumer's mind. The people do not get rid of cultural based gender stereotypes. Instead, those stereotypes are exploited and commercialized. Hazir Ullah and Hifsa (2014) state that "television advertisements have been identified as important contributors to the formation of stereotypical gender identities and reinforcement of sexist culture of a society" (p. 26). Image of women in most of the TVCs is "inferior" and "weak". Generally, her job is confined to kitchen. She always tries to ornament herself for men. It is portrayed that women always needs men's support because they are weak. Goffman (1979) notices that in the advertisements that "women are portrayed as standing lower than men indicating their lower status, conducting child-like gestures, doing housework, becoming an object of male sexual pleasure and spending time in settings such as the kitchen and the bathroom" (p.43). Jennifer and Uhlenbrock (2010) observe that in TVCs, the "women are prostrated in such a way that they are physically lower than men are" (p.4). Hence, women are portrayed as emotionally and physically weak, submissive housewives in the advertisements.

Methodology

Six gendered TVCs aired repeatedly on T.V. in the Pakistani media in the past few years (2012-2015) have been selected, and their language has been transcribed and analyzed by the application of Fairclough's three dimensional model of Critical Discourse Analysis (CDA) based on the textual, discursive and social analyses. CDA is a technique to investigate the power relations, ideology, and hegemony in a society. Overtly, the advertisers exploit specific social and cultural circumstances and make advertisement appealing but covertly they promote and reinforce patriarchal ideology. Rodgers et al. (2005) believe that "Fairclough's analytic framework is constituted by three levels of analysis: the text, the discursive practice, and the socio-cultural practice" (p. 371). This model uncovers the hidden meanings of discourse, and presents the critical views on it. The choice of vocabulary that advertisers make is based on the discursive and social practices. The advertisers use such words and phrases which are persuasive for the consumers.

The following 6 gendered TVCs with their catchwords have been selected for the analysis:

1. Tapal family mixture 2012: Mukamal chaye, mukamal ghar (Tapal family mixture: Perfect tea, perfect home)

2. Telenor Talkshawk Muhafiz Beema 2013. (life insurance): ghr walon ka muhafiz bany ga (Will safeguard the family)
3. Servis tyre chase TV Commercial 2014: Servis tyres: Grip Servis jesi, to fiker kesi (If the (road) grip is like that of a Servis (tyre), no worries)
4. Warid - Amir Khan Lightning Tez Internet 2015: lightening tez speed, lightening tez internet (Warid: Lightening speed, lightening internet)
5. Pepsi Sting energy drink TV Commercial 2012: taste ka jhatzzzka (Sting: jolt of taste)
6. FaceFresh beauty cream 2015: jo face fresh, wohi beautiful (Face fresh beauty cream: The fresh face is the beautiful)

Analysis and Interpretation

Here is the brief introduction of the selected TVCs. In the TVC "Tapal family mixture," the used thematic words try to convince the consumers that for having a perfect family, a perfect tea is essential. The underlying concept is that a woman can get love of her family by making perfect tea. Tapa tea works like a magic for women to bring unity and love in the disgruntled family. Then women can win the hearts of husband, and in-laws by making tea perfectly. A family can never become happy unless they are served with a perfect tea. "Telenor Talkshawk Muhafiz Beema" furthers the role of men as the sole bread winner of family. It is suggested if a man uses Telenor insurance service, he can secure his nuclear family (wife and children) even after his death. In the Servis tyres advertisement, the stereotypical role of men is shown. The advertiser uses such phrase to convey the idea that a man is tension free if he uses Servis tyres. "Grip" is supportive to men's physical strength and their stunts. The underlying concept is that a man in pillion riding with a woman feels confident only when he has physically strong and dependable vehicle tyres. In the Warid mobile internet TVC, the use of word "lightening" shows the spectrum of speed. The advertiser wants to attract consumer by saying that internet speed is as fast as is of light. These wordings are catchy for a consumer because s/he wants to get internet of fastest speed. The advertiser wants to attract the consumers to buy Warid and use the fastest internet. In the Sting energy drink TVC, the word "jhatzzzka (jolt)" is related with the awe, and shock. The phrase conveys the idea if a man drinks sting, he becomes extraordinary and feels himself powerful and energetic. The Facefresh beauty product TVC, the words "face-fresh" and "beautiful" are stressed and have been alternatingly used. This advertisement conveys the message, the women need to have fair skin in order to pass as beautiful. If they have fair and fresh complexion, only then they would qualify to be called beautiful. It is also stressed here

that the dark and dull skin is generally disliked by everyone in society. The whitening cream can get her the required confidence and appreciation.

The discursive practices, strategies and the linguistics devices in the TVCs have been analyzed to show how texts are used, and how these text present patriarchal power structures. They use those celebrities who correlate with the results of the product usage for the promotion of their product. In the above mentioned TVCs, different actors and actresses are introduced to promote the products. In Tapal Family Mixture advertisement Mahira Khan, in Telenor Talkshawk commercial Ahsan Khan and Noor, in Servis tyres Shan, in Warid ad Amir khan, and in Face Fresh beauty cream Ayeza khan attract the Pakistani consumers to purchase the particular product. Even scientific evidence and knowledge has been used to support the efficacy and reliability of a specific product. In Servis tyers ad the terms "imported polymers" and in Face Fresh Cream ad, "Vitamins, aloe Vera, herbal extracts, pearl" are used as scientific evidence to prove the suitability of a merchandise. "Jo face fresh wohi beautiful," "taste ka jhatzzzka," "grip service jesi to fikar kesi," "lightening tez speed lightening tez internet" are the slogans in which code switching between Urdu and English languages has been done in order to appeal to the bilingual potential customers. Advertisers use cultural specific roles for men and women to regulate and establish power relations. Women are shown in submissive roles, working in their homes and ornamenting themselves. On the other hand, men are shown as powerful, strong, agile, protective and heroic bread winners.

It is also pertinent here to reveal and discuss the prevalent social practices and assumptions behind the images used in the TVCs. In all above TVCs, women and men are shown to perform their roles. It is assumed that a woman feels happy to remain and work within the four walls of her home, always wants to look beautiful and dependent. In the Servis tyres TVC, a girl is caught by gangsters while secretively clicking camera and taking their pictures. The hero comes on a heavy bike having Servis tyres, and does dangerous tricks and stunts on the road in order to rescue her. The ideology behind this image is that, a woman always needs a man who is protective and strong. Similar is the case with Sting energy drink advertisement. In this ad, a girl carries many shopping bags and boxes and rides an escalator that suddenly comes to a halt because of power outage. She spots a boy and looks at him with imploring eyes to help her out of the situation. The boy drinks Sting, does some

dancing moves, and jerks and stamps his feet to electrify the lift that resumes functioning. The Warid advertisement features the top international boxer Amir Khan. The implicit ideology is that Amir Khan is as good in boxing as Warid is in internet speed. Since the punches in boxing require speed and power so does internet. Again, a man is shown in aggressive and powerful role. In Telenor Bema ad, a man is introduced with the concept of death by visualizing him a roadside accident. Being the sole earning hand of his home, he gets worried for his wife and child. Then "Telenor Man" comes and advises him to use bema service of Telenor and secure his family's life even after his own death. Here man and woman are playing their stereotypical roles. Woman is dependent while the man is futuristic and the only wage earner.

In the Tapal Family Mixture, a girl gets happy after knowing that she has passed her exams. In home, she finds some guests with marriage proposal for her and serves tea to them. After getting married, she is shown as caring for her family. She gives a try with cups of tea to her sister-in-law. This all shows the structure of society as in underdeveloped country, a woman get married immediately after her final result. And after that, she engages herself in working in her home. Serving tea to sister-in-law shows how much traditions are important in society.

Conclusion

It is concluded that the advertisers play with the minds of consumers by using their cultural knowledge, social relations and power structures. They not only promote their brand and product in TVCs but also further, verify and validate the patriarchal stereotypes. In the gender-based TVCs, women are shown as physically and emotional weak, submissive, and docile housewives. On the other hand, the men are shown as strong, bread winner, and dominant counterparts. It is suggested that the advertisement should be unbiased and the advertisers should be sensitized for the eradication of gender inequality from the society, minimization of gender gap and promotion of a prosperous and just society.

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Marya Khalid
MS Scholar, Department of Humanities
COMSATS Institute of Information Technology, Lahore, Pakistan
maryakhalidd11@gmail.com

Dr. Mirza Muhammad Zubair Baig
Assistant Professor of English
Department of Humanities
COMSATS Institute of Information Technology, Lahore, Pakistan
zubairbaig@ciitlahore.edu.pk

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Numeral System in Thadou

Dr. D. Mary Kim Haokip

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Abstract

The paper aims to discuss the nature of numeral system in Thadou, a Kuki-Chin language of the Northern Kuki-Chin group of the Tibeto-Burman group of the Sino-Tibetan languages spoken mainly in the north-eastern part of India including Manipur, Assam, Nagaland, Mizoram, Tripura and some parts of the neighbouring country, Myanmar by 2000,000 speakers approximately. Thadou, like other Kuki-Chin languages follows the decimal system of counting. The numbers from 1 to 10 have separate lexical item and follow a monomorphemic pattern. From 1 to 19, the numeral system of Thadou is purely decimal. The higher numerals are formed by different processes like additives, multiplicatives etc. Numerals in Thadou can be classified into: cardinals, ordinals, fractional,multiplicative and approximates. Numerals in Thadou are adjectives and they follow the head noun as in other SOV languages.

Keywords: decimal, basic numerals, cardinal, ordinal

1 The Language

Thadou (ISO 639-3: TCZ) is a Kuki-Chin language of the Nothern Kuki-Chin group of the Tibeto-Burman group of the Sino-Tibetan languages and is spoken mainly in the north-eastern part of India including Manipur, Assam, Nagaland, Mizoram, Tripura and some parts of the neighbouring country, Myanmar with a population of 2000,000 speakers approximately. It is also spoken in the Chittagong hill tract of Bangladesh. Various spellings exist: Thado, Thadou, Thadow, Thaadow, Thaadou. The name also occurs in combination with names for groups of closely related languages, Kuki (in India) and Chin (in Myanmar), such as Thadou-Kuki, Kuki-Thadou, Chin-Thado, etc. It is closely related to other Kuki-Chin languages like Gangte, Paite and Zo. The language is called *Thadou pao* which literally means 'Thadou language'.

Thadou is a tonal language with three constrastive tone in isolation. Every syllable carries any one of the three underlying tones. Thadou is monosyllabic in that there is an almost perfect one-to-one correspondence between the syllable and the morpheme, especially for function morphemes.

Like other Kuki-Chin group of the Tibeto-Burman language family, Thadou is also a verb-final language, with SOV as its basic word order. Thadou exhibits a large number of characteristics expected of it as an OV language. Thadou employs postpositions (Pp), which follow the noun phrase they combine with. Genitive noun phrases (G), noun phrases modifying a noun and expressing possession or a relationship like kinship, precede the noun. Pronominal genitives (possessives) also precede the possessed noun, and are attached as proclitics. Thadou has two genitive constructions: one is marked by word order and the other is marked morphologically. When possession is marked by word order, the possessor precedes the head. Relative clauses also precede the main clause.

Another interesting feature of Kuki-Chin languages is that Thadou observes the distinction between stem1 and stem II forms of the verb. This verb stem alternation is considered to be a Proto-Kuki-Chin feature. Verbal alternation is an important grammatical notion in the language. Verbs in Thadou have two forms known as Stem I and Stem II in the literature of Kuki-Chin group of languages. The two forms usually differ in their tone and final consonants

2. **Numeral System in Thadou**

Numerals in Thadou are adjectives and they follow the noun. Numeral system in Thadou follow the decimal counting system. As in other Kuki-Chin languages, compounding is the productive morphological process in forming the higher numerals in the language.

The numerals can be classified into:

a. Cardinals
b. Ordinals
c. Fractionals
d. Multiplicatives

e. Approximants

2.1 Cardinals Numerals

Cardinal numerals in Thadou can be sub-classified into two types: (i) basic numerals and (ii) compound numerals. There is no lexical word for zero. The numbers from 1 to 10 have separate lexical item and follow a monomorphemic pattern. The higher numbers are formed by the process of compounding.

2.1.1 Basic Cardinal numerals

The number one through ten fall under basic numerals. In addition, there are other numbers: *za* 'hundred', *saŋ* 'thousand' lakh borrowed from Hindi, which belong to the basic numeral type. Excepting *sagi* 'seven' all other basic numerals are monosyllabic in nature. The basic cardinal numerals are illustrated in Table: 1.

Table 1: Basic Numerals

THADOU	GLOSS
xət	'one'
ni	'two'
t^{h}um	'three'
li	'four'
ŋa	'five'
gup	'six'
sagi	'seven'
get	'eight'
ko	'nine'
som	'ten'
za	'hundred'
saŋ	'thousand'

1.1.2. Compound Cardinal Numerals

In addition to the basic numerals, numerals are also formed by the process of numeral compounding. Based on their formation process, numerals are classified into different types. The three different types of compound numerals are additive compound numerals,

multiplicative compound numerals and multiplicative-cum-additive compound numerals. Each of this will be discussed in this section.

1.1.1.1 **Additive Compound Numerals**

From 11 to 19, the numeral system of Thadou is purely decimal and are formed through the process of compounding. This is done by adding the basic numerals 1 to 9. to the decimal *som* 'ten'. This is done by the connective particle *le* 'and'.
10+1=11, 10+2=12, 10+3=13 etc. The numerals from 11 to 19 are listed in Table 2.

Table 2: Additive Compound Numerals

THADOU	GLOSS	THADOU	GLOSS	THADOU	GLOSS	THADOU	GLOSS
som	ten	*le*	and	*x↔t*	one	*som le x↔t*	'eleven'
som	ten	*le*	and	*ni*	two	*som leni*	'twelve'
som	ten	*le*	and	*t^{h}um*	three	*som let^{h}um*	'thirteen'
som	ten	*le*	and	*li*	four	*som le li*	'fourteen'
som	ten	*le*	and	*ŋa*	five	*som le ŋa*	'fifteen'
som	ten	*le*	and	*gup*	six	*som le gup*	'sixteen'
som	ten	*le*	and	*sagi*	seven	*somle sagi*	'seventeen'
som	ten	*le*	and	*get*	eight	*som le get*	'eighteen'
som	ten	*le*	and	*ko*	nine	*som le ko*	'nineteen'

1.1.1.2 **Multiplicative Compound Numerals**

The numerals in the multiple of 10 to 90 are formed by multiplicative process. This is done by multiplying the decimals *so□m* 'ten' with the basic numerals one to nine.
10X1= 10, 10X2= 20 and so on.

Table 3: Multiplicative Compound Numerals (i)

THADOU	GLOSS	THADOU	GLOSS	THADOU	GLOSS
som	ten	*x↔t*	one	*som x↔t*	'ten'
som	ten	*ni*	two	*som ni*	'twenty'
som	ten	*t^{h}um*	three	*som t^{h}um*	'thirty'
som	ten	*li*	four	*som li*	'forty'

som	ten	*ŋa*	five	*som ŋa*	‘fifty’
som	ten	*gup*	six	*som gup*	‘sixty’
som	ten	*sagi*	seven	*som sagi*	‘seventy’
som	ten	*get*	eighty	*som get*	‘eighty’
som	ten	*ko*	nine	*som ko*	‘ninety’

Similarly, the higher numerals 100 to 900 are formed by multiplying 100 with the basic numerals 1 to 9. 100X1=100, 100X2=200.

Table 4 Multiplicative Compound Numerals (ii)

Za	hundred	*x↔t*	one	*za x↔t*	‘one hundred’
Za	hundred	*ni*	two	*za- ni*	‘two hundred’
Za	hundred	*t^{h}um*	three	*za -t^{h}um*	‘three hundred’
Za	hundred	*li*	four	*za li*	‘four hundred’
Za	hundred	*ŋa*	five	*za ŋa*	‘five hundred’
Za	hundred	*gup*	six	*za gup*	‘six hundred’
Za	hundred	*sagi*	seven	*za sagi*	‘seven hundred’
Za	hundred	*get*	eight	*za get*	‘eight hundred’
Za	hundred	*ko*	nine	*za ko*	‘nine hundred’

Numerals 1000 to 9000 are also formed by multiplying 1000 with the basic numerals. 1000X1=1000, 1000X2= 2000. Illustration of multiplicative compound numerals is given in Table 3.

Table 5:Multiplicative Compound Numerals (iii)

saŋ	thousand	*x↔t*	one	*saŋ x↔t*	‘one thousand’
saŋ	thousand	*ni*	two	*saŋ ni*	‘two thousand’
saŋ	thousand	*t^{h}um*	three	*saŋ t^{h}um*	‘three thousand’
saŋ	thousand	*li*	four	*saŋ li*	‘four thousand’
saŋ	thousand	*ŋa*	five	*saŋ ŋa*	‘five thousand’
saŋ	thousand	*gup*	six	*saŋ gup*	‘six thousand’
saŋ	thousand	*sagi*	seven	*saŋ sagi*	‘seven thousand’

saŋ	thousand	*get*	eight	*saŋ get*	‘eight housand’
saŋ	thousand	*ko*	nine	*saŋ ko*	‘nine thousand’

1.1.1.3. Multiplicative-cum- Additive Compound Numerals

The numerals from 21 to 29, 31to 39, 41 to 49. 51to 59, 61 to 69, 71 to 79, 81 to 89, 91 to 99, 101 to 110, 201 to 210, 301 to 310, 401 to 410, 501 to 510, 601 to 610, 701 to 710, 801 to 810, 901 to 910, 1001 to 1010, 2001 to 2010, 3001 to 3010, 4001 to 4010, etc. are all multiplicative-cum-additive compound numerals.are Multiplicative-cum-Additive Compound Numerals. There are four forms of multiplicative-cum-additive numerals. They are:

a) Decade X basic numerals + basic numerals
b) Century X basic numerals + basic numerals
c) Thousand X basic numerals + basic numerals and

1.1.1.4. Decade X basic numerals + basic numerals

The numerals 21 to 29, 21 to 29, 31 to 39, 41 to 49, 51 to 59, 61 to 69, 71 to79, 81 to 89, 91 to 99 belong to this category. These numerals are formed by multiplying the basic numerals 1 to 9 to the decimal *som* ‘ten’ and again adding 1 to 9.

Table 6: Decade X basic numerals + basic numeralsTable

som		*ni*	*le*	*xat*		*som ni le xat*
10	X	2	+	1	=	21
som		*t^{h}um*	*le*	*xat*		*som thum le xat*
10	X	3	+	1	=	31
som		*li*	*le*	*xat*		*som li le xat*
10	X	4	+	1	=	41
som		*ŋa*	*le*	*xat*		*som ŋa le xat*
10	X	5	+	1	=	51
som		*gup*	*le*	*xat*		*som gup le xat*
10	X	6	+	1	=	61
som		*sagi*	*le*	*xat*		*som sagi le xat*
10	X	7	+	1	=	71

1.1.1.5. Century X basic numerals + basic numerals

In this type of numerals, the basic numerals are multiplied by century and added to the basic numerals.

Table 7: Century X basic numerals + basic numerals

za		*ni*	*le*	*xat*		*za ni le xat*
100	X	2	+	1	=	201
za		*t^{h}um*	*le*	*xat*		*za thum le xat*
100	X	3	+	1	=	301
za		*li*	*le*	*xat*		*za li le xat*
100	X	4	+	1	=	401
za		*ŋa*	*le*	*xat*		*za ŋa le xat*
100	X	5	+	1	=	501
za		*gup*	*le*	*xat*		*za gup le xat*
100	X	6	+	1	=	601
za		*sagi*	*le*	*xat*		*za sagi le xat*
100	X	7	+	1	=	701

1.1.1.6. Thousand X basic numerals + basic numerals

Here, the basic numerals are multiplied by thousanf and added again to the basic numerals.

Table 8: Thousand X basic numerals + basic numerals

saŋ		*ni*	*le*	*xat*		*saŋ ni le xat*
1000	X	2	+	1	=	2001
saŋ		*t^{h}um*	*le*	*xat*		*saŋ thum le xat*
1000	X	3	+	1	=	3001
saŋ		*li*	*le*	*xat*		*saŋ li le xat*
1000	X	4	+	1	=	4001
saŋ		*ŋa*	*le*	*xat*		*saŋ ŋa le xat*

1000	X	5	+	1	=	5001
saŋ		*gup*	*le*	*xat*		*saŋ gup le xat*
1000	X	6	+	1	=	6001
saŋ		*sagi*	*le*	*xat*		*saŋ sagi le xat*
1000	X	7	+	1	=	7001

1.2. **Ordinal Numerals**

Ordinal numerals are derived from cardinal numerals by prefixing *ə-* and suffixing *-na* to the cardinal numerals. The cardinals are given in Table: 5.

Table 9: Ordinal Numerals

THADOU	GLOSS
ə-xet-na	'first'
ə-ni-na	'second'
ə-t^{h}um-na	'third'
ə-li-na	'fourth'
ə-ŋa-na	'fifth'
ə-gup-na	'sixth'
ə-sagi-na	'seventh'
ə-get-na	'eighth'
ə-o-na	'nineth'
ə-som-na	'tenth'

1.3. Fractional Numerals

There are different ways of forming fractional numerals. The lexical word for half is *ake xat* '*portion of one'*. The lexical item *hop* 'divide' denotes the fraction of the whole. It denotes the fraction of the wholes, as quarter, three quarters, etc. This is illustrated in Table 10.

0.10 **Fractional Numerals**

THADOU	GLOSS
ke xat	½ 'half'
xatle ke	One and half
hop-t^{h}um	one third'

hop-li	'one fourth'
hop-som	'one tenth'

1.3. Multiplicative Numerals

For the formation of multiplicative numerals, the morpheme *-vei-* can be either prefixed or suffixed to the cardinal numeral.

0.11 **MultiplicativeNumerals**

THADOU	GLOSS
x↔t-vei/vei-x↔t	'once'
ni-vei/vei-ni	'twice'
som-vei/vei-som	'ten times'
za-x↔t-vei/vei-za-x↔	'hundred times'
saŋ-x↔t-vei/vei-saŋ-x↔t	'thousand times'

1.4. Approximative Numerals

'About X numeral' is formed by suffixing *-vel/tabaŋ* 'like' to the cardinal numeral. This is illustrated with examples below:

Table 12: Approximate numerals

THADOU	GLOSS
som-vel	'about ten'
saŋ-som-vel	'about ten thousand'
za-ŋa-tabaŋ	'about five hundred'
som-get-le-ŋa-tabaŋ	'about eighty five'

2. The Position of Numerals in the Noun Phrase

Numeral are one of the optional grammatical elements in a Noun Phrase. They modify the nouns and can be classed as adjectives and follow the head noun that they modify. The position of the numerals in the noun phrase is: Noun+Numeral. This is illustrated with the examples in (1) and (2). However, if the head noun is modified by an adjectival and a numeral, the order is the head noun followed by an adjective, followed by the numerals as in (3) and (4).

(1) ***In*** ***ni*** *ka=nei=e*

house two 1CLT^{i}=have=DECL

'I have two houses.'

(2) ***uica t^{h}um*** *ka=mu=e*

dog three 1CLT=have=DECL

'I saw three dogs.'

(3) ***In hoi ni*** *ka=nei=e*

house beautiful two 1CLT=have=DECL

'I have two beautiful houses.'

(4) ***uica*** *len* ***t^{h}um*** *ka=mu=e*

dog big **three** 1CLT=have=DECL

'I saw three big dogs.'

3. Conclusion

From the above discussion, it can be concluded that Thadou numerals are mainly of the decimal type. The basic numerals from one (1) to ten (10) are monomorphemic in nature and mostly monosyllabic. Compound numerals are formed by multiplication and addition. Higher numerals are formed by the process of compounding which includes both multiplication and addition. The connective particle *le/le* play an important role in forming compound numerals. Like many other Tibeto-Burman languages, the ordinal numerals in Thadou are formed by means of affixation both prefixation and suffixation. Thus, it can be concluded that Thadou shares most of the typological features of Kuki-Chin languages in terms of its numeral system.

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Dr. D. Mary Kim Haokip
Assistant Professor
Department of Linguistics
Assam University, Silchar
Assam
India
marykimhaokip@gmail.com

[i] Abbreviaitions

1	First person
CLT	Clitic
DECL	Declaratrive

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Thematic Analysis of Inscriptions on Shops: A Case Study of Amamoma Community

Anita William Quayson, B.A. (Hons.) and Emmanuel Amo Ofori, Ph.D.
University of Cape Coast, Ghana

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Abstract

Studies on language have drawn the attention of many scholars over decades because of language's feature-social phenomena. Social phenomenon of language is a feature that states that language is utilized when it is identified with people. This feature has paved way for many disciplines such as linguistics, philosophy, anthropology and many other disciplines to be more effective in human society. Thus, these fields of study have revealed the vital role of language use in society. Inscription is one of the ways in which language is used in society. The present study investigates themes that emerge from inscriptions on shops and the rationale behind those themes, within the geographical location of Amamoma (a community located within the University of Cape Coast, Ghana). The main idea behind this paper is to identify how educational environments (University of Cape Coast) can affect the themes of inscriptions on shops. The data collected, for this study, were mainly through observation and interview. The study analyzed themes identified to be dominant in the inscriptions used. It was established that the theme of identity was the most dominant theme because Amamoma is a community where new shops are continually being constructed. It also became evident that educational environments affect the choices of some of the themes where the shops are located.

Key words: Inscription, Shops, Thematic Analysis, Amamoma Community, Communication

Introduction

Daniel Jones (1967) describes language as a system of arbitrarily organized sounds used by a speech community. Hurley (2003) mentions that language has two basic linguistic functions - to convey information and to express or evoke feelings. Thus, based on the former, communication is one of the basic functions of language. Bortsie (1996) defines communication as the act of sharing information with others by speaking, writing, moving part of the body or using other signals. He also comments that communication can be verbal or non-verbal. Verbal communication is the process of exchanging information using words orally or in a written mode, while non-verbal communication is a process of communication through sending and receiving wordless (mostly visual) cues between people. Visual communication involves communicating through visual aids. It involves the use of typology, tattoo, drawing, graphic design, gestures, facial expression, statue, illustration and colors to share information with others (Lehman & Dufrene, 2002).

Sekyi-Baidoo (2002) establishes the fact that every form of communication must have a sender, a message and an intended recipient. The communication process is complete once the recipient has understood the message. It is worthy to note that persuasion is one of the main goals of communication. Persuasion is a process which involves a conscious attempt by one individual to change the behavior of another individual or a group of individuals through the transmission of some messages (Bettinghaus & Coby, 1994). Persuasive language is mostly used in advertisement genres in both oral and written forms of communication. It has been established that people use persuasive words in constructing inscriptions. Due to the fact that shop owners use inscriptions to convince people to patronize their products, they employ, to some extent, persuasive language in the inscriptions given, which has the potential of drawing the attention of the reader to the message or the reader responds to the message. Inscription is a form of communication which carries out some of these goals

Inscription

The underlying concept that underpins the study is inscription. Various scholars have come out with seemingly different views on what inscriptions are. Etymologically, the word, inscription, originates from the Greek word '*epigraphē*' meaning 'to write on'. The word was introduced into the English language as *epigraph* – a term which was used to define any inscription on a structure and its study as *epigraphy*. Epigraphy is thus the study of inscriptions from the earliest civilization through the present day, their interpretations and their classification.

According to Panciera (2012), inscriptions or epigraphs is defined as any writing affected in a given culture by the substitution of writing tools and surface used for writing. This means that in a culture, where one customarily writes with a suitable tools on wooden tables, tree bark, papyrus, parchment, or cloth an inscription would be any writing made on different writing surfaces, regardless of the technique used (Panciera, 2012: 8). He also argues that inscription is any particular type of written human communication in a unidirectional, in the sense that inscription does not anticipate that a respond will be provided to the sender. Coupland & Adam (1997) state that behind every inscription lies a reason. Thus, inscriptions are true reflections of the life of a person or people.

An inscription can also be defined as a word or group of words written or engraved on solid substance for preservation or public inspections. Such inscriptions are evidently manifested in the form of graffiti, billboard advertisements, handbills and inscriptions on shops. In brief, an inscription is the artistic use of language to express the writer's or the user's emotion, thought, ideas, philosophy and general outlook of life as a means of communicating something to the readers or the people.

In Ghana, inscriptions are used in most places and they come in various forms: some are written on books, dresses, cars, canned foods, foot wares and many more. The shops in Amamoma are no exception. These inscriptions come with various themes such

as the love of something, an idea about life, the issue of politics, the issue of religion and others and these inscriptions call for curious investigation. It is for this reason that the researchers seek to conduct this research.

Literature Review

There has been a considerable interest among academics in investigating inscriptions in various socio-cultural settings. For instance, Nosovsky (2006) in his research, grouped epitaphs into three categories: epitaph as a literature genre, as an etymological source and as a historical source. To him, epitaphs on tombstones perform some functions, such as telling the public about the dead and helping the soul of the dead to be accepted in heaven. One main finding of his study attests to the fact that, inscriptions on tombstones give a historical account of the dead. Again, inscriptions function as literature genre and a medium through which the living make an appeal to the Spiritual being. Two years on, Kim's (2008) research on Americans Grave Legacy of changing identification confirms Nosovsky's (2006) assertion about the use of epitaphs. Kim discovered that epitaphs or inscriptions on tombstones do not only serve as a literature genre but it also gives some information about the deceased background and some achievements. Thus, Kim noted that inscriptions on tombstone are not written just for the purpose of writing but they are used as a way of giving credible information about a deceased's life legacy in death.

Some scholars have also made forays into investigating the language of inscriptions. Ejik's (2009) seminal work on inscriptions on vehicles revealed that inscriptions used by Ghanaians on vehicles are mostly phrases and not complete sentence due to limited space on the vehicle. Ejik identified various themes such as: slogans with religious dimensions, slogans with interpersonal dimension and slogans which cannot be categorized as pervasive in the inscriptions used on vehicles in Ghana. However, his discussion on the last category of slogans had some challenges because he could have grouped them under one specified slogan. Of interest in his research is the finding that there is a clash of several forms of discourses found in inscriptions on vehicles. Some

examples of the slogans on vehicles that were religious (for instance, 'pray for life' and 'hope in God'), interpersonal (for instance, 'Nipa yɛ bad' meaning 'man is evil' and 'kae dabi' to denote 'one must remember where he is coming from'. Some of the slogans are also unclassified as in 'actually' and 'pancake'. He found out that religious slogans dominated his data set because religion is not compromised upon in Ghana and therefore, plays a prominent role in the lives of Ghanaians.

Inscriptions have also been studied in the field of graffiti. A case in point is the study carried out by Korang (2011). She conducted a study on "The language of inscriptions in T-shirt worn by the students in the University of Cape Coast" and she concludes that T-shirt with inscriptions are intentionally worn by students as a way of communicating various ideas and notions to others. She also grouped the inscriptions on T-shirt into love and relationship, religion, designer labels, academics, insults and miscellaneous.

From the review of studies of related works, it would be realized that much attention has not been given to thematic analysis of inscription on shops. It is on this inspiration that the researchers seek to fill in the apparent lacuna and contribute to knowledge on why people capture their emotions, thought, perceptions in terms of inscriptions or labelling of shops in the Amamoma community.

Methodology

Research Design

The qualitative research design was the dominant design used in analysing the data collected. According to Creswell (1994), qualitative design requires the researcher to go to the sites of the participant in order to develop a level of details about the individual or place and also involved in actual experience of participants. The qualitative research design was dominantly used because the researcher was interested in finding out or interpreting the rationale behind the use of inscription on shops. Therefore, the data was purposely about people's view on inscriptions. The researcher also employed quantitative

research design to account for the use of basic descriptive statistical tools such as frequency counts to help support the findings in numerical terms.

Research Site

The research site for this study is Amamoma, a suburb of Cape Coast, Ghana. Cape Coast is the capital city of the Central Region of Ghana. Amamoma is one of the seven villages that surround the University of Cape Coast. The other villages include Apewosika, Akotokyiri, Kwesipra, Kwaprow and Duakoro. The researchers chose this site mainly because it is located in and around the University of Cape Coast of which the present researchers are located. This enabled us to access data easily from the respondents.

Population and Sampling Technique

The target population for the study was hundred (100) shops in Amamoma. The researchers used purposive sampling method to select fifty shops with inscriptions out of one hundred shops in Amamoma. The criterion used was that the shops selected are to be situated within Amamoma. The researcher thinks a sample size of fifty shops is a good representation of the total population because per the theory of saturation in data collection, they represented the "optimum number necessary to enable valid inferences to be made about the population" (Marshall, 1996:522; Thomson, 2011).

Research Instruments

Two main research instruments used in gathering data for this study are observation and interview. Observation is the method of data collection that employs the sense of vision as its main source. Second, the researcher used structured interview in gathering data for the study. Research interview is a form of questioning characterised by the fact that verbal questioning is used as its principle technique of data collection. A structured interview is an interview based on strict procedure where questionnaires are read by the interviewer as prescribed by the researcher to the interviewee to answer (Creswell, 1994). With the interview, the researchers had a face-to-face interaction with

the interviewees, the shop owners and some of the epigraphers to know the reason(s) behind the choice of a particular inscription on a shop. This was done to have first-hand information from the categorized group of people. During the interview, the researchers used a tape recorder to record the interaction, and the consent of the interviewees was sought before the recordings were done. During the interview, the interviewees raised some concerns, so for the issue of confidentiality of the interviewees, the researchers used pseudo-names instead of real names of shop owners. The consent was sought in order to cater for the ethical considerations that are associated with such studies.

Analysis and Discussions

The analysis of this study is done in relation to the research questions stated below:

a) What themes emerge from the inscriptions on the shops found within the Amamoma Community?
b) What rationale underpins the choice of particular inscriptions by shop owners in the Amamoma Community?

Themes in the Inscriptions on Shops in Amamoma

The study revealed that shop owners use various themes to communicate to the general public. These themes emerged based on the owners' perspective in life. Some of these themes are identity, ownership, inspiration, classic professionalism, reverence to God, and academic. Below are the analysis and discussions of the various themes:

Theme of Identity

Identity is something inherent to the complexity of a person's social practices but not a person's internal state. In simple terms, identity is the recognition of a certain kind of a person in a given context (Gee, 2001). In this study, identity is the cognition of a person's kind of goods and services provided in the use of inscription. The theme of identity is evident in the names or phrases that are used by shop owners to communicate to the general public the kinds of product or services they provide in that particular shop.

The following examples are some of the identified inscriptions grouped under the theme of identity:

1. Unisex Beauty Salon
2. Copy Shop
3. Point for Phones

The afore-mentioned inscriptions give credence to the fact that these inscriptions give information about the kind of goods and services provided by the particular shops. The theme is chosen by shop owners who feel invisible in the market domain. In an interview with one of the respondents, Mr. Samuel (this is a pseudo-name) stated, "When I came here, *Alphama* and *Mystic* were already in the system. So I used a name (inscription) that will easily tell students that I run photocopy here, hence the name, 'copy shop'." This pronouncement supports the assertion that some shop owners feel that they have so many competitors around them who are ahead of them in the market domain. In order for their intended customers to know them, they must go for inscriptions that will advertise the products they sell or the services they render rather than any other form or theme. The shop owners are aware of the fact that they may not choose a brand which is not popular enough to compete with the already known brands in the market that may be providing the same products and services. Therefore, they decide to go for inscriptions that easily identify them with their intended customers. Considering the inscriptions in the above examples such as 'unisex salon'-they trim and do hairstyles for both sexes, 'copy shop'-run photocopies of part of books and articles, 'point for phones'-they sell phones and their accessories. It is evident that the shop owners specifically want to advertise what they do or sell to the general public.

The Theme of Inspiration

Inspiration is something that mentally simulates someone to do or feel something. In other words, it is something that inspires the performance of a particular act. Here, shop owners try to communicate to the general public their source of inspiration, that is to

say, their source of inspiration could be God, fellow human or even a text read from somewhere. Below are some examples:

4. Which One
5. Encounter Beauty Salon
6. Arise and Build

The above-mentioned inscription support the notion that some shop owners' views in the use of inscription is to tell the public what inspires them and eventually resulted in their current state. That is, their source of inspiration, or in simple terms, how they got to where they are with the help of someone or a supernatural being. For instance, with the inscription of 'Which One', someone might interpret it as an interrogative statement that persuades an intended customer to make a choice out of the numerous delicious cuisine captioned in the inscription. However, my interview with the shop owner, Kwaku Sampson, revealed that the inscription 'Which One' is a name of an elderly brother, who helped him in diverse ways. He said, "my elder brother has really helped me, and I have also decided to show my appreciation to him by using his name for my shop." So in order not to forget what his brother did for him, and still remembers his source of inspiration, he goes for the name 'Which One'. In the sixth (6) example, 'Encounter Beauty Salon' the owner describes her inspiration in one phrase as 'Encounter'. She avows that some people boast of their family treasures as the root of their success and inspiration, but to her what inspired her is one encounter with God. That encounter turned her life around for good in every aspect such as good marriage, fruit of the womb, peace and prosperity in her life. In the same light, 'Arise and build' is an inscription used by a kenkey seller who is inspired by the Bible quote Nehemiah 2:20, '…We his servants will **arise and build**'. She pronounces that though she was already in the business of selling kenkey, she was not enthused to do the work properly till she heard the word of God that really inspired her to arise from her indolent attitude and build the business as Nehemiah purposed in his heart to build the wall of Jerusalem and prospered.

The Theme of Academic

Academic can be simply defined as pertaining to areas of study that are not primarily vocational. It relates to college, academy school, or other educational institution. This theme is one of the few themes used by shop owners to communicate to the general public, specifically students. They use these inscriptions to tell their intended customers that they are one of them and as such patronize their goods and services. Below are some examples:

7. The Graduate
8. Prof. Waakye special
9. V. C Bookshop
10. Roommate Boutique

The above examples support the claim that the theme of academic is one of the themes that emerged from the inscriptions used on shops in Amamoma. The shop owners, based on my interview, claimed that students (specifically university students) like to purchase things from their fellow students. This observation is based on the second semester entrepreneur project embarked upon by Business of Commerce students in level 400 every academic year. They noticed that no matter the proximity of a product to students, they would happily patronize the goods of their fellow students at a distance. All the shop owners used one phrase at the end of their sentence, 'sukuufo de wopɛ sukuufo ade tɔ', this phrase literally mean that 'students like to purchase things from their fellow students'. So in order to attract their intended customers they go for terms or lexical items that are related or common to students, that is, 'Professor', 'V. C (Vice Chancellor)', 'Graduate', and ' Roommate Boutique'. With these kinds of inscriptions, students or their intended customers identify themselves with the product they sell. For instance, Mr. Frank said, "it is the dream of all students to be called 'Graduates' and most importantly students prefer someone from their field to do their paper work such as printing for them, so that when the person sees any mistake he or she can correct it for them. Therefore, I used this inscription (The Graduate) to tell them that I am the right

person to run their photocopies for them." So with these inscriptions, shop owners persuade their customers to patronize their goods, with the belief that they (the shop owners) are one of them, students.

Similar notion is used in the construction of the inscription 'Prof. Waakye special'. *Waakye* is a special food made in Ghana with rice and beans. In the academia, 'Professorship' is the highest rank and as such it is accorded with a high respect in the university community. Hence, anything that is attached with professorship in the university environment is accorded with great value by students; therefore, the shop owner adopts the theme of academic as in 'Prof. Waakye Special' to show students that she is not only one of them but well knowledgeable in the food she sells as well.

The Theme of Reverence to God

Reverence is a feeling or attitude of deep respect shown to someone (God). The shop with inscription like 'clap for Jesus" example 14 below has nothing to do about the products or services rendered at the shops. We see that the shop owner intends to convey something more than just the service she offers, that is, a beauty salon. The shop owner may be trying to tell us she is grateful to God for helping her start the business in the first place. It is also clear from the inscriptions that the shop owners highlight more on God rather than their products, which in a way informs the researcher of the theme behind them. Below are some of the inscriptions captured in the data.

11. God's Gift
12. God Gave Us
13. Try Jesus
14. Clap for Jesus
15. Nyame Dɛɛ mothercare (sic) mother care

The inscriptions stated above illustrate shop owners' appreciation to their Supreme Being or God than the products or the services they provide. To a large effect,

shop owners try to attract the attention of their fellow Christians with the use of these inscriptions. Mr. Mensah, the owner of 'Try Jesus Photoshop,' said that when he was about to register his shop, he had a lot of inscriptions, but he used 'Try Jesus' because God is the root of his success and he also wanted to evangelize the word of God. That is, one cannot believe or trust what he has never tried before, so readers must try Jesus in everything they do.

The Theme of Classic Professionalism

According to Trimble (2008), behind every inscription lays a reason. It is therefore convincing that the use of inscriptions is a form of advertising technique used by shop owners. "Advertising is the non-personal communication of information usually paid for and usually persuasive in nature about products, services or ideas by identified sponsors through the various media" (Bovee, 1992:7). The study grouped all inscriptions that use nice adjectives to qualify the kinds of products they sell or the services they provide as the theme of classic professionalism. These shop owners categorized under this theme, classic professionalism, deem it necessary to advertise their services or product in a grand style. They add value to the services they render more than their immediate competitor (those who sell or provide same services close to them). One non-verbal element that is identified with this group is the uniqueness of their environment. Their building or exterior and interior decoration are very nice. Below are some extracts from the research site:

16. Icons Barber shop
17. Exquisite Cosmetics shop
18. Beauty secret
19. Nosh up

From the examples stated above, it is evident that these inscriptions show a sense of good quality of their product. For instance, 'exquisite cosmetics', 'Icons barber shop', 'Nosh up' clearly assert this notion. Madam Serwaa and Mr. Jackson said "we believe in

value for money, that is, getting the best for the money one pays." Based on my interview, they declared that there is a difference between selling a good product and branding the good product one sells. Here, they believe in branding a good product one sells because with this, one does not only delight old customers but also attracts new customers every day.

The Theme of Ownership

Ownership according to Black's Law Dictionary is the collection of rights allowing one to use and enjoy property, including the right to convey to others. This right of ownership is revealed through idiosyncrasy in terms of language. Idiosyncrasy is the use of language that is distinct and peculiar to individuals. In the same way, the use of some inscriptions reveals the personalities behind those inscriptions on shops. In this study, the researchers grouped all inscriptions that identify the personalities behind the inscription under the theme of ownership. Below are some examples:

20. Mystic Ventures
21. Kwateng Emmanuel Ventures
22. The willies
23. Bentil's Shop

The examples above clearly support the assertion that the use of these inscriptions talks about the shop owners and not the product they sell or the services they provide. From the examples 20-23, it is acknowledged that these shop owners are not interested in advertising their product rather their names as compared to example '2' (copy shop) which talks about the services they provide in the inscription. Mr. kwarteng, who sells stationery stated, "If God blesses you with a shop I think it is appropriate to name it after yourself." Most of these shop owners are the people who are already popular in the market domain; therefore, they deem it appropriate to advertise their names because a lot of people already know the kinds of products or services they provide.

Presented below is a statistical representation of the types of themes that were present in the data collected. The scale used on the frequency side is two centimeters to two units (2cm =2units)

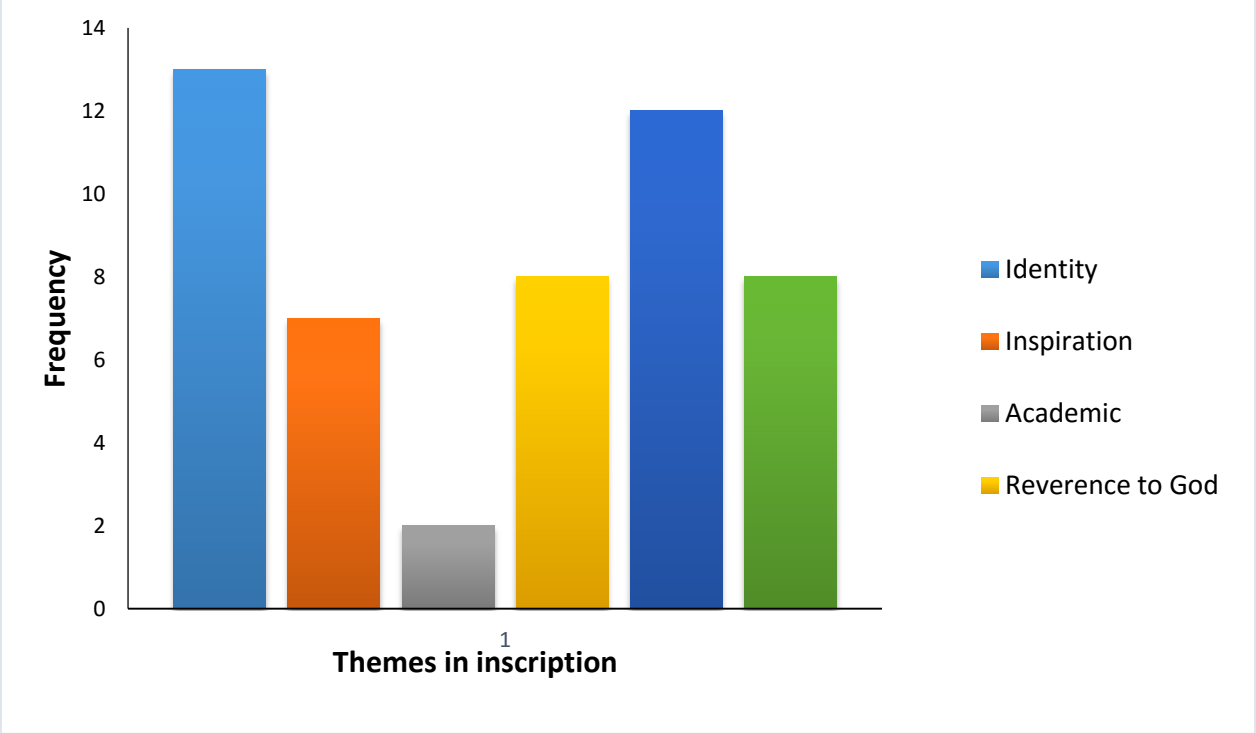

Figure 1. Distribution of themes in inscriptions on shops in Amamoma

The chart stated above indicates that fifty shops were used. Out of the fifty shops, six themes emerged from the inscriptions collected. Different colors have been used to show the distinction. The theme of identity is the first theme with the frequency of thirteen (13), followed by the theme of inspiration with the frequency of seven (7), the theme of academic is two (2), the theme of reverence to God is eight (8), then the theme of classic professionalism is (12) and lastly the theme of ownership is (8).

Based on the analysis above, it can be deduced that the theme of identity has the highest because Amamoma is community where new shops are continually being constructed. Therefore, shop owners deem it necessary to go for inscriptions that would advertise their goods and services because they are probably new in the market world.

This finding also corroborates Trimble's assertion that inscriptions are writings with importance; they are used to communicate to prospective customers. This study also established that as education influences human lives in diverse ways, it also affects the use of inscriptions on shops located within educational environments.

Conclusion

The key findings in this study are identified in relation to the research questions. In relation to the first research question, which sought to identify the themes that emerge from the inscriptions on shops in Amamoma, it was revealed that some of these themes are the theme of identity, theme of ownership, theme of inspiration, theme of classic professionalism, theme of reverence to God and the theme of academic. The second finding, with regard to the last research question, is the rationale behind the use of inscriptions. The study discovered that, far from using inscriptions as a form of communication, the use of certain inscriptions on shops sometimes shows the shop owners' status in terms of the market domain. For instance, the use of the theme of identity shows that the owner(s) are unknown in the market domain or has a lot of competitors around them and therefore needed to select inscriptions that easily identify them. The study also discovered that there are various ways shop owners communicate to the general public and these are based on their own perspectives in life as well as their creative and marketing abilities.

The findings have implications as far as this study is concerned, that is, the study contributes to knowledge in academia, in that, it adds to the already existing works on the significance of the use of inscriptions and also serves as a reference work for the study of inscriptions.

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Anita William Quayson, B.A. (Hons.) and Emmanuel Amo Ofori, Ph.D.
Department of Ghanaian Languages and Linguistics
University of Cape Coast
Cape Coast
Ghana
eofori@ucc.edu.gh

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Practing in HIV/AIDS Campaign Messages in the Benin Metropolis, Nigeria: A Statistical Communicative Analysis

Patience Obiageri Solomon-Etefia

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Abstract

This paper statistically scrutinizes the pragmatic functions that HIV/AIDS campaign messages play on the populace in the Benin metropolis, Nigeria. It picks its motivation from the little attention paid in the statistical cum linguistic analysis, to both HIV/AIDS campaign messages and the pragmatic role of these messages on the populace in Benin metropolis. For data, a questionnaire was administered to 1,660 randomly selected respondents aged between 15 and 65 years from five local government areas (LGAs) in Benin Metropolis comprising Orẹdo, Ikpoba-Okha, Ovia North-East, Ovia South-West and Egor, which were purposively selected for the study. In-depth interviews and focus group discussions were also held in the selected LGAs. The quantitative data were analysed using descriptive statistics and Analysis of Variance at $p < 0.05$, while the interviews were qualitatively analysed. Mey's pragmatic acts theory was adopted in this survey design to aid the structuring of the questionnaire. The paper reveals that HIV/AIDS campaign messages in Benin metropolis were information-motivated discourse characterised by the practs of counselling (50.6%), cautioning (40.1%), threatening (3.6%) and persuading (5.7%). This is achieved through the interaction of contextual features of shared-situational knowledge (ssk), shared-cultural knowledge (sck), reference (ref), and inference (inf); with a resultive behavioural impact on the populace as: avoidance of the use of unsterilized objects (56.6%), decrease/stop of risky sexual behaviours (46.5%), abstinence from sexual activity (43.1%) and so on. However, the paper claims that practing being a pragmatic approach of the pragmeme is used in advocating for a behavioural change in the society.

Keywords: HIV/AIDS campaigns messages, practing, pragmatic acts, behavioural impact,

communication, Benin metropolis

1.0 Introduction

HIV/AIDS is among one of the greatest threat facing the entire world today, of which sub Saharan Africa has the highest prevalence rate; and Nigeria, Edo state precisely is not left out. HIV/AIDS is one of the various sexually transmitted infection in the world and it ranks 10th among the world's killer disease (Wagbatsoma and Okojie, 2006). According to Piot et al. (1999), HIV has become endemic in parts of Africa, thus it has become a major public health problem of the same magnitude as malaria, diarrhoea and malnutrition. Thus, Parker (2000) opines that there is the need to yearly review the awareness level of HIV/AIDS disease all over the world. UNAIDS (2008) avers that HIV/AIDS is among the greatest challenges to sustainable economic, social and civil society development today; thus, a global crisis that undermines all aspects and all sectors of the entire society. And no region of the world has been spared; the epidemic remains an extremely dynamic, growing and changing character as the virus take advantages of new opportunities for transmission. Consequently, an effective response demands committed, urgent and sustained action by alliances of individuals, non-governmental and governmental organizations. Despite the intensive efforts by the media, government, non-governmental organizations and other stakeholders to disseminate information on HIV/AIDS, there is still an increase in HIV infection and AIDS cases in the entire world, including Benin metropolis. The fact that a cure or vaccine for HIV infection had not been detected, communication campaign is at its pick aimed at prevention of infection through behavioural change in the society, which is the only hope. Thus, UNAIDS (1999) asserts that the major breakthroughs both in types and costs of treatment are transforming the response to HIV/AIDS and giving new hope to HIV positive people through communicative information.

However, Nigeria as the most populated country in sub Saharan Africa has the highest prevalence rate of (4.1%) as reported by NACA in (Global AIDS Response: Country Progress Report Nigeria 2014). In the same report Edo State has the prevalence rate of (5.3%) as against (5.2%) in 2008-Sentinel Survey Report. However, Benin metropolis the core area of this study consists of five (5) LGAs, with the prevalence rate of HIV/AIDS as follows: Orẹdo (7.3%), Egor

(3.4%), Ovia North-East (6.6%), Ikpoba-Okha (1.6%) and Ovia South-West (1.6%) local government areas (Edo State HIV/AIDS Survey Report, 2007). The high prevalence of HIV rate and (Ojeabu *et al.*, 2008) which states that (93.1%) of the secondary school students had misconception about HIV/AIDS and over (40%) lacked knowledge of its prevention in Benin Metropolis spurred this investigation. Solomon-Etefia (2015) is a pragma-semiotic investigation of outdoor HIV/AIDS campaign messages in Benin metropolis, Nigeria. In this work, the outdoor HIV/AIDS campaigns message analysed include the textual and pictorial aspect and the assessment of the audience through the use of the questionnaire and various interviews. This paper presents the statistical aspect of practing within the pragmatic context used as a communicative tool to pass information to the populace on HIV/AIDS. The thrust of this paper is that HIV/AIDS campaign messages in the metropolis are both indoors and outdoors.

1.1 Aim and Objectives of the Study

The aim of this study is to discuss practing in HIV/AIDS campaign messages in the Benin, Nigeria. The objectives are:

i) to identify the various practs in HIV/AIDS campaign messages;

ii) to identify the effect of this practs on the audience towards a behavioural change.

1.2 Research Questions

- What practs characterise HIV/AIDS campaign messages in the Benin metropolis?
- Does the practs aid in understanding the messages and make impact on respondents towards a behavioural change?

1.3 Methodology

The quantitative and qualitative methods of data collection were adopted for this study in order to obtain a considerable holistic data that would ensure the effective and adequate accomplishment of the study's objectives. The quantitative method of data collection is concerned with collecting data that are numeric in nature with the use of questionnaire.

Firstly, a semi-structured questionnaire was composed with both close-end and open-ended questions and was divided into two sections. Section I (closed-ended) consisted of

questions on socio-demographic data of the respondents. Section II (open-ended) contained questions on the study which was devised to collect data on respondents' awareness of HIV/AIDS campaign messages and respondents' perceived functions of campaign messages with insight on the pragmatic acts theoretical model by Mey (2001). The impact of the HIV/AIDS campaign messages on the audience were also assessed through the questionnaire. The people involved in this research were between 15 and 65 years of age.

Five research assistant (one for each of the local Government areas, (LGAs)) helped in administering and collating 1,660 questionnaires in the five local government areas of Benin metropolis, namely Egor, Orẹdo, Ikpoba-Okha, Ovia North-East and Ovia South-West. The questionnaires were distributed as follows: Egor (403), Orẹdo (394), Ikpoba-Okha (409), Ovia North-East (96), and Ovia South-West (415). The qualitative method of data collection in this study is in narrative form through the use of focus group discussions (FGDs) in five sections and twenty-five in-depth interviews (IDI) across all the LGAs covered. The analysis of the different categories of the quantitative data were done with descriptive statistical methods, such as simple percentages in tables and charts. Qualitative data got from the FGDs and IDI were collected in field notes and were subjected to content analysis.

1.4 The Concept of Practing

Practing is a pragmatic concept introduced by Mey (2001) in the discourse of pragmeme in pragmatic acts theory. Within the pragmatic world is the introduction of a concept known as "pragmeme." This model gives background knowledge to the understanding of how the pragmatic acts theory practs. It tries to explain the use of language from the inside out rather than the other way round. The focus is on the existing environment in which speaker and hearer realise their affordances, to the extent that the world situation is made to bear on what is actually being said. This radically pragmatic view implies that attention is now placed on characterising a general situational prototype that can be applied in the situation, instead of emphasising conditions and rules for an individual's speech act. This kind of a generalised pragmatic act is what Mey calls a pragmeme. Pragmeme is realised through instantiated individual pragmatic acts, which he refers to as practs. In Odebunmi's (2006) view, "pragmeme is the central concept

in the theory of pragmatic acts, while practs are the concrete occurrence of a pragmeme." Every pract is also an allopract (sub-pract) that is a concrete and different realisation of a particular pragmeme. Odebunmi (2006) argues that the concept of pragmeme is an abstraction.

The study of pract is not concerned with the issues of strict adherence to grammatical rules and standards of correctness. What matters and passes for a pract is absolutely dependent on and determined by understanding the individual participant process of the situation, by which and under which such practs are derived, and the effect that the practs have, or may have in a particular contexts. The basic conception of pragmeme is that it consist of the activity part, which represents the options that are available to the speaker to perform the various functions desired. To achieve this, the speaker depends on the textual part to communicate his/her intention, thus employing the inference (inf), reference (ref), relevance (rel), voice (vce), shared situational knowledge (ssk), metaphor (mph), or metapragmatic joker (m). Basically, both activity and textual classifications depend on context for any meaning realization in the discourse of interactants. However, the application of the pragmatic acts theory in this paper is used as a guide to model the questionnaire to capture various practs exhibited in HIV/AIDS campaign messages in the Benin metropolis. And then assess the effect of these practs on the populace towards impacting a behavioural change.

1.5 Data Presentation and Findings

This section presents the data in this paper by classifying the various practs of HIV/AIDS campaign messages the in Benin metropolis.

1.5.1 The Practs of HIV/AIDS Campaign Messages in the Benin Metropolis

This part of the paper presents the various categories of HIV/AIDS campaign messages in the Benin metropolis. The first category discusses the perceived practs of HIV/ADS campaign messages by the respondents according to how HIV/AIDS were know; the second category discusses the perceived practs of HIV/AIDS campaign messages by the respondents, the third category discusses perceived practs of respondents according to background characteristics and

finally presents respondents' behavioural impacts to the messages. Table 1 below, shows the respondent's perceived practs according to how HIV/AIDS was known.

Table 1: Perceived Practs of HIV/AIDS Campaign Messages according to How HIV/AIDS was known

Practs of HIV/AID messages	How HIV/AIDS was known						Total
	Sensitisation campaigns	TV/Radio	Newspapers/ Posters/ Bill Boards	Health personnel/ NGOs	School teachers relatives/ Friends	Others	
Counselling	105(12.5%)	350(41.7%)	45(5.4%)	85(10.1%)	225(26.8%)	30(3.5%)	840(100%)
Cautioning	140(21.1%)	250(37.6%)	55(8.3%)	55(8.3%)	135(20.2%)	30(4.5%)	665(100%)
Persuading	5(8.3%)	15(25.0%)	-	10(16.7%)	15(25.0%)	15(25.0%)	60(100%)
Threatening	5(5.3%)	45(47.4%)	15(15.7%)	5(5.3%)	25(26.3%)	-	95(100%)

Source: Solomon-Etefia (2015)

The Table 1 presented above reveals that out of the 840 respondents who perceived the pract of HIV/AIDS messages as counselling, 41.7% and 26.8% knew about HIV/AIDS from TV and radio; and school teachers, relatives and friends, respectively. Those respondents who claimed to have known about HIV/AIDS from sensitisation campaigns were 12.5%, while 10.1% of them got to know about HIV/AIDS from health personnel and NGOs. Only 5.4% and 3.5% claimed to have known about HIV/AIDS from newspapers, posters, and boards, and others, such as the Internet, reading of books, churches, and mosques, respectively.

A total of 665 respondents perceived the pract of the HIV/AIDS messages as cautioning. Among these respondents, 37.6% claimed to have heard or read about HIV/AIDS from TV and radio; while 21.1% and 20.2% knew about HIV/AIDS from sensitisation campaigns and school teachers, relatives as well as friends. Over 8.3% of the respondents knew about HIV/AIDS from newspapers, posters, boards and health personnel/NGOs. Only 4.5% know about HIV/AIDS from other sources.

Only 155 respondents perceived the practs of HIV/AIDS messages as persuading and threatening. Most of them (72.4%) knew about HIV/AIDS from TV/radio. Over 51.3% of them knew about HIV/AIDS from school teachers, relatives and friends. Among respondents whose

perceived practs of HIV/AIDS messages was persuading, 25% knew about HIV/AIDS from "others sources." Also 21.1% of the respondents who perceived the pract of HIV/AIDS messages as persuading and threatening knew about HIV/AIDS from health personnel and NGOs; while 13.6% of the respondents claimed to have known about HIV/AIDS from sensitisation campaigns. Besides, 15.7% of the respondents whose perceived practs of HIV/AIDS messages was only threatening knew about HIV/AIDS from newspapers, posters and boards. None of the respondents who perceived HIV/AIDS messages as persuading and threatening claimed to have known about HIV/AIDS from newspapers, posters, boards and others.

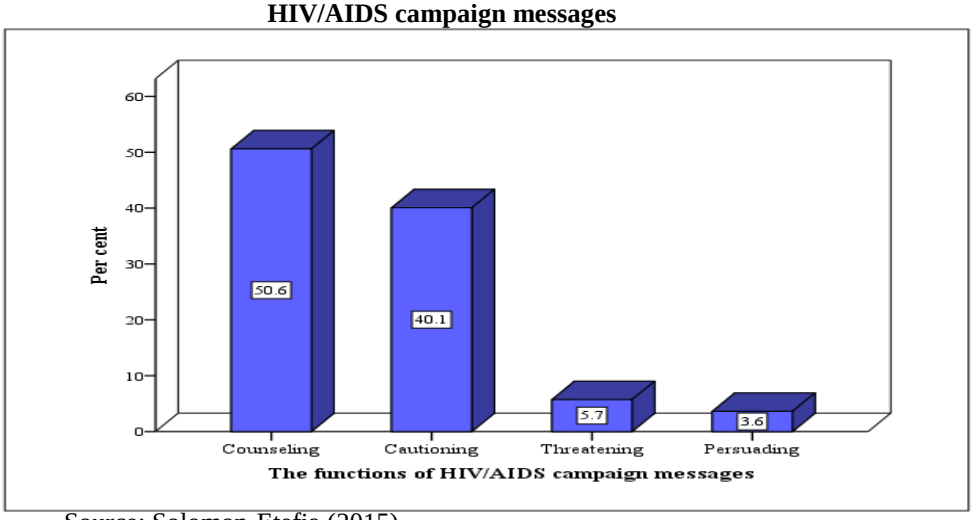
Table 2: The Practs of HIV/AIDS Campaign Messages

Variables	**Frequency**	**Percentage (%)**
Perceived practs of HIV/AIDS messages		
Counselling	840	50.6
Cautioning	665	40.1
Persuading	60	3.6
Threatening	95	5.7

Source: Solomon-Etefia (2015)

The Table 2 above shows the practs of HIV/AIDS awareness messages on the respondents. It reveals that the majority (50.6%) of the respondents claimed that the perceived pract of HIV/AIDS campaign messages is that of counselling. A total of 40.1% of the respondents claimed that the perceived pract of the messages is cautioning. This shows that the practs of the HIV/AIDS messages in the study area are more of counselling and cautioning. However, 5.7% and 3.6% of the respondents claimed that their perceived pract of HIV/AIDS messages are threatening and persuading, respectively. The reason for this finding is that the respondents seemed to prefer HIV/AIDS campaign messages that counsel and caution, such as: "zip up, love carefully," and "avoid used syringes," to those messages that threaten and persuade. The implication of this is that HIV/AIDS messages should be coined in such a way that they would perform the practs of counselling and cautioning for the audience in order to achieve their effectiveness. Figure 1 below is a bar chart showing the respondents' perceived practs of HIV/AIDS campaign messages.

Figure 1: A bar chart showing respondents' perceived practs of HIV/AIDS campaign messages



Source: Solomon-Etefia (2015)

The opinions of some of the FGD and IDI respondents presented below supported the foregoing quantitative data:

> Majority of the HIV/AIDS messages I have heard were meant to counsel and to caution me. While the counselling messages were meant for those people already infected, that having the ailment is not the end of the world; Cautioning messages were meant for people who have not contracted the disease. **(A 50-year-old, female civil servant, FGD, Orẹdo LGA, 7-8-13)**

> Cautioning is the function of the different HIV/AIDS messages we hear every day. The messages warn us that HIV/AIDS kills, warn us about the need to know our status and the need to carry out HIV test before marriage. **(A 25-year-old female hairdresser, FGD, Egor LGA, 7-8-13)**

> It is not only the messages that threaten me. It is the disease because HIV is not only contracted through sex. Also it's not

> the disease that kills but the shock and stigmatisation. **(A 37-year-old male teacher, IDI, Ovia S.W. LGA, 11-8-13)**
>
> I think the only message that persuades is the one that advises us to support and stop stigmatising those that are already infected with the disease. Every other message is more of cautioning and counselling so that one will not contract the disease and also not spread the disease. **(A 35-year-old male trader, IDI, Ikpoba-Okha LGA, 11-8-13)**

Considering the responses of a considerable proportion of the FGD and IDI respondents, it is clear that most HIV/AIDS campaign messages perform the practs of cautioning and counselling more than threatening and persuading. The respondents opines that the messages that counsel and persuade are those that advise the audience on the need to support, care and avoid stigmatising the people living with HIV and AIDS. The main messages are those of caution and counsel because they actually warn and advise the audience on the importance of preventing the spread of the disease and the ways to care for it if one is positive.

The Table 3 below, displays the respondents' perceived practs of HIV/AIDS campaign messages according to background characteristics. A total of 850 respondents of the 15-24 years age group perceived the practs of HIV/AIDS awareness messages as counselling, cautioning, persuading and threatening. However, 50.6% of them perceived the pract of HIV/AIDS awareness messages as counselling, while 36.5% of them perceived the pract of HIV/AIDS messages as cautioning. The respondents whose perceived practs of HIV/AIDS messages were threatening and persuading were 7.1% and 5.8%, respectively. Similarly, respondents in the age group of 25-34 years whose perceived practs of HIV/AIDS messages were counselling and cautioning were 49.5% and 43.8%, respectively. Only 5.7% and 1.0% of the respondents in this age group perceived the practs of HIV/AIDS messages as threatening and persuading in that order. Among the 205 respondents between the age group of 35-44 years, 48.8% perceived the practs of HIV/AIDS messages as counselling and cautioning, while 2.4% of them perceived the

pract as threatening. None of the respondents perceived the pract of HIV/AIDS messages as persuading.

Table 3: Perceived Practs of HIV/AIDS Messages according to Background Characteristics

Background characteristics	Perceived practs of HIV/AIDS campaign messages				Total	Chi-square
	Counselling	Cautioning	Persuading	Threatening		X^2 ;*p-value*
Age group						
15-24 years	430(50.6%)	310(36.5%)	50(5.8%)	60(7.1%)	850(100%)	
25-34 years	260(49.5%)	230(43.8%)	5(1.0%)	30(5.7%)	525(100%)	65.786;0.000*
35-44 years	100(48.8%)	100(48.8%)	-	5(2.4%)	205(100%)	
45-54 years	35(53.8%)	25(38.5%)	5(7.7%)	-	65(100%)	
55-65 years	15(100.0%)	-	-	-	15(100%)	
Gender						
Male	420(48.3%)	355(40.8%)	35(4.0%)	60(6.9%)	870(100%)	7.453; 0.059
Female	420(53.2%)	310(39.2%)	25(3.2%)	35(4.4%)	790(100%)	
Highest educational qualification						78.267;0.000*
None	5(12.5%)	35(87.5%)	-	-	40(100%)	
Primary	55(45.8%)	45(37.5%)	-	20(16.7%)	120(100%)	
Secondary	420(56.8%)	240(32.4%)	30(4.0%)	50(6.8%)	740(100%)	
OND/NCE	90(42.8%)	100(47.6%)	10(4.8%)	10(4.8%)	210(100%)	
B.Sc./HND	230(50.5%)	205(45.1%)	15(3.3%)	5(1.1%)	455(100%)	
Postgraduate	40(42.1%)	40(42.1%)	5(5.3%)	10(10.5%)	95(100%)	

Source: Solomon-Etefia (2015) **Significant relationship between the related variables*

Also in the Table 3, a total of 65 respondents within the age group 45-54 years perceived the practs of HIV/AIDS messages as counselling, cautioning, persuading and threatening. Most of them (53.8%) perceived the pract of the messages as counselling, while 38.5% of them perceived the pract as cautioning. Only 7.7% of the respondents perceived the pract as persuading, while none of them perceived the pract as threatening. All 15 respondents within the age group 55-65 years perceived the pract of HIV/AIDS messages as counselling. None of the respondents in this age group perceived the practs of HIV/AIDS messages as cautioning, persuading or threatening. The statistical test (7.453; 0.059, $p < 0.05$) for the linkage between age

group and perceived practs of HIV/AIDS messages revealed a statistically significant relationship between them. Hence, the older individuals tended to rightly perceive the practs of HIV/AIDS messages.

By implication, the most used HIV/AIDS awareness messages consist of the practs of counselling and cautioning. The reason for the foregoing finding is that message providers tend to use counselling and cautioning words in order to appeal to the minds of the populace rather than threatening. This is because people, especially the youth, feel that contracting HIV/AIDS is not the end of the world. So, counselling or cautioning messages seem to be the most used. Also, for those people who are already living with the disease, counselling messages seems the best so that they would know how to manage the disease as indicated by the respondents. The comments of two respondents on the above issues are presented below:

> The messages are for counselling to help those who are affected. Also, cautioning to help reduce the spread of the disease. **(A-23-year old male student, FGD, Ovia N. E. LGA, 8-8-13)**
>
> I think the purposes of the various HIV/AIDS messages we hear every day are to caution us. The messages try to put us in the right direction, how to avoid the disease, and how to check the kind of boyfriend and girlfriend we keep. **(A 29-year-old female student, FGD, Orẹdo LGA, 7-8-13)**

Considering gender on the perceived practs of HIV/AIDS campaign messages, out of the 870 male respondents, 48.3% and 40.8% of them perceived the practs of HIV/AIDS messages as counselling and cautioning, respectively; while 6.9% and 4.4% of them perceived the practs of HIV/AIDS messages as threatening and persuading, in that order. On the other hand, among the female's respondents, who were 790, 53.2% perceived the HIV/AIDS messages they heard or read as counselling pract; 39.2% of them claimed cautioning; while 4.4% and 3.2% of them claimed threatening and persuading, respectively.

Accordingly, the statistical test revealed (0.059 $p > 0.05$) on the linkage between sex and the perceived practs of HIV/AIDS messages showing that there was no statistically significant relationship between them. Hence, the sex of the audience or individual does not influence how s/he perceives the messages. This implies that counselling and cautioning seem to be the most perceived practs of messages by both female and male respondents. This suggests that counselling and cautioning messages, rather than persuading and threatening messages could be encouraged.

Regarding the perceived practs of the messages according to highest educational qualification, among the 740 respondents who had secondary qualification, 56.8% claimed that the HIV/AIDS messages practed as counselling, while 32.4% of them claimed cautioning as the pract of the HIV/AIDS messages read or heard. However, the respondents who claimed that the messages read or heard performed the practs of threatening and persuading were 6.8% and 4.1%. Among the respondents who held B.Sc./HND qualification, 50.5% perceived counselling as the pract of HIV/AIDS messages read. A total of 45% of them claimed that the messages performed the cautioning practs. And 3.3% and 1.1% of them perceived the messages as persuading and threatening, in that sequence. Among the 120 respondents who had primary school qualification, 45.8% and 37.5% of them perceived the practs of HIV/AIDS messages as counselling and cautioning respectively while 16.7% of them claimed that the messages performed the pract of threatening to them. None of the respondents with this qualification claimed persuading as the pract of the messages.

Out of the 95 respondents with postgraduate qualification, 42.1% claimed counselling and cautioning as the perceived practs of the messages heard or read. Over 10% of them claimed threatening as the pract of the messages heard or read, while 5.3% of them claimed persuading as the pract of messages heard or read. Among the respondents who held OND/NCE, 47.6% viewed cautioning as the pract of HIV/AIDS messages read or heard, while 42.8% claimed counselling. Only 4.0% and 3.3% of the respondents claimed persuading and threatening, respectively, as the practs of the HIV/AIDS messages read or heard. Among the forty respondents without educational qualification, classified as none, 87.5% claimed that the pract of the HIV/AIDS

messages heard or read was cautioning, while 12.5% claimed counselling as the pract. None of the respondents who had no educational qualification claimed persuading and threatening as the perceived practs of HIV/AIDS messages. The statistical test revealed (0.000, $p < 0.05$), which indicates a statistically significant relationship between the highest educational qualification of the respondents and their perceived practs of the campaign messages.

The foregoing findings revealed that counselling and cautioning still remain the most used practs of HIV/AIDS messages heard or read by the respondents in the metropolis. This suggests that message providers should continue with such messages to get the best result of curbing the spread of the disease.

1.6 The Behavioural Impact of HIV/AIDS Campaign Messages in Benin Metropolis

This part of the paper presents the various behavioural impact of HIV/AIDS campaign messages on the respondents in the Benin metropolis. This behavioural impact on the respondents were also presented according to background characteristics. A Table 4 below, captures this and figure 2 beneath the table is a smart chat that displays the behavioural impact:

Table 4: The Behaviour Impact of HIV/AIDS Campaign Messages

Impact of HIV/AIDS awareness messages		
• Decrease/stop of risky sexual behaviours	755	46.5
• Reduction in number of sexual partners	390	24.0
• Increase in the use of condoms	465	28.6
• Abstinence from sexual activity	700	43.1
• Lower frequency of sexual intercourse	145	8.9
• Avoidance of use of unsterilized objects	920	56.6
• None	35	2.1

Source: Solomon-Etefia (2015)

Figure 2: A chart showing the behaviour impact of HIV/AIDS campaign messages

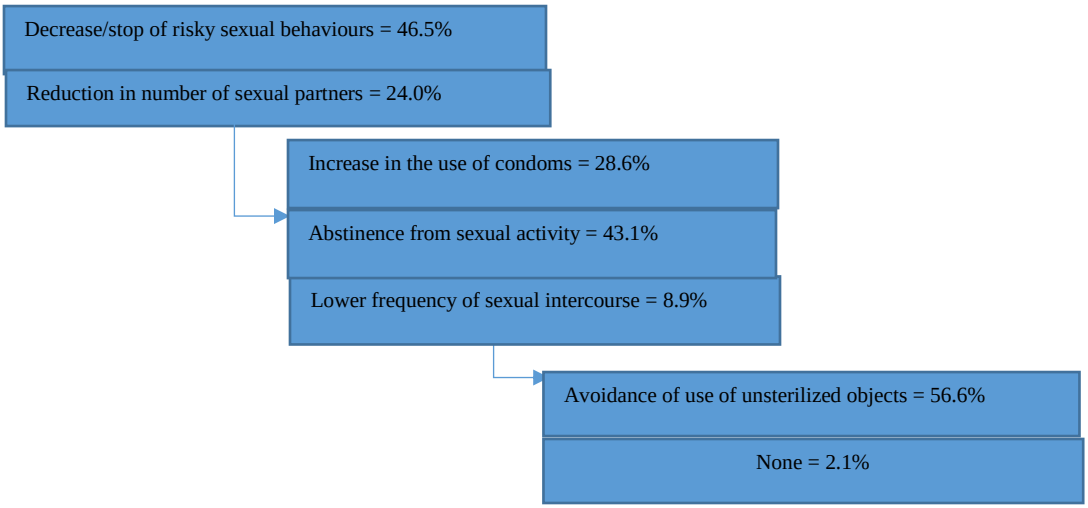


Table 4 above shows the impact of HIV/AIDS awareness message on the respondents. It reveals that the majority (56.6%) of the respondents claimed that the messages made them avoid the use of unsterilised objects. This implies that the messages on the non-usage of unsterilised objects have impacted much on the respondents in the metropolis. Furthermore, 46.5% and 43.1% of the respondents claimed that HIV/AIDS messages stopped them from risky sexual behaviours had made them abstain from sexual activity, respectively. This presupposes that the practs of cautioning and counselling messages had more impact of abstinence and indiscriminate sexual behaviour have on the respondents in the metropolis. Moreover, 28.6%, 24% and 8.9% of the respondents claimed to have increased their use of condom, reduced number of sexual partners, and lowered frequency of sexual intercourse, respectively. An implication of this is that message providers should improve on the HIV/AIDS prevention messages generally, for a better impact. Only 2.1% of the respondents asserted that the messages had had no impact on them. This suggests that either these people were already infected or they were HIV-negative and were faithfully practising monogamous marriage.

Corroborating the quantitative data are the qualitative data got from some of the FGD and IDI respondents, as presented below:

> Yeah, one sure way that the HIV/AIDS messages I have read have changed my behaviour is in the area of using or sharing

unsterilised sharp objects. It made me to have my clipper with which I cut my hair in the barbing salon. **(A 34-year-old male civil servant, FGD, Orẹdo LGA, 7-8-13)**

The information I have got from several HIV/AIDS messages has definitely changed my behaviour, especially in sexual aspect as a single lady. By virtue of these messages, I cannot have sex with any man without condom. Also, if the need arises that injection has to be given to me in the hospital, I have to insist on a new and unused syringe being used by a nurse or doctor. **(A 31-year-old female civil servant, FGD, Orẹdo LGA, 07-08-13)**

It has not changed my behaviour because, as a married man, I'm faithful to my wife, since it is got majorly through sex. **(A 57-year-old male Engineer, FGD, Ovia N. E. LGA, 08-08-13)**
Abstinence is my watchword because 80% contract of HIV/AIDS is from sexual intercourse. The issue of use of sharp objects has been taken care of in hospitals; people no longer share syringes. **(A 25-year-old female student, IDI, Egor LGA, 13-8-13)**

The above views show the impact of various HIV/AIDS messages they had read or heard had been on them. One of the respondents still felt that the messages had no new impact on him, since as a Christian he already knew the right thing to do. Here is the response of the respondent:

The messages have no change on me I know that fornication is bad and was taught not to use unsterilised sharp objects before now. **(A 37-year-old male driver, FGD, Ovia N. E. LGA, 8-8-13)**

Table 4 below indicates the impacts of HIV/AIDS messages according to selected background characteristics. The effects examined are positive impacts that HIV/AIDS awareness messages had on the inhabitants of the Benin metropolis. In other words, they have to do with the behavioural change in character of the people as a result of the knowledge got from HIV/AIDS campaign messages. The selected background characteristics used are the respondents' age group, gender and marital status.

The majority (66.7%) of the respondents in the age group of 55-65 years asserted that HIV/AIDS messages made them decrease risky sexual behaviours. Also, 61.0% of the respondents in the age group of 35-44 years also claimed that. The respondents in the age group of 45-54 years also said that the messages made them decrease risky sexual behaviour, while 47.1% of the youths in the age groups of 25-34 years and 41.6% of those in the age group noted that their risky sexual behaviour decreased owing to the HIV/AIDS campaign messages. The findings reveal that the older respondents were more affected by the messages read. This suggests that message providers should work on the messages so that they can have more impact on the youths who make up a larger proportion of the population.

Table 5: Impacts of HIV/AIDS Awareness Message according to Selected Background Characteristics

Variables	Impacts of HIV/AIDS awareness messages					
	Decrease of risky sexual behaviour	Reduction of number of the sex partners	Increased use of condoms	Abstinence	Lower frequency of sexual intercourse	Avoidance of use of unsterilised objects
Age group						
15-24 years	345(41.6%)	170(20.5%)	175(21.1%)	400(48.2%)	85(10.2%)	405(48.8%)
25-34 years	240(47.1%)	155(30.4%)	195(38.2%)	210(41.2%)	30(5.9%)	310(60.8%)
35-44 years	125(61.0%)	50(24.4%)	65(31.7%)	70(34.1%)	25(12.2%)	150(73.2%)
45-54 years	35(53.8%)	15(23.1%)	25(38.5%)	15(23.1%)	5(7.7%)	45(69.2%)
55-65 years	10(66.7%)	-	5(33.3%)	5(33.5%)	-	10(66.7%)
Gender						
Male	430(50.3%)	210(24.6%)	300(35.1%)	360(42.1%)	75(8.8%)	465(54.4%)
Female	325(42.2%)	180(23.4%)	165(21.4%)	340(44.2%)	70(9.1%)	455(59.1%)
Marital status						
Single	490(42.2%)	270(23.2%)	310(26.7%)	545(47.0%)	105(9.1%)	620(53.4%)
Married	250(58.8%)	110(25.9%)	140(32.9%)	145(34.1%)	40(9.4%)	285(67.1%)
Divorced	-	10(100.0%)	5(50.0%)	-	-	-
Separated	5(100.0%)	-	-	-	-	5(100.0%)
Widowed	10(40.0%)	-	10(40.0%)	10(40.0%)	-	10(40.0%)

Source: Solomon-Etefia (2015)

Also seen in the table 5 above is another impact of the messages is reduction of the number of sexual partners. Respondents who claimed to have got this impact are in this order: those in the age group of 25-34 years were 30.4%; those in the age group of 35-44 years were 24.4%; those in the ages groups of 45-54 years were 23.1%; and those in 15-24 years age group were 20.5%. But none of the respondents in the age group of 55-65 years claimed to have reduced their number of sex partners. The statistics are not impressive at all, because they show that people still engage in multiple sex partners irrespective of the messages.

Over 30% of the respondents noted that HIV/AIDS awareness messages made them increase their usage of condom; they were as follows: those in the age group of 45-54 years were 38.5%; those in ages 25-34 years were 38.2%; those in ages 55-65 years were 33.5%; and those in ages 35-44 years were 31.7%. Only 21.1% of the respondents in the age group of 15-24 years

claimed to have increased their use of condom owing to the messages read or heard. Most (48.2%) of the respondents in the age group of 15-24 years agreed that the messages read made them abstain from sex, while those in the age group of 25-34 years (41.2%) claimed abstinence too. Those within the age groups of 25-34 years (34.1%) and 55-65 years (33.5%) also claimed abstinence. Those within the age group of 45-54 years (23.1%) claimed abstinence. The positive effect of HIV/AIDS on abstinence seems to be more on the youth, especially among those between the ages of 15-34 years. This suggests that the messages on abstinence should be sustained and encouraged.

Table 5 also indicates that a few respondents claimed that the messages read made them lower their frequency of sexual intercourse, in this order: 12.2% of those in the age group of 35-44 years; 10.2% of those in the age group of 15-24 years; and 7.7% of those in the age group of 25-34 years. But none of the respondents claimed that the message read made them lower the frequency of sexual intercourse. Based on the messages read on avoidance of use of unsterilised objects, the statistics in the table above could prove that the messages made impact on the populace. Most (73.2%) of the respondents in the age group of 35-44 years averred that the messages made them to avoid the use of unsterilised objects; so it was for over 69.2% of the other respondents in the age group of 45-54 years 66.7% of those 55-65 years old and 60.8% of those 25-34 years old. The respondents in the age group of 15-24 years (48.8%) claimed that the messages made them avoid use of unsterilised objects.

With regard to gender, Table 4 indicates that the male respondents (50.3%) claimed to have decreased their risky sexual behaviour, while the female respondents who said the same were 42.2%. Also, over 20% of both sex, male (24.6%) and female (23.4%) claimed to have reduced the number of their sex partners. In the case of increased use of condom, 35.1% of the male respondents claimed to have increased their use of condom, while 21.4% of the female respondents did that. Furthermore, 44.2% of the female respondents claimed abstinence, whereas 42.1% of the male respondents claimed abstinence owing to HIV/AIDS messages read or heard. A total of 9.1% of the female respondents as well as 8.8% of the male respondents claimed to have lowered frequency of sexual intercourse owing to the HIV/AIDS messages heard or read.

Concerning the impact of the avoidance of use of unsterilised objects, 59.1% of the female respondents claimed that the HIV/AIDS messages made them avoid unsterilised objects, while 54.4% of the male respondents claimed likewise. This analysis suggests that HIV/AIDS awareness messages had impact both on the male and female respondents.

Also contained in the table is the impact of HIV/AIDS awareness messages based on marital status of respondents. All of the respondents who had separated from their spouses claimed that the messages made them decrease risky sexual behaviour, while 58.8% of the respondents who were married claimed to have decreased their risky sexual behaviour. Similarly, respondents who were single or never married (42.2%) and widowed (40%) claimed to have decreased their risky sexual behaviour. But none of the respondents who were divorced claimed to have decreased their risky sexual behaviour. All the respondents who were divorced asserted that the messages made them reduce the number of their sex partners, while the married respondents (25.9%) and single respondents (23.3%) said they had reduced the number of sex partners because of the HIV/AIDS awareness messages.

None of the respondents who were separated and widowed claimed to have reduced their sex partners. A total of 50% of the respondents whose marital status was "divorced" mentioned that they increased the use of condom as a result of messages read, while 40% of the respondents who were widowed mentioned that they increased their use of condom. Also, 32.9% of the married respondents claimed increase in their use of condom, and 26.1% singles claimed to increase their use of condom due to messages heard or read. Half of the respondents who were separated claimed to have increased their use of condom.

Furthermore, 47% of the respondents who were single asserted that the effect of HIV/AIDS messages on them was for them to abstain from sex, while 40% of the widowed also claimed abstinence. Similarly, 34.1% of the respondents who were married claimed abstinence as well. None of the respondents who were separated and divorced claimed abstinence as an impact of the HIV/AIDS messages they heard or read. Moreover, 9.4% of the married respondents and 9.1% of the respondents who were single claimed that one of the impacts of

HIV/AIDS messages on them was the reduction of the frequency of sexual intercourse. But none of the respondents who were divorced, separated and widowed claimed that the impact of messages on them was lower frequency of sexual intercourse.

All of the respondents who were separated from their spouses averred that the HIV/AIDS messages they had read or heard made them avoid the use of unsterilised object; while 67.1% of the married respondents opined that the impact of the messages was avoidance of the use of unsterilised objects. Also, 53.4% of the respondents who were singles claimed that the messages they read or heard made them avoid the use of unsterilized objects; so also was 40% of the widowed. But none of the respondents who were divorced made that claim.

1.7 Discussion

The responses of the respondents aligned with the research questions specify that HIV/AIDS campaign messages in the Benin metropolis are more of counselling (50.6%) and cautioning (40.1%) through contextual features of shared-situational knowledge (ssk), shared-cultural knowledge (sck), reference (ref), and inference (inf), which its behavioural impact on the populace is more of avoidance of the use of unsterilized objects (56.6%), decrease/stop of risky sexual behaviours (46.5%) and abstinence from sexual activity (43.1%). The messages were more effective to older respondents within the ages of 45-54 years (53.8%) to 55-65 years (100%). The most educated in the metropolis understood the messages better. Both the male and female respondents had equal perception of the messages.

The paper also revealed that (56.6%) of the respondents avoided the use of unsterilised objects while 46.5% and 43.1% of the respondents stopped risky sexual behaviours and abstain from sexual activity, respectively. The older and married respondents had a more positive behavioural change as a result of messages heard or read.

The statistical result revealed (7.453; 0.059, $p < 0.05$) for the linkage between age group and perceived practs of HIV/AIDS messages had a statistically significant relationship between them, which shows that the older individuals tended to rightly perceive the practs of HIV/AIDS

messages. The statistical result revealed (0.059, $p > 0.05$) for the linkage between sex and the perceived practs of HIV/AIDS messages had no statistically significant relationship between them. The statistical test revealed (0.000, $p < 0.05$), which indicates a statistically significant relationship between the highest educational qualification of the respondents and their perceived practs of the campaign messages. This paper also revealed that the most effective source of campaign to the populace is the use of radio/TV and parents, relatives and teachers. This collaborates with Solomom-Etefia and Ikhimwin (2013), where over 42% of the secondary school students claimed to have known about HIV/AIDS from parents and school, respectively.

1.8 Implication of Practing in HIV/AIDS Campaign Messages in the Benin Metropolis

This study has observed that practing in HIV/AIDS campaign messages has indeed to a large extent helped in creating awareness on HIV/AIDS in the Benin metropolis. The findings that indicate that HIV/AIDS messages were more of counselling and cautioning practs. This implies that Non-Governmental Organisations (NGOs), relevant government agencies and other Community Based Organisations (CBOs) concerned with HIV/AIDS prevention and control should design HIV/AIDS messages employing such practs. This should be done in collaboration with language experts for a better impact on the populace in the metropolis. However, they should also employ such messages as a weapon in this advocacy to the populace to help encourage people to enthusiastically go for HIV/AIDS Voluntary Counselling and Testing (VCT).

Irrespective of age, gender, educational qualification as well as marital status, practing still remain an effective tool of communication in HIV/AIDS messages in the metropolis, which has instigated some behavioural change. Based on this, message providers should create and expand on messages toward behavioural change, since the populace often react to such messages.

1.9 Conclusion

This paper investigated HIV/AIDS campaigns in the Benin metropolis, Nigeria with consideration of practing in the pragmatic theory which focuses on language use in the society. The paper observes that HIV/AIDS campaign messages are information-based to sensitise the populace towards a behavioural change. The paper used the practs within the pragmeme as proposed by Mey theory of pragmatic acts as a guide to construct the questionnaire for data collection.

The findings revealed four (4) practs: of counselling (50.6%), cautioning (40.1%), threatening (3.6%) and persuading (5.7%) in HIV/AIDS campaign messages in Benin metropolis are found in social context through contextual features of shared-situational knowledge (ssk), shared-cultural knowledge (sck), reference (ref), and inference (inf); with such behavioural consequences as; avoidance of the use of unsterilized objects (56.6%), decrease/stop of risky sexual behaviours (46.5%), abstinence from sexual activity (43.1%) and so on. Thus, the use of practing based on background characteristics of respondents played a role in the various practs of the messages and the behavioural impact of the messages to facilitate the context-senistive understanding of HIV/AIDS information issues and their contextual reflection in the metropolis and also revealing the flexibility of practing which is a pragmatic approach of pragmeme in advocating for a behavioural change in the society. The thrust of this paper, which claims that HIV/AIDS campaign messages are both indoors and outdoors is shown in the respondents' responses; some claimed to have heard messages, while some claimed to have read messages.

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Patience Obiageri Solomon-Etefia
Department of Linguistics Studies
University of Benin
Benin City
Nigeria.
patience.solomon-etefia@uniben.edu

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Impact of Speechifi Device on Communication Skills of Children with Hearing Impairment

Dr. Pravesh Arya, Ph.D. (SLP)
Soniya Gupta, BASLP

Abstract

There is an increased prevalence of hearing impairment exist in recent population. This mandates a thorough hearing evaluation for every case of speech-language delay; this will help in the early diagnosis of hearing loss, allowing proper management to be instituted as early as possible. Apart from manual treatment, there is only handful of devices and mobile applications developed to assist children with hearing impairment in improving their communication skills. A general objective of the present study is to introduce an electronic device named "Speechifi" that can assist communication by persons having communication difficulties through tactile, auditory and visual modality. Another and more specific objective of the present study was to provide effectiveness of the device that is portable, battery-operated and constructed to be held in the hand of a user to improve communication skills of children with hearing impairment. In this paper the authors made an attempt to present a speech-enabled device named Speechifi. This device is found to be useful in the improving speech and communication skills of children with hearing impairment who participated in the present study. Speechifi enables rapid development of usable speech which allows the user to be hands-free when they use the multimodality of the device themselves when they want to.

Keywords: Speechifi device, Hearing Impairment, Speech training, Communication

Introduction

Hearing undoubtedly plays a primary part in the process of language acquisition. There are studies stated that approximately 80% of new words are learned by overhearing, which signifies that children learn language through exposure in their environment. They acquire words

that they hear or signs that they see from the adults communicating with one another. But for a child with hearing loss, there is an exception as they have to be the talker before they will be able to detect and/or comfortably hear what is being said. To develop spoken language, a child must be able to hear speech clearly and also hear themselves through auditory feedback. Children with very limited hearing or those who are hard of hearing but do not (consistently) wear amplification will not be able to develop language and speech at the same rate as age peers. Several investigations have attempted to determine the characteristics and intelligibility of speech of individuals with hearing impairment, but there is scarce of the research studies to determine the effectiveness or impact of such speech training devices on the children with hearing impairment. This showed an immense need to conduct a study to determine the impact of a battery operated multi-modality based speech training device.

Review of Literature

There are number of libraries that provide access to certain mobile applications; however, it has been reported that these mobile devices does not yet live up to its promise on enhancing speech and communication skills. One of the reasons reported being that the developers who are not expert speech technologists may make sub-optimal decisions regarding interaction management, choice of speech, and consistency across apps.

Philips Electronics Industries Ltd. (1970) have produced a speech training unit designed to assist children with hearing difficulty in comparing their own speech with that of their teachers. The unit consists of a two-track cassette tape recorder with microphone and headphones. It can be used several ways: the pupil can repeat or answer the teacher's amplified speech, hearing himself in the headphones as he does so, or the teacher's and pupil's speech can be recorded and played back for comparison.

There are some commercially available electronic training aids which claim to be helping in improving communication skills of the disordered population. A number of comprehensive reviews of speech training aids for the deaf have appeared over the past several years. Following are the brief review on similar aids:

The Bolt, Beranek and Newman System: Digital Equipment Corporation PDP-8E minicomputer (1973) developed the first computer-based speech training aid which was an experimental system, and no commercial system resulted directly from its development.

The Indiana Speech Training Aid (ISTRA): developed an aid based on speaker-dependent speech recognition (1987). The ISTRA project builds on earlier work at Boys Town Institute for Communication Disorders in Children (1987).

Along with the benefits, certainly some difficulties have been reported on usage of these aids. One of the problems has been the restricted accessibility to speech training aids outside of therapy. Carryover is typically minimal, even if there is a progress during therapy session. In order to affect carryover, extensive practice is required.

Similar problem on using other speech training aid was pointed out by Osberger, Moeller, and Kroese (1973, p.146). According to these authors, "Often, a child is seen for individual speech therapy only once or twice a week for a brief session or the child receives instruction with a large group of other children". Thus, even if therapy involves a potentially effective speech training aid, its benefits are likely to be limited if that aid is available only when the therapist works with the child. Problems encountered in using speech training aids may also be the result of placing laboratory equipment in the hands of individuals who do not have specific technical expertise. Nickerson and Stevens (1973, p. 448) noted that, "Some of the devices that have been developed have been rather difficult to use because they require careful and frequent adjustment".

To overcome such hindrance, an attempt was made by Innoflaps Remedy Pvt. Ltd. who manufactured a new and improved version of speech trainer in 2014 and the name given to this device is ‘Speechifi’. The device has been manufactured in India and is commercially available.

What is Speechifi?

Speechifi is an empathetically designed, portable, battery operated device with intensive speech and language stimulation. Speechifi is an assertive communication device that assists and prepares parents, educators and therapists to perform effective speech therapy. Speechifi is a device for assisting communication that comprises a generally rectangular enclosure of a size constructed and adapted to be held in front of the user. A microphone is positioned within the enclosure for receiving acoustic speech sounds.

In addition to providing the developer with flexibility to experiment with different modes for speech interaction, the microphone overlay and speech control menu provided by Speechifi enable a consistent interface and interaction for the user across multiple "Speechified" applications.

Fig.1: Appearance of the Speechifi device

How It Works

The Speechifi device is meant to store and deliver high quality sound with acoustic energy which enables a person to listen properly and differentiate between two distinct sounds. The functionality of the light system enhances attention and eye-contact. The device operates to use original voice in speech stimulation, which in turn works towards faster recovery. There are mainly three principal modalities i.e. auditory, visual and tactile on which Speechifi works on.

The enhanced technology of the product makes it a device full of advantages. It caters to the need various speech complexities in the society. It culminates pre-linguistic skill by stimulating sitting attention and eye-contact. It serves the need of Linguist skill by a sense of

understanding and expression into the minds of people. Also, it operates in providing supra-linguistic skill by enhancing the cognition level. With the range of benefit it provides, it also assists at home mingle with the main-stream.

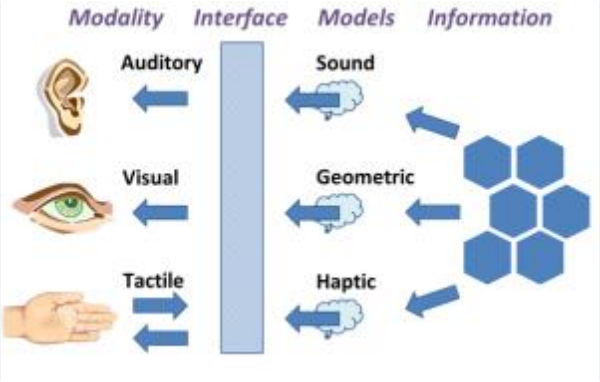


Fig 2: Functionality of the multimodality based Speechifi device

Aim of the Study

The objective of the present study was to see the effectiveness in communication skills of the children having delayed speech and language with hearing loss before and after using the Speechifi device and comparing it to pre and post therapy skills with no device condition. The present study determines whether there was any improvement in receptive skills and expressive skills in the participant. Also, the extent of comfort level by the participants on usage of the device was rated.

Method

The comprehensive study was conducted to check the improvement in receptive and expressive communication skills in children of age group 2-8 years mean age of 4.9 years using Speechifi device having visual modality along with auditory modality.

Participants

All the participants were selected on the basis of inclusion criteria. The Inclusion criteria of followed as:

- All the participants were children with age range of 2-8 year having Hindi as their native language
- Participants had delayed speech and language (DSL) with Hearing Impairment (HI) of severity range from sensor neural to propound
- No report of any positive family history
- No history of earlier therapy sessions by the participant
- All participant were digital hearing aid users bilaterally

In the present study total 40 children (20 boys and 20 girls) participated. All the participants were categorized into respective groups as per their age range.

Material

Following material was used to conduct the present study:

- Speechifi Device with Chargeable battery
- Philips headphone (SHM1900)
- Sony CyberShot Camera model no-DSCVX220 for video recording
- Clearly visible flash cards
- Scales of Early Communication Skills for Hearing Impaired Children (SECS) given by Moog and Geers in 1975. The test was done to evaluate speech and language development of the children with hearing impairment who participated in the present study.
- The comfort level of the participants was calculated through 5 point rating scale (prepared by the authors) where level 0 indicated as 'not at all comfort' and level 4 indicated as 'very comfortable'.

Procedure

All individuals were subjected to speech and language and hearing assessment, pre- and post-therapy. The speech, language and hearing assessment consisted of speech and language

evolution with using SECS test and specific assessment of hearing loss by using audiological tools. Case history, Family history, hearing complaints and general health information was collected in the interview.

The informal speech and language assessment was carried out to check the simulative environment at home and speech and language level of child by play activities. The activities with Speechifi device using ling six sound cards and different lexical flash cards was placed in Speechifi Device and check out the level of understanding and verbal and nonverbal expression of children for particular flash cards was recorded pre and post therapy in camera (Sony CyberShot DSCVX220) and transcribed for assessment. Both Pre and post speech and language evaluation was carried out by using SECS and sample was recorded for the assessment (see material section for details).

All the participants were divided into two groups G1 and G2 and following steps were carried out:

Setp 1

Participants in G1 were given auditory training on how to use the electronic device Speechifi which gavea clear audio output through headphone along with visual feedback (clearly visible flash cards along with blowing LED lights over the flash cards. Auditory and visual feedback simultaneously were given to the participants. Participants in the G2 were provided with auditory training without using Speechifi Device.

Step 2

Children with hearing impairment attended 4 session of 45 minute each for 2 months. During the session, the children were made to sit comfortably on the small chair at 1 meter distance facing the therapist. The Speechifi device was kept on the table and therapist switched on the device by pressing ON key. (Then LCD screen in speechifi showed a welcome massage) after that therapist removed both hearing aid and put headphone over the ear and it was assured that the headphone should cover full ear. The therapist kept the Speechifi device at Live Mode by Pressing LIVE mode key and kept the volume set on 9 (90 dB) by pressing Volume key.

Step 3

Therapist plugged in headphone and Microphone in the jack of Speechifi device. The therapist had to hold the mic and kept away mic from his/her mouth at least 3 inch distance. Therapist had put ling 6 sound cards and other lexical category flash cards (according to the participant's REELS evaluation) on Speechifi Device. Therapist pressed the Front Red Key (just below the respective flash cards) and light glows on the flash cards after that therapist uttered in the mic about distinguishing flash cards.

Step 4

The participant child needed to hear about the presented flash cards through headphones and was supposed to look at the picture as well and point the particular flash card which he heard in headphone and also tried to speak the same which was spoken by the therapist.

Step 5

Once the participant child acted at Live Mode, the therapist recorded her speech where she was gave the description of the presented flash card. Therapist selected Single Key in Speechifi then she pressed recording Key in device and then pressed front Red key (of respective flash cards) afterwards a beep came and the therapist checked whether mic is ON or not. After that, she started speaking about the presented flash card. Once the message got completed, therapist turned off the mic and after 3 sec again a beep came out from Speechifi Device. Therapist pressed the Recorded/Play Key again. Also the spoken message was saved. To play back again the recorded message, she pressed front Red key (below respective flash card) and the message was retrieve. For respective play of message, therapist pressed the Repeat key and Front red key, on which the massage started playing. To stop the message, therapist again pressed the Repeat Key. On which the front red light key turned on and played the message. To stop the message, respective Mode key (Single, Repeat, and Live) was pressed. From Back Panel; message started playing in head phone which was already recorded in therapist's voice. The participant child listened through the headphones and pointed toward the flash card about which he was listening.

Step 6

Once the participant child responded by headphone, the therapist plugged out the headphone wire from Speechifi device; fitted the hearing aid to the child and then played previously recorded massage via speaker out inbuilt in speechifi Speaker. Child heard through hearing aid from speaker output of Speechifi device and then pointed the respective flash card.

Step 7

After learning through Speechifi device, the therapist presented same stimulus through hearing aid to the participants without using Speechifi device then again child pointed the right flash card.

Step 8

Same procedure was followed for learning most of the pictures in card by the device and it was observed that learning goes fast and there was improvement in receptive and expressive skills.

This procedure was followed for 2 month (4 sessions a week). Pre and post therapy evaluation was done by using SECS. Other group G2 underwent the same auditory training without Speechifi device and same therapy was conducted for the same number of sessions for all the participants.

Results and Discussion

The present study was done to determine whether there was any improvement in receptive and expressive communication skills of the participant after using the Speechifi device. Also, the extent of comfort level on usage of the device by participants was assessed using a 5 point scale.

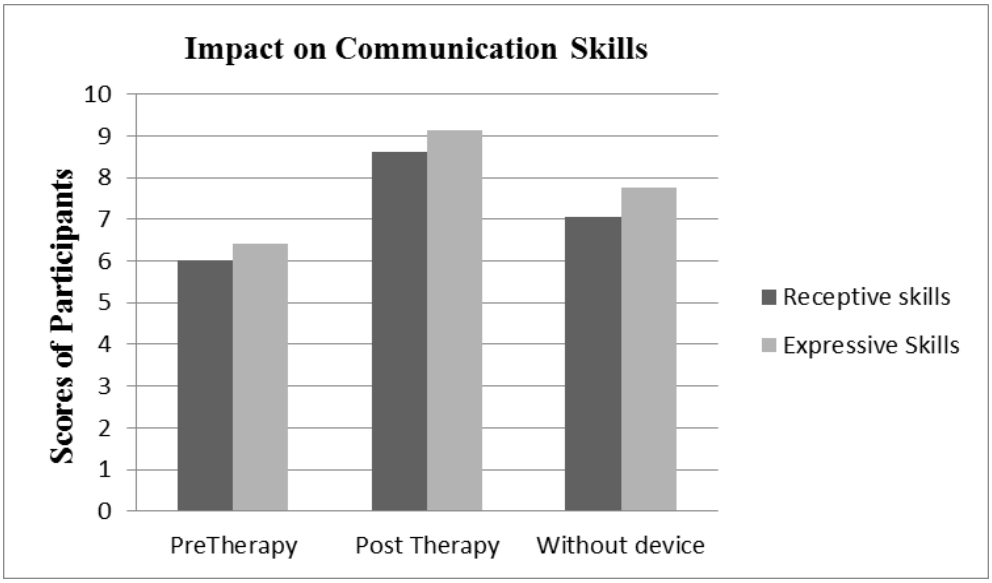
The objective of this study was to see the effectiveness in communication skills of the children having delayed speech and language with hearing loss using the Speechifi device and comparing it to pre and post therapy skills with no device condition.

Statistics

For quantitative analysis the mean, median and standard deviation were calculated using SPSS Software version 16.0 for comparing the level of the participants by grouping them with and without device as pre- and post-therapy. The t-test was used for comparison of groups with and without the device from the pretherapy. The comparison was done to see whether there is any significant difference between pre therapy and post therapy-with device; and difference between pre therapy and post therapy-without device.

Combined scores of Receptive and Expressive Language skills				
Conditions	Receptive Skills		Expressive Skills	
	Mean	SD	Mean	SD
PreTherapy	6.02	1.58	6.41	1.60
PostTherapy-with device	8.62	1.53	9.14	1.59
PostTherapy Without Device	7.05	1.60	7.77	1.86

Table 1: Mean and SD of the combined scores of participants on three different conditions



Graph 1: Combined receptive and expressive language skills on three conditions

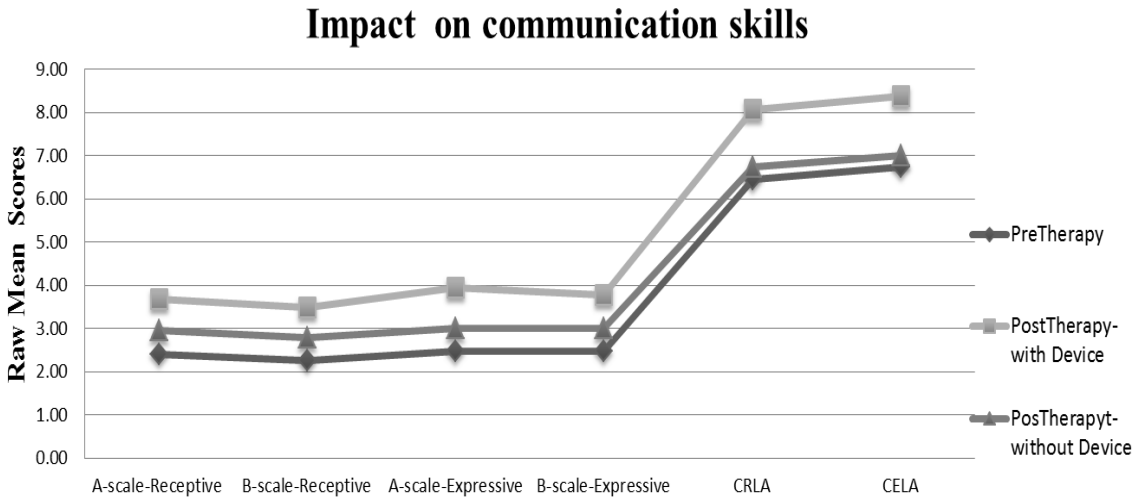
The t-test was used for comparison of groups with and without the device from the pre-therapy. The comparison was done to see whether there is any significant difference between pre

therapy and post therapy-with device; and difference between pre therapy and post therapy-without device.

Scoring on SECS	PreTherapy	PostTherapy-with device		PostTherapy-without device	
	Mean	Mean	P value	Mean	P value
A-scale-Receptive	2.40	3.68	0.00**	2.95	0.02*
B-scale-Receptive	2.25	3.50	0.00**	2.80	0.01*
A-scale- Receptive	2.48	3.95	0.00**	3.00	0.01*
B-scale-Expressive	2.48	3.78	0.00**	3.00	0.07
Combined Receptive Language Age (CRLA)	6.45	8.08	0.00**	6.75	0.59
Combined Expressive Language Age (CELA)	6.75	8.40	0.00**	7.00	0.60

**Significance at <0.01; *Significance at <0.05

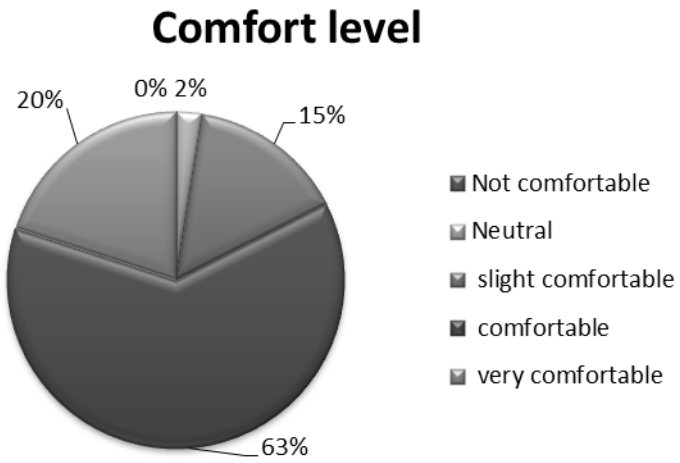
Table 2: Results of the t-test



Graph 2: Impact on communication skills of the participants on three different conditions

As shown in the Table 1 and 2, also in Graph 1 and 2, a clear difference is observed from pre to post therapy condition using the Speechifi device. A slight difference has been observed between pre therapy and without device condition. The communication skills were shown to be highest using the Speechifi device. This indicates a marked improvement in the communication

skills of the participants using Speechifi device. Expressive skills were observed to be more improved than the receptive language skills. A statistically significant difference was observed between expressive skills of pre-therapy and post therapy-using device conditions.



Graph 3: Rating on Comfort level scale

The scale was used to see the comfort level on usage of the device by the therapist. It is observed from the graph that the therapist rated 'very comfortable' level with majority (63%) of the participants on usage of the device. All the participants co-operated for the study and hence the therapist showed the most comfortable level with maximum numbers of the participants. This indicates that the Speechifi device is easy and comfortable to be implementing on children with hearing impairment.

Conclusion

The present paper has been focused on the capabilities of multi-modality based speech training device named Speechifi. However, engineering efforts alone are unlikely to result in intelligible speech by individuals with hearing impairment. It is anticipated that if the device is to be effective, they must be used along with a therapist working within a curriculum. A carefully planned and executed clinical investigation is required for the development of curricula. Thus, the currently prescribed technologically made device must be regarded as only the necessary, but not sufficient, context for development of speech training method for those who have hard of hearing. Introduction of training aids that use sophisticated signal analyses based on knowledge of acoustic phonetics and/or speech physiology implies the need for therapists with adequate

understanding of acoustic phonetics and speech physiology for speech of hearing impaired. Introduction of such aids also implies the need for education of those who are in a position to purchase training aids for clinics and school systems. Yoshinaga-Itano, et al. (1999) stated that identified language-facilitating factors of early identification of hearing impairment and early educational intervention alone may not be sufficient for developing spoken language competence in profoundly deaf children by the preschool years. Similarly, authors of the present study strongly recommend that these needs cannot be addressed adequately in the clinics and in professional community alone but must be addressed by the parents in home situations as well.

Future Directions

The Speechifi device is meant to be used for different communication disorders such as delayed speech and language in children with Autism Spectrum disorder, mental retardation, attention deficit hyperactive disorder etc. Hence, it would be valuable to research on the communication skills of different variety of speech and communication disorders using Speechifi device. Hence, an exhaustive research work is strongly recommended to be conducted on large sample of participants for assessing their improvement in communication skills.

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Dr. Pravesh Arya, Ph.D. (SLP)
Lead Research Associate
Innoflaps Remedy Pvt. Ltd.

Soniya Gupta, BASLP
Clinical Consultant
Innoflaps Remedy Pvt. Ltd.

Address for Correspondence:

Innoflaps Remedy Pvt. Ltd.
99 Ground floor
New Rajdhani Enclave
Preet Vihar
East Delhi-110092
India
research@innoflaps.com

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Word Association Ability in Persons with Aphasia and Dementia

Ms. Preethi T Thomas
Dr. S. P. Goswami

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ABSTRACT

Introduction

Word association is a linguistic ability which occurs as a result of neural links between several concepts. These concepts could be semantic i.e. paradigmatic or syntactic i.e. syntagmatic in nature. These associations are intact and faster in neuro-typical individuals. Several studies have reported deficits in this association ability in brain-damage individuals. Thus the present study focuses on comparing the word association ability in persons with dementia and aphasia.

Material & Methods

26 persons with aphasia (PWA) and 29 persons with dementia (PWD) were considered as the clinical groups for the study. The control groups included 98 neuro-typical participants who were age matched to the clinical groups. The participants were grouped according to severity and type of disorder. A set of ten paradigmatic and syntagmatic stimuli each were presented to the participants and there were instructed to complete the task appropriately. Cues were provided in a hierarchy and the responses were appropriately scored. The data was then statistically treated.

Results

The results of the study revealed that the word association scores are reduced in individuals with aphasia and dementia when compared to the neuro-typical participants. The paradigmatic responses were significantly more affected than the syntagmatic associations in persons with dementia and aphasia. The findings of the study support the assumptions that the paradigmatic associations tend to be damaged earlier to the syntactic associations.

Conclusion

Word association ability proves to be a behavioural assessment measure to detect the linguistic impairments in persons with brain damage. The variations in syntagmatic and

paradigmatic responses in PWA and PWD are of clinical importance in future research studies.

Keywords: Word association, Paradigmatic, Syntagmatic, Aphasia, Dementia, behavioural measure

INTRODUCTION

Words and its appropriate associations are essential for a human communication. It is this association of words which attribute to the meaning of a sentence and exchange of information. Human language is so unique to produce an infinite number of combinations of the same word elements differently and produce meaningful sentences. It is the interrelation between the components of language and cognition which aids in these appropriate associations of words (Muma, 1978). Language components in a sentence include the content i.e. meanings, words or semantics; form i.e. system of rules for combination of sounds and grammar and use (i.e. appropriate link of content and form in a social setting (Bloom & Lahey, 1978; Wiig, Becker, & Semel, 1984). These linguistic components are processed cognitively which involves the transformation of the sensory stimuli, elaboration of the inputs, neural storage or data, recovery and use of these data appropriately (Neisser, 1967). The cognitive system includes the semantic memory which is the core base of the linguistic and cognitive output in the human communication. Throughout the language development period from childhood all these cognitive and linguistic processes develop, and the associations are linked and stored as data for future use.

Several theories and models explain how these information are stored in specific areas of brain and how these are activated and retrieved. One such theory, the Spreading Activation theory (Collins & Loftus, 1975), which explains that the long term

memory includes interconnected units of information. The connections are wired according to the associations between each of the concept. It is these associations which get strengthened according to their frequency of use, and familiarity. The related concepts are spaced at closer proximity. The association are made based on the meaning (semantic), sound (phonological) and even the grammatical structures (syntactic) features between concepts. The semantic association between concepts are referred to as paradigmatic associations; whereas the associations based on the syntactic structures and sequences are known as syntagmatic.

Ferdinand de Saussure (1916, 1983) first specified on the meaning in a sentence arises from two kinds of signifiers- syntagmatic (based on positioning in a sentence) and paradigmatic (concerning substitution). Two words are said to be in syntagmatic relation when they tend to co-occur in spoken or written language more often and when they have different grammatical class or associated grammatically in a sentence i.e. like a *sequential association*. Some exemplars include word pairs such as water-*drink, teacher-school, milk-white.* Whereas, a paradigmatic association refers to relationship between two words when they can be interchangeable in a sentence without affecting the grammatical structure of the sentence. These items generally belong to a specific category of concept. Generally, these words belong to the same class of words or form a *parallel association*. Some examples include- *fast-slow, eat- drink, rose-jasmine*.

These linguistic constructions are found to be affected in persons with brain damage where in the cognition is affected or in individuals where in there is specific language impairments. These findings reveal that there is an extensive relationship between linguistic components and brain damage conditions. And thus, variations in the extent and nature of impairment in the brain affect these linguistic associations accordingly. Some of the

common brain damage conditions include the aphasia and dementia. "Dementia is a syndrome and not a consequence of the normal process of aging. Dementia refers to a condition of chronic progressive deterioration in intellect, personality and communicative functioning and can be associated with numerous causes, among them infection, anoxia, tumour, trauma, toxicity, nutritional disturbances, and Alzheimer's and other diseases (Bayles, Kaszniak, Tomoeda, 1987). Persons with dementia (PWD) have major deficits in language, memory, visuospatial skills, emotion or personality and cognition (Cummings and Benson, 1992). Whereas, aphasia refers to the 'disturbance of any or all of the skills, associations and habits of spoken and written language produced by injury to certain brain areas that are specialized for these functions. Disturbances in communication that are due to paralysis or in coordination of the musculature of speech or written or to impaired vision or hearing are not, of themselves, aphasic' (Goodglass & Kaplan 2001). Persons with aphasia (PWA) would have complex deficits in auditory verbal comprehension, spontaneous speech, vocabulary, linguistic rules and executive functions. The disruption between the paradigmatic and syntagmatic components of language was initially reported by Jakobson (1964). Persons with aphasia are observed to lose the ability to combine linguistic elements. Their grammatical structures are affected and they may produce isolated words. And as the severity increases the reduction in words and structure are affected greatly (Caplan, 2006). In a study by Howes and Geschwind (1964), who explored the word association ability in 60 persons with aphasia, they found that the participants responded similar to that of neuro-typical individuals however the speed and accuracy of word selection was affected. They hypothesize that the vocabularies of persons with aphasia are shifted in reduced variety. In another comparative study between the aphasia and neuro-typical participants on the word association ability using non verbal picture modality (Semenza, Bisiacchi & Romani, 1992), it was found that the Broca's aphasia individuals selected more pictures according to the class

whereas the Wernicke's aphasia participants selected pictures based on the thematic relation. These findings are in consensus with the implications of Jakobson's studies (1964) that there is a deficit of contiguity in Broca's aphasia and a deficit of similarity in Wernicke's aphasia.

Similar studies have been conducted in persons with dementia. The results of the study by Gewirth, Shindler and Hier (1984), Pietro and Goldfarb (1985), revealed that the paradigmatic and syntagmatic association skills were affected in dementia individuals when compared to the neuro-typical individuals. The paradigmatic responses were significantly lesser than that of the neuro-typical individuals, whereas the syntagmatic responses were similar to that of the neuro-typical group. A comparative study on the word association ability in PWA, PWD and neuro-typical individuals was carried out by Gewirth, Shindler and Hier (1984). They studied the word association using paradigmatic and syntagmatic stimuli in 38 PWD, 17 PWA and 22 normal participants. They report of that the performance of the clinical groups showed a word association deficit when compared to the normal participants. Varying response patterns in each of the participant groups were discussed in the study.

METHOD

The current study was focussed to study the syntagmatic and paradigmatic association pattern in native Malayalam speaking persons with aphasia and dementia using cognitive-linguistic behavioural measures. Three groups were considered for the study which included the neuro-typical (Group A) i.e. normal healthy group; aphasia (Group B) and dementia (Group C). The neuro-typical group (Group A) was considered as the control group and it included 98 age matched participants in four different age groups of 20-40 years; 41-60 years; 61-80 years; and >81 years. Whereas the clinical groups of aphasia (Group B) included 26 persons (mean age 58.58 years; range 23-83 years with seven females and 20 males) with aphasia (PWA); and Group C included 29 persons (mean age 74.90 years; range 60-90 years

with 19 females and 11 males) with dementia (PWD). The inclusionary criteria for the participants are as follows:

Neuro-typical participants (Group A) : Participants with the following criteria were considered for the study.

- Right handed individuals having Malayalam as their native language
- No congenital or acquired sensory, physical, speech, language, psychological, psychiatric and/or cognitive problems
- Passing the screening for cognitive- linguistic deficits using the Mini-Mental State Examination (Folstein, Folstein & McHaugh, 1975)
- Having a minimum level of education equivalent to 10th grade

Persons with Aphasia (Group B) : Participants with the following criteria were considered for the study.

- Diagnosed as having aphasia (with type of aphasia as Fluent or Non fluent) following cerebrovascular accident by Neurologists and /or Speech Language Pathologist based on the neurological examinations and Test of Aphasia in Malayalam (WAB adaptation) Philip, 1992
- Post stroke duration ranging from lesion (4 weeks to 4-5 months) or late phase (i.e. more than 6 months) post stroke period (Fabbro, 1990)
- No history or post-morbid condition of psychiatric disorders.
- Pre-morbidly right handed having Malayalam as their native language
- Minimal motor ability of pointing and holding objects using their dominant or non dominant hand based on their post morbid motor skills
- Having a minimum level of education equivalent to 10th grade

The demographic profile of the participants is as shown in Table 1.1.

Persons with Dementia (PWD) Group C: Participants with the following criteria were considered for the study.

- Diagnosed as having dementia made by neurologist and /or neuro- psychiatrists following neuropsychological examinations including the Mini- Mental State Exam-MMSE (Folstein, Folstein & McHaugh, 1975). Severity of the condition ranged from mild-moderate to severe. The severity of dementia was rated using the Clinical Dementia Rating - CDR (Hughes, Berg, Danziger, Coben & Martin, 1982)
- No history or post-morbid condition of psychiatric disorders or pre-morbid neurological, physical, psychological sensory or any known organic deficit/s history
- Pre-morbidly right handed having Malayalam as their native language
- Having a minimum level of education equivalent to 10th grade

  The demographic details of the participants are as specified in the Table 1.2.

The participants were grouped according to their gender, years of education, vocation, severity of the problem. The participants or the caregivers were oriented about the purpose, duration and testing procedures involved in the study. Following which an informed written consent was taken from the participants or caregivers.

The study was conducted with the aim of comparing the word association ability in persons with dementia, aphasia and neuro-typical participants. The word association ability included two measures of syntagmatic and paradigmatic associations, in the current study. The material included a set of ten linguistic stimuli (as specified in Appendix 1) for each of the syntagmatic and paradigmatic associations compiled from various linguistic tests in Malayalam.

Sl. No	Age	Gender	Type of Aphasia	Severity of Aphasia*	Post stroke duration (in months)	Years of education	Vocation
1	35	Male	Fluent	mild-Moderate	12 months	12	Self-employed/business
2	25	Male	Fluent	mild-Moderate	06 months	15&above	Self-employed/business
3	23	Male	Fluent	mild-Moderate	05 months	15&above	Professional
4	38	Male	NF	mild-Moderate	13 months	12	Self-employed/business
5	36	Female	NF	severe	09 months	10	House wife
6	45	Female	NF	mild-Moderate	08 months	10	House wife
7	49	Male	Fluent	mild-Moderate	03 months	15&above	Self-employed/business
8	60	Male	NF	mild-Moderate	07 months	15&above	Officer- government servant
9	42	Female	NF	mild-Moderate	11 months	10	House wife
10	57	Female	NF	severe	14 months	15&above	House wife
11	59	Male	NF	severe	02 months	15&above	Professional
12	65	Male	NF	mild-Moderate	12 months	12	Self-employed/business
13	62	Female	NF	severe	02 months	10	House wife
14	69	Male	NF	severe	06 months	12	Officer-government servant
15	72	Male	NF	severe	02 months	12	Officer- government servant
16	78	Male	NF	severe	15 months	15&above	Officer- government servant
17	65	Female	NF	mild-Moderate	11 months	10	House wife
18	68	Male	NF	mild-Moderate	11 months	15&above	Professional
19	77	Male	Fluent	severe	14 months	10	Self-employed/business
20	75	Male	NF	severe	06 months	15&above	Officer-government servant
21	69	Male	NF	mild-Moderate	10 months	12	Officer-government servant
22	67	Male	NF	mild-Moderate	03 months	12	Self-employed/business
23	71	Male	NF	mild-Moderate	05 months	12	Officer-government servant
24	70	Male	NF	severe	09 months	10	Self-employed/business
25	63	Female	NF	severe	16 months	15&above	Officer-government servant
26	83	Male	NF	severe	12 months	15&above	Self-employed/business

Table 1.1. *Demographic profile of persons with aphasia (NF- non fluent)*

*Severity rating scale-Aphasia Quotient (AQ)=0-25-Very severe; 26-50-Severe; 51-75-Moderate; > 75- Mild

Table 1.2. *Demographic profile of persons with dementia (AD-Alzheimer's disease)*

(*Severity rating scale-CDR=0-no cognitive decline; 0.5-questionable dementia; 1-mild dementia;2- moderate dementia and 3-

Sl. No:	Age	Gender	Type of Dementia	Dementia severity*	Post diagnosed duration (in months)	Years of Education	Vocation
1	65	Female	AD	mild-moderate	12 months	15&above	Officer-government servant
2	73	Male	AD	Severe	24 months	15&above	Professional
3	79	Female	AD	severe	16 months	10	House wife
4	64	Female	AD	severe	18 months	12	Officer-government servant
5	78	Female	AD	mild-moderate	24 months	15&above	Professional
6	73	Male	AD	severe	28 months	10	Self-employed/business
7	75	Male	Other dementias	severe	12 months	10	Officer-government servant
8	79	Female	AD	mild-moderate	29 months	15&above	Professional
9	68	Female	AD	mild-moderate	12 months	15&above	Officer-government servant
10	64	Female	AD	mild-moderate	15 months	10	House wife
11	71	Female	AD	mild-moderate	17 months	12	Professional
12	75	Female	AD	mild-moderate	23 months	10	House wife
13	64	Male	Other dementias	severe	16 months	15&above	Officer-government servant
14	60	Male	AD	mild-moderate	12 months	12	Self-employed/business
15	78	Female	AD	severe	30 months	10	House wife
16	75	Female	AD	mild-moderate	18 months	12	House wife
17	68	Male	AD	mild-moderate	24 months	12	Self-employed/business
18	78	Male	AD	severe	24 months	10	Self-employed/business
19	75	Female	AD	mild-moderate	32 months	10	House wife
20	76	Male	AD	severe	12 months	15&above	Officer-government servant
21	65	Female	AD	mild-moderate	14 months	10	House wife
22	86	Female	AD	mild-moderate	18 months	15&above	Professional
23	82	Female	AD	severe	22 months	10	Professional
24	84	Female	AD	mild-moderate	18 months	10	House wife
25	82	Male	AD	mild-moderate	12 months	10	Self-employed/business
26	90	Male	AD	severe	20 months	10	Self-employed/business
27	83	Male	AD	severe	36 months	10	Self-employed/business
28	81	Female	AD	mild-moderate	24 months	12	Officer-government servant
29	81	Female	AD	severe	19 months	10	House wife

The paradigmatic stimuli included ten simple, highly familiar and concrete nouns which were linguistic exemplars of a category. Similarly, syntagmatic stimuli included ten simple, highly familiar and concrete verbs associations of a task. The participants were explained about the nature of testing and specific instructions. Testing was conducted in a well-lit quiet room with one to one sitting with the participants. For the paradigmatic association task, the participants were instructed to listen carefully to the words presented and to provide one name of the group to which these items belonged (e.g. items such as *'car..bus..lorry..bike..belong to - expected response is 'vehicles'*); while for the syntagmatic association tasks the participants were instructed to attend to auditory stimuli presented and complete the phrase with the best suitable verb or attribute which describes the specific noun (e.g. items such as ' *if rice: eating then water:- expected response is 'drinking'*). The sections were randomly presented and to avoid any recency or familiarity effect, sufficient time intervals between the tasks were maintained. The instructions provided were that they had to verbally express the labels of the items presented. An average of 30 seconds inter stimulus interval was provided and when the participant fails to respond to the stimuli, then a hierarchy of cues are introduced by the examiner. Cues such as semantic and syllabic cues were provided if the participant fails to respond. The hierarchy cueing and scoring patter incorporated for the study is as shown in Table 2. The responses were recorded and transcribed for further statistical analysis.

Table 2: The scoring and cueing pattern used for the persons with AD

Parameter	Score
No Response/Incorrect/unrelated:	0
Incorrect but perseverated/paraphasic error-	1
Partially correct with phonemic/semantic cue (given)	2
Correct with phonemic/syllable cue (given):	3
Correct with semantic cue (given)	4
Correct but with self correction/minimal articulatory errors	5
Completely correct with no cues from examiner	6

The recoded samples were analysed and appropriate measures were carried out using the commercially available software Statistical Package for the Social Sciences (SPSS) (version 17.0). The results of the study are depicted and discussed as below.

RESULTS

The responses of the participants were transcribed and scored accordingly. The raw scores were compiled and the descriptive summaries of the data were tabulated across the groups- Group A (neuro-typical); Group B (aphasia) and Group C (dementia) as shown in Table 3.

Table 3. *Mean, SD and median of all variables across the groups (A to C)*

	Normal			Aphasia			Dementia		
	Mean	SD	Median	Mean	SD	Median	Mean	SD	Median
Association in Paradigmatic	59.19	1.44	60.00	25.92	20.43	22.50	40.72	12.67	39.00
Association in Syntagmatic	59.64	1.11	60.00	29.08	20.11	28.50	44.69	9.04	45.00
Word Association total	118.84	1.83	120.00	55.00	39.44	54.00	85.41	19.84	87.00

The mean scores indicated that the overall word association ability was better in the neuro-typical group when compared to the clinical groups. Following this, the Kruskal-Wallis test was performed to assess the effect of groups (aphasia, dementia and neuro-typical) on the tasks. Across the group comparison, there was significant difference [χ^2 (2)=112.73, $p<0.01$] in word association scores as shown in (Table 3.1). The performance of the neuro-typical group was better (120.00) than the dementia group (87.00). The persons with aphasia (PWA) group obtained the least scores on the word association ability (54.00).

Table 3.1. *Kruskal Wallis test statistics for word association ability across groups*

Variable	Word Association total	
	χ^2 (2)	p
Groups	112.73	.000***

Note = p<0.05*; = p<0.01**; = p<0.001***

Table 3.2. *Mann -Whitney test statistics for content domain across groups*

Variable	Neuro-typical & Aphasia	Neuro-typical & Dementia	Aphasia & Dementia
	|z|	|z|	|z|
Word Association Total	8.38***	8.62***	2.67***

Note = p<0.05*; = p<0.01**; = p<0.001***

Further, Mann-Whitney test was performed to compare between each of these groups (Table 3.2). The results of the test indicated a significant difference between each of the groups i.e. neuro-typical and aphasia; neuro-typical & dementia and also aphasia and dementia. The data were further scrutinized to study the performance of the various groups specifically between the paradigmatic and syntagmatic tasks. The tasks scores were measured for their mean and SD values across the groups. The mean values varied across the groups as the neuro-typical participants performed better (59.19; 59.64 in paradigmatic and syntagmatic association respectively) than other two groups (25.92; 29.08 in the aphasia group and 40.72, 44.69 for the dementia group) as seen in Table 3. Non parametric Kruskal-Wallis test was later performed to assess the significant effect of groups (Table 3.3) on paradigmatic association and syntagmatic association. There was significant difference in both the tasks (p<0.001). Further, comparison between each of these groups was done (Table 3.4). Paradigmatic and syntagmatic association scores were significant between neuro-typical and aphasia; neuro-typical and dementia and also aphasia and dementia groups. Overall, the performance of the aphasia group of participants was least in both paradigmatic and syntagmatic association tasks as depicted in Figure 1.

Table 3.3*: Kruskal Wallis test statistics across different groups*

Variable	Across groups	
	χ^2 (2)	p
Paradigmatic association	96.24	.000***
Syntagmatic association	128.45	.000***

Note = p<0.05*; = p<0.01**; = p<0.001***

Table 3.4: Mann -Whitney test statistics across the groups:

Variable	Neuro-typical & Aphasia	Neuro-typical & Dementia	Aphasia & Dementia
	|z|	|z|	|z|
Paradigmatic Association	7.78***	8.09***	2.69***
Syntagmatic Association	9.65***	9.82***	2.55**

Note = p<0.05*; = p<0.01**; = p<0.001***

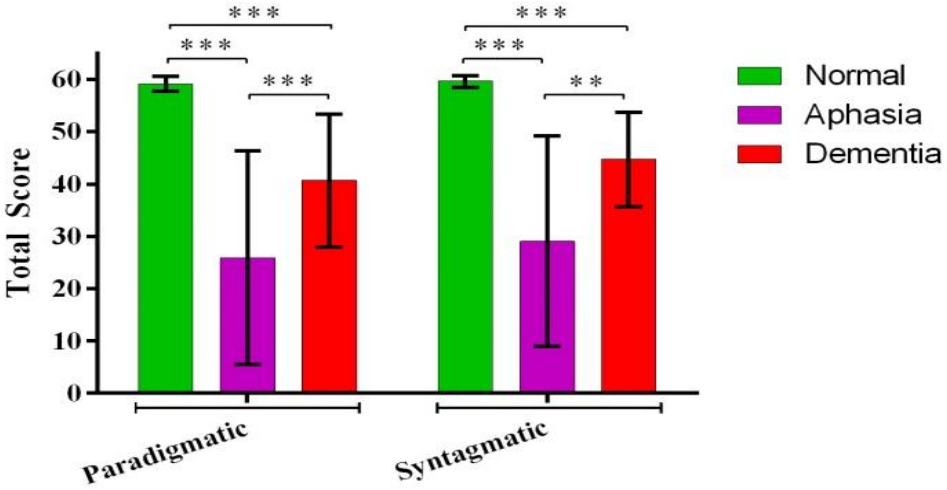

Fig: 1: Paradigmatic & syntagmatic association across neuro-typical, PWA & PWD

The significant difference between groups were further analysed to compare the performance of syntagmatic and paradigmatic within each of the groups. The percentage scores were computed for each of the tasks as shown in Table 3.5. The Wilcoxon Signed rank (Table 3.6) was done to analyse the difference between tasks within each of the groups. The results showed a significant difference between the tasks only within the neuro-typical and dementia group.

Table 3.5. *Percentage values across the groups (A to C)*

Group wise - Percentage									
	Normal			Aphasia			Dementia		
	Mean	SD	Median	Mean	SD	Median	Mean	SD	Median
Association in Paradigmatic	98.66	2.40	100.00	43.21	34.05	37.50	68.25	20.92	65.00
Association in Syntagmatic	99.40	1.89	100.00	48.27	33.28	47.50	73.74	15.66	75.00
Word Association total	99.02	1.52	100.00	45.83	32.87	45.00	70.99	16.66	72.50

Interestingly, the scores revealed that the performance of the syntagmatic association was better than the paradigmatic association within all the three groups- neuro-typical, aphasia and dementia. These are also as depicted in Figure 2.

Table3.6: *Subtask comparison within group:*

Variable	Neuro-typical	Aphasia	Dementia
	|z|	|z|	|z|
Paradigmatic-Syntagmatic association	2.33*	1.23	2.07*

Note = p<0.05*; = p<0.01**; = p<0.001***

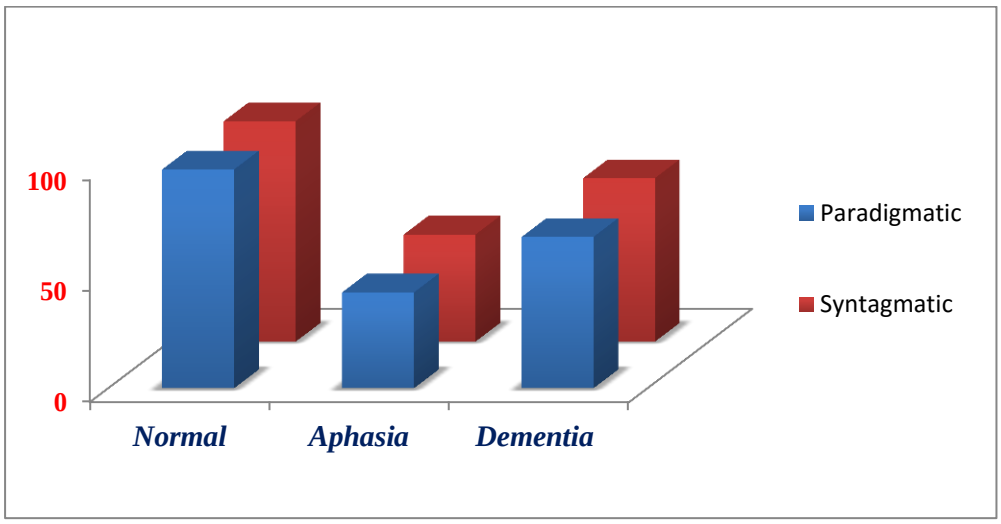

Fig: 2: Paradigmatic & syntagmatic association within neuro-typical, PWA & PWD

Overall, the results of the study showed a significant difference in the performance of the word association ability between the neuro-typical group and the persons with aphasia

and dementia. Performances of the persons with dementia were better than the persons with aphasia in both syntagmatic and paradigmatic associations. However, the aphasia group did not show a significant difference between syntagmatic and paradigmatic tasks. The results of the study also reveal that the scores of the syntagmatic association task are better than the paradigmatic association task both the aphasia and dementia groups.

DISCUSSION

The word association ability were assessed in 98 neuro-typical participants, 26 person with aphasia and 29 person with dementia using linguistic test stimuli. The responses obtained were scored and analyzed appropriately.

Word association ability were analysed using the syntagmatic and paradigmatic tasks. These were compared across the neuro-typical, aphasia and dementia groups. The results indicated that the performance of PWA and PWD were significantly different when compared to the neuro-typical participants. This result is in corroboration with the results of Gewirth, Shindler and Hier (1984); Laatu, Portin, Revonsuo, Tuisku, and Rinne (1997); Kumar and Goswami, (2012) studies. They also report that the performances of the aphasia and dementia group are significantly poorer than that of the neuro-typical participants. The association skills are affected in persons with dementia as the etiology of dementia affects the linguistic structures in them.

The present study also revealed that the syntagmatic association task scores were better than that of the paradigmatic association task scores in persons with dementia. These results are in consensus with the findings of Gewirth, Shindler and Hier (1984). They report that in persons with dementia the correct paradigmatic responses were decreased with increased idiosyncratic and null responses were increased. The frequency of syntagmatic

responses were however, not affected significantly. These authors hypothesize that each word is attached to a syntactic and semantic marker. The decrease in paradigmatic scores could be attributed to the progressive loss of semantic markers. The syntagmatic responses depend more on the knowledge of the proper sequential use of words in sentence structure which shows less resistant to deterioration than the semantic markers in dementia. Goodglass, Kaplan, Weintraub and Ackerman (1976) also report of increased syntagmatic responses in brain-injured participants. The performance further decreases with the severity of dementia. As the severity increases the correct responses are replaced with more null and incorrect responses. Hough (2004) also report that the control group (neuro-typical) performed better when compared to the persons with Alzheimer's disease on naming and category concept generation tasks. However, the poorer performance of the older participants could be as a result of the impaired lexical access but relatively spared category naming as opposed to the clinical group who showed deficits in the earlier stage of conceptual knowledge.

Several studies have reported the word association ability in persons with aphasia. In the present study, the association skills were poorer in individuals with aphasia when compared to neuro-typical individuals. The results also revealed a significant difference between aphasia and dementia group, with the performance of the dementia group better than the aphasia group. The brain damage tends to affects the linguistic functioning such as the word association skills in persons with aphasia. Similarly, the responses of the paradigmatic and syntagmatic associations were relatively lesser when compared to the dementia participants. This could be attributed to the fact that word association ability in persons with aphasia varies according to the types of the conditions and varying severity. Findings of earlier study by Gewirth, Shindler and Hier (1984), show that persons with anomic aphasia produced more of the paradigmatic responses when compared to the Broca's or Wernicke's type of aphasia. Persons with Wernicke's aphasia produced more of the idiosyncratic

responses than the paradigmatic responses. However, in persons with Broca's aphasia the syntagmatic responses were relatively better than the paradigmatic responses, which in contradiction to the assumptions of Buckingham (1981) that non-fluent aphasia such as the Broca's aphasia would perform poorer on the syntagmatic associations. In the present study too, as the non fluent participants were comparatively more than the fluent aphasia so overall the syntagmatic responses were better than the paradigmatic responses. This could be possibly explained as the result of the more neural firing and thereby the ability to link high content and familiar words. Also, since in persons with Broca's aphasia the self monitoring mechanism is good and so they tend to give more null responses than semantically error responses, thus resulting in poorer paradigmatic responses.

The present study reflects the results of better syntagmatic responses in both aphasia and dementia groups. This could imply that the underlying semantic associations in brain damaged individuals such as in aphasia and dementia degrade earlier to the syntagmatic associations. The reduced performance in the association tasks indicates the deterioration of the mechanism producing syntactic networks may show less resistance to deterioration as opposed to the semantic associations. (Dell, Oppenheim & Kittredge, 2008). In the neuro-typical population, there is better paradigmatic and syntagmatic word association ability especially in the younger age groups.

CONSLUSION

The word association ability in persons with aphasia and dementia was compared with the neuro-typical populations. These include the paradigmatic and syntagmatic association ability. A set of linguistic stimuli for paradigmatic and syntagmatic associations were tested in persons with aphasia, dementia and neuro-typical participants. The results revealed a significant difference in word association ability in persons with brain -

damage and neuro-typical individuals. The responses were better in the syntagmatic association when compared with the paradigmatic associations in both persons with aphasia and dementia. The results confirm the findings of earlier studies that associations with syntactic relations tend to be impaired slower than the semantic associations. Thus, word association ability proves to be a vital assessment aspect of language function and level in cognitive- linguistic impaired conditions. The findings of the assessment will further aid in linguistic management of these conditions.

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APPENDIX 1

Word Association Stimuli:

a) Paradigmatic Association: /i: vas̪ukkaḷ e̪u gaṇa̪t̪ t̪il peṭṭa̪a:ṇenn para̲juka/

/pu: tʃa, puli,kuraŋŋan,na:ja,a:na,……../

/lo:r̲i, bassu, ka:r̲u, o:tto,…../

/do: ʃa, pu:ri, laddu, mur̲ukk, tʃappa: t̪ t̪i,...../

/sa:ri,muṇṭu, ṣar̲ttu, pa:va: ḍa,...../

/ ṣu:s, tʃappal, me̪t̪iyaṭi, sa:ndalu,..../

/ka:kka, t̪a t̪ t̪a, kuruvi, pra:vu,..../

/atʃan, amma, tʃe:ttan, makan,..../

/r̲o:sa, mulla, t̪a:mara, tet̲ti,...../

/pa:l, pantʃasa:ra, tʃa:yappoṭi, veḷḷam,..../

/maṇal, kambi, simen̲t̲,……./

b) Syntagmatic Association: /i: kriyakaḷ ʃarija:ji pu:rippikkuka/

/kad ^{h}a- keḷkkuɳɳu, pa:ttu-...../

/mi:n- ni: nʈuɳɳu, pakṣi-...../

/ tʃo:ru- uṇṇɳɳu, veḷḷam-...../

/muttam- ʈu:kkuɳɳu, ʈuṇi-……../

/mujal- ve:gam, a:ma-...../

/a:ka: ʃam-ni:la, pullu-...../

/pa:vakka- kaippu, pandzasa:ra-……./

/ro:sa- tʃuvappu, mulla-...../

/viṣu- e:pril, kris ʈumas-...../

/minnuɳɳa ʈella:m- ponnalla, ka:kka kuḷi tʃa:l-...../

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Ms. Preethi T Thomas
M.Sc. Speech Language Pathology
Speech Language Pathologist- Grade-1
Department of Clinical Services
All India Institute of Speech and Hearing
Manasagangothri
Mysore- 570006
Karnataka
India
preethit.thomas@gmail.com

Dr. S. P. Goswami, Ph.D. (Speech and Hearing)
Professor, Speech Pathology
Department of Speech Language Pathology
All India Institute of Speech and Hearing
Manasagangothri
Mysore- 570006
Karnataka
India
goswami16@gmail.com

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The Theme of Self-Realisation in Patrick White's *A Fringe of Leaves*

K. Rajasri, M.A., M.Phil.

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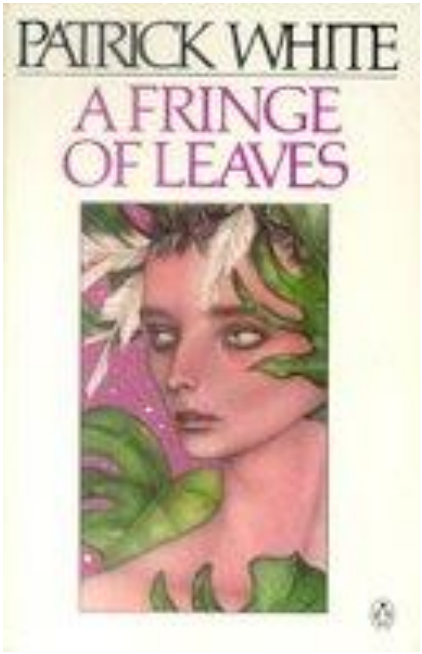
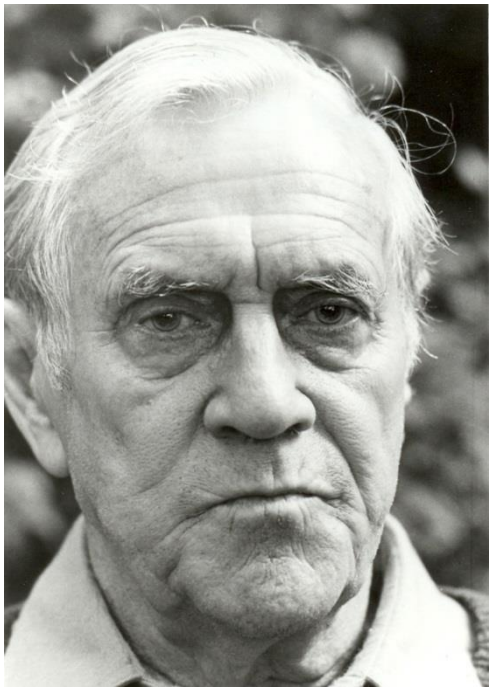


Abstract

Patrick White is considered to be a major English-language writer of the second half of the twentieth century, and still the grand old master of Australian Literature. Being a prolific writer, he attempted almost all the genres of literature. He has written an extensive body of literature including prose, fiction, poetry, short fiction and drama. The basic theme in White is mankind's search for a meaning and for a value in existence. The characters in the novel *A Fringe of Leaves*, search for their identity by undergoing many crises and finally achieves it. *A Fringe of Leaves* depicts Ellen's journey through life and her self-realisation through suffering in endurance and understanding and compassion and love. She is basically human and modest and sensible. She is full of gratitude to her husband Austin and her convict-rescuer-lover, Jack. She never tries to look superior. Ellen leads a structured life until her experiences after the shipwreck of the *Bristol Maid*. At the end, she has become a person who is free from the structures of life and accepts the inevitability of disorder. She has experienced freedom, doing what she wants without worrying about the restraints of society. She chooses to return to civilisation and to the structures and orders of the English life. White

shows how Ellen develops from the country girl to the more structural life of the English lady. Through Ellen in *A Fringe of Leaves*, White teaches to suffer with dignity and to find strength in loneliness.

Key words: Patrick White, *A Fringe of Leaves*, self-realization, quest for true purpose of life.



Patrick White
Courtesy: http://www.randomhouse.com.au/authors/patrick-white.aspx

Quest for Knowing the True Purpose of Life

Patrick Victor Martindale White (28 May 1912 – 30 September 1990) was an Australian writer who is widely regarded as one of the most important English-language novelists of the 20th century. Patrick White is well-known for his powerful dramatization of human isolation. He is apprehensive with the private life of the individual who, dissatisfied with society, runs away from the actual sphere of life to seek comfort in his self-conceived world of the imagination. He delineates characters, who are sensitive to the life's reality but anxious of its subtlety. The mind's eye has enabled them to mediate between the life within and the life without. White's characteristic strength is defined by the aggressive and imposing quality of these characters.

Nearly all human beings come to know the true purpose of their life sooner or later. Quest plays a very important role in knowing the true purpose of life. To seek is the start of

any quest. Almost all the religions explain the quest as the yearning of a soul for God. The reward of the spiritual quest is gaining the deeper understanding of one's true self and the discovery of a new and different way of being. Quest can be satisfied only through prolonged suffering and by experience. White's central characters, male and female, naturally struggle through several layers of experience and finally achieve their identity. In *A Fringe of Leaves*, White animates Ellen, the heroine, who survives shipwreck of Australia. She is placed in the servitude by aborigines and she undergoes both physical and mental suffering. She finally achieves her identity by undergoing a total transformation of her self.

The Plot of *A Fringe of Leaves*

Andrew Elfenbein argue that the plot of *A Fringe of Leaves* manifests that "the contradiction of White between his desire to write about the physical landscape of Australia and the sense that the human spirit is ultimately unconditioned by any categories external to the self" (41-2). This contradiction manifests itself in the novel through two competing possibilities for describing the relation of its heroine, Ellen Roxburgh, to Australia. The first treats it as a metaphor: Ellen's divided personality is emblematic of the divisions within Australia itself. The historical conditions of Australia as a British penal colony in the 19th century find a mirror in Ellen's personal existence as a Victorian lady. The second uses Australia only as a setting that enables Ellen to develop a self-consciousness that transcends the categories of civilization, much like that of Mr. Hunter. In the novel, the second is achieved at the cost of the first: the insight that Ellen Roxburgh gains in Australia ultimately causes her to lose her metaphoric identification with it. Her experience comes to signify less Australia than the dislocated sensibility of White as a post-colonial novelist.

Setting: Australia of the 1840s, and the Story and Theme

A Fringe of Leaves is set in the Australia of the 1840s. Vimala Rao says that in *A Fringe of Leaves*,White excels himself as a "powerful narrative and moral visionary" (109). The action of the story in fact starts around 1835. Ellen and Austin Roxburgh are the married couple never separated except at the moment of the death. Austin is a rich man whose copy of 'Virgil' is a closer companion to him than his wife. Ellen is uneducated and is twenty years younger than her husband. Austin Roxburgh and Ellen have visited Garnet Roxburgh, the younger brother of Austin on his farm in Van Dieman's land. Dieman's land is a penal

colony and Garnet has retreated to that settlement under duress. The climax of the visit to Dulcet occurs on the day when Garnet seduces Ellen.

As a consequence of their shameful incident, Ellen pleads with her husband to leave Dulcet. After days of wait in Hobart Town, Ellen and Austin hear the good news that the Bristol Maid will shortly be sailing for London. The ship is stuck on a reef-bed. Mr and Mrs. Roxburgh are too shocked to understand the situation fully. They help each other in facing the crisis. The coral reef offers no shelter and the two boats are ready to launch out in search of land. They reach the land of aboriginal savages where Captain Purdew and Austin are put to death. Ellen sits without help and mourns helplessly for her dead husband: "Awwwh!' Ellen Gluyas cried out from what was again an ignorant and helpless girlhood" (FL 214).

Ellen is surrounded by a group of savage women who are in no way dignified. They prod her, jeer at her and soon strip her. She drapes her nakedness with the fringe of leaves. Her meeting with the escaped convict, Jack Chance puts her back on the road to civilization. She parts from Chance at the rim of the forest. She once again enters a civilized background as she steps onto the Oakes' farm. She comes back to life like a new born baby. Mr and Mrs. Oakes slowly persuade her into a normal kind of existence.

Captain Lovell meets Ellen and informs her that there is one more survivor of the ship-wreck Mr.Pilcher. One day Miss. Scrimshaw, the friend of Roxburghs talks to Ellen about Mr. George Jevons, a merchant from London who is also going to return to London. Ellen joins with him and goes to London. It is with Miss. Scrimshaw's vision that the novel ends. At the end, Miss. Scrimshaw has succeeded in bringing together Ellen and Mr. George Jevons, a merchant and widower, travelling in their boat to Sydney and then onward to their homeland. She visualizes a settled happy future for her disturbed and ravaged friend Mrs. Roxburgh.

Relation between Ellen Roxburghand Australia

In the first half of the novel, White underscores the relation between Ellen Roxburgh and Australia. Ellen writes in her diary: "I begin to feel closer to the country than I do to any human being" (FL 92). She is the product of a Pygmalion like transformation of the country girl Ellen Gluyas into the refined and distant Mrs. Roxburgh; her husband exclaims, "Who

would have thought that a crude Cornish girl could be made over to become a beautiful and accomplished woman!" (FL 107). Yet this transformation has not successfully suppressed the sensuality associated with her lower-class origins. Only once in her marriage does she respond to sex, "with a natural ardor, but discovered on her husband's face an expression of having tasted something bitter, or of looking too deep. So she replaced the mask which evidently she was expected to wear" (FL 67-68).

Austin Roxburgh, who comes to the Zennor farm in order to recover, decides to marry Ellen. As a bride, her mother-in-law takes it as her duty to mould Ellen. She is asked to maintain a firm hand with the servants, to maintain a journal and the like. Ellen dutifully obeys them.She keeps up social norms and so keeps quiet in strange houses unless spoken to "for fear of what may jump out of (her) mouth" (FL 65). However, one journal entry shows that Ellen is the stronger one and her later experiences with the aborigines are but tests to prove this strength:

> …I would like to see my husband as perfect. I will not have him hurt. I am better able to endure wounds, and would take them upon myself instead. Women on the whole are stronger because more knowing than men, for all the knowledge men lay claim to. We also learn to numb ourselves against suffering, whether of the body, or the mind. (FL 67)

However, she is unable to stop Austin's death which is unexpected and full of action for a person who considers death as a 'literary conceit'. In his effort to save Purdew, Austin gets speared and killed. Ellen's grief over Austin's death is heightened by her guilt about her seduction by Garnet.

Ellen's State of Understanding and Human Compassion

At the end of the novel, the reader encounters Ellen on the verge of accepting Mr. Jevon's proposal. However, this does not imply Ellen's failure to sustain her illumination. It points to Ellen's state of understanding and human compassion. In the last scene, Jevons who tries to serve tea for Ellen tumbles and falls down and White describes him as a croaking "bull-frog" (FL 365). This description serves as an inversion of the popular myth of the Prince Charming in the guise of a frog. Here, Mr. Jevons is no fantasy prince but an ordinary

fallible human being. It also marks the distance travelled by Ellen from her original position of waiting for a dream prince from Tintagel.

Ellen, the quester, possesses the strength of character. In the very beginning Ellen Gluyas has a hard time in adjusting with her father. She is healthy and has much physical strength. So her father anticipates her to do a man's job on the farm. It is to her credit that she rises up to those expectations. She is stronger than her father and her father expects her to take care of him. He is too dependent on her and attached to her, after the death of her mother. He shows incestuous leanings when he is in the drunkard state. So Ellen herself is disgusted at her father's behavior. Her father clearly exploits her. Her wish to be a woman, loved and cherished, is confined only to her dreams.

Ellen's life long quest for her identity is closely related to her sexual relationship with people. Her feeling of love is stronger than her sexuality. It is suggested by the secret dream that she has nursed within herself from girlhood. The dream is that a lover will come out of the sea and that she will sail away with him to Tintagel. She expresses this wish to Austin before she marries him. "It is my ambition to see Tintagel" (FL 51). But neither her love nor sexuality has found a proper outlet during her life with her husband, Austin.

Strong in Character

The reference is to the story of Tristan and Iseult and their romantic, tragic episode of love. It is the story of the adulterous love between the Cornish Knight, Tristan and the Irish princess, Iseult. But when Austin Roxburgh appears on the scene as her husband, he becomes equally dependent on her. He falls sick often. He fails in health and spirits. But Ellen Roxburgh is the strongest of the two in every way. Mr. Roxburgh himself has valued her strength of character: "I admire your strength of character" (FL 52). Ellen Roxburgh in turn replies: "Strength- yes! That's about all I've got to my name. And must depend on it" (FL 52).

As Ellen is a Cornish country girl, she is of different class to Austin and the older Mrs. Roxburgh. They teach her so that she will fit in with the others of their class. When Ellen Gluyas speaks, "they was there this mornin', Mr. Roxburgh" (FL 49). Austin corrects her by saying that "they were, were they?" (FL 49). Old Mrs. Roxburgh herself tells Ellen

"Whenever in doubt, ask, and I shall advise you, my dear, to the best of my ability" (FL 62). She also advises Ellen to keep a journal: "it will teach you to express yourself; a journal forms character besides by developing the habit of self-examination" (FL 42). Ellen feels that the identity she wears is always a "false impression" (FL 170). She feels distanced from both her married and maiden selves.

Character Reflecting the Divided Nature of Australia

Ellen's double character, both the "spurious lady" Mrs. Roxburgh, and the "farmer's daughter" Ellen Gluyas, parallels the divided nature of Australia as a British colony.White uses Ellen's sexuality to strengthen the symmetry. The sexual suppression demanded by the mask she is expected to wear mirrors the hypocritical steaminess of Australia's anxious upper classes, always aware of their inferiority to those at "Home". The natural vitality of the Ellen Gluyas side of her character relates her to all that is raw and savage in Australia, particularly to its prisoners.

These parallels become evident when Ellen commits adultery with her brother-in-law Garnet, whom she and Austin have come to visit in Van Diemen's Land. Her act forces her to realize her similarities with Mrs. Aspinall, the alcoholic representative of Australian society, who also has carried on an affair with Garnet. After a tense conversation in which both women hint that they know the secrets of the other, Ellen notes, "However unpleasant it is to detect hypocrisy in another, how much more despicable to discover it in oneself- worse still, to be driven to it by Mrs. A. To be reflected in such a very trashy mirror!" (FL 118).

Austin's lack of love for Ellen, directs her concentration towards Garnet Roxburgh. Although Ellen inwardly dislikes her brother-in-law, she is sexually involved towards him. When Ellen falls from the mare and sprains her ankle, Garnet offers a help to her. But she protests his help: "Don't please! I'm obliged. It's nothing- Garnet" (FL 102). He calls her "Oh Ellen- Ellen!" (FL 102). She too gives up her self-control and submits herself to him:

> she was again this great green, only partially disabled, obscene bird, on whose breast he was feeding, gross hands parting the sweeping folds of her tormented and tormenting plumage; until in opening and closing, she might have been rather, the green, fathomless sea, tossing, threatening to swallow down the humanly manned ship which had ventured on her. (FL 102-103)

Feeling Guilty – Returning to Husband

Ellen, even in her moment of undoing, is aware of the evil that she has committed. But she cannot end herself. Later she blames Garnet: "I was thrown from my horse, and while I wasn't in my right mind you took advantage of it" (FL 103). Then feeling guilty of herself, Ellen returns to her husband Mr. Austin Roxburgh.

Austin Roxburgh begins to show his love to her. He comforts her by saying that she had to put up with "married to such a creaking fellow" (FL 109). After this talk, Ellen holds her husband. This kind of soothing and love, Ellen expects from her husband. Garnet later comes to Ellen and takes her hand. In refusing him, she utters: "I can't make excuses for my own weakness- or ignorance. I still have not learnt enough to help myself, let alone others" (FL 112). A brief physical involvement with her unsavory brother-in-law starts her search for self. When Ellen leaves her brother-in-law, her adultery and Australia behind her, she climbs to the deck of her ship dizzy with a sense of freedom and joy.

After leaving Garnet Roxburgh, Ellen is closely attached to her husband. She experiences the true love showered by her husband. She finds a transformation in Austin Roxburgh. He protects his wife, "whose value had been increased by this child of theirs hidden inside her. He loved her, he felt, as he had never been capable of loving any other human being, excepting, perhaps the imagined brother of his childhood" (FL 177).

Both are emotionally involved to each other in "one flush" (FL 177). But her happiness is short-lived. In the ship, she gives birth to a premature baby which soon dies. When the ship is wrecked, the white people are encircled by the savages. Mr. Roxburgh feels ecstatic as well as frightened. A spear from an aborigine hits Austin. Austin at that moment asks Ellen to pray for him. Ellen out of pain at her heart cries: "Oh no Lord! Why are we born then" (FL 215). Ellen's only hope is gone. The person who offers her, his love is no more. She feels that there is no one in this world to love her.

Isolation

Ellen's isolation develops after her shipwreck and the murder of Austin by the natives. White's treatment of Ellen's experience with the tribe is rather different from what the first half of the novel. Ellen finds freedom and joy among the natives that she lacked in

the stultifying social circles at Cheltenham with Austin. Yet much of Ellen's captivity reproduces, rather than differs from, her imprisonment at the hands of the Roxburghs. "They anointed her body regularly with grease and charcoal and plastered her cropped head with beeswax, and stuck it with tufts of down and feather" (FL 239). With the tribe, Ellen is subjected to a compulsory code of behavior that resembles with surprising closeness her transformation into Mrs. Roxburgh in England.

Yet her life in the jungle has another side, which does not reproduce her life as Mrs. Roxburgh or as Ellen Gluyas, but allows her to discover her own, unique sense of self. Earlier in the novel, when she sits alone in a clearing, she has a fleeting perception of an identity different from the ones given her by society: "She felt only remotely related to Ellen Roxburgh, or even Ellen Gluyas; she was probably closer to the being her glass could not reveal, nor her powers of perception grasp, but whom she suspected must exist none the less" (FL 82).

Walking alone in the forest, she regains this sense of a unique identity: "But she felt accepted, rejuvenated. She was the "Ellen' of her youth, a name they had attached to her visible person at the font, but which had never rightfully belonged to her, any more than the greater part of what she had experienced in life" (FL 242).

Discovery

This experience of possessing her own name is the prelude and symbolic cause of Ellen's discovery of the native cannibalism. White emphasizes Ellen's solitude at this moment; the natives run away from her "and soon forgot, or did not bother to look back" (FL 244).Ellen is the only survivor of an attack by the cannibals. During her days with the savages she suffers physically and mentally. At that time she sees, "the great pseudo-black approaching" (FL 251). It convinces her that the man must be some escaped prisoner. The man introduces himself as Jack Chance. She persists him: "We shall have to trust each, she persisted. 'Only bring me to Moreton Bay and I promise they'll give you your pardon'" (FL 252). Her companionship with the convict Jack Chance is well established. Ellen is freer to express some of her dormant feelings of love and sexuality. They make a deal with each other, physically as well as spiritually: "They must have reached that point where each is equally exalted and equally condemned" (FL 269).

"Can you love me, Ellen?"

Unlike Garnet, the convict speaks to her of love and asks, "Can you love me, Ellen?" (FL 269). Ellen is elated in his company and experiences a full blossoming in her contact with him. She is reborn at this stage into her real self. She is neither the worker of her father nor the nursemaid of her sickly husband. But she lives on her own terms on a natural plane with her convict. She is the balanced middle between the two extremes of Austin and Garnet in this respect. Her company with Jack Chance, the convict lover leads her back to civilized life. This relationship is a far cry from romantic dreams of sailing off with her lover, Tristan to Tintagel.

Ellen loves Jack Chance so much: "… for however much crypto-eagles aspire to soar, and do in fact, through thoughtscape and dream, their human nature cannot but grasp at any circumstantial straw which may indicate an ordered universe" (FL 366). It is at this point, having reached the moment of illumination that she is rescued by a native who reveals himself to be an escaped convict. The sacrament of the human thigh-bone has represented a passage to a different dimension of the holy for Ellen and with it a breakthrough to an understanding of what may be her "truer" self.

Personal and Cultural Dimensions

The "chance" relationship with Jack Chance represents a fulfillment that has both personal and cultural dimensions. There are many "inner journeys" in White, but always the discovery made is that the self is not an object, but a subject in process, a subject who cannot be extracted from time and place, from culture and history. This is, in a very real sense, a *post-colonial* recognition and counters what many see as a modernist concern with fragmentation and wholeness. For one important demonstration of the processuralnature of the subject is the importance of relationship, the importance of the other. Significantly, this other is never the Aboriginal Other, hard to imagine it otherwise, given the novel's faithfulness to the official details of the Eliza Fraser story.

Limits of Human Existence

The journey is one of limit. At the extreme limits of human existence perhaps not only may the self be found, but a final sacred oneness with the land. The fringe of leaves,

therefore, has been to Ellen like a fringe of civilization lightly protecting the body the entire human façade of the body from exposure. The fringe of leaves she has continued to make to hide her modesty is the sign of the fragility of the protection, both social and psychological, that humans grasp for the business of avoiding their true selves. On the journey back to Morton Bay, even the body itself becomes a 'human façade'.

White has quoted Louis Aragon's words as his final epigraph: "Love is your Last Chance. There is really nothing else on earth to keep you there". This serves very well to articulate the final meaning of the novel. Ellen's one aim in life as seen throughout the novel is to be a woman, true and good. She herself is not conscious of the depth of goodness in her. She retains this excellence of loving others, even when the others are cruel to her. Right from her father and ending with her cultivating a feeling of love towards Mr. Jevons in the last part of the novel, Ellen has continued her own spirit on this spirit of love.

Self-discovery

The key to the self-discovery and the achievement of some unexpected, indigenous and darker concept of the sacred is, of course the issue of cannibalism. Clearly, White is unconcerned by the consequences of racial politics in the depiction of the Aboriginal tribe. Peter Hulme's superb description of the emergence of "Cannibal" into Western consciousness during Columbus's journey to the Caribbean reveals that the idea of anthropophagi, or eating of human flesh, became the absolute miserable of civilized society only after the word "Cannibal" became attached to it. "Cannibal" and "native" became linked in the colonial project of demonization and exploitation. No people in the world engage in cannibalism as a form of nutrition, yet the ascription of "cannibal" to savages begun in Columbus's journey became a central feature of the imperial adventures throughout the nineteenth century.

The Cornish farm girl finds sympathy with the Aborigines that for Mrs. Roxburgh might be more difficult. These two selves are indeed in constant conflict and it is Ellen Gluyas perhaps who is most agreeable to the spiritual possibilities that lie beyond the fringe of civilization. This expedition beyond the fringe is stuffed with risks. The wedding ring she attaches to her fringe of leaves is her association with wholeness and reality, a reality not perhaps as readily available to the Cornish farm girl. The dimensions of her journey beyond

the fringe are revealed in a dream in which it was not Austin, but Garnet, who had possessed her. The dream condenses the present experience of travelling beneath the surface of her self, finding the deeper layers even at the risk of her self-disgust. While Austin represents her official self, her civilized and respectable self, Garnet represents the coarser dimensions lying just below the surface.

The expedition takes her even beyond the certainty of her name. This name that "they had attached to her visible person at the font" (FL 242) is possibly her last connection to the official language of her identity and now "this label of a name was flapping and skirring ahead of her" (FL 242). It is important that at the moment of detachment from the language of self, she encounters something that cannot be easily fitted back into it.

Hungry Spirit

Ellen's "hungry spirit" has no parallel with Australian society; nothing peculiarly Australian marks her experience of her inner depths. Instead, her cannibalism shatters the separation between Ellen Gluyas and Mrs. Roxburgh by uncovering her essential, naked self. She expresses this new sense of identity by believing that, for the first time in her life, she can make a choice more positive than any she had hitherto made in a life mainly determined by other human beings or God: "she must resolve whether to set out on the arduous, and what could be fatal, journey to the settlement at Moreton Bay" (FL 247). After seeing an escaped convict, Jack Chance, dancing for the natives, she takes her most significant action in the book by promising him a pardon if he takes her back to civilization.

It would seem that the love develops between Ellen and Jack literalizes the symbolic parallel between Ellen and the prisoners developed in the novel's first half. Both have experienced forms of imprisonment at the hands of the ruling classes, and both have found a kind of freedom in the wild; Ellen responds to Jack all the more because of what she has undergone as Mrs. Roxburgh. Critics have celebrated their relationship as a perfect union:

> Need has created tenderness, affection, and trust between the unlikely pair… They have grown so close that they dream the same dream at the same time… Walking and dreaming have joined hands, erasing distinctions of both time and identity in a pure present. (FL 210)

Deceptive Mutuality

Yet this mutuality is deceptive. White repeatedly reminds us that Ellen and Jack are not the same: Ellen's life with an actual prisoner makes the differences between her situation and that of Australia's prisoners most apparent. What distances her from Jack is precisely the sense of unique identity that she has discovered in the act of cannibalism:

> With the passing of time she would not have known how to exculpate herself, or convey to the convict the sacramental aspect of what could only appear a repellent and inhuman act. He would not have understood, any more than he had recognized the semblance of a feather boa she had hung frivolously around her neck (FL 283).

Despite the confidences that Ellen and Jack share, they never overcome the unbridgeable gaps between them. Jack has secrets that Ellen cannot fully understand. After he describes to her his murder of his girlfriend Mab, he says, "I knew we'd understand each other" (FL 291), yet she wonders, "But did they?" Immediately after, when they, make love, Jack accuses her: "You heart isn't in it, Ellen" (FL 299). Terrified at the prospect of being flogged, Jack runs back into the forest. Ellen must face civilization alone.

Simply Ellen!

In the final section of the novel, Ellen is no longer Mrs. Roxburgh/ Ellen Gluyas, but the "Ellen" who nourished her hungry spirit in the depths of Australia. Her self-knowledge gives her a deep sense of responsibility behaviour, although she has committed no real crimes. It results in her strong sympathy for the prisoners: "I am responsible to someone- to all those who have been rejected" (FL 317); "Most of us are guilty of brutal acts, if not murder" (FL 330). In particular, she insists that she is bound by duty to ask for Jack's pardon. "Duty... will not allow me to keep silent, "she maintains; when she turns to go into the boat taking her back to England, she says, "I have done my duty, I hope, by everybody" (FL 361).

When White identifies her with the Australian prisoners, it is not, as in the novel's first half, because of resemblances between her sexual suppression as a Victorian lady and their incarnation in the British penal colony. Rather, for Ellen, any survival in the society of other people is an imprisonment; she returns "voluntarily to the prison to which she had been sentenced, a lifer from birth" (FL 324). Only in solitude does she exist as her true self. When

she sits by herself in the chapel built by the Pilcher, the other survivor of the wreck, she hears: "Ellurnnn, she heard her name tolled, not by one, but several voices" (FL 353). She collapses into tears while she relieves the disloyalty of her earthly lovers, confronting her painful sense of alienation from those whom she has wished to love.

Ellen's experience of the sacrament of eating human flesh was perhaps equally unsure but fitted into the mystical pattern of her experience at St. Hya's well. In both cases, hers and Pilcher's, there has been a sight of the sacred Other that both find impossible to fit back behind the fringe of civilisation. Looking back to the chapel, Ellen sees the disappearing form of Pilcher, and in reaching the settlement, "sensed at once that something out of the ordinary had happened" (FL 351).Ellen, it is clear, in meeting the merchant Jevons on the ship, will move back from the touch of transcendence she has encountered: "I don't know what I any longer believe," (FL 347) she tells the clergyman Mr. Cottle. But she has returned behind the fringe of civilisation and the novel obviously intends to be inconclusive about the effects of her discovery of the sacred. Yet it is clear that the experience of the heart of darkness, the dark heart of an uncivilised sacred, will have an effect on Ellen forever.

Ellen comes to know that her "self-knowledge might remain a source of embarrassment, even danger" (FL 307). As Ellen Gluyas/Roxburgh, she was able to form relationships with a wide range of characters, but as "Ellen," her concern with "doing her duty by "everybody" causes her to be viewed as a peculiarity. She makes Captain Loveall, who must report her experiences, deeply uncomfortable; he describes her in his report as "a woman of some intelligence, but given to concealment, or confused I should rather say, by the ordeal she has recently undergone" (FL 358). Mr. Cottle, the chaplain, comes to offer her spiritual comfort; during his visit, she hears a prisoner being beaten and has a fit that "frightened him not only at his prayers, but also almost out of his wits" (FL 350).

Ellen is distanced not only from the upper classes, but also from the prisoners with whom she intensely sympathizes. When she meets a gang during a walk, "she was united in one terrible spasm with this rabble of men" (FL 334). Yet she senses the gaps that divided them because the "never-motionless chains conveyed a distrust which no passion or tenderness of hers could ever help exorcise" (FL 334). The men assault her with obscene comments; the corporal-in-charge tells her, "This is no place, ma'am, for a lady," and a

prisoner spits at her as she turns to leave. Similarly, when she encounters a group of female prisoners, she hopes that "they might have understood each other," (FL 336) but the prisoners march on, leaving her to return to her own prison, "the Commandant's 'residence'" (FL 336).

Two Significant Entries

In the novel, Ellen makes two significant entries. One, into high society through her marriage to Austin. Another, into the aboriginal tribe after the shipwreck and after her husband and the other men are murdered by the aborigines. Both these entries set up various oppositions: natural and artificial; indigenous and metropolitan; civilised white culture and uncouth aboriginal culture. In her entry into society, Ellen is the docile and hard-working pupil who gives herself to be moulded by her mother-in-law to suit social norms. In the entry into the aboriginal tribe, the Gluyas self of Ellen asserts itself. Earlier, it is asserted once during her seduction by her brother-in-law, Garnet Roxburgh. This, in turn, goes back to "the presentiment of evil" which Ellen foresees during her visit to St. Hya's well.

Ellen also qualifies as an Earth Mother. This is shown in her relationship both with black children and the children at the Commandant's house. "The young children might have been hers. She was so extraordinarily content she wished it could have lasted for ever, the two black little bodies united in the sun with her own blackened skin and bones" (FL 230). The young Lovell children move intimately with Ellen on her return and insist on tales of the black children. "Innocence prevailed in the light from the garden, and for the most part in her recollections; black was interchangeable with white. Sure in the company of children she might expect to be healed?" (FL 342).

In Ellen's life with the aborigines, one thing assumes importance and that is, hunger, and life revolves in pacifying this hunger. For instance, even death is followed by feasting as is seen in the fish-feast following the death of the child which Ellen nursed. The recurring importance on hunger is a way by which Patrick White prepares the ground for Ellen's cannibalism. This incident enables Ellen to take part in a larger system of values and not the narrow ones posited by the society to which she belongs.

> She was less disgusted in retrospect by what she had done, than awed by the fact that she had been moved to do it. The exquisite innocence of this forest morning, its quiet broken by a single flute-note endlessly repeated, tempted

> her to believe that *she had partaken of a sacrament*… In the light of Christian morality she must never think of the incident again. (FL 244)

The eating of human flesh by the aborigines may seem savage in a civilised society's view. But it is the same society which barbarically punishes fellow humans with penal laws. This questioning is provided by Jack Chance, the escaped convict who helps Ellen to return to society. Jack tells her: "Man is unnatural and unjust" (FL 253). Further, Veronica Brady says that White has tried to point out in the novel as to how "aboriginal culture which acknowledges the debt to nature is closer to human truth than White colonial society which doesn't" (qtd. in Harishankar 114).

Ellen accepts her transgressions- adultery and cannibalism naturally. She never tells it openly either to the Commandant or anybody else. But her return to civilization suggests that she has learnt to combine and unite all aspects of life. Just as the cannibalism of Ellen is a crucial episode in the novel, so is her moment of illumination at the crude and primitive Chapel built by Pilcher. In Jill Ward's view, this moment

> …represents a part of the cumulative growth in awareness which is at the heart of the mystical visions. Such moments are not intended to lend themselves to intellectual scrutiny… for Ellen it represents a cessation of the struggle against the warring aspects of her nature (FL 80-81).

With such an understanding, Ellen moves once again into society. Towards the end, she is also on the edge of accepting a marriage proposal from Mr. Jevons. Ellen's affirmative posture proves true her words early in the novel, "I discovered another world. Which will remain with me for life, I expect Every frond and shred of bark. My memories are more successful than my sketches" (FL 27).

White sums up Ellen's circumstances when he notes, "It saddened her to think she might never become acceptable to either of the two incompatible worlds even as they might never accept to merge" (FL 335). Only once she has shed her inauthentic identity as Ellen Gluyas/ Roxburgh is she open to the full power of Australia. Yet while she overcomes self-division, Australia does not; her insight causes her to lose the qualities that made her situation similar to that of the country. John Colmer has noted that Ellen, "finds a freedom and joy

among (the natives) that she lacked in the stultifying social circles at Cheltenham with Austin." (77)

To Become the Ordinary

Cut off from both the class into which she was born and that into which she was married, Ellen is poignantly aware that she has no choice but to capitulate to the ordinary, and retreats into a relationship with the well-meaning but banal Mr. Jevons. On the ship bringing her back to England, she once more becomes the divided woman, Ellen Gluyas/ Roxburgh. When Mr. Jevons spills tea on her dress, she at first responds in her Gluyas voice, "Dun't! 'Tis nothing," but quickly resumes the cultivated voice of Mrs. Roxburgh: "It is nothing, I do assure you, Mr. Jevons" (FL 365). As "Ellen," she has no place in society; she can survive only by accepting "once more the fate or chains that human beings were imposing on her" (FL 346).

Ellen's isolation from the two "incompatible worlds" cuts her off from Australia, but it links her intimately to White's own situation as a post-colonial novelist. He described himself as an anachronism, something left over from that period when people were no longer English and not yet indigenous. Like Ellen, he felt that his true self was caught between two worlds. The sense of historical dislocation may be what marked White most distinctively as an Australian. Yet for him, this sense of alienation from Australia became an artistic strength as the source of his original vision as a post-colonial writer.

White's writing arises out of an attempt to know what relations can be sustained between society and an individual who has no proper place in that society. Because he felt that he did not owe an allegiance to any one feature of Australia, he had a more acute perspective on the competing worlds that make up the country. Yet his perspective was always tinged with the grief what Ellen feels when she realizes that her self-knowledge cannot be separated from the betrayal of her earthly lovers.Ellen returns "Home" (FL 52) with complete fulfilment and satisfaction, identifying her true self. She has learnt more from her life through her struggle suffering and experience. Finally she fits herself in the society that her husband desires.

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K. Rajasri, M.A., M.Phil.
31Bharathiyar Street
Sattur- 626203
Tamilnadu
India
rkrajasri@gmail.com

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Comparison of Speech Measures between Tamil and Malayalam

Sreelakshmi R. & Rakesh Murali

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Abstract

A continuous fluent speech is not just the flow of sounds and syllables but also the flow of continuous information. Rate of speech is one among the facet of fluency which can be defined as the number of words or syllables uttered per second. Diadochokinetic rate refers to an assessment tool which measures how rapidly a person can precisely generate a sequence of rapid and alternating sounds.

The rationale of this study was to compare the rate of speech and Diadochokineticrate of adults between Tamil language and Malayalam language and check the correlation between rate of speech and Diadochokinetic rate within and across language. Fifty participants, i.e., twenty five each in both the languages, with equal number of both the genders were included in the study. All the participants were having normal speech, language and hearing skill. Speech samples, recorded using PRAAT software, were collected in monologue, oral reading as well as picture description for attaining the rate of speech (words per minute) in both the languages. Alternate Motion Rate (AMR) and Sequential Motion Rate (SMR) were calculated by using count per time method.

The results revealed that there was a highly significant difference ($p<0.001$) in rate of speech and no significant difference in DDK results between Malayalam and Tamil speakers. Even though, Tamil speakers were found to have faster rate of speech, their Diadochokinetic rates were similar to those of Malayalam speakers. Results showed that DDK results were independent of rate of speech.

The study clearly indicates that there is a significant difference in many parameters of speech across languages. Hence, there is a requirement of separate normative for the speech assessment in different languages.

Key Words: Tamil, Malayalam, Rate of speech, Diadochokinetic rate.

Introduction

Rate of speech is an important dimension of fluency which can be defined as the number of words or syllables uttered per unit of time. Speech rate is estimated from samples of connected speech spoken spontaneously or read.

Diadochokinetic rate is an assessment tool which measures how rapidly a person can precisely generate a series of rapid and alternating syllables i.e. ability to replicate a segment of speech at high rate. Diadochokinetic rates aid to conclude any problems in the speech mechanism that control motor skills or speech planning functions in the brain. The two methods to obtain these measures are, counting the number of syllable repetitions in a given epoch of time and counting the number of seconds to repeat a predetermined number of syllables. Alternating Motion Rate (AMR) and Sequential Motion Rate (SMR) are used to assess the Diadochokinetic rate. Syllable repetitions performed as rapid as possible gives a convincing probe of the maximum speaking rate being an important measure of articulatory performance.

Therefore, this present study attempted to compare the rate of speech between Tamil and Malayalam native speakers. And to check whether the Diadochokinetic rate and speech rate correlates with each other.

Review of Literature

The type of syllable, duration of utterances, type of speaking condition as well as perception of information can influence rate of speech.

Sreelakshmi (2016) compared the rate of speech between typical Malayalam and Nepali speakers and suggested that there is a significant difference in the rate of speech across languages as well as diadekokinesis and rate of speech are related.

A cross linguistic study for various Indian languages was conducted by Rathna and Bharadwaja (1977) and concluded that the rates of speech in words per minute for languages such as Hindi, Punjabi, Kannada, Tamil and Marathi in reading task were 198, 163, 193, 127 and 131 respectively.

The rate of speech in 20 Punjabi speakers aged 18-40 years was studied by Deepti and

Anuradha (2011) and revealed that the rate of speech in reading is higher than picture description for both males and females. Broglio, et al (2013) reported a rapid rate of speech in clutters

Need of the Study

There is a need to carry out a study on the Diadochokinetic rate in normal Tamil speaking adults since there is a scarcity in cross linguistic speech studies.

Aim of the Study

The objective of the study is:-

- To compare the rate of speech in Tamil and Malayalam native speakers
- To check the correlation between rate of speech and Diadochokinetic rate within and across language.

Methodology

Subjects

Individuals with no significant history of any communication disorders, adequate speech intelligibility, medically fit and literate native speakers of each language were chosen for the study. 50 participants were selected which includes 25Tamil and 25 Malayalam native speakers aged 20-25 years, with equal number of both the genders.

Method

Samples were collected.

- Monologue: - Each of the participants was instructed to speak on the random topics given.
- Oral Reading: - Less familiar passages were given for reading task.
- Picture Description :- Standardized pictures were given to describe
- Diadochokinetic Rate. : - AMR and SMR were collected.

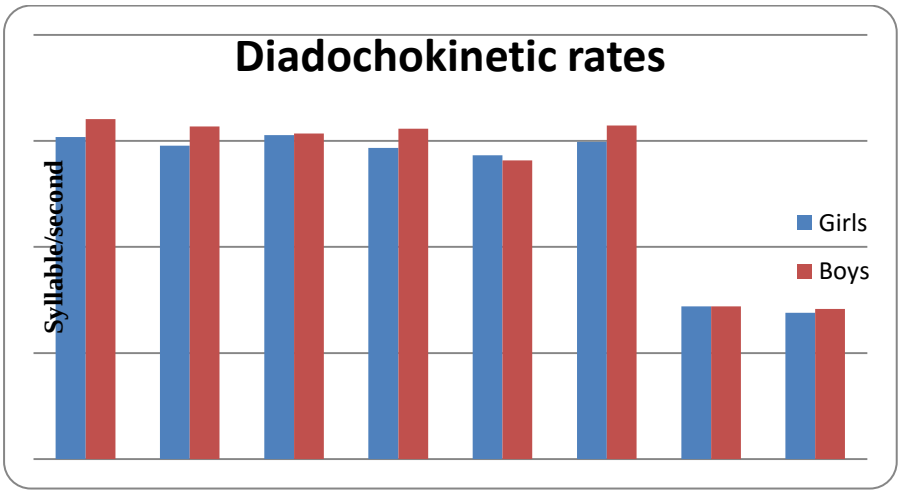
Data Analysis

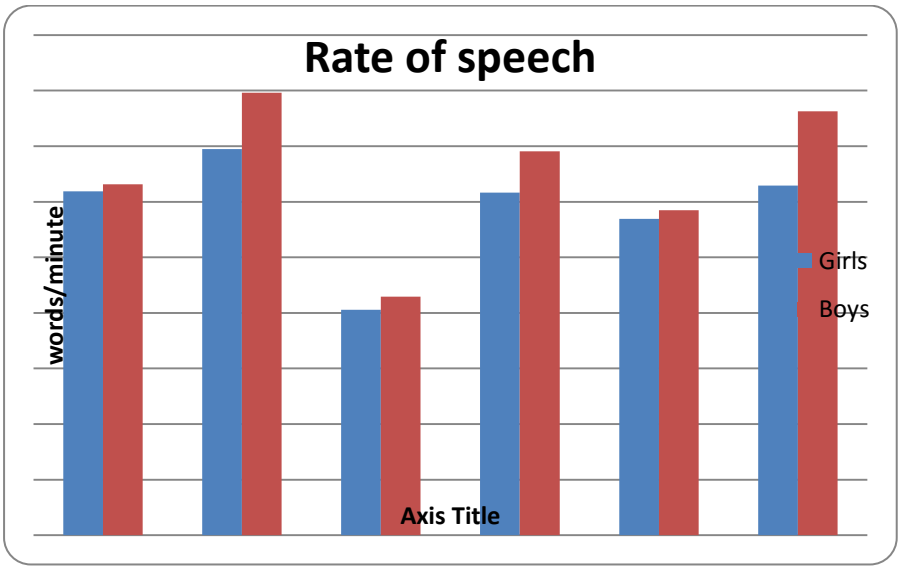
Speech samples were transcribed and rate of speech was measured in terms of words per minute. The data were subjected to statistical analysis to obtain the mean and standard deviation.

Results& Discussion

The study attempted to compare the rate of speech between Tamil and Malayalam native speakers aged 20-25 years. This study is also designed to find out the correlation between Diadochokinetic rate and speech rate.

Tamil girls were found to have more rate of speech than boys. Tamil girls have maximum words per minute in a monologue (mean: 159.20 WPM), compared to picture description (mean: 152.60 WPM) and the least was in passage Reading (mean 138.10). Tamil boys have maximum words per minute in a monologue (mean: 139 WPM), followed by a picture description (mean: 125.80 WPM) and passage reading (mean: 125.80 WPM).





Whereas, Malayalam native boys have a slightly more speech rate than girls .Malayalam native girls have maximum words per minute in a monologue (mean: 123.80 WPM), followed by

a picture description (mean: 113.80 WPM) and the least was obtained for passage reading (mean: 81.10). Malayalam native boys have maximum words per minute in a monologue (mean: 126.30 WPM), followed by a picture description (mean: 117WPM).The least was obtained in passage reading (85.8 WPM).

The Alternating Motion Rate (AMR) for /p^/, /t^/ and /k^/ is 6.27, 6.23 and 6.29 repetitions/Sec respectively and Sequential Motion Rate is 2.83 repetitions/Sec, for Tamil native girls. In boys, AMR for /p^/, /t^/ and /k^/ is 5.91, 5.87 and 5.98 repetitions/Sec respectively and SMR is 2.76 repetitions/Sec.

In the above graph, the Alternating Motion Rate (AMR) for /k^/, /t^/ and /P^/ is 5.73 , 6.07, 6.11 and repetitions/Sec respectively and Sequential Motion Rate is 2.88 repetitions/Sec, for Malayalam native girls. In boys, AMR for /t^//p^/and /k^/ is 6.41, 6.14 and 5.63 repetitions/Sec respectively and SMR is 2.88 repetitions/Sec.

Tamil native speakers have more rate of speech than Malayalam native speakers. Tamil speakers have maximum words per minute in a monologue(mean: 149.11 WPM), followed by picture description (mean: 139.20 WPM) and passage (mean:130.70 WPM), whereas Malayalam speakers have maximum words per minute in a monologue(mean: 125.05 WPM), followed by a picture description (mean: 115.40 WPM) and passage(mean: 83.45 WPM).

The mean AMR of /p^/, /t^/ and /k^/ is 6.24, 6.05 and 6.14 repetitions/Sec respectively in Tamil speakers, whereas 6.08, 6.11 and 5.60 repetitions/Sec respectively in Malayalam speakers. The mean SMR of Tamil speakers is 2.80 repetitions/Sec and in Malayalam speakers is 2.88 repetitions/Sec respectively.

The results revealed that there was a highly significant difference ($p<0.001$) in rate of speech and no significant difference in DDK results between Malayalam and Tamil speakers. Even though, Tamil speakers were found to have a faster rate of speech, but there was no significant difference across Diadochokinetic rates. DDK results were not dependent of rate of speech. These results are useful for identification and diagnosis of deviation in rate and for the intervention for speech timing disorders.

Summary and Conclusion

DDK rate is one among the subsystems of rate of speech where the subject has to move his articulators as much faster as he can combined with the production of the syllables loudly, clearly, rhythmically, and rapidly. Rate of speech depends on language proficiency, familiarity of the task, interest of the speaker, length of the words, cultural aspects, cognitive aspects etc. So we can conclude that Diadochokinetic rate is independent on rate of speech.

Limitation

Sample size was limited as well as the reading passage was not standardized in both the languages. Rate of speech was calculated by means of words/minute only.

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Sreelakshmi R., MASLP
Lecturer
Dr. M. V. Shetty College of Speech and Hearing

Malady Court
Kavoor
Mangalore – 575 015
Karnataka
India
lakshmilegacy.r@gmail.com

Rakesh Murali
MASLP Student
Dr. M. V. Shetty College of Speech and Hearing
Malady Court
Kavoor
Mangalore – 575 015
Karnataka
India
rakesh9m@gmail.com

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Discrimination, War and Redemption in Khaled Hosseini's *The Kite Runner* and *A Thousand Splendid Suns*

S. Shahira Banu, M.A., M.Phil.

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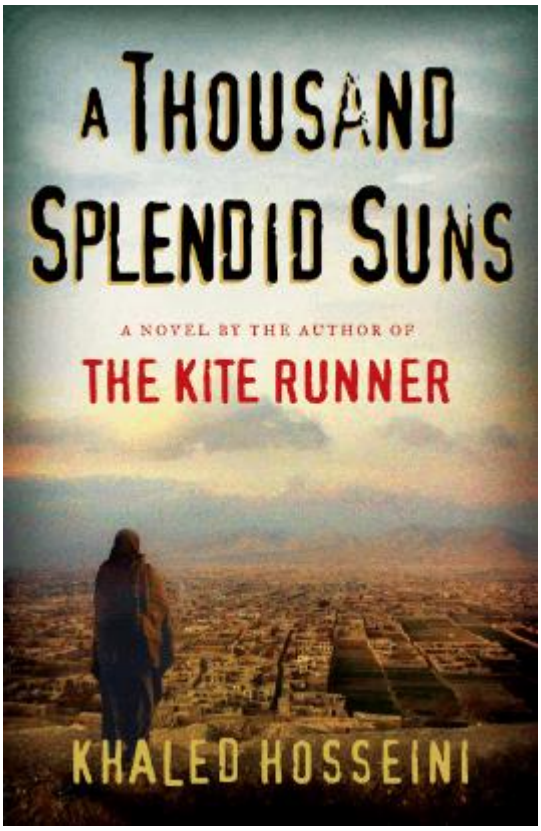


Abstract

This article discusses the themes of Khaled Hosseini's *The Kite Runner* and *A Thousand Splendid Suns.* The novels deal with Discrimination, War and Redemption. The tragic war in Afghanistan and its impact on the lives of ordinary citizens of Afghanistan are reflected in these novels. We all begin to pray and yearn for peace and prosperity for Afghanistan when we read through these autobiographical novels of Khaled Hosseini.

Key words: Novels of Khaled Hosseini, Discrimination, War and Redemption, Afghan War.

Recent Afghan Literature

In the tumult of the past three decades, Afghan writers have created a body of almost a homeless literature, which shows the plight of his countrymen and women. Furthermore, the major political and military confrontations of the 20th and 21st Centuries have also influenced novelists like Mahmud Tarzi, Ahmed Rashid, AsneSeierstad, AtiqRahimi, Ayesha Jalal, Gayle Tzemach Lemmon, HamidaGhafour, Khaled Hosseini, NadeemAslam and others.

The novelists of historical narratives would often include inventions rooted in traditional beliefs in order to embellish a passage of text or add credibility to an opinion. Historians would also invent and compose speeches for didactic purposes. Novels in Afghanistan depict the social, political and personal realities of a place and period with clarity and detail. These works can help the readers to understand them and their cultures in all their subtlety and complexity.

Modern writings have attempted to bring Afghans closer to understanding the changes associated with the modern world, and especially to comprehend the destruction of their country by war. In 1972, Sayyed Burhanuddin Majruh wrote several volumes in classical, rhythmic Dari prose about a traveler who joins his countrymen in exile, where they exchange ideas and narratives from ancient times in the light of modern concepts of reason, logic, science, and psychoanalysis. During the war with the Soviets, writings focused on the twin concerns of Islam and freedom.

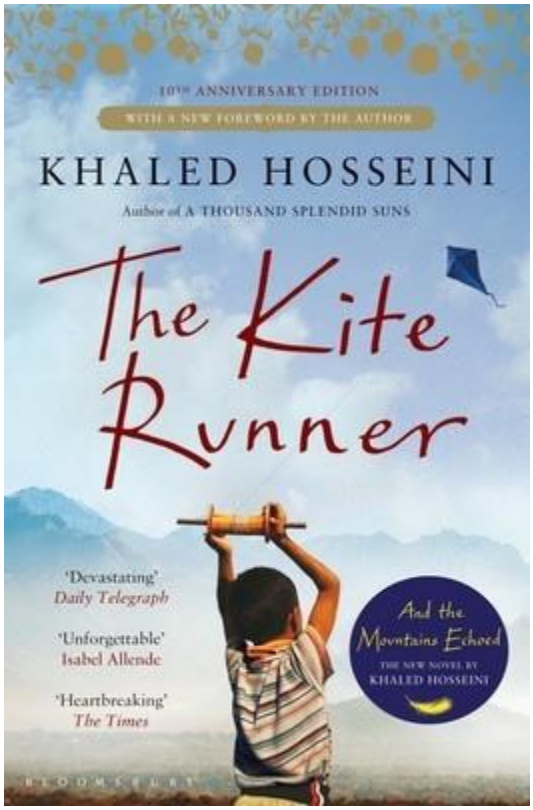
Khaled Hosseini

An expatriate living in the U.S, Hosseini is the first Afghan writer to represent through literature the conflicts and crises through which his country has been going for decades. The country is looked upon elsewhere as a land of terrorists, fundamentalists and fanatics. Hosseini's goal is to lay bare the soul of his country, which was hitherto not ventured by any other writer. Through his novels Hosseini shows the economic and political devastations created by the endless conflicts in his native country.

In 2003, Hosseini released his first novel, *The Kite Runner*. The novel is set in Afghanistan. It describes many themes which include ethnic tensions between the Hazaras and the Pashtuns in Afghanistan, and the immigrant experiences of Amir and his father in the United States. Hosseini's second novel *A Thousand Splendid Suns* (2007) is *taken* for the present study to delineate the factors that marginalize the Afghan women through the social, political and religious restrictions unwillingly forced upon them in reality. Hosseini explores the present state of social exclusion of the Afghan women through the characters of Mariam and Laila in the novel.

***The Kite Runner* - Amir**

In *The Kite Runner*, Amir, as a boy, has often heard people in their neighbourhood taunting Hassan and Ali as 'Hazaras'. But for years he fails to capture the full import of the term. Then one day, he finds the answer in one of his mother's old history books. He realizes that he and his father are Sunni Muslim, who are the ruling majority, while Hassan and his father are 'Shia' Hazara, the "inferior" minority group. This is the reason behind the ethnic-religious, economical-social division between Baba and Ali, and Amir and Hassan.



This is the nature of tradition and culture in Afghanistan that has created schism between the people of the two communities at the levels of economic status, religion, and ethnicity. This apparently instills in Amir's mind a sense of 'otherness' of the Hazaras which is also deeply embedded in the Afghan society in general. It somehow legitimizes his own sense of superiority and also his acts of injustice to his friend and companion Hassan. The history of caste division makes a furrow in Amir's personal history of friendship with a Hazara boy. This division is endemic in the country.

The protagonist Amir belongs to the privileged Pashtun class, whereas his servant Hassan and his father Ali belong to the marginalized Hazara Class. Amir's father Baba betrays Ali and Amir too betrays Hassan by not helping Hassan when he is molested by other boys, while kite running for Amir. Ali and his son Hassan show their loyalty and respect towards their masters even after this betrayal, but both make amends later on.

Sense of Place

Bunce 2011 points out aptly:

> The author creates a sense of place by being very descriptive and adding emotion from the characters for each area of the book. An example of this is seen where he is talking about the house that his father built, and how many people thought it was the prettiest house in all of Kabul. Amir then goes on to talk about the elaborate design. So, the reader can sense that Amir's family has money. Another time the author gives a very strong sense of place is when Rahim Khan finds Hassan and walks into his yard for the first time. He describes the bare area so the reader knows Hassan is living in poverty. Another example is when Amir arrives in Peshawar and has to take a smoke-filled taxi to Rahim Khan's house. The reader can almost smell the smoke, and instantly remember the first time Amir and his father had gone to Peshawar.

Mariam

Like Hassan, Mariam is an illegitimate child of an epileptic mother Nana in *A Thousand Splendid Suns.* She was made aware of her worthlessness by her mother, when she was just five years old "Mariam was five years old the first time she heard the term harami." (ATSS 3) Ironically, at that time she did not understand the meaning of the word. Nana made her understand that,

> she, Mariam was an illegitimate person who would never have legitimate claim to the things other people had, things such as love, family, home, acceptance. (ATSS 4)

Mariam's father Jalil was one of the wealthiest businessmen, who never accepted her for the fear of losing his so called good name. Nana tells Mariam that her father did not have a good thought to do honourable thing. Though Nana makes her understand that her father Jalil cannot accept her as his own daughter because, he had a standing in Heart and also three legitimate wives and nine legitimate children. The embittered Nana reacts against patriarchal despotism-

> Learn this now and learn it well, my daughter: Like a compass needle that points north, a man's accusing finger always finds a woman. Always. You remember that Mariam. (ATSS 7)

Amir and Hassan

On the other hand, though Hassan is Amir's best friend, Amir feels that Hassan, a Hazara servant, is beneath him. When Hassan receives Baba's attention, Amir tries to assert himself by passive-aggressively attacking Hassan. He mocks at Hassan's ignorance, or plays tricks on him. Likewise, Mariam is looked at as a Harami or 'bastard' because she is the daughter of a servant who had a child with a noble man. Both of these characters are treated unfairly merely because of something they were born in to, something that they had no control over. Hosseini is trying to show that something in life are uncontrollable and people have to do the best with what they have.

Marginalization

Marginalization occurs when people are pushed to the edge of a society, usually as an effect of discrimination making the person standout and look different from everybody else. They consequently feel alone and left out from the rest of society. Marginalization creeps into the minds of people of various nations due to various reasons in different periods, as the Africans were marginalized by the Americans because of their colour while the Indians were discriminated among themselves based on the community they were born into.

Solace and Encouragement

The book, even as it presents the hardships and humiliations and so on, also offers us solace and encouragement, and points out that redemption is possible. For example, there are "sayings from many different wise characters" of the past, and "we learn from this book are that sometimes your past is important to your future, and again, like Rahim Khan said, "there is a way to be good again" (Bunce, 2011).

A Thousand Splendid Suns

A Thousand Splendid Suns follows the lives of two women characters Mariam and Laila who struggle due to the violent nature of their husband. Both the women characters are treated badly and are abused physically, sexually and emotionally. Continuous sufferings make them loose all hope in life. It discusses themes of women's rights and discrimination. In *A Thousand Splendid Suns* both Laila and Mariam lack freedom and rights.

The legal marrying age for women in Afghanistan is sixteen, however, people in rural areas either ignore the law or claim they are not aware of it. And, after the death of Mariam's mother Nana, Jalil and his wives force her into a *nikah* with Rasheed, a shoe maker from Kabul, who was thirty years older than her. He doesn't allow Mariam to go outside without him.

Mariam quickly learns from her husband, Rasheed, that he too will enforce the traditional practice of wearing burqa, saying,

> But I'm a different breed of man, Mariam. Where I come from, one wrong look, one improper word, and blood is spilled. Where I come from, a woman's face is her husband's business only. I want you to remember that. Do you understand? (qtd. in Dar 73)

Women are to be completely covered by their burqas at all times, unless at home with their husbands, separated and secluded from society.

Kite-flying

Hosseini connects between the two books through the theme of discrimination against minorities within communities. Amir, consequently, behaves jealously toward anyone receiving Baba's affection. His relationship with Hassan only exasperates Amir. Kite-flying is the basic motif that runs through the entire novel. It indicates the chief cultural, recreational habit prevalent at the time, but through the graphic representation of the 'kite-flying' or 'kite-running', Hosseini also catches the glimpses of the time that has passed. Although the 'kite-running' is primarily linked up in the novel with the personal story of 'faith and betrayal', it is also intricately connected with the nostalgia that the author/protagonist feels for the lost phase of

the Afghanistan history. It is this sense of belonging that provokes Hosseini to recreate the journey of Afghanistan to its present existence where the readers notice an overwhelming sense of loss.

The Kite Runner

In *The Kite Runner*, the character of Assef first expresses his disgust towards the Hazara community. This notoriously violent boy with Nazi sympathies blames Amir for cultivating friendship with Hassan, a Hazara, an inferior race to be confined in Hazarajat. He scornfully asks Amir how he can call Hassan his friend. At this remark, Amir also feels, "But he's not my friend... He's is my servant!." (qtd. in Mallick 207) He, therefore, never contradicts the abusive comments on Hassan as he too has imbibed this "master-slave" (qtd. in Mallick 207) socio-cultural hierarchy.

Hosseini delineates a forceful but nuanced portrait of patriarchal situation where women are agonizingly dependant on fathers, husbands and sons. A misogynist, Rasheed confines Mariam within the four walls of his house and insists her to wear burqa when they go out. To him, her honour, his *namoos* is something worth guarding. Laila, the educated daughter of a teacher and a progressive mother, his blissful life in Kabul during the eighties when women in Afghanistan enjoyed some freedom, is disturbed by war. The readers are also made aware of a friendship changing to love between Laila and Tariq.

Violence was rearing its ugly head everywhere. People are fleeing the country; even Tariq's family decides to flee to Pakistan. Tariq asks Laila to come along but she denies for the sake of her parents. Tariq leaves in a short time. Laila's parents and her brothers die when a rocket hits their house. Taken under shelter into Rasheed's household, her life takes a trajectory towards ruin when she recoups from her trauma. He forces her into marriage-a grotesque union sans joy or love.

Struggle of Women: Laila and Mariam

Hosseini depicts the hopeless struggle of the two women to have a decent life with the boorish Rasheed whose violent misogyny is endorsed by law. The marriage to Rasheed is a cover for Laila who is carrying Tariq's child and there was no better way to guard her honour. However she "often felt lost, casting about, like a shipwrecked survivor, no shore in sight, only miles and miles of water." (qtd. in Barathan 207) The birth of a girl child further infuriates Rasheed that he never calls her by her name, Aziza.

After a rancorous relationship initially, Mariam and Laila becomes allies. Initially, Laila could sense, "a hurtful silence…the wordless hostility radiating from Mariam like waves of heat rising from asphalt." (qtd. in Sinha 131) Tyrannical tortures and abject humiliation only serve to tighten the bond between these two women, and sacrificial love conquers in an environment replete in hostility and degradation.

Laila and Mariam find consolation in each other; their friendship grows as deep as the bond between sisters, as strong as the ties between mother and daughter. When Laila's second pregnancy makes her and Mariam visit the hospital, they are forced to travel around Kabul due to the shifting of the hospital system, separating men and women into separate hospitals. Laila gives birth to his son, Zalmai through a caesarian. Zalmai's birth was followed by a drought which incurs an acute shortage of food. Their financial position forced them to send Aziza to an orphanage.

Hosseini's Depiction of Tragedy of War

Afghanistan has suffered continuous and brutal civil war since the late 1970s. The war brought about terrible changes and ravished the beautiful land beyond recognition. Hosseini's novel traces the history of disaster with a series of war, bombings, homelessness, starvation, life-destroying struggles, etc. The conflicts in Afghanistan's political atmosphere begin when Daud Khan overthrows King Zahir Shah. The political instabilities become interwined with the lives of people, like Amir, Hassan, Baba, and Rahim Khan in *The Kite Runner* and Mariam, Laila, Mammy, Babi, Rasheed, Tariq, Aziza and Zalmai in *A Thousand Splendid Suns*. Hosseini shows how for the people of Afghanistan, the political becomes personal. In *The Kite Runner* there are

only minimal descriptions of the war and its horrors. *A Thousand Splendid Suns* on the other is set against the background of the violent history of Afghanistan, which enhances the poignancy of the narration.

First, there came the Russian invasion which threatened the very dignity of the natives and created fissures within the society never seen before. The new dispensation showed the menace in symptoms of being driven by fundamentalist ideology. People's lives undergo tumultuous changes as the country's atmosphere becomes chaotic. The new political upheaval in the nature of the Soviet invasion of Afghanistan forces Amir and his father flee to Pakistan and then to America, where Amir and Baba are offered political asylum in the U.S. Baba and Amir's life in Fremont, California is very different from their life in Wazir Akbar Khan. Baba works long hours at a gas station and he loves 'the idea of America'. For Amir, America represents a fresh beginning.

Return to Afghanistan

The memory of the old days comes flooding back when Amir receives the fateful call from Rahim khan, Baba's old business partner, who has been taking care their house in Wazir Akbar Khan street. Rahim Khan implores Amir to visit him Pakistan and Amir decides to return to his homeland. Amir's second coming to Afghanistan is a voyage to the country of blood and terror as to create a nostalgic world of love and redemption. His spatial and temporal displacement allows for a recollection of the pre-war Afghan.

When Amir returns to Afghanistan, Kabul is on the brink of Soviet invasion and is structured around loss. Amir visits Afghanistan and reaches Peshawar. Here the reader learns about the second half of Hassan's life from Rahim Khan. After Amir and his father left Afghanistan, Hassan lived with his father and wife in Hazarajat. Ali dies and Rahim Khan brings him and his wife to Kabul to live at Baba's house. Their son, Sohrab, is born there. Hassan has also learned to read and write. Rahim Khan also tells about Assef's ill-treatment of the Hazaras and the other ethnic minorities not only presents him as cruel but also reveals the double standard of the Taliban government.

Author's Voice

Hassan's and his son Sohrab's endurance of repression and severe conditions and the prevalent injustice in the society of Afghanistan accounts for their support to the individual voice of the author. During their stay in the big house in Wazir Akbar Khan for the second time, Hassan, his wife Farzana and their son Sohrab became the victims of the Taliban. The readers thus further learn that after Rahim Khan's departure to Peshawar for medical treatment, Hassan and his wife are murdered by Taliban officials.

Taliban take over Baba's house. And, Sohrab is sent to an orphanage. Rahim Khan tells Amir his last wish – he wants Amir to go to Kabul, and bring Sohrab with him. When Amir shows his unwillingness, Rahim Khan not only asks him to pay off for his previous act of cowardice, but also tells him the truth about Hassan's real identity. Hassan is his half-brother. Amir is outraged. However, after some time, Amir feels that both he and his Baba "had betrayed the people who have given their lives for us." (qtd. in Mallick 112)

Father-Son Relationship

During his childhood Amir wasn't attracted towards his father, because his father believes that due to Amir's birth only his wife was dead. In contrast with this, the most loving relationship between father and son is that of Hassan and his son Sohrab. Hassan, however, is killed, and toward the end of the novel, the readers notice Amir trying to become a substitute father to Sohrab. The new structure took an anti-ethnic and anti-feminine stance. In the name of discipline, all kinds of luxury were prohibited.

> True redemption can only be found within the soul, and for each person redemption requires a separate definition and asking price. This book carries within it a whirlwind of human emotions, and a universal link to what we are intrinsically connected. Any thought of separateness is created within the mind. Amir compartmentalized his connections with Hassan for variety of personal and socio-cultural reasons, and as a consequence, he consistently experienced cognitive dissonance. When he was finally able to confront himself with the Truth

> he realized that there always was a very real connection between himself and Hassan. (qtd. in Aubry 37)

Their relationship experiences its own strains as Sohrab, who is recovering from the loss of his parents and the abuse he suffered, has trouble opening up to Amir. The hope for this transformation is effectively portrayed at the conclusion of the novel; this is a poignant picture of clinging to one's cultural roots and vestiges:

> I ran [with the kite]. A grown man running with a swarm of screaming children. But I didn't care. I ran with the wind blowing in my face, and a smile as wide as the Valley of Panjsher on my lips. I ran. (TKR 324)

Both of these events factor into Amir's mission to save Sohrab and his redemption by confronting Assef, subtly implying that Afghanistan will similarly have its own redemption one day. He shows that these two words take on a very important part of every person's life in their true definition. Hosseini also crafts the story of two strong Afghan women of different ages from different areas whose lives intersect for a while. Continuous sufferings make them lose all hope in life. Stress, fear and anxiety make Mariam to take an extreme step like murdering her own husband and Laila to flee the country.

Road of Redemption

Thus in *A Thousand Splendid Suns,* Mariam travels the road of redemption. Mariam always felt the guilt from her mother's death that was caused by her running away to her father, Jalil. After all those years living a horrible life bearing tyrannical tortures and enduring so much pain by her husband Rasheed, "she was able to be loved and love back" (qtd. in Gomathi 122), when she finally befriends Laila and her children, Aziza and Zalami. It did not matter to Mariam that she was going to die. Because, even though she kills Rasheed, she saved Laila and her children so that they could live a better life with Tariq. She sacrificed herself for her befriend, which in the end redeemed herself.

Touching the Hearts of People from Diverse Cultures

Hosseini's both novels, *The Kite Runner* and *A Thousand Splendid Suns* have the power of exiting emotions, provoking thoughts and touching the hearts of the readers of diverse cultures. Khaled Hosseini subtly describes Afghan culture along with giving the readers an insight into the personal gains and losses of individual characters. He writes about large scale global sufferings and assaults on the human rights, intricately weaving it with small painful moments in the life of the victims. In the novel, he incorporates a large number of themes of invasion, adventure, intrigue, rivalry, betrayal, friendship, suppression and oppression. Both books show the good characters as good Muslims. Khaled Hosseini has made a beautiful connection between the characters' actions and the people and things that they were 'loyal and devoted'.

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S. Shahira Banu, M.A., M.Phil.
Assistant Professor of English
P.S.R. Engineering College
Sevalpatti 626140
Virudhunagar District
Tamil Nadu
India
shahirabanu@psr.edu.in

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Realism in Modern Physics and Postmodern Philosophy

Samira Nazifkar, Ph.D.
University of Neyshabur, Iran

Roghayeh Farsi, Ph.D.
University of Neyshabur, Iran

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Abstract

The present paper is an interdisciplinary study which brings together the scientific findings of modern physics with the postmodern philosophical concerns. This paper casts an interpretive light on the key issues of modern physics through the lenses provided by Gilles Deleuze and Felix Guattari. Realism and the real are the focus of the paper. It is argued there are many affinities between the new concept of the real provided by the quantum mechanics and the real as defined by postmodern philosophers. The paper takes up a comparative and interpretative approach and analyzes the issue of the real in a parallel way between modern physics and philosophy. The main objective of the paper is to show how intimately the scientific and philosophical lenses are intertwined with each other.

Key words: modern physics, postmodern, real, quantum

1. Introduction

From the middle of the Renaissance under the leadership of Francis Bacon, science gradually crept into the life of the West. The Age of Enlightenment with its stress on rationalism paved the way for replacement of religion with science. Scientific reasoning and thinking became a vogue in the nineteenth century to the extent that human psyche got exposed to scientific exploration. Thus the rise of psychoanalysis as a science initiated with Sigmund Freud. Physics has been one of those sciences that have directly influenced human thinking. The movement of modernism and its continuation in postmodernism owes its relativism and multiplicity to Einsteinian Theory of Relativity. This stands a proof for the claim that physics

and philosophy are closely intertwined. They share some common notions, albeit they might differ from one discipline to another.

The present paper focuses on the concept of realism which has become a moot point both in modern physics and postmodern philosophy. Different physicists have provided various notions of realism; some have voted for that, taking the real world as it is working based on some fixed rules, while some others have destabilized the common sense of the real by counter defining the empirical world. This paper scrutinizes the different notions of the real provided by the quantum physicists and tries to investigate whether the physicists' contributions have been conducive to postmodern philosophy expounded by Gilles Deleuze and Felix Guattari. This study looks for similarities as well as points of divergence in the way these philosophers and their counterpart physicists define the real.

The question which lies at the core of this research is how far modern physics and postmodern philosophy can be approached cross-referentially. The paper argues that modern physics has been quite influential in rendering an unstable view of the empirical world which has always been taken for granted notvonly by scientists but also by philosophers.

2. Literature Review

The rise and development of the quantum mechanics has attracted the attention of many scientists to the concept of realism. Some scientists have been for realism in science and some others against it. In his short article, Paul Marmet (Accessed 2016) deals with absurdities in modern physics and contends physical reality exists only in the case of matter, "since it is the only thing that has its own autonomous existence, independent of any observer's mind, location or time". He thus bases his definition of realism in physics on the autonomous existence of the thing which is independent from an observer. Likewise, Quentin Ruyant (2015) holds belief in physical realism in terms of the autonomous existence of the matter. Ruyant, who tries to bring rapprochements between scientists and philosophers, is of the view that the semantic and metaphysical propositions of scientific realism "are often acceptable by philosophers (at least in the analytic tradition). Only the epistemic aspect is still under discussion".

Vassilios Karakostas (2012) demands radical revision of the concept of physical realism is required by a viable realist interpretation of quantum theory. Karakostas aptly refers to the "scientific revolution" brought about by quantum theory especially on the basis of Bell's pioneering work. Quoting Michael Nielsen and Issac Chuang (2010), Karakostas pinpoints the elimination of the assumption of realism in quantum mechanics. This issue has already been raised by Arthur Fine (1996), the physicist who has officially announced death of realism: "Its death was hastened by the debates over the interpretation of quantum theory, where Bohr's nonrealist philosophy was seen to win over Einstein's passionate realism" (p. 112).

Instead of total eradication of realism, Karakostas in return argues the traditional concept of realism should be revised, "the concept of realism must not be associated with ideas taken over from classical physics, such as atomism, localizability, separability, or similar philosophical preconceptions such as strict subject-object partition, mechanistic determinism and ontological reductionism" (2012, p. 2). This physicist then dedicates the rest of his paper to provide a new version of realism based on the quantum mechanics. Karakostas explicates "well-defined quantum objects, instead of picturing entities populating the mind-independent reality, they depict the *possible manifestations* of these entities within a concrete experimental context" (2012, p. 12); this view of "possible manifestations" not only renders the projection of reality context-bounded but it also opens space for the notion of multiplicity and exposes the real to a process of "becoming" when the contextual circumstances vary. No wonder that Karakostas speaks of objects as "contextual objects"(2012, p. 13).

In the same vein, Cassirer writes, "The tasks of the criticism of knowledge . . . is to work backwards from the unity of the general object concept to the manifold of the *necessary and sufficient conditions that constitute it*. In this sense, that which knowledge calls its 'object' breaks down into *a web of relations* that are held together in themselves through the highest rules and principles" (1913, p. 522; emphasis added). What interlinks physics to postmodern philosophy is exactly this sense of contextuality of quantum objects and their subsequent vulnerability to variation under certain conditions. The body of physics study evinces a missing link here between philosophy and physics. Even when physics scholars speak of philosophy,

they suffice only to scientific philosophy which does not necessarily make interdisciplinary references.

Like modern physicists, postmodern philosophers, Deleuze and Guattari, celebrate the postmodern condition for its fluidity and flexibility. Like these quantum physicists, they do away with classical worldview and call for a revised notion which contextualizes every entity and thereby exposes it to variation over changes in the context and conditions.

By contrast, in traditional philosophy, the real has always been taken for granted and regarded as a matter of fact, "the world as it is". Even with phenomenologists like Wolfgang Iser and Husserl who subjectify the real by their emphasis on the intending consciousness, attempt has been to present the world as it appears to consciousness. The same view justifies the core methodology of Realists in literature and has thus made the writers and poets to show their fidelity to the empirical world by giving an exact replica of it in their works. Thus representational literature was in vogue before the revolutionary changes brought about by science.

3. Methodology

For the study of the concept of realism in modern physics and postmodern philosophy, the present study adopts a comparative-interpretative method. It is comparative as it compares the modern physical notions of the real with the real expounded by philosophers, Deleuze and Guattari. The adopted lens is interpretative since it gives enough space for analyzing and interpreting the concepts of the real in both disciplines.

4. Analysis and Discussion

The point that has encouraged the researchers to draw interlinks between modern physics and postmodern philosophy is the revolutionary concept of the real which Deleuze and Guattari have proposed. These philosophers distinguish between the real and the actual. While traditional realists define the real as that which empirically exists, in time and space, and perceivable through five senses, postmodern philosophers define the real as consisting of two sides: the actual and the virtual. What the scientists deal with and call the real is the actual. But for

postmodern philosophers, the actual is only one part of the real. Deleuze and Guattari do not put the virtual in contrast to the real; rather they state, "the reality of the creative, or the placing-in-continuous variation of variable, is in opposition only to the actual determination of their constant relations" (1987, p. 99). The real encompasses the virtual as well. Deleuze stresses the virtual "must be defined as strictly a part of the real object" (Aldea 2011, p. 20). The virtual is characterized as an "abstract and potential multiplicity" presupposed by time and space. Therefore, the virtual stands in opposition to the actual, not to the real. For these philosophers, the virtual is entirely "self-differing"; it is not specific difference; rather it is free difference, "a state in which determination takes the form of unilateral distinction" (1987, p. 28).

Accordingly, when classical physicists attribute separability to the real objects, their definition of the real objects falls within the chart of the actual. Hence, Einstein acknowledges the physical identity of distant things, the "mutually independent existence of spatiotemporally separated systems (in Karakasos 2012, p. 4). By contrast, the expounders of modern physics vote for non-separatability. As notified by Karakostas, the generic phenomenon of non-separartability was experimentally confirmed for the first time in the early 1980s (2012, p. 6). The immediate aftermath of this experimentation has been the notion of non-separatability of any system however fragmented it might be at the time of observation. This is the point highlighted by Schrodinger who explains the case of two systems which have once entered into a physical interaction but then after a time of mutual influence they separate from one another, "they can no longer be described in the same way as before . . . by endowing each of them with a representative of its own" (1983/1935, p. 161).

Viewed from Deleuze-Guattarian perspective, one can contend the notion of non-separability raised here is a hint at the process of "becoming" which has occurred to both involved systems. Schrodinger's reference to "a time of mutual influence" implies the two systems influence each other, make each other different from what they were before their entrance into the interaction. And this process of influencing means nothing other than "becoming". Of the two sides of the real, that is, the actual and the virtual, it is the virtual side which can become the locus of "becoming"; it is the virtual realm that exposes the actual to variation. Based on this, Deleuze and Guattari contend the virtual is featured by the "plane of

immanence" or "a field of intensity" marked by difference-in-itself. (Aldea 2011, p. 19). The difference-in-itself of the virtual is the realm of pure intensity or "differences in intensity" without form or matter". When this intensity turns into matter and form, the virtual is actualized, and in this process the difference-in-itself becomes "specific difference".

However, some important thing happens here. In the process of becoming the actual, only one of the many potentials or possibilities of being is given way to become actual. This means that multiple other possibilities of being other have not been given the chance to become actual. But they are retained within the actualized form. In other words, they remain immanent within the actual. This renders the process of becoming ambivalent. On the one hand, becoming makes one possible form to get actual; on the other hand, it reduces the real only in one form of being. The actual owes its dynamism to this ambivalence, because it is both a state of freedom and reduction. Within the actual, multiple other ways of being remain immanent; this multiplicity comprises the virtual side of the real.

The point of non-separability which the quantum theorists refer to is related to this interplay between the actual and the virtual. The real object contains both the actual and the virtual. The two systems of which Schrodinger speaks enter a process of becoming-other while interacting with one another. After some time, when they separate from each other, their otherness remains immanent within them. Thus they can no longer be the ones before the interaction, as that otherness is there in each of them, albeit in their virtual side. As a physicist, Karakostas clarifies that quantum mechanics incorporates as its basic feature that the "whole" is, "in a non-trivial way, more than the sum of its 'parts' including their spatiotemporal relations and physical interactions" (2012, p. 6). Adapting this view into Deleuze-Guattarian philosophy, it can be argued the "whole" of which he speaks stands for "the real", and the "parts" are the actual. In another register, the whole cannot be reduced to its parts. This implies the whole encompasses some other realm, and that is not the spatiotemporal realm or the world reduced to physical interactions. It is the realm of the virtual, the plane of immanence, or difference-in-itself. According to the quantum theorists, the part is made "manifest" through the whole, while the whole could only be "inferred" through the interdependent behavior of its parts (Karakostas

2012, p. 8). The word "manifest" means actuality, while the "inferential" nature of the whole implies its virtuality.

Just as quantum physicists believe in the contextuality or context-dependence of quantum objects, the postmodern philosophers also hold that it is the context or circumstances that provide conditions for one possibility to get actualized and thereby push aside multiple other individuations. What this signifies is that if circumstances change, other ways of being occur, since conditions of their individuation and actualization may be supplied. The quantum scholar is apt when he writes, "well-defined quantum objects cannot be conceived of as 'things-in-themselves', as 'absolute' bare particulars of reality, enjoying intrinsic individuality. . . . Instead, they represent carriers of patterns or properties which arise in interaction with their experimental context/environment" (Karakostas 2012, p. 10). Based on this, the property a quantum object acquires in a specific context is not its inherent property that it has possessed prior to the object's entry into the context. Rather, "One and the *same* quantum object does exhibit several possible contextual manifestations in the sense that it can be assigned several definite incommensurable properties only with respect to distinct experimental arrangements which mutually exclude each other" (Krarakostas 2012, p. 11). The definition of a quantum object as a totality defined by all the possible relations in which this object may be involved has Deleuze-Guattarian postmodern notion of the real. For them, the real which has the virtual as one side becomes a totality which can never get fixated in one actual or individuated form because in every context, one possibility is actualized. Therefore, the real is the totality of the actual and all other possible actualities.

The other point of divergence between the classical physics and modern physics is the former's notion of the real as that which exists mind-independently. By contrast, modern physics argues the whole system cannot be conceived mind-independently. Simultaneously, however, the quantum scholars retain sort of scientific objectivity for the objects. Scientific objectivity of quantum objects is realized only because of "conditions of disentanglement" (Cassirer, 1956 p. 179). By "conditions of disentanglement" it is meant conditions of being experienced or being accessible. In another register, due to experimental intervention the factually existing entangled correlations of the object with its environment are suppressed or minimized (Karakostas, 2012, p.

13). Once the objects' correlations are reduced under such conditions they become exposable to scientific experiments and thus can present specific qualities, that is, they become real objects.

The first philosophical implication of this quantum objectivity is the feature of relativity in the sense that with varying conditions of disentanglement and/or accessibility the properties of quantum objects also vary. The relativity results in multiplicity. This point is further supported by accepting the fact that the observer is not situated outside the entangled correlations of the whole system. S/He is also part of the whole system and therefore the so-called objectivity of the objects is only perspectival or context-bounded. This view can be better appreciated in the light of the worldview Heisenberg has given of the world. He defines the world as "a complicated tissue of events, in which connections of different kinds alternate or overlay or combine and thereby determine the texture of the whole" (1958, p. 96). What this view signifies is the fluidity of the world which was used to be regarded as something fixed. Postmodern philosophers celebrate this fluidity and set it as the bedrock on which a wide variety of vision scopes can be adopted and adapted. For them the locus of this is the virtual realm. Deleuze and Guattari define the virtual as "the line of variation" (1987, p. 94).

While for these philosophers, difference is primary to Being, classical realists seek identity in Being. This point can be taken as a node which interlinks the real defined by quantum physics with postmodern concept of reality. The quantum stress on perspectivalism of scientific objectivity connotes nothing other than difference-in-itself. This is obvious in Karakostas' concluding remarks, "Quantum reveals that the hunt of a universal perspective for describing physical reality is in vain. In the quantum domain of inquiry, it would be illusory to search for an overall frame by virtue of which one may utter 'this' or 'that', 'really is' independently of a particular context of reference" (2012, p. 16). This description is an attestation of the fluidity of the quantum objects.

Fluidity owes its dynamism to difference and difference itself arises out of actual-virtual interface. What renders the actual fluid, in postmodern philosophy, is the process of counter-actualization or counter-effectuation. As abovementioned, within the actual there lies a virtual side which is imminent to it. This virtual side renders the actual exposable to variation. Counter-actualization means de-actualizing the actual and re-actualizing a virtual potential or possibility.

Deleuze-Guattari technical terms for these processes are reterritorialization and deterritorialization. In deterritorialization the territorialities of the actual are negotiated, worked on, modified, altered, and even subverted. In reterritorialization, the new territories are drawn, charted, formulated, and shaped. Their concept of "becoming-other" refers to these two processes. When the quantum object is put under "conditions of disentanglement" to become an objective entity, it is actually exposed by force to this process of deterritorialization and reterritorialization. Without these, the quantum object cannot become an "other" which can be experimented on, observed, and depended. So here comes the point of distinction between classical physics and modern physics.

The classical physics myopically takes the object as "it is there" as that which "can exist independently from the observer's consciousness". Therefore, it is described as being "real". Besides, they take the observer as their criterion for determining the reality of the object. It seems as if the whole universe is reduced only to man's consciousness. In this respect, one senses a Cartesian tinge of man-centeredness in the universe which is also reiterated, albeit in a somehow contrastive vein, by phenomenologists. This may hint at the restricted scope of their vision. But for modern physics, for the so-called "real object" there is a quantum object, which is the object exposed to specific contextual/perspectival alternations. The quantum object can never be restricted to a property as it is already embedded within a whole system and is involved in correlations with a whole universe which makes them non-separable. While the classical notion of "real object" proves to be illusory, the modern concept is ungraspable and unexplainable. The classical object is limited in scope, confined to the mind of the observer. The quantum object is viewed within a macro-cosmic domain and is thus far from being reduced to an "intending mind".

5. Conclusion

The present article holds an interdisciplinary study between physics and philosophy. It provides a philosophical interpretation of the way classical and modern physics define the real. Then parallel lines are drawn between the two disciplines, namely modern physics and postmodern philosophy expounded by Deleuze and Guattari. The comparative interpretation has detected some similar points between the ways the two disciplines define the real. The

significance of these findings is the rapprochement the article brings about between a totally concrete science such as physics and a totally abstract field like philosophy.

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Samira Nazifkar, Ph.D.
University of Neyshabur, Iran
re.nazifkar@gmail.com

Roghayeh Farsi, Ph.D.
University of Neyshabur, Iran
rofarsi@yahoo.com

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Teaching Conversational Language and the Challenges - Some Crucial Areas

M. SaravanapavaIyer, Ph.D.

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Abstract

Teaching and learning process of English as a Second Language (ESL) conversation for the non-native learners particularly in classrooms is one of the toughest tasks for the teachers. Especially in our Sri Lankan context, learners play passive role at school level programmes for more or less twelve years; due to this long experience, they are unable to become active role players during ESL learning; transforming an adult learner into active role player is important in ESL classrooms to master all the four skills and it is really a great challenge to the teachers. Amongst four language skills, conversational skill is unlikelearning grammar rules or learning vocabulary where a learner can learn by reading a good grammar rule book; learning and practising authentic conversational skill is still cumbersome and tough and most of the time unpleasant mission in ESL classrooms; the real time conversational situation cannot be brought into the classroom; in front of the speaker there is other person who waits for the correct and meaningful response; the speaker has no time to think or check with the dictionary for his response; the speaker is expected to respond immediately and instantaneously; these problems can be solved with adequate practice and confidence building. In order to provide part of the solution I have attempted to presentsome important observations relevant to conversational language teaching and learning. The chief aim of this article is to establish better awareness among spoken language teachers and learners.

Keywords: ESL, language mannerism, formal/informal meaning, authentic situation, language etiquettes

1. Introduction

Generally, written language is ruled governed and most of the scholars declare that spoken language is not ruled governed; however, in case of a spoken language, there are lot of unwritten rules speakers have to consider to maintain socio-cultural tradition/norms of the

particular speech community; recognizing and teaching these unwritten rules with authentic spoken situations are very essential elements to teach conversations; these unwritten rules are sometimes called social ethics or language mannerism. Associating and presenting social ethics with a particular language require great effort and conscious practice; these appropriate social ethics can be generally classified into social and official norms. Since most of the official and social norms are captured and picked up naturally by the speakers in the authentic spoken situations within the particular speech community, teaching spoken language in English as a Second Language (ESL) classrooms requires effective pre-planning and conscious practices. On the other hand, creating original and authentic situations in ESL classrooms to teach appropriate spoken style is also impossible to the teachers; in the meantime, learners have less opportunity to pick up the appropriate spoken form by observation and participation naturally and learners have less or no chance to rehearse the spoken form outside the classrooms. In order to observe and recognize the interior aspects of the spoken form of a language I'm planning to briefly discuss formal and informal language styles, different spoken language etiquettes, conventional and non-conventional meanings, learners' issues, teachers' roles and external factors.

2. Formal and Informal Features

Very much like written form of a language, spoken structure also consists of formal and informal features; recognizing and using appropriately these styles become compulsory for effective communicational situations.

To understand best I present some important formal and informal features and styles of spoken language below.

Table 1.1 Formal and informal features and styles

	Formal	Informal
01.	Proper structure and rule governed	No need
02.	Associated with norms and etiquette	Not necessary
03.	Appropriate vocabulary/terms	Acceptable words
04.	Sometimes written documents are used	Not written
05.	Early preparation/practice is required	Instant/on the spot
06.	Moderate/average speech rate with clear pronunciation	Irregular speech rate/repetition/pauses
07.	Appropriate and limited physical	Unlimited physical and non-verbal

	expressions	expressions
08.	Timeframe	No time limit
09.	Systematic turns	Irregular turns
10.	No interruption	Interruption is always possible
11.	Codeswitching/codemixing/borrowings is not generally accepted	Codeswitching/codemixing/borrowings is quite natural
12.	Formal features are essential	Informal language features are accommodated
13.	Repetition and correction are undesired	Repetition and correction are accepted
14.	More transactional oriented	More interactional oriented
15.	Hypothesis testing is not accepted	Hypothesis testing is accepted
16.	Jokes/double meaning/meaningless words are not included	Jokes/double meaning/meaningless words can be included

In addition to above data, various etiquettes and relevant information are presented in the table 2.2. These data are also supposed to enhance teachers' knowledge relevant to language choice for teaching input; in this situation, however, I do not attempt to interpret diglossic situations.

Table 1.2 Spoken language etiquettes

	Types	Formal	Informal	Formal situation	Informal situation
01.	Motherese/modified talk etiquette		√		- Conversations with babies - Montessori/primary level school teaching
02.	Telephone etiquette	√	√	Official dealing	Domestic/friendly conversations
03.	Interview etiquette	√		Official dealing	
04.	Presentation etiquette	√		Official/academic situation	
05.	Courts/legal etiquette	√		Legal matters	

06.	Family etiquette		√		Family affairs
07.	Lecture delivery etiquette	√		Lecture hall	
08.	Church language etiquette	√		Prayer/sermon	
09.	Business language etiquette	√	√	Business dealings	
10.	Advertisement language etiquette		√		Sales promotion
11.	Report language etiquette	√		Presentation/reporting situations	
12.	Casual conversation etiquette		√		Family/friendship domains
13.	Gossip language		√		
14.	Lovers' language		√		Lovers' conversation
15.	Classroom etiquette	√		Teaching situation	
16.	News etiquette	√		News reading	

3. Conventional and Non-conventional/Environmental Meanings

A speaker of any language has to be informed about the differences between formal and informal meanings of the words and sentences. A speaker has the responsibility of choosing appropriate words or styles according to the situation. Because speaking styles vary across speakers and circumstances. Therefore, identification of meaning of relevant utterances becomes vital. In order to recognize the differences in meaning, I attempt to classify those elements under two headings: conventional and non-conventional.

Table 2.1 Variation in meanings

Conventional meaning	Non-conventional meaning
Dictionary/real	Never find in dictionaries
Limited with formal style	Unlimited informal style
Universal/widely accepted	Regional/locally accepted
Formal learning via books	Informal learning by experience
Background knowledge is no need	Background knowledge is needed

Mostly associated with native variety	Mostly associated with non-native varieties
Easy to familiarize	Time is needed to familiarize
No change	Changes occur

Dramatic acting in classrooms, watching movies and dramas may offer the opportunity to observe how different circumstances require different language styles and vocabularies. In the next section, I attempt to present some important roles and responsibilities of a teacher in spoken language classrooms.

4. Learners' Issues

Generally learners are unable speak English language due to several reasons, particularly in our context. I have presented some major reasons below:

- Recognizing reasonably proper sound system of English language with acceptable pronunciation practice is essential; in most of the schools it does not happen
- In the school curriculum spoken skill is not considered as an important skill
- Spoken skill is not taught by properly trained teachers
- Lack of environmental support to apply and rehearse spoken form by the learners
- Learners have inadequate knowledge to overcome the issues of fear and shyness which are considered as the primary affective filters
- Lack of encouragement from the educated and experienced members
- Limited vocabulary stock to use for common or specific utterances
- Inadequate managing strategies
- Thinking of grammar rules and compose utterances
- No opportunity to participate actively in real life conversational situation
- Unaware of the benefits of spoken skill

5. Teachers' Roles in Classrooms

To promote spoken ability of the learners in the classroom, teachers' roles play significant part; most of the language curricula do not specify the detailed roles. Some of them are presented here.

- Teachers have to establish maximum varieties of opportunities in the classroom to provide wide range of contextual spoken forms
- Make each student involve in assortment of spoken activities to increase students' participation rate
- Teachers have to supply numerous inputs to focus conventional and environmental meanings
- Since spoken language is strongly associated with physical gestures, teachers have to present appropriate gestures in the classroom.
- Teachers are supposed to ask eliciting and encouraging questions:

Examples:

What do you mean?

What did you say?

Ok, Ok then, then what?

Ok, what is next?

Ok, continue....

Really, what else?

You are right..... that's right ..... um ... um.... then what?

- Teachers are advised not to correct pronunciation mistakes of the students in front of others particularly in the classroom; this attempt may discourage the learner. Indicate constructive gestures when commenting on learners' responses. In the current tendency, scholars suggest that teachers can provide written convincing feedback.
- Before initiate the spoken activities in the classroom, teachers have to clearly explain the situations with appropriate vocabulary; introducing relevant vocabulary with situations may be an ideal step. Since conventional meaning differs from contextual meaning, as mentioned in the table 1.2.1, teachers have to explain different contexts and situational meanings with examples.
- At the beginning teachers have to encourage minimal responses of the learners while they ask eliciting questions; some example for minimal responses are: "ok", "right", "sure", "all right" and "is it".
- Teachers are expected to introduce the context very clearly with appropriate topics.

For the Day–to-day General Communication

Greetings, apologies, compliments, invitations, acceptance, denials and other relevant functions which are influenced by day-to-day social and cultural etiquettes.

For the Business Communication

(Mostly business dealings are not associated with personal feelings; this is the major difference between social/general communication and business communication).

Enquiries, making orders, talking to customers and suppliers, talking to business delegates and office staff and conducting the meetings, varieties telephone conversations, business visit conversation (international/national), interview questions/discussions, agreeing/disagreeing, seminars on varieties of topics, reporting and so on.

6. External Factors and Performance of Spoken Skill

There are a lot of external factors which play important role to promote learners' spoken skill; if those factors are inadequate or not available, learners' and educators simply will ignore the spoken skill in schools or other ESL teaching institutions. I present a number of major external factors which influence learners' and educational agencies' motivational level relevant to spoken skill either directly or indirectly; the proficiency level of spoken skill will generally be affected,

- if priority and emphasis are not presented on the spoken skill in the national curriculum.
- if employers do not consider spoken ability as an additional qualification.
- if spoken English is not necessary for the day-to-day communisation.
- if no opportunity is available to rehearse/practice/test the hypothesis.
- if public examination system does not emphasize spoken skills.
- if learners do not like to participate actively and practise in ESL classrooms.

7. Conclusion

Until now we discussed important aspects such as formal and informal language styles, different spoken language etiquettes, conventional and non-conventional meanings,

learners' issues, teachers' roles and external factors. I very firmly belief these information will help teachers and stakeholders to understand the nature of the spoken language and the challenges of teaching it in ESL classrooms.

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M. SaravanapavaIyer, Ph.D.
Senior Lecturer in ELT, Grade I
English Language Teaching Centre (ELTC)
Faculty of Arts
University of Jaffna
Jaffna
Sri Lanka
bavaneltc@yahoo.com

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A Thematic Study of Bapsi Sidhwa's Novel *ICE-CANDY-MAN*

S. Seethalaksmi, M.A., M.Phil.

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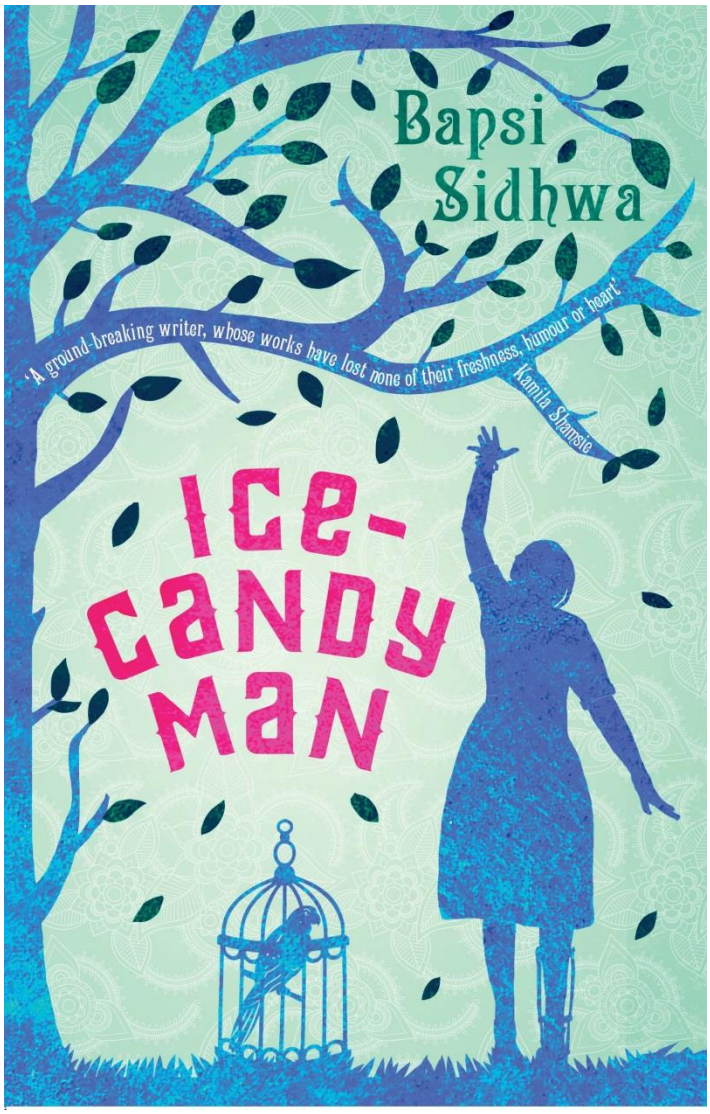

Abstract

Bapsi Sidhwa, a Pakistani novelist, is an important voice in the world of common wealth fiction. Sidhwa's fiction deals with both the pre and post-colonial period of the Indian-

subcontinent. Her fiction not only brings to life the horror of the partition but also vividly portrays the complexities of life in the sub-continent violence after independence. Bapsi Sidwa's novel *Ice-Candy-Man* reveals how the violence of partition has serrated the roots of people of different communities, irrespective of ideology, friendship and rational ideas. The novel represents the historical violence of Partition from the perspective of the eight-year old polio-stricken girl Lenny, who belongs to a Parsi family. Her closest companion is her Ayah (nanny) Shanti. The novel weaves together multiple narratives of betrayal, events and conditions engendered by the Partition of the Sub-continent. The story is an actual fact based on the novelist, Bapsi Sidhwa's child hood experiences. Bapsi Sidhwa's *Ice-Candy-Man* thus portrays the political pre-occupation –the violence and the fragmentation caused by the partition.

Key words: Partition of the Subcontinent, Parsi, Bapsi Sidhwa, *Ice-Candy-Man*

Novels on the Theme of Partition of India

A number of novels in the Indian sub-continent have been written on the theme of the Partition of India. This unforgettable historical moment has been captured as horrifying by the novelists like Kushwant Singh in *Train* to *Pakistan (*1956), *A Bend in the Ganges* (1964) by Manokar Malgeaonkar and these novels examine the inexorable logic of partition as an offshoot of fundamentalism and fanaticism sparked by hardening communal attitudes. There novels belong to the genre of the partition novel. These novels belong to the genre of the partition novel. These novels and effectively and realistically depict the vulnerability of human understanding and life, caused by the throes of partition which relentlessly divided friends". Sidhwa's novel are narratives of political and upheaval resulting in a mass trauma which continues to haunt the minds of generation.

Novels of Sidhwa

Generally in the novels of Sidhwa , there are people from all walks of life and from all communities. They are Hindus, Muslims, Christians, Sikhs and Parsis. The event of partition has been depicted through the painful experiences of these ethnic groups. With the morbid sense of humour, Sidhwa reveals how the violence of partition has serrated the roots of people of different communities, irrespective of ideology and rational ideas. Lenny's destruction of the doll also has

allegorical significance. It shows how even a young girl is powerless to stem the tide of surging violence within, thereby implying that grown up fanatics enmeshed in communal frenzy are similarly trapped into brutal violence. It becomes obvious that there is no solution to communal holocausts except struggle and resistance to communalism in a collective effort. There are no winners in these riots and the communal holocaust devours everything that supports life sustaining principles. It presents a scene of Holi, not of colours but of blood in the living inferno. The novel *Ice-Candy-Man* is a Pakistani version of the Partition.

Bapsi Sidhwa
Courtesy: testing2.carnegie.org

Bapsi Sidhwa was born on 1938 in Karachi in an eminent family. Her parents Peshotan and Bhandra belonged to the parsee community. Soon after Sidhwa was born, her family was cut off from the mainstream parsee life. She received numerous awards and professionship that marks the beginning of her literary fame.

Ice-Candy-Man

The novel Ice-Candy-Man opens with the portrayal of the pre-Partition days and its communal harmony and progresses inexorably towards a violently and reductively changing domestic and social space which indexes the impending catastrophe. Lenny notices how one day they are all one and the next day they are Hindus, Muslims, Sikhs, Christians. People shrink

dwindling into symbols. She also notices that Ayah is no more the "all-encompassing Ayah. She is also a token" Further, she sees the common people whom she crammed into a narraow religious slot they too are diminished". Thus the novel dehistoricizes the lived experience of communal harmony.

Lenny and Her Ayah

Lenny's polio-stricken feet restrict her movements and also restrict her mingling with Ayah for love and companionship. This companionship proves invaluable to her for the attention she manages to get from Ayah and all her male friends. Her disability also accords her an exclusive access in to the adult life of Ayah. Lenny finds her disability to be advantage to her. When the renowned doctor Mayo tries to retrieve the strength and agility of her foot through surgery Lenny's worry is that her serene world would be lost when she discovers that the doctor could not make much of a difference to her fact, she is reassured. She is relieved and is placed to see the gratifying abnormal leg.

Mingling with Other Groups

It is the malformed body of Lenny that draws her out of her identity as Parsi and takes her into the mixed society of Hindus, Muslims, and Sikhs of which Ayah is a part Lenny owes her warm relationship with Ayah and consequently with Masseur and the ice-candy-man and the indulgent attitude of her parents as she is a girl child in a patriarchal society to her deformity conversely, it is the extravagant youthfulness and unconstrained sexuality of Ayah's eighteen year old body that finally reduces her to a "ground" on which communal violence is enacted through rape.

Bapsi reflects how at the core of the Lahore of 1940's is the tolerant, balanced an unprejudiced civil society. "The cosmopolitan lexicon of Lahore" of the pre-partition days is one of the social diversity and political freedom, free from virulent communalism". As the men compete for Ayah's attention, their love for her is sensual and unconditional, normal and human. It is kind of a genial and harmonious space that brings Ayah there with Lenny day after day. Lenny watches with wonder her beloved Ayah and the power of Ayah's sensuality,she learns many a lesson of life.

Bapsi Sidhwa foregrounds a warm and affectionate relationship between Ayah and Lenny, uninfluenced and unmonitored by the adults in Lenny's family. Inspite of the unprivileged position Ayah occupies in the society, she has the potential to exercise her agency and this fascinates as well as educates Lenny.

Violence in Bapsi Sidhwa's *Ice Candy Man*

The 1947 Partition of British India divided India into two independent nations. It was accompanied by communal violence unspeakable in its brutality and ferocity, leading "bloody vivisection". One of the profound ironies of the period is that while a rhetoric and ideology of non-violence prevailed in the political push for freedom and form Colonial rule, a blood bath accompanied the actual attainment of this goal. In the months immediately preceding and following the creation of free nation-states, untold numbers of murders, kidnappings, rapes and arsons were committed by ordinary citizens of all the major religious groups caught up in the turmoil. It is certainly true that communal violence was not unprecedented in sub-continental society, but the fact of impending Partition and subsequently its reality, unleashed a maelstrom that was so horrific that some aspects of its history have been excluded. There is substantial evidence that it was also "spontaneous", where individuals, incited into group think, perpetrated opportunistic acts of aggression, sometimes unleashing escalating cycles of retribution.

Bapsi Sidhwa's novel ***Ice- Candy- Man*** which has received considerable attention as a trenchant portrayal of the violence surrounding the Partition, can profitably be explored as an examination of this issue for it depicts a broad cross-section of Lahore society both before and after the city become a part of Pakistan.

The Character of Ayah

The character of Ayah in Ice- Candy Man can read not just as a Hindu Woman violated by a Muslim mob, but as a domestic worker or servant in the middle class Sethi household. The child narrator Lenny's social accidental betrayal of Ayah's where about in the text juxtaposes against the not so innocent, historical betrayal of subaltern hopes in the decolonization achieved by the middle class. In the taste of recuperating the stories of victims, there is a real need to resist homogenizing all traumatic experience and instead to imagine modes of recuperation which go

beyond the hierarchal one of the middle class feminist interventions in the lives of working class Shanta Ayah's position in Ice- Candy-Man, is not only that of a Hindu woman working in a Parsee household who is abducted by a Muslim Mob, but also that of a woman who is a Nanny and therefore a domesic labourer in a bourgeois household. This Partition novel does not present an account of Partition Violence as a movement from Victimhood to recover in an uncomplicated manner. Bapsi Sidhwa shows Ayah as responding to her relatives in India. In these movements, refugees were able to reclaim agency and not become passive victims of state policy by consciously aligning themselves with broader movement for land reform. This contrast in the passivity of rape victims versus the organized effort for seeking readers for violence and loss endured during partition. The script of silence about rape, which the novel replicates, marks the inability to seek legal restitution or resist the aggressive efforts of the state to restore national honor by exchanging bodies of abducted women.

Rape

In the novel, the rape is an episode affecting the working class population, the promiscuous Ayah and her villainous, disreputable, paramour Ice-Candy-Man, thereby preserving the sanctity of the honor coded, bourgeois Parsee household. The class division in this novel is indeed reflected through the lens of sexuality. While the text may state, these laws are often flouted in the world of the proletariat to which Ayah and Ice- candy- Man belong. This world represents an alternative vision of gender relation and destroyed in the novel is a heteroglassic form. It can represent both the bourgeois prejudice against working class sexuality as well as subversive attraction for a greater libratory potential of the social mores practiced by this group.

Ice-Candy-Man Depicts the Transition

By presenting two contrasting representations of the middle class wife and the working class Nanny, Sidhwa's novel, while narrating a story of partition also offers the representation of a new norm of womanhood for the new nation patriarchy.

Ice-Candy-Man depicts the transition from a more diffuse, sexually open, less codified interactions among the working class characters in Lahore's queen's parole, to the hegemonic

rise of the idea of the new respectable woman. The novel, unlike conventional or oral history, is not just a straight forward recreation of a historic milieu. It can be thought of as a multi-layered palimpsest, gesturing a several threads in the complex partition. It is through Lenny's observations that the readers are introduced to the world of Lahore. It is through her access to the world of her middle class family and the social world of Ayah that the readers have intimate knowledge of the bourgeois and the urban proletariat, the public and the private arenas. Further more, Lenny is the witness/participant in several of Ayah's final capture by the mob. In the abduction scene, Lenny and her mother are both witness to the violence. By analyzing Lenny and her of roles through the class and gender structure of the household and through attention to their voyeutism, the dominant narrative's attempt to posit them as victims and innocent bystanders to the violence can be challenged. Instead, it is possible to focus on elements in the novel which gesture towards the intermingling of pleasure and power in acts of gazing at sexual intimacies, as well as violence. The many acts of voyeurism that Lenny is involved in can be seen as a part of a continuum of sexual experience that Lenny, prepubescent child, and her mother, a middleclass wife limited sexual choices, enjoy vicariously through the less restrictive, sexual opportunities available to Ayah. Ultimately, Lenny's position as a voyeur is one of power, and it is an extension of the power both she and her mother wield over Ayah because of the relationship they inhabit as mistresses and servant. They become unwilling witnesses to Ayah's subjection to mob violence, but once again their position as onlookers, "Voyeurs", and their religious and class difference protect them from falling prey to the same violence they can be distant from the violent incident and gaze at Ayah's transformation to an object of sexual pleasure. There is something even more questionable in their berevolent action of the rescue of Ayah. The very silence of Ayah, after her abduction and her acquiescene to God mother and mother's plans to repatriate her, trigger memories of the protests of many women for whom this was symptomatic of yet another violation of their desires.

Satiric Humor

Ice- Candy-Man's depiction of the world of the servants is infused with satiric humor, irreverence, a questioning of elite norms along with a vision of lived everyday religious co-existence. The novel charts the ascendancy of the urban proletariat. This is dramatized through

the transformation of Ayah from an active member of this non elite community- infact, the pivotal to a mute and helpless victim of partition violence and a voiceless person recovered after the traumatic event. Ayah center's around the working class characters of the novel like Masseur, Ice-Candy-Man, Imam Din, Sharabatkhan, Hari, Moti, and others form a community. Their interactions take place mostly in the outdoor space of Lahore's Queen park, distinct from the middleclass Sethi family that interacts with its acquaintances indoors.

Papoo and Class Discrimination

Early in the novel, the readers are introduced to Papoo, the sweeper's daughter who lives with her family in the servants' quarters behind the Sethi bungalow. A little older than Lenny, Papoo draw attention first to the ways class difference affect the treatment meted out to the girl child. While the polio-stricken Lenny is doted on, Papoo lives a life of deprivation, a life all too routine for most subcontinental girls. The readers find out that her mother Muchho routinely "maltreats her daughter".

Violence

The novel *Ice-Candy-Man* suggests that Punjabi society even in the state of pre-partition normally, relatively untinged by communal conflict, suffered with violence, particularly that directed against women and thus what occurred during the partition was not an aberration but merely a re-contextualization of an already familiar phenomenon..

The novel's title *Ice-Candy-Man* refers to a rupture, and partition certainly ruptured both political constructs, and families and communities evident in the patterns of violence inscribed in the text. It portrays a routine acceptance of various kinds of casual, almost banal violence, and suggests that these episodes indirectly show that Ayah's abduction is one point most prominent one in a continuum. While other analyses of the novel have accurately reflected the Ayah's centrality which show how the lives of the women in the novel depict a pattern of victimization. The main plot of the Ayah's story focuses attention on the abductions of women as the symbolic epicenter of communal violence, other ancillary objectification and exploitation of women was an accepted almost routine element in the society. At the novel's outset, the Ayah is a sexually empowered woman, deploying her sensuality. In the novel *Ice-Candy-Man* Sidhwa implies,

through the Ayah's fate and through that of the other women that sexual violence eventually leads to the proliferation of violent acts enacted to the bodies of women; the turbulence of 1946-47 re-labels rape and other acts of domestic violence against women as acts of "communal" aggression.

Literary Techniques

Novels are narrated and are told to the reader by one of the characters or by an independent narrator or they are reported to the reader in an apparently impersonal way. The presentation of a novel depends upon the point of view from which it is told. The word "technique" in literature has a wide scope of meaning. When a novelist writes a novel, he conveys his theme with the help of a story which consists of certain events taking place through certain characters. Since the novel is in a verbal form the story has to be narrated. The technique includes everything that the novelist uses for telling his story. The literary elements in narratives include setting plot, theme, characters etc,.Literary techniques include metaphors, similes, personification, imagery, etc. Sidhwa handled these narrative techniques creatively in her novel *Ice-Candy-Man*.

Women writes not only portray the victimization of women but also their resilience. Though Ayah in Ice-Candy-Man finds herself in diminished circumstances and is totally helpless as Mumtaz in Hira Mandi, she simply does not give up her resistance. When godmother enquires whether he still mistreats her. She says "Not now. But I cannot forget what happened" (ICM262). Her adamant refusal to continue as Ice-Candy-Man's wife event the risk of being disowned by her relatives in India as she is a 'fallen women', shows her inner strength and sense of dignity that remains intact in spite of what she undergoes. Because of the deep hurt caused by betrayal and shames at the hands of her so called friends they cannot and does not forgive Ice-Candy-Man. As a woman Sidhwa shares and understands the pain and humiliation and her portrayal of resilience and determination. Ayah lends an air of dignity to the fallen 'woman'.

The Plot of the Novel

Lenny's passionate love for Ayah , and the loss of innocence that accompanies their changing relationship through the Partition, is an energetic centre to the plot. Lenny's

relationships with her mother, her powerful godmother, and her sexually invasive cousin are also important to the novel. Lenny's polio forms a significant early narrative thread. Other minor but compelling subplots include Lenny parents' changing relationship, the murder of a British official, Raima's tragic tale, and the child marriage of Papoo, the much-abused daughter of one of Lenny's family's servants.

Sidhwa's focus in this symbolic novel is not so much on the story, it is on the narrative techniques, for they contribute to the work's total effect. Foremost among them is the first – person present-tense narration. Lenny, is –or was –a child when events described takes place, and the events are seen through her consciousness, the present tense providing immediacy and a certain simultaneity between past and present. By the end of the novel, the narrator knows much about human treachery, mainly through the impact of external events. Lenny learns of the perverse nature of amorous human passions from her experiences with her cousin, who courts her with a determination comparable only to the Ice-Candy-Man's pursuit of Ayah. How religious fanaticism can breed hatred and violence is evident in the killing of the Hindus in Lahore and the Muslims in the Punjab of the Sikhs.

Bapsi Sidhwa chooses Lenny, a polio-ridden, precocious child as the narrator of the novel because she provides her with a scope for recording the events leading to bloody Partition riots with utmost objectivity, without an air of propaganda. Moreover, she comes from a Parsi family and so is free from any religious or ethnic bias. Like most of the children of her age, she has a truth-infected tongue.

Bapsi Sidhwa herself explains why she chose Lenny as the narrator of the novel: "I'm establishing a sort of truthful witness, whom the reader can believe. At the same time, Lenny is growing up - - learning, experiencing, and coming to her own conclusions" (76). Though it sounds cautioning to identify the narrator with the author, the intersections of the two at various points of the narrative seem to be deliberate and not a mere coincidence, because the novel is as much about personal history as it is about memory and imagination.

Lenny is the narrative persona in *Ice-Candy-Man,* her narration starts in her fifth year and ends after her eighth birthday. The working of native psyche is well brought out by an ingenious

use of various devices by Sidhwa in the novel. She shows with graphic clarity, how little Lenny's mind sees, grasps and ponders over the world around her through her nightmares, metaphors, both homegrown and alien.

Besides idioms which evoke a terrible national tragedy. Bapsi Sidhwa also makes use of devices such as nightmares, jokes, poetry by the Urdu poet Iqbal, and Parsi entrance to India. As the narrative progresses, everything is filtered through the consciousness of Lenny. Her interest in things around her is somewhat unnatural as the readers find her recording each and everything like a video camera. There are no restrictions on her movements and she to be enjoying all the happenings around. She can attend the Parsi meetings to discuss the future course of action in the wake of Partition conflict e also loiter around parks cheap hotels and such other places along with her and ayah and can have access to the population opinion.

Though Sidhwa's novel does focus on the changing attitude of the Parsi community, it leaves out the exploration of the dilemma that the Parsi community had to resolve regarding its unnatural schismatic division between Indian and Pakistani Parsis. Sidhwa's prowess over the genre is impressive. Her range of setting, plot, themes, and characters makes her on of the most exciting of the recent common wealth novelists.

Sidhwa's representation of an affectionate relationship between Lenny and Ayah that goes unmonitored by her parents demonstrates the subversive potential of desire. This relationship gives Lenny insight into the contradictions and the potential for resistance to her society's dominant codes. The relatively unsupervised relationship between Ayah and her charge allows Lenny's education desire to unfold without the usual injunctions against her developing too much familiarity with her nanny. Her narrative figures her growing awareness of the links between the power relations she experiences as a girl-growing awareness of the links between the power relations she experiences as a girl-growing up in patriarchal, minority community and the pressures Ayah negotiates as a female Hindu servant living in colonial India and postcolonial Pakistan.

The rebellious Papoo is "broken" when her family marries her off to an unappetizing old man. Papoo initially resists, enacting tempestuous tantrums of protestation but eventually

restated it "a precarious semblance of docility". When Lenny arrives at the "celebration", she finds the young bride lying in a crumpled heap of scarlet and gold cloths" and "when Lenny tries to water her up, she appears to be drunk. Later Muccho shakes her awake, calling her" ufeemi" and Lonny realizes that Papoo, "has in fact been drugged" (ICM200). The story of Papoo's coercion into marriage reflects accurately the misfortunes of millions of sub-continental society in general connived at the subjugation of women, affording societal consents soul enslavement. It is especially ironic that Papoo's mother is the primary agent of her daughter's flight. No voices are raised in protest against the coercion of a young girl, indeed the marriage is attended and celebrated by the extended family and the community at large. Papoo' rebellious spirit is ground into subservience and conformity.

Sidhwa's text opens up a narrative space that resist this objectification, where Ayah and Lenny are portrayed as neither "heroines" who rise above the patriarchal conservative-nationalist struggles that engulf their communities nor are they complete "victims" of its physical and discursive violence. Instead, they are figured as negotiating their subjective status within the experience and interpretation and shaking the outcome of material events as they do so. Moreover, Sidhwa's narrative exists between social structures and individual agents. Her novel *Ice-Candy-Man* engages with the material and discursive implications of Partition and makes visible the agencies which slip through structures in new situations, at transitional moments or in luminal areas where women like Ayah or Lenny question and state interests.

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S. Seethalaksmi, M.A., M.Phil.
4/2274, Barathi Illam
Sengamalanachiarpuram
Thiruthangal 626130
Tamilnadu
India
seethalakshmisubbburaj18@gmail.com

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Nouns in Dhiyan
A Preliminary Investigation

S. Sulochana Singha, Ph.D. Scholar

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Abstract

Dhiyan is the name of the language spoken by the Koch–Rajbangshi people of Barak Valley of southern Assam. Dhiyan is mainly spoken in ten villages in the Eastern part of Barak river namely Horinagar, Japirbon, Leburbon, Gororbon, Dewan (Labok) or Dewan Bosti, Narayanpur, Larchingpar, Thaligram, Lakkhichora, and Digli. Ethnically, they are Mongoloids however their language may fall under the Indo-Aryan sub-group of the Indo-European language family. Nevertheless no study has been made to prove their classification. The total population of Dhiyan speaking Koch-Rajbangshi in Barak valley is estimated about 2500 in approximate.

The present paper is a preliminary investigation on nouns in Dhiyan language. The present paper specifically focuses on the semantics and morpho-syntactic aspects of nouns in Dhiyan language.

Key words: Dhiyan, Koch-Rajbongshi, Indo-Aryan, Eastern part of Barak river, Noun, Semantics and Morpho-syntax.

1. Introduction

Dhiyan is the name of language spoken by Koch–Rajbangshi people of Barak Valley of Southern Assam. Dhiyan is mainly spoken in ten villages in the Eastern part of Barak river namely Horinagar, Japirbon, Leburbon, Gororbon, Dewan (Labok) or Dewan Bosti, Narayanpur, Larchingpar, Thaligram, Lakkhichora, and Digli. Ethnically, they are Mongoloids however their language may fall under the Indo-Aryan sub-group of the Indo-European language family. Nevertheless no study has been made to prove their classification. . It is interesting to note that Dhiyan language has close contact with neighboring languages like Assamese, Bengali, Dimasa,

and Manipuri. Therefore lexical items of all four languages are found in its vocabulary as loan elements. In this regard, some Koch-Rajbangshi scholars of Barak Valley are in opinion that they had their own language which is linguistically much closer to Boro, Deori, Dimasa, Garo, Tiwa, Dhimal and Toto of Eastern part of India particularly North Bengal and Northeast India. Etymologically, the term 'Dehan' is derived from the word 'Dewan' the court name of the commander of Koch army of Cachar which was given by the great Chilarai when he came to conquer Cachar in the middle of sixteenth century (Gait, 1984). The total population of Dhiyan speaking Koch-Rajbangshi in Barak valley is estimated about 2500 in approximate.

The present paper is a preliminary investigation on nouns in Dhiyan language. The present paper specifically focuses on the semantics and morpho-semantic aspects of nouns in Dhiyan language.

2. Typological Features of Dhiyan

Typologically, Dhiyan is a non-tonal, agglutinating and verb final language. Like many other Indo-Aryan languages, voiced aspirated stops are very common in Dhiyan. Nouns in Dhiyan can be postposed by gender markers, plural markers and cases. There is no grammatical gender in Dhiyan. Dhiyan exhibits relative pronouns which are j-initial. When used attributively, adjectives in Dhiyan function as a modifier and strictly precede the head noun. The verb roots are marked for Persons particularly in determining tenses but not for numbers and genders. Within a noun phrase, a noun is typically syntactic and semantic head, defining the type of entity involved. Negation is usually expressed by means of prefixation. Furthermore negative particle is also used to express negation post verbally.

3. Nouns in Dhiyan

Structurally, Dhiyan nouns can be categorised into three categories namely (i) Simple (ii) compound and (iii) derived.

3.1. Simple Nouns

Simple nouns are nouns which are not derived from any other word classes, i.e., they are underived nouns. Most of the basic nouns in Dhiyan are monomorphemic which can be sub-

classified into mono-syllabic, di-syllabic and tri-syllabic. The following are some of the simple nouns found in the language:

Monosyllabic	
/jui/ 'fire'	CVV
/bu/ 'grandmother'	CV
/doŋ/ 'river'	CVC
Di-syllabic	
/diŋi/ 'neck'	CVCV
/soiha/ 'shade'	CVVCV
/hawek/ 'mother-in-law'	CVCVC
/baŋgon/ 'brinjal'	CVCCVC
Tri-syllabic	
/owari/ 'wife'	VCVCV
/dukuli/ 'a female garment'	CVCVCV
/sukuriŋ/ 'butterfly'	CVCVCVC

3.2. Compound Noun

Compound nouns are formed by juxtaposition of two nouns or Noun + Diminutive or Augmentive + Noun or Noun + Adjective. Compound nouns are frequently found in Dhiyan. Compounding is one of the productive morphological processes in almost all the South Asian languages (Goddard, 2005) particularly noun compounding. Dhiyan is a typical South Asian agglutinating language having SOV order. In the case of compound nouns where one noun modifies the other, the modifying noun must precede the modified noun. The formation of nouns by compounding can be done by the following processes:

(i) Noun +Noun

In this type of compound the head noun is in the right of the compound as can be seen in the following examples.

bisna + *cador* = *bisnacador* ‘bedcover’

bed cover

goru + *gat^{h}ol* = *gorugat^{h}ol* ‘cowshed’

cow shed

ata + *p^{h}ol* = *atap^{h}ol* ‘custardapple’

ata fruit

(ii) Noun + Diminutive

In this type of compound, the noun precedes the diminutive as can be seen in the following examples:

kukur + *sua* = *kukursua* ‘puppy’

dog baby

mui + *sua* = *muisua* ‘buffalo calf’

buffalo baby

goru + *sua* = *gorusua* ‘calf’

cow calf

(iii) Augmentive + Noun

Interestingly, in this type of compound, the augmentive precedes the head noun. It is worth mentioning here that the head noun precedes the diminutive in noun plus diminutive compounds as shown above:

bor + *goru* = *borgoru* ‘big cow’

big + cow

bor + *birali* = *borbirali* ‘big cat’

big + cat

bor + *kukur* = *borkukur* ‘big dog’

big + dog

(iv) Noun + Adjective

In Noun + Adjective compounds adjective precedes the noun as can be seen in the following examples:

huru + *at^{h}u* = *huruat^{h}u* ‘ankle cap’
small ankle
bor + *hil* = *borhil* ‘big stone’
big stone
tit + *kakrol* = *titkakrol* ‘bitter gourd’
bitter gourd

3.3. Derived Nouns

Derived nouns in Dhiyan are formed by the process of suffixation. Formation of nouns through derivation is not very common in Dhiyan. Dhiyan has a distinct nominalising morpheme ***-ok*** to form agentive nominal where the person involved normally does the action as a job or regular activity. It is worth mentioning here that the nominalising morpheme ***-ok*** occurs with transitive verb however it cannot occur with the intransitive verb as in:

/sol/ ‘drive’ */salok/* ‘driver’
/gay/ ‘sing’ */gayok/* ‘singer’
/lek^{h}/ ‘write’ */lek^{h}ok/* ‘writer’

Comrie and Thompson (1985) have rightly pointed out that **some languages have a special deriving pattern for forming nouns which means ‘the way of “verbing” from ‘verbs’.** This is true in the case of Dhiyan that it has a distinct derivational morpheme ***-a*** to form manner nominalization. It is interesting to note that the nominalising morpheme ***-a*** occurs with transitive and intransitive verbs regardless of its absence or presence of arguments as in:

/k^{h}and/ + ***/-a/*** = */k^{h}anda/* ‘mode of digging’
/bak/ + ***/-a/*** = */baka/* ‘mode of putting’
/di/ + ***/-a/*** = */dia/* ‘mode of giving’
/lud/ + ***/-a/*** = */luda/* ‘mode of running’
/k^{h}a/ + ***/-a/*** = */k^{h}owa/* ‘mode of eating’

On the basis of semantico-morphosyntactic criteria, Dhiyan nouns are primarily classified into two classes, viz. (i) animate (ii) inanimate. Animate nouns can be further sub-categorised into two: human and non-human. Both human and non-human nouns are differentiated for masculine and feminine genders. All inanimate nouns are considered neuter. It is worth mentioning here that the gender distinction in the language is determined on the natural recognition of sex and therefore it is applied only to the animate nouns. Gender of animate nouns is marked morphologically except some kinship terms which are absolute forms. Inanimate nouns are considered as neuter gender, which are morphologically unmarked.

4. Determining Gender

The various ways of determining gender in Dhiyan are described in the following sections.

(i) Some of the human nouns in Dhiyan are lexically marked as masculine and feminine as evidenced by the use of kinship terms as can be seen in the following examples:

Masculine	Feminine
dada 'uncle'	*k^{h}uri* 'aunt'
putek 'son'	*j^{h}ala* 'daughter'
aja 'grandfather'	*bu* 'grandmother'
juai 'husband'	*buari* 'wife'

(ii) By alternating ***-a*** to ***-i***:

Some nouns are made feminine by alternating vowel ***-a*** to ***-i*** that is the final vowel ***-a*** of masculine nouns are morphophonemically changed into ***-i.*** It is observed that the process of vowel alternation for determining male and female gender is found in both the human and non-human nouns as can be seen in the following examples:

Masculine	Feminine
pat^{h}a 'he goat'	*pat^{h}i* 'she goat'
b^{h}ula 'he dog'	*b^{h}uli* 'she dog'
bura 'old man'	*buri* 'old man'
mama 'mother's brother'	*mami* 'mother's brother's wife'

(iii) By using ***muina*** and ***j^{h}ala***:

In Dhiyan, the morphemes ***muina*** for male and ***j^{h}ala*** for female are preposed to the generic form of nouns to express gender distinctions particularly non-human animate nouns. More specifically ***muina*** and ***j^{h}ala*** are used to express gender distinction in the case of some specific animals. It is important to note here that the morpheme ***muina*** and ***j^{h}ala*** are the lexical items indicating man and woman in the language. Consider the following examples:

Masculine	Feminine
muina *k^{h}orgus* 'male rabbit'	***j^{h}ala*** *k^{h}orgus* 'female rabbit'
muina *kurkuta* 'male squirrel'	***j^{h}ala*** *kurkuta* 'female squirrel'
muina *indur* 'male rat'	***j^{h}ala*** *indur* 'female rat'
muina *hiyal* 'male jackal'	***j^{h}ala*** *hiyal* 'female jackal'

Nevertheless, in the case of elephant, cattle and buffalo, different lexical items are used to express male and female. However it is not a productive grammatical process as it is applicable in few non-human animate nouns in the language. Consider the following examples:

Masculine	Feminine
datal 'male elephant'	***k^{h}unti*** 'female elephant'
domra 'bull'	***goru*** 'cow'
boira 'male buffalo'	***baŋri*** 'female buffalo'

(iv) Gender marking of community nouns

In the case of community nouns the masculine and feminine gender are assigned by postposing ***muina*** and ***ani*** to the generic nouns. It is worth mentioning here that the feminine marker ***ani*** is specifically used to denote the feminine gender of the various communities as demonstrated below:

Masculine	Feminine
moglai muina	*moglai ani*
'manipuri boy'	'manipuri girl'

baŋali muina	*baŋali ani*
'bengali boy'	'bengali girl'
baŋal muina	*baŋal ani*
'muslim boy'	'muslim girl'
kʰasi muina	*kʰasi ani*
'khasi boy'	'khasi girl'

Dhiyan Nouns can also be categorised into (i) count and (ii) mass nouns. Here, count nouns can be pluralised by adding plural morphemes ***kal, guti,*** and ***kʰini*** according to animateness of the nouns as ***kal*** is used to pluralise animate nouns particularly kin nouns as exemplified below:

bunu 'sister'	*bunu* ***kal*** 'sisters'
jʰek 'daughter'	*jʰek* ***kal*** 'daughters'

However ***kʰini*** is merely used to pluralise the inanimate nouns particularly flat, long, wide and two dimensional objects as exemplified below:

pat 'leaf'	*pat* ***kʰini*** 'leaves'
putʰi 'book'	*putʰi* ***kʰini*** 'books'

Interestingly***, guti*** is used to pluralise both animate and inanimate nouns. It is observed that ***guti*** is the plural morpheme which is commonly found in the language.

putek 'son'	*putek* ***guti*** 'sons'
gʰora 'horse'	*gʰora* ***guti*** 'horse'
gʰor 'house'	*gʰor* ***guti*** 'house'
torabol 'star'	*torabol* ***guti*** 'stars'

Nevertheless the mass nouns are pluralised by quantifier ***dʰer*** regardless of animate and inanimate distinctions as shown in the following examples:

d^{h}er *pani* ‘lot of water’

d^{h}er *manu* ‘many people’

Syntactically, nouns most typically to assume the clausal grammatical role of *subject, direct object, indirect object* or *predicate noun* (Givon, 2001), as it is true in the case of Dhiyan too as evidenced from the following examples:

(1)	*j^{h}ala-go-te*	*nana-go-tok*	*e-k^{h}on*	*put^{h}i*
	woman-CL-NOM	boy-CL-ACC	one-CL	book

di-sl-e
give-PERF-PST
‘The woman gave a book to the boy.’

(2)	*moina-e*	*kukur*	*go-tok*	*barik^{h}ola-di*	*mar-sl-ei*
	Boy-NOM	dog	CL-DAT	stick-INST	beat-PERF-PST

‘The boy beat the dog with a stick.’

(3)	*i-k^{h}on*	*e-ta*	*g^{h}or*
	this	one-CL	house

‘This is a house.’

It is evidenced that noun assumes the various grammatical role as shown in sentence (1), (2) and (3). However, within the noun phrase, a noun is typically syntactic and semantic head, defining the type of entity involved. All other elements in the noun phrase are modifiers of that head noun. Thus in examples (4), (5) and (6) below, the head noun *muina* ‘boy’ is accompanied by different modifiers such as numeral *du* ‘two’, adjective *b^{h}al* ‘good’, and quantifier *d^{h}er* ‘many’.

(4) *du-ta muina*
two-CL boy
‘two boys’

(5) *b^{h}al muina*
good boy
‘good boy’

(6) *d^{h}er muina*
many boys
'many boys'

Conclusion

From the above discussion, we can conclude that Simple Nouns in Dhiyan are monomorphemic. This can be sub-classified into mono-syllabic, di-syllabic and tri-syllabic. Compound nouns are formed by juxtaposition of two nouns, or noun + Diminutive or Augmentive + noun, or Noun + Adjective. In the case of compound nouns where one noun modifies the other, the modifying noun must precede the modified noun. Derived nouns in Dhiyan are formed by the process of suffixation. In Dhiyan, the morpheme ***-ok*** is used to form agentive noun and the morpheme ***-a*** is used to derive manner nominalization. On the basis of semantico-morphosyntactic criteria, the gender distinction of nouns in the language is determined on the natural recognition of sex. Nouns most typically to assume the clausal grammatical role of subject, direct object, indirect object or predicate noun. A noun within an NP is typically syntactic and semantic head, defining the type of entity involved.

Abbreviations

ACC	Accusative
C	Consonant
CL	Classifier
DAT	Dative
NOM	Nominative
INST	Instrumental
PERF	Perfective
PST	Past
SOV	Subject Object Verb
V	Vowel

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S. Sulochana Singh, Ph.D. Scholar
Department of Linguistics
Rabindranath Tagore School of Languages and Cultural Studies
Assam University
Silchar-788011
Assam
India
sulo.kutu@gmail.com

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Acoustic Characteristics of School Children Before and After Class Sessions

Vishnu V.K., Sreelakshmi R. and Nandhu S Mohan

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Abstract

Vocal abusive behaviors are frequently observed in school going children especially yelling and screaming. The participants of present study were 50 typical school going children attending fifth and sixth grade. Acoustic analyses were done before and after class sessions using Praat software. While comparing the acoustic parameters before and after class sessions, there were differences across parameters but was not statistically significant.

Key words: acoustic analysis, school children, vocal abuse.

Vocal Abuses, Misuses, and Voice Disorders

The mechanism for generating the human voice can be subdivided into three parts; the lungs, the vocal folds within the larynx, and the articulators. The lung (the pump) must produce adequate airflow and air pressure to vibrate vocal folds (this air pressure is the fuel of the voice). The vocal folds (vocal cords) are a vibrating valve that chops up the airflow from the lungs into audible pulses that form the laryngeal sound source. The muscles of the larynx adjust the length and tension of the vocal folds to 'fine-tune' pitch and tone. The articulators (the parts of the vocal tract above the larynx consisting of tongue, palate, cheek, lips, etc.) articulate and filter the sound emanating from the larynx and to some degree can interact with the laryngeal airflow to strengthen it or weaken it as a sound source.

Vocal abuse is any behavior or occurrence that strains or injures the vocal folds. This may include excessive talking, throat clearing, coughing, inhaling irritants, smoking, screaming, or yelling. Vocal misuse is improper voice usage such as speaking too loudly or at an abnormally high or low pitch. Frequent vocal abuse and misuse can damage the vocal folds and cause temporary or permanent changes in vocal function, voice quality, and possible loss of voice.

The prevalence of voice disorders in children due to abuse and misuse is more and is now an area much focused by speech pathologists. The common vocal abuse behavior exhibited by school going children are shouting, cheering and screaming, sharp glottal attack and forceful use of the voice, grunting, crying, laughing and loud or prolonged outbursts of emotion, yelling, whispering, imitation, excessive and over-enthusiastic rehearsal of school plays as well as Lengthy talking. Along with this restricted fluid intake, crowded class, dusty environment, chalk powder inhalation as well as contagious diseases.

Since vocal abuses and vocal misuses are common in school going children; the possibility of developing voice disorders is frequent. Hence, a comparison of acoustic parameters of children before and after class sessions provides a ground for planning effective vocal hygiene tips and preventing further development of voice disorders.

Approximately 4-6 out of every 100 children have a voice disorder (Deanna,2011). Of the various disorders, vocal nodule is the most commonly cited in children. By building healthy habits from the start, you can help keep your child's voice healthy. Read on to learn more about vocal nodules and how to keep your child's voice healthy. Saniga and Carlin (1992) suggested that as the child's age increased, voice usage became more conservative. Children with affective disorders such as attention deficit disorder and hyperactivity, or behaviour problems are more vulnerable to developing vocal nodules and vocal strain than others. It is rare to find just one "abusive" behaviour producing voice symptoms.Classically, children with nodules are in the habit of talking too long, too loudly and with too much effort (Smith & Grey, 1997).

Focus of This Study

The aim of the present study is to analyze and compare the acoustic characteristics of children before and after class session.

The present study aims to measure and compare the acoustic parameters of school children before and after class session

METHODOLOGY

Subjects

50 typical school going children attending fifth and sixth grade were included in the study.

Inclusion criteria

- Attending fifth and sixth grade
- Attending normal school
- Age appropriate performance in academic and non academic areas

Exclusion Criteria

- No speech and language problem
- No neurological problems
- No hearing abnormality
- No known disease or disorders

Instrumentation &Procedure

The samples were audio recorded using microphone attached to Acer aspire 4739z laptop..The recording environment was a quiet room in the school building. The subjects were seated comfortably on the chair at a distance of 1 feet from the laptop placed on the table. Each voice samples was recorded individually with the help of PRAAT voice recording and analysis software 5.1 versions. Each subject was asked to phonate the vowel /a/, /i/ and /u/ at a comfortable pitch and loudness.

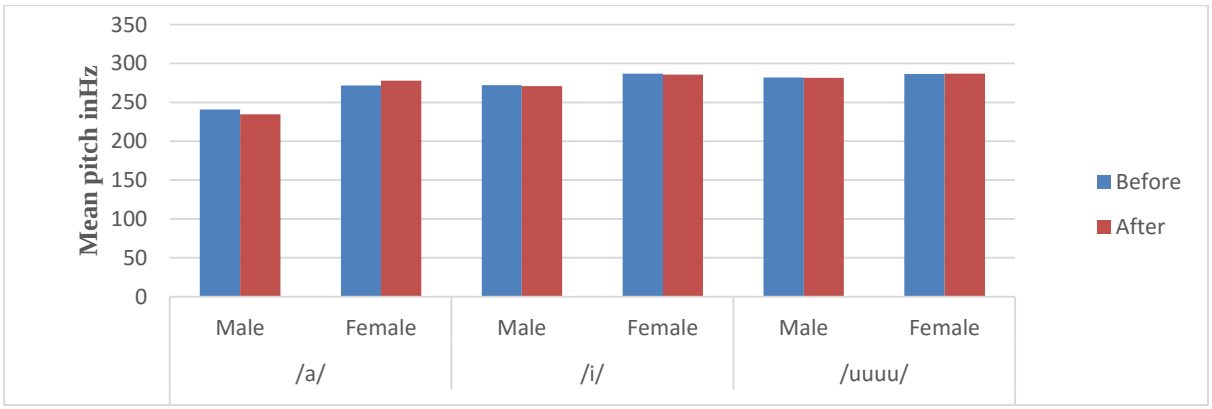
Analysis

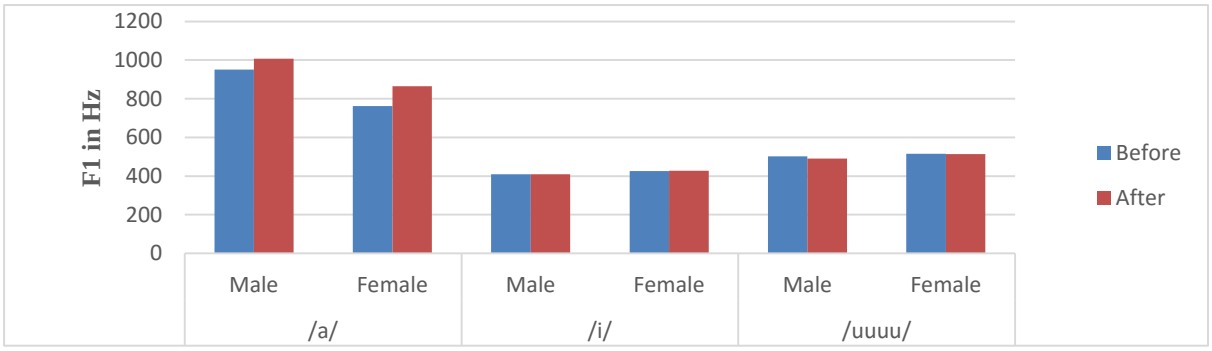
Obtained data were statistically analyzed to measure and compare the acoustic parameters like mean pitch, SNR, jitter, shimmer, F1,F2,F3& F4

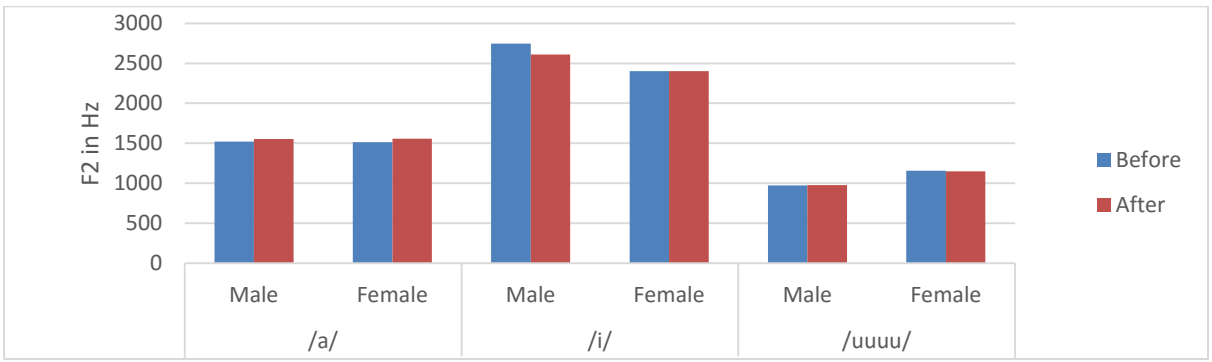
Results and Discussion

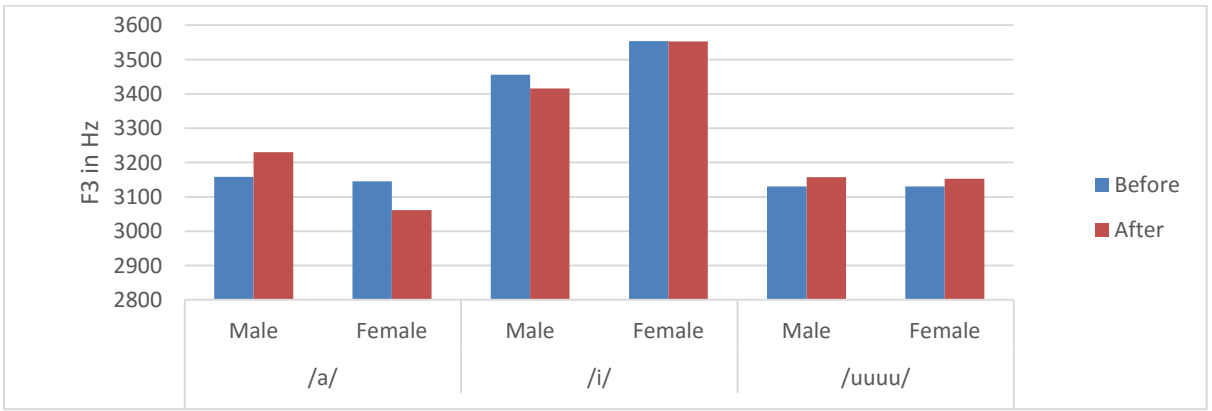
The present study aimed at analyzing and comparing the acoustic parameters of typical school going children before and after class sessions.

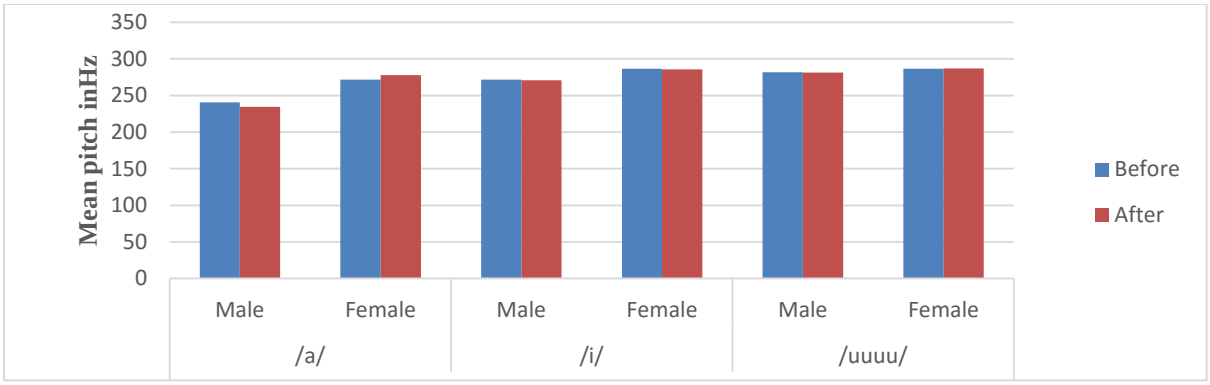
50 typical school going children from a Malayalam medium school in Kerala were selected and voice samples were collected and analyzed.


Mean pitch inHz
350
300
250
200
150
100
50
0
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After


F1 in Hz
1200
1000
800
600
400
200
0
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After


F2 in Hz
3000
2500
2000
1500
1000
500
0
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After


F3 in Hz
3600
3500
3400
3300
3200
3100
3000
2900
2800
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After


Mean pitch inHz
350
300
250
200
150
100
50
0
Male
Female
Male
Female
Male
Female
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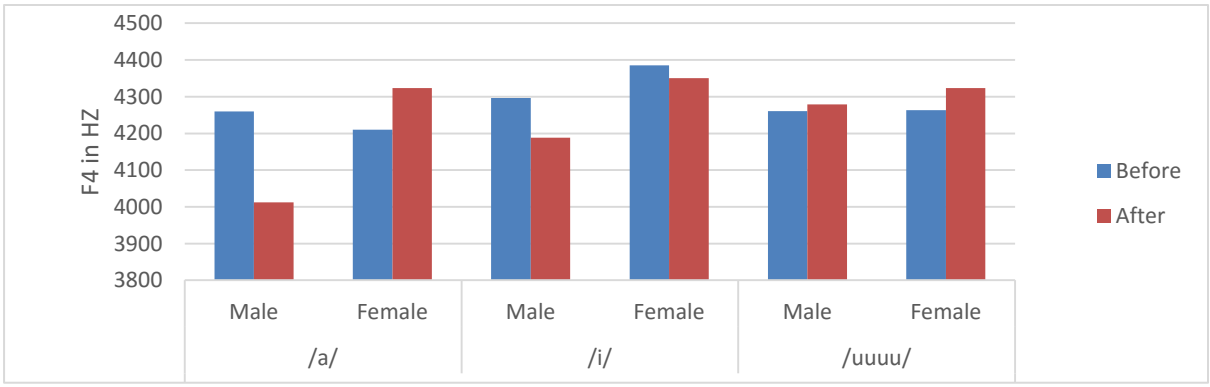
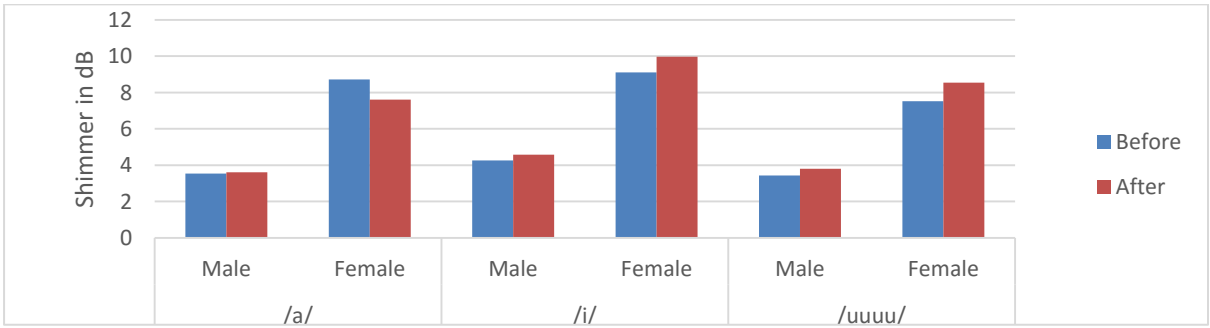
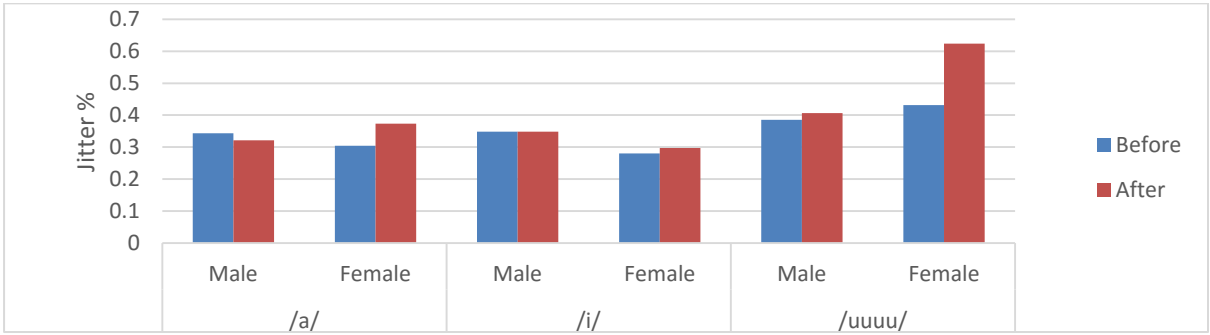
Before
After


F4 in HZ
4500
4400
4300
4200
4100
4000
3900
3800
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After


Shimmer in dB
12
10
8
6
4
2
0
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After


Jitter %
0.7
0.6
0.5
0.4
0.3
0.2
0.1
0
Male
Female
Male
Female
Male
Female
/a/
/i/
/uuuu/
Before
After

Fundamental frequency, F1, F2,F3, F4, jitter and shimmer were analyzed before and after class sessions on a gender basis.

The results are shown in the figures. There was a difference in the parameters obtained before and after class sessions which was statistically not significant.

Conclusion

Frequent insults to the vocal folds can end up in chronic voice disorders. School children are at a risk of developing voice disorders since they perform plenty some vocal abusive behaviors like yelling screaming, shouting etc. The results of the present study which aimed at the comparison of acoustic parameters before and after class session s in typical school going children suggests that there were differences in the acoustic parameters but were statistically insignificant. A periodic monitoring of the voice characteristics is important for school children for preventing the development of further voice related disorders.

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Sreelakshmi R
Lecturer
Dr. M. V. Shetty College of Speech and Hearing
Mangalore 575015
Karnataka
India
lakshmilegacy.r@gmail.com

Nandhu S Mohan
Audiologist
Santhwana hospital
Trivandrum
India
smnandhu4803@gmail.com

Vishnu,V.K.
Clinical Supervisor
Dr. M. V. Shetty College of Speech and Hearing
Mangalore 575015
Karnataka
India
vishnuaslp@gmail.com

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Influence of Class Room Environment on Students' Motivation in Learning English at Public Sector College at Tando Allahyar, Sindh Pakistan: A Qualitative Study

Danish Latif Nizamani, MS (Linguistics) Scholar
Bandah Ali Talpur, MS (Linguistics) Scholar
Zahid Jamali, MS (Linguistics) Scholar

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Abstract

It can be said that motivation is rather universal though it may vary in degree. Motivation has very extensive and wide scope though much is researched still much is left to be researched. In fact research is ongoing process, it is moving on its ways in every corner of the world. The objective of this research is to explore the classroom factors involved to influence learners' motivation in learning English at intermediate level. This research focuses on the reasons of activeness and passiveness in the classroom and its influence on students' motivation in learning English. Additionally, to know through the students' responses regarding classroom environment, whether it influences negatively or positively? This research followed qualitative approach for data collection and analysis. For the sake of collection of data, semi-structured interviews were conducted from ten intermediate students. The data was thematically analyzed. This research found that reasons of students' activeness and passiveness in relation to classroom such as class time, teachers' attitude etc. Besides, morning classes influence positively on students' motivation. Furthermore, there are many other interesting findings of this research. This research study can be helpful for English teachers who teaches in such context. The researcher acknowledges that this study is limited to a few participants, but the same study can be conducted from other participants to get more interesting results.

Key Words: Classroom environment, students' motivation, Intermediate students.

Introduction

Classroom is a place where the actual teaching and learning process is taken place. Classroom dynamics plays a vital role in the achievement of teaching learning ends. Last 30 years remained for the noticeable progress in the field of learning environment diversification and internationalization (Fraser, 1998a). In classroom environment it includes broader areas from educational point of view. Firstly, material setting such as furniture, seating arrangement, and class size etc. Secondly, psychological environment such as social dynamics, cultural identities, linguistic identities in classrooms where there are multilingual and multicultural issues. Thirdly, instructional communication such as teacher-student interaction, student-student interaction, teachers' attitude and behavior, offer a kind of help for hidden curriculum. Fourthly, group dynamics, such as in-group identities, etc. Lastly, instructional material such as books, notes etc.

> "The study classroom environment has been widespread across nearly all sub specializations of educational psychology. Researchers are interested in relationships between environment constructs and multiple outcomes, including learning, engagement, motivation, social relationships, and group dynamics. Early researchers recognized that behavior is a function of people's personal characteristics and their environment." (Alba Simo, 2015)

Significance of the Study

This study can be helpful for those who teach English language. As, this study this study will enable to understand classroom dynamics and influences on students' motivation in learning a language.

Motivation behind this Research

The researcher has been teaching for last five years in research context. It has been observed that students take interest in earlier classes of the day. The research site under study is a morning college where students remained active in earlier classes while passive in last and second last classes of the day. Therefore, this attracted the researcher to understand these dynamics.

Objectives of the Study

- To know the reasons of the students' activeness or passiveness in the language classroom.
- To explore the influence of classroom environment on students' motivation in learning English at intermediate level at state-run college in Tando Allhayar, Sindh, Pakistan.

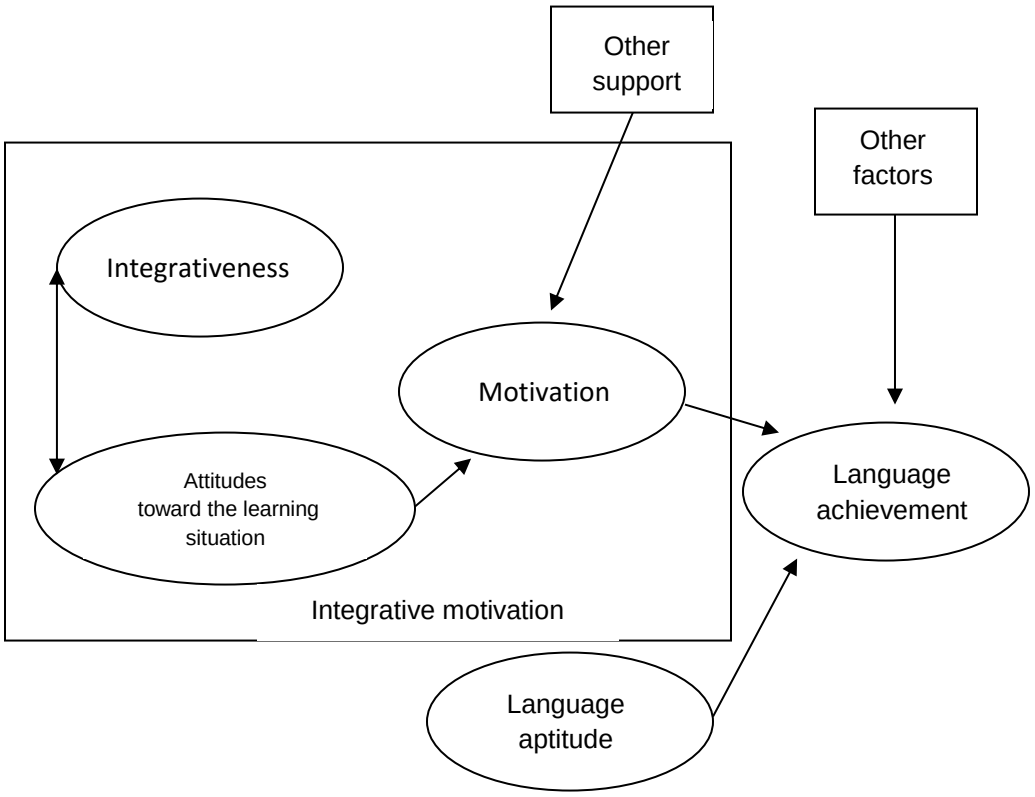
Research Questions

- What are the reasons of the students' activeness or passiveness in the language classroom?
- How far does classroom environment affect students' motivation in learning English at intermediate level at state-run college in Tando Allhayar, Sindh, Pakistan?

Literature Review

This study focuses on class room factors of motivation and their influence on students' motivation in learning English. Dörnyei (2001a) starts the Introduction of his book with this quote 'Motivation is, without question, the most complex and challenging issue facing teachers today' (Scheidecker and Freeman, 1999:116). Motivation is an empirical term (Ushioda, 1996a). Success of failure of learner in learning a language is dependent on aptitude and motivation as says Dörnyei (2000b, 2001a), for an efforts exerted by a person in learning a language its influenced by intensity focused on it. According to Dörnyei (2001a) motivation is an abstract term, assumed term explaining causes behind human intention and action.

There are many researches available in the field of motivation in addition to Dörnyei. Among them Gardner and his Canadian associates Gardner's, 2001 'Basic model of the role of attitude and motivation in second language learning'.



Gardner's (2001) Basic model of The Role of Attitude and Motivation in Second Language Learning

They agree with Dörnyei on the importance of the concepts of choice, persistence and effort in relation to motivation research. Gardner (1985:10) defines second/foreign language learning motivation as "the extent to which the individual works or strives to learn the language because of a desire to do so and the satisfaction experienced in this activity". Tremblay and Gardner (1995) note that this definition mentions three components: (a) effort taken to learn, (b) a desire to learn, and (c) satisfaction achieved in learning which are assessed with Motivational Intensity, Desire to Learn the Language, and Attitudes toward Learning the Language scales of

the Attitude/Motivation Test Battery (AMTB) (Gardner, 1985). Gardner (1985) and Tremblay and Gardner (1995). According to Dornyei (1998) "Educational context-related dimension (learning/ classroom/school environment) Clement at al. (1994), Dornyei (1994a), Julkunen (1989), Laine (1995), Williams & Burden (1997."

In the area of study this research is taken in classroom context, which helps us to understand it. There can be various ways and contexts to deal such phenomenon from research point of view, however this research context is specific to the intermediate student at public sector college at Tando Allahyar, Sindh, Pakistan.

Methodology

This research study followed qualitative approach. The study is conducted at Public Sector College in District Tando Allahyar, Sindh, Pakistan. The population of this study is 10 intermediate students. Out of ten participants five participants were from intermediate part I, and five were from intermediate part II. Sample was selected through convenient sampling, so that participant may not hesitate in responding to the researcher. For the use of qualitative methods in learning situation has progressed sufficiently however quantitative methods have also been added to make mix method study for class environment. (Fraser & Tobin, 1991; Tobin & Fraser, 1998). it is desirable for learning environment research in Asia to make greater use of qualitative methods (Fraser, 2002). On behalf of this the researcher of this article has used qualitative approach for this research.

Research Instrument

For the sake of data collection semi-structured interviews were conducted from the intermediate students. The interviews were recorded in audio and transcribed subsequently. The transcribed data were analyzed through thematic analysis.

Findings and Discussion

In findings followings themes were generated from data. Two categories were formed following the research questions.

a) Reasons of the students' activeness or passiveness in the language classroom.

I) Time of class

Time can be interpreted as a resource and, as such, the amount of time devoted to the education of children is often examined as a separate and central resource in the educational process (Baker, Fabrega, Galindo, & Mishook, 2004).

P1 *"I love to be in English class provided that the class may be in morning, I like very much if the English class is first period or second in timetable, hmm! For third period its ok but I don't like fourth, fifth or sixth for English language."*

P2 "*As you know, in our there is very huge issue of power shortage and climate is too hot I prefer English for first or second as morning classes are cool."*

P3 *"I remained enthusiastic and understand well in first period."*

P4 "*In last period I sit on last benches as I could hardly have energy to participate."*

P5 *"Due to last class teachers don't teach us well as both teachers and students become tired."*

P6 *"My mind remains active and energetic when it is given conducive atmosphere and normal temperature."*

P7 *"I prefer English classes must be held early in the morning as to increase the learning opportunities."*

P8 "*I would like attained my classes enthusiastically when I am fresh and when I am fresh at the first or second period."*

P9 *"I remained active in class when I understand things being taught, but I personally have experienced that I understand more in my first and second period. I mostly remain passive in last class".*

P10 "*I like to attend my English class irrespective of class time but for sure excess of anything is dangerous, obviously I cannot like all classes should be of English as, I am human so I don't want monotony in my life."*

From the above response it can easily be deduced that time of the class matters a lot in the activeness and passiveness of students in the class. However, the idea of time is studied from

the point of view of school calendar and school day in educational setting and it is from this perspective is studied (Joyner S, 2012)

II) Teachers Attitude

When student centered approach is discussed it usually focuses on the influence of teachers' attitude on students' behavior and academic success with loose progress in life process. (Mucella Ulug, 2011). Teacher with his attitude using his/her pedagogical skills motivates students to work in the class. (ibid. 2011).

The emphasis of student centered educational topics is usually on the effect of teachers' attitudes on students' academic success with a lack of lifespan developmental perspective. A teacher with his teaching methods and furthermore with his attitudes and behavior provides his students to gain a mentally healthy personality and to have a new clear world view by leaving unforgettable traces on them. (Mucella Ulug, 2011)

P1 *"Our teachers' behavior is very good with us; we learn many things from our teachers, even those who do not teach in our class."*

P2 *"Whenever there is good teacher in our class we enjoy learning. "*

P3 "*We love those teachers who always talk in the class politely, never rebuke us but I must say best teachers not only teach but trained us through his polite attitude.*"

P4 *"I do not like those teachers who always make merely students responsible for not learning in the class. Those teachers who insult in the class I just attend the class but I hardly take interest because of way of interaction with students."*

P5 *"I love that teacher who always encourage me, which helps me to learn those topics in the class which I even don't like such as prose."*

P6 *"I have observed most of students don't respect those teachers who disrespect students, even they teach well. On the other hand, there are teachers who don't teach us well but their well-mannered ways of communication after the classes help us to be in that teacher's class."*

P7 *"I take interest in class if teacher is encouraging, if there is a discouraging teacher it reduces my enthusiasm in the class."*

P8 *"I do not take interest in those teachers' class who call me disrespectfully for example a teacher who always call students* (تُ ون)*, Roman Sindhi (toon),* (تُ م) *Roman Urdu (tum) mean 'You'."*

Usually used when it is informal or decrease the status of someone.

P9 *"I don't like those teachers who gives insulting remarks on the basis of students' family profession, caste, religion, or even religious sect."*

P10 *"I love learning from those teachers who are polite, if teacher is impolite I don't like to be in the class."*

Teachers' attitude plays a key role in increasing activeness and passiveness or vice versa of learners. In research target situation students responded that their activeness and passiveness depended on teachers' way of behavior in classroom, teachers, positive attitude helps students to behave positively, or negative as teachers behave negatively.

According to Mucella Ulug, "teachers' positive attitudes have positive effects on students' performance and personality developments, negative attitudes have a negative effect on both the performance levels and personality development of students." (2011)

III) Class Size

Students according to the data preferred small classes than large classes (Laura B. Koenig, 2015). The reasons cited by the students were teachers care, learning setting and levels of distraction (ibid. 2015). This was consistent with previous findings that students feel a sense of community in smaller classes and are more comfortable overall (Harfitt, 2012) as cited in (Laura B. Koenig, 2015)

P1 *"we usually have many students in class, therefore it's difficult for us to hear the voice of teacher properly."*

P2 *"I enjoy learning in class when there is less attendance in the class."*

P3 "*In our class we usually have approximately 150 to 200 students in class, it became too difficult for teacher to focus on every student of our class. Sometimes what happens teacher ignore back benchers.*"

P4 "*I become active in class where there is short attendance in the class I feel comfortable in the class. But when we have overcrowded class I usually become bored as I don't get things properly."*

P5 *"When Students in class are less in number, we get a chance of participation and can ask questions from teachers easily, but excessive number of students in class make us less energetic as we became unable to get chance of competition.*"

P6 "*I hardly get a chance to ask questions from teachers, due to large number of students in class, this situation makes us passive in class.*"

P7 "*I would like to participate in class presentation and activities, but due to many students I could not get chance, therefore I become lazy.*"

P8 "*Our teacher hardly asks about our homework because we are almost 150 students in class so teacher usually asks only a few students sitting on first two lines.*"

P9 "*Our teachers become less interested when class is overcrowded, so is response of the students.*"

P10 "*I don't like attend classes when there is huge number in the class, as I don't understand properly, it becomes too difficult for teachers to address everyone. Additionally, at the back benches students murmur and it becomes commotion, so I become less interested in learning.*"

From the above it has been deduced that classroom size matters a lot in students' active participation in the class. It means students become passive due to the lack of access in taking part in classroom participation. For instance, class presentation, individual assignments etc.

b) Influences of Classroom Environment on Students' Motivation in Learning English

Classroom environment can be various but these influences are only deduced on the basis of the above mentioned reasons found on the basis of available data collected through semi-structured interviews from the students of intermediate classes.

In relation to the class time students were of the view that in affects positively if the class time is in morning, on the contrary to these students opined that if our English class time is in late hours of school time it makes them lethargic.

In respect to teachers' attitude they were of the view that it remained a key factors in students' activeness and passiveness in the class if teacher himself is motivated, students are motivated too. If teacher is demotivated, students are also negatively motivated in learning English.

Lastly, the classroom size remained a factor which make students passive or active in the class. In a sense, if classroom is overcrowded students remained passive, if number of students are less in class, student become active to get a chance of participation in classroom.

Conclusion

This research concludes that there can be many factors involved in students' activeness or passiveness in classroom depending on context in which class is present. As, the classroom in target situation of this research found the reasons of students' activeness or passiveness such as; time of the class, teachers' attitude, classroom size. Besides, students opined that early classes of English keep learners highly active and motivated in learning English. It is self-explanatory that early or morning classes influences positively on students' motivation. On the contrary, last and second last classes make students demotivated to learn due to hot weather. Teachers' attitude remained another factor of classroom environment which keeps student active or passive in the class. If teacher himself is active students also get involved and take interests or otherwise dormant. Large class is also the factor in which students become less active due to which they are demotivated to learn English. These above mentioned factors are a few but the same study can be conducted through other methods to get same or variety of other results.

Recommendations

Such research is helpful for the English Language teachers, administrator to arrange the time table accordingly and reduce the hindrances for learners to get the actual objectives teaching learning process. For future directions, this research recommends that same research can be conducted in other context and level of students to get more interesting result. Additionally, human behavior varies from time to time so same research can be conducted from same participants to get different results.

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Danish Latif Nizamani
MS (Linguistics) Scholar, MUET, Jamshoro
House # C-77, Jam Houses Colony Tando Jam, District Hyderabad, Sindh, Pakistan
danishlatifnizamani@Gmail.Com

Bandah Ali Talpur
MS (Linguistics) Scholar, MUET, Jamshoro
bandahalitalpur2013@Gmail.Com

Zahid Jamali
MS (Linguistics) Scholar, MUET, Jamshoro
zahidjamali24@gmail.com

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Creative Consciousness by Prof. J. S. Anand

Publishers: Earth Vision Publishers
Gurgaon 122002, Haryana, India

A Review by

M. S. Thirumalai, Ph.D.
G. Baskaran, Ph.D.

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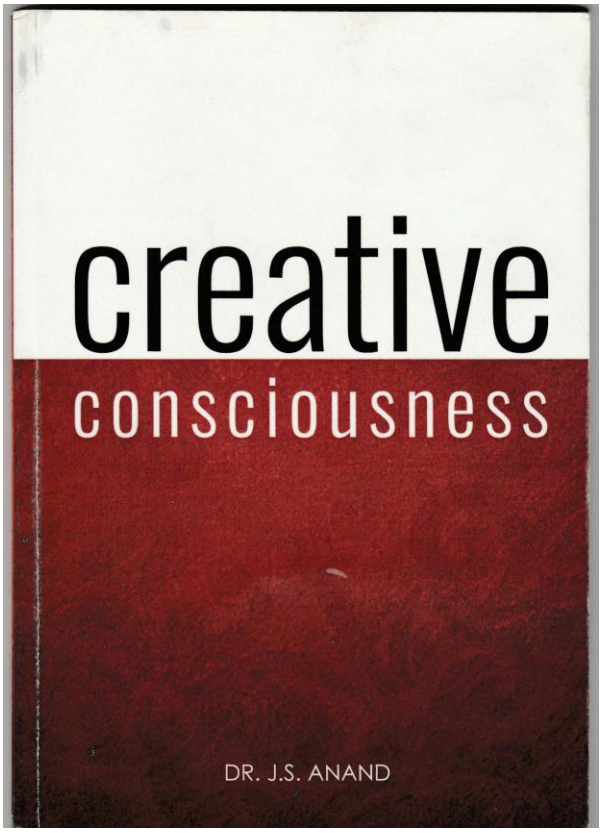

Creative Consciousness by Prof. J. S. Anand is, indeed, a very significant milestone in the study and application of literary criticism relating to creation and interpretation of poetic text. A truly original contribution, whose application will help enjoy literature from all cultures of the world.

Indian Writing in English in recent decades has accumulated a new generation of writers, critics and readers, who continuously look for new models and forms of expression and communication. Including the theory of Biotext in the syllabuses of both Indian languages and English literary studies will sharpen the focus and insights of our students and scholars.

Anand's original construction of the theory of Biotext is dealt with in several articles in this book. The theory of Biotext focuses on the creation and interpretation of poetic text.

Creative Consciousness has 14 articles dealing with a variety of themes connected to the main theory of Biotext. The convincing and constructive argument begins with the declaration,

> "… whether prose, poetry, or fiction, literary creation cannot be an airy construct which has only a remote connection with the reality. If somebody is writing about imaginary things, which have no connection with this world, even that creation can be analyzed from the angle of ascertaining its biotextuality. … He [creative writer] may have the poetic genius to transcend that reality, and create a new world of his wishes, still, it would not be altogether impossible to deconstruct that utopia, and find out its linkages with the temporal world" (p. 2).

This short book of 90 pages contains very significant insights relating to creation, understanding and appreciation of literary texts. There are 14 articles as listed below, and every article in this significant book is worthy of serious consideration.

1. Creative Consciousness: The Role of the Text and the Bio-text.
2. Creative Consciousness – II.
3. Is a literature Collection a mortuary for words? Studying the idea of Certainty and Specificity of meaning in a literary text.
4. A Creative Response to Poetic Creation: A new aesthetic for Critical Appreciation.
5. The Magical Moment: The moment of creation and the moment of interpretation.
6. Instant Poetry: Poetic Genius Versus Poetic Talent.
7. Poetic Discourse: For Whom the Pen Rolls.

8. Spontaneity and the Creative Impulse.

9. The Poet on the Overdrive: The mystery of the poetic moment.

10. Word, Sense and the Essence: The Talisman of Words.

11. Rationality, Logic and Objectivity and the Realm of Fantasia.

12. Communication.

13. Impact of Cultural Constructs and the Creative Impulse: the making and becoming of the literary text as well as the folk wisdom.

14. Death as a Cultural Construct.

Even as Prof. Anand brings to our consciousness the intrinsic process of poetry creation and its inseparable link to biotextuality, he as a philosopher, feels sad for the situation we are in now:

> "The whole civilization is turning rootless and alien, because poetry is dying a slow death. Poetry connected man with the cosmos, thus turning him sacrosanct, and he could feel he was a part of this nature, if not properly an object of it. But these new systems have removed our all connections with nature, our sensibilities are becoming synthetic and we are shorn of love for this earth and even for our kith and kin" (p. 45).

Our creative writers, literary critics, teachers and students of literature stand to gain a deeper understanding of the processes and application of literary creation and the relevance and significance of biotextuality through a reading of this well written work.

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M. S. Thirumalai, Ph.D.
Faculty
University of Phoenix, AZ
USA
thirumalai12@ecampus.phoenix.edu

Prof. G. Baskaran, Ph.D.
Dean & Professor
Faculty of English & Foreign Languages
Gandhigram Rural Institute Deemed University

Gandhigram
Dindigul- 624 302
Tamilnadu
India
rgbaskaran@gmail.com

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Daughter of a Diplomat
by Shanthy Pragalsingh

A Review by
M. S. Thirumalai, Ph.D.

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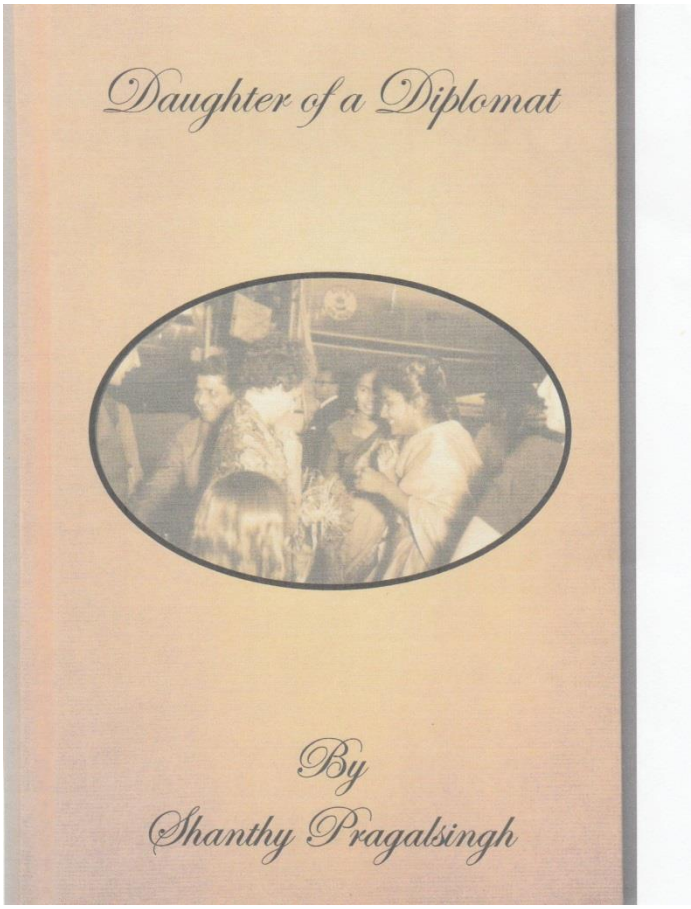

This is a fascinating book, well written with passion and knowledge and understanding. Shanthy Pragalsingh writes about her personal life and experience as the daughter of a diplomat. The book gives us interesting and useful insights about Indian history and values, through the eyes of a young girl/woman who had many opportunities to speak to and listen to and observe many leading historical figures of modern Indian history after independence.

The role of a diplomat is hard and ambivalent even as it is exciting because a diplomat is in part a carrier of historical events. He or she initiates as well as participates in creating history. Sometimes diplomats succeed in achieving the goals set before them, but often, especially in

Indian circumstances of non-aligned status and movement, their role is to explain and convince other nations about the position taken by India for the good of India as well as the world. Overseas Indian issues always formed part of their concerns and assigned duties. Shanthy's father had been in the thick of conflicts all over the world. Shanthy had been with her family and had opportunities to see the world and its leaders.

Shanthy's statement given below is fully implemented in the book and we get an opportunity to travel back into the past and recollect (if you are a senior citizen like me) what went on during our younger days. If you are a high school or college student or a young scholar or teacher of international relations, you will get interesting information about the tension faced, and about the life of individuals and leaders who faced critical days with great composure, always holding the interests of India dear to their heart.

Shanthy writes,

> This little book in your hand is a compilation of such memories, of a young girl. But you will find it to be rare and unique, because it is written by the Daughter of a Diplomat. She will take to different countries in the Continents of Asia, Europe, Africa and America. Her experiences are special, also because they start from Delhi in the early days of Independent India, moving on to strife-torn Nepal and onwards to Pondicherry and Ceylon. Then it is over to the post-World War II Europe, before moving to Africa in the apartheid days (p. v).

This book is a personal record of the history of happenings in newly independent India seen by the eyes of an Indian young citizen growing to be an adult. It also records the dynamic initiatives, achievements and failures of the newly emerging Indian nation in its external affairs.

Here below are given some of the incidents that would engage all our attention for a better India still in the making:

> "My father was posted in Delhi in 1947. We lived there during the initial stages of the Hindu-Muslim riots and my mother would be worried till my father returned home safely from work. She would pray fervently and request us to pray for him as well. On one occasion, I remember looking over the parapet of our house and seeing a pregnant woman being stabbed in the riots that had erupted. I don't remember who was Hindu or who was Muslim, but I witnessed fires of hatred and resentment, with emotions running high and a complete absence of rationalism" (p.2)
>
> (1949-1952) "My father had to travel to distant places within Nepal often, and many times had to face the wrath of the Ranas. God was his protector. Once the car in which my father used to travel normally was very badly stoned by agitators.

> However, the Indian Intelligence had tipped the concerned people who had wisely put him in another car with heavy protection and brought him home safely. (p. 11)
>
> "Pandit Jawaharlal Nehru, Prime Minister of India, along with Khrushchev, President of Russia was visiting Madras. Along with some other girls from school, I participated in a dance program organized in their honor. Nehruji came over and congratulated our performance. Needless to say we were thrilled. On that day when the band played the National Anthem, they started on a wrong note. Nehruji was so upset that he just shouted on top of his voice, "Stop it". There was pin drop silence for a while before they started again. That day I realized the importance of the National Anthem. I felt a deep sense of patriotism." (p.20)

The book is full of interesting narratives of historical events seen and experienced by the author Shanthy as a young girl and a young woman. The book also takes us to her later life as a teacher and Dean of a well-known school in Chennai (then called Madras).

The following contents list clearly reveals the scope of this very interesting book. School and college students will find the book a great introduction to the real and recent past of India as seen by an ordinary citizen, blessed with the opportunity to be present when historic events took place.

Chapter 1 My Family

Chapter 2 Nepal: Father's First Diplomatic Posting

Chapter 3 Nepal to Madras, for Education

Chapter 4 Stay with Grandmother in Vellore

Chapter 5 Schooling in Madras

Chapter 6 Merger of Pondicherry with Indian Union

Chapter 7 My First Sea Voyage (1956)

Chapter 8 My Splendorous Life in Germany

Chapter 9 Across Europe by Tin, Ceylon bound by Sea

Chapter 10 Ceylon, the Emerald Island

Chapter 11 Over to Africa

Chapter 12 Goodbye to My Diplomatic Passport

Chapter 13 My Father's Retirement and a Terrible Tragedy

Chapter 14 Rare Memories of a Diplomat's Daughter

Chapter titles do not adequately reveal the contents of the chapters. Every chapter has interesting episodes from a variety of nations. Shanthy's experience in Africa is very significant and also her observations of life in Europe and political happenings in all these nations are significant.

I'd highly commend the book to be included in the reading lists of both English Literature and Political Science classes. Language used is simple and elegant. Short sentences written with passion and devotion to the cause of India and her potential to contribute to the welfare of humanity in the present and the future.

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M. S. Thirumalai, Ph.D.
Faculty
University of Phoenix, AZ
USA
thirumalai12@ecampus.phoenix.edu

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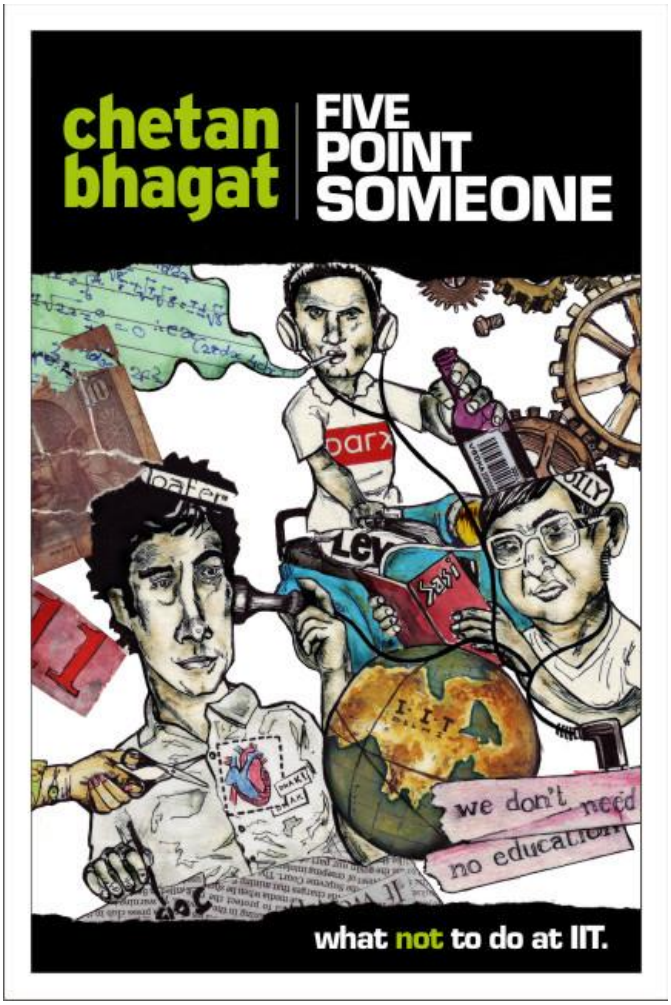
Autobiographical Elements in the Novel *Five Point Someone* by Chetan Bhagat

Dr. K. Thayalamoorthy
M. Ratchagar



Abstract

With an oeuvre that defies genres, contemporary Indian English fiction has attempted to combine ethnic and modern elements. Novelists are always looking towards breaking new ground in fiction, acquire more freedom and scope to be creative while they come up with refreshing themes. Chetan Bhagat is one of the many successful novelists in Indian fiction today. Bhagat has written five novels, namely, ***Five Point Someone*** (2004), **One *Night @ the***

Call Center (2005), ***The Three Mistakes of My Life*** (2008), **2** ***States: The Story of My Marriage*** (2009), ***Revolution 2020*** *(2011),* ***What Young India wants*** *(2012),* ***Half Girlfriend*** *(2014) and* ***Making India Awesome*** *(2015).*

An **autobiographical novel** is a form of novel using auto fiction techniques, or the merging of autobiographical and fiction elements. The literary technique is distinguished from an autobiography or memoir by the stipulation of something being fiction. Because an autobiographical novel is partially fiction, the author does not ask the reader to expect the text to fulfill the "autobiographical pact" – names and locations are often changed and events are recreated to make them more dramatic but the story still bears a close resemblance to that of the author's life. While the events of the author's life are recounted, there is no pretense of exact truth. Events may be exaggerated or altered for artistic or thematic purposes.

Many novels about intense, private experiences such as war, family conflict or sex, are written as autobiographical novels. Some works openly refer to themselves as 'nonfiction novels.' The definition of such works remains vague. The term was first widely used in reference to the non-autobiographical *In Cold Blood* by Truman Capote but has since become associated with a range of works drawing openly from autobiography. The emphasis is on the creation of a work that is essentially true, often in the context of an investigation into values or some other aspect of reality. The books *Zen and the Art of Motorcycle Maintenance* by Robert M. Pirsig and *The Tao of Muhammad Ali* by Davis Miller open with statements admitting to some fictionalizing of events, but state they are true 'in essence.'

Keywords: autobiographical novels, semi-autobiographical novels, non-fiction novels, auto fiction techniques, Chetan Bhagat, college campus life, *Five Point Someone*

Autobiographical Novel

The term *autobiographical novel* is difficult to define. Novels that portray settings and situations with which the author is familiar are not necessarily autobiographical. To be considered an autobiographical novel by most standards, there must be a protagonist modelled after the author and a central plotline that mirrors events in his or her life. Novels that do not fully meet these requirements are further distanced from true events and are sometimes called semi-autobiographical novels. Many novels about intense, private

experiences such as war, family conflict or sex, are written as autobiographical novels. Some works openly refer to themselves as 'nonfiction novels.' The definition of such works remains vague. The term was first widely used in reference to the non-autobiographical *In Cold Blood* by Truman Capote but has since become associated with a range of works drawing openly from autobiography. The emphasis is on the creation of a work that is essentially true, often in the context of an investigation into values or some other aspect of reality. The books *Zen and the Art of Motorcycle Maintenance* by Robert M. Pirsig and *The Tao of Muhammad Ali* by Davis Miller open with statements admitting to some fictionalizing of events, but state they are true 'in essence.'

Chetan Bhagat in the Contemporary Scene

Bhagat is regarded as the campus novelist who heralded the rebirth of the campus novels in the context of Indian writing in English.

Bhagat himself is an IIT product and all his firsthand experiences are narrated in the novel. Along with the narrative, Bhagat incidentally discusses the issue plaguing our Indian educational system, especially in the IITs. Students are not encouraged to be creative or innovative and they are herded into the academic pound with some self- styled rules and regulations. Bhagat throws light on the clash between tradition and modernity which is an important aspect signifying dichotomies at various socio – cultural levels, such as the division between the teacher and student, the young and the old, and of child and parent.

Writer and Autobiography or Autobiographical Novel

The writer of an autobiography or autobiographical novel obviously feels that there is something significant in his life which he would like to share with his readers. It is interesting to note that the author's attitude is revealed even in the choice of names for the central characters. The autobiographical element is found in the novel *Five Point Someone*, which is written in the first person narrative.

The authors may be trying to achieve some kind of aesthetic distance from them and from the events of their lives. But the names chosen for the central characters clearly point to the fact that they have created a persona in each case, which probably represents the quality with which each of them identifies or wishes to identify.

"With the pace of an autobiographical account, the characters are simple people with whom one can identify with, almost instantaneously. Needless to say this pocket friendly to me is a lucid and clear account of a young wordsmith who succeeded in making this book a must read for the fun of it" says Sinha, R.C. P (The Indian Autobiographies in English 3). *Five Point Someone* is semi-autobiographical about Chetan Bhagat's days at IIT Delhi. As he says, "it is not about how to gain admission at this prestigious institution, nor does it tell you what to do once you are in, but what not to do there" (3 Idiots retains the soul of Five Point Someone, Kingfisher). Chetan's sense of humour comes through in his conversation and as the story moves fast, the language is typical of collegiate lingo in the Indian Capital or in this case, perhaps it is how IIT-ians speak.

***Five Point Someone* – Thinking Right**

Bhagat's novel *Five Point Someone* is not a book that teaches how to get into IIT. In fact, it describes how things happen if we don't think straight: "You can't screw the system too much, it comes back to screw you – the quiz is an example". (FPS 23) He presents his novel with his own life experience with some fictional and real elements. Moreover, a good autobiography is neither wholly objective nor wholly subjective. Professor Cherian advises the students to "respect the grading system. You get bad grades, and I assure you – you get no job, no school and no future. If you do well, the world is your oyster. So, don't slip, not even once, or there will be no oyster, just slush". (FPS 11) India's fate is in the hands of the young generation. For this to happen, one should get his own place in the society.

Here is what the youth want – better colleges, better jobs, and better role models, compared to the talent pool. The number of good college seats is very limited. Bhagat says that only one out of 700 applicants now get into the Indian Institute of Management he attended in Ahmedabad, compared with one in 200 when he applied in 1995. The experience he has undergone and his undergraduate studies at the Indian Institute of Technology in New Delhi are the inspiration for the novel *Five Point Someone.* The sub-title *"What not to do at IIT"* is a reference to the struggle of his three main characters that have their low grades. The incidents in the novel cannot apparently be tagged fictional.

Hari and the Author

The experience of Hari, the narrator of the novel, resembles the author's own life experience at IIT. Though the writer speaks through him he never reveals anything about his family background, his ambition, and the reason for so many things happening with him. In one of the chapters, through Ryan, the reader comes to know a few things about him: a good student during his school career, he got through IIT and his father is a colonel. He has a weak point that whenever he faces, any viva, he can't utter a single word though he knows the answer very well. He recounts his embarrassment: "Sir…. I….Sir, I said, inexorably trembling toward total paralysis. I mean, I totally knew the answer but what if it was wrong? I tried articulating, but the thoughts did not cash into words". (FPS 56) This tendency can conveniently be generalized in the Indian context and the majority of Indian Students coming out of the glorious portals of educational institutions are found to be lacking in communication and interpersonal skills.

The author has given a hint in the fourteenth chapter of *Five Point Someone* that this viva-voce problem occurs because some horrific incident that might have happened in his past. But, he doesn't reveal the facts. Bhagat's father was an army officer, very strict, who never allowed his sons to watch television. This is reflected in his novels. Bhagat had lived in the Boarding School since he was six years old. So, his interest fell on sports, music, and he also learnt yoga and started to write from that age. Since his childhood, he has shared a tremendous interest in contributing articles and features to various newspaper publications of the city. A passionate writer, he always knew he would be getting into writing. During his stay at the IIT hostel, he was the Editor of the hostel magazine. Like Bhagat, Hari, the narrator of the novel, also has interest in sports and tries to avoid mugging. "My last two years in school were living hell, and unless you captained the basketball team or played the electric guitar since age six, probably yours were too". (FPS 2)

Delhi Environment

Bhagat grew up in Delhi in "an uncertain home environment where my parents used to fight a lot". "My brother and I used to make up movie stories. I think that's where this all springs from," Bhagat says (Listen to your heart, Times of India). Television plays a major role in day-to-day life. But for Bhagat, the idea to become a writer might have emerged because of his father's restrictions at home. He started to read about the world, his country and its problems. Through Hari, Alok and Ryan, Bhagat made the younger generation think

about what they should do and what they should not do. He himself says that since his childhood, he has felt it is hard to achieve anything in India. These three characters cannot be confined to IIT campus, Delhi, alone. They may be taken as representatives of the second generation in India now. Chetan presents a picture that deals with the familiar with which he had firsthand knowledge and proceeds to generalize the context where young people of his type in India as well as elsewhere now share certain common thoughts and aspirations. So, Bhagat moves his art of fictionalizing the hard facts that he learnt during his stay on the IIT campus, Delhi.

Slice of Campus Life

The novel **Five Point Someone** narrates a slice of campus life across IITs in India. Bhagat looks at campus life from all possible angles. Academics, romance, youthful mischiefs and misadventures fill the pages of the novel. The novelist takes a handful of IIT-ians and through them he paints campus life in Delhi. This portrayal can lend itself to that of a larger canvas when one visualizes similar campus life across the world. The particular, that is, what takes place on the IIT Delhi premises, becomes the general. The narrative thus enables the reader to transcend the eco-cultural limits and move towards global contextualization of campus life. Chetan Bhagat very efficiently portrays his life story through this novel Five Point Someone.

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Dr. K. Thayalamoorthy
Assistant Professor of English
Thiruvalluvar University College of Arts and Science
Thiruvennainallur 607 203
Taminadu
India
thayajoy@gmail.com

M. Ratchagar

Assistant Professor of English
CK College of Engineering & Technology
Jayaram Nagar, Chellangkuppam
Cuddalore 607003
Tamilnadu
India
m.ratchagar@gmail.com

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Speech, Language and Communication Acquisition in Two Adult Hearing Impaired Speakers with Congenital Onset of Bilateral SN Hearing Loss and Body Level Hearing Aid – A Descriptive and Comparative Analysis of their Mother Tongue A Preliminary Report

Gayathri S. G., M.Sc. Speech and Hearing

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Abstract

In India numerous Congenital Sensori-Neural (S N) Hearing loss cases were and also are professionally fitted with body level hearing aid. This is followed by oral approach in speech and language therapy along with auditory training and main stream integration or with admission to deaf schools. But, studies in speech and language in Indian languages concerning this population are very limited. In this study we undertake large data samplings from two different types of congenital long term trained hearing loss in Kannada language from their natural conversation and narration. From the results of analyses we describe their typical speech and language characteristics. A few advantages and drawbacks of such an approach in the context of present technological advancements and the past scenario are discussed. This paper has marked retrospective perspective after long term aurally aided auditory, oral-speech and language training, and normal integration approaches. It also has it's relevance until these types of hearing aids are disbursed. Efficacy of communication in natural conversation and narration appears significantly dissimilar in multi linguistic levels between such two types of congenital bilateral SN loss who wear body level hearing aid.

Key words: Congenital Hearing Impairment, profound S N loss, high frequency S N loss, Deafness, Body Level Hearing Aid, Narration, Conversation , communication , Phonetics , Phonology, Semantics, Lexical ,Syntax, voice , Language , Speech , Language , Linguistics ,

Psycholinguistics , Oral Approach , Integration , Rehabilitation Audiology , Kannada , Adult, Language Tool, Intelligibility.

Highlights from my study that stand out in my study and also for Dravidian languages such as Kannada

1. Phonetics - The report demonstrates the importance of testing not only the acoustic spectrum but also critical temporal parameters of speech which are also severely affected in the hearing impaired

2. The study presents typical diffusion characteristics of linguistic defects and abilities from phonetic level to higher linguistic performances which i have termed here as the ripple effect in the hearing impaired spoken speech and language.

3. The role of speech language pathologist varies with different developmental congenital hearing loss in terms of both severity and type of hearing loss but as is well known with the type of hearing aid that is clinically selected.

With less abilities in phonetic reception, the role of professional speech language pathologist ascends as in the cases of BHA Users. Indian special schools for the hearing impaired are generally granted with mass body level hearing aids by government bodies. Special educationists appointed in schools for the hearing impaired require professional supervision. Herein as the speech language systems in body level hearing aid are multiply and severely affected. However with effective linguistic approaches, better remedial approaches can be implemented. Also, we predict ripple remedies in their speech abilities and defects as discussed , with effective analyses multi-pronged speech therapy can be planned.

4. Extensive linguistic analyses such as this study and hearing impaired litr is lacking.

5. Unlike in western countries, India has developing congenital hearing impaired children of different types and degrees which fix into body level hearing aid, digital hearing aid, and v few

percentage of CI users , along with unaided minimal hearing loss and fluctuating hearing loss types . hence role of speech language and audiology capabilities in all these major areas fo hearing impairment are enhanced /remain of prime importance (generally BHA are given les attention after intrusion of expensive DHA and easy therapy + hi tech mania fad, but we are yet very very poor to CI all HI --- I put it bluntly, sad state for BHA users). Of course we also have unaided hearing impaired children who have not yet had access to hearing intervention in our community.

6. In the context of multilingual listening exposure in social Indian contexts, umpteen dialects in every language.

1. The possibility of ambient listening in DHA , CI and HI f hearing loss of different degrees with BHA onwards - that is hearing loss with hearing aid groups.
2. In minimal hearing loss and fluctuating hearing loss groups --
3. Exposure to non-Indian language with different /alien linguistic structure in educational systems
4. Agglutination properties in many Indian languages grossly affects speech reception and in speech learning which needs special attention in HI , in bha mod severe sn loss users.

Speech reception, perception and speech language learning is even more a challenge in Indian contexts in the congenital hearing impaired and in pre lingual age hearing impaired children with multiple parameters such as above contributing speech ad language in the HI , this area is a vast field in Indian arena , which needs multiple pronged probes in future.

7 Ambient listening is not found in mod - severe profound hi with BHA, turn out to be filtered in language exposure, they learn what they r exposed to or to whichever language they are trained in.

8. Whether word order flexibility in Kannada facilitate H I or not, they come out with word by word utterance, yet.

9. I do want to emphasize that ambient listening in Indian context for the aided developing hearing impaired is a challenge with multilingual and multi dialectical exposure /day , which i term as ambient linguistic geometry , whose architecture is different for every child per se. Both quantum and quality of exposure requires consideration. For example, national news broadcast in non-regional language, turns out to be AV mode with immense visual cues day after day . but a exposure in live at neighbors store for example, Malayalam and Kannada are temporal locked and short bursts, but yet needed for one's living in this geography . all these need to be probed in coming days at the case history assessment. the same is to be considered in therapeutic planning , and counseling.

10. Nevertheless, each child's linguistic outcome is unique as can be seen in this study . timeline in day for each child's exposure is to be intricately plotted for his /her linguistic exposure to derive each child's ambient linguistic geometry(over a period of 15 days at least) he /she is placed in, and therapeutic plans must be novel.

11. Do not stop therapy at a mono language development achievements but reconsider these issues too.

12. This framework offers a new tool with which to look at complex linguistic speech and language problems in India and bring them into focus. This is a model which does anchor on chosen language (at parental counseling- parents decide on the language for therapy - either regional language, mother tongue or educational language) learning leverage' phenomenon. But, this also considers complex linguistic geometry that a HI child if exposed to in his /her life time. Chosen language learning leverages (influence of primary language on new language learning/ exposure) the bilingual or multilingual outcome in DHA users and CI users (DHA bilingual are identified and CI multilingual too) which requires focus of attention in the long run in India.

13. Though English is primarily chosen as primary language for academic reasons at counseling, it comes in with pitfall of decline in ambient English language exposure - quantum exposure is bound to be in the decline in the context of a totally linguistically different regional language and mother tongue.

Gayathri, S. G.
gayatri.snhdclinic@gmail.com

Introduction

Research and clinical outcomes in congenital hearing loss mandate identification of hearing loss in infancy, fitting with best suitable aural sensory device, immediate intensive AVT and Oral approach to Speech and Language intervention in critical period, home programmes and normal integration for best results in speech and language development and academic achievements . Conversely, in India we are yet to implement each of these measures to every congenital hearing impaired. Though, the Incidence of congenital deafness in India is reported as high as 25,000 per year (http://ayjnihh.nic.in/anrp20102011.pdf).

As per DRDO estimates, nearly 1 million people in India need cochlear implants. "Every year, around 10,000 hearing-impaired children are born http://defence.pk/threads/drdo-develops-affordable-cochlea-implant.181256/ Recent infant hearing screening studies in India indicate up to 3/1000 new born infants (Paul A K 2011 Early Identification of Hearing Loss and Centralized Newborn Hearing Screening Facility-The Cochin Experience INDIAN PEDIATRICS VOLUME 48, MAY 17. http://medind.nic.in), 5.60 per 1000 in infants (Naga Poornima et al 2007. Universal Hearing Screening, Indian Journal of Pediatrics 74, 545-549 http://medind.nic.in/), one in 2000 births (Kumar S, Chaturvedi VN. 1996; Facilities for speech and hearing in schools for hearing handicapped in Wardha district India. Hearing International. 5(2):7).

Otherwise, the average age of parental suspicion regarding hearing loss in their child is by 19.59 months in the literate state of India- Kerala, with mean identification age of 24.82 months and with delay in amplification intervention by another 5-6 months (Suresh Kumar et al.

2015; Challenges in the detection and intervention of childhood deafness, International Journal of Biomedical Research 2015; 6(01): 40-45. www.ssjournals.com). Nevertheless, Ansari M S Screening Programme for hearing Impairment in new borns: A challenge during rehabilitation for all. Asia Pacific Disability Rehabilitation Journal Vol. from Kolkata, reports an alarming persisting delay in intervention up to age 7 years in India.

As regards the use of electronic amplification hearing devices, our latest visits to few rural, district, urban and metro deaf schools in Karnataka confirms yet the issue and use of body level analogue hearing aids to the congenital deaf or hearing impaired children. They are issued in quantum under governmental schemes in many districts. Several NGOs have also participated in distribution of body level hearing aids. In addition, many of Oral – Long term trained-integrated hearings impaired also wear them. Parental endeavors, to change their hearing aids to analogue /digital-programmable BTEs particularly at the time of their marriage, or in adolescence are a common tendency. How the deaf or the hearing impaired cope with such a change is a subject for study, which we have already initiated. Currently, attempts to upgrade the release of digital hearing aids are in the process (PC Dr A K Sinha). Considerable efforts are also undertaken for issue of digital hearing aids by several other NGOs A few camps held recently for example in Mangalore and Bangalore have also considered issue of digital hearing aids (ref Hindu , DH 2015).. Whether these are programmable ones is not known. Financial and cost constraints have so far debilitated access to fine new generation hearing aids in most identified babies and young children in their crucial critical period, which in turn have reflections on speech, linguistic, academic, and vocational achievements and life style.

Cochlear implants are common solutions for the severe - profoundly hearing impaired in the western countries. From here they have stepped forward to understand individual differences in success rates of cochlear implant in congenital hearing loss and the impact of mild moderate hearing loss on auditory, speech, language, literacy and economic achievements. But, in India again, we are held with a voluminous population persevering on body level hearing aid.

Focus of This Study

This study aims at a detailed description of residual speech and language defects and also achievements of long term trained hearing impaired. In this study we compare the congenital bilateral profound SN hearing loss with bilateral moderate to severe sloping SN hearing loss who wear body level hearing aid. While the first subject 1aMbh.bpsn.L1- has bilateral profound SN hearing loss, 1aFbh.bhfsn.L1- had moderate- severe sloping bilateral High frequency SN hearing loss . She had no residual hearing in high frequencies from 3K Hz onwards and at 2 KHz her hearing threshold was 95 dB HL . Our primary focus, however, is their phonetic phonological performances along with other linguistic level analyses in natural communication, conversation and narration as they are direct reflections of either achievement or difficulty due to the impact of hearing loss and aurally aided AV modality coping approaches in their language learning.

This paper is divided into 4 parts: Part 1- methodology, clinical description of two subjects selected for the study, data and transcription. Part 2 - Linguistic data analyses and results of Adult Congenital Profound Hearing Loss with body level hearing aid. Part 3 Linguistic data analyses and results of adult congenital high frequency hearing loss with body level hearing aid**.** Part 4 includes comparison of their speech and language performance, discussion and conclusions

Subjects

Two Adult subjects with congenital bilateral sensorineural (SN) hearing loss were studied to assess speech and language acquisition after long term training in oral speech and language therapy, auditory training and integration to normal schools. Their mother tongue is Kannada, which is also the geographical language in Bangalore-Mysore region.

Our first subject 1aMbh.bpsn.L1- was male congenital HI (hearing impaired) adult, age 18 years. His case history indicated no birth cry and lack of speech development which had alarmed the parents at his 4th year of age. He was diagnosed as Bilateral Severe Profound Hearing Impairment and at the time of recording his speech for the present study, he was 18 years, and hearing amplification age-the AV age is 14 years. He had discontinued his studies in

9th standard. His father is a graduate and had taken to business and mother had completed 10 th std. He has one younger sister who is normal; No other member in his family has hearing loss. His dental -oro -facial mechanism was normal, with absence of DNS (deviated nasal septum), normal jaw and bilabial diadakokinetic rates. Further he had no delay in physical milestones or other identified disorders other than congenital hearing loss, and were socially active.. 1aMbh.bpsn.L1- had attended Speech and Language therapy for 12years and he wore a body level hearing aid with V cord.

The second subject is 1aFbh.bhfsn.L1- a female 17 years old. She was identified as having bilateral moderate severe sloping SN hearing loss when she was 5 years old. Her hearing amplification AV age is 12 years. She was recommended analogue body level conventional hearing aid, with tone switch tuned to H. She exhibited recruitment, at higher levels of amplification and a MPO control was set for her hearing aid. She has also undergone intensive auditory training, oral - speech and language therapy and mainstreamed to normal school. She has also studied till 9th standard. She has a younger brother who is normal. 1aFbh.bhfsn.L1- 's father's sister has 4 children, 2 males being profoundly HI, who live in another city. In 1aFbh.bhfsn.L1- also, a similar check was done on all clinical parameters ruled out in case 1aMbh.bpsn.L1-

Method of Speech Sampling

Subjects 1aMbh.bpsn.L1- and 1aFbh.bhfsn.L1- were administered *Speech and Language Evaluation tool for the hearing Impaired TELS – HI /Kan* developed at Central Institute of Indian Languages, Mysore (Gayathri, S. G.1980, 1988, 1994) in Kannada Language. The subjects were asked to report for the recording in healthy condition, without fever, cold or cough. The Subject was seated in a silent room with hearing aid on with fresh pen torch cell in it. Subject was seated facing the clinician across a working table in a silent natural set up. Sound test was performed to the hearing aid and the wearer every session, and 1aMbh.bpsn.L1- and 1aFbh.bhfsn.L1- had not detected sh and s with their HA and also vowel I in 1aMbh.psn.L1- . The clinician also made notes in her diary as the recording and testing were in progress retaining face to face interaction with 1aMbh.psn.L1.

Recording was performed of all test sessions, along with 2 initial rapport sessions. Initial 2 sessions were not analyzed whose purpose was to familiarize the subjects to the recording context. The testing with speech and language test tool TELS-HI /Kan (G) was performed over a span of 9 and 4 sessions in 1aMbh.bpsn.L1- and 1aFbh.bhfsn.L1- respectively, along with initial 2 rapport sessions examiner. Each session lasted for a period of 40 minutes to one hour. Care was taken so that no part of the language tool, or tasks similar to the tool was conducted in first two sessions. - Where possible and when the subject found the conversation interesting prompts and recording continued to elicit greater language corpus form the subjects. Both subjects needed auditory visual (AV) modality to communicate as was indicated in the initial 2 rapport sessions.

Only sections 12.3 and 12.4 of test tool *TELS – HI /Kan* were considered for analyses.

1aMbh.bpsn.L1- was firmly focused at the Conversational Partner (C.Pr) or the tester's face at the time of administration of the test. He needed cues 70% of the time such as AV2 , graphemic and gestural cues incorporated in the test format . Those speech samples of 1aMbh.bpsn.L1- in response to AV1 and AV2 were selected, and speech response in response to AV2, Graphemic and Gestural cues were not chosen for analyses to avoid the short term influence of these cues in 1aMbh.psn.L1- 's speech sample.

But in case of 1aFbh.bhfsn.L1- face to face AV conversational conversation occurred without any need for additional cues . But she did need AV context and she had not followed the conversation in A only context which was noted in first two sessions. She did not need additional cues in conversation .She casually focused on the examiner's audiovisual cues unlike 1aMbh.bpsn.L1- due to the difference in type and severity of her hearing loss. Whereas, 1aFbh.bhfsn.L1-'s speech was normal in rhythm and tempo 1aMbh.bpsn.L1- speech was irregularly paused and slow intercepted by repetitions and cues.

Further there was his requirement for presentation of speech test in fairly slow literary manner with mild pauses in between words. This means that word segmentation is defective and problematic in 1aMbh.bpsn.L1- in spoken Kannada. In fact, the investigator also relied on 1aMbh.psn.L1-'s cues in order to understand what 1aMbh.bpsn.L1- was intending to communicate in few contexts . 1aMbh.bpsn.L1- demonstrated both supra segmental and segmental errors and 1aFbh.bhfsn.L1- 's speech sample indicated primarily segmental errors .

Transcription, Data and Analyses

The Transcription was performed by the clinician in sound treated Audiology room with head phones connected to the recording device. Recording was first played two to three times for familiarization and later fine transcription was done in bits. .Their speech samples were coded with fine transcription .At the end of transcription of these language corpus there was available a large HI natural contextual running conversational speech data.

A total of 773 ½ words were fine transcribed in continuous speech sample under the specified section of language tools administered. In general 1aMbh.bpsn.L1-'s continuous speech appeared to be intelligible for transcription to the clinician who had followed his conversation and also recorded his speech. But, It would have be a difficult task to decipher 1aMbh.psn.L1-'s speech by a naïve listener. The selected *Continuous speech samples* involved 325words; and 3097 phones in error list; and 51 words with 127 phones in correct list. A total of additional 43 words could not be transcribed and were marked as Q due to difficulties in word mapping to native Kannada language. Even conversational contexts or diary notes did not help in transcribing these Q words. But a set of 17 other such words were transcribed with the help of cues. Some words were transcribed for phonetic content but words such as *caarumaanu* could not be fixed to any target word in Kannada, nor did the conversational or narration contexts help the investigator. We emphasize that it is important to make notes at the time of recording without S (subject)'s awareness as they get sensitive regarding their speech production. I have used flower brackets for subjects utterance and regular target brackets by adjacent phones which were defective. This gives us immediate picture of word structure which is an important focus of our study. (V = Vowel , Cn = Consonant , Vd = Voiced , Vl= Voiceless , AV = auditory visual)

Table 1 Language corpus in Kannada from both subjects –

Subject	
1aMbh.psn.L1-	utterances in Conversation and discourse; Conversation- 67; Prompted discourse and narration - I= 19 II= 44; III=19 total= 82.max length of discourse = in discourse e 319= 125 words min length = sign, U , alla, one word answer (eg e 15,316, 317) >>; 773 ½ (1aMbh.bpsn.L1-) 370 words 2267 phonemes in er list 1aMbh.psn.L1-
1aFbh.bhfsn.L1-	1aFbh.bhfsn.L1- 51 utterances in conversation, narration- 104, I – 1474, II 692 words III. 3451 words. Only error words were transcribed after listening to the sample initially and randomly , syntactic examples were transcribed for language analyses at random segments of ten minute durations upto a total of 30 minutes, and 2 continuous narrations.

Overall Perceptual Nature and the Intelligibility of 2 HI Speech –

1aMbh.psn.L1- utterances were more intelligible in Conversation section than in narrations e1, e2, and e3.. But in 1aFbh.bhfsn.L1- both conversation and discourse sections were equally intelligible. The Correct word lists in 1aMbh.bpsn.L1- were generally cvcvcv cvccv word patterns i.e cv/v+c+v or cv/v+cc+v types and combinations. His longest word had 12 – 14 phones. Words from 1aMbh.psn.L1- s error list were analyzed to derive phonetic results. A naïve listener would need a close attention to his ongoing speech, back tracking, redundant, chunks of his speech, with irregular pauses and breaks in narration task. Further, due to omission of syllables in 1aMbh.bpsn.L1- , some words appeared partial or incomplete. The C.pr had to

slightly slow her rate of speech as was judged in initial rapport sessions. With normal rate of speech 1aMbh.psn.L1- would give saying *illa, gottilla.* Facilitating cues and relevant notes at time of recording helped in transcription. It was not necessary to mark cues and notes in 1aFbh.bhfsn.L1's speech recording sessions. Her speech was of normal rate. Neither did the C.Pr. had to slow down her rate of speech. 1aFbh.bhfsn.L1 easily followed spoken Kannada without the assistance of facilitating cues. It was easy to transcribe her recorded speech and her bulk of recording was larger than in 1aMbh.psn.L1. Her speech defects were mainly in phonetics only and in an additional section of non-word and word repetition of the test tool.

1aMbh.psn.L1's language exhibited defects in all linguistic levels. Redundancy , back tracking , self-speech repairs , partial word , single word incomplete phrasal structure , and faulty syntactic structures were typical in his narration samples.

Dragged, nasalized (NZd), interspersed high pitched speech was Words which involved vowels with longer duration than target and their diphthongization had higher impact on speech intelligibility However substitution of K, G /k, g and R /r contributed least effects on intelligibility. Final l deletions and r deletions were less reflective on intelligibility and also jk in medial position, also ng deletion in *inglish.* An example *yudyAru* could not be deciphered in transcription in spite of notes were made on spot. As linguistic analyses proceeded several such words could be encoded. *yiEeti* for *pensil* was another unintelligible word. Unless 1aMbh.bpsn.L1 wrote this words it's deciphering remain only as conjectures. In spite of this, there remained many unintelligible words in transcription which could not be transcribed. Particularly narration task e1, e2, e3 appeared truncated and chopped, and also semantically discrete sometimes without syntactic closure or completions. Unless heard in a sequence his narration indicated semantic ambiguity along with structural ambiguities. On the other hand, 1aFbh.bhfsn.L1's speech was intelligible with accurate syntactical and semantic structures. Only error words were transcribed after listening to the sample initially and randomly, syntactic examples were transcribed for language analyses at random segments of ten minute durations, and 2 continuous narrations. However segmental errors were noted in 1aFbh.bhfsn.L1, fixed AV modality needed slightly slow speech from C.Pr to proceed in conversation else – he would say

illa gottilla. Such modification helped him in segmenting words and deciphers meaning. He had not acquired morphophonemic rules of spoken Kannada Switching semantic context caused difficulties in his immediate replies. Ending of answer or narration – A (aSTe) facial gesture done, finished telling.

1aMbh.psn.L1- and 1aFbh.bhfsn.L1's continuous speech were analyzed for general characteristics and phonetic, phonemic characteristics with reference to Kannada language. Their schemes of language achievements were also observed.

Part 2

Linguistic Data Analyses and Results of 1ambh.Psn.L1

Linguistic Data Analyses and Results of 1ambh.Psn.L1- are Discussed Under Following Sub Sections.

2.1 Suprasegmental Characteristics of 1aMbh.psn.L1

1aMbh.bpsn.L1- had a low pitched voice, but interspersed with high pitch typical squeaky voice in the profound hearing impaired. Voice quality tended to be moderately hoarse when such interceptions happened, also noted at the vowel level at transcription. His voice had good voice projection. Most common inflections were on declarative sentences tuning to low pitch at the end of the utterance, indicating also that his utterance has accomplished completion One question inflection was also noted. His voice was intercepted with pitch breaks, which reflected on overall intelligibility. Low pitched voice with + high pitch breaks + nasalization + average loudness + irregular pauses + audible in breaths in midst of utterance and slow speech rate is the general perception of his speech utterances in conversation and narration.. This could be attributed the lengthened targets, geminates, LVs and diphthongs 266 prolongations though there is evidence of 79 shortened length of target phones and constriction of clusters and omissions of syllables and phones. Quality of pitch breaks in vowels is **indicated by**
“ adjacent to vowels.
c3.1a1 wuu”(u) nn(N)aa”> (a)c(s)uu”r*u ,wu nnaa , gg(j)ee”>(a) yy(y)aa(a) naa”>(A) gaa. A(-r)]*

2.2 Deletions of Syllables and Phones were noted in 1aMbh.bpsn.L1- in initial (I), medial (M) and final (F) positions. Highest occurrence were syllabic deletions, few being clusters ***ru***, *lla, Le, le, llu , Ele, ne, ge, DA, aku, STe, k1, ...eg- bA(a)da(ne-) , Sri-*
Consonant in syllabic deletions **in** F position being ***r*** , l and **Vowels** --I, e, u, i *mA{T}(D)(i-)*
Being g , l, k, n, d, sk, SrI Clusters deleted included lla, llu , Ste, k1aFbh.bhfsn.L1- i , sk , SrI , jk , sb , ngl w, lla , llu

Which involved 2 consonant component clusters and one syllable .Medial deletions - j jk ni sb ngl. It is noted that l has a higher tendency for deletion in all word positions. There were no vowel deletions in I and M position. *{p}(b){AA}(a){t}(d){AA}(a)(ne-)*
{p}(b){AA>}(a){t}(d){A}(a)(ne-)
b{A}(a)da(ne-)
b{A}(a)da(ne-)

(n-){I~}(I) ru was to be perceived as *water niiru or wait iru* . Again the experimenter is also helped by context to understand the subject's utterance in 1aMbh.psn.L1- deducing semantic of this word was associated with his utterances of *dONi boat* . Note more often the final syllable or phones are omitted . r,, sr,sk, k , n,g were phones omitted in M and I positions *{p}(b){AA}(a){t}(d){AA}(a)(ne-) , {p}(b){AA>}(a){t}(d){A}(a)(ne-) , mA{T}(D)(i-) , bA(a)da(ne-) 2*
{a~}(A)m(Ele-), n{A~>}(a){nn>}(n)(ge-) , (k-)at{ie<}(e) , b{a.u<}(-r)t(e)- , {A~>}(A)m{AA~>}(E)(le-),

rA{K}(jk)um{A~>e<}(A)(r-), kA{n<}(N)a{l}(lla-) ,

Partial deletion of word or stopping at the word when he is sure that the C.pr has understood his previous word which was in repetition by him*: c3.1a1 wuu"(u) nn(N)aa"> (a)c*(s)uu"r*u ,wu nnaa , A(STe-)*
Or sometimes as {mA~ nn^^~} / (mane)

Quantitative Statistics of Deletion - *had{I>.E>}(-n){T}(NT)u (g-) (SrI-) (l-)10 ; (k-)2 (n-)5 (d-) (sk-)4*
a total of .... deletions of phons , 27 medial deletions 11 medial
Deletions and and 29 Final deletions

I deletions

(l-)OhItA , (g-){A>.A>}(-y){t}(tr){I >}(I), (n-){I~}(i)ru , (n-)IrU, (n-) Iru , (Sr-)Iniva{t<d}(sm)u{o <}(U){t}(rt)I , (sk-)UTAru , (sk-)U{dy}(T)Aru,

medial deletions *- (-ni) (-sb) (-j)*
*(-jk) 7 {ii.ii}(-ngl), { (Sr-)*ii*(-ni)*vaasA
{gg}(j){eE >}(a){yy}(y)An{A >}(a)g{A.a}(-r) , mai{t}(s)U{r}(r){A.a~}(-r)m{a~}(a)nne , m{A.i}(-D) , {ii.ii}(-ngl){s}(S) , t{A.i}(-ng) , cAma{r*}(r){A~}(A)(-ja)pur{a~}(a)m*

r{A.u~}(-jk)(u)mAr , {r<}(r){A.u}(-jk)m{A~}(A){r<}(r) , {gg}(j){E >}(a){j}(y)A{nn}(n){A >}(a)g{a.a}(-r) , {t}(n){A.I}(-r)

Unlike in English, spoken Kannada for language learner poses problems due to its agglutinative property; the final syllables undergo changes or after the first syllable: badanekaayi tiMtInI>> badanekaaytiMtIni … skuulige hoogtiini>> skuulghoogtiini ..muuru sala >> muursala - such variations in formal and spoken Kannada, for example, between the class room and societal Kannada may cause difficulties in language learner and affect the segmentation also in hearing impaired speakers without such knowledge and without auditory accessibility to understand such rules.

Our superficial perception of spoken Kannada is possible lowering of loudness of final syllables at the termination of a conversational utterance)

2.3 **Vowel Misarticulation**

Amongst correct words 1aMbh.bpsn.L1- has Initial *[O]* as correct utterance of this vowel. *[I]*in Final (F) position and *[i]* in medial and initial utterances are also correct in this group. *[e]* and *[E]* are noted in medial and final position.*[a] and [A]* formed utterances together in all 3 positions . *[u]* in medial final positions and one *[U]* in medial position are correct. Highest frequency of occurrences of vowel are *[a A and u , U]*. Such wide application was not found, in spite of vowel lengthening abilities.

It is well known that Kannada language has Vowels in all 3 word positions. All words in Kannada language end with vowels. Borrowed foreign words also end with final vowels optionally as in *bassu, pensillu, kAru, fOnu, mobailu, D^ST^ru, DAkTaru, mulAju* etc. All the five SV s and LVs vowels are acquired by 1Mbh.p.L1. Even though 1aMbh.bpsn.L1- had demonstrated normal vowel space of Kannada speakers he did exhibit defects in vowels. Vowel errors were most prominent in 1aMbh.bpsn.L1 - . But, running speech data indicates that he has however uttered all these vowels correctly in one or other contexts. Vowel quality affected with pitch breaks was more significant in long vowels and long vowels substitutions. Pitch break voice quality is induced due to his phonatory control mechanisms without sufficient auditory FB and his attainment of mature voice at is puberty. Table 2 lists the frequency of vowel defects across different vowels.

Errors in vowels were primarily durational type - uttered from relatively less *[a<], [e<]* to extended duration *(a>, e>, AA> , EE>).* Vowel nasalization **(NZn) and** Diphthongization **(DZn)** of vowel was significant type of vowel error in 1aMbh.bpsn.L1- **. VoFB** was another pattern noted in 1aMbh.psn.L1-. This indicates Vowel factorial bunching was with sustenance of vowels preceding and following the deleted consonant within a word. A possible glottal stop in between such vowels is speculated at test administration and also in transcription contexts .This observation needs to be confirmed with spectral analyses. Vowel addition errors were absent in 1aMbh.psn.L1- . We have focused here intensively on analyses of vowel misarticulations with reference to Kannada spoken grammar and pragmatics as they are major impeding factors for speech intelligibility and speech rate in 1aMbh.psn.L1-.

Vowels were afflicted with greater than normal length of standard spoken Kannada vowels (swaras) *a, A , i , I , u , U , e, E , o , O* . See table 3 for phonetic vowel error in 1aMbh.psn.L1- . (It is well known that vowels are the first to be acquired in infants, and that they carry prosodic and information. Vowels by themselves have semantic significances in Kannada. For example, U expressed independently also has the significance in meaning as *acceptance*, yes I agree; U in word F position indicates a conjunction indication. *AAA means* what? A or other vowel lengthening in nouns while addressing ammAA or calling on a person

at a distance for audibility … *bAbuuu, mAdhviiii, siitaaaaaaaaaaaaa, manOjaaaaaaaa, pApUU, nirmalAAAA,* A with verb eg *barItiyA* has interrogation significance. O as *yes, I am responding, you called me?* . O in word may indicate PNG marker II person masculine singular (ODO, bArO) and interrogative significance (*barItIyO illwO* ?) . (bArE, hOgE, bariyE as PNG marker II person singular feminine). E as *calling a person*, informally, or a *cautioning* signal (beware) *E muTbEDa* . . I as indicator of after doing this next is *(kalasI +, nODI+,rucinODI+, kalasinODI+ mADbEku*). Again EEEEE is used as conjunctive application *andarEEE, EnandrEEEEEEEE,* for example, keeping the listener awaiting in story telling or putting forth answers for puzzle . in one occasion 1aMbh.psn.L1- .answered U meaning yes . Sometimes he has also applied vowel lengthening in between words in his expression as conjoiner. And in one example of emphatic word, he increased the length of all vowels and also of consonants in the word.

Sl..No	Vowel	Error types	Comments
1	a 36.12%	a< , a~ , a> , A/a , AA/a, AA>/a , A>/a , -e>/-a , e~ , E , E >, EE , eE > , e< , A > , I> , **ou<,**	Range of durational disparity from a< to AA>. NZn Sn -e ,E(durational defects) , I> **ou** < diphthong all substitutions are UR all Sn s are UR except **ou**
2	A 10.81%	a, a~ , AA> , A~ , A ~> , A~> , A~>e< , aeae	a range of durational variance of a from a to AA> NZn Sn-**aeae** all Sn s are UR A~>e< --discuss ???
3	e 24.79%	e< , e~ , E , E>, EE , I , A , ei< , ei , **ei~< , ai< , a~nA~**	a range of durational variance of a from e< to EE relatively less compared to a and A NZn Sn- I , A DZn Sn - ei< , ei , **ei~<** **ai<** syllabic substitution *a~nA~ / e* , a syntactic error all Sn s are UR
4	E 10.94%	A~ , aeae , AA~>	Sn- A,aeae no DZn all Sn s are UR

5	i 32.52%	i~ , I> , I~, a , AA~, , e , e<, **ei<, eI> e<AA, EEi**	range of durational variance Sn- a , AA~, e, e NZn DZn -ei<, eI> e<AA, EEi word F all Sn s are UR
6	I 8%	I >, I ~.	lengthened I and NZn I with lesser proportion of errors than it's short V Sn- nil DZn- nil all substitutions are UR
7	o 7.69%	A	Sn- A very rare , once DZn- nil only one error of 13 occurrences unlike UR 1
8	O 44.44%	A, **uo>, u<O, uO, u<O>, u<O~, u<O~> , U<o, OE>**	Sn- A-Once DZn- with RV combns of uo = **uo>, u<O, uO, u<O>, u<O~, u<O~> , U<o,** Rare **OE>** DZn once
9	u 17.46%	u< , u~, U>, , i , a , A, , A~n A~	u< to U> Sn- I,a,A A~n A~ a grammatical error /u Both R and URVs
10	U 18.92%	U~, U > , o <, **u<O, u<o ,**	Lnng NZn

			DZn- with RV combns u,o - **u<O, u<o** only RVs

Table 2 Vowel errors in continuous speech sample 1aMbh.bpsn.L1- with Frequency of defects amongst each Vowel

2.3.1 Vowel Deletion (V Dln)

e final V deletion either independently or as inclusive of syllable = 13

one F syllable ending deletions had e , u and rarely i as final V *and A{w}(m)El(e-) mA{T}(D)(i-)* one final i deletion as in *mA{T}(D)(i-) e* deletion in *barutt(e-) = 3.* Final u deletion = 5 *in mUru ,Ayitu*

And as part of F syllabic deletion - *n {A~>} (a) {nn>} (n)} (ge-),{a~}(A)m(Ele-) , ne-, 4 STe-, le in {A~>}(A) m {AA~>}(E)(le-)* , mi- in lac(kS)u(mi-)

(Sr-) in srInivAsa I deletion etc

2.3.1.1 Vowel Addition V An: Nil

2.3.2 Diphthongization of Vowels (DZn): All diphthong Sns begin with*[u]* and then*[o]*comb in R manner from low to high(B to B) ; also ei from low to high (F to F) .

Short o and u showed no diphthongization(DZn) but their corresponding long vowels did demonstrate DZn of u, o combinations ***uo>; u<O; uO; u<O>; u<O~; u<O~> ; U<o; OE>*** */O* and ***u<O; u<o /U*** **eg** *w{o<U}(U)TA> ~~(?OTA);~~ ,{* Inivat<dmuo <ti, iwa~mu<oti, Inivat<dmuo <ti, iwa~mu<oti} (SrIniwAsmUrti) *m{u<O}(U)ru (mUru) ;duO>te , d{uO}(O) t(s)e(dOse),* **{**gu<O>tila}(gottilla), {*u<ODu}*(with {*kA>nnu}= (kaNNu*)meant (*nODu)* not *ODu)*

Notice nasalization of diphthongs in substitutions of O . RV is more often seen here except one utterance of **OE>** /O Another configuration of diphthongization was ***ei<; eI>***

e<AA; EEi/ e and *ei< ; ei ;* ***ei~< ; ai<*** */i* . melle <AAgA(mallige when asked for names of flowers) , {bar*uttyei <}{barutte). *{EEi}(i) {t}(n)A(a)R{EEi }(i)* . These were URV combinations. **Diphthongization of vowels(DZn)** *me(a)ll{e<AA}(i)g{A }(e) (mellage /mallige), without the question context in conversation section , this owrd could also mean to C.Pr as beLLagge*

Both Diphthongs *[uo] and [ei]* of 1aMbh.bpsn.L1- are non-native to Kannada and conspicuous error in his oral conversational speech. . *[ou]* an alternate RV combination nevertheless occurs in words such as soubhagya~~(ling)~~

2.3.3 Nasalization (NZn) of Vowels

NZd Vowels suggest imprecise timing of velar closure and opening, or Imposed by intra word surrounding nasal Cn. Or is it due to lack of auditory feedback and random improper velar demarcation between oral and nasal cavities? A few examples are : i{n}(ll){A~ }(A) ,, *{A~>}(A)m{AA~>}(E)(le-) , m{A~}(a){nn}(n){A~}(E) , (n-) I~ru, n{A~>}(a)nn>(nn){A>}(a), madu~(u)v{e~}(e), m{U~}(U)(ru-), n{A~}(A)ku, {m}(b){I~}(i){l}(L)I*
exceptions being {a~}(a)kka, b{A~.a}(-r)de , {E~}(a){g}(ng)aD{I>}(I)li,

It can be observed that in Inivat<dmuo <ti, iwa~mu<oti*(Sr-)*Iniva{t<d}(s){m}(m)uo <ti) not nasalized *(SrI-)*Iniw{a~}(A){m}(sm)u<oti is nasalized the same word has either nasal assimilatory influence but not in the second utterance of the same word . . Nasalization of vowels was very significant in few words.. *[E~]* for *[a]* in *angaDILi* and *[A~]* for *[a]* in non nasalized barade {bA~de} for [barde] . Other nasalized vowel tokens of 1aMbh.bpsn.L1- were *[a~/a]; [a~(with pitch breaks) / a]; [A~/a] ;[A~>/a]* in nasalized context and one *[a~/ a]* in [akka] non NZd context .NZn took place more often preceding and following nasal Cns or geminate nasals. It also shows manifestations of nasalization in non- nasalized contexts as exceptions to this rule. This indicates poor monitoring of V and Nzed V demarcation and defective timing of velar opening and closure when nasal consonants occur in his speech. . Other examples of non-nasalization are in, *[madAvei] for [maduve]*. At no occasion did 1aMbh.bpsn.L1- substitute nasalized Vowels for nasal consonants. *[e<., e, E , E> , eE, EE]*

with superseded nasalizations in NZd context indicated above *{E~}(a)* in *angaDILi*. There were as many as 75 Nzd errors in 227 a transcriptions *with 51 pitch breaks error.* We suspect the auditory feedback insufficiency in OMTK management of velum for oral nasal demarcations.

2.3.4. Duration of vowels is a wide range, not precise as in normal Kannada speakers. 1aMbh.bpsn.L1- has a range of vowel duration in his vowel tokens from < normal SV token to > double LV extended tokens. He performs in a range of vowel duration. Long Vowels (LV) and Short Vowels (SV) are substituted for each other as in case of a and A which are ullustrated below .In case of *[e and u, i]* duration of vowel being extended to LV. But, there were no instances of *[I, E, U and O]* substituted by their corresponding SV.

2.3.4.1Lengthened Vowels (Lnng) Vowel length – *[e]*had a range of utterance type in terms of duration such as *[e<., e, E , E> , e.E, EE]*. Inducing dragged nature in his speech *being*

a-,-a,a-, as A, AA, AA>eg aa > c5.1gr*[taa> ppaa >li]##*
c3.1a1 wuu"(u) nn(N)aa"> (a)c(s)uu"r*u ,wu nnaa , gg(j)ee">(a) yy(y)aa(a) naa">(A) gaa. A(-r). Note the total relative upsurge in word duration*

2.3.4.1Shortening the vowels (Snng) *ka<.e . ba.u<t* , ***ou*** **<** *diphthong /a* in one occurrence

2.5 Vowel substitutions. There were no consonant- vowel confusions. Substitutions UR for *[a, A, e, i]* were by unrounded vowels (URV) s

Lnng
c4.3a2 *[hadii > ee>Tu]##*
c4.3a2t *[*hadineNTu] so the overall word sounds as very long ….seeking listeners attention and in this utterance as
c4.3a2 *[hadii > ee>Tu]##[waa >cc>*a]##* for
c4.3a2t*[hadineNTu][warSa]* causing long duration of utterance

c3.4a2 *[EEkkaa] [baa~ de] ## [ekkaa] [paata]#[lekka]##*
c3.4a2t [lekka][barde]##[lekka][paaTa]#[lekka]##

9.3niinu kaafi kuDiitiyoo/haalu kuDiitiiyoo
c9.3a2 [*meLAA~gge][kaa pii]##*
c9.3a2t [beLigge][kaafii] ##

had {I>.E>}(-n){T}(NT)u, k{A}(a)pp,{t}(s){U >}(U){yy}(ry){A >}, n{A~>}(a){nn>}(n){A>}(ge-), {nn>}(n)a{nn>}(n)a{G<}(g)e, na{nn>}(n){A>}(a)ge, -A>.A>tI >. Sometimes as long as AA>

Snng

Sometimes u as u< eg in
c11.3a1[teera][mEDu<][teera];
8.5 ninage huuwu iSTaanaa?
c8.5a2 [u<wu]##
c8.5a2t [uwu]##

only. . A total of 13 occurrences is identified of *[o]* in which only one substitution is by *[A] and].;[I a,A]*substituted the vowel *[u]* E was . There were no substitutions for vowel *[I]* other than errors of its extended length and nasalization. *[A] and [E*]was a rare substitution for *[o, O , u]* Similarly URV s such as *[a, A I , i and e and E]* [*aeae]*. E was substituted by *[A~, AA~>, A]*.There were no Sns *[u]and [U]and [O]* by UR. .Non kannada vowel ae was also substituted in {aeae}(A)ku ~~?? is it mid central ??? vowel~~

2.6 Vowel Factorial Bunching with Glottal Stops (VoFB) =

21 *-r -D, -g , -y , -n -j –ngl, -ng, -sb , -jk*

b{a.u}(-r){t}(tt)(e-), mai{t}(s)U{r}(r){A.a~}(-r)m{a~}(a)nne ,r{A.a}{-j }akum{A~}(A)rA k{A.A}(-nn)(a) A(DA-) , ba.u<(-r)t(tt)(-e) , (-g){A>. A>}(-y)t(tr)I>, k{a<.e}(-t),* { i.A}(i)llAA,. Word middle Consonant or geminate deletion with retention of preceding and following vowel, individual vowels, with (a pause, glottal stop or breath hold between vowel to a great extent contributes to intelligibility. Contextual context in narration helped the listener in mapping the word *A*>.

2.7 Vowel Self-Repair – egs {t} (n) {A.I} (-r) (u-) i note how the meaning would change in such contexts: fibre /water

2.8 Distribution of Frequency of Defects in Each Vowel: table 3-O, a, i and e cross nearly 25% cut off I frequency of defects. Vowel o was not nasalized at all and has least percentage of defects in contrast to it's counterpart O. Back vowel O has the highest frequency of occurrence of defects with tendency for nasalization. Both a and e also exemplify superseded Lnng and Nzn, furthermore, a has many types of defects e>/a , e~ , E , E >, EE , eE > UR vowel a is less often decreased in duration a< .It is nasalized and stretched to longer duration than a and < A ; A ; A> ; AA ; AA> . It is affected with pitch break kind of quality which is not marked under vowel defects, but affecting the intelligibility, and quality of speech. It shows manifestations of nasalization's in nasal context and also in non-nasalized contexts indication poor monitoring of V and Nzed V demarcation. Substituted bye<., e, E , E> , eE, EE with superseded nasalization's {a~}(a) {a~ }(a) {A~}(a){A~>}(a)in nasalized context and {a~}(a) in akka non-nasalized and

Nasalized context indicated above {E~}(a) and g/ŋ in angaDILi.

<<Table 3 distribution of frequency of defects within each vowel and their arrangement in descending order

Vowel	Descending order
a 36.12%	O 44.44%
A 10.81%	a 36.12%
i 32.52%	i 32.52%
I 8%	e 24.79%
e 24.79%	U 18.92%
E 10.94%	u 17.46%
o 7.69%	E 10.94%
O 44.44%	A 10.81%
u 17.46%	I 8%
U 18.92%	o 7.69%

Precision in initiation, duration, consistent sustenance, and velar valving for coupling and de coupling oral nasal cavities is primary vowel defect in this subject. *ba.u<t , A>. A>tI >, ka<.e.* He managed adjacent vowels within word, for example with a consonant is affected … which is observed and predicted to be subtle glottal stops for which acoustic studies. What is perceived is a feeble Glottal stop sometimes or a pause. The latter is improbable from his poor monitoring of duration of vowels at rare sentence, phrasal and word level itself. Possible inability of the articulatory feedback to manage vowels is questioned with the absence of precise point of articulation and tactual feedback of the same. Also we question the efficiency of velum in such participations. Kannada vowel space is acquired but not consistently monitored in many dimensions discusses above. Substitutions in phonologically contrastive contexts can mislead the C.pr semantically unless the context cues are clear. Such defects in subtopic switch over can be misleading to C.pr. Vowel defects have greater impact than consonant defects on speech intelligibility. Diphthongs unusual to Kannada language uo and ei combinations were conspicuous defects.

3. Consonant (Cn) errors

Consonants most affected were velar nasals and affricates. The type of defects ranged from omission, substitution, voice voiceless contrasts, oral nasal contrasts. Transient like speech production was a characteristic feature which is discussed below. Defects in geminate duration and their confusions in utterance were observed. Defects in homorganic clusters and heterorganic clusters were seen.

3.1 Consonant not acquired at all. Cns ng, and not traced in his vocabulary nc, nj

3.2 Omission - Deletion of Consonants. N , k , g , l , r kA.a(-N){l}(ll)a *(l-){EE}(e)kka* when 1aMbh.bpsn.L1- first expressed this word it was thought of as akka by clinician , but when he proceeded with words *bade* , *pATA* , and when he wrote it , it was deduced as *lekka* = maths and not akka *Eka (akka) = sister*
Discussed in.. 1.1

3.3 Consonant Distortions
ba{r*}(r)u{tty}(tt){ei <}(e) , mai{t}(s)U{r*}(r){A.a~}(-r)m{a~}(a)nne , maisU{r*}(r)a{r*}(r)a m{a~}(a)ne , cAma{r*}(r){A~}(A)(-ja)pur{a~}(a)m , {k<G}(k)a{r*}(NN){a}(u) , {t}(sh)}(a){k}(nk)}(a){r*}(a) ,
{st*}(s)U{dy}(nd)(a){r*}(r){a<}(a), {t}(s)urE{c*}(S)A g{A}(a){j*}(nd)I ,
{g<k}(k)}(a){n*}(NN)u
As is well known they caused least effect on his speech intelligibility.

3.4 Consonant Substitution
A{l}(L)}(a)di it can be seen substns of each other ; [tt, ty, tty,T /t] and [ty,tty for tt]as also seen in [t]. *ty* is highly deterrent to intelligibility in *1aMbh.bpsn.L1-*

3.5 Consonant Addition- see VoFB

3.6 Transient Consonants

In fine transcription of 1aMbh.psn.L1- 's speech, there were consonants with transient manner of articulation with retention of target place of articulation of the phone under consideration. {g<k}(k)(a){n*}(NN)u. It can be observed that they are transients between V and VL and oral nasal featrures. They shift from Vl to Vd and from oral to nasal features .
t<d= 9
k<g= 2
{k<G}2

p<m= 1

b<m=1

t<n=0

d<n=0

T<D= 0

p<b=0

K<g= 0

k<ng=0

g<ng= 0 = 15 , Vd- Vl being 13 {k<g}(g){A}(o)ttu

One place shift that was seen in 1aMbh.bpsn.L1- was what he had universally realized as velar consonant as posterior oral plosive from velar to pharyngeal in both voiced and unvoiced sets. This error is also seen in geminate utterances. Both [g] and [k] show [k to g] transients and also the geminate *[kk]* and also K and G Velar consonants in 1aMbh.bpsn.L1- kk is taken as above as k or error of k . *{kg<}(kk); {g<k}(k) {K<}(kk* {k<g}(g){A}(o)ttu ,

{k<G}(k)a{r*}(NN){a}(u) {k<G}(g){A}(a)ya

{A>}(A)yi{t<d}(t)u, A{p<m}(m)E{r}(l)e , {b<m}(m)aduve

O{t<d}(nd)u 2, (Sr-)Iniva{t<d}(sm){uo <}(U){t}(rt)I, {t<d}(d){u<O}(O){n}(N)I 6

- (Efforts from 1aMbh.bpsn.L1- to make his comfortable output) he begins with t , it is short in duration and ends and integrates voicing to it resulting in d , certain occasions wherein it is clear t , or d of same word

{k<gAttu, Ot<du, b<maduve, t<du<O~>ni~, A>yit<du},

{Inivat<dmuo <ti, iwa~mu<oti} in keeping plosives as constant feature for analyses. *[k<g/k; g<k/k and k<g/g; k<G/k, k<G/g, kg</kk]* portray substantiation of fact that 1aMbh.bpsn.L1- occasional monitoring of voiced voiceless contrasts in his speech production . In spite of his several correct *[k] ,[g], [kk]* , 1aMbh.bpsn.L1- showed these errors which could be ascribed to shortcoming in auditory monitoring of his continuous speech . Other error noted was durational reduction or reduction in both duration and oral pressure *reduction as in [*K</k ; k/kk ; kg</kk ; K/kk ; K</kk3 K</k ; *G</g];*

{w}(d){u<O >}(O){n}(N)i

{t<d}(d){u<O}(O){n}(N)I

{t<d}(d){u<O}(O){n}(N){i~}(i)

{t<d}(d){u<O>}(O){n}(N){i~}(i)

{t<d}(d){u<O~>}(O){n}(N){i~}(i)

{t}(d)O{rn}(N){a}(i)

d{u<O}(O){n}(N){a}(i)

d{u<O}(O){nn}(N){a}(i)

{t<d}(d){u<oo~}(O){nn}(N){a}(i)

d{U<o}(O){n<}(N){e}(i)

3.7 Cluster for a Single Consonant - {st*}(s)U{dy}(nd)(a){r*}(r){a<}(a) s >> st*

{t}(s)Ar{E}(i){tty}(t)A t}(s)ar{e<}(i){ty}(t)A

{t}(s)Ar{E}(i){tty}(t)A

ba{r*}(r)u{tty}(tt){ei <}(e)

{ty}(s)arIta

{y}(sk)U{dy}(T)Aru 7

{ Kraati} for (raatri)

3.8 Place of Articulation

Intra plosives - intra place defects in plosives were few and occurred at the time of integration of voicing and nasal problems. Hardly did he shift off from plosives in manner of articulation only in t and and tt, dd and p dis rarely substitute y surprisingly in rare occasions. even tho tt ty /t can be reasoned with tongue position in oral cavity but not the y as substitution for bilabial p. T went thru series of phonetic reorganizational frame work t/T >> d/t >> dy/d ultimately as (skUTaru)as {UdyAru} . {t} (k) is noted as one single substitution in this large sample . More often the plosive consonants retroflex have retained their place of articulation.

Retroflex- rare occurrences of dental n substitution n/NN. 1aMbh.bpsn.L1- has [K], [G] and [k], [g] in free variations for both k and g pharyngeal and velar points in oral speech mechanism (. a tint of frictional termination K and G.). Evidence of interchange of velars more often than being substituted by other Cns..See table 2 for errors of velar consonants in 1Mbh.p.L1. Ambiguity in place of articulation of velars and diffusion of point of articulation to pharyngeal point in singleton velar stops and geminates were observed .In addition fronting of velar to retroflex and dental were occasional substitutions. 8/11[k]showed Vd- vl and durational and low pr errors. Only in few instances fronting in [T]. Retroflex T as dy, retroflex geminate {g<k}(k)(a){n*}(NN)u .{n*}/(NN) {g<k}(k)(a){n*}(NN)u Most often the place of articulation was distinct from bilabial to glottal … but had an additional point of articulation the pharyngeal in allophonic variation with velar voiced and voiceless plosives, for example, {nn>}(n)a{nn>}(n)a{G<}(g)e , na{nn>}(n)(a)ge

Audibly such substitutions did not affect intelligibility nor were they conspicuous. We do not know the R place of articulation in this subject, which were identified at transcription. His glottal fricatives were 100% correct. Hence place of articulation in his speech mechanism were well distributed most often from glottal point to the bilabial. His back k, g consonants was stretched out to pharyngeal place of articulation, K, G like a strip rather than a point, for we do not know the consistency of his pharyngeal points. We see here in as visible dental consonant backing of position - nasal cluster = [j*/nd]; [DD/nd], [t<d, d, dy /nd] ; nasal cluster in most cases, nasal- stop cluster is replaced by same place of articulation by Vd –Vl dental stop , or vd stop.

3.8.1 Deletions of Velars were relatively rare than the above types of errors {E}(a){g}(ng)aDi, be{g}(ng) }(a)LUru *g/ng* . ...nk eg: *{d}(j){EE}(i){k}(nk){ai<}(e)* , {t}(sh)(a){k}(nk)(a){r*}(a) d/k ,k/nk . Initial velar deletion was also a rare phenomenon (k-)at{ie<}(e)

ka{tt}(t){I}(e),ka{tt}(t){I>}(e), k{uo>}(O){T}(t){I>}(i) k{uO}(O){tt}(t)I ,pu{t}(st){E>}(a)ka, n{aeae}(A)ku .Other errors involved cluster [kSmi] in medial position in (*lakSmi).*

*{T}(k){a}(A)pi, {t}(k)Ap{e}(i)*two rare example of fronting velars

Medial positions of a few words illustrate s deletions of ngl , and ge . This resulted in the demonstrated formation of factorial vowel bunching as can be seen here – t {A.i} (-ng) *; {ii.ii}(-ngl)s*. Further clarification on request indicated the latter word as (*inglish),* and in the former it was the context of conversation which helped in deciphering the word *(tangi).* On another occasion tangi was uttered as {tagi}.

A word *amma* expressed as *amma koTTe* (fruit) may either be interpreted as final ge deletion. But, it is more accurate to interpret as absence of case marker ge as most of his speech lack grammatical case markers.

A phonotactic defect with geminate velar voiced gg is seen in (jayanagara) as*{ ggeE">yyAnA">gA.a "ggE">jAnnA">ga.a}* … geminates do not occur in initial position in Kannada words.

3.8.2 Retroflex

Geminate retroflexes are few in number TT= 4, DD= 1

However errors did occur in 1aMbh.bpsn.L1- in T for eg [y/T2 ;t/T6; dy/T 6; T/D ; tt/TT 1]. Fronting of retroflex Cn to[t]and it's free variations or to voiced substitution for *[T]* tokens by *[dy]* t/T6{{t}(T){aeaea}(E)b{AA>}(a){L}(l)U , {t}(T){aeaea}(E)b{AA>}(a){L}(l)U} *{UTAru UdyAru}* dy/T ; kANNU, kA{n}(N)uttade

1. (Ralized as [d] in 1aMbh.bpsn.L1-) Associated with voiced dental nasal is the glide y. There is a tendency to substitute dental stop in place of retroflex voiceless T. And voiceless T was substituted in place of D in 1/10 word samples.. If we superficially observe dy/T, it appears as though cluster is substituted for T. It is highly probable that they are transitory movements of tongue position as in udyAru . Similar justification can be attributed to ty/t

2. Deletion of D voiced retroflex in medial positions causing VoFB in these word targets. eg – *(m A.i) {mADi}* deletion of medial D with factorial vowel bunching A.i . Final syll deletion - *DA* , {E}(a){g}(ng)aDi

There were often voiced – voiceless confusion in T and D & rare there is to and fro substitutions between [t] and [d]

No Vd Vl inverses in retroflex stops T, D. Exception to this rule in 1aMbh.bpsn.L1- in one instance of T/D (mATi). a {y}(sk)U{dy}(T)Ar

Rare cluster rn substitution for

kA.a(-N){l}(ll)a be{g}(ng) (a)LUru

Pattern of C	**T**	**TT**	**D**	**DD**	**N**	**NN**	**L**	**LL**	**ND**	**NT**	**ST**		
Total	26	4	20	1	21	3							
Er of C	14 53.9% t/T 6 dy/T 6 y/T 2	1 25% tt/TT	10 50% T/D2 -D8	0 0%(rare)	13 61.9% NN/N n/N rn/N nn/N n</N	3 100% n*/NN nn/NN2							

Table 4 distribution of frequency of errors and types of errors in retroflex singleton and in combinations.

ii{DD}(nd)ii, (sk-)UTAru

3.9 Manner of Articulation

3.9.1 Voiced Voiceless Contrasts

Vl plosives had highest frequency of correct tokens than the voiced or corresponding nasal counterparts. The voiceless plosives did not shift to nasal counterpart. Rather few nasal counterparts showed shift to corresponding voiced plosive. Target phon in *velar position* were never longer either in Vd , Vl *[k, g and kk]*. Errors of both voiced and voiceless velar stop in 1aMbh.bpsn.L1- indicated occasional Vd- Vl contrast monitoring defects. Further, *k<G/k* , kg</kk, *k<g/g*

k<G/g showing residual ambiguity in Vd- V l distinction {k<G}(g){a}(A)ya, {g<k}(k)(a){n}(NN)u* There was

no Vd- vl, vl- vd transient type of errors in

Amongst stops hardly place of articulation residual defects rather in general a few voicng and nasal and durational c defects were noted.

3.9.2 Oral and 6 Nasal Consonants

cAma{r}(r){A~}(A)(-ja)pur{a~}(a)m , mAtu √, m{a~}(a)d{i}(u)ve, ma{dd}(d)uv{E>}(e) , {b<m}(m)aduve, mad{u~}(u)v{e~}(e), m{u<O}(U)ru ,*
m{A~>}(a){w}(dw){ei~<}(e).

Stopping Bilabial Nasal and Antithesis

A{p}(m)Ele , A{p}(m)Ele , AmE{r}(l)e A{p}(m)Ele, A{w}(m)El(e-) ,
A{p<m}(m)E{r}(l)e
{m}(b)eL{AA~}(i)gge, {m}(b)eL{AA~}(i)gge ,{m} (b){I~}(i){l}(L)I, {m}(b){I>}(i){l}(L)I

Gemination, Single Consonant to Germination and Antithesis

{nn>}(n)a{nn>}(n)a{G<}(g)e, pE{n}(nn)u

Dental **stop;** but nasal **n** has illustrated oral stop [t, d] subns {d}(n){I>}(I)ru Dental stop t for alveolar n

{tAREEi }(nari) similar to sarita .... *{nEERei<, nARei<, tAREE,tAAri,Q,Q,tAAri} n{aeae}(A)ku , n{EE}(a)R{ei<}(i)*

{t} (n) {A.I} (-r) (u-) , {t} (n) {A.I} (-r), {I>.E>}(-n)

Place Defect - Alveolar n for Fetroflex N d{U<o}(O){n<}(N){e}(i),
{t<d}(d){u<oo~}(O){nn}(N){a}(i) {g<k}(k){A>}(a){n*}(NN)u
{k<G}(k)a{r}(nn){a}(u!!*

Deletion of Velar nasal ng - *t {A.i}(-ng)*

Stopping velar nasal - *be {g} (ng) (a) LUru,*
{d}(j){EE}(i){k}(nk){ai<}(e)

Homorganic nasal –mb- Ers *t{u<}(u){pp}(mb)a ,*
t{u<}(u){pp}(mb)a

No nasal context but nasalized vowels
1. *b {A~} (a) {d} (rd) e, {a~}(a)kka*

2. Nasalization of Stop *{m}(b)eL{AA~}(i)gge* followed by nasal assimilation

A Suffix {a~nA~}(e) induced by

There is no overlap of dental nasals in place of Vd or Vl

3.9.3 Laterals Intra lateral – distortion of l , L/l and l/L (l-10.4%, L -53.8%) l for L and L for l were the type of defects along with word initial phone deletion and occasional word final syllabic deletion, and flap r /l, l<L/L(place transient) eg *A{p}(m)Ele (l-)OhItA (l-)Ohitu 2, (l-){EE}(e)kka,(l-)A{cum}(kSm)I, pe{t}(ns)il le{k}(kk)A, {t}(T){aeaea}(E)b{AA>}(a){L}(l)U be{g}(ng) }(a)LUru*

In geminated of l subd by n { i.A}(i)llAA *m{e}(a)ll{e<AA}(i)g{A }(e)*(which is similar to his utterance for beLLigge ; *kA.a(-N){l}(ll)a*

In geminated L lLL/LL

{E~}(a){g}(ng)aD{I>}(I) li ; **as locative and negation *kanalla***

3.9.4 Affricates *{t}(s)urE{c*}(S)A, jE{j} (y)AnAgARa*

Affricate – fricative stop – 25% t/c314.3%3 (*l-)A{cum}(kSm)I*

cAma{r}(r){A~}(A)(-ja)pur{a~}(a)m ,√ {t}(c){i~}(i){K}(kk){A~}(a){m}(mm)a*

{t}(c){i~}(i){K}(kk){a~ }(a){m}(mm)}(a)

gg/j 2 ;{d}/(j) , gg / j or d/j , t/c

{ggeE">yyAnA">gA.a,ggE">jAnnA">ga.a, "ggE">jAnnA">ga.a } (jayanagara)

Affrication of Sibilant Clusters

{wA>cc>a}(warSa)

{pecEE}(pensil)

3.9.5 Fricatives

s 38.5% c*/s, t/s14,t<d/s {*st*}(s)U{dy}(nd)(a){r*}(r){a<}(a)*

sh- 15.4% c*, s, S, t *{t}(sh)}(a){k}(nk)}(a){r*}(a)* ,

{t}(s)urE{c}(sh)A*

Transcription s and S

h-0% the Glottal [h] has no errors at all though it is an invisible Cn in Kannada, but it provides substantial tactual cue

Stop - t<d/s ty/s, t/s ty/s st*/s., c/ns

*{t}(s)a{r*y}(r)e{tt}(t)a, {ty}(s)arIta d{uO}(O){t}(s)e*

{ty}(s)arIta, st/s cluster or overshoot ??{st*}(s)U{dy}(nd)(a){r*}(r){a<}(a)*

Affrication - *{t}(s)urE{c*}(S)A,*

Intra fricative if any – s<&/s s//?check &

Gliding in sk

(sk-)U TAru , {y}(sk)U{dy}(T)Aru, {y}(sk)U{dy}(T)Aru ,{y}(sk)U{dy}(T)Aru , (sk-)U{dy}(T)Aru glide assimilations ? y/sk

3.9.7 Flap – 12.1%- distortion, y addition ry/r , deletion of r r-,

r</r 3, d/r,r*y/r kr</r

distortion r*/r 8 *maisU{r*}(r)a{r*}(r)a m{a~}(a)ne,*

*{t}(s)a{r*y}(r)e{tt}(t)a*

rAku{w}(m){A ~>}{A}(-r), mU(r-) ,m{U~}(U)(ru),{a.u}(-r)3 (aaru)

R= R= 7

jA{j}(y)AnAgARa, jE{j}(y)AnAgARa ,n{EE}(a)R{ei<}(i) , n{A}(a)R{ei<}(i),

,{t}(n){A}(a)R{EEi}(i),{t}(n)A(a)R{EE}(i) ,

{t}(s)AR{E>}(i){tty}(t)A

3.9.8 Glide

Er on w = 0 y7.3%,4{yy}(y) 2; j/y

Gliding y , retroflex , dental , bilabial plosive , and flap r , sk occasionally and successive diffusion phonologically, and assimilation .

,tty,dy,

"adinyOE>LU"

ggeE">yyAnA">gA.a

in suffix

baru<tya~nA~

kUtyA~n A~

{y}(sk-)U TAru , {y}(sk)U{dy}(T)Aru, {y}(sk)U{dy}(T)Aru ,{y}(sk)U{dy}(T)Aru , (sk-)U{dy}(T)Aru glide assimilations ? *(sk)U{dy}(T)Aru*

(a note on articulatory glide in 1aMbh.psn.L1-. another observation in this subject is that his tongue appeared to be flat more often apposed to hard palate, whether he was making blockage at post -dental apposition or not we do not know . as the contraction at the apex of the tongue which happen with t , but did not take place with tty which was re-examined at the end of all sessions . we conjecture that a wide strip of palate is apposed for t in particular and tty is not an intentional cluster outcome but a consequence of unintentional articulatory gestures and release . For example, geminate tt for t /s the dorsum of tongue with such a wide apposition at the hard palate, and at the release of obstruction may be functioning in following manner – 1. First the posterior dorsum at the hard palate is released and then the rest of the tongue resulting in this excess Cn y along with tt:tty. Similarly also d/T , dy/d , ty/ t/T. 2. But, this explanation does not qualify for gliding of bilabial *{y}(sk-)U TAru , {y}(sk)U{dy}(T)Aru. 3.* Again these articulatory gestures were inconsistent: which are the alternate gestures and examples they occurred more often with voiceless geminates or Vl geminate substitution for singleton Cns. Most often in medial position and vary rarely in I position, and singleton Cns. Is he making this sort of articulatory placement and gesture mostly for geminates to obtain greater obstruction duration and pressure and stiffness to target geminate tt ?

Kattei - ……..

3.9.9 Cn omission – l , r,n,

3.9.10 100% correct - w, h **0% Cn defects in w and h**

3.9.11 not found –palatal nasal, also transcription wise difficult to differentiate between sh and S Palatal nasal – no eg nc, nj not found in his lang corpus

3.9.12 Frequency Distribution of within each Cn Defects

%Distribution of freq or defects within each Cns	Descending order of same defects

k- 10.7% g- 33.33% ng- 100% T- 53.9% D- 10% N- 61.9% t- 12.5% d- 14.9% n- 11.11% b 21.4% m 18.7% p 4.7% c25% j14.3% l-10.4% L -53.8%) r-12.1% s38.5% sh15.4% S h 0% w-0% y7.3%	ng-100% N- 61.9% T- 53.9% L -53.8% D- 50% Sit s 38.5%% g- 33.33% c25% b 21.4% m 18.7% sh15.4% d- 14.9% j14.3% t- 12.5% r-12.1% n- 11.11% k- 10.7% l-10.4% y7.3%, p 4.7% S? w-0% h 0%

It is difficult to transcribe between sh and S, only orthographical evidence, for target indications.

4. Consonant -Geminate Defects – kAppu kA>nnu yenna~ melle<AAgA gu<O>tila

ammE

Emma, nA~>nn>A>, nn>ann>aG<e

nann>A>ge

{t}(c){i~}(i){K}(kk){A~}(a){m}(mm)a

{t}(c){i~}(i){K}(kk){a~ }(a){m}(mm)}(a) k{uO}(O){tt}(t)I g{u<O>}(O){t}(tt)i{l}(ll)a ka{tt}(t){I}(e) ka{tt}(t){I}(e) ka{tt}(t){I>}(e) b{A}(a)ru{t}(tt)(e-), {t}(s)Ar{E}(i){tty}(t)A ma{dd}(d)uv{E>}(e) A{k}(kk)A g{u<O>}(O){t}(tt)i{l}(ll)a kA{n<}(N)a{l}(ll)(a-)

Geminates- kA>nnu/ yenna~, yenna~, yenna~, yenna~/kiTTi, kiTTi , kitti/AkA for akka /katti for kate / bar<uttei<, barutytta~nA~, baru<tya~nA~/nn>ann>aG<e, nann>A>ge/ tU >yyA > ggeE">yyAnA">gA.a

"ggE">jAnnA">ga.a, nn>ann>aG<e

bar*uttyei"<

Example 1

1.1 interchanges of Singleton consonant-r geminate

t}(c){i~}(i){K}(kk){A~}(a){m}(mm)a ; kk>>>k *{n/nn)* a{nn}(ll)A

1.2 Pharyngeal consonant for velar consonant k>>>K

2. g{u<O>}(O){t}(tt)i{l}(ll)a rule 1.1 for t/tt and l/ll in same word

3. nn>ann>aG<e rule 1.1

1.11 nn/n twice (notice word duration increase)

4 {t}(s)Ar{E}(i){tty}(t)A… rule 1.1 t.>>>tt

4.1 tt>>>tty

4.2 Gemination of Heterorganic Clusters

Rather 2 productions of dd were replacing d *and Dl. Occasional slip outs in management of place of articulation to anterior portion of mouth itself.*

4.3 ba{tt}(nt)u4

4.4 i{n}(ll){A~ } (A) Alveolar nasal gemination for alveolar lateral germination, a manner substitution , along with it there is spread of assimilatory nasalization to adjacent vowlr A~/A

5 Homorganic Cluster – *nt , nd, nk , ng , nc ,nj ,mp,mb,*

***1.wo{d}(nd)E*> ,bA~ad(nd)e , 3. had{I>.E>}(-n){T}(NT)u wo{d}(nd)E>**

1.1 deletion of nasal consonant only.

2. ba{tt}(nt)u8, ga{TT}(NT)e

1.1. and 2.1 gemination of residual C component t >> tt batu >> battu.

2 ,1.1 and devoicing residual

3. tu<pp(mb)a

Voiced consonant b>> p and rule 2.1 gemination of modified residual C component. p >> pp

4. k{AA>}(a){tty}(nt){e<}(a)

tty/nt

1.1 deletion of nasal consonant only

2.1 Gemination of residual C component t >> tt

4.1 His phonetic defect of substitution with ty for t t >>ty , hence tt>tty

5. {st*}(s)U{dy}(nd)(a){r*}(r){a<}(a)

6 ii{DD}(nd)ii

1.1 Deletion of nasal consonant only

6.1 Place substitution d >> D

6.2 Gemination of substituted consonant D to DD i.e D >> DD

7. O{t<d}(nd)u

8. g{A}(a){j*}(nd)I

6 Heterorganic Cluster *– 1. w(a){cc>}(rS)a*

1.1 omission of r , 1.2affrication of fricative S>c 1.3gemmination of c to attempt cluster duration c>cc

2. {t}(s){U >}(U){yy}(ry){A >} ; no substitution for a consonant and one c component retained y>yy like in 1.3

3. gayatri, raatri - Only omission of one of the component r >> retention of other cluster component A.Ati, rAti.

4. lacumi for lakSmi

1.2 *affrication of fricative S> c*

4.1 Sm>>cm>>

4.2 cm>>cum insertion and simplification of cluster to cvc

***5.* Inivat<dmuo <ti** for SrInivAsmUrti- a 3 cluster situation

tri>ti as in 3eg above.

5.1 t<dm/sm sm >> tm stopping of fricative

5.2 t >> t<d hence sm >> t<dm

5.3 omission of Sr cluster as a whole

7. Phonotactics - nn>ann>aG<e

{gg}(j){eE >}(a){yy}(y)An{A >}(a)g{A.a}(-r)

{gg}(j){E >}(a){j}(y)A{nn}(n){A >}(a)g{a.a}(-r) wrong kannada

8. Errors in Word X Intelligibility

1. No of errors in same word - Inivat<dmuo <ti, iwa~mu<oti .. ut and paste from sampling …..section two to all

2. Deletion of consonants and sustenance of vowels only.

3. Long word utterances nn>ann>aG<e rule 1.1 dragged and wonde

4. Complexity fo word and defects *cAma{r*}(r){A~}(A)(-ja)pur{a~}(a)m ,√ (Sr-)i{w}(nw){a~}(A){m}(sm){u<o}(U){t}(rt)I*

5. Same word is repeated in different context in different word shapes

6. Overlap of predecessor words or successive word on a defective word and intelligibility

7. Deletion and C position or syllabic position

8. distortion- r, c*

9 More distracting defects were the nasal – oral transients, voiced voiceless transient Cs.

10 DZn

10. ty , dy , tty Clefted focus has showed significantly effective in language learning, such approaches may help eliminate ty, tty , sy defects and transient defects in therapy with effective speech equipment

11The oral nasal transients and sometimes Vd – vl transients Clefted focus has showed significantly effective in language learning, such approaches may help eliminate ty, tty , sy defects and transient defects in therapy with effective speech equipment

12. [I] for [e] in [kattI]for kate ; intelligibility of target word is good but phonetic error causing lexical substitution(knife /story) in kannada language , unless helped by conversational context . Target utterance has geminate Vs consonant [tt] for [t] , but in addition there is [I/e]. Here 1aMbh.bpsn.L1- intended story not knife as is understood by the way the conversation proceeded .His another utterance [kAttei] may mean 'donkey' in place of [kate

12 nasality **in Xs in many words**

9. Stress in Word and Consonant Defects –

{pp}=2 t{u<}(u){pp}(mb)a

t{u<}(u){pp}(mb)a wonde ….. wo~dee >

Rote - {nn>}(n)a{nn>}(n)a{G<}(g)e

na{nn>}(n){A>}(a)ge

10. Whether respiratory exhaustion a pattern in hearing impaired in speech utterances caused final syllable deletion.. With frequent pauses in narration

11 Speech with inspiratory breaths + aa~m (aameele) - is an ingressive utterance.. quick exhaustion of breath and probable final syllable deletion

12 Syllabic modfications –

ccvc1c1vcv , cvc1c1v, cv/v+c1c2+v/cv>>>cvcv, cvccv, vccv,

cvcvccv>>cvcDvcv

but {gg}(j){eE >}(a){yy}(y)An{A >}(a)g{A.a}(-r)

cvX5= c1c1vcvc2c2vcvcvv.v so c>>c1c1

. O {t<d}(nd)u

vc1c2v>> Vc1<c2v

cvcv>>cvc1c2v so c>> c1c2

(Sr-)i{w}(nw){a~}(A){m}(sm){u<o}(U){t}(rt)I c1c2c3vcc4c5vc6c7Vc8c9v>>>----

vc5vc7Dc9v>>> vcvcDcvc pattern, longer the word length, less error in identification of word particularly if most vowels are retained.

.{st*}(s)U{dy}(nd)(a){r*}(r){a<}(a)

cvc3c4vcv>>>>c1c2Vc3c4vcv

V=v<to VV>~

C= c to cc

Consonant

D= diphthong

. = an interruption

C1 to c9 are different consonants each

There is not only simplification but also random increase in the complexity from standard word phonetic structure

Self correction is a common occurrence to convey idea or to clarify to the C.pr speakers utterance as in *is it this ?.... is it this word ?* Groping word behavior ….

Example:

5.1niinu kaalige eenu haakikoNDiddiiyaa?

c5.1a1[kaa >luu]#[Kaa >nuu ~>]##{ is this a speech reception problem of kaaNu and kaalu ?? with cue he understood the que eenu-kaalu} more such utterances in spontaneous speech elicitation @ length as in narration of film stories discussed later .

3.1ninna uuru yaavudu?

c3.1a1 [wuu nnaa > c*uu r*u] [wu nnaa]{ partial word repetition }

c3.1a1t [wuNasUru][wuNa] ##{ making sure I understand the word goes thro repetition partially and stops at my face indication that I got it }

3.2nimma mane ellide? {One word X 4times to convey the idea in his mind/thought /content}

c3.2a2 [jaa jaa naa gaa Ra]#[jee jaa naa gaa Ra]## [mA~ nn][ggee > yyaa naa > gaa a] [ggee > jaa nnaa > gaa]##note that every four repition for clarity or redundant expression has different word structure .

c3.2t [jayanagara] # [jayanagara]##[mane][jayanagara][jayanagara. Segemental features intra word correction as chek meelle<AAgA

Is there aself correction also going on in the listener … yes , meelle<AAgAhad induced … meaning mallige *which was confused with* meLAA~igge mallige initially but the context quickly pulled to beLigge /beLagge

tarreei (nari) induced the name to be confused in filem story tarita .. explain

Vowel Error- Conclusion

Vowels have a complicated combination of defects. Not that it is not acquired, but they are superceded with NZn, pitch breaks, timing or duration inaccuracy, and the most significant Dzn. Our conjecture is that in spite of acquisition, defects may be due to lack of efficient auditory feedback in spite he wore his Body level hearing aid. Final vowel deletions also did occur. Individual vowel was rarely practiced for semantic purpose. For example, 1aMbh.bpsn.L1- said U,U~ yes as a reply for few conversational questions.

1aMbh.bpsn.L1- has deleted e in final position is seen in words barutte not affecting the intelligibility of this word. But in word [pAta] for badane 1aMbh.bpsn.L1- deleted final syllable and uttered the target word as [pAta] with b/p substitution +voice feature and – voice feature in 2 consecutive stops in uttered word . This word appeared structurally similar to pATa

lesson, study for the C.pr which seemed out of semantic context while the conversation was about food he had on that day. It was difficult to understand this word until he demonstrated more utterances and wrote this word. It is clear that every segment is misarticulated along with final syllable deletion causing difficulty to decipher this word at conversation concerned. As many as 75 Nzd errors in 227 a transcriptions with 51 pitch breaks (a glottal fry) error, that is every 3rd a vowel was nasalized and pitch breaks diffuse to nearly every 6th vowel a causing disturbed voice quality in his conversational speech . While we normally discuss vowel defects along 3 parameters R/UR, F, M, B and L,M, H it is obvious from this subject that auditorily a lot of speech mechanism control or management is undertaken regarding Vduration , oral-nasal coupling which we also notice in consonants and homorganic clusters , stability of vowel with tongue positioning in its optimal duration and shaping the target phone and eliminating the resting or initiating interferences. For example, ei in final position could be extension of vocalization after the word is uttered ba.uttei/barutte and training - learning effects . Clefted approach in linguistics has great application for training and learning in such subjects. To cope with such management which may be insignificant to oral speech mechanism with insufficient auditory feedback at vowle level in itself is a major problematic situation for 1aMbh.bpsn.L1- in spite of long term therapy . Adjacent vowels need not be integrated to continuity as in eg

7.1nanna hesaru eenuu
c7.1a1 [AA >. AA> tii >]## c7.3a1[yi<.eeti]##

Final vowel in word utterance is a linguistic rule in Kannada language, not in English –
cuul /skuul
taikal/saikal (correct)

Vowel+.**PNG suffixes**
baru{ty}(tt){a~nA~}(e) = what for barutte .PNG sufixes
bar{u<}(u){ty}(tt){a~nA~}(e) ; *ba{r*}(r)u{tty}(tt){ei <}(e)* ;
kU{ty}(t){A~n A~}(u) wrong PNG marker for crow and self *kUtyA~nA~*

Vowel+.semantics - Absence of conjunctions u when he named a series of colors or animals , or contents of things in his shop- egaDi (-li) ; {peppi , putEKa , tEkAri , Q , pertil, ma~n , pEp<Ar<u , pecE, pEnu(but one occasion of u is it pennu , pennU conjunction ?), TEpu}

Conclusions - Consonants

*meelle<AAgA.*impact on duration> mallige (Note: It is presumed that bilabials are easiest for Hi due to their clear and easy visibility. However, still errors on bilabials. There is no shift of place of articulation, rather there is error of durational confusion, p<, etc. and manner of articulation errors between stops and nasal bilabial. Stop always preceding nasal bilabial, p<m or b<m for m or p/mb, pp/ mb .

-Do we attribute nasal and stop transient to our training methods. We may for eg extend training of target m from p in which case we may get Hi to produce p and proceed with tactile nasal cue for m. In the process we must take care to see that the beginner's p and b are gradually or once for all terminated during m production. Latest Instrumental Technologies in speech sciences have therapeutic applications in these subjects to erase the ephemeral sustenance of p and m in m production .

-So can we conclude for 1aMbh.psn.L1- y there is hardly any shift in place of articulation n of velar and nasal, but it is the frontal Cns which are under confusions as indicated.

The vowel length then ranges from *less than normal vowel length* (less often) to *more than long V and short V* ….in all 3 vowel positions.

8.1niinu aaTa ADtiiyaa?

c8.1a1[iA+lla]##[E~ga Dii> li]##

c8.1a1t[illa/alla] ##[angaDiili]##

{No, I go to shop …incomplete utterance angaDiili irtiini he means }

{is he correcting within the word from i to A – a paradox for interpretation or is it a diphthong ??

}

Other examples –

c5.1a1[kaa >luu]#[Kaa >nuu ~>]##

{Vowel length is not contrastive? }it appears.

Similarly e as o as o~{Is it a substitution or near to nasal?}

-i as ii>

a as a~ in illa … substituted by nn and followed by nasal assimilation effect inaa~

c9.2a2[wo<uuTAA]

u as o<uu adds to word length as above eg c9.2a2 [wo<uuTAA]

7.3 idu eenuu?

c7.3a1[yi<.eeti]##

c7.3a1t[pensil]##

c7.1 a1t[gAyatri]##{ spectrographic or acoustic analyses should help in understanding such errors within the word more successfully, for example, is there air blocked (unheard glottal stop?}

o- Initial okay eg

6.2ninge ouSadi iSTaanaa?

c6.2a1[oSdi][ittAA]##

c6.2 t[ouSAdi][iSTa]##

{nn>}(n)a{nn>}(n)a{G<}(g)e adverb of location Ola , in variances ,

Adjective of quality – AnEdu

Adjctive of quantity wonde as wonE eo emphasize only one

Colour terms as adj

Eka bIetI for ekka biessi OdtAre .pp 119 KCS???

Use of masculine gender marking at end of verb for animate nouns atti kuuttyAAna (crow)

Neuter kUtu for ekka and also for masculine similar suffix- Ana

Uses ellaru as number ibbaru to differentiate number in his expressions. ellaru Aytu ellaru OTO oLa .

case markers – nominative e, acusative , dative , locative = pApa tint Aide , pApUna takO, Utakke OgtAre , Uvu nIralli ide .

verbs – nODu , kANU , pp 122

Language Analyses –

2- > word utterances - pp 153) – chek before documenting in format

Word utterance – partial or un inflected liited vocabulary of noun verb , v few suffixes , wrong lexical selection in some occasions, wrong suffixes or PNG and case markers … more number of ouns relatively than verbs Partial word utterance as in aameele below or in the process of self-correction and halting once sure that communication of intended idea is conveyed.

Conclusions – meelle<AAgA.impact on duration> mallige (note- It is presumed that bilabials easiest for Hi due to their clear and easy visibility. However, still errors on bilabials. There is no shift of place of articulation, rather there is error of durational confusion, p<,etc and manner of articulation errors between stops and nasal bilabial, . Stop always preceding nasal bilabial, p<.m or b<m for m or p/mb, pp/ mb .

-Do we attribute nasal and stop transient to our training methods. We may, for example, extend training of target m from p in which case we may get Hi to produce p and proceed with tactile nasal cue for m. In the process we must take care to see that the beginner's p and b are gradually or once for all terminated during m production. Latest instrumental Technologies in speech

sciences have therapeutic applications in these subjects to erase the ephemeral sustenance of p and m in m production .

-So can we say that there is hardly any shift in place of artn of velar and nasal, but it is the frontal Cns which are under confusions as indicated by

-Highest prodn is dental t and least T
-Durn is a serious intelligibility degrader in

-Unlike, in earlier days we have instrumentation feedback procedures in speech sciences to treat and enhance intelligibility of speech production of congenital HI . They will find applications to major error types in SA such as duration, Vd-vl vl/d/n and imaging technologies to enhance feedback in frontal positions and omkt enhancement exercises for monitoring. Availability of vibrator watches can also help SA in durational monitoring. Hence after long term training Hi may be referred from speech language pathology to speech sciences to highlight their efficient speaking modes with greater intelligibility. In case of young children these errors may be attacked at earlier phases of therapy, keeping in mind such long term residual systematic errors in HI .

-Similarly our teaching methods might have confused tt from t , dd vs d , kkVs k etc
Did not produce bb- 0

Do we attribute nasal and stop transient to our training methods . We may for eg extend training of target m from p in which case we may get Hi to produce p and proceed with tactile nasal cue for m . In the process we must take care to see that the beginner's p and b are gradually or once for all terminated during m production. Latest instrumental

Technologies in speech sciences have therapeutic applications in these subjects to erase the ephemeral sustenance of p and b in m production.

In clusters as in sm and kSm m is retained and s deleted /cum/kSm

- But it is the frontal Cns which are under confusions as indicated by

vd- vl transition

Geminate and corresponding indl or vd – vl transient

Nasal –s top demarcation in Vs

-Only N is it retained better

-Highest prodn is dental t and least T

-Durn is a serious intelligibility degrader .

Strain – 1aMbh.psn.L1- .

Verbal fluency and lexical diversity - when aked about names of dishes his mother Prepares: wo<uTAA> anna taaru duoote iddi iiru a~m taapi taape >>> wUTA anna saaru doose iDli niiru aameelekaafi kaafi .lexical restriction in listing out the dishes is not followed as niiru = water is also included under the list. For his age he could have come out with more names and hence his fluency in vocabulary recalling is limited. Very poor with respect to normal adults. Also fluency in narration is disturbed due to redundancy, self-regulations in lexical structure and poor lexical choice, poor lexical diversity, most lexicons were nouns, back tracking. Attempts to recall a few words were also noted. Words remained uninflected 98% of the time with root words forming narration (eg 1) , limited conjunction, absence of referential pronouns , prepositions . Most often he missed on eitherobject or subject causing the listener to make an attempt to juxtapose the semantic sequence. An advantage with this narration is that his both choices of narration a folk story and story of a film are familiar to the C.pr who was also the transcriber. To understand his narration from his limited vocabulary and impoverished, incomplete grammatical formation with root eords would otherwise have be difficult. Lexical choice was also defective one occasion water /blood retains+ liquid + but non biological + non scary, due to accident an actor has bleeding from eyes and he loses vision as in *kaNNu nIru*

In addition many words remained unintelligible. Voluntary lexical free variations and such additions caused ambiguity in listener until clarity of word was deuced and noted. it was his

approach to clarify his utterance, hence his narrations were loaded with repetiions. Consequently his narration appeared dragged and chunked. aa~m (aameele)- is an ingressive utterance, possible that such an utterance is short.

{ HI need respiratory speech training methods .. that they have to produce speech at exhalation not @inhalation …. the listener does hear such inspiratory noise, inhalation of air ,before utterance …. Mirror may be used , feather , light thermocol objects to get to exhalation preparatory mode before speech utterance …or acoustic analyses methjods such as Dr speech , spectrograms etc . }. Syllabic deletions appeared as partial word utterances.

Recalling a word - ambiguity in lexical selection illa repaired to alla, wrong lexical selection niiru for rakta, limited vocabulary, ambiguity in phonetic component of words, mallige

PNG marker for first person varied baru - ttei , - ttya~nA~ , -ttya~nA~ , -tte,

- ttEne, - ttEne , - t<, - tttyei <

Dative - used -ge rarely ,rAjkumAr(ge-) kANalla)

– kaage kUtide (-nominative) ; has locative case engaDILi, dative - ge missing , -ce of accusative case

He has used locative case -angaDIli,

Nouns– kaaage , nari , gaandhi, kaafi ,mane , beLigge , raatri , suurya, , huNsuuru , sriiniwaasa , jayanagara , lekka, pATA, shARtu(CaTTu) , tAppAli(cappali), yiE.ti(pensil) , u<wu , taikal (saikal) , wo<UTA> , annA, tArU, duOte , iddi (iDli) , I~ru (nIru) , tApi(kAfi) ,kApI (

Nouns– kaaage, nari , gaandhi, kaafi ,mane , beLigge , raatri , suurya, , huNsuuru , sriiniwaasa , jayanagara , lekka, pATA, shARtu(CaTTu) , tAppAli(cappali), yiE.i(pensil) , u<wu , taikal (saikal) , wo<UTA> , annA, tArU, duOte , iddi (iDli) , I~ru (nIru) , tApi(kAfi) ,kApI (kAfI) tApe(kAfi) , EgaDI(angaDi) , meLAA~gge (belIgge) , rAytI (rAtri) , meelle<AAgA (mallige) ,UTAru 2 (skUTAru) , gAyatri , cUl (skUl) ; IvirA (shivarAm) ,, begaLUru , vimA(vimAna) , dONi , kAru , TEballu,

noun - ma~n/mane, -tiin aata /sriiniwaasa, wuu nnaa > c*uu r*u/ wuNasUru, jaa jaa naa gaa Ra/ jayanagara, taa> ppaa >li/cappali, u<wu, mell e<AA ge/ mallige, yi<eeti /pensil, gaaj*ii/gaandi, pAraani /praaNi, pAA tAA /badanekaayi , wuuTA, annaa/anna, taa ruu/saaru, duoo te/doose, iddi/iDli, iiru/niiru, taapi/kaafi, meLAA~gge/beLagge , cAATTU, c*AA> rAA> Tu/ SarTu, AA > AA> tii >/gaayatrii, tuu >yyaa >/suurya , duul, paaTa, taikAl/saikal **,wuuTA??**

ZU did not know

For naming flowers in 8.6 a1named only jasmine (HuwugaLa hesaru hELu) and in 8.6c

Named colors white , black , yellow (black?!) Wrong answer) **Substituton of an attribute in place of noun eg color for flowers**

Naming animals – c8.8upto ge said illa did not know pAnigaLa hesaru hElU ,

c8.8cue – ilU, kOti, dappa AwU , dEgai (deer) wrote ANe , huli, simha, jinke , haawu , naayi

Numeral –adi.oo. ee>ll uu/ adi ny eeLu (ooLu), naa~ku /naaku, muu~/muuru, wo~dee >/ wonde

Kinship terms

kAfI) tApe(kAfi) , EgaDI(angaDi) , meLAA~gge (belIgge) , rAy
mallige) ,UTAru 2 (skUTAru) , gAyatri , cUl (skUl) ; IvirA (shiv
vimA(vimAna) , dONi , kAru , TEballu,

noun - ma~n/mane, -tiin aata /sriiniwaasa, wuu nnaa > c*uu r*u/ wu
jayanagara, taa> ppaa >li/cappali, u<wu, mell e<AA ge/ mallige, yi
pAraani /praaNi, pAA tAA /badanekaayi , wuuTA, annaa/anna, taa
iddi/iDli, iiru/niiru, taapi/kaafi, meLAA~gge/beLagge , cAATTU, c'
AA > AA> tii >/gaayatrii, tuu >yyaa >/suurya , cuul, paaTa, taikAl

Suffix- very few inflections
ninge sara iSTaanaa? Illa akka , No ,sister likes it without +*ge* case marker
11.1 niinu illinda ellige hoogtiiyaa?
c11.1a1[paaTaa]## ge suffix missing
c11.1a1t for paaTakke
11.2 manege hoogi eenu maaDtiiyaa?
c11.2a2..[cuul][paaTa][Attu][ooti] ##
c11.2a2t skuul , paaTa attu ooti
c8.1a1[iA+lla]##[E~ga Dii> li]##
c8.1a1t[illa/alla] ##[angaDiili]##
{ No , I am at shop to work …illa angaDiili irtiini he means }note missing dative suffix, locative suffix and pNG marker in c11.1a1, c11.1a2, presence of locative case in c8.1a1 as +li

Verb-

c9.1ge eg{?? wuuTaa maaDi bande bande ??

maat / maaDi ???

ootii /oogiddini have gone

ooti/ oogtiini??/Ottiini?? Will go

meeku/beeku

Pronoun -a nna~/aNNa, aa mm a/amma, taa i/taayi, ta mmA, a~ kka, cikkama , c7.1a1 nanna,

Past tense -

oo > gi ddi/oogiddiini PNG ……. Missing number and first person

Adjectives of quantity - attu , naaku, wodE (wondE) , mU~(ru) ,

adiOyEllU>(adinyOLu) ibbaru

adiOyEllU>(adinyOLu)

meelle<AAgA (mallige)wodE (wondE) (like jasmine one and only wondE)

Adjective - appa AwU

Adjective colors – white, black , yellow

Pronouns –anna,(aNNa) , tangi, akka, tamma, tAyi , appa, pApa,

C6.4c= yE~nnA~ nindelli. inA~ (no , not , yours . no not) (I Bagu nindA?) used nindA instead of nadalla as pronoun

Interjections -[uu~], [AA]?

Adjective - [allaa]##Aneedd>u/aLeedu used as an anotnym and negation for osaadu

Adjective – anEdu (haLEdu) (old shirt)

Used first person nanage with (… marker)

Conjunction - Aga , AmEle Absence of conjunctions u when he named a series of colors or animals , or contents of things in his shop- egaDi (-li) ; peppi , putEKa , tEkAri , Q , pertil, ma~n , pEp<Ar<u , pecE,

pEnu(but one occasion of u is it pennu , pennU conjunction ?), TEpu,aa~m (aameele)

Question types understood by him – yeenu , yaawa, eStu, eSTanE ,Enu, yaaru, haLeedaa? (is it?) iSTaanaa? yeeru?/yeenu

heege , elide , is it this or that yes or no type ,

Een beeku >? eenu>

C6.4 a1 I bAgu nindA? A contextual que answered illa akkaadu

Negation = allA, AnnA(alla) ,inA~ akka(du) belongs to clinician suffix missing , ia~(illa), illA, illa, ia (illa) , illAA,

iAllAA EgaDIli for c8.1a1 (nInu skUlige hOgtIyA)

C6.4 a1 I bAgu nindA? A contextual que answered illa akkaadu

C6.4c= yE~nnA~ nindelli. inA~ (no , not , yours . no not) (I Bagu nindA?) used nindA instead of nadalla as pronoun

aKa

rAKumA~r< Kan<al (KANalla) e232

here with absence of suffix it is not clear whether rajkumar is blind or akka ?

illA

Example: 8.1niinu aaTa ADtiiyaa?

c8.1a1[iA+lla]##[E~ga Dii> li]##

c8.1a1t[illa/alla] ##[angaDiili]##

{ No , I go to shop … angaDiili irtiini he means }

gu<oo> tila/gottilla

aannaa/alla

c6.1ninge sara iSTaanaa?

c6.1 [inaa~ # aakaa##]

c6.1 [illa akka]

{No ,sister likes it without +*ge* suffix instead of akkaLige/akkaage iSTa}

Raakumaar kannu kaanal raajkumaar kaNNu kAnalla

Prohibitive negations not used as mADbArdu , dAtbArdu , muTTbArdu not used

Emphatic - wo~dee >/wonde , loud

Declarative - rAkumAr maduve Ayitu

rAu~mA~r ADu Awatu

-Absence of pronouns – names are used in their place repeatedly such as raajkumar , sarita ,

Personmarkers are in error as in fox and crow story

Number markers – ibbaru , appa amma ibbaru

Verbs – include – battu (kAru) ; Aytu ; OTO Aytu, taeaebAA>lu Akuttyae

AmEle badu (bandu) ; ma~nne~ oLagA< badu

ellAru ma~n OTo OTO Q ..Aytu

ellAru mA~nA`

Adjective of volume and size = tumba = tu<ppa

Interrogation – Yenu beeku? yEnu …..

Absence of interrogations yAwa? yAke? eSTu? hEge?yAru? yAwudu? –A ? not used .

Distance – dUra

Adjective of quality – dappa aawu ?/size

Onomotepia – not used

No reduplication

1. melle<AAgA for mallige appeared more as recalling and repair attempt causing e<AAA
2. *Ialla,*
3. *naari,niiru nIAri*

Lexical **free** variation –1(maduve)- marriage -*.m{A~>}(a){w}(dw){ei~<}(e) , m{a~}(a)d{i}(u)ve ma{dd}(d)uv{E>}(e) , {b<m}(m)aduve,*

2. (AmEle)-then *A{p}(m)Ele , A{p}(m)Ele , AmE{r}(l)e A{p}(m)Ele, A{w}(m)El(e-), A{p<m}(m)E{r}(l)e*

3(.biLi)– (white *){m} (b){I~}(i){l}(L)I, {m}(b){I>}(i){l}(L)I,*

4. {nari } fox – *n{A}(a)R{ei<}(i), {t}(n)A(a)R{EE}(i), {t}(n){AA}(a)ri ,*

5. (dONi) –boat

{w}(d){u<O >}(O){n}(N)i

{t<d}(d){u<O}(O){n}(N)I

{t<d}(d){u<O}(O){n}(N){i~}(i)

{t<d}(d){u<O>}(O){n}(N){i~}(i)

{t<d}(d){u<O~>}(O){n}(N){i~}(i)

{t}(d)O{rn}(N){a}(i)

d{u<O}(O){n}(N){a}(i)

Q

d{u<O}(O){nn}(N){a}(i)

{t<d}(d){u<oo~}(O){nn}(N){a}(i)

d{U<o}(O){n<}(N){e}(i)

5. (badane)– birnjal *{p}(b){AA}(a){t}(d){AA}(a)(ne-) , {p}(b){AA>}(a){t}(d){A}(a)(ne-)*

6(jayanagara) – jayanagara- name of residential location – in utterance no 2a2 [jaa jaa naa gaa Ra]#[jee jaa naa gaa Ra]## [mA~ nn^^~][ggee > yyaa naa > gaa.a] [ggee > jaa nnaa > gaa]

7(SrInivAsmUrti)– name of a person -Inivat<dmuo <ti, iwa~mu<oti

8.{maisUraramane}- mysore palace - mai{t}(s)U{r*}(r){A.a~}(-r)m{a~}(a)nne , maisU{r*}(r)a{r*}(r)a m{a~}(a)ne ,

It may be observed that wide lexical variations occur for same lexicon, repetition had not helped him acive the target word structure

Grammatical structure – *more often he anwered at conversation in single words, and adding word one by one to convey the meaning* c11.2a2[…..[cuul][paaTa][Attu][ooti] ##i.e , c11.2a2t skuul , paaTa attu ooti .

Occasional sentence construction with SOV was noted. rAkumAr maduve Ayitu *(dative suffix-ge raajkumaarge maduve aayitu missing) Imcomplete sentences , phrases were also seen rarely .*

a severe break down in expression of this subject when he cose to tell the famous simple crow and fox story: ka<e nEERei< naaRei< . he was extremely poor in narration of folk story than the film story as can be seen below : of crow and fox narration -

AA aa>ge> AagutyAAR>e . attyi kuutyaa~nA~. aagei< taa>rEEi kuutyaa~nA~. aagAA tAii oo>guttyAA~n^A~ .

aaGaa tAAri aagaa tAAri Q Q aaga tA.ii kuo<tdarA~na.

Etti kuutyaa~nA~. KEtii KEttii Ei<Ga .

***Few phrases …** V few … rajkumar kANalla missing object*

aayitu maduve aayitu- missing subject

atti kUtyAna /hatti kuutide- missing subject

kate baruttyana /kate barutte- missing subject

ellAru mA~nA`- missing verb

(morphophonemics , language : delivery of intended expression very rare complete sentences-simple , word by word or phrasal , word order , phrasal word order , nanage kate barutte ,lexical selection , self repair and regulation , lexical capacity- limited , inflections , lexical diversity , new word learning ,

Other examples of sample sentence tokens –

Language Unlike other profound hearing loss adults in our study he did not carry key words from the questions addressed to him in his answers. He needed gestural and graphemic cues 70% of the time in conversational test sessions. He used noun stems more often and very few verbs. He bought in the names of the characters in the film in sequential order as it appears in the film with few verbs following some of them. Most often object was missing.

Token 1 has one simple sentence but phonetically and perceptually defective, with appropriate word order in this sentence .Another simple sentence had missing object, with retention of subject verb and wrong PNG markers. 2nd person singular masculine for neuter gender kaage. Similarly wrong PNG in token with absence of conjunction marker or conjunction . 2 Most often his expressions were in one word in conversation, with occasional phrases. Phrases were NV type … with repetition of words in them until he was sure that the listener has understood and shifting to next question .this is self-regulation, self-repair by the subject from C.prs feedback signals. Having addressed the clinician as akka Ekka, EKa , when he uttered initial part of 7 eekka baa~de . The listener is in ambiguous comprehension state. However, when he enumerated as *ekka* paata lekka. Wrong lexical selection can be observed in 8 .for negation alla NO >> illa Not with me. In eg 6 syntactic structure is incomplete. Syntactic and phonetic phonological structures complicate such comprehension for a new listener. Word order in phrase utterances is defective V verb followed by N noun with

1 na{nn>}(n)(a)ge
ka{tt}(t){I}(e)
baru{ty}(tt){a~nA~}(e) for>>>
>>>>nanage kate barutte-
complete sentence
incomplete grammatical structure
/phrases ka{tt}(t){I>}(e)
bar{u<}(u){ty}(tt){a~nA~}(e

>>> kate barutte

1. (k-)AgE a{tty}(tt)I
kU{ty}(t){A~n A~}(u)
>>> kaage(mara) hatti kuutide
2. (k-)Ag{ei< }(e)
{t}(n){A}(a)R{EEi }(i)
kU{ty}(t){A~nA~}(u)
>>>kaage nari kUtive
3. A)yi{t<d}(t)u Ayi{t<d}(t)u
m{A~>}(a){w}(dw){ei~<}(e)
m{a~}(a)d{i}(u)ve
Ayit(u-) ma{dd}(d)uv{E>}(e)
>>>maduve aayitu
4. anna tinaata mee.e mee.e
for>>> aNNa Sriinaata
manEliddaane
5. eekka baa~de . ekka paata lekka
for >>lekka barde . lekka pATa
barde
6. illa akka
(for >>alla akkaadu no case
marker for que I pensil niMdA ?
)
7. raaku~ma~ ii~ru iiru g<kaan*u
>>> rajkumar has water eyes (
eye bleeding)
8. raaKumaa~>e Kaana<l
>>> raajkumAarge kANalla (
kaNNu)

random repetition of words in phrases. C.pr is left with semantic ambiguity often with multi linguistic level defects. This is much easier in structured section of conversation due to build up semantic and syntactic contexts. However semantic ambiguity for C.pr intensifies in narration .with such complexity in interaction the conversation appeared dragged in time in addition to his slow rate of speech and more often slow ambiguous semantic outputs. Token 9 indicates incomplete syntactic and semantic content which cannot be labeled as phrases but word by word utterance it is here that lexical choice is defective – water/blood niiru for rakta . . Token 9 indicates the actor has lost vision … understanding the film story was much easier for the Clinician as she had also watched this movie. His narration of a film story were only many nouns mainly names of persons, and few objects *skUTaru , kiTaki , kaNNU ,gaaya , pustaka, vINe* location such as *KRS , home, river , boat and very limited verb words haaDu , nOdu , battu(bandu) ,kaanuttade(kANuttade), ODu, kANalla(kaan<al*), without sentence formations. It appeared he was visualizing the film in his imagery and sequentially narrating the name of characters. The only conjunction he used was aameele and demonstrative pronoun was *awattu* . There was absence of referential, pronouns, determiners, tense markers, case markers and PNG markers. for long years of training and amplification age and oral integration his language appeared highly impoverished and aurally difficult to deduce speech output with multilevel linguistic defect in every unit of communication.

Every word, most phonemes within word has either phonetic phonological defects, with embedded semantic syntactic defects, summarized in check list. Table no

This adult …. has multilinguistic defects pervading and interacting with each other in the process of communication . …In sum. Communication with this hearing impaired speaker affects the pattern , speed and nature of language comprehension in C.Pr with prerequisite preparedness to tuning to his patterns , rate of speech ,t o his truncated chunks of speech expressions without essential grammatical markers , expressions with semantic or syntactic ambiguity , fixed AV modality adjustments from listener or C. Pr. Both The pace with which the intended idea or thought is expressed by the HI speaker and semantic grasping of this idea in C.Pr undergo several regulations, repairs with necessity for leads , and cues in conversation

.Hence the whole process is dragged . It was also obvious that at the end of 90 minutes .of communication …. Would appear stressed and tired .Expressive oral communication from HI speaker's mind and thoughts are partial and defective and more often mental transformations from his linguistic oral expression in C.Pr may be ambiguous and also erroneous if not accustomed with HI speaker in communication.

We then question incidental ambient language learning in the critical language learning period or in auditory speech and language training period. However, he indicates essentiality for hearing aid in AV communication situation. No oral AV communication happens then in AV mode. This definitely proves the utility of body level hearing aid in communication. He has discontinued his studies by 9th standard in normal school . A definite lag in academics and literary skills is indicated by his failure to pass 9 th std repeatedly. This is also expected from above psycho linguistic observations. He is now helping in a small grocery shop. Until 1990s Programmable digital BTE hearing aids were not in Indian market and if available now are drastically expensive. These body level hearing aids were hence a great support for oral communication, normal integration until advanced technological hearing aids came to market. Further reports on profound hearing loss will be presented in later papers.

With above observations and interpretations we now move to part 2 of this paper

Part 2 No Repetitions or Cues Needed in Conversation

A pretext to overall nature of ***1aFbh.bhfsn.L1***- was given in part -1 Noingressive speech No irregular pauses, minimal pause in SK maintained:
66 incorrect words with error (occasional) in ss, ST , c , l, etc . s

- No keen attention to facial cues
no efforts to communicate for the 1aFbh.bhfsn.L1- -or clinician

Suprasegmental characteristics ***1aFbh.bhfsn.L1***- had husky, moderate voice, with normal pitch. Her inflections were appropriate but were in minimal range. At the time of narrating stories she switched her voices to different pitch to illustrate distinct characters and role plays. She modulated her voice such that a child's talk was higher pitched than the grandmas's voice in her story. Further, a magic curse word was uttered with loud voice and lengthened word. Fluency, duration, pause, rhythm characteristics had no shortcomings. Her speech defects were also less conspicuous than that of 1aMbh.bpsn.L1- due to Consonant distortions and their consisitency. These errors are similar to target phon in terms of distinctive features. Clusters were vivid and of sevral combinations. A typical finding of cluster production and individual Cn production in her speech is discussed below. Her speech and language were fluent informal, natural and colloquial SK. Her speech was characteristic of colloquial Kannada of the region. She was monolingual like 1aMbh.bpsn.L1- . With exposure to English and Hindi at school she had not picked up both of them . India is a multilingual country. Conversation with her can be marked as crypt and informative of normal colloquial speech in Kannada language

Word recalling – nil

We find definite significantly distinct patterns in speech and language between a 1aMbh.bpsn.L1- and 1aFbh.bhfsn.L1- who …….severe profound to mod severe sloping hif loss.

Phonemic similarity – Auditory synonym ,Visual Phonotactics-
Modality – AV but not instensely fixed on C.Pr

Voice and Suprasegmental -

Allomorphs – *bartaare , baruttaare ,*

oodtaare , ooduttaare ,

maaDidlu , maaDidaLu

laughs at que *Oushadi iSTAnA ? and says no*

redup, *-ajji , ajji antant,*

Dam – onomatoepia

She uttered- hUwu , hAwu,

U~ agree *U~* annutte

Vowel lengthening for stress and question markers : Hosaaa blous bEkO haLEdE bEkO ?

ajjige *obnE obba* maga ante;

Vowel duration for stress in que makers - *sOp bEkOOO sIgEkAy bEkOOO anta kELtALe haLE sIre bEkOOO hosA sIre bEkOOO antALe*

Vowel in Conjunctions -*AgA,A tirugAA, AwAgA, mattEE*

*Emphasize, IIIIS*TUdddhad.gombe*

complete, and non ambiguous syntactic structures, accurate word order , from simple to complex sentences relative complex senteneces etc in her transcriptions. Cues wrere not at all necessary in conversation. She indicated good topic mianatainanace in narration her narrations were cohesive, sequentially organized, with appropriate referentials case markers, and conjunctions, etc . Initiation and termination of narrations were good with abstraction of morales from stories. Her conversation and also narration were equally good and intelligible.

1351correct words; 23138 phonemes with average 17 phones in a word in colloquial Kannada.

Vowels

All 10 vowels of Kannada were acquired by ***1aFbh.bhfsn.L1-*** . In addition her vowels had their morphophonemic ,semantic and syntactic applications.. There were no defects of temporal or durational, NZn, nasal assimilation, Dzn, VoFB . *O* as question marker *bEKO …*

tegItiYA, in 1aFbh.bhfsn.L1- , A as que marker hOguttAnA?; beLLi *bEkOO? maNNu bEkOOO?*

*For stress or emphasis effective lengthened vowel along with other phones in the word : IIIIS*TUdddhad.gombe* etc . She had appropriately used vowel length as call outs in role switching in narration with high and low pitch … *ajjiiiii, ajjiiiiii or puTANiiiiiii , puTANiiiiiii puTTANNaaaaa ,puTTANNaaaaa it is natural for kannada speakers to extend the length of last vowle in a word to emphasize , sometimes even consoanats (eg biLiiiidu ,karrrrage , kapppage, dOOddadu , dUUUra) hosA, eraDanE , haLEdE . in addition she succefully managed constriction of successive words in spoken kannada which underwent typical Dravidian agglutination phenomenon, with deletion of vowels. Otherwise all her word ended with vowels a wordstructure rule in Kannada*

Diphthongs were also clear and correctly spoken.

Consonants

While 1aFbh.bhfsn.L1- 's Consonant errors were relatively minimal. Her consonant defective subsets were errors of lateral and fricative, affricates only. .Occasional Distortions of fricative, affricates and lateral place substitutions had minimal reflections on her speech intelligibility. Voiced- voiceless stop distinction, contrasts between nasal- oral consonants, singleton -gemminate consonants, accurate homorganic consonants , accuracy of all 6 nasals of kannada , and 3 way coronal tongue placements in plosives typical of Dravidian lanaguges ( ) were positive reflections in her natural spoken conversational speech .A Good durational control .Phone duration, geminate duration and overall word duration and sentence duration normal The listener's focus was on semantics or content of her urtterances than deciphering the uttered speech as first step and then deduce semantic content as next step which happened while conversing with 1aMbh.bpsn.L1- .

"{s}(s)8 {ss*/ss)2"{c*}(c)1 c*/s 1 {s<&/s) 1 , {l<L, l/L) ; {LL/ll) lLL /LL, s/sk , {n&}(ns)1 ,{&T}(ST){l/L) f*}(f), {f<p}(fr) {&<TT/ST), {St/ST,) {n&/ns), {h}(g) etc*

Fricatives

ssh/s maisshuru

shsh/ss in

kaafi

Correct in singleton more often in initial occurrence and heterorganic cluster eg sk, sr, distortion of alveolar s in singleton more often in medial position and rarely in I position comparatively and gemminate occurences ,s to S place transient or ambiguous utterance in *mai{s<&}(s)Uru , and S/s in cluster ns pe{n&}(ns)illu* maintaining one component of cluster , substitution by other fricative and overall duration of cluster or *puss*aka /pustaka* maintaining one component of cluster to fine dlauetr duration with their distirtions which are observed in singleton s *eg- kel{s*}(s)akhOgtAre*

In case of gemminates which are 50% + in duration - ba {ss} (ss) albande* again duration is well mainatained of geminate but ss distorted as above
or in heteroraganic cluster omission of *k in sk- {sUlal}/{s}(sk)Ulal ;* skUlg IskoNDU tho 2 such clusters were correct listed here .

alveolar voiceless fricative s= swalpa ; siguttante, nangeondswalpa ; sari ; saNNa, saNNad , sakre, sigutte , snAna , sOp, sIgEkAy , sIre, sari, hosA, blous, IskoNDU , hesru, skUlg , klAsighOgtAne *dAswALad*
ba{ss}(ss)albande ; mi{ss*}(ss)u*
dO{s}(s)e kel{s*}(s)akhOgtAre ;*
mai{s<&}(s)Uru , {s}(s)Urya , {s*}(s)umitra ; {s*}(s)AyankAla ; {s*}(s)aikallu, pu{ss*}aka /pu(st)aka , ; pe{n&}(ns)illu ; pe{nc*}(ns)illu,, pencillu {s}(sk)Ulal ;* skUlg IskoNDU
bassu and shshs/ss
caikallu/saikallu {c}(s)ampi{h}(g)e ;{c*}(s) imha*

Retroflex Voiceless fricative S –
*i{shT}(ST)A ; a{sh<TT}(ST)e 2 a{&*T}(ST)e ; bEkAda{st}(ST)ide , Correct -= iSTudda* = one correct *IIII{S*T}(ST)Udddhad.*

As palatal short

Distorted in clsuters all

Or as *drAk{S}(kS)I, drA{sh*}(kS)I 2, drA{S*}(kS)i*

Palatal fricative sh- shuNTi,

Glottal fricative h-

Borrowed fricative – f in freNDs as one incorrect inctance {f<p}(fr)eND, kAfi,kA{f*}(f)I,

Again one stop substitution transient in f bowrowed word … tho kaafi and and one more distortion.

Affricates- kur{c*}(c)

I, ma{nc*}(nc)a, {c*}(c)appali, pe{nc*}(ns)illu/pensillu pencil

bAckoNDu , kirckOtAre , capAti, N OBSERVATION HERE IS THAT C* IS MISSING IN *bAckoNDu , kirckOtAre bAckoNDU , etc .. is this beacsue that disrtrotion is ocuring at release or termination of fricative … and in cluster there is no relase … but continued up to net cluster component eg k, or co articulatory facilitating factors ,*

rAjange ; rAjA ; ajji , ajjige ,, gAndIji , jote , jAji , jinke ,

Laterals- navil*u , navilu2

rail*u

{s}(sk)UlalkUgtAre

LL= *IruLLi 4;* 4 toal occurrences as same word errored as lLL and 1 correct

l= Free variance kALmuL, kAlmuL

kel{s*}(s)akhOgtAre , ba{ss*}(ss)albande

{c}(c)appali , ha{l<L}(L)Edu , {s*}(s)AyankAla , s*aikallu caikallu*

i{LL}(ll)a , pe{n&}(ns)illu , pe{nc}(ns)illu pe{nc}(ns)illu*

{s}(sk)Ulal

irtA{l}(L)e , , IrU{lLLi}(LL) 3, IruLLI 1 *kUdlu3 , , swalpa , nangeondswalpa , nangondswalpa 2, blous 2 , , gulAbi , idlante , skUlghOgtAne , skUl , klAsighOgtAne , AmEle ,*

bAl, gaNigle , huli, hAl, manEli , gulAbi

Correct, in IM alveolar lateral, cluster *lp, dl,lgh,kl,gl,*M geminate ,

Intra- lateral place transient - *ha{l<L}(L)Edu*

Place substitution intra- lateral - kALmuL, kAlmuL,

Cluster with similar intra- lateral place for geminate LL IrUlLLi 3 IruLLI 1

Retroflex geminate for alveolar lateral *{iLLa}(ll)a*

Distortion of *l*

Occurrences - , ll= *i {LL} (ll) a*

ll correct list - *ondUrnalli , ellAru , bellAguttalla , antAralla ? 2 , illE , illa , nandalla , mallige , gorilla , ellA , iralla pe{n&}(ns)illu {s}(sk)UlalkUgtAre bAl, gaNigle , huli, hAl, manEli , gulAbi ,skUlal.elrU*

l=54-28= 26 occurences of l in the C word list . *kUdlu3 , swalpa , nangeondswalpa ; nangondswalpa 2, blous 2; gulAbi ; idlante , skUlg , skUl , klAsighOgtAne ; AmEle ; prouDA&Ale ; bAl, gaNigle ; huli, hAl, manEli , gulAbi*

*27 distortions in er list

L == *gALige , hELuttE , kELtALe , hELtALe , anthELtALe, awaL , kELtALe , koDtALe , haLE , antALe , haLEdE , obLu , IruLLi 6 , hELtAne, marLE , dAswALad , beLigge , beLiyuttante ,hELutte*

IruLLi2 , Iru{lLL}(LL)i 3, i{LL}(ll)a (laughs does nott like medicine taste) ; irtA{l}(L)e

Correct L in M, Lt,wL, rL,

L Does not occur in word I position in kannada.. other retrflex T , D , N, ND, NT , appropriate .

Manner of articulation evidences – affricate for fricative , stop for bowrrowed fricative very rare.

Place – within manner and eg of deviations -

No nasal -oral confusions nor velar nasal difficulties - ng= rAjange total 13 , nange , nangeondswalpa , nangondswalpa 2 , ninge , nang 2 , nange 3 , iwnge , tangI , ring , and their cluster formations , oNTe , jinke , munde, nange , antant with no co articulatory

or assimilatory influences **Velar nasal** – nange , nangondswalpa and homorganic clusters , nsalization in U only , no nasal assimilatory signs

Singleton utterance of C and cluster???!! compare)

Deletion of consonants – nil in 1aFbh.bhfsn.L1- - other than in very few clusters …. eg … *{s}(sk)Ulal mai{s<&}(s)Uru ha{l<L}(L)Edu IrU{lLL}(LL)i* in 1aFbh.bhfsn.L1- see place shift in her unlike in **Cosonant clusters** - Management of clusters in their specified duration and phonetic combintaions. it is known that kannada/clusters stand some where between singleton C and gemminates ?????????? 1. Cluster in minimal duration, 2. Cluster nand single consonanst pattrens in 1aFbh.bhfsn.L1-.Geminate versus individual cn good Clusters found in 1aFbh.bhfsn.L1- –1. Natural word clusters, 2. Grammatical morphophonemic clsuters …. ge , -Le, -ne, -tte, lli, -A , E 4. **Compare release and and holdings in clsuters -**

Error patterns in single and clusters and geminates -

Morphophonemic application of SK – leading to cluster formation as per rule in words and

-pp, mp, lp,

-bl, mb, pp, mm, bL, br, bn, bbr, bbt,

-mm, mh, mb, mp, Nm

-tt, nt, tr

-dd, dl, dy, dm, dk, ndr

-nd, nh, nn,nt, ndb, ndsw , nk , nth ,wn ,ns,sn,nh,ndr,wn

-TT, NT, Th, TTh, ST, rT,

- Dt, Dn, DD, Dt,

-NDt, Nm, NT

- kk, tt , kb, nk , kr ,nk ,kt,dk,ck

-gg, gt, ng, gl, gL

-ng, nk, ngr

cc, rck, ck,

-jj,

-lm, lp, ll,

-Lt, LL,rL

-rw, rn, rck, rt, rL, ry , rT,ngr,tr,ry,ndr,rs,sr,rL

-ss, sk, sr, sn, sw,

-sh--

-ST,

- - yt,ry

-ww,wn, sw, rw , wng, dw,wL,wr,

Effortless Clusters production - swalpa, cuccirutte, nangondswalpa, andbiTTU, bAckoNDu, ondUrnalli, idlante, kirckOtAre, andbiDu , kankAmbara , OdkOtIni, eNDtIrirtAre , orTOgbiDuttante , ibbru(geminate duration incorporated in cluster approp) , haNmara , siguttante , hAkbiTThOguttante ,

cuccirutte , tegidbiTThOguttante , anthELtALe , , nangeondswalpa , nangondswalpa, dAswALad

klAsig.hOgtAne, sUryakAnti, hAkbiThOgtIyA? hOgtirwAg , nangondswalpa, hAkbiTTu , hOgtIyA , hAkbiTThOguttante , hOgtirwAga , klAsig.hOgtAne

utterances of continuous speech case markers , PNG markers , correct , word ending vowels and consonants correct . colloquilal lang and assemblage of two neighboring words to sandhi , hakbiTTu , mAvinmara , irtAne , ondUrnalli, orTOgbiDtAne , rAjange, bartA , siguttante , nangondswalpa , basssalbande , kelaskhOgtAre , as in colloquial kannada 3 adjacent words were combined into 1 as in colloquial informal kannada klAsig.hOgtAne

Homorganic - kankAmbara eNDtIrirtAre andbiDu, , siguttante, anthELtALe ondUrnalli, bAckoNDu, saNNad.IskoNDU

Geminates –locative - ondUrnalli, siguttante , hAkbiTThOguttante , ibbru, , hAkbiTThOguttante , saNNad.IskoNDU, sanNa, doDDa, peTTige
Geminate clusters correct except ss, LL, (ll correct)
Trilcusters –ndsw,NDt, bbr, hAkbiTThOguttante, anthELtALe

Speech intelliginbility - *Q nil*

Intra Lexical free variation - Free variance kALmuL, kAlmuL

Minimal pauses in Morphophonemics - klAsighOgtAne , haakak.koDtALe, kelask.hOgtAre, saNNad.IskoNDU, doDDad.bEKO ?haLe hosA , awan.hesru, skUlig.bartAne
Rhythm and tempo of Conversation - Appropriate pauses, word length and closure of sentences – grammatically correct structures generally

Repetition of syllablesAV-
in section on NW repetition of syllables and ….. discrimination …in AV ta-Ta, da-DA , sa-ca , sha –ja, sh- Sa , ka-pa, ga – ba , da – ga , na- NA , na – ma . pa-tt, ta –ka, na ma , Na –na (word) stra as STra
for tA she responded with bA in imitation

Depending on the age of onset the child would have passed through ormotor coustic fb correlation, and age of intervention , or not is major parameter in HI

Onamotepia -- *Dam*

Direct and passive voice

Reduplication -

- *antant(Redup) madyAnna ajji ajji nODajji IrulL IrulLi antAralla? ant hELtAne (* Redup

Que – Yaradu? tegItIyA? hOgtIyA? ; hAkbiThOgtIyA? ; tegItIyA? , bellAguttalla yAwAg awnu skUlg hOgtAirtAne; hOdAga IruLLi banda IruLLi banda ant ellAru kirckOtAre

Quantity – nangeondswalpa , eraDanE, ibbru, ondUrnalli, obba, iSTudda

Locative – ondUrnalli, illE, manEli,

avanig; manEge, gALige, Anege , awn.na , ajjiinA,

yAwAg awnu skUlg hOgtAirtAne; hOdAga IruLLi banda IruLLi banda ant ellAru kirckOtAre

pronouns? – eNDtIge, rAjange, ondUrnalli, ajii, maga , akka ,

prep- innu,munde

verbs-

enutte; hAkbiTTu ; (Akitu– jayshree) ; hELutte ; U~ ; andbiTTu , sigutte , cuccirutte ; tegItIyA? anthELtALe; snAna ; hAkhak; beLiyuttante; andbiTTU ; koDtALe ; bEkO , antALe , bEku , IskoNDU , bAckoNDu, bartA , idlante , kirckOtAre; banda; hOgtAirtAne; hOdAga ; irtAne, kOpa bandbiDutte ; bellAguttalla ; enutte , tegidbiTThOguttante, kELtALe, pATa mADtAre ; hIge Agutte , bartAne ; antAralla ant hELtAne ; nODajji ; hELtAne ; antAralla ? andbiDu ; bartAne ; iddAre ; OgtIni; ADtIni; OgiddIni ; mADtAre

uytAre ; mADtAre ;' OdkOtIni; irtAne; bartA, enutte , hELutte ; hOgtirwAga ;

Que – Yaradu? tegItIyA? hOgtIyA? ; hAkbiThOgtIyA? ; tegItIyA? , bellAguttalla yAwAg awnu skUlg hOgtAirtAne; hOdAga IruLLi banda IruLLi banda ant ellAru kirckOtAre

Referential senence -yAwAg awnu skUlg hOgtAirtAne; hOdAga IruLLi banda IruLLi banda ant ellAru kirckOtAre

kOpa bandbiDutte ; bellAguttalla ; enutte ,

tegidbiTThOguttante, kELtALe, pATa mADtAre ; hIge Agutte ,

bartAne ; antAralla ant hELtAne ; nODajji ; hELtAne ; antAralla ? andbiDu ; bartAne ;

iddAre ; OgtIni; ADtIni; OgiddIni ; mADtAre

uytAre ; mADtAre ;' OdkOtIni; irtAne; bartA, enutte , hELutte ; hOgtirwAga ;

ondUrnalli obLu ajji idlante

ajjige obnE obba maga ante

awan hesru IruLLi anta

A IrulLLi yAwAg awnu skUlg hOgtAirtAne

hOdAga IruLLi banda IruLLi banda ant ellAru kirckOtAre

adakke iwnge kOpa bandbiDutte

adakke Awat madyAnna skUl bellAguttalla

AwAg klAsig.hOgtAne

pATa mADtAre

hIge Agutte

AmEle manEg bartAne

madyAnna ajji ajji nODajji IrulLi IrulLi antAralla ant hELtAne

adakke IrUlLLi antAralla ant hELtAne

adakke Q nin hoTTe Dam andbiDu Q

sari skUlig.bartAne

nangeondswalpa nIr hAkbiT hOgtIyA?

munde bartA irwAgA gulAbi mara siguttante

adakke nIr hAkbiTu hOguttante

tiruga adu munde hOgtA irwAga mAvina haN mara siguttante

A mAvinhaN mara nangeondswalpa nIr hAkbiT hOgtIyA? enutte

u~ enutte

sari A innu munde hOgtirwAg iruve siguttante

sari A iruve hELuttE nangondswalpa sakre hAkbiTTu hOgtIyA anta hELutte

adakke U~ andbitTTu hAkbiTT.hOguttante

tiruga innU munde hOgtirwAga Ane sigutte

Anege kAlmuL cuccirutte

nangondswalpa kAlmuL tegItIyA enutte

tegidbiTT hOguttante

Aga avanig ajji mane siguttante

Yaradu nata kELtALe Aga ajji

ajji hELtALe nA~ ajji anthELtALe

sari Aga awaL snAna

sOp bEkO sIgEkAy bEkO anta kELtALe

sOpu andbiTTU sOp hAkhak.koDtALe

sari hELtALe ajji ninge haLE sIre bEkO hosA sIre bEkO antALe

nang haLEdE bEku ant

nong hosA blous bEkO haLEdE bEkO ant

nange halE blous bEku antALe

tirigA sari ninge saNNa peTTige bEkO doDDad bEkO antALe

adikke saNNad.IskoNDU , tale bAckoNDu bartA irtAle

AgA gulAbi mara sigutte

ondUrnalli obLu ajji idlante

ajjige obnE obba maga ante

awan.hesru IruLLi anta

A IruLLi yAwAg awnu skUlg hOgtAirtAne

hOdAga IruLLi banda IruLLi banda ant ellAru kirckOtAre

adakke iwnge kOpa bandbiDutte

adakke Awat madyAnna skUl bellAguttalla

AwAg klAsig hOgtAne

pATa mADtAre

hIge Agutte

AmEle manEg bartAne

madyAnna ajji ajji nODajji IrulL IrulLi antAralla ant hELtAne

adakke IrUlLLi antAralla ant hELtAne

adakke Q nin hoTTe Dam andbiDu Q

sari skUlig bartAne

Part 3

It can be concluded that with precise analogue HA fitting and long term oral intensive training and integration to normal schools , the profound HI continue to have significant defects in suprasegmental, segmental features. But 1aFbh.bhfsn.L1- with moderate sloping high frequency hearing loss shows minimal significant segmental defects in these characteristics with her analogue hearing aid.

(Morphophonemics is based on auditory phonological semantic knowledge and semantics as in *hasi iTTu , hasITTu akki iTTu akkITTu* – how duration can change meaning)

Discussion -Kannada and Orthography

Alphabetical ordering in kannada is as per place of articulation from back to front consonants k, c, T , t , p in 5 rows. Unlike English, kannada has one to one syllabic-phonetic representation of consonant (Eg. there are no confusions in kannada such as psychology , (ps) being silent , siren (siren), site (saiT), cite , call (kAl) please(plIs) . at the time of therapy scripts are presented along with oral- verbal speech . (kADu) kAlu, kAsu , kANu , kALu , have exact one to one syllabic formations in script. So the problem of spelling in education and academic contexts is relatively contrastive and non-redundant facilitating phonetic aspects of speech production in Kannada . 1aFbh.bhfsn.L1- indicated mainly place of articulation defects in consonants.

We conclude the section on Vowels in hearing impairment with a closing statement. We highlight that Vowels are not affected in moderate sloping hearing loss. Significant defects are

seen in profound hearing impaired. Both need their prescribed hearing aids for communication. 1aFbh.bhfsn.L1- seems to acquire vowels accurately but not 1aMbh.bpsn.L1- . Both have undergone long term speech and language training ….yrs and yrs and both wore analogue hearing aid. We can state further that intelligibility of 1aMbh.bpsn.L1-'s speech is affected to a greater degree than 1aFbh.bhfsn.L1- . 1aMbh.bpsn.L1-'s DZn , NZn , durational errors and pitch breaks and their permutations and combinations call undue attention to his defective speech . DZn particularly of non Kannada types are most significant in his speech efects. Instead of performing in two distinct duration of SV versus LV in Kannada language 1aMbh.bpsn.L1- uses a range of durational variations in Vowels. More often SVs are extended to LVs. Fine transcription has helped demarcate the primary defective characteristics of 1aMbh.bpsn.L1- The process in not only major Dzn s, Sns , Ons, but in maintaining duration , oral nasal valving , Vowel Assimilation of Nasalization

Intercepted conversation for communication of intention between the profund hearing impaired1aMbh.bpsn.L1- 's and C.Pr , rigid AV modality , irregular pauses , need for lead cues , redundancy , lexical free variation , poor verbal fluency , lexical diversity , evidence of word recall difficulty and self repair , rare sentence construction , wrong word order , incomplete phrases , word by word communication without inflections generally ,conversation in fragments and chunks , poor speech intelligibility to unintelligible speech , poor segmental distinction and articulation , temporal management difficulties , after oral long term speech therapy and normal integration and lag in literacy were highlights of speech and lanaguge defects in 1aMbh.bpsn.L1- 's . Further on, the C.pr had to tune to slow speech formal kannade and not the SK dialect ridden with morphophonemic rules. in 1aFbh.bhfsn.L1 conversation was fluent with normal tempo , casual AV modality , with residual defects only in affricates, fricates and intra lateral place feature were typical speech defects . Her morphophonemics, and syntactic structures were complete and coreect with good lexical diversity. However inspite of normal integration she had learnt single lanaguge Kannada, tho she was exposed to English and Hindi. . in addition her speech had minimal range of intonational variations.When we studied further the results of her word and non word discrimination and repetition from TELS- HI /Kan, she had persisting defects in place discrimination amongst plosives . It was evident that such

diffiuclties reflect on accuracy in incidental new word learning in school which involves introduction of new words in curriculum and their connection to concepts, relations and theorems .Their introduction in higher level classes are at steep rate in all core subjects which causes additional difficulty. Difficulties in dictation, listening to accurate contrasts and interference from natural noise in indian classrooms, high teacher -student ratio (1:48) are some of other foreseen educational problems with sufficient functional communication . .A later interview with her revealed that she had also failed in 9th standard and had discontinued her studies. In the following table we enlist the typical conversational speech and language and communication differences between profound hearing loss subject 1aMbh.bpsn.L1-'s in our study and subject with sloping high frequency hearing loss1aFbh.bhfsn.L1 in our descriptive study who wore body level hearing aids .

The typical conversational speech and language and communication differences between profound hearing loss subject 1aMbh.bpsn.L1-'s in our study and subject with sloping high frequency hearing loss1aFbh.bhfsn.L1:

Sl.No	Speech Language Chracteristics >> means P= present ,-- means absent defect	1aMbh.bpsn.L1-	1aFbh.bhfsn.L1-
1.	Voice quality	P	Husky
2.	loudness	--	Moderate
3.	Pitch	P	--
4.	Pitch breaks	P	
5.	Expansion of word duration for emphatic stress	--	--
6.	Intonation	P 1 que inflection	< range
7.	Expected Speech Rate from C.pr by HI	Little Slow	Normal
8.	Adept at spoken kannada dialect	P	--

9.	Expected minimal pauses between words in C.Pr's speech	P	--
10.	Rate of speech and fluency HI Spkr	Slow	Normal
11.	Ability to follow natural speech rate in order to segment words and understanding in Hi Spkr	P	--
12.	Cues needed to understand C.pr's speech	Yes: one to 4	--
13.	Cues needed by C.pr to understand HI speaker's speech	Yes	--
14.	Dlns of syllables	P	--
15.	Vowel Deletion **Dl**n	P	--
16.	Consonant Dln	P	--
17.	Gemminate Dln	P	--
18.	Homorganic cluster Dln		--
19.	Heterorganic cluster Dln		--
20.	**DZn** of Vowels	P	--
21.	**Consistency of DZn**	NO	--
22.	**Non native diphthongs**	P	--
23.	**NZn *of vowels***	P	--
24.	Quality of pitch breaks in vowels	P	--
25.	Duration of vowels	P	--
26.	Lnng	P	-
27.	Snng	P	-
28.	IntraVowel Substitutions	P	-
29.	Consistency of defects in vowels	No	-
30.	Vowel Assimilation of Nasalization from nasal consonants	P	-
31.	Medial Consonant and cluster omission and Vowel Factorial Bunching with	P	-

	Glottal Stops (VFB)		
32.	Non native vowels	-	-
33.	Vowel Consonant distinction	-	-
34.	Consonant substitution	P	P
35.	Consonant geminate confusions	P	-
36.	Cosonant addition	P	-
37.	Manner of articulation defects	P	P
38.	Place of articulation defects	P	P
39.	Fronting of phones	P	-
40.	Backing of phones	P	-
41.	Voiced Voiceless contrasts	P	-
42.	Transient consonants	P	P
43.	Oral nasal consonant contrasts	P	-
44.	Consonant Distortions *	P	P
45.	Consonant duration	P ^,<	-
46.	Clustering the consonant	P	-
47.	Consonant cluster distinction	P	-
48.	Non native consonant	P K , G, R	nil
49.	**Consistency of consonant defects**	P V poor	Mild
50.	**Homorganic cluster**	P	-
51.	*Heterorganic cluster frequency*	low	-
52.	*Heterorganic cluster diversity*	P	-
53.	**Consistency of** *cluster* **defects**	P poor	Mild
54.	Stops	P	-
55.	nasals	P	P
56.	Laterals	P	-
57.	flap	P	-
58.	Affricates	P	P

59.	Fricatives	P	P
60.	Bilabial	P rare	-
61.	Dental	P rare	-
62.	Retroflex	P	Fricative , lateral
63.	palatal	P affricate , fricative	P affricate, fricative
64.	velar	P	-
65.	Pharyngeal inclusions in C production	P	-
66.	glottal	-	-
67.	Speech intelligibility of HI Spkr	P poor	-
68.	Pauses between words of HI Spkr	P irregular	-
69.	Pauses between syntactic units of HI Spkr	P irregular	-
70.	Speech rhythm	P	-
71.	Rate of speech of HI Spkr	P	-
72.	Modality	AV rigid	AV flexible
73.	C.Pr's difficulty to understand speech of HI	P	-
74.	Incomplete word utterance	P	-
75.	Unintelligible words ,transcribed but unable to decipher semantically	P	-
76.	Unintelligible words ,transcribed but unable to decipher semantically , but later encoded it's semantics in the process of data analyses	P	-
77.	Unintelligible words , unable to transcribe at all Q	P	-
78.	Series of unintelligible words in an utterance	P sometimes 2 to 3	-
79.	Defective attempts to repair unintelligible	P	-

	words		
80.	Manipulation of voice and duration for speech for emotional indications	P only 2 times	-
81.	DefectiveLexical selection	P	-
82.	Restricted Lexical diversity and number	P severe	-
83.	Defective Lexical free variation	P often	P rare
84.	Defects or nil -Morphophonemic rules and applications	P	-
85.	Defects or nil -Manipulation of morphophonemic rules in specified syntactic duration and effective durational variations	P	-
86.	Defects or nil - Management of minimal pauses effected by Morphophonemic rules skUlig.hOgtIni	P	-
87.	Appropriate case markers, PNG suffixations.	P	-
88.	defective Syntactic constructions	P	-
89.	Restricted syntactic constructions		
90.	Only word level	P	-
91.	More often uninflected word –word stems	P	-
92.	Successive words appear to be similar and mapped to words in previous utterances in hearing impaired speaker . But , actually he is referring to a different word. Semantic word /s ambiguity and intra -word structure/s ambiguity	P	-
93.	phrasal constructions only	P	-
94.	Wrong phrases	P	-
95.	Partial Syntactic constructions	P	-

96.	Word Order defects in Syntax	P	-
97.	Ambiguity in Syntactic Structure constructions	P	-
98.	Semantic Ambiguity in syntactic constructions	P	-
99.	Truncated speech , expressions in chunks	P	-
100.	Carrying Key words from C.Prs speech	-	-
101.	Waits to chek on grasped key words before replying	-	-
102.	Repairs key words	-	-
103.	Carries C.prs whole question in replies	-	-
104.	Own Word repititions	P excess	-
105.	Own Phrasal repititions	P excess	-
106.	Back tracking to own speech expressions	P	-
107.	Strain after interaction for more than 90 minutes or less	P	-
108.	Visemes comprehension	P Poor	-
109.	Need for building semantic context in conversation by C.pr	P	-
110.	Difficulty in HI person when a topic is switched Suddenly by the C.Pr at conversation	P	-

Discussion

If we group Consonants of kannada based on parameters which influence acquisition in HI (see MST and G) … audibility X visibility X complexity X OMKT X teaching modalities to articulatory learning.

We may be able to arrive at explanations for such variations
Also teachning methods may be supported or not supported by visual FB equipments such as comp technology etc.
But it is the frontal Cns which are under confusions.

Lexical Free variations most complicate and confuse the listening C.Pr when…. Hi person speaks. This is because C.pr is unable to identify a definite pattern of word- to thought connection with suchc a wide variaince.This is because the phonetic structure within same word varies so often in most of its phonetic units reflecting on word structure pattern . Next most obvious difficulty is with unintelligible words and diphthongizations.

It can be concluded that articulatory gestures for phonological representation of word is a wide range. Without sufficient auditory feed back …*1aMbh.bpsn.L1*- is deprived of auditory – phonological loop (braddley) but is dependant on speech mechanism oro- motor - tactile kinesthetic feedback – in phonological representation.Every phone is then represented as a sequence of articulatory gestures which need to be precise due to the missing inefficient and insufficient stabilizer which monitors the output the auditory feedback in 1aMbh.bpsn.L1- . Unlike in normal hearing word learning is not totally auditorily linked to phonological representation but to rigid auditory -visual AV input as speech stimulant in language learning - transformed to oral speech mechanism to oro tactile kinesthetic feedback in natural conversing contexts . Though, a fair amount of visual feedback through mirror is participating in speech therapy sessions which are their connected to articulatory gestures – phonological representation. Ths support from visual feedback is nullified once 1aMbh.bpsn.L1- is in natural communication situation. Feed back regarding appropriate or communicatively functional out put of speech expressions is external from the C.Pr. Its is from the C.Pr ‘s signals such as requests to repeat , eye signals of ambiguity , irrelevant reaction to HI speakers expression etc .

This is because profound hearing impaired with body level hearing aid is deprived auditorily to severe degrees and neither can they watch their Articulatory gestures at their speech expression. Again, the role and efficiency of Articulatory gestural memory and their prcsion in continually varying configuration of oral mechanism in connected speech context under such atypical situation is to be debated. Whether such mechanisms happening in the hearing impaired speaker form a phonological loop at all is a question. He misses out on personal feedback at speech expression and production.

When we hold that in *1aMbh.bpsn.L1- the* ar ticulatory gestures for phonological representation of word is a wide range, there is every possibility that different words overlap into fuzzy regions.. This may explain his illaVs *alla. ialla* expression. What is understood is that such successive lexical variations yet did not approximate close to target in most exemplars.. they bypass the C.Prs limits to decode defcets of inconsistentcy within same words and the next coming in similar pattern leading to semantic ambiguity and incomplete communication . Such a word-ambiguity –range can be definitely reduced nowadays with availability of speech training visual feedback softwares , which are to be implemented in the early stages of speech and language therapy for precise habit formation of articulatory gestures and sensitization of oral pseeh mechanism for maximum possible feedback.Also, induced defective parameters in the HI speech . e g: amma nasalized nostril- tactual feedback while training should be within mm and not take to oral-velar connection either before or after mm amma not a~mma~ . This can be overcome with visual feedback softwraes with clefted linguistic teaching approaches in initial stages of therapy. ***Similarly our teaching methods might have confused*** *tt from t , dd vs d , kkVs k* . ***Do we attribute nasal and stop transient to our training methods? Or, to the lapse in the P.HI feedback*** . *We may for eg extend training of target m from p in which case we may get Hi to produce p and proceed with tactile nasal cue for m.* We imply that along with body level hearing aids there may is need for qualified speech and lanaguge pathologist in district quarters with visual feed back facilities to support speech training and correction approaches .In the process of learning language and speech the profound hearing impaired are left with multiple defects at every linguistic level which interact with each other with impoverished residual lanaguge and literacy lags. We are further examining more such samples from different subjects

which will be presented in forthcoming papers. Unlike in the past we have such availability of equipment and softwares. As long as body level hearing aids are issued such additional devices is a necessity along with professional services. .

How such a wide range of words is organized in mental schema and their possible overlaps with fuzzy regions in memory systems, with the stress involved in such ambiguities is a question. We see this as a impeding factor for acquiring distinct lexical diversity and their quantity. In a mock conversational session at the end of 90 minutes *1aMbh.bpsn.L1-* reported that he is tired to continue inspite the conversation was a natural one. Then, how would he cope with learning tasks at full day school is another query. His rigid AV modality for speech and language stimulation in language learning hindered natural auditory based ambient language learning with his hearing aid. In addition, there exist such altered phonetic - phonological – word constructions, storage and organization as discussed above. In case of 1aFbh.bhfsn.L1 body level hearing aid helped develop efficient functional day to day communication. But, she had failed in literacy achievements and had resorted to domestic life style. *1aMbh.bpsn.L1-* now works at a petty grocer's shop after discontinuation of his studies by 9th standard. They are however orally integrated to society with limited technical facilities available then at the time of their intervention. Our ongoing cohort study in profound hearing loss however shows that performance would be far better with advanced technological hearing aids available currently.

Results of these 2 cases present evidences to the fact that effectiveness of rehabilitation plan under study in this paper differs significantly with 2 different types of hearing loss described above. Further conventional manner and place of articulation analyses of articulation parameters are inadequate to analyze profound hearing loss under this plan as defects are multidimaensional beyond these parameters. We emphasize that those children who are being issued body level hearing aids should also be provided professional services from speech pathologist with supplementay equipment back up for feed back and training purposes. Sensitization of oral motor approaches may also be considered to enhance the feed back control in profound hearing loss. But, platforms to reconsider the issue of didgital hearing aid to profound hearing loss with professional follow up services and the Cochlear implant supports are

welcome with the innumerable speech and lanaguge defects that persist in profound hearing loss even after long term training . Further, had no proficiency to follow spoken Kannada, rather he intended that formal dialect be used with him with very mild manipulation in duration to slow rate fom the C.pr .This was not the case with 2 , she was adept at spoken Kannada and in tun she also applied the morphophonemic rules of Kannada language of spoken kannada dialect in kannada for day to day communication successfully . With new generation of hearing aids for sloping high frequency hearing loss such as 1aFbh.bhfsn.L1 better literacy achievements are fore seen in addition to bilingual achievemants with systematic training and follow up professional services.

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Notes

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Chek ranganath M R on phonemic frequency –

And sridevi Overall, vowels constituted 44.3% and consonants 55.3% of the data. occurredJAIISH, Vol.31, 2012 PHONEMES IN KANNADA 40 FREQUENCY OF OCCURENCE OF PHONEMES IN KANNADA: A PRELIMINARY STUDY 1 Sreedevi N., 2 Smitha K. Nair, & 3Vikas M. D using conversation samples69,624 phoneme countsShows mean percentage and standard deviation of vowels and consonants VOWELS CONSONANTS Mean % (SD) Mean % (SD) Mean % (SD) /a/ 14.06 (0.8) /n/ 7.87 (0.4) /s/ 1.72 (0.2) /I/ 7.08 (0.14) /r/ 5.43 (0.4) /∝/ 1.61 (0.38) /e/ 5.94 (0.21) /l/ 5.14 (0.4) /□/ 1.29 (0.28) /a:/ 5.35 (0.27) /t/ 4.47 (0.5) /j/ 1.21 (0.14) /o/ 2.08 (0.24) /g/ 3.46 (0.1) /p/ 0.94 (0.25) /e:/ 1.83 (0.73) /k/ 3.34 (0.1) /Σ/ 0.61 (0.31) /o:/ 1.26 (0.21) /m/ 2.81 (0.2) /dʒ/ 0.44 (0.12) /i:/ 0.95 (0.27) /v/ 2.59 (0.1) /tΣ/ 0.36 (0.11) /u:/ 0.57 (0.1) /□/ 2.41 (0.3) /♥/ 0.27 (0.05) / ə/ 0.56 (0.88) /b/ 2 (0.2) /kh /, /∝ h / 0.03 (0.02) /h/ 1.87 (0.4) /ŋ/, /ph /, /□ h / 0 Figure 3 represents the mean percentage of the most frequently occurring twelve phonemes. On overall observation the frequency of occurrence of phonemes in decreasing order are: /a/, /n/, /I/, /e/, /r/, /a:/, /d/, /l/, /t/, /u/, /g/ and /k/. The consonants /m/ and /v/ occurred for 2.7% of the total data. Vowel /o/ occurred 2% whereas phonemes /h/, /s/, /j/ occurred less than 2% and /p/, /tΣ/, /Σ/, /i:/, /o:/ occurred less than 1% each of the total data. Consonants /ŋ/, /ph /, /□ h / did not occur in the five recorded conversational samples though they are present in the Kannada phoneme system. The aspirated phonemes were amply seen. Diphthongs /ai/ and /au/ occurred for less than 1% of the total data. /ai/ occurred for 0.2% and /au/ occurred 0.06% of the total data

/a/, /n/, /I/, /l/, /e/, /d/, /a:/, /r/, /t/, /u/, /g/ and /k/ which constituted 70.2% of the total data. The less frequently occurring phonemes were /m/, /v/, /o/, s/, /p/, /h/, /tΣ/, /dʒ/, /Σ/, /i:/ and /o:/.

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Gayathri S. G., M.Sc. Speech and Hearing

gayatri.snhdclinic@gmail.com