A Study of the Themes of Alienation, Detachment and Relationship Crises in Anita Desai's Major Novels

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Complexities of Life – Anita Desai's Focus

Anita Desai is one of the best known and celebrated Indo-Anglican novelists of post-independence era. She has gained distinction in exploring the human psyche and the emotional ecology of her protagonists who, while wrestling with the pervasive force of absurd realities, feel terribly oppressed with the burden of living helplessly in a chaotic contemporary milieu. Going deeper into the complexities of human existence, she seeks to evaluate various formidable factors that make human life uncomfortable and unendurable.

The major dominating themes in Anita Desai's novels are, the sense of alienation and detachment and human relationship particularly the man-woman relationship. Nowadays these kinds of themes have assumed special significance in the closer context of rapid industrialization, growing awareness among women of their rights and individualism, and the westernization of attitudes and lives of people. D.H. Lawrence points out, "*The great relationship for humanity will always be the relationship between man and woman. The relation between man and man, woman and woman, parent and child will always be subsidiary.*" (D. H. Lawrence : 130)

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Current Trends

Twentieth century novelists treat the subject, mentioned above in a different manner from that of earlier novelists. They portray the relationship between man and woman as it is, whereas earlier novelists consolidate it as it should be. Their investigation of a number of unsatisfying lives has as its basis the deep conviction that it is man's sacred duty to fight for a life that will express the inherent dignity and worth that he is capable of. He is aware of that pain, pathos, and failure but sure of the values of the struggle towards fulfillment and perfection.

Introduction

Anita Desai, an eminent Indian English woman novelist, is a modern Indo-English writer, widely acclaimed not only in India but also in the world of fiction writing. She emerged on the literary horizon after independence, deliberating on the highly debatable contemporary issues. As such she has added a new dimension and marvelous flavour to the contemporary Indian English fiction. She has secured a unique and significant place due to her innovative thematic concerns and deals in her fiction with feminine sensibility. Her preoccupation is with the revealing and examining of the deep psyche of her characters, especially women characters. A concerned social visionary Anita Desai is a keen observer of the society and the position of the women in the contemporary society draws her special attention. The novels of Anita Desai are noted for the profound probing into the inner life and feelings of the women, bounded by the shackles of the middle class. They are the explorations of the family problems, which perhaps is the chief cause behind the estrangement of the women from their family.

The Fiction of Anita Desai

The fiction of Anita Desai is relevant to all times because she writes about the predicament of modern man/woman. She digs into man's inner psyche and goes beyond the skin and the flesh. Literature for her is not a means of escaping reality but an exploration and an inquiry. She prefers the private to the public world and avoids the traditional grooves of external reality and physical world. In fact, her real concern is the thorough investigation of human psyche, inner climate, and she unravels the mystery of the inner life of her characters. She writes neither for placing entertainment nor for dissemination and propagation of social

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ideas.   Her main engagement is to study human existence and human predicament, her exploration being a quest for self. *"She is the novelist of psycho-emotional situations and her theme is the individual against himself and against the milieu"* (Manmohan K. Bhatnagar : 110). This particular reality leads to the most common theme in her novels that is the complexity of human relationships, particularly the man-woman relationship.

This theme, however, has been as old as novel itself and is usually delineated in the novels of Richardson, Fielding, Lawrence, Virginia Woolf and Faulkner. As far as Anita Desai is concerned, she writes mostly about the miserable plight of women suffering under their insensitive and inconsiderate husbands, fathers and brothers. On the other hand, man-woman relationship brings characters into alienation, withdrawal, loneliness, isolation and lack of communication that frequently occurs in her novels. Most of her protagonists are alienated from the world, from society, from families, from parents and even from their own selves because they are not average people but individuals. When these characters have to face alienation, they become rebels and turn reactionaries. Tension, worries, depression, disappointment, anxiety and fear become their lot and they lose their sense of sanity and mental poise. Anita's main focus, in this way, is to depict the psychic states of her protagonists at some crucial juncture of their lives. Therefore, the most recurrent themes in her novels are *"the hazards and complexities of man-woman relationships, the founding of individuality and the establishing of individualism of her characters"* (Raji Narsimhan : 23).

Theme of Feminine Sensibility

Feminism is an ideology which seeks not only to understand the world but to change it to the advantage of women. Simone de Beauvoir opines that woman's idea of herself as inferior to man and dependent on him springs from her realization that *"the world is masculine on the whole, those who fashioned it, ruled it and still dominate it today are men"* (1949 : 298). Though the biological distinction between male and female is an accepted fact, the notion that woman is inferior to man is no longer acceptable to women in general and feminists in particular (Binay Kumar Das : 65).

Anita Desai's academic contribution in the ambit of transgender, trans-cultural and transnational aspect constitute an essential adjunct for a woman who tailors her identity on the background of feminity and who is always an object of gaze in the masochistic society whether she is a wife, a daughter, an artist or a writer. The passion and agony of woman in all contexts undergoes repression and suppression unless she transcends her boundaries of inner

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insecurity and inner dilemma to meet the outer world realities that are largely controlled by a man's world.

Uniqueness

Anita Desai explores the Indians' (especially women's) use of make-shifts to escape attachment and their attempt to find love and life in disillusion that are the end product of their alienation, obsession, transgression and diffusion of self in double consciousness, i.e., of a woman and then an Indian.

The uniqueness of Anita Desai's fiction, however, lies in her treatment of feminine sensibility. In India where women have redesigned roles, which do not allow any room for individualism, identity and assertion, Anita Desai advocates for women who question the age-old traditions and want to seek individual growth. They try to reassess the known in a new context and find a meaning in life.

Desai suggests that a balance between the conventional pre-set role of women and the contemporary issues has to be struck. Her female protagonists try to discover and rediscover meaningfulness in life through the known and the established. These characters are not the usual, average, normal women, but different from others. They do not find a proper channel of communication and thus become alienated and start worrying about their lives. All their wanderings and reflections finally bring them into new vistas of understanding, which they had   formerly   ignored   or   rejected.

Alienated Characters

Most of Desai's protagonists are alienated characters. She portrays her characters as individuals *"facing single-handed, the ferocious assaults of existence"* (The Times of India) Thus, characters in her novels are generally neurotic females, highly sensitive and engaged with their dreams and imagination, and alienated from their environments. They often differ in their opinions from others and embark on long voyages of contemplation, in order to find the meaning of their existence. That is why they suffer from their relationships more than others do. In other words, in Desai's novels, the love encounters explode into marital disputes as the result of devastating post-marriage relationship between husband and wife.

Anita Desai has dwelt upon problems of love, marriage and sex in her novels in a very convincing and realistic way. She seems to champion the view that marriage alone does not provide a ready-made solution to life's tension, chaos and turbulence. Instead, mental

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satisfaction and happy married life means better understanding between husband and wife. One needs the genuine help of the other. A proven and trusted sense of co-operation at every stage and phase is required. Psychological adjustment is safe key to a healthy compromise and cordial existence in a conjugal life. Husband and wife need to nurture the strong feeling that they are complimentary to each other.

In this close context of co-existence, mutual respect, mutual understanding and enthusiastic attitude to help each other, and also in the backdrop of relationship crises, let us take up the themes of Anita Desai's major novels:

Themes of Alienation, Marital Discord, Strained Relationship
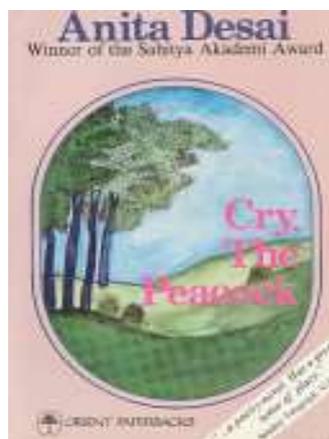
The novel, *Cry, the Peacock* (1963) is "*a remarkable attempt to fuse fantasy with perceptual experience*" (Meena Belliappa:25). It is the faithful description of psychosomatic growth of a female character, who cannot cope up with the practical world of the husband and feels dejected, forlorn and demoralized. It is mainly concerned with the theme of disharmony in the relationship between husband and wife. Desai looks into the reasons for marital discord and illustrates how such discord affects the family. Sometimes, the inability of an individual to be responsive to the behavior patterns of her partner leads to strain and tension in the relationship, while sometimes it is on account of varied levels of sensitivity, that relationships become strained.

In this novel, Maya and Gautama have been projected to live in sharp contrast. Maya, the central figure, is alive through all she senses and lives intensely for each moment. Her husband Gautama is remote, detached, intellectual and somewhat bewildered by his wife's hyper-sensitiveness. Both of them are, as a matter of fact, poles apart in their nature. Maya is dreamy, sensitive and emotional, while Gautama is realistic, insensitive and rational. Maya is

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poetic and high-strung while Gautama is detached, philosophical and remote. Maya has tenderness, softness and warmth while Gautama is hard and cold. In this way they are plagued with the virus of strained relationship because of their incompatible temperaments and temperatures.

The matrimonial bonds that bind the two are very fragile and get fractured. And the growing tension between them reaches its climax when Maya kills Gautama in a fit of insane fury and then commits suicide.

Maya is a prisoner of the past, lives almost perpetually in the shadow world of memories, which engulf her; Gautama lives in the present and accepts reality and facts even though they are not very beautiful. On the contrary, Maya never tries to accept the facts, but she wants to live in her imaginary fairy world. She keeps on remembering her childhood days or the treatment her father meted out to her. She is a father-obsessed child; she feels that no one else loves her as her father did. She seeks another father in her husband. But he does not respond to her accordingly. Sensitive Maya is terribly upset at the death of her dog that she loses her mental calm and Gautama neglects the emotional yearnings of Maya and says that he would bring another dog for her. This mechanical behavior makes Maya brood over Gautama's insensitivity: "*how little he knows of my misery, or how to comfort me. But then, he knew nothing that concerned me. Giving me an opal ring to wear on my finger, he did not notice the translucent skin beneath, the blue flashing veins that ran under and out of the bridge gold… telling me to go to sleep while he worked at his papers, he did not give another thought to me…it is his hardness – no, no, not hardness, but the distance he coldly keeps from me*" (*Cry, the Peacock* : 9).

In the final estimation, the novel attempts to discover the turbulent emotional world of the neurotic protagonist Maya who lived a carefree life under the indulgent attention of her loving father, and desires to gain similar attention from her husband; but she totally fails in her marital voyage.

Voices in the City

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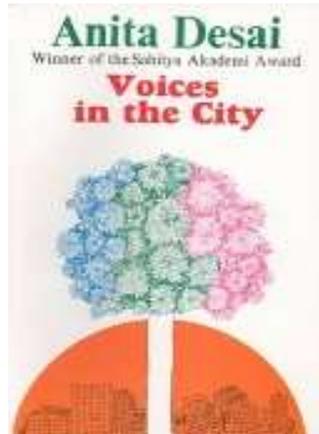
The novel, ***Voices in the City*** (1965) is divided into four parts – Part 1 for Nirode, Part 2 for Monisha, Part 3 for Amla and Part 4 for Mother. It tells the story of a brother, two sisters and their mother. But throughout the novel Nirode, the hero of the novel, remains the dominating figure. From the beginning the theme of loneliness, alienation and loss of identify of the characters, is often stressed by the novelist to create an atmosphere of dramatic tension and conflict.

Anita Desai's concern, in the novel, is primarily with human relationships and how in the absence of a meaningful relationship the individuals suffer. She probes the psychic compulsion that may pollute an individual in forging long term and significant relationships and how an individual is affected if he is unable to forge such relationships. Nirode, one of the main characters, is obsessed with the relationship of his mother with Major Chadha and considers her a she-cannibal. She is having an affair in Kalimpong which itself is a consequence of dissonance in husband-wife relationship. Nirode's relationship with his mother is a love-hate relationship. We have veiled suggestions of his mother-fixation and according to psychologists' hatred often is a defense mechanism of the psyche to stop one from committing incest.

If Maya`s tragedy in *Cry, the Peacock* emanates from her obsession with a father figure, Nirode`s tragedy lies in his love-hate relationship with the mother.

The novel also deals with the incompatible marriage of Monisha and Jiban. Monisha's husband is the prisoner of conventional culture. He believes that a woman's most important roles besides child bearing, are cooking, cutting vegetables, serving food and brushing small children's hair under the authority of a stern mother-in-law. Monisha feels that her privacy is denied to her. Her husband is busy with his middle rank government job with no time for Monisha and no desire to share her feelings.

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The theme of alienation is treated in terms of mother-children relationship which itself is a consequence of dissonance in husband-wife relationship. Monisha leads an equally fragmented and starved life. She is alienated from her husband as well as his mother. The graph of her mental life can be constructed from her long-searching and self–confronting entry in the diary. Her relationship with her husband is characterized only by loneliness and lack of communication. He reckons his wife as worth nothing in consequence. He does not bother to ask his wife, even when he finds some money missing from his pocket.

Monisha's ill matched marriage, her loneliness, sterility and stress of living in a joint family with an insensitive husband push her to breaking point. The element of love is missing in her life and finally she commits suicide.

Where Shall We Go This Summer
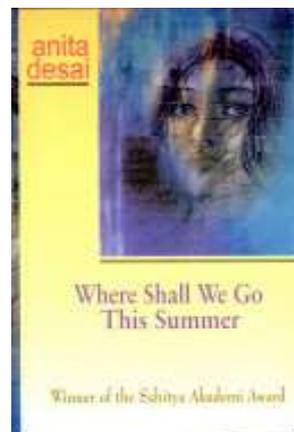
Where Shall We Go This Summer (1975) has been applauded as *"an interesting addition to Anita Desai's achievement as an Indian novelist writing in English"* (Vimla Rao : 50). In this novel, Desai pinpoints *"a real and pathetic picture of a lovely married woman and aspires to establish victory over the chaos and sufferings of her rather unusual existence"* (Vinay Dubey: 5). She presents her favourite theme of investigating the consciousness of an introvert and sensitive woman who is bored and frustrated by her commonplace and hum-drum life and tries to escape into purposeless and unproductive loneliness. She chooses marital discord as the subject matter and highlights how the inability to lay bare one's soul and one's fear and anguish results in the snapping of communication between husband and wife. Different attitudes, individual complexes and fears add to this distancing between the husband Raman and the wife Sita resulting in conjugal disharmony.

Structurally this novel seems to have been inspired by Virginia Woolf's masterpiece *To The Lighthouse*. Throughout the novel, Desai makes a meticulous attempt to go deeper

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into the extraordinary inner life of its protagonist, Sita. Here she reveals the character of Sita through the stream of consciousness method, with layers of thought in her mind.

Sita and Raman, like Mrs. and Mr. Ramsay who stand poles apart from each other, have irreconcilable temperaments and attitudes to life. The ill-assorted couple is confronted with the same problem of husband-wife discord. Sita represents a world of emotion and feminine sensibility while Raman is a man with an active view of life and the sense of the practical. Sita is a nervous, sensitive middle-aged woman with explosive and emotional reactions to many things that happen to her; she always wants to escape realities, she even hesitates to perform ordinary responsibilities of life. She finds her very existence threatened with boredom because her husband keeps himself busy in his business and the children growing independent.

On the contrary, Raman represents the prose of life. He represents sanity, rationality and an acceptance of the norms and values of society. He is unable to understand the violence and passion with which Sita reacts against every incident. His reaction to his wife's frequent outbursts is a mixture of puzzlement, weariness, fear and finally a resigned acceptance of her abnormality. He cannot comprehend her boredom, her frustration with her existence: *"... she herself looking on it saw it stretched out so vast, so flat, so deep, that in fright scrambled about it, searching for a few of these moments that proclaimed her still alive, not quite drowned and dead"* (*Where Shall We Go This Summer* : 33-34).

In this novel, again, the theme of alienation and lack of communication in married life is discussed and re-assessed by the writer. Sita finds herself alienated from her husband and children. She remains an ignored personality since childhood. She is the product of a broken family. She yearns to have the attention and love of others, but her father remains busy with his chelas and patients. Even after marriage, she remains lonely. Her husband also is busy. He fails to address her expectations. As a result, there is marital discord, a widening gulf and increasing tension between husband and wife.

Fire on the Mountain

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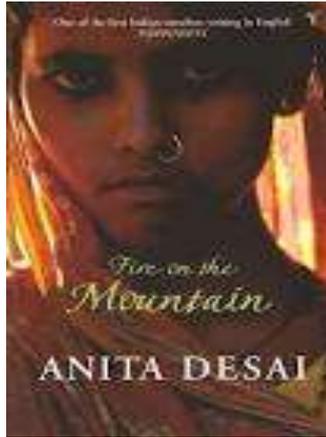
Anita Desai's fifth novel **Fire on the Mountain** was published in London in 1977. It won the Royal Society of Literature's Winifred Holtby Memorial Prize and the coveted 1978 Sahitya Akademi Award. The Statesman eulogized it as *"an outstanding novel.....sharp and refined, descriptive as well as symbolic"*. The novel, on a plain scale, may be considered the story of the agonized cries of Nanda Kaul, an old woman who has had too much of the world with her and so longs for a quiet, retired life. Her busy past now looks like "a box of sweets". But, on being examined on a broader scale, the novel tends to focus on the feminine sensibility and a woman's inherent desire to know herself in terms of not only her relationship with her family, but also in terms of her individual identity and its relationship with the world at large. Nanda asks the question: *"Can I not be left with nothing"?* – which is centre to the meaning of the novel. As such, Nanda stands for detachment. To quote Jasbir Jain: *"Nanda Kaul resents the claims it had made on her, the curbs it had placed on her freedom and the deceptions it had held"* (Jasbir Jain : 43).

In the novel, Nanda Kaul and her husband Prof. Kaul (the former vice-chancellor) do not have a warm relationship. He has cared little for his wife and family. He carried a life-long affair with another woman. Nanda could not associate with the family in the desired proportion and her position is no better than a house keeper. Her husband is totally accountable for this. He is such a coward that he could not marry a Christian lady because he could not dare break social conventions. Outwardly, the Kauls are an ideal couple for university community but from inside their relationship is all-barren. The novel further explicates the alienation of Nanda Kaul and her grand-daughter Raka. The loneliness and isolation of the two have been presented in it. Specially Nanda feels happy in the barrenness and enjoys in her own company. *"All she wanted was to be alone, to have Carignano to herself in this period of her life when stillness and calm were all that she wishes to entertain"*

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(*Fire on the Mountain* : 17). In this way, this novel manifests Desai's tragic vision of life, in which the innocents are made to suffer a lot. They pay a heavy price for their sincerity and innocence, as ordained by an unkind fate. The novel further shows *"the dilemma of women in a society that has become a fit place not for living but dying"* (Binay Kumar Das : 43).

The Village by the Sea
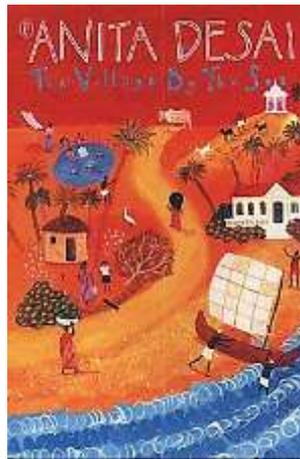
The story of the novel, *The Village by the Sea* (1982) is woven around an alcoholic fisherman, his sick wife and their four children – Lila, Bela, Kamal, and Hari. Here Desai describes human relations, man's relation with woman, man's relation with God in the real village Thul, situated in the western coast of India. Village life with the advent of modern technology and machinery becomes commercial. Consequently, the purity and chastity of human love is violated. The happy married life is richer and better in Thul without industrial development.

Clear Light of Day

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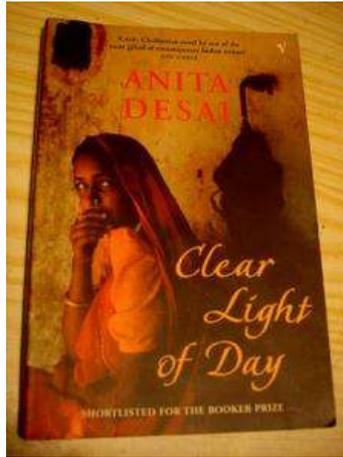
Anita Desai's sixth novel **Clear Light of Day** (1980) *"describes the emotional relations of two main characters – Bim and her younger sister Tara, who are haunted by the memories of the past"* (Vinay Dubey : 89). The novel highlights the theme of the effect of remembrance of the past on the chief protagonists. To Tara, the memories are a source of wishful joy, and to Bim they strike like the knell of sorrow. The former wants to live in the past and enjoy it while the latter is wearied of it and wishes to run away from it.

In this novel, Desai scripts other forms of man-woman relationship. Bim carries a childhood image of her brother Raja - romantic, poetic, dreamy - whereas Raja is rational, pragmatic and materialistic. She gets angry about Raja as she feels that he does not reciprocate her feelings normally; because, during childhood they had close emotional relationship, which she still feels as an adult. Raja shuns her.

Bim is Raja's admirer and she encourages him in every act and ambition. They wanted to be the heroine and the hero, when they would grow up and go away into the big world away from their old parental home. In this way, they had greater mental and temperamental affinity with each other in comparison to the other brother and sister. Both of them are bold, independent and possess a fiery impetuous spirit. When Raja is sick, Bim takes care of him with love and devotion thinking that he would take her father's place the day he recovers. However, to her utter dismay, when Raja gets well, he decides to go away to a distant place. "*I will go- go to- to Hyderabad. Hyder Ali Sahib asked me to come… I have to begin my life sometime, don't i? You don't want me to spend all my life down in this hole, do you?"* (*Clear Light of Day* : 95). And Raja rushes to Hyder Ali and marries Benazir, his daughter. Then he leaves Bim alone with Baba in the crumbling house. Raja abdicates his responsibility towards Bim and Baba entirely.

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So, their relationship changes in a surprising manner. Tara too, later on, understands the significance of time and comes to realize how human relationship – even the close relationship between a brother and a sister – changes amazingly with the passage of time. This gets clearly reflected through the fact that Raja never recalls the old days, the love and sacrifice of Bim, her taking care of him in sickness.

In this way, Bim is treated most cruelly by her brother. Utterly neglected and treacherously deserted, Bim muses painfully on how the passage of time has ravaged the old relationships of childhood and created a changed pattern of relationship in the family. So, after a long span of time, Bim decides to patch up with Raja who was probably not even conscious of the hurt and damage his letters have caused to Bim. She purges herself of the intense hatred for ultimately she realizes. *"No other love had started so far back in time and had had so much in which to grow and spread"* than she felt deeply for her family. She wakes from her dreamy world of the past in the clear light of day to mend her relations with her brother. Bim realizes that *"the only way to happiness is to acknowledge and accept all"* (M.K. Naik & Shaymal A. Narayan : 79).

The novel also touches upon the issue of discord at other levels. Both Tara and her husband are not able to adjust. "*To her husband, Tara is merely a hopeless person*" (*Clear Light of Day* : 28). The relations between the four brothers and sisters – Raja, Bim, Tara and Baba are also threatened by their inability to perceive the deep connection with each other hidden under the apparent divergences and differences from the others (R.K. Dhawan : 117).

In Custody
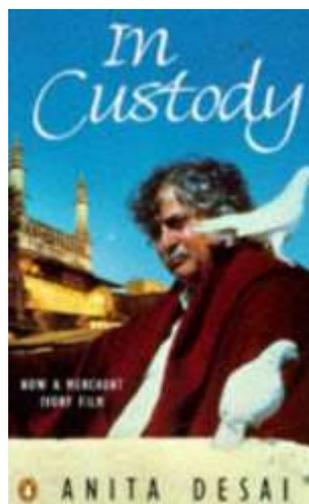
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Anita Desai, in the novel, *In Custody* (1984), presents the thematic problem of love and marriage in a very exquisite manner, analyses the crushing upheavals of Deven Sharma, an impoverished college lecturer. In this world of 'sick, hurry and divided aims' he has to confront the common problems as others do. After his marriage with a sullen and dull wife, Deven sees a way to escape from the meanness and hopelessness of his daily life. Deven and his wife Sarla lead an unhappy marital life. They are quite different from each other in their temperaments. Deven is a Hindi lecturer in a college and Sarla has no interest in literature. Sarla is a typical picture of an abandoned wife. Deven is a temporary lecturer appointed in a private college, but he lives in a fool's paradise. He is usually lost in the dreamy world of fantastic fame that one day he will rise to the pinnacle of glory by flying on the wings of his devotion to art and poetry. However, his extreme devotion to art leads him to be indifferent to his wife, Sarla. He cultivates an aversion to and dislike for his wife.

Here Desai deals with the purely marital problem of this materialistic world of glittering civilization in a pent up city like Delhi, where people have little time to stand and stare. In such a big city the relationship between husband and wife is commonly under strain because of the undue indulgence of husband in extra-curricular activities and his attachment to other women during work hours.

Conclusion

To conclude, for Anita Desai, writing *"is an effort to discover, and then to underline, and finally to convey the true significance of things"* (The Times of India). She presents to readers her opinion about the complexity of human relationships as a big contemporary issue and human condition. So, she analyses this problem by projecting and expressing changing human relationships in her novels. She is a contemporary writer because she considers new themes like alienation and detachment and knows how to tackle them in brilliant manner. Anita Desai takes up outstanding contemporary issues as the subject matter of her fiction while remaining rooted in the tradition at the same time. She explores the anguish of individuals living in modern society. She deals with the complexity of human relationships as one of her major themes, which is a universal issue, as it attracts worldwide readers to her novels. She strives to show this problem without any interference. On the other hand, she allows to her readers to pass judgment over her characters and their actions in an objective

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and impartial way. Anita Desai unravels the tortuous involutions of sensibility with subtlety and finesse and her ability to evoke the changing aspects of Nature matched with human moods is another of her assets (M. K. Naik : 243).

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A Study of the Themes of Alienation, Detachment and Relationship Crises in Anita Desai's Major Novels 580

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Assessment of Symbolic Play and Language Skills in Children With Mental Retardation

Ms. Sheela S., MSLP

Abstract

The present study aimed to investigate the relationship between the symbolic play skill development and language skill development in both the receptive and expressive domains in children with mild mental retardation. In addition, the age and gender related changes across play, receptive language and expressive language domains, if any.

The study included twelve typically developing Kannada speaking children and twelve mental age, gender and language matched children with mild mental retardation within the age group of 3-4 years. The subjects were administered the "Assessment Checklist for Play and speech-language domain" developed by Swapna, Jayaram, Prema, & Geetha (2010). The responses were coded and the data was subjected to appropriate statistical analysis.

The results revealed significant strong correlation between play and language skills in both the groups. Further, no age and gender effect were seen across both groups. However, the present study results supported that in children both play and language skills develop in parallel.

Key words: Children with mental retardation, symbolic play, language

Play as Medium of Learning Language

Play is an essential medium for learning language. It typically follows a developmental progression in a sequential pattern from early sensorimotor-exploratory and adaptive interactions with objects to fairly elaborated symbolic play (Casby, 2003). Symbolic play has a significant role in the normal language development (Piaget, 1962; Vygotsky, 1978). It reflects both symbolizing ability and conceptual knowledge and therefore is considered to have closer links to

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language (Lewis, Boucher, Lupton, & Watson, 2000). The infants' early knowledge about the world of objects is reflected in their symbolic play behavior which contributes to later language development.

Developmental Relationship between Symbolic Play and Language Milestones

Several research findings have revealed that there is a developmental relationship between symbolic play and early language in typically developing children (Lowe, 1975; Bates, Benigni, Bretherton, Camaioni, & Volterra, 1977; Nicolich, 1975; Bates, Bretherton, Snyder, Shore, & Volterra, 1980; Westby, 1980; Whittaker, 1980; Belsky & Most, 1981; McCune-Nicolich, 1981; Casby & Ruder, 1983; Terrell, Schwartz, Prelock, & Messick, 1984; Shore, O'Connell, & Bates, 1984; Casby & Della Corte; 1987; Bates, Bretherton, & Snyder, 1988; Lifter & Bloom, 1998; Ogura, 1991; McCune, 1995; Lyytenin & Laakso, 1997; Kitty, 2000). These two domains have been proven to be related in time, content and structure. The language skill and specific symbolic play skill development occur in parallel because they originate from a common underlying capacity for cognitive representation. This supports the claim that language is a distributed system and is integrated with other areas of development.

In contrast, other studies revealed a not so strong relationship between language and play. Largo and Howard (1979) found a significant relationship between young normal children's play and language comprehension, but not expressive language. Shore, O'Connell, & Bates (1991) reported no significant relationship between symbolic play and language, particularly mean length of utterance (MLU) in normal children. Some studies have also reported that language-play correlations were strongest in early language development, and that the domains did not develop in parallel as the child matured (Kennedy, Sheridan, Radlinski, & Beeghly, 1991; Ogura 1991; Doswell, Lewis, Boucher, & Sylva, 1994). Kelly and Dale (1989) found that play skills varied significantly among normally developing one and two year old children, depending on whether their language was at the level of no words, single words, non-productive syntax, or productive syntax. In addition, however, they found evidence that the attainment of particular skills might be relatively more advanced or delayed either in language or play.

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A few studies have also been carried out on children with mental retardation to investigate their symbolic play behaviors and to examine the relationship between language and play. The findings revealed that these children have delays in symbolic play and there is considerable evidence supporting a close relationship between play and language, both expressive and receptive in this population (Whittaker, 1979, 1980; Casby & Ruder, 1983; Kennedy, Sheridan, Radlinski, & Beeghly, 1991; Venkatesan, 2000, 2007).

Mixed Results

The studies carried out on typically developing children to investigate the correspondence between play and language revealed mixed results. This inconsistency may be partly due to different methods, materials, and aspects of pretend play examined in the studies. Therefore, the exact nature of this relationship is not clear. Moreover, the current understanding of the relationship of play and language do not permit a strong conclusion that play is a requisite of language or vice versa but these two abilities do seem to develop hand in hand.

On the other hand, studies carried out on children with mental retardation revealed a parallel relationship. However most of the studies have been carried out in the west. There is a lack of data with respect to the play-language relationships in typically developing children and children with mental retardation especially in the Indian context. The derived conclusions of the western studies cannot be applied directly to the Indian context without detailed examination of play and language abilities because play is culture sensitive.

Given the cognitive developmental perspectives of local homologies (Ingram, 1975; Bates, Benigni, Bretherton, Camaioni, & Volterra, 1977; Corrigan, 1978), it is imperative that research be conducted to explore the relationship between language acquisition and symbolic play for both typically developing children and children with mental retardation. Such research may better enable one to view the language delay accompanying mental retardation as a function of generalized intellectual delay or as more closely related to symbolic functioning abilities. Hence, there is a pressing need to conduct such studies. Keeping this in view, the present study was planned with the aim of investigating the symbolic play behaviors in children with mental

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retardation and to examine whether symbolic play development corresponded to language development in them.

Subjects

A total of 24 native Kannada (one of the major Dravidian language) speaking children between the mental ages of 3 to 4 years served as subjects for the study. These children were divided into two groups (clinical groups and control group) of 12 children each. The clinical group comprised of children with mild mental retardation. These children were those who reported to AIISH, Mysore and were diagnosed as 'Delayed speech and language with mental retardation' by a qualified team of professionals including speech-language pathologist and psychologist. The control group consisted of 12 children with normal receptive and expressive language matched for mental age, gender, socio- economic status and child care history. These children were recruited from the regular schools in Mysore. Each group consisted of 6 males and 6 females.

Subject Inclusion Criteria for Both the Groups

The speech, language and cognitive abilities of the children in the clinical group was assessed using the Three-Dimensional Language Acquisition Test (3D-LAT) (Geetha Harlekhar, 1986). All the children with mild mental retardation had a language age and cognitive age of 2-3 years. The children who had been attending the therapy at AIISH since one week were considered for the clinical group.In addition all the children were informally screened to rule out any audiological problems. The children included in both the groups had no history of medical problems, emotional, physical, behavioral or sensory disturbances. In addition the WHO Ten-question disability screening checklist (Singhi, Kumar, Malhi, & Kumar, 2007) was used to rule out any disability in the control group.Ethical procedures were used to select the participants. The parents were explained the purpose and the procedures of the study and an informed verbal and /or written consent were taken.

Procedure

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The "Assessment Checklist for Play and speech-language domain" developed by Swapna, Jayaram, Prema, and Geetha, (2010) was administered on the children to assess their play and language abilities. The information was elicited through parental reports and observations. The information regarding the type of toys preferred during play, the duration and nature of play etc. was also elicited.

Data Coding

The non-occurrence of a desired behavior scored as 0. The occurrence of a desired behavior with total dependency/verbal/ physical prompt was scored as 0.5. The spontaneous occurrence of a consistent and independent desired behavior was coded as 1.

Statistical Analysis

To examine the correlation between play and language skill, the data obtained from administration of checklists from the control and clinical group, was subjected to Pearson's rank correlation test.

Results and Discussion

The results obtained from different statistical procedures for both the groups have been represented in Table 1. The data in the Table 1 indicates that the play age remained constant in both the age groups in both typically developing children and children with mental retardation. Therefore, the correlation between the play age and expressive language age could not be computed. However, these was a statistically significant correlation between play age and receptive language age (r=1.00) in both the age groups. If the data in the whole group was considered, there was a high correlation between play age and language receptive age in typically developing children (r=0.88) as well as in children with mental retardation (r=0.85). The correlation was also high and between play age and language expressive age (r=0.91) in both typically developing children and children with mental retardation. However, these were not statistically significant.

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Table 1

Correlation values between play age, receptive and expressive age between and within the age groups in typically developing children and children with mental retardation

Group	Control group			Clinical group		
Age range	3.0-3.5years	3.6-4.0years	3.0-4.0years	3.0-3.5years	3.6-4.0years	3.0-4.0years
PA vs. RLA	**1.00	**1.00	**0.88**	**1.00	**1.00	**0.85**
PA vs. ELA	a.	a.	**0.91**	a.	a.	**0.91**

PA=Play Age; RLA= Receptive Language Age; ELA=Expressive Language Age; 'a' - indicates cannot be computed because at least one of the variables is constant; ** indicates correlation is significant at the 0.01 level (2-tailed).

The correlation between play and language was also computed in both groups of children separately for boys and girls. These results have been represented depicted in Table 2. There was high positive correlation between play and language (both receptive and expressive) across both groups of children.

Table 2

Correlation values between play age, receptive and expressive age across the gender in typically developing children and children with mental retardation

Groups	Control group		Clinical group	
Gender	Boys	Girls	Boys	Girls
PA vs. ELA	0.93	0.94	0.84	0.94
PA vs. RLA	0.92	0.96	0.92	0.96

PA=Play Age; RLA= Receptive Language Age; ELA=Expressive Language Age

This could be attributed to the fact that that there was not much variation in the play age and the receptive language age or expressive language age across subjects. These results appear

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to diverge from the results of the study by Ramya and Srivastava (2007) who found no significant correlation between these domains across gender. This could be attributed to the differences in the age groups considered for the study.

Thus it can be inferred that play is associated with language and hence these are mediated by a general developmental factor. The results of the present study are in agreement with several studies carried out on typically developing children (Nicolich, 1975; Bates, 1976; Bates, Benigni, Bretherton, Camaioni, & Volterra, 1977; Bates, Benigni, Bretherton, Camaioni, & Volterra, 1979; Westby, 1980; Shimada, Sano & Peng, 1979; McCune-Nicolich, 1981; Ungerer & Sigman, 1981; McCune, 1985; Shore, 1986; LeNormand, 1985; Ogura, 1991; Doswell, Lewis, Boucher, & Sylva, 1994; Lyytenin, Laakso, Poikkeus & Rita, 1999; Tomasello, Striano, & Rochat, 1999; Lewis, Boucher, Lupton, & Watson, 2000; Kitty, 2000; Ramya & Srivastava, 2007). They demonstrated a strong relationship between play and early communication and language since both depend on the ability to use symbols. Moreover the parallel developments in both play and language were explained as deriving from a common underlying capacity for cognitive representation (Bornstein & O'Reilly, 1993; Tamis-LeMonda & Bornstein, 1996). According to Piaget (1962) and Werner and Kaplan (1963), receptive language and symbolic play are considered salient indicators of representational competence. They are based on similar symbolic-conceptual processes.

The results obtained with reference to the children with mild mental retardation group in this study that play correlated significantly with receptive as well as expressive language age indicates that play is delayed and is parallel to their delayed receptive and expressive language abilities. These findings are in consonance with the study done in children with trainable mental retardation, severe and profound severity of mental retardation (Kahn, 1975; Whittaker, 1979; Wing, Gould, Yeates & Brierley, 1977; Whittaker, 1979; Casby & Ruder, 1983; Beeghly, Weiss-Perry & Ciccheti, 1990; Kennedy, Sheridan, Radlinski, & Beeghly, 1991; Toole & Chiat, 2006) and in Down syndrome (Shimada, 1990; Fewell, Ogura, Notari-syverson, & Wheeden, 1997; Sigman & Ruskin, 1999).

The delayed language reception and expression seen in children with mental retardation can be related to their lower scores in the play behaviours, that is, it can be argued that their

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language reception or expression determine their play. A study carried out by Shore (1986) and Kennedy, Sheridan, Radlinski, and Beeghly (1991) reported of significant relation between the multiword usage and advances in combinatorial abilities in symbolic play where the children who were at the single word stage of language development tended to produce single schemed play and children who produced multiword utterances had a multistaged play. Westby (1980) stated that children's ability to use language in a functional or flexible manner coincided with the emergence of predictable symbolic play routines. McCune (1995) brought about an interesting relationship between play levels and language development where in the transitions from one play level to the next normally preceded the occurrence of the related language ability.

The same relationship was also observed in the studies carried out in children with hearing impairment (Casby & McCormack, 1985; Spencer, 1996), in autism spectrum disorder (Gould, 1986; Stanely & Konstantareas, 2007), in specific language impairment (Lovell, Hoyle, & Siddal, 1968; Udwin & Yule, 1982; Terrell, Schwartz, Prelock, & Messick, 1984; Roth & Clark, 1987; Terrell & Schwartz, 1998; Rescorla & Goosens, 1992). The finding that higher expressive language ability was associated with better developed symbolic play skills was reported in many studies (Ungerer & Sigman, 1981; Whyte & Owens, 1989).

Conclusion

In general, a strong correlation was found between play and language skills in both typically developing children and children with mild mental retardation, indicating that these skills develop parallel in children. Hence, assessment tool of play and language skills can be incorporated in the diagnostic process of children with mental retardation. This study also highlights that focusing on skills common to play and language should also be an important aspect of intervention as they have been found to impinge on language capacities as the child matures.

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SDVFA Languages

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SDVFA Languages

A. Jain and S. Sinha

Abstract. The notion of SDVFA of order (s,t) has already been introduced by the first author in [8]. In this paper, we discuss the languages accepted and not accepted by an SDVFA of order (s,t).

AMS Subject Classification (2000): 68Q45

Keywords: Semi-deterministic virtual finite automaton(SDVFA), Language processing

1. Introduction

The notion of SDVFA of order (s,t) has already been introduced by the first author in [8]. In this paper, we study the languages accepted and not accepted by an SDVFA of order (s,t). We begin with the definition of SDVFA of order (s,t) [8].

Definition 1.1. A semi-deterministic virtual finite automaton (SDVFA) of order (s,t) is a finite automaton that can make atmost "s"$(s \geq 1)$ transitions on receiving a real input and atmost "t"$(t \geq 0)$ transitions on virtual input (or no input). (Zero transition means the automaton remains in the same state).

Remark 1.1. For an SDVFA having n states, we have the following:

 (i) If $s = 1$ and $t = 0$, then an SDVFA of order $(1,0)$ is simply a DFA [1, 2, 6].

 (ii) If $s = 1$ and $t = n$, then an SDVFA of order $(1,n)$ is simply a VDFA [7].

(iii) If $s = n$ and $t = 0$, then an SDVFA of order $(n,0)$ is simply an NFA [1, 2, 6].

(iv) If $s = n$ and $t = n$, then an SDVFA of order (n,n) is simply an ϵ-NFA [1, 2, 6].

We formally define a semi-deterministic virtual finite automaton (SDVFA) of order (s,t) as follows:

Definition 1.2. A semi-deterministic virtual finite automaton (SDVFA) of order (s, t) consists of

1. A finite set of states (including the dead state) often denoted by Q.

2. A finite set of input symbols including the empty string symbol ϵ. This is often denoted by $\Sigma \cup \{\epsilon\}$. Σ is called real alphabet.

3. A transition function $\delta_{(s,t)}$ that takes as arguments a state and an input symbol. On real input symbol i.e. if the symbol is a member of real alphabet Σ, $\delta_{(s,t)}$ returns a set of atmost "s" states while on virtual input ϵ, the transition function returns a set of atmost "t" states.

4. A start state S which is one of the states in Q.

5. A set of final or accepting states F. The set F is a subset of Q. Dead state is never an accepting state and it makes a transition to itself on every possible input symbol.

We can also denote an SDVFA of order (s, t) by a "five tuple" notation:

$$V = (Q, \Sigma \cup \{\epsilon\}, \delta_{(s,t)}, q_0, F)$$

where V is the name of the SDVFA, Q is the set of states, $\Sigma \cup \{\epsilon\}$ is the set of input symbols, $\delta_{(s,t)}$ is the transition function, q_0 is the start state and F is the set of accepting states.

2. SDVFA Languages

An SDVFA of order (s, t) can be used as devices to recognize (accept) sentences in a language. Let $O = \{0, 1\}$ be the output alphabet of an SDVFA of order (s, t). A state is said to be an **accepting state** if its output is 1. A state is said to **rejecting state** if its output is 0. Consequently, an input sequence is said to the be **accepted** by the SDVFA of order (s, t) if it leads the machine from the initial state to an accepting state. On the other hand, an input sequence is said to be **rejected** by the SDVFA of order (s, t) if it leads the machine from the initial state to a rejecting state.

Example 2.1. Fig. 2.1 shows an SDVFA of order $(1, 0)$ that accepts all binary sequences that end with the digits 001. When an SDVFA is used as an acceptor, the states of the SDVFA are divided into only two classes, viz., accepting and rejecting states. Therefore, we introduce the slightly simpler notation of circling the names of the accepting states instead of writing down the output of each state as in Fig.2.1 where accepting state D is represented by a double circle.
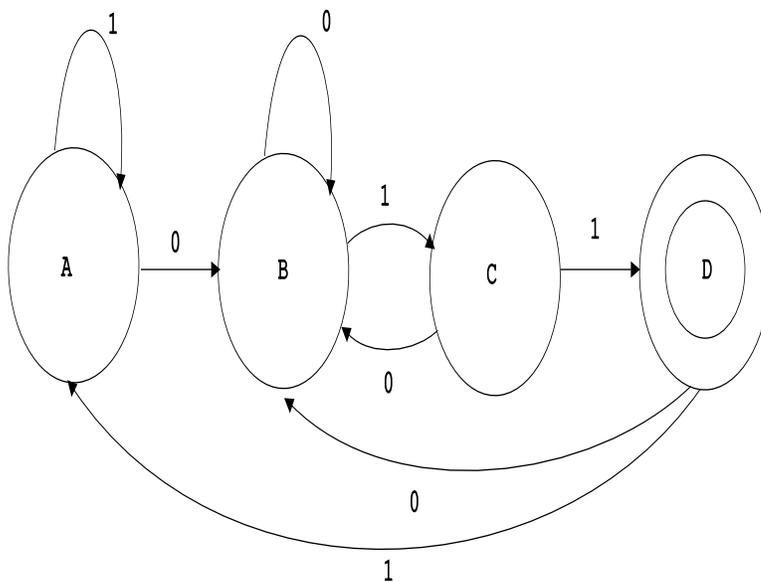
Fig. 2.1

A language is said to be an **SDVFA** if there is an SDVFA of order (s, t) that accepts exactly all sentences in the language. Thus, according to above example, the language consisting of all binary sequences that end with 011 is an SDVFA language. Clearly, any given SDVFA of order (s, t) defines an SDVFA language. On the other hand, a given language might or might not be an SDVFA. We see this fact with the help of following examples.

Example 2.2. Consider the language $L = \{a^k b^k | k \geq 1\}$. This language is not an SDVFA language.

To prove this, let us assume the contrary i.e. there exists an SDVFA of order (s,t) that accepts the sentence in L. Suppose this machine has N states. Clearly, the machines accepts the sentence $a^N b^N$. Starting from the initial state, the machine will visit N states after receiving the N $a's$ in the input sequence as shown in Figure 2.2(a), where s_{j_0} is the initial state and $s_{j_1}, s_{j_2}, \cdots, s_{j_N}$ are the states, the machine is in after receiving the sequence a^N. Also, $s_{j_{2N}}$ is the state, the machine is in after receiving the sequence $a^N b^N$. Clearly, $s_{j_{2N}}$ is an accepting state. According to the "Pigeonhole" principle, among $N+1$ states $s_{j_0}, s_{j_1}, s_{j_2}, \cdots, s_{j_N}$, there are two of them that are the same. Suppose the machine visits state s_k twice as shown in Fig 2.2(b) and there are x a's between the first and the second visit to state s_k, then the sequence $a^{N-x} b^N$ which is not a sentence in the language will also be accepted by the finite state machine. Consequently, we can conclude that the language L is not an SDVFA language.
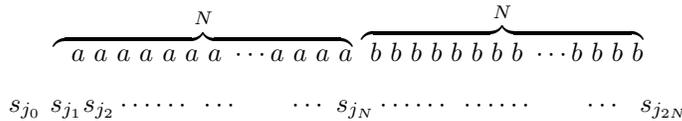
Fig. 2.2(a)
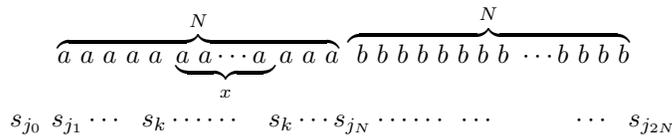
Fig. 2.2(b)

Example 2.3. Consider the language $L = \{a^k | k = i^2, i \geq 1\}$. This language is not an SDVFA language.

To prove this, let us assume that there is an SDVFA of order (s,t) that accepts language L. Let N denote the number of states in the SDVFA. Let i be an integer that is sufficiently large such that

$$(i+1)^2 - i^2 > N.$$

Consider the situation depicted in Figure 2.3. Since between the i^2th a and the $(i+1)^2th$ a , the SDVFA will visit a certain state s_k more than once,

removal of the a's between these two visits will yield a sequence that will also be accepted by the SDVFA. However, this sequence is not a sentence in the language because it contains more than i^2 but less than $(i+1)^2$ a's. Thus, we conclude that L is not an SDVFA language.

$$\overbrace{\underbrace{a\ a\ a\ a\ \cdots\ a}_{i^2}\ \overbrace{a\ a\ a\ a\ a\ \cdots\ a\ a\ a\cdots\ a\ a}}^{(i+1)^2}$$

$$s_0\ \cdots \qquad \cdots \qquad s_k\cdots \quad s_k\ \cdots s_f$$
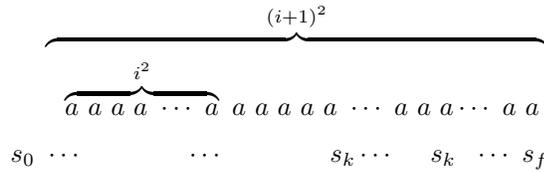
Fig. 2.3

Now, we present a theorem which gives the criteria for testing the SDVFA languages.

Theorem 2.1. Let L be an SDVFA language accepted by an SDVFA of order (s, t) with N states. For any sequence α whose length is N or larger in the language, α can be written as uvw such that v is nonempty and $uv^i w$ is also in the language for $i \geq 0$, where v^i denotes the concatenation of i copies of the sequence v. (In other words, $uw, uvw, uvvw, uvvvw, \cdots$ are all in the language).

Proof. Without any loss of generality, let the length of α be N. Let $\alpha = a_1 a_2 a_3 \cdots a_N$. Let $s_{j_0}, s_{j_1}, s_{j_2}, \cdots, s_{j_N}$ denote the states of the SDVFA where s_{j_0} is the initial state and s_{j_N} is an accepting state. Again, among the $N + 1$ states $s_{j_0}, s_{j_1}, s_{j_2}, \cdots, s_{j_N}$ there are two of them that are the same. Suppose that is state s_k, as shown in Fig. 2.4. If we divide α into three segments as shown in Fig. 2.4, we realize that the sequences $uw, uvw, uvvw, uvvvw, \cdots, uv^i w, \cdots$ will all lead the SDVFA from the initial state s_{j_0} to the accepting state s_{j_N}.

$$\overbrace{a_1\ a_2\ a_3\ \cdots\ a_p}^{u}\ \overbrace{\cdots\ a_q}^{v}\ \overbrace{\cdots\ a_N}^{w}$$

$$s_{j_0}\ s_{j_1}\ s_{j_2}\ s_{j_3}\ \cdots\ s_k\cdots \qquad s_k\ \cdots s_{j_N}$$
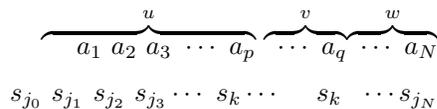
Fig. 2.4

4. Conclusion

In this paper, we have discussed the languages accepted and not accepted by an SDVFa of order (s, t)

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Social Consciousness in Arundhati Roy's *The God of Small Things*

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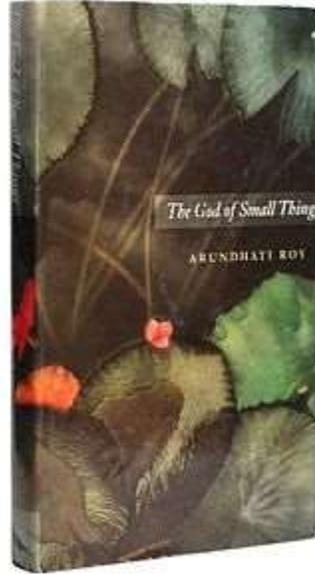
Extensive Reach of Indian Writing in English

Literature is an expression of the most intimate consciousness of life and society in which it grows and develops. It has some purposes to fulfill, some thoughts to be contemplated and some plans to be acted upon for the welfare of humanity. When it broods upon such different things, it witnesses changes taking place in life and society, and, therefore, these changes are reflected in literary works. In its corrective function literature projects the ills of the society with a view to making the society realize its mistake and make amends. Indian English literature is also doing the same thing. It expresses thoughts, feelings and emotions in a rational and interesting manner, and directly or indirectly throws light upon different changes in its own way.

The Indian English literature from its very beginning has witnessed socio-cultural, economic and political changes in the life of the nation. Indian English novelists have been showing deep concern about these problems in the past also; in fact, a sustained level of involvement with social issues of caste and gender discrimination has marked the writings of

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such writers as Mulkraj Anand, R.K. Narayan, Bhawani Bhattacharya, Manohar Malgonkar, Nargis Dalal, Ruth Prawer Jhabwalla, K.A. Abbas, Nyantara Sehgal and others. Even now in spite of getting independence, the social issues are still there to be taken care of.

Today, when India is a democratic country, Indian English writers are now writing with a new zeal and confidence, blending social aspects and phenomenal situations in their literary works. To name a few, there are Salman Rushdie, Vikram Seth, Shashi Despande, Jayant Mahapatra, and Namita, Ghokle, Amitav Ghosh, Jhupha Lahiri, Dina Mehta and Arundhati Roy.

Arundhati Roy's Writings

Arundhati Roy

http://outlookindia.com/peoplehome2.aspx?author/4112

Arundhati Roy is known to all not only for her new and original style, but also for her thought-provoking attitude regarding social consciousness. Her debut novel *The God of Small Things* deals with, apart from other things, the universal theme of social consciousness, for example, confrontation between class antagonism and class exploitations, exposure of the tyranny and injustice against woman, child abuse, political bigotry, caste system, breaking of love marriages and above all, the trials and tribulations, the defenseless have to pass through in police custody and in a caste ridden social structure.

Focus of This Paper

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This paper shows how the internationally acclaimed writer Arundhati Roy who is deeply rooted in her native national culture highlights the political, social and cultural issues which constitute the very fiber of Indian life in her Booker Prize winner novel *The God of Small Things*. Ranga Rao, in his famous article. "The Book of the Year" rightly observes, "Roy's book is the only one I can think of among Indian novels in English, which can be comprehensively described as a protest novel. It is all about atrocities against minorities, small things, children and fourth, woman and untouchable" (17).

Attack on the Hypocritical Moral Code of Society

Roy lashes out at the hypocritical moral code of society. It exposes the double standards of morality in society regarding men and woman. Chacko was sent to Britain to study further but Ammu was not allowed to do so. The reason is that she is a woman and so she has no right to go to college, because the college corrupts a woman, "Pappachi insisted that a college education was a unnecessary expense for a girl; She should wait for marriage proposals while she helped her mother with the housework. Since her father not have enough money to raise a suitable dowry" (Roy 38).

Even today, in spite of a fundamental improvement in woman's status, one can see in the villages of India that the conservative and superstitious minds of a large number of people are against the higher education of girls.

Ammu's Escape through Marriage

The only escape for Ammu, from the oppressive atmosphere was through marriage. While taking a break at an Aunt's place in Calcutta, she chanced upon a sober-looking Hindu Bengali from the tea estates in Assam, and without looking back stepped into matrimony. Simone de Beauvoir remarks:

> There is a unanimous agreement that getting a husband-or in some
>
> cases a 'Protector'- is for her (woman) the most important

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Undertaking… She will free herself from the parental home, from her mother's hold, she will open up her future not only by active conquest but by delivering herself up, passive and docile, in the hands of a new master. (352)

Release from the Marriage Bond

The same happened with Ammu but she did not bow before this new master for a long time and got divorced. She returned to her parental home reluctantly. It is a great irony that a daughter estranged from the husband is tortured and tyrannized in the parent's house. But on the other hand an estranged son, Chacko, not only receives warm welcome but also remains the rightful inheritor of the family wealth and fortune, when he flirts with a low woman, he is encouraged by Mammachi in the name of "Man's needs," (Roy 268) whereas the love of Ammu with Valutha, a Paravan is termed as illicit, untraditional and sinful. Although Ammu works in the factory as Chacko does, legally she has no claim on property as out-dated and outmoded inheritance rights were weighted against her. So, Chacko always said, "what's yours is mine and what's mine is also mine" (Roy 57).

A Great Champion of the Cause of the Dalit and Deserted Women

Arundhati Roy, a great champion of the cause of the Dalit and the deserted women, points out those unnoticed shades of a social problem, which generally escape the eyes of social scientists. Valutha's grandfather Kelan, along with a number of other untouchables embraced Christianity. Even religious conversion fails to give the dispossessed an esteemed able status. Irrespective of religious affiliation the underdogs remains as fallen as ever in the dog-eat-dog-society:

When the British came to Malabar, a number of Paravans… converted to Christianity and joined the Anglican church to escape the scourge of untouchability…it did not take them long to realize that they had jumped from the frying pain into fire they were made to have separate churches, with separate services, and separate priests. After independence they found they were not titled to any Government benefits like job reservation or bank loans at low

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interest rates, because officially, on paper, they were Christians, and therefore Castless. (74)

Caste Taboos in the Church

It is also ironical that the church makes distinction between lower caste and upper caste. The caste taboos were still prevalent and not a part of India's past story:

> Mammachi told… Paravans were expected to crawl backwards with a
> broom, sway their footprints so that Brahmins or Syrian Christians
> would not defile themselves by accidentally stepping into a
> Paravan's footprint. In Mammachi's time Paravans's like other
> untouchables, were not allowed to walk on public roads, or allowed to
> cover their upper bodies, not allowed to carry umbrellas. They had to
> put their hands over their mouths when they spoke, to divert their
> polluted breath away from those whom they addressed. (Roy 73-74)

Caste Rigidity Everywhere

It shows, in spite of long strides made in the field of technology and scientific knowledge, which caused major changes in the society, the caste hatred in our communities and the caste mindset has remained as rigid as ever. Valutha is a highly talented worker. He is a mechanic and a keen craftsman. However, his exceptional talents and skills, his keen understanding and deep sensibility did not get the respect from any one of those who were far less talented. People were awed by him, could not get over the fact of his being a Pravan, an untouchable. The cruel irrational orthodoxy didn't respect even a highly talented person. Mammachi is quite clear about how to draw lines:

> To keep the others happy, and since she knew that nobody else would hire him as
> a carpenter, Mammachi paid Velutha less than she would a Touchable carpenter
> but more than she would a Paravan. Mammachi didn't encourage him to enter the
> house (except when she needed something mended or installed) She thought he
> ought to be grateful that he was allowed on the factory premises at all, and

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allowed to touch the thing that Touchables touched. She said that it was a big step for a Paravan (Roy 77).

Politics of Revolution

Roy presents politics as a very complex force, operative, at different levels beginning with home, and manipulating different people for different ends. The novel focuses on the problems created by the deceptive roles played by the political radicals who have vowed to bring about a Marxist revolution to banish all exploitative systems and establish a society based on equality and respect for man as man. This is represented by comrade Pillai, a great political manipulator.

Comrade Pillai is indeed right from the beginning, an epitome of all the unpleasant deceptive aspects of a degenerate political tradition, which is nothing, more than a means of self promotion, maintaining one's hold over the citadel of local power, by playing one against the other. He pushes his devilish brain into plotting to trap poor Valutha and finally joining hands with state police in smashing him. In police custody Pillai doesn't even mention that Valutha is a member of the communist party. At another place the comrade is seen discussing with Chacko, the matter of Valutha's dismissal from the job. Pillai did it all because he considers Valutha as his future competitor in the party. Even after the death of Valutha, he did not hold himself in any way personally responsible for what has happened. He dismissed the whole business as the, "Inheritable Consequence of Necessary Politics" (Roy 14).

Valutha represents the class of the downtrodden used by the politicians and the police as mere pawns in the political game of chess. He refused to help Valutha when he needed him. Valutha stands betrayed by society, by his party, which has been seen by millions like him to be a substitute for religion.

Blatant Discriminatory Attitude of Police

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Roy ridicules the blatantly discriminatory attitude of the police whose basic duties of protecting the innocent and checking the criminal are blithely trampled upon by none other than the Inspector himself. He bullies the common citizens, leers at women, and connives with local politicians to trap and liquidate the untouchable Valutha. Roy spares no literary device to hit hard at the utter hypocrisy, cruelty and unscrupulousness of an administrative agency whose work is to protect the citizens from the violence of lawbreakers. Inspector Mathew's behavior with Ammu is totally uncivil. After Sophie *mole's* burial, when Ammu came to the police to tell the truth Mathew whose, "eyes were sly and greedy… stared at Ammu…He said the police knew all they needed to know and that Kottayam police did not take statements from Vashyas or their illegitimate children"(Roy 8).

Any government official can behave as Mathew does only when he is devoid of any sense of decency, and respect for women. This however, could be an occurrence, taking place every day in any corner in the country. Roy at several places uses the expression Touchable police, in order to remind the readers of its role in oppressing the untouchable as also the fact that its role in sustaining the caste based division of society. Here the lower classes are denied forcefully their basic rights to equality. In their chasing of Valutha, they show much alertness as if they were catching a terrorist:

> Responsibility for the
> Touchable future on their thin but able shoulders…They were not
> arresting a man; they were exorcising fear…Touchable police men
> acted with economy, not frenzy. Efficiency, not anarchy.
> Responsibility, not hysteria. They didn't tear out his hair or burn him
> alive… After epidemic they were merely inoculating a community
> against an outbreak. (Roy 307-309)

Love for Children

Roy also throws light on the condition of the upbringing of children, especially of the divorced mother. The maltreatment of Rahel by men in Abhilash Tokies had great impact on her future life. The breakup of Ammu's marriage has its repercussion in the lives of her children.

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Baby Kochamma hates Estha and Rahel, "She was always keen for them to realize that they lived on sufferance in the Ayemenem House, their maternal grandmother's house where they really had no right to be (Roy 45). Their willingness to love and to be loved raised manifold questions, whenever they came across glimpses of the boundless affection of Chacko hugging and kissing his stepdaughter Sophie *Mol*. But they did not get love from any family member. It's Valutha who provided them love, care and company they needed so badly. But his subsequent brutal death in custody left one more everlasting scar on their memory.

Roy has been sociologically very sensitive while recording even the slightest stirs in their life. After being caught with Valutha, Ammu relegated them and blamed them as being responsible for all wrongs in her life. "If it weren't for you I would be free. I should have dumped you in an orphanage the day you were born. You were the millstones round my neck"(Roy 86). The words had a deep impact on the children's psyche. And after that they decided to go away and hide which did show in their anguish when accompanying Sophie *Mol*. If Ammu had worked patiently, perhaps the children would not have decided to run and the death of Sophie would not have taken place.

Great Sociological Creativity

All aspects considered together, the work evidences that Roy is the proud possessor of sociological imagination in the true sense of the term. The proof comes from her own words:

> If you are a writer you tend to keep those achieving eyes open. Everyday your
> face is slammed up against the windowpane. Every day you bear witness to the
> Obscenity. Every day you are reminded that there is no such thing as innocence.
> And every day you have to think of new ways of saying old and obvious things,
> things about love and governance about power and powerlessness, about war
> and peace, about death and beauty. Things that must be said over and over again.
> (The Cost of Living 65).

The God of Small Things, quite in line with Roy's statement, acknowledges the condition of the world around and that without any distortions and aberrations. A close reading of the

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novel validates her statement. The post-sixties India is scanned on micro as well as macro structural levels. Ayemenem becomes a transforming world-in-miniature. The novel is spun on the very fabric of social stratification prevalent in society for several centuries.(The Week 46).

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Crossed Lexical Type of Alexia with Agraphia

Dr. Swapna Sebastian and Anto Suresh Benedict

Abstract

We report a right handed patient with right middle cerebral artery infarct who recovered from aphasia and has persisting agraphia and alexia. The types of errors that he showed were similar in writing as well as reading, characterized by spelling errors that would preserve the phonological form of the target word. The sparing of language functions other than reading and writing suggests the possibility of different language functions being represented in different lobes or the possibility of differential cerebral reorganization for different functions. The co-occurrence of same type of agraphia and alexia, i.e., lexical type raises the question whether reading and writing share a common neural circuit.

Key words: crossed aphasia, lexical alexia , lexical agraphia

Introduction

High incidence of aphasia after left cerebral lesion, indicates that the left hemisphere is dominant for the comprehension and expression of language in approximately 99 percent of right-handed people. This was first reported by Paul Broca when he said "We speak with the left hemisphere (Broca 1865). Broca reached this conclusion after examining more than 25 patients, all of whom had difficulty in expressive language and all of whom had a lesion in the anterior part of the frontal lobe in the left hemisphere. (Berker, Berker & Smith 1986). A right cerebral lesion giving rise to aphasia in a right handed person is called crossed aphasia. Aphasia rarely occurs in right- or left-handed patients with their language representation in right hemisphere. The prevalence of crossed aphasia in right-handed patients with neither family history of left-handedness nor previous history of brain disease is 0.4-3.5% of all aphasic syndromes. (Dewarrat.G.M et.al 2009)

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Alexia (or acquired dyslexia) refers to an acquired disorder in reading caused by brain pathology (Benson and Ardila 1996). Alexia was first reported by Dejerine by publishing two case reports in 1891 and 1892 which was an important mile-stone in the study of alexia (Dejerine 1891; 1892). In the 1891 paper, he described a patient who suffered a cerebrovascular accident that produced some degree of right-sided visual field defect and mild difficulty in naming and in understanding spoken language together with a complete loss of the ability to read. The patient could write nothing but his signature. Spoken language improved, but the alexia and agraphia remained basically unchanged until his death.

One year later, Dejerine reported a second patient who noted an inability to read, but no other language disturbances, and the source of alexia without agraphia was attributed to an infarct that involved the medial and inferior aspects of the left occipital lobe and the splenium of the corpus callosum (Dejerine 1892).

Alexia without agraphia (also known as occipital alexia or pure alexia) and alexia with agraphia (parietal-temporal alexia or central alexia) represent the classic alexic syndromes. A third type of alexia, frontal alexia, which is associated with pathology in the frontal language areas, was proposed by Benson in 1977. Reading difficulties in cases of right hemisphere lesion in a left handed person is called spatial alexia in which the patient shows visuo spatial problems (Kinsbourne and Warrington 1962). These 4 types of alexias (without agraphia, with agraphia, frontal, and spatial) represent the neurologic, classic, or neuroanatomically-based classification of alexias.

During the 1970s and 1980s, psycholinguistic analysis of alexia was developed (Marshall and Newcombe 1973; Caramazza et al 1985) which tried to explain the functional mechanisms underlying alexias. Different models were putforth to explain normal reading process (Coltheart 1993; Friedman 1992). According to these models, after the initial letter identification, reading proceeds along 2 linguistically different routes: (1) the direct route, wherein the written word is associated with a visual word in the lexicon memory; and (2) the indirect route, wherein the written word is transformed in a spoken word following a graphophonemic set of rules, and the meaning of the word is attained through its phonological mediation. If one or the other of these reading systems is altered, different error patterns can be observed.

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According to Psycholinguistic models of alexias, alexias can be of two types- central and peripheral alexias (Warrington and Shallice 1980). In central alexias, the patient can perceive a word correctly but has difficulties recognizing it with either semantic or phonological processing. There are three different types of central alexias: (1) phonological, (2) surface, and (3) deep. Peripheral alexias are due to perceptual disturbance which can be of three types: (1) letter-by-letter reading, (2) neglect alexia, and (3) attentional alexia.

In Surface alexia or Lexical alexia the indirect route (graphophonemic) reading system is available to patients, whereas the lexical (direct) route is impaired. It is characterized by the superior reading of regular words and legitimate pseudo-words in comparison to irregular words. Legitimate pseudo-words can be easily read, because they rely on the indirect (phonological) route. The overuse of the preserved phonological route will result in "regularization errors" (Ellis 1993).

There are very few cases reported of a right handed person with a right cerebral infarct showing surface /lexical alexia with agraphia. The case report raises interrogations into the possible neural organization of language in the brain.

Case Description

A 51-year-old right-handed man with right middle cerebral artery infarct had total loss of language. He regained his language after one week. His medical investigation revealed that he had Diabetes mellitus, hypertension and low vitamin B-12.He had intracranial and extracranial atherosclerosis. There was total occlusion of the right internal carotid with 70% occlusion of left internal carotid. No abnormality was found in tests of other cognitive functions, such as praxis, left-right orientation, calculation, finger naming, and spatial attention. Other parts of the neurological examination, including examination of the cranial nerves, motor and sensory functions, and reflexes, were unremarkable. Hearing was normal. He was a post graduate and was working for a private company. On Western aphasia battery (Kertesz. A. 1982), he scored 10 in the subtest of fluency, 9.9 in the subtest of comprehension, 10 in the subtest of repetition and 9 .6 in the subtest of naming. His Aphasia Quotient was 97. His reading and writing skills in English were assessed informally. He was found to have writing errors and reading errors which were of lexical type.

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For example, island was written as "iland", should as "shud", could as "cud", knife as "nife", little as "litl", knowledge as "nolege"

Similar errors were also found in his reading. For example, island was read as "is- land", attraction as "attract –ion", honour as "ho- nour", friend as "fry – end", often as "of-ten". His automatic writing and copy writing were normal.

Subjects' scores in Writing and reading Test

I. Writing	
Automatic writing	10/10
Copy writing	10/10
writing to dictation	
Automatic writing	10/10
Copy writing	10/10
Irregular words	4/10
Nonwords (pseudo- words)	9/10
Regular words-	10/10
II. Reading	
irregular words	5/10
regular words	10/10
non-words	10/10

Discussion

The present study has discussed the case report of a right handed patient with right middle cerebral artery infarct. He recovered his expressive and comprehensive language within a week. Non fluent type of aphasia and other speech disorders like dysprosody, dysarthria, mutism, and neurogenic stuttering have been reported to occur in patients with right hemispheric lesion. (G. M. Dyukova, Zh. M. Glozman, E. Yu. Titova, E. S. Kriushev, A. A. Gamaleya 2010). On the contrary, our patient was fluent with normal expressive and language functions .He had only alexia and agraphia as a sequelae of the infarct when tested after three months. His reading and writing were characterized by errors that would preserve the phonological form of the target word. The sparing of language functions other than reading and writing suggests the possibility

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of different language functions being represented in different lobes or the possibility of differential cerebral reorganization for different functions during recovery. The co-occurrence of same type of agraphia and alexia i.e, lexical type raises the question whether reading and writing share a common neural circuit.

Conclusion

The present study is the case report of a right handed patient with right middle cerebral artery infarct who recovered from aphasia and has persisting agraphia and alexia when tested after 3 months. The types of errors   that he showed   were similar in writing as well as reading. He produced regularization spelling errors that would   preserve the phonological form of the target word. The sparing of language functions other than reading and writing suggests the possibility of different language functions being represented in different lobes or the possibility of differential cerebral reorganization for different functions. The co-occurrence of same type of agraphia and alexia, i.e., lexical type raises the question whether reading and writing share a common neural circuit.

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Pronominals:
A Comparative Study of the Languages of
Bihar and West Bengal

Sweta Sinha, Ph.D.

1 Focus of This Paper

Pronominals as we know are of various types being classified as: personal pronouns, inclusive/exclusive pronominals, honorifics, deictics, interrogative pronouns, indefinite pronouns and enclitic pronominals or pronominal suffixes. Some languages have pronominals in all the above categories while some lack such a distribution.

The present paper is a study in this area. Focusing on the regions of Bihar and West Bengal this paper is an attempt to highlight the occurrence of pronominals in seven prominent dialects of Bangla as well as three of the major Bihari languages. This paper is an investigation into these ten languages bringing out the similarities and dissimilarities with respect to the occurrence and use of the pronominals.

1.1 Sources for the Study

The various types of classifications that have been discussed in this paper have been derived from three major sources on the Indo- Aryan languages: Grierson (1903-27), Masica (1991) and Cardona (2003). Dialectology of modern Indo- Aryan/ New Indo-Aryan (NIA) provides evidence for an early division between the Inner and the Outer groups[i] (Grierson 1917- 20 a, b, 1927), the former including what is now the Punjabi, western Hindi and Rajasthani areas of North India, the latter including most of the remainder – i.e., eastern Indo-Aryan (Bihar, Bengal, Assam and Orissa), south-western India, and perhaps Sindh and Kashmir.

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1.2 Bengali Group

As already mentioned above this paper is a study of the pronominals of the two languages forming the eastern branch of NIA[ii] languages, namely, Bengali and Bihari. In the Bengali group the languages that have been studied are:

- Central or Standard Bangla
- Western Bangla
- South-Western Bangla
- Northern Bangla
- Rajbansi
- Eastern Bangla and
- South-Eastern Bangla

1.2.1 Choice of Standard Form for Bengali

Of these seven dialects the Central dialect or the dialect spoken in and around Kolkata has been taken as the standard form. The western dialect of Bangla is spoken in its extreme form in the east of the Chhota Nagpur division. The south-western dialect is spoken in the central Midnapur region. The standard of the northern dialect of Bangla may be taken to be the form of the language which is spoken in the district of Dinajpur. Rajbansi, the well-marked dialect of Bangla is spoken in the country to the north-east of that in which northern Bangla is spoken. The eastern Bangla is the most important with respect to the maximum number of speaker that it has. Along the eastern shore of the Bay of Bengal, in the district of Noakhali and Chittagong, and in the north of the district of Akyab, the last belonging to the province of Burmah, a very popular dialect of has been named the south-eastern dialect.

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1.3 Bihari Group

The three languages falling under the Bihari group are: Magahi (spoken in the southern parts of Bihar), Bhojpuri (spoken in western Bihar) and Maithili (spoken primarily in Northern Bihar). But before proceeding with the classification let us first go through the various types of pronominals. They have been discussed as under:

- *PERSONAL PRONOUNS*

All the languages exhibit a paradigm of personal pronouns depending on the distinction of number and person. It is divided on the basis of first person, second person and third person varying according to the number distinction singular and plural. The present paper deals with the nominative case and the oblique case of the personal pronouns.

- *REFLEXIVES and HONORIFICITY*

The reflexive pronominals are used to refer to the self. In many of the Indo-Aryan languages they are also used as honorifics. However, in languages like Bhojpuri we see an entire paradigm of second person pronominals which are used as honorifics.

- *CLUSIVITY*

Clusivity is a widespread feature familiar from descriptive grammars and frequently figuring in typological schemes and diachronic scenarios. The term 'clusivity' is a common terminology for inclusive as well as exclusive pronominals.

The terms 'inclusive' and 'exclusive' are traditionally used to denote forms of personal pronouns which distinguish whether an addressee or addressees are included in or excluded from the set of referents which also contains the speaker. Referentially, both inclusive and exclusive forms are non-singular but some inclusives may structurally

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count as a solitary unit and align paradigmatically with referentially singular pronouns. In such cases, the singular paradigmatic opposition shifts from singular vs. non-singular to unit vs. augmented.

The inclusive is traditionally explained as an elaboration of meaning of the first person plural pronoun 'we'. When present in a language the opposition of 'we' inclusive and 'we' exclusive is intended to specify whether the reference of 'we' includes or excludes the addressee. The same difference is disregarded at the level of the pronominal marking in other languages.

- ***DEMONSTRATIVES , IDEFINITE and RELATIVE PRONOMINALS***

The forms of the interrogative and relative pronouns are more or less exact copies of the demonstrative/third person personal pronoun with the morpheme /k-/ for the interrogative and /dʒ-/ for the relative. Magahi also has correlatives, in /s-/ or /t-/ (the Bangla correlative /ʃ-/ and /tara/, etc.) comparable to the Hindi /wo/ in /wo……..dʒo/. Demonstrative pronouns are deictic with a contrast between proximate and distant reference.

Other pronominals and modifiers include the indefinite pronoun /koi/, the indefinite attributive /kəuno/, the indefinite numeral /kəi/ and the indefinite quantitative /kutʃʰ/. An important aspect of the noun phrase structure in Magahi is the use of the numeral classifiers /go/, /ʈʰo/ (Bangla classifier /ta/). They essentially occur with numerals in attributive function and strictly denote countability.

- ***INTERROGATIVE PRONOMINALS***

Interrogative words in general begin with k- in NIA. Most NIA languages distinguish between animate or inanimate (or personal/impersonal) interrogatives

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(who/what) in the direct but not always in the oblique case. All interrogative words in Bangla begin with k-. The relative pronouns are formally distinct from the interrogative pronouns and begin with dʒ-. Bangla shares these features with several other Indo-Aryan languages of India like Assamese, Oriya, Hindi, the three Bihari languages namely, Maithili, Magahi and Bhojpuri, Guajarati and Marathi.

1.3.1 MAGAHI

Personal pronouns in Magahi exhibit a paradigm for three persons and two numbers. They do inflect for case but essentially only two, nominative and the genitive. The genitive has an oblique form used before postpositions. Thus /həm/ nominative 'I' and /həmər/ genitive 'my', and its oblique form /həməra/, which is used with postpositions to obtain various periphrastic case functions such as /həməra sе/ 'from me', /həməra la/ 'for me' and /həməra ke/ for the accusative and the dative. A noteworthy fact in this regard is that Magahi, unlike Hindi but like Bangla uses the genitive, and not the dative, in 'experiencer, subject constructions.

- **Personal Pronominals in Magahi**

	First person		Second person		Third person	
	Inferior	superior	inferior	superior	proximate	non-prox
Sing						
Nom.		həm	tũ/tõ		i	u
Obl.	mora	həmra	tora	tohəra	eh	oh
Plu						
Nom	həməni	həmrəni	tohəni	tohrani	i	u
Obl.	həməni	həmrəni	tohəni	tohrani	inh	unh

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More specifically it uses the genitive oblique without any postposition for this purpose. However, the genitive form is available only to the singular and not to the plural pronouns, which results in the plural pronouns occurring in the single case form.

The forms of the *interrogative* and *relative* pronouns are more or less exact copies of the *demonstrative*/ third person personal pronoun with the morpheme /k-/ for the interrogative and the morpheme /dʒ-/ for the relative. Magahi also has correlatives, in /s-/ or /t-/ (the Bangla correlative /ʃ/ and /tara/, etc.) comparable to the Hindi /wo/….in /dʒo………wo/.

- **Interrogative, Demonstrative, Relative and Correlative pronominals of Magahi**

	Demonstrative	interrogative	relative	correlative
Nominative	i/u	ka/kke	dʒe	se/te
		(human)		
Oblique	ekəra/okəra	kəkəra	dʒekəra	sekəra/tekəra.

The interrogative pronominals are classified on the basis of +/- human distinction. He also provides a list of the indefinite pronominals of Magahi which is as follows:

	Interrogative		indefinite
Singular	who (+human)	what (-human)	
Nominative	ke/ko/kəuno	ka/ki/kãutʃi	keu/koi/kahu
Oblique	keh	kahe	kekəro/kəuno

It also needs to be noted that apart from the distinction of proximate and non-proximate third person pronouns, the distinction of honorificity is an important grammatical entity in this language and has extensive agreement consequences. It operates in both second person and third person.

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- **Three Level Systems for Reflexives and Honorifics**

As far as *reflexives and honorifics* are related, we can notice that Magahi exhibits a three level system. The first level is when the second person singular is used in case of either very intimate relations as for mother-child relation or friend-friend relation. This pronominal is also used when a socially higher placed person refers to somebody who belongs to the lower rung of the society. The second level is when the second person plural pronoun is used when addressing one or more persons of lower status, children, close family members younger than oneself, or by equals in informal social institutions. These two levels are basically non-honorific levels.

The third level is actually the honorific level. Originally a reflexive pronoun is honorific. It is used when addressing one or more persons of higher status, persons to whom respect is due, elders and skilled persons and by parents to children to teach them good manners. Persons of equal status use honorifics in formal situations.

Second person may have variant forms /tũ/ or /tõ/ in the speech of some. There is also a reflexive pronoun /əpəne/ 'self' which is for extra respect in second person and has separate verbal agreement. All these together result in the three degrees of respect for the second person as discussed above.

It should also be noted that even the forms in second and third person singular do not show different forms for the honorifics: honorifics is operative in verbal agreement with them. The honorific genitive and oblique do show separate forms. The following list summarizes the use the **Magahi honorifics corresponding to person.**

person	singular	singular genitive	singular oblique	plural
first	həm	həmər	həməra	həməni

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second	tu	tor	tora	tohəni
(hon.)		tohər	tohəra	tohəni
Third (prox.)	i	ekər	ekəra	isəb
(hon.)		inkər	inkəra	
third(non-prox.)	u	okər	okəra	usəb
(hon.)		unkər	unkəra	

1.3.2 MAITHILI

Maithili pronouns are marked for three persons (1ˢᵗ, 2ⁿᵈ and 3ʳᵈ), four grades of honorificity (high honorific, honorific, mid-honorific and non-honorific) for the second person and two grades of honorificity for the third person; two numbers (singular and periphrastic plural marked by səb or lokəin (all); and case. They are not marked for gender. The first person is indeterminate as to honorificity. (Cardona 2003)

The Maithili personal pronouns are: həm(I), əpne (you)-high honorific, əhã (you) - honorific, tõ (you) - mid-honorific, o ('he' honorific) and u ('he' non-honorific). The case system of pronouns is more complex than that of the nouns. As a matter of fact, the case morphology of the first and the second (mid-honorific and non-honorific) persons is alike, while the case morphology of the second person (high-honorific and honorific) is quite regular.

The third person pronouns are the same as the proximate and remote demonstrative pronouns. The demonstrative pronouns also show the honorific and the

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non-honorific contrast; <u>i</u> 'this' (honorific-proximate), <u>i</u> 'this' (non-honorific, proximate), <u>u</u> 'that' (honorific, remote) and <u>u/o</u> 'that' (non-honorific, remote).

The interrogative pronouns in Maithili are: <u>ke</u> (who) and <u>ki-kət^hi</u> (what). <u>ke</u> alone refers to humans and this has both honorific and non-honorific forms. The relative pronouns are <u>dʒe</u> (who)-used for humans with honorifics: non-honorific forms) and <u>dʒe</u> (what)- used for non-humans with honorific, non-honorific forms); the correlative pronoun is <u>se</u>. Let us now look at the occurrence of <u>personal pronouns</u> in the language.

	1P		2P		3P	
	Obsolete	Modern	Obsolete	Modern	Hon.	Non-hon.
Sing.						
Nom.	mo	həm	tõ	toh	i	i
Plu.						
Nom.	-	həmsəb	-	tohsəb	isəb	usəb

The **interrogative pronominals** in Maithili have been divided on the basis of +/- human attributes. The +human forms have again been classified into +/- hon. categories.

Who (+human)		What (-human)
Hon.	non-hon.	
ke	ke	ki (sing.nom.)
-	kahi	kət^hi (sing.obl.)

- **The relative/ correltive pronominals** are as follows.

Relative		Correlative	
Non-hon	hon.	non-hon	hon

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Sing

Nom.	dʒe	dʒe	se	se
Obl.	dʒəhi	-	təhi	-

Plu.

Nom.	dʒesəb	dʒesəb	sesəb	sesəb

Indefinite pronominal for 'anyone/someone' is keo and for 'something' it is kitʃʰu.

1.3.3 BHOJPURI

- **The personal pronouns** for Bhojpuri are:

	1P		2P		3P	
	Obsolete	modern	obsolete	modern	proximate	remote
Sing						
Nom.	me	həm	tũ	tu	i	u/o
Plu						
Nom	həmni-kə	həmrən	tohəni-kə	tohrən	inh	unh

- As far as **the relative/correlative pronominals** are concerned they are:

	Who	that
Sing		
Nom	dʒe/dʒəun	se/təun
Pl.		
Nom	dʒinh-ka/dʒəun	tinh-ka/təun

Bhojpuri has indefinite pronoun /kutʃʰo/ 'some' for the inanimate and 'kəuno' for the non-honorific animate. /kehu/ is the form for the honorific and also the oblique for the animate.

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As far as the demonstratives are concerned, it is /həi/ (proximate/this) and /həu/ (remote/that). The large set of Bhojpuri deictics are based on the demonstrative stems and provide the patterns for the corresponding forms of the interrogative set in /k-/, the relative set in /dʒ-/ and the correlative set in /t-/.

Interrogatives have been classified on the basis of +/- human attribute.

	Who (+human)	What (- human)
Sing (nom)	ke/kəun	ka
Plu (nom)	kinh ka/kəun	-

Bhojpuri **honorifics** are the most striking feature of the language. The honorific is dependent on person and proximity. Let us look at the occurrence of the honorifics.

Second person

	Neutral	-hon	hon
Direct	tu	te	rəua
Oblique	tohər	tor	rəur

Third person

	Neutral	-hon,-prox	+hon, +prox	-hon,+prox
Direct	u	u	i	i
Oblique	unkəra	okəra	inkəra	ekəra

The personal pronoun /u/ shown above can be treated as neutral in terms of proximity. The proximate pronominal /i/ is the marked member of the pair. Its plural form, following the pattern is /ekʰəni kə/. The pronouns /tu/ and /u/ are treated as neutral also in the sense of being non-honorific without being overly honorific. They

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could be considered 'familiar' honorific. In fact, both second and third person have a still higher level of honorificity, a kind of super honorific /əpne kə/ for second and /ihə̃kə, uhə̃kə/ for third person with agreement consequences in the verb.

In the columns underneath I would present the pronominals of all the seven dialects according to the different categories.

- **Singular Nominative:**

	1P		2P		3P	
	Inferior	usual	inferior	usual	inferior	usual
CENTRAL	mui	ami	tui	tumi	se	tini
WESTERN	-	mui	-	tui	-	se
SOUTH-WESTERN	-	mui	-	tui	-	-
NORTHERN	-	hami	-	tumi	-	tini
RAJBANSI	mui	hami	tui	tai	-	tani
EASTERN	-	ami	-	tumi	se	tini
SOUTH-EASTERN	-	ãi	-	tui	te	

We notice that the central dialect has two simultaneous forms- inferior and usual whereas most of the other dialects have only one existing form with an exception to Rajbansi which also has two forms. Basically this is a diglossic situation.

- **Plural Nominative:**

	1P		2P		3P	
	Inferior	usual	inferior	usual	inferior	usual
CENTRAL	mora	əməra	tora	toməra	tara	tahara
WESTERN	-	mui-ra	-	tahar	-	tahara
SOUTH-WESTERN	-	monne	-	tan	-	tanne
NORTHEN	-	hamara	-	tor	-	tara
RAJBANSI	-	hamra	-	tomra	-	-

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	hama-gula	toma-gula			
EASTERN	-	-	-	-	- tara
SOUTH-EASTERN	-	ãja-re	- tõr	-	tara/tana

- **Demonstratives**

	+prox +anim -hon	+prox -anim -hon	+prox +anim +hon	-prox +anim -hon	-prox -anim -hon	-prox +anim +hon
CENTRAL	e	e	ini	o	o	uni
WESTERN		ei			ai	
SOUTH-WESTERN						
NORTHERN		i			u	
RAJBANSI		e			o	
EASTERN	-	ei			ai	
SOUTH-EASTERN		ei			ai	

- **Relative/correlative**

	Who	that
CENTRAL	dʒe(±anim., -hon.)/dʒinni(+hon.)	se(±anim.,-hon)/tini
WESTERN	----------- dʒe ------------------	----se -----------
SOUTH-WESTERN	---------- dʒe ------------------	----se -----------
NORTHERN	--	
RAJBANSI	dʒa/ dʒaj/dʒani	---

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EASTERN	--		
SOUTH-EASTERN	--		

- **Interrogative**

	Whose	who (+human)	what(-human)
CENTRAL	kahar(+human)/ kiser(-human)	ke	ki
WESTERN	---		
SOUTH-WESTERN	---		
NORTHERN	---		
RAJBANSI	---		
EASTERN	----------------------------------	ze	za/ki
SOUTH-EASTERN	----------------------------------	ze	za/ki

- **Indefinite**

	Anyone	anything	any
CENTRAL	kehu	kitʃʰu	kono
WESTERN	keha	kitʃʰu	kono
SOUTH-WESTERN	--		
NORTHERN	kehu	kitʃʰu	kunu
RAJBANSI	kahaj	kaj	
EASTERN	keu	kitʃʰu	kono
SOUTH-EASTERN	--		

- **Reflexives and honorifics**

For the central dialect the nominative, reflexives (apəni) and the genitive, reflexives

(apənar) are used as honorifics.

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1.4 Conclusion

The pronominals of ten language varieties- seven dialects of Bangla and three languages grouped under the heading of Bihari (Maithili, Bhojpuri and Magahi) have been discussed in this paper. The following types of pronominals have been discussed in the paper:

- personal pronominals
- interrogatives
- demonstratives
- indefinite pronominals
- relative/correlative
- reflexives and honorifics

The standard dialect of Bangla has two alternate forms- *sadhu bhasha* and *cholita bhasha (*Grierson 1907). Rajbansi also shows this distinction but the other dialects show only one form. The pronominal system clearly demonstrates this. The discussion of pronominals in the pages above clearly indicates the existence of diglossic situation prevalent in the region.

As far as Bihari languages (Maithili, Magahi and Bhojpuri) are concerned one finds a lot of similarity among the pronominal system of these languages. The main focus of this paper is not to highlight the similarities but to focus on the dissimilarities. Such dissimilarities have already been discussed above but it is worthwhile to summarize them once more. The personal pronoun system of Maithili has been classified into absolute and modern. The same is the case with Bhojpuri which also shows two alternate systems of pronominals. But, at present we see only one form-the other form being already merged. What can be the reason for this? One reason which I can think of is the influence of Magahi which has always shown only one form and this form has been actively incorporated in the pronominal system of the other two languages.

Another remarkable feature of these languages is the use of reflexives and honorifics. The use of pronominals referring to self as honorifics has been a common

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feature of many Indo-Aryan languages. Magahi shows three levels of honorificity, Bhojpuri has third person as well as second person pronominal paradigm of honorificity. Maithili shows third person pronominal paradigm of honorificity. So, though the feature of honorificity is common in all these three languages, the way it is exhibited by the pronominals is at variance.

Grierson (1917- 20 a, b, 1927) has grouped these languages in the Eastern branch of the NIA languages. No matter, the similarities are more than enough for such a nomenclature but it would not be wise enough to stick to it because we must take other parameters also to get a clearer picture of the typological influence of languages over each other and how they can be regrouped.

End Notes

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[i] The main difference between the Inner and the Outer languages seems to lie in the treatment of /s/, which remains /s/ only in the inner core but changes to /h/ or /ʃ/ in the languages of the Outer group.

[ii] Many scholars have argued against the classification of NIA languages but an examination of the geographical inscriptions (3rd Century BCE) indicates that the majority of innovations appearing in the inscription show agreement between the east and the southwest. (Southworth, 2004)

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Emotional Intelligence:
A Strategy for Effective Administration

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Prof. Dr. M. Sivasubramanian, M.B.A., M.Phil., D.L.L., Ph.D.

Introduction and Background

In the current global environment, we live amidst challenges that threaten us in all the fronts namely, home, work and society. In our day-to-day life, we experience a variety of emotions and we process them, resulting in various outcomes, which are either favorable or unfavorable. Emotional Intelligence is an exciting concept which teaches us how to intelligently process our emotions and gain positive outcomes for self and others.

Emotional Intelligence is a concept focused on how effectively people work with others. These Emotional Intelligence skills are unique from a person's technical skills and cognitive abilities. In this regard, many studies have shown that Emotional Intelligence competencies often account for the difference between star performers and average performers, particularly in positions of leadership.

Daniel Goleman (1998) has rightly pointed out that If your emotional abilities aren't in hand, if you don't have self-awareness, if you are not able to manage your distressing emotions, if you can't have empathy and have effective relationships, then no matter how smart you are, you are not going to get very far.

Peter Salovey and John D. Mayer have been doing commendable studies on emotional intelligence. They have defined emotional intelligence as, "the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them".

This article presents, the components of emotional intelligence, models of emotional intelligence, testing tool for measuring emotional intelligence, impact of emotional intelligence at work place, physical health, mental health, relationship between family and work for administrators in making effective decisions.

Daniel Goleman's Components

The Emotional Intelligence model developed by Daniel Goleman (1998) and others identifies four components:

- *Self-awareness* – we recognize our own emotions and how they affect our thoughts and behavior, know our strengths and weaknesses, and have self-confidence.

- *Self-management* – we are able to control impulsive feelings and behaviors, manage our emotions in healthy ways, take initiative, follow through on commitments, and adapt to changing circumstances.

- *Social awareness* – we can understand the emotions, needs, and concerns of other people, pick up on emotional cues, feel comfortable socially, and recognize the power dynamics in a group or organization.

- *Relationship management* – we know how to develop and maintain good relationships, communicate clearly, inspire and influence others, work well in a team, and manage conflict.

Salovey and Mayer Model

In addition, Salovey and Mayer (1997) have proposed a model that identified four different factors of emotional intelligence: the perception of emotion, the ability reason using emotions, the ability to understand emotion and the ability to manage emotions.

1. *Perceiving Emotions:* The first step in understanding emotions is to accurately perceive them. In many cases, this might involve understanding nonverbal signals such as body language and facial expressions.

2. *Reasoning with Emotions:* The next step involves using emotions to promote thinking and cognitive activity. Emotions help prioritize what we pay attention and react to; we respond emotionally to things that garner our attention.

3. *Understanding Emotions:* The emotions that we perceive can carry a wide variety of meanings. If someone is expressing angry emotions, the observer must interpret the cause of their anger and what it might mean. For example, if our boss is acting angry, it might mean that he is dissatisfied with our work; or it could be because he got a speeding ticket on his way to work that morning or that he is been fighting with his wife.

4. *Managing Emotions:* The ability to manage emotions effectively is a key part of emotional intelligence. Regulating emotions, responding appropriately and responding to the emotions of others are all important aspect of emotional management.

Measuring Emotional Intelligence

Mayer (1997) reports intelligence is ability, and is directly measured only by having people answer questions and evaluating the correctness of those answers." He has done some tests to measure the level of emotional intelligence are presented here under.

➢ *Reuven Bar-One's EQ-I:* A self-report test designed to measure competencies including awareness, stress tolerance, problem solving, and happiness. According to Bar-One, "Emotional intelligence is an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures."

➢ *Multifactor Emotional Intelligence Scale (MEIS):* An ability-based test in which test-takers perform tasks designed to assess their ability to perceive, identify, understand, and utilize emotions.

➢ *Seligman Attributional Style Questionnaire (SASQ)*: Originally designed as a screening test for the life insurance company Metropolitan Life, the SASQ measures optimism and pessimism.

➢ *Emotional Competence Inventory (ECI):* Based on an older instrument known as the Self-Assessment Questionnaire, the ECI involves having people who know the individual offer ratings of that person's abilities on a number of different emotional competencies.

Impact of Emotional Intelligence

➢ *Performance at work:* Emotional intelligence can help us navigate the social complexities of the workplace, lead and motivate others, and excel in our career. In fact, when it comes to gauging job candidates, many companies now view emotional intelligence as being as important as technical ability and require EQ testing before hiring.

- ➢ *Physical health:* If we are unable to manage your stress levels, it can lead to serious health problems. Uncontrolled stress can raise blood pressure, suppress the immune system, increase the risk of heart attack and stroke, contribute to infertility, and speed up the aging process. The first step to improving emotional intelligence is to learn how to relieve from the stress.

- ➢ *Mental health:* Uncontrolled stress can also impact our mental health, making us vulnerable to anxiety and depression. If we are unable to understand and manage our emotions, we will also be open to mood swings, while an inability to form strong relationships can leave our feeling lonely and isolated.

- ➢ *Relationships:* By understanding our emotions and how to control them, we are better able to express how we feel and understand how others are feeling. This allows us to communicate more effectively and forge stronger relationships, both at work and in your personal life.

Developing Emotional Intelligence through Five Key Skills

Emotional intelligence consists of five key skills.

- ➢ 1: The ability to quickly reduce stress.
- ➢ 2: The ability to recognize and manage your emotions.
- ➢ 3: The ability to connect with others using nonverbal communication.
- ➢ 4: The ability to use humor and play to deal with challenges.
- ➢ 5: The ability to resolve conflicts positively and with confidence.

Learning the Five Key Skills of Emotional Intelligence

The five skills of emotional intelligence can be learned by anyone, at any time. But there is a difference between learning about emotional intelligence and applying that knowledge to your life. Just because we *should* do something does not mean we will- especially when we become overwhelmed by stress, which can hijack our best intentions.

In order to permanently change behavior in ways that stand up under pressure, we need to learn how to take advantage of the powerful emotional parts of the brain that remain active and accessible even in times of stress. This means that we cannot

simply read about emotional intelligence in order to master it. We have to experience and practice the skills in our everyday life.

Skill 1: Rapidly reduce stress

High levels of stress can overwhelm the mind and body, getting in the way of our ability to accurately "read" a situation, hear what someone else is saying, be aware of our own feelings and needs, and communicate clearly. Being able to quickly calm ourself down and relieve stress helps we stay balanced, focused, and in control - no matter what challenges you face or how stressful a situation becomes.

Stress busting: **functioning well in the heat of the moment**

Develop our stress busting skills by working through the following three steps:

➢ *Realize when we are stressed* – The first step to reducing stress is recognizing what stress feels like. How does our body feel when we are stressed? Are our muscles or stomach tight or sore? Are our hands clenched? Is our breath shallow? Being aware of our physical response to stress will help regulate tension when it occurs.

➢ *Identify our stress response* – Everyone reacts differently to stress. If we tend to become angry or agitated under stress, we will respond best to stress relief activities that quiet us down. If we tend to become depressed or withdrawn, you will respond best to stress relief activities that are stimulating. If we tend to freeze-speeding up in some ways while slowing down in others-we need stress relief activities that provide both comfort and stimulation.

➢ *Discover the stress-busting techniques that work for us* – The best way to reduce stress quickly is by engaging one or more of our senses: sight, sound, smell, taste, and touch. Each person responds differently to sensory input, so we need to find things that are soothing and/or energizing to us. For example, if we are a visual person we can relieve stress by surrounding yourself with uplifting images. If we respond more to sound, we may find a wind chime, a favorite piece of music, or the sound of a water fountain helps to quickly reduce our stress levels.

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Skill 2: Ability to recognize and manage emotions

Being able to connect to our emotions-having a moment-to-moment awareness of our emotions and how they influence our thoughts and actions-is the key to understanding ourself and others.

Many people are disconnected from their emotions–especially strong core emotions such as anger, sadness, fear, and joy. This may be the result of negative childhood experiences that taught us to try to shut off our feelings. But although we can distort, deny, or numb our feelings, we cannot eliminate them. They are still there, whether we are aware of them or not. Unfortunately, without emotional awareness, we are unable to fully understand our own motivations and needs, or to communicate effectively with others.

- ➢ Do we experience feelings that flow, encountering one emotion after another as our experiences change from moment to moment?
- ➢ Are our emotions accompanied by physical sensations that we experience in places like our stomach or chest?
- ➢ Do we experience discrete feelings and emotions, such as anger, sadness, fear, joy, each of which is evident in subtle facial expressions?
- ➢ Can we experience intense feelings that are strong enough to capture both your attention and that of others?
- ➢ Do we pay attention to our emotions? Do they factor into our decision making?

If any of these experiences are unfamiliar, our emotions may be turned down or turned off. In order to be emotionally healthy and emotionally intelligent, we must reconnect to our core emotions, accept them, and become comfortable with them.

Developing Emotional Awareness

Emotional awareness can be learned at any time of life. If we have not learned how to manage stress, it's important to do so first. When you can manage stress, we will feel more comfortable reconnecting to strong or unpleasant emotions and changing the way we experience and respond to our feelings.

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We can develop our emotional awareness by learning the mindfulness meditation in Help guide is free Bring our Life into Balance toolkit that helps us to get in touch with difficult emotions and manage uncomfortable feelings.

Skill 3: Nonverbal communication

Being a good communicator requires more than just verbal skills. Often, *what* we say is less important than *how* we say it or the other nonverbal signals we send out-the gestures you make, the way we sit, how fast or how loud we talk, how close we stand, how much eye contact we make. In order to hold the attention of others and build connection and trust, we need to be aware of and in control of this body language. We also need to be able to accurately read and respond to the nonverbal cues that other people send us.

These messages do not stop when someone stops speaking. Even when you're silent, we are still communicating nonverbally. Think about what we are transmitting as well, and if what we say matches what we feel. If we insist "I'm fine", while clenching our teeth and looking away, our body is clearly signaling the opposite our nonverbal messages can produce a sense of interest, trust, excitement, and desire for connection-or they can generate fear, confusion, distrust, and disinterest.

Tips for Improving Nonverbal Communication

Successful nonverbal communication depends on our ability to manage stress, recognize our own emotions, and understand the signals we are sending and receiving. When communicating:

➢ *Focus on the other person*: If we are planning what we are going to say next, daydreaming, or thinking about something else, we are almost certain to miss nonverbal cues and other subtleties in the conversation.

➢ *Make eye contact*: Eye contact can communicate interest, maintain the flow of a conversation, and help gauge the other person's response.

➢ Pay attention to nonverbal cues we sending and receiving, such as facial expression, tone of voice, posture and gestures, touch, and the timing and pace of the conversation.

Skill 4: Use humor and play to deal with challenges

Humor, laughter, and play are natural antidotes to life's difficulties. They lighten our burdens and help you keep things in perspective. A good hearty laugh reduces stress, elevates mood, and brings our nervous system back into balance. Playful communication broadens our emotional intelligence and helps us.

> ➢ *Take hardships in stride:* By allowing us to view our frustrations and disappointments from new perspectives, laughter and play enable us to survive annoyances, hard times, and setbacks.
>
> ➢ *Smooth over differences:* Using gentle humor often helps we say things that might be otherwise difficult to express without creating a flap.
>
> ➢ *Simultaneously relax and energize yourself:* Playful communication relieves fatigue and relaxes our body, which allows us to recharge and accomplish more.
>
> ➢ *Become more creative:* When we loosen up, we free ourself of rigid ways of thinking and being, allowing us to get creative and see things in new ways.
>
> ➢ It's never too late to develop and embrace our playful, humorous side.
>
> ➢ Try setting aside regular, quality playtime. The more we joke, play, and laugh—the easier it becomes.
>
> ➢ Find enjoyable activities that loosen us up and help we embrace our playful nature.
>
> ➢ Practice by playing with animals, babies, young children, and outgoing people who appreciate playful banter.

Skill 5: Resolve conflict positively

Conflict and disagreements are inevitable in relationships. Two people can't possibly have the same needs, opinions, and expectations at all times. However, that need not be a bad thing. Resolving conflict in healthy, constructive ways can strengthen trust between people. When conflict isn't perceived as threatening or punishing, it fosters freedom, creativity, and safety in relationships.

The ability to manage conflicts in a positive, trust-building way is supported by the previous four skills of emotional intelligence. Once we know how to manage stress, stay emotionally present and aware, communicate nonverbally, and use humor

and play, we will be better equipped to handle emotionally-charged situations and catch and defuse many issues before they escalate.

Tips for Resolving Conflict in a Trust-Building Way

➢ Stay focused in the present. When we are not holding on to old hurts and resentments, we can recognize the reality of a current situation and view it as a new opportunity for resolving old feelings about conflicts.

➢ Choose our arguments. Arguments take time and energy, especially if we want to resolve them in a positive way. Consider what is worth arguing about and what is not.

➢ Forgive. Other people's hurtful behavior is in the past. To resolve conflict, we need to give up the urge to punish or seek revenge.

➢ End conflicts that cannot be resolved. It takes two people to keep an argument going. We can choose to disengage from a conflict, even if you still disagree.

Conclusion

Emotional intelligence is one which every organization has to take into consideration because it will affect the performance of the employees. Thus the emotional intelligence is one which every organization has to take it into consideration. Based on the points of the experts workers are managing their emotions effectively. But concentration in certain areas will help the organizations to be a successful way. Thus the management has to concentrate on certain areas would enhance the workers to be emotionally intelligence in their work place certain suggestions are have provided to make it more effective.

The management has to look after their workers and try to solve the problems facing by them. The management should give training program in order to avoid the fear of unknown. This will help the workers to be more emotionally in the work place which help both the management and the workers.

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Maryse Condé's Deconstruction and Reconstruction of the Creole Identity

G. Vidya, M.A. (French), M.A. (English)

Abstract

The works of the Caribbean writer, Maryse Condé, are unique in modern Antillean literature as they express an open and humanist vision of the Antillean society, a society comprising a complex Creole identity with its ancestral roots in Africa and a religion which is a blend of Catholicism and Voodoo. This paper focuses on the rhizomatous aspect of the Creole identity which becomes the driving force of the characters of Maryse Condé, to undergo a series of displacement in the process of finding their true identity.

Keywords: Caribbean, Creole, Maryse Condé, Displacement, Identity, Francophone.

Prolific Francophone Caribbean Writer

Maryse Condé is the most prolific among the Francophone Caribbean women writers. A major novelist, essayist, playwright and a former Professor of African and Caribbean literature, Condé, over a period of thirty five years, (from her first novel, *Heremakhonon* (1976) to *La vie Sans Fards* 2012) has published some sixteen novels, eight plays, several children's books and a collection of short stories. Some of her works have been awarded prestigious literary prizes

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including "Grand Prix littéraire de la Femme' for *Moi, Tituba, sorcière noire de Salem*, Prix de l' Academie Française for *La vie scélérate.*

Born in 1937 in Guadeloupe at Pointe-à-Pitre, Condé constantly migrated between three continents (Europe, Africa and North America). She left Guadeloupe at the age of sixteen in 1953, lived in France, England, West Africa (Ivory Coast, Guinea, Ghana and Senegal) and the United States before returning to Guadeloupe in 1986. Her return was not definitive and in 1990's she moved to the United States to take up various teaching positions. Now retired, the author divides her time between the Caribbean, North America and Europe. It was during the period of her return to Guadeloupe that Condé began writing her novels. Her extensive travel and her critical thought contribute majorly to her creative and other writing.

Present Caribbean Demography – Issues Relating to Identity

The 17th century slave trade which unceremoniously transported hundreds and thousands of Black slaves from West Africa and the subsequent 19th century influx of hundreds of plantation workers from the Indian Subcontinent has led to a demographic and physiological mix constituting the present Caribbean population. This present Caribbean Society believes that their true roots are not in the Caribbean but in Africa where their Ancestors came from. Yet, they do not speak any African language and have never seen African land. They speak Creole, their religion is a blend of Catholicism and Voodoo and they have always lived among Indians and Whites who also claim to be Caribbeans. Hence, it is not surprising that literature from the French Caribbean obsessively explores issues relating to identity. This quest to find one's identity is the driving force that leads Condés stories.

Early Novels – Focus on Africa to Discover Roots

In Condé's early novels, her characters often go to Africa to discover their roots, thus stepping in a famous Caribbean writer's footsteps, Aimé Césaire, who advised his fellow

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countrymen to return to Africa in the 1950s and 60s. Nevertheless, having lived in Africa herself, Condé just like her characters, realizes quickly that Africa is not her motherland in spite of her ancestor's African origins.

In Search of Roots, Return to the Caribbean Home

Heremakhonon and *Une Saison à Rihata* both have female protagonists who, like Condé, travel from the West Indies to Africa in search of origins that remain elusive and disappointing.

Her third novel *Ségou* continues with the idealization of Africa, but the novel that followed *Ségou* was written and set in the United States, *Moi, Tituba, sorcière noire de Salem*.

Moi, Tituba, sorcière noire de Salem uses fiction to fill in the gaps on the historical account of a Black Barbadian woman caught up in the Salem Witch trials.

Return to Homeland

Condé accomplishes her literary "retour au pays natal" (Return to the homeland) in *Traversée de la Mangrove* and *La migration des coeurs* set in various Caribbean islands. "Pays Natal" or the "Motherland" according to Condé is not Africa but the Caribbean islands.

Traversée de la Mangrove

Courtesy: http://leslecturesdebibliophile.blogspot.in/2012/11/traversee-de-la-mangrove-de-maryse-conde.html

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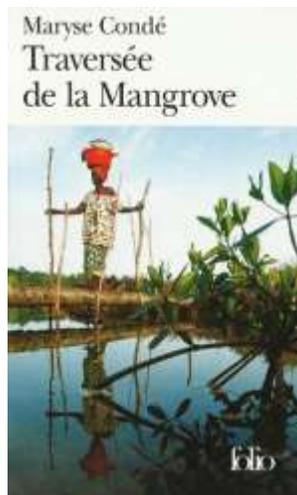
Condé's 1989 novel, *Traversée de la Mangrove*, taking place in Guadeloupe, is structured around the voices of Blacks, Indians, Békés (Caribbean white upperclass), Dominicans and Haitians, who are all part of the social fabric of Guadeloupe. Each chapter of the book is told from a different cultural or racial point of view. The twenty voices talk about Francis Sancher, the protagonist, the man who brings them together at his funeral, reveal something new about Francis' personality. Their attempt to establish his identity from different perspectives parallels, on a larger scale, the attempt to determine the complex Caribbean identity.

The "Mangrove" of the title is a very well chosen metaphor expressing the difficulty to disentangle the true Creole identity from the lies, the myths, the made-up past and the confusing present. It is also an interesting metaphor as it defines a new type of Identity. The Caribbean identity relies on a web of roots that does not refer to one single culture inherited from the past, but refers instead to a multiplicity of cultures that the present still weaves together. This rhizomatous identity (a rootlike subterranean stem, commonly horizontal in position, that usually produces roots below and sendsup shoots progressively from the upper surface, http://dictionary.reference.com /browse/rhizomatous) allows no single origin made up in a distant past but testifies of a new understanding of Identity. Condé's writings help to understand this rhizomatous aspect of the Creole identity. In spite of the apparent unsolvable tangles in the process of the quest for identity, Condé believes in easing it by acknowledging the Black diaspora.

Black Diasporas in Americas – Step to Creole Identity

Thus, after a first period, during which her characters retrace the steps of their ancestors in Africa, Condé turns to writing about the Black Diaspora in the Americas and forgets about Africa, Césaire and the Négritude. Her characters, in her next period of writing, give life to the

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multiple facets of the Black Diaspora present in both North and South, Insular and Continental America.

Condé believes that acknowledging the existence of the Black Diaspora is the first step towards understanding the existence of the Creole identity, as it gives a sense of unity of Blacks scattered throughout the Americas.

Deconstruction

Maryse Condé
Les derniers
rois mages

folio

Courtesy: http://www.jambe-dlo.fr/boutique/romans/les-derniers-rois-mages-maryse-conde/
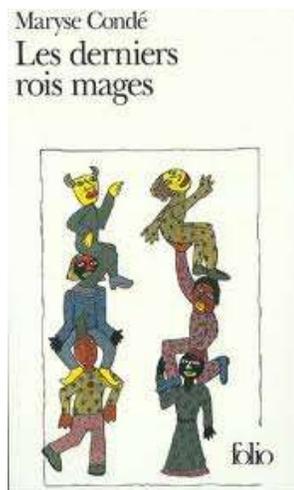
Condé, on the one hand, eases the confusion by "Constructing" the proper route towards finding the true Creole identity. On the other hand, she "deconstructs" all the false identities surrounding the Caribbean individual. In her later novel, *Les Derniers Rois Mages*, she goes to the extent of mocking the quest for African ancestors and the myth that surrounds it; the myth being that some in the Caribbean believe their ancestors to be African Kings and Queens. Condé understands that this desire to find noble African origins has to stop in order to understand and rebuild the true Caribbean or Creole identity.

Not Indifferent to the Caribbean Women's Experience

Although, Condé refuses the "feminist" label, she is not indifferent to the Caribbean women's experience. Her reflection on the topic of the Black woman started in 1979 with her

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book entitled: *La Parole des femmes.* In this short book, Condé breaks many stereotypes that are ascribed to the Black woman. After a careful study of the French Caribbean literature, Condé found that the black women's body was still very much idealized and they have been stereotyped by both westerners and by their own countrymen as well. The western stereotype depicts the black woman as a hyper-sexualized exotic woman, while Caribbean men see her as a vessel and pillar of their society, someone who can bear any hardship and many children (this is the legacy of Patriarchy).

Unveiling Stereotypes

In order to unveil those stereotypes, Condé uses several ways. While some of her heroines (such as Tituba in *Moi, Tituba, Sorcière noire de Salem*) expose those stereotypes and ridicule them, others (as Renalda and Marie-Noëlle in *Desirada*) destroy them and depart from them. In both cases, Condé gives voice to the Black woman previously deprived of the freedom and the power of speech and mainly seen as a commodity.

Dispelling the veil that hides the Black Woman's sexuality is only the first step towards freedom. Condé goes to the extent of destroying it and reconstructing the black woman by depicting a new type of female heroine, the black working or intellectual woman. In *Ségou* or *Désirada*, Condé depicts the intellectual black woman, who rejects both the imperialistic and the patriarchal clichés. This woman is often sterile instead of maternal, skinny instead of voluptuous.

Creating a New Culture amidst Tragedy

Although the Creole identity finds its origin in a tragedy, the crossing of the Atlantic, this tragedy succeeded nevertheless in creating a new culture, a new identity; a rhizomatous identity that encompasses Anglophone, Francophone and Hispanic cultures. Migrations, displacements and exiles are major components in the process of exploring one's identity. Condé's entire

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output, as a creative writer, projects this identity "construction" and, in some cases,

"deconstruction" of the various subject positions surrounding the Francophone Caribbean

individual.

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Preplanned Crimes -
An Analysis of Statements and Confessions in Forensic Linguistics

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Confession and Admission

Obtaining a confession is one of the most important aims of police interrogation, and it is estimated that more than 80% of solved criminal cases are solved by a confession.

The term confession is not defined in the Evidence Act of India. All the provisions relating to confessions occur under the heading of admission, which is applicable to confession also. Section 17of Indian Penal Code (IPC) defines 'admission' or here 'confession' as "a statement oral or documentary which suggests any inference to any fact in issue or relevant fact" (Ashima Garg, 2011). A confession can be defined as an admission made at any time by a person charged with the crime stating or suggesting an inference that he committed the crime. But in our country 'no person accused of any offence shall be compelled to be a witness against himself.' (Article 20(3), Constitution of India).

A Form of Proof - Confession

"Confession, a specific form of testimony, involving oneself, is used as a form of proof in judicial matters or at least at the time of finding out the facts" (Cipes, 1966). The value of confessions, however, is discussed, and law generally requests cross-checking them with objective facts and other forms of evidence, namely, exhibits, testimonies from witnesses, etc. in order to evaluate their value (O'Hara & O'Hara, 1980). On one hand, confessions obtained under torture have often been considered as not objective enough, since the use of such means may lead to the suspect in confessing anything. However, when the confession reveals secret only known to the performer (such as the location of the body or the weapon used), the confession is reliable and these are, normally, used by the police to find out the exact mode of crime.

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Confession in India

However, in our country, no confession made to a police officer is valid as evidence at a trial. This is called extra-judicial confession. An extra-judicial confession is defined to mean 'a free and voluntary confession of guilt by a person accused of a crime in the course of conversation with persons other than judge or magistrate seized of the charge against himself.' (Ashima Garg, 2011)

All confessions must be made to a Magistrate not below the rank of Judicial Magistrate. The statements obtained in confession, before the court, were the strongest evidence against the appellant at trial. However, if it was obtained by force, it will never be considered for trial by the court. In India, forcefully obtaining confession is unconstitutional.

This was reaffirmed by the Supreme Court of India in the case "Smt. Selvi vs. State of Karnataka" in which it was held that narco-analysis, polygraph called as lie-detector, and brain mapping tests to be unconstitutional when taken under coercion or without the consent of the witness or accused, as they violate Article 20(3) of the Constitution (Supreme Court Judgment, (5th May 2010).

The Role of Language of Confession

There are some problems also when the confession is made. The police sometimes correct the accused or otherwise guide the accused describing the crime scene and then ask him to state what happened (Rutledge, 1994). This can be verified by the language of confession. This is an important issue as far as the legal process is concerned. The analysis of the language is very much necessitated as it is related to the crime or judicial proceedings. Hence the analysis of the language gets significance.

Confession as Admission of Crime

Before the trial begins, the police need exact information regarding subject matter, time, location, instrument/weapon, mode, accomplice, injuries, the attributes relevancy, accuracy, specificity, and source, verifiability, which are necessary to demonstrate that the accused is

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guilty of the crime and to find out his traits (Grano, 1979). A confession, then, is both an admission of guilt and the provision of information that can confirm that guilt.

Reliability

Sometimes people who were apparently uninvolved in a crime provide such a detailed account of what occurred; allowing prosecutors to claim that only the defendant could have committed the crime. The notion that such detailed confessions might be deemed voluntary because the defendants were not beaten or compelled suggests that courts should not simply look at whether confessions are voluntary but should look at whether they are reliable (Gudjonsson 1992).

Focus of This Paper

This paper deals with information provided by the accused which brings out the preplan completed by him.

Here, in this paper four cases have been taken up for analysis. The confessions and statements made by the accused have helped the police to find out the pathway of the crime, find out the actual accused and the preplanned motive of the crime.

Case 1. Accused Mr. Natarajan for Murder

One Mr. Natarajan of Namakkal in Tamilnadu, working as an Assistant Professor in a private college in Padappai Chennai, had murdered his wife, Mrs. Vijayalakshmi, since she came to know about his illegal affair with another woman who was his student.

After her murder, he made a complaint to the police that his wife Vijayalakshmi was missing. In his complaint there was a sentence

engu teeDinaalum kiDaikka maaTTaaL.
'She will not be found, even if searched everywhere.'

This gave the clue to doubt him. The sentence can be interpreted as 'I know that you may not be able to find her since something has happened to her, which I know.' The police set up a

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trap to arrest him. Knowing that he would be arrested, he surrendered before the Court in Namakkal town in Tamilnadu, his native place.

Natarajan confessed to the murder. The confession was made in the presence of police officers on 16 July 2012. (Please see Appendix 1 for the translation of the statement)

With the confession made by the accused, the Police could trace the whole incident and since the incident had happened a month ago, police recovered the body for post mortem. The confession made the task easy in getting all the essential information.

In the confession, he has been repeatedly used the first person pronoun 'I' several times (in the last paragraph of his statement, see appendix 1), while describing how he had murdered his wife. Further, 'I only' was intentionally used in the confession made so that the police may not doubt anybody else. But this has given a clue that there may be somebody else also. Finally, the police arrested his girlfriend who was also with him when the murder took place.

Words and phrases like the following used by Natarajan are very important to establish the case. For example,

kaLLakkaadal 'illegitimate love'
tiirttu kaTTu 'to terminate (somebody)'
muDivu cey 'to decide'
aaL naDamaaTTam illaada pahudi 'the place where no body will be coming'
aayudangaL 'weapons'
kolai cey 'to murder'
maaTTikkoL ' be caught'
aRutteen 'cut-I'
kattiyaal oongi kuttu 'to stab brutally'
muham aDaiyaaLam teriyaamal iruppadaRkaaha ' for nobody should identify the face'

Voluntary Nature of Confession

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Here, the confession was voluntary as per the police. 'Voluntary' means of one's free will, impulse or choice; not constrained by another but acting willingly. Whatever be the way, it has helped them to finalize the case, a preplanned murder and the language has helped to nail some more also.

It is not clear from the statement as to how he was made to give the confession or whether this was a willingly given one. 'Wrongful confinement to extort confession, or compel restoration of property.-- Whoever wrongfully confines any person for the purpose of extorting from the person confined or any person interested in the person confined any confession or any information which may lead to the detection of an offence or misconduct, or for the purpose of constraining the person confined or any person interested in the person confined to restore or to cause the restoration of any property or valuable security or to satisfy any claim or demand, or to give information which may lead to the restoration of any property or valuable security, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.' (Section 348 of the IPC, 1860).

In this case Police at the time of legal processes had to prove that the confession was made voluntarily. But this paper does not try to analyze what happened later.

Confessional First Information Report

A confessional first information report to a police officer cannot be used against the accused in view of S. 25 of the Evidence Act. The Indian Evidence Act does not define 'confession'. For a long time, the Courts in India adopted the definition of 'confession' given in Art. 22 of Stephen's Digest of the Law of Evidence. According to that definition, 'a confession is an admission made at any time by a person charged with crime, stating or suggesting the inference that he committed that crime' (Inbau, J. Reid & Buckley, 1986). Here, in this case, the actual information was given to the Police and the Police could resolve the case.

Case 2. Accused Mr. Parthiban for Murder

A person called Arun of MGR street, Bhagyalakshmi Nagar, Maduravoyal, Chennai was murdered by his friend, Parthiban, on 26th August 2012. The accused Parthiban was arrested on 28th August.

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The statement given by Parthiban to the police narrates the incident very clearly and hence it was resolved that the crime was done by him. (Please see Appendix 2 for the translation of the statement)

enadu tozhilukku pooTTiyaaha irunda A-ai tiirttu kaTTa veeNDum enru
tiTTam tiiTTineen
"I began to make a plan to kill A, who was a competitor to me in my
  business."

The words and phrases that helped the police are
tozhilukku pooTTiyaaha 'who was competitive in..'
tiirttu kaTTa veeNDum ' (he should be exterminated')
tiTTam tiiTTineen ' I made a plan / (I) planned'

The motive, though given as enmity because of competition in business between the two is not fully believed by the police. However, it has brought out the truth that this was a planned murder. Before this statement was made the police viewed it from two different angles.

1. A got married only three months ago that may be a motive for the
   murder.
2. They might have quarreled over business which led to the murder.

The police could systematically reconstruct the crime scene, based on the statement made by the murderer. The Police continued enquiring into the first option for the murder, thinking that the accused would have suppressed many facts.

Section 27 applies only to information received from a person accused of an offence in the custody of a police officer. However the statement need not be taken as genuine and final.

Confession – A Crucial Part of the Prosecution's Case

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It is very important to note that confession evidence often forms a crucial part of the prosecution's case against a defendant. When reviewing cases, in which they intend to introduce evidence of a confession, they should examine carefully the circumstances in which the confession was made to decide on its admissibility. However, this paper does not deal with this aspect of investigation.

The statements and confessions before the police have helped them to find out the actual path and method of the crime. Thus statements made help achieve successful solution in many cases. The danger is that a confession made by an accused is irrelevant in a criminal proceeding, if the making of the confession appears to the Court have been caused by any inducement, threat or promise. This also can be told in the court, if the accused is willing to do so (Stack, 1994).

Case 3. Accused Mr. Selvaraj for Possessing Counterfeit Currency

Mr. Selvaraj is a policeman in the Railway Protection Force stationed at Thanjavur. He was arrested when Rs.13000 worth of counterfeit notes were found in the amount of Rs. 30000 which was deposited in the ICICI bank, in Chennai on 24th August 2012. He was also possessing Rs. 5000 worth counterfeit notes in his suitcase. He made a statement in front of the police after his arrest.

In his statement, (Please see Appendix 3 for the translation of the statement) the accused had revealed the following details.

> *avvaaRu varum poodu enadu uRavinaraana inspektar oruvar viiTTil tanguveen. avvaaRu varum poodu aNNaa naharukku cenRu suudaaTTattil iiDupaDuveen.*
>
> *"Whenever I come (to Chennai), I used to stay in the house of an inspector who is my relative. On these occasions I used to go for gambling in Annanagar."*

The phrase *'suudaaTTattil iiDupaDuveen'* ("I gambled") gave a clue to the police to find out the other culprits also.

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Since the accused has mentioned the place from where the counterfeit notes were received by him, the Police could map out the path of the crime and arrest all the persons mentioned by the accused except the leader of the gang who is still at large. Though the policeman has not mentioned the name of the Inspector in whose house he used to stay as a partner, police have some doubt about the Inspector too. He was yet to be enquired / arrested.

Evidence

It was held that technically construed, the definition of the term "evidence" in Section 3 would not apply to confession. It was observed in a case that "Even so Section.30 provides that a confession may be taken into consideration not only against its maker, but also against a co-accused person; that is to say, though such a confession may not be evidence as strictly defined by Section.3 of the Act, it is an element which may be taken into consideration by the criminal court and in that sense, it may be described as evidence in a non-technical way. But it is significant that like other evidence which is produced before the Court, it is not obligatory on the court to take the confession into account" (Judgment by Hon'ble Judges: K. Subba Rao, R.S. Bachawat and Raghubar Dayal, JJ. in the Supreme Court of India, on 04.050.1965.)

A question arises as to how far the confessions and statements made by the accused can be of use for the legal proceedings. That is still a question to be answered by the IPC or by the courts depending upon the strength and fairness of the statement. However, as this paper has emphasized, these statements often help the Police to find out the modus operandi and other information related to the crime, but their validity before the court is not analyzed.

Case 4. Accused Mr. Arokiyadas for Extracting Money Illegally

Mr. Arokiyadas belongs to Nedumaram village in Ramanathapuram District of Tamilnadu, who is a jobless person. He was arrested based on the complaints made by shop-keepers in the Marina beach of Chennai while extracting money from lovers on 25th August 2012. He has given a statement to the Police officers at the Police Station.

kaakki colour pant veLLai colour saTTaiyai pooTTukkoNDu kaalai 11

maNikku kaDarkaraikku varuveen. anguLLa kaLLakkaadal jooDihaLai

kuRi vaittu avarhaLai maDakki piDippeen. avarhaLiDam vipaccaara

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taDuppu police enRu kuuRi, police nilaiyattukku varumbaDi miraTTuveen.

avarhaL payandu naDungum poodu, vipaccaara vazhakku pooDuveen enRu

miraTTi paNam keeTpeen.

"I used to wear khaki pants and white shirt (to pretend as a policeman) and came to the beach at about 11 O'clock in the morning. I used to get hold of lovers and tell them that I belong to the police, belonging to the anti-prostitution cell and threaten them. When I tell them that I am going to book them for prostitution, they would be terrified of that and I threaten them to give money."

Arokiyadas has, in his statement, mentioned the modus operandi of the crime. But it was not clear whether some more persons were involved in the crime.

The words kaLLakkaadal jooDihaLai 'lovers who are not lawful', kuRi vaittu 'aiming at', maDakki piDippeen 'round up -I', miraTTuveen ' threaten-I', vazhakku pooDuveen 'file a case-I' are very important in the language used by the accused.

Police became alert because of the statement and now necessary steps have been taken to protect the people and to prevent this kind of crimes.

Case 5. Mr. Kathiravan Murder case

In the murder case of Mr. Shankararaman in 2004, Mr. Kathiravan was implicated as one of the murderers. To the surprise of all, Mr. Kathiravan, who was living in K.K. Nagar of Chennai, was murdered on March 21, 2013. He was murdered by eight persons from Madurai, another city in Tamilnadu. Later, all the eight persons have surrendered and confessed to the crime, in which they have stated that the crime was done to take revenge on the murder of another person Mr. Chennakesavulu. The group had stated,

"anda kolaikku pazhivaangavee kadiravanai pooTTut taLLinoom"

'We have murdered Kathiravan to take revenge on the other murder case.'

'pazhivaangu' to take revenge

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Eventually, however, police accumulated enough evidence from the accused and started investigating the case. As successful as it turned out to be, the effort of the police was not without its own miscalculations, since the actual motive behind the murder was not established and the conspiracy also did not come to light, until when it took another course.

As a turning point in the investigation, the police had secret information that Mr. Kathiravan was in possession of two unlicensed illegal pistols, which was   another piece of a puzzle. Based on this information the Police went to the house of Mr. Kathiravan for investigation. However, the police could not find any such pistols in the house of Mr. Kathiravan as well as that of his sister. But shockingly the police found Rs. 74 lakhs and 70 thousand in a suit case. They were perplexed by the sight of the huge amount of money. On enquiry, Mr. Kathiravan's mother gave a disclosing statement.

> "Kathiravan kolai ceyyappaTTa piRahu, muunRu peNgaL oru suitcase-uDan vandaarhaL.
>
> 'suitcase –il eraaLamaaha paNam irukkiRadu. niingaL vaittukkoLLungaL.' enRu koDuttaarhaL.
>
> aanaal naan atai maRutteen. 'niingaL yaar , edarkkaaha paNam koDukkiRiirhaL enRu adaTTalaahak keeTTeen.'
>
> aanaal avarhaL inda suitcase-ai vaittuviTTu, 'inda paNattiRku padilaaha kathiravan kolai vazhakkil 'kaadukuttu Raviyai' kutravaazhiyaaha pooTTaal niingaL adai maRukka veeNDum. 'kaadukuttu Ravi' KathiravanuDaiya nerungiya naNban enRu solla veeNDum' enRu miraTTi kuuRiviTTu kaaril eeRi poonaarhaL.
>
> naangaLum inda paNattai toTTu kuuDa paarkkavillai." (Please see Appendix 5 for the translation of the statement.)

Another piece of the puzzle was disclosed by the statement of the lady.

> "…paNattiRku padilaaha.."
>
> '…..for this money..'
>
> "kathiravan kolai vazhakkil 'kaadukuttu Raviyai' kutravaazhiyaaha pooTTaal niingaL adai maRukka veeNDum."

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'In the instance of the case of murder of Kathiravan, if Kadukuttu Ravi is implicated as an accused, you should refute that.'

"KathiravanuDaiya nerungiya naNban enRu solla veeNDum."

'You should say that he is a very close friend of Kathiravan.'

These words and sentences gave the clues for the murder and to identify the accused. The motive behind the preplanned incident of contract by giving money led to the arrest of the third wife of 'Mr. Kaadukuttu Ravi' Mrs. Bhanumathi, their relatives Mrs. Mallika, Mrs. Arivuccelvi, Mrs. Sandhiya, Mr. Johnson and Mr. Venkatesan who have been involved in the money transaction. From the fact that money is involved in the case the police suspected that much more money is being transacted in the whole affair of the murder of Mr. Kathiravan. The most talked-about aspect of the case was that there is chain of killings from Sankaraman case and it has finally showed the way to the surrender of 'Mr. Kadukuttu Ravi'.

Conclusion

A confession is an admission by an accused in a criminal case and if he does not implicate himself, the statement cannot be said to be a confession, because he does not acknowledge his own guilt. Confession of the accused is a very important determinant in the pronouncement of guilt in a criminal justice trial. There is no doubt regarding the fact that a conviction can safely be based on a confession made by the accused but confessions are admissible when they are made voluntarily.


Keeping the judicial trial apart, this paper tried to focus on the information necessary for the Police to prove that the accused is guilty of and the preplan he had made to execute the crime. To that extend, it was possible to prove from the linguistic evidences in the form of words and phrases the accused or the witness used while giving the statement that the person is guilty of the crime and he had a preplan to the crime.

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Appendices

Appendix 1

Confession made in the presence of the police officers on 16 July 2012 by the accused Natarajan who had surrendered in the court in Namakkal, his native place for murdering his wife Vijayalakshmi.

"A few years back I was studying ME in a private college in Maduravoyal (Chennai). During that time I started loving a girl from Bangalore. I used to go to Bangalore to meet her often. Later after my studies I joined as a lecturer in a private college in Parivakkam, near Poonthamalli (Chennai). I was staying in a house with my friends. I had introduced the girl from Bangalore telling them that I would be marrying her.

But last year when I went to my native place, I was forced to marry Vijayalakshmi (the deceased) because of the compulsion by my parents. But I did not tell this information to my

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friends and the Bangalore girl. After that I got appointment in a college in Padappai (Chennai). My love (the Bangalore girl) used to visit all these places.

One day, my wife had come to my college and asked for me telling she was my wife. But they have told her that another woman is his wife and they were also confused. Getting angry at my deeds my wife went back to her parent's house in Namakkal. From then onwards we started quarrelling.

Since she came to know about my illegal relationship with another girl, she might be an interference to my affairs, I planned to murder her.

Last month (June 12) I asked her to come over here (Chennai) alone to go to Salem for the marriage of my friend. Believing my words, she got Rs 400 from her parents and came to Thambaram (Chennai) on 6th June.

I had already bought a new phone and a SIM card and gave it to her to talk to me only, so that I will not be doubted and should not be caught for the murder (which I had planned). But I didn't know that she was using the new SIM in her old cell phone only. I didn't know this.

I took her who was waiting in Thambaram to my house. I was talking to her very closely. Without knowing that she would be murdered with in some minutes, she was talking to me very happily. Even before that I had already kept a spade and crow bar secretly near the Krishna canal near my house.

If I murder her in the house she may raise voice and I would be caught, hence at about 12 O'clock in the night, I asked her to come for a walk to get fresh air and I only murdered her by slitting her neck and stabbing her in the chest. She died immediately. I had buried her body in a pit which I had already dug on the Krishna canal bed near Celliamman temple in Kattupakkam. I dropped a stone also on her face so that none can identify her face. I had broken the cell phone and the SIM card and threw them away. I thought she would be using the new phone , unfortunately, she had used the old phone and hence I was caught." (*Thinathanthi* page 12 and *Dinamalar*, page 10, 17.7.2012. and *Thinathanthi*: page 2, 18.7.2012)

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Appendix 2

Arun of MGR street, Bhagyalakshmi Nagar, Maduravoyal, Chennai was murdered by his friend, Parthiban, on 26th August 2012. The murderer Parthiban was arrested on 28th August.

The statement given to the police by Parthiban is as follows:

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"I had a shop to cut fish in the fish market in Vanagaram (Chennai) for the past so many months. Three months ago, Arun established a shop to cut fish nearer to my shop. This made me angry with him. Lots of customers will be coming on Sundays. Arun used to call my customers also forcefully and cut fish and collected money. We used to quarrel on this count often and finally we would be peaceful.

I began to make a plan to murder him, who was an opponent in my business. As per my plan on Saturday night I called him in the pretext of keeping the fish in ice and took him to Srilakshminagar. There I insisted on him to have a drink. Though he was reluctant in the beginning, he drank with me later. After some time we had an altercation. I was very angry with him and took the knife which was hidden and tried to cut him. He ran away and while he tried to enter into a house, I caught him and stabbed him many times and ran away from the spot."
(*Thinathanthi* : 27 August 2012)

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Appendix 3

Mr. Selvaraj is a policeman in the Railway Protection Force stationed at Thanjavur. He was arrested when Rs.13000 worth of counterfeit notes were found in the Rs. 30000 which was deposited in ICICI bank, in Saidapet on 24th August 2012. He was also having Rs. 5000 worth of counterfeit notes in his suitcase. A statement was given after his arrest.

"I used to come to Chennai from Thanjavur once in a week bringing post for the IG Office of the Railway Protection Force in Chennai. Whenever I come to Chennai, I used to stay in the house of an inspector who is my relative. On these occasions I used to go for gambling in Annanagar. I used to win the games. The counterfeit notes were there in that money, I won."
(*Thinathanthi* 27-8-2012)

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Appendix 4

Mr. Arokkiyadas belongs to Nedumaram village of Ramanathapuram District of Tamilnadu, who is a jobless person. He was arrested based on the complaints made by shop-keepers in the Marina beach of Chennai while extracting money from lovers on 25th August 2012. He has given a statement to the Police officers at the Police Station.

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"I had a fast food shop in Chinthadripet (Chennai. Since another person had purchased the shop and I had no income, I had gone to my native place. I could not do any work there also. So I used to come over to Chennai twice a month and stay in a lodge in Thiruvallikkeni.

I used to wear khaki pants and white shirt (to pretend as a policeman) come to the beach at about 11 O'clock . I used to catch hold of lovers and tell them that I belong to the police belonging to the anti-prostitution cell and threaten them. When I tell them that I am going to book them for prostitution, they would be terrified of that. At that moment I ask for Rs. 500 to 2000. Getting the money I chase them away. I used to collect about Rs 10,000 a day.

"When I get more money, I return to my native place and after the money is spent, I come back and extract money in the attire of police." (*Thinathanthi* 26th August 2012)

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Appendix 5

The statement was given by the mother of Kathiravan who was murdered. The statement was given by her in the presence of police who were in the lookout for pistols but shocked to see huge amount of money.

'After the murder of Kathiravan, three women came with a suitcase. They said, "A lot of money is there in the suitcase, you may keep this with you" And they gave the suitcase. But I refused to take that. I asked them courageously, "Who you people are? Why are you giving money? But they pleaded that "Keep this suitcase and as an exchange for of the money, if the police implicate Kaadukuttu Ravi as one of the accused in this (murder) case, you should refuse and should say that Kaadukuttu Ravi is Kathiravan's very dear and close friend. They threatened me and went by a car. We have not even touched the money.' (*Thinathanthi* 1st April 2013)

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Colophon:

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Types of English Reading for Indian College Students

Manimozhi Sayeekumar, M.A., M.Phil.

Abstract

The main purpose of reading is to understand the meaning of words, ideas, and the relationship between them in order to comprehend the given information. In most classes the teacher is the first reader. It is generally agreed that the teacher functions the guide who shows the class how to read and retrieve all the relevant information from the text that is read.

Importance of Pronunciation

When we talk about communication apart from reading, pronunciation too plays a vital role. Reading pronunciation is very important in that the reading material when read aloud will not be understood if the audience and the reader of the text do not share common and accepted reading pronunciation.

We are all aware that some speakers of the English language attract us with their good command of language, among other things; it is their pronunciation that creates the right kind of impact on us as listeners. It is very essential on the part of every speaker to speak with correct pronunciation. Since we are not native speakers of English language, there is a serious problem regarding pronunciation of the Indian speaker's English.

There are various reasons for incorrect pronunciation In the case of native speakers, the children learn the original sounds from their childhood, which their elders habitually use; children from countries such as India where English is not the mother tongue of most people, tend to speak with mother tongue accent. Moreover we are tempted to speak English as we speak our mother tongue.

Some Types of Reading

Teachers must know the types of reading so that they may be able to choose the right type for each period of instruction. The syllabus may or may not specify the occasions and so the individual teachers should work out their own schedule of activities.

1. Loud reading

2. Silent reading

3. Intensive reading

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4. Extensive reading

5. Supplementary reading

Literary reading

Loud Reading

To make students read with correct pronunciation, articulation of intonation, stress and rhythm must be taken care of. The following may be our focus:

We should

1. Enable students to read with original expression.

2. Test students' knowledge of speaking words, phrases, and sentences.

3. Give practice.

4. We should enable students to understand the meaning.

5. We should prepare students for effective reading through motivating steps.

Step 1

1. A model reading is given with original pronunciation, punctuation etc.

2. Students require repetition of model reading, the teacher is the source of information.

3. Model reading helps train the auditory nerves of students.

Step 2

1. Students should read loudly.

2. The teacher should correct the pronunciation. Corrections are done only to allow students to learn further.

Precautions to be Taken

1. Loud reading should be done after model reading.

2. The passage should be up to the level of the students.

3. Over-emphasis on pronunciation of words, phrases, etc., should be corrected.

4. Mistakes should be checked.

5. In the beginning students should be allowed to read with the speed they are used to.

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6. The teachers should check the student's posture. Some may not open their mouth properly, some may be leaning onto something, some may not take the reading act seriously, etc.

7. Special attention should be given to weak students. Teachers should identify the "weak" students in terms of their skill in pronunciation, willingness to participate in class activities, rural background, etc.

Merits

If we follow the steps listed above,

1. Students learn the proper method of reading.

2. Students develop the skill of speaking and giving lectures.

3. Mistakes related to pronunciation can be corrected.

4. Practice trains various organs like eyes, ears, and mouth for learning.

Limitations

Loud reading may focus more on the reading act, not on the goal of retrieving meaning.

It does not help in critical identification of the meaning of the text.

In later life also those who do loud reading all the time may do the loud reading at work, and other places as well. And this is not a desirable practice.

If a student generally pays attention to the entire reading mechanism, it will be helpful to him/her.

Silent Reading

1. In silent reading students are asked to read a passage.

2. They are not allowed to murmur.

3. They should not stop the movement of their eyes.

Aims of Silent Reading

1. To make students read without making noise.

2. To enable them to read with ease and speed.

Steps Involved in Silent Reading

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1. Teacher explains what silent reading is all about. She can give examples and models both in English and the mother tongue.

2. Students are asked to read a passage silently.

3. Teachers go in rounds and check for murmuring.

4. After giving sufficient time, simple direct questions are asked.

Note that it is always useful to have some spot checking of the progress students have made.

Suitable Time

This can be started when students know the structure of the language,

When they perceive and recognize words.

When they articulate the words properly.

When they can understand the meaning.

Merits

It is time saving.

It saves energy also.

It develops the ability.

It is useful for later life.

It initiates deeper study.

Limitations

It is not advisable for beginners.

It will not teach correct pronunciation.

It cannot be checked.

The mistakes cannot be corrected.

Sometimes students may not be able to understand.

Intensive Reading

There are of five kinds:

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1. Survey reading

2. Skimming

3. Superficial reading

4. Content study

5. Linguistic study.

Aims

This type of reading aims at achieving full understanding of the text. This reading enables the students to understand the symbolic, emotional and social overtones of the text. It enables the students to speak correctly. It improves and extends their knowledge. It makes them use English without fear. It increases their vocabulary. It fosters the study of English. This increases concentration.

Methods to be Followed

1. Teacher explains the social, cultural, political backgrounds of the lesson.

2. Some introductory questions may be asked.

3. Revision can be given.

Extensive Reading

This may also be called rapid reading which means to read silently, to read quickly, to understand the subject matter and the meaning effectively.

Aims

1. To understand the meaning faster.

2. To increase the number of passive vocabulary.

3. To develop a taste for reading.

4. To inculcate the habit of reading

5. To concentrate on the subject matter.

Advantages

It helps in the assimilation of ideas.

It keeps the whole class busy.

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It increases the vocabulary.

 It has value for transfer of learning.

It paves the way for individuals to study.

Supplementary Reading

It is the same as extensive reading, but this is usually done outside the classroom to acquire more knowledge in any subject. This aims at developing reading habit in students and to benefit from available variety of resources.

It follows the same procedure as extensive reading.

Library Reading

This is also like supplementary reading. It is not supervised reading; it is done in informal situations, and it is private reading. It provides enjoyment in addition to imparting knowledge and information.

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Improving the Reading Achievement of Tribal Learners Through Direction Instruction Method

Ashitha Varghese & Dr. P. Nagaraj

Introduction

A large number of deprived groups of population in India remains unable to participate in the process of country's development and has affected the country's pace of socioeconomic development. It is severe in the case of Tribes, who are socially and economically marginalized. The social deprivation of group is reflected in their educational backwardness. In spite of various initiatives taken by governments to overcome educational backwardness of tribal groups, a vast majority of tribal population in India remains outside the education system. Though children are getting enrolled in school, less percentage of students complete their schooling. The increase in number of drop outs is a major problem prevailing in schools of tribal areas. A survey of higher education in the country, conducted by *Times of India* (August 2012) reveals that the Gross Enrollment Ratio (GER) of Scheduled Tribes is deplorable at 4.4 percent. The result reports that the Tribal groups are falling behind in higher education.

Education as an Instrument for Social Development

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Education is the instrument of social development, economic growth and equality. The development of a country is determined by the quality education it prevails. It is the process that fits an individual for social living and it helps to transmit customs, beliefs, language and the heritage of the society. Any effort of education should aim at equipping the people to meaningfully participate in various modern activities and institutions of power in the society. If development is seen as socio-cultural, economic and technological transformation of society, then language becomes an important variable in the development discourse.

Role of Language in Development

One of the most important elements of nature of language as suggested by Swiss linguist Ferdinand de Saussure is the sense of looking at it as a system for encoding meaning and realities of world. Language is identified as a medium which enables one for fullest participation in the national and international life.

English in India

With respect to multilingual Indian context, the language which provides fullest participation for individual is a major topic of discussion and debate within the country. The position paper of National Focus Group on Teaching of English for NCF – 2005 makes it clear while addressing the 'language question' - "English in India today is a symbol of people's aspiration for quality in education and a fuller participation in national and international life. The colonial origins are now irrelevant. The initial role in independence India is tailored to higher education. English became inclusive socially and linguistically. The current state of English stems from its overwhelming presence on world stage and its reflection in national arena"

Language as Cause of Dropout

Increase in rate of dropout is a major problem prevailing in the schools of Tribal areas. Language is one of barriers faced by the tribal children in their education. The difference between mother tongue and medium of instruction makes learning difficult. According to Shukla (1994), the achievements of tribal students are lower than non-tribal students in primary levels. The curriculum, medium of instruction and school system contribute to the low level of achievement. Due to the non-availability and non-accessibility

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of emerging facilities of modern world, the tribal people are backward socially, economically and educationally.

English language is one of the nourishments, not supplied to them at sufficient levels. The English language situation of tribal areas presents an appalling picture. According to the government norms at the provincial level, English may be introduced as a first language in tribal areas, but the quality of English language instruction is a matter of concern. The problem is compounded by large strength in class, unqualified teachers, uncoordinated and irrelevant revision of curriculum and liberal modes of evaluation.

Need and Significance of the Study

The study began with the problem of educational backwardness of Palakkad district in the state of Kerala. The districtwise analysis of Kerala's literacy rate (2001 Census) showed that Palakkad district has the lowest literacy in the state with 84.31 percent. The fact was acknowledged by the SSLC examination results of the past five years, where the pass percentage of district had been hovering around 85percent. The drop-out rate of ST students at high school level was found to be higher in the district.

The lack of proficiency in English language was identified as a major obstacle to the education of Tribal learners. Nearly six decades of development efforts could not yield an indelible dent in their conditions. The inappropriate syllabus and teaching method of English develops a negative attitude in learners towards learning. The fear of learning a foreign language is one of the factors to stop their education because English language is a critical requirement rather than an option at the higher level.

It is clear that tribal learners are not motivated well. They have adjustment problems with school curriculum and teaching of English language. Though the Government can provide grants and scholarships for the betterment of learners, the responsibility of educational development rests ultimately in the hands of experts and teachers.

Overview of Attappady

The study is carried out in Attappady, the most educationally backward tribal pocket of Palakkad District. Attapady is an extension mountain valley of seven hundred and thirty-one square km. in area, lying at the Western Ghat ranges. It is located in the mid-eastern part

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of Kerala on the north-east of Palakkad district, adjoining Coimbatore and Nilgiri districts of Tamil Nadu. The population of Attapady consists of tribals and non-tribals.

Attapady got its name from *atta*, the blood leech and *pad,* the habitation. The three major tribal communities of the region, namely, Irulas, Mudugas and Kurumbas, belong to the broad group of Dravidians. Though Tribals constitute only 1.1 percent of the population of Kerala state, they constitute 27 percent of the population in Attappady (2011 Census). The tribal settlements in Attapady are known as *Ooru* (hamlet). Each *Ooru* has, on an average, 50 houses, densely constructed in rows and protected by a ministry consisting of a head, known as Ooru Moopan. The economy is traditional in nature, depending mainly on land and forest. In spite of several developmental programmes introduced to improve the livelihood strategies, the plight of the tribals continues to be steeped in the morass of ignorance, illiteracy and poverty.

English Language Teaching Situation in Attappady

In Attappady, the government schools are situated far away from tribal hamlets. Hence as an initiative, Multi Grade Learning Centers (MGLC's) are introduced in hamlets for making the primary education accessible to tribal children. It was established under the supervision of SSA (SarvaShikshaAbhiyan) of Central Government with a subunit of Block Resource Center (BRC). In MGLC's, a single volunteer teacher teaches all the subjects. The first to fourth grade learners are accommodated and trained together in one classroom. Even though children are getting enrolled in schools, only a very less percentage of them continues their education. The increase in the number of drop outs is one of the major causes of educational backwardness.

According to many child psychologists, children reach an important developmental stage at the age of ten (Lambert, & Klineberg, 1967). Studies show the direct correlation between amount of time devoted to language study and the language proficiency students attain. The children who begin English language learning in elementary school and continue for a number of years have better chance of attaining a high level of proficiency than students whose language instruction begins in the post-elementary school years. While educationalists and language experts all over the world insist on the importance of effective language instruction from the grassroots level, English is trained merely as one among the many subjects in MGLC's. Though students are retained in centers, they are not properly trained.

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Though MGLC can be appreciated as an expansion of the Indian educational system, the concern of quality of education still remains as a question to be addressed.

This study reveals that English language teaching and learning situation of MGLCs is not carried out appropriately to suit the needs and achievement level of tribal children in the pedagogy of language acquisition. After acquiring the basic education from Multi Grade Learning Center, the learners are shifted to Government schools. The problem becomes more severe, when they are trained along with non-tribal learners using the same curriculum and syllabus.

English Curriculum and Pedagogy

In 1998, the Second Language Acquisition Programme (SLAP) was initiated in Kerala. The theoretical origin of SLAP is derived from the Cognitive Theory of Language Acquisition based on Chomskyan School of Linguistics. According to the theory, a child is genetically endowed with the language system, known as Universal Grammar. Language acquisition is the unfolding of inner system. It is a non-conscious and non-voluntary process.

The current approach advocated in the curriculum is based on Chomsky's concept of innate language system even as it acknowledge that the environmental factors contribute to the process of language learning. The natural atmosphere for learning has to be made inside the classroom with less cause of fear and anxiety among learners. It works on the principle of 'Learning without Burden'. The concept suggests that learning has to happen without force or compulsion as a natural process.

The learning is considered as a cognitive process that can be facilitated by the teacher and developed by peer interaction. It claims that a language system can be acquired through recurrence and not by repetition. The system has no concept of 'failure'. The errors are considered as an essential aspect of learning and therefore risk taking is encouraged. The role of teaching materials is minimal. The textbook is flexible and designed in such a way that it can be used in a variety of ways and for a variety of purposes. The language learning is extended to the range of application and experience from the set of rules and practice. The focus is given to creativity and thinking skills with due importance to LSRW (Listening, Speaking, Reading and Writing) skills.

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The possibilities of new teaching pedagogy and syllabus seem to have helped the above-average pupils to work on their own and attain achievement, whereas it is not effective to favour the learning needs of backward students. The introduction of uncontrolled vocabulary and structures in an unsystematic method of teaching leaves the weaker ones in a state of confusion and disorder. In notebooks, learners write a medley of words that do not even communicate. Ensuring the achievement of lofty objectives is difficult in a curriculum where learners themselves construct the learning components with guidance from the teacher. The evidence suggests that students of high school do not even have any command of structures which a learner of 5th grade should have obtained. It is found that the problem faced by children from tribal communities cannot be treated by the normal pattern of teaching and it requires special approaches.

The tribes live in a community where they have a mother tongue of their own, apart from the regional language of the state. The mother tongue of the tribal people has no script. The children of non-tribal parents who are acquainted with the script and texts from their very young age through their family and culture have greater possibilities of acquiring a new language. The tribal learners who are less exposed to scripts and readings find it difficult to learn any language and written material. The problem is usually more acute at the primary level, where words and sentences are introduced through contexts. Teaching through the set of sounds and symbols seems to be out of question here because of the age of children.

In English a letter may be used to denote more than one sound. The inability to read the texts is identified as a serious problem of tribal learners. The learners of 8th grade are not able to identify the alphabets and perceive the texts. The lack of training in 'phonemic awareness' and 'phonics' methods in reading are identified as the root cause of learning deficiency. According to the Report of the 'National Reading Panel' (2000) on 'Teaching Children to Read', 'phonemic awareness', 'phonics', 'vocabulary', 'fluency' and comprehension' are identified as the five building blocks of any effective reading instruction. These elements help learners' spelling, word reading and reading comprehension. Phonemic awareness is the basis for learning phonics.

Direct Instruction Approach

The Direct Instruction approach is suitable particularly for the disadvantaged group of learners. This is found to be adaptable for teaching tribal students. The major goal of the

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Direct Instruction (DI) Model is to improve the basic education of children from economically disadvantaged backgrounds and thus increase their life options. It utilizes a tightly controlled instructional methodology and highly structured teaching materials. The model emphasizes small-group, face-to-face instruction by a teacher using carefully sequenced daily lessons in Reading, Arithmetic and Language.

Although DI Model is available for the last twenty five years with research evidence in its favour, Direct Instruction method is not practiced anywhere in India. A careful review of the early studies reveals that no study has been undertaken by any mainstream researcher in Attappady for doctoral research. For above reasons, the researcher (the first author of this paper) has undertaken the present study as part of her social commitment.

Objectives of the Study

- To investigate the educational backwardness of tribal children with reference to English language
- To understand the English language teaching and learning situation prevailing in Attappaddy
- To understand the English language learning problems of Tribal learners, with reference to reading achievement

Methodology in Brief

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Both qualitative and quantitative methods were used for the collection of data. A pilot study was conducted to gather preliminary data by using qualitative methods. A small-scale study was conducted among the tribal settlement at Anakkal, a rural-urban region situated nearby South Malmpuzha in Palakkad district. The tribal children had to face a lot of difficulties in education during the early years. They had to travel a long distance by boat and bus to reach the schools and colleges, situated in town. With the advent of new routes and transportation facilities, the access to education has become easier. From the interaction held with college students of hamlet, it was determined that the learners had a positive awareness towards English language. The learners lived in a background that was favorable enough to adapt and nurture the language learning needs. From the inquiry, researcher concluded that tribal settlements of Anakkal are on the verge of modernization and language learning problems experienced by learners were limited in number and variety.

The pilot study was carried out in Attappady from October 2009 to August 2010. The objectives were framed in foreshadowing the research problem and generating the hypotheses. Field work is conducted during the course of pilot study by adopting a number of methods consisting of 1) in-depth interviews, 2) expert interviews, 3) participant observation, 4) focus group, 6) training programs, 7) visual methods and 8) field diary.

The Findings

From the findings of pilot study, it was found that English is the toughest subject for tribal learners. The learners had a fear and negative attitude towards English language. The unhealthy classroom climate and lack of motivation prevented the students from acquiring English language skills. Even though language plays a crucial role in child's development, the environment at home and hostels cause language deprivation in learners.

Constructivist pedagogy is used to teach English language in classrooms. The pedagogy emphasizes the learning through construction of knowledge. According to curriculum designers, students acquire language from surroundings by situational approach. On the contrary, students from backward castes and tribal families never had any facilities in their environment for the acquisition of language and for communicating via English.

They have poor reading skills and they were not provided with any explicit instruction relating to language texts including acquisition of words, phrases, sentences and conventions

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of using English. The low beginning reading achievement is identified as cause of language delay. The problem compounds itself as students find themselves increasingly behind their non-tribal peers in reading achievement. It was found that a remedial reading intervention is required to accelerate the learning of tribal students.

Tools Used

To draw conclusions and validate the data gathered through pilot study, various quantitative tools were used. The tools used in the study were 1) Learners Achievement Test, 2) Questionnaire for Teacher, 3) Questionnaire for Parent 4) Questionnaire for Trainer, 5) Questionnaire for Administrator, 6) Questionnaire for Social Worker, and 7) Questionnaire for students. The primary data collected on the factors affecting the educational backwardness of tribal children were used to design and formulate the questionnaires. The institutions and individuals were visited in person by researcher to administer the tools. To prove the formulated hypothesis, an experimental intervention was designed for tribal students.

Based on the theory and review of direct instruction programs, a self-designed Direct Instruction Reading Intervention was prepared by the researcher to improve the reading achievement of tribal students. The format features of Direct Instruction approach was used to prepare the design. The intervention was planned for a time period of ten months. The intervention is designed to bring the at-risk tribal students to grade-level performance.

A group of thirty, tribal learners from GVHSS Agali were selected for the experimental intervention. The Direct Instruction Reading Intervention was designed with the aim of improving the reading achievement of sample group. The focus was to improve the beginning reading skills of group, who were lagging behind their peers in English classroom. The direct instruction approach of reading was employed in intervention to improve the five reading components, namely Phonics, Phonemic Awareness, Fluency, Vocabulary and Comprehension.

Based on the Direct Instruction programs as Reading Mastery, Horizons and Corrective Reading, the teaching and learning materials were designed by researcher. The instructional materials were prepared according to the format features of Direct Instruction method. The long-term goal of the intervention is to increase the level of student achievement

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in reading rate and comprehension through increased reading practice. The instructional materials included teacher's presentation book, student's book and a story reader.

Before conducting the Direct Instruction Reading Intervention, two case studies were undertaken by the researcher in GVHSS Agali to validate the instructional materials and experimental design. Direct Instruction approach of reading was employed in intervention to improve the five reading components, namely Phonics, Phonemic Awareness, Fluency, Vocabulary and Comprehension. Long-term goal of intervention was to increase the level of student achievement. Based on the Direct Instruction programs as Reading Mastery, Horizons and Corrective Reading, the teaching and learning materials were designed by researcher. Instructional materials were prepared according to the format features of Direct Instruction method and included teacher's presentation book, student's book and a story reader.

A series of five tests were framed for learners during the experiment. The tests included pre-test, two checkouts, post-test and post-intervention test. Pre-test was conducted during the beginning of intervention. In order to verify learners' level of progress, first checkout was administered in the third month and the second checkout in the sixth month of the study respectively. Post-test was held during the ninth month of the study. After the intervention, post-intervention test was carried out in an interval of one month time-period to analyze the sustainability of improvement.

The tenth month Reading Intervention of the study was divided into three different phases. Each phase had discrete objectives. First is the Firming Phase, conducted from June to August 2010. The objective of this phase was to firm the skills the children learnt in early classes. The procedures for rereading vocabulary words were applied in lessons. The second phase, Vowel Mechanics, was held from September to November 2010. The aim of phase was to firm all sound combinations by teaching letter names and vowel rules. The final phase of Textbook Preparation took place from December 2010 to February 2011. The traditional textbook print was introduced to learners during the phase with an objective to expand learners' comprehension tasks.

A series of five tests were framed for learners during the experiment. The tests included pre-test, two checkouts, post-test and post-intervention test. Pre-test was conducted during the beginning of intervention. In order to verify learners' level of progress, first checkout was administered in the third month and second checkout in the six month of the study

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respectively. Post-test was held during ninth month of the study, which culminated in the intervention. After the intervention, post-intervention test was carried out in an interval of one month time-period to analyze the sustainability of improvement.

The tools were statistically tested and data was elicited. Independent T-test and percentage analysis were used for the analysis. The analysis and interpretation of data was carried out in two different phases. The first phase was the analysis of data collected through pilot study and the second phase involved the analysis of data gathered during the experiment. Independent t-test and percentage analysis were used for the analysis.

Major Conclusions of the Study

English is the 'toughest' subject for tribal students who belong to economically deprived and backward families. Difficulty can be attributed to the heavy contrast between learners' mother-tongue and English language. Home and local environment cannot help to build a linguistic bridge in the inter-language phenomenon. The pedagogy followed is not feasible for learners, who face extensive home-school dissonance. The possibilities of new teaching pedagogy and syllabus seem to have helped the above-average pupils to work on their own and attain achievement, whereas it is not effective to meet the learning needs of backward students. The pedagogy is application oriented. It emphasizes the natural use of language inside classrooms without a structured teaching framework. Unsystematic method of teaching leaves the weaker ones in a state of confusion and disorder. The learners are highly behind their peers in literacy development. Reading deficiency is identified as another cause of problem. Learners are unfamiliar with text and symbols because of lack of script in the tribal mother-tongue. Unlike non-tribal peers, who may receive some prior instruction through their parents in early childhood, tribal learners start learning without any basic knowledge of English language structures. The learners are introduced to texts without the teaching of sounds and symbols. Problem occurs when the learning is continued without basic knowledge of language.

Consequently, the learners face difficulty in reading and understanding texts. The lack of training in spelling, basic structures and early reading skills result in the problem. Evaluation of their performance is not frequently conducted. Evaluation conducted twice in a year demands only rote memory. Though pupils are promoted to higher class by liberal

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evaluation, they lack basic competencies. The evidence suggests that students of high school do not even have any command of structures which a learner of 5th grade should have obtained. The problem cannot be treated by normal pattern of teaching. It requires special approaches.

The three-phase Reading Intervention of research was conducted for ten months. A structured teaching pattern and continuous process of evaluation was incorporated in the intervention. The results of analysis prove that the Direct Instruction method of reading can help learners to attain mastery by systematized training of five components, namely, phonics, phonemic awareness, vocabulary, fluency and comprehension. The word identification and vocabulary accuracy are necessary for learners to read and comprehend text in a high speed fluency rate. The method is appropriate for accelerating the language learning of slow learners as well as the tribal students.

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Organizational Communication and Reports

Manimozhi Sayeekumar, M.A., M.Phil.

Flow of Communication in Organizations

Communication is a professional way of exchanging ideas, thoughts, or one's own mind in any organization. It is conducted at different levels within an organization. Features of Communication adopted at various levels of any organization depend on the content, style requirements as well as the hierarchy of the personnel involved. We may look at the flow of communication in the following manner.

1. Horizontal

2. Vertical

3. Upward

4. Downward

5. Crosswise

6. Spiral

Horizontal Communication

Horizontal communication is generated among the people of the same rank in any organization. This is used more often for coordination between various departments. This also helps effective decision-making purposes and wider participation of responsible individuals and groups. In order to achieve the production target for a particular month the discussion held between the production managers will certainly be a perfect example for horizontal communication.

Downward Communication

However when the production manager imparts certain instruction to the workers and supervisors under him or her for production and all issues relating to it, it will be called downward communication. Here the information moves from the higher authority to the subordinates.

Upward Communication

Similarly if the supervisor reports to the manager regarding the present position of the work it is known as upward communication.

Spiral Communication

If the management circulates the copy of the recently decided upon new bonus and incentive scheme among the employees, it'll be known as spiral communication.

Diagonal Communication

Sometimes the communication flows between persons of different levels of hierarchy and who have no direct reporting relationship. This is used most probably to quicken the process of information flow, to improve understanding and to coordinate efforts for the achievement of organizational objectives. Such a movement of information is called as diagonal communication.

Need to Employ All the Modes of Communication

Organizations that do not engage all their staff/employees including higher level "officers" in all these kinds of communication patterns will not make much progress and will not be able to get the work done. Government departments often employ one-way communication from top to bottom and this results in delays and failures to achieve the goals. Some private organizations, unfortunately, in due course fall in the pattern of one-way communication and thus ensure their demise in due course.

Informal Communication and Grapevine

All organizations must encourage informal communication among their workers at various levels. This brings in a sense of participation and enrichment of the personal and professional lives of employees. However, for any better working atmosphere, we need to ensure that informal communication is kept distinct from rumours. "Grapevine" is unavoidable:

"Grapevine is an informal channel of business communication. It is called so because it stretches throughout the organization in all directions irrespective of the authority levels. Man as we know is a social animal. Despite existence of formal channels in an organization, the informal channels tend to develop when he interacts with other people in organization. It exists more at lower levels of organization"
http://www.managementstudyguide.com/grapevine_communication.htm

Note that grapevine communication flows in all directions without much effort! This may create both positive and negative impact on the environment within the organization.

Reporting

Reporting is an important form of business communication in any organization. Generating and analyzing reports is a routine task in every organization. It is nothing but the data related to the organization. Reports are written to analyze the situation, to offer an alternative method of operation, to study the growth of a company, or to observe the trend in the company.

Report is an account of something that happened in the past. It means carrying back, because re means back, port means to carry. It is the description of some event that happened already. There are 4 types but these are inter-related:

1.   Oral report

2.   Written report

3.   Informal report

4.   Formal report

Oral Report

It is purely spoken.

It is presented face to face.

It is easy for the speakers.

It is ephemeral in nature.

In this immediate clarification is possible.

It has less accuracy and reliability.

It is purely informal.

Written Report

It is in written form.

There is no face to face contact here.

It is easy for the readers.

It is a permanent record.

In this immediate clarification is not possible.

It is more accurate and reliable

It is very formal.

Informal Report

It has got an informal style, but the contents may be same as that of the formal reports. Informality is seen in choice of words, tone, and summarizing tendency. Not all details and facts may be presented, some conclusions are highlighted. The report meets the urgent requirements to keep the staff as well as supervisors informed of the current situation. So it is written in a shorter form than the formal report. For example, if the managing director wishes to know the current status of production, or people involved in production, or a particular department, the information can be presented in an informal way. Letter reports are normally written in the format of any letter that is official.

Formal Report

These must display the seriousness of purpose and content presenting elaborate data which cannot be informally presented.

There are different types.

1. Routine periodic reports

2. Informational reports

3. Interpretive reports

Routine Periodic Report

They are also known as periodic reports which are submitted annually, quarterly, monthly, weekly, or at any particular interval with prescribed materials in the routine life of business activities. In these, some columns are given in a Performa where some check-offs are to be made, or if anything is to be written it is very brief; they present the collected data and facts in their original form, for e.g., the confidential report on employees may include a brief recommendation for more funds or an extension of the duration of any project.

Informational Report

This is mainly for conveying information which entails all the details related to the subject under discussion and it is helping to understand the aim, objective, organization, policies, regulations, procedures, problems and future outlook of a company. This serves as a purpose of discussion, determining the course of action, co-ordinating the operation of the organization.

Interpretive Report

It is helpful for the readers to analyze, interpret, evaluate and gather facts and ideas. This differs from informational report because it interprets the data obtained from and arrives at some

conclusions and recommendations, hence leading the readers to some course of action. The major emphasis is on the analysis of the results of an investigation.

The Present Situation in Preparing Reports

Many corporations have begun to employ people with technical writing skills specifically to help write reports. This is a welcome development, because documents can be written with readability. General Meeting of the shareholders as well as even the periodic regular Board meetings do require clear and straightforward presentation of information.

Deficient Training in Colleges

Our syllabus needs to change drastically to focus more on *doing* than on acquiring mere information, especially in the area of language learning.

1. One can blame easily the state of our high school education for all the ills of deficient traits that we notice in our college students. But this does not take us anywhere and it is a sheer waste of our time.

2. Let us focus on practical matters of writing letters, reports, resumes, and many other function-oriented writing. For this, our teachers must be re-oriented in their thinking and skills. Then alone they will be able to communicate and transfer skills to their students.

3. Let our textbooks be oriented toward form and content of business communication strategies and offer realistic models with flexibility and grading of the models of reports presented.

4. Let there be team work in preparing reports in the class. In fact, I would encourage that reports are written only through team work and that too within class hours.

5. Let students present the reports in the class and let others have an opportunity to critically evaluate such reports so that students will learn the structures and strategies easily through interaction.

6. There are many other innovative strategies and processes we can adopt. But for all this to happen we need positive attitude.

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http://www.managementstudyguide.com/grapevine_communication.htm
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Present Position of Teaching English Grammar in the High Schools of Assam - A Case Study

Pranjal Saikia, M.A., Ph.D. Candidate

Abstract

This paper attempts to throw lights on the methods adopted by the teachers of Assam for teaching English Grammar at the Secondary level. It has been observed that students from Assamese medium schools are made more conscious about the rules and regulations of grammar which indirectly generate in them a fear for the language. However, the rules and regulations of Grammar cannot be ignored. So, the question arises what methods should be employed in teaching English Grammar which might help a student learn the rules effortlessly.

This paper aims at concretising some suggestions regarding effective methods of teaching English Grammar.

Keywords: Grammar, English teaching, Teaching learning process, English Classroom.

Introduction

Students in Assam are generally poor in English as reflected by the results of the Public Examinations. The teachers are often seen to put the blame entirely on the students for their failure to acquire an effective knowledge of the language. Unfortunately, however, improper and defective teaching is at the root of the problem. Teaching a foreign language requires proper knowledge, training, experience and devotion on the part of the teacher. In Assam anybody can manage to become a teacher and do the blunder of teaching English.

Current Practice of Teaching

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Regarding English grammar teaching, our teachers are always seen to advise the students at first to learn the grammar and then practise the language. But at the same time it is also seen that a child born in England learns his mother tongue, English unconsciously, i.e., without knowing the rules and regulations.

Actually, people learn their mother tongues from the socio-cultural surroundings. For us English is a foreign language and the process of learning this language is a complex one. A non-native learner always finds it difficult using grammatical rules in various real-life situations.

Our English teachers are always seen to force the students to learn the grammatical rules and regulations but when the students face various day to day situations they find it difficult to use those rules and regulations of grammar.

English as a Compulsory Subject – What Students are Required to Master

Majority of the students study English language or General English as a compulsory subject under either language component at the school level or under foundation course component at the undergraduate level.

The General English course comprises a prescribed textbook containing some lessons followed by comprehension questions, vocabulary items and exercises in grammar and composition.

The exercises involve filling blanks with suitable articles/ prepositions/ pronouns / modals or changing voice/ narration or combining sentences. Examples given in the exercises do not have any correspondence with the communicative situations which students come across in their daily lives. The result is that even after learning rules of grammar for so many years, our students fail miserably in acquiring fluency in the use of language.

Position in Assam - Need to Rethink and Reorient

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It has therefore become necessary to rethink and to reorient the material and methodology of grammar teaching in order to equip our students to use the language items not only currently but also appropriately in different real life situations.

Hence, this paper attempts to provide some suggestions to the English teachers as to how English grammar should be taught to the school students.

Objectives

The main objectives of this paper include:

a)   Finding out how English grammar is taught in the Secondary classes.

b)   Providing some suggestions to the English teachers for improving the teaching learning process English grammar.

Methodology

This paper is an outcome of mixed methodology. For the quantitative part, a questionnaire was administered to teachers and students to find out the actual problems they (students) face in learning and using English grammar. Classrooms were also observed. For the qualitative part, focus group discussions, one each for teachers and students were organized so that their opinions could be gathered about the topic. For the expert opinion on English grammar teaching methodology, four subject specialists of English were interviewed. Fifteen (15) schools, thirty (30) teachers and one thousand (1000) students were taken as sample while using stratified sample giving due representation to male/ female and rural/ urban schools.

Research Questions

Following were the research questions raised in this study:

a)   What methods do the teachers use for teaching English grammar?

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b)   What problems do the students face in the classroom in learning English grammar?

c)   What needs to be done to resolve the problem in teaching English grammar at the Secondary level?

Data Collection and Analysis

Qualitative research techniques were adopted for classroom observation related to effectiveness of classroom situations. Data related to training of teachers, availability of teaching learning materials, etc., were collected during the visits to the schools. Simple percentage calculations had been used for analysis as and when necessary. The interview techniques was adopted for gathering related information from students, teachers and subject experts for the teaching learning process of English grammar.

Findings of the Study

After the classroom observations and the analysis of the data, the following facts were identified:

a)   In 90% schools, "Grammar Translation" method is used by the teachers.

b)   In only 10% schools, somewhat proper methods of teaching English grammar have been witnessed.

c)   Students are generally very poor in using grammatical rules in real life situations.

d)   Students' confidence level of learning English grammar is not satisfactory.

e)   No awareness of Communicative Teaching Method among the English teachers is found.

f)   No development of reading, writing, speaking and listening skills is found.

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g) It was noticed that there was no effort on the part of the English teachers to teach English grammar by creating real life (practical) situations.

Suggestions

1. A grammar teacher should teach grammar to the students by creating different types of communicative situations inside the English classroom. Normally after knowing the rules of grammar, one is expected to be able to speak English fluently, but that is not the common experience. On the other hand, through communicative situations, one will be capable of using grammatical items in real life situations. Through the use of these communicative situations, a learner can also avail the chance of developing the communicative skill.

An efficient teacher can create different situations according to the needs of this teaching topic of grammar. Around us lots of personal and impersonal situations are available and with the help of these real life situations a grammar teacher can provide effective teaching to the students. Personal situations may be a person's likes, dislikes, family background etc. and impersonal situations may be games and sports, day today issues social problems, government policies etc. Excluding these personal and impersonal situations a teacher can also create some imaginary situations for communicative purposes. To fulfill this target of imaginary situations audio-visual aids can also be applied. With the help of the text book too a teacher can create some communicative situations for teaching and providing practice in the use of a grammatical item.

Grammar pedagogy in the traditional methodology and classrooms was confined to mere prescription of rules. The priority of a grammar teacher was to prescribe rules and ask the students to first memorize them and then to apply the rules on the sentences given to them for practice. Even structuralists, who found the traditionalists guilty of prescriptivism and who advocated descriptive approach, have made the teaching of grammar mechanical by following analytical methods of breaking language items into small isolated units. The result is that both the

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traditionalists and structuralists failed in creating communicative activities in the class room. To encourage communicative activities in the classroom and to integrate grammatical rules with their uses it becomes necessary for pedagogues to create some interesting situations in the class room to facilitate the learners to use the grammatical items in them.

A grammar teacher should study the minds of the students, in which subjects they (students) are interested. For example, if the students show interest in 'Bhaona' (by Sankardeva) the teachers can give them the idea of the 'past tense' with the help of the mythological stories. Now-a-days everyone is familiar with the skyrocketing prices of the daily commodities. So, the teacher can use this topic for giving the students the concept of the present tense. Likewise, the common topic of population explosion may be used to create the picture of tomorrow's world and thereby give the students the concept of future tense. It is to be noted that an efficient teacher can only create such types of situations. Having these situations the teacher should try to communicate with the students in English as much as possible.

A grammar teacher can also teach grammar with the help of a poem or a paragraph from the text. This will create text centered communicative situation. For example a teacher can ask the students to find out the prepositions/ main verbs/ auxiliary verbs etc. from the given poem or paragraph. In conducting this, the teacher can try to create interest in the minds of the students so that they use to consider this practice to be a kind of game. With the help of festivals, government policies, T.V. serials, fashion shows etc. a grammar teacher can create different situations inside the classroom and can teach the students practically. Since second language teaching should help the learner achieve some kind of communicative skills in the language, all situations in which real communication occurs naturally have to be taken advantage of and many more suitable ones have to be created (Klippel 1995 : 4)

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2)   Regarding voice change, narration, transformation of sentences, determiners, prepositions etc. it is seen that in the examination same questions are repeated year after year because of which their (students) knowledge of grammar becomes limited. So, the teacher should provide the students a long paragraph or passage from the text to solve, instead of isolated questions (sentences). It is unquestionably a difficult task for the students, but if once they can do such exercises the students will definitely acquire better knowledge of the items involved. Attempting to do such exercises with the guidance of the teacher is equivalent to situational learning. However, it depends upon the ability of the teacher to make such exercises an interesting experience like a game for the students.

3)   Group activities can be given for teaching English grammar to the Secondary stage students, particularly for writing and speaking ability, reacting and listening comprehension, recalling the structures and as such overall knowledge of English. Group work can be used along with the other methods of teaching English. At the Secondary stage, the students will be found too much interested towards group activities that will definitely give them a platform to practise spoken English (conversation) among themselves.

Conclusion

If the English grammar teachers follow the above mentioned suggestions, they will undoubtedly be able to overcome the challenges which stand as obstacles before them in teaching English grammar to the students. Teaching of English grammar always should be practical not theoretical.

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Develop Effective Listening Skill

Manimozhi Sayeekumar, M.A., M.Phil.

Abstract

Learning any language is an art, which involves four major skills called Listening, Speaking, Reading and Writing. It is popularly known as LSRW skills – Listening, Speaking, Reading and Writing. This paper aims at presenting some details regarding what is listening, what is hearing, what is the difference between these two, various types of listening , how listening enhances the overall communication, what are the methods adopted for developing listening skill, factors involved in effective listening, attitudes to develop to achieve better listening, responsibilities shared by the speakers and listeners, etc. This paper focuses on these points and discusses the relationship between speakers and listeners.

What is Listening?

Listening is generally defined as a conscious, cognitive effort involving primarily the sense of hearing and leading to interpretation and understanding.

We listen with our senses to understand the communication being uttered. Our goal is to understand what is being uttered. We want to understand the words and sentences and through this understanding retrieve the intent the speaker had while he or she communicated. In other words, we try to identify speaker's views and analyze his or her views to work out a coherent picture of the communication we face. It is a difficult process, in which what is heard is weighed, analyzed, sorted, related, classified, evaluated as well as judged.

Listening is the most often used skill of communication and good listening is an integrated part of the communication process.

Ten Steps Suggested http://www.skillsyouneed.com/ips/listening-skills.html

1. Stop Talking
2. Prepare Yourself to Listen
3. Put the Speaker at Ease
4. Remove Distractions
5. Empathise
6. Be Patient
7. Avoid Personal Prejudice
8. Listen to the Tone
9. Listen for Ideas – Not Just Words

10. Wait and Watch for Non-Verbal Communication

The above suggestions are worth following. We need to act these out in the classroom through practice. Such practices will enable our students to carry the skill of listening into their work place in future.

Types of Listening

Dr. John A. Kline suggests the following types of listening (http://www.au.af.mil/au/awc/awcgate/kline-listen/b10ch4.htm). The quotes are taken from Dr. Kline's work cited here:

Informative Listening

The goal of Informative listening to understand the message. "Listeners are successful insofar as the meaning they assign to messages is as close as possible to that which the sender intended."

Relationship Listening

"The purpose of relationship listening is either to help an individual or to improve the relationship between people. Therapeutic listening is a special type of relationship listening."

Appreciative Listening

"Appreciative listening includes listening to music for enjoyment, to speakers because you like their style, to your choices in theater, television, radio, or film. It is the response of the listener, not the source of the message, that defines appreciative listening."

Critical Listening

"The ability to listen critically is essential in a democracy. On the job, in the community, at service clubs, in places of worship, in the family—there is practically no place you can go where critical listening is unimportant."

Discriminative Listening

"The final type of listening is discriminative listening. It may be the most important type, for it is basic to the other four. By being sensitive to changes in the speaker's rate, volume, force, pitch, and emphasis, the informative listener can detect even nuances of difference in meaning. By sensing the impact of certain responses, such as "uh huh," or "I see," relationship listening can be strengthened."

I would like to add empathic learning as a specific category to the list suggested above.

Empathic Listening

In order for us to become good listeners, we need to develop empathic listening. The goal of empathetic listening is to really hear the other person, to begin to see things as he or she sees them, rather than looking at what he or she is saying only from your point of view.

This is a very important skill for all supervisors. Anyone who aspires to become a leader in any company needs to have this skill.

Empathic listening does not mean, however, that we don't evaluate the content of the message. This means that we hold any critical remark until we truly understand the nature and essence of the spoken message which we are listening to.

Listening empathetically does not mean that we agree with the speakers; it does not mean that we disagree with them; it means that we try to understand the issues from the speaker's point of view.

Important Factors for Empathetic Listening

1. One should realize that people are all individuals with their own values, feelings and experiences.

2. Should listen attentively to the fellow communicators;

3. Should see their points of view.

4. Should sense their values.

5. Should encourage them to express themselves fully.

6. Should paraphrase the concepts for their satisfaction.

7. Should speak for us finally, not in the beginning.

Differences between Listening and Hearing

Listening	Hearing
Voluntary	Involuntary
Requires conscious efforts	Happens automatically
Active process	Passive process
The listener plays a very active part	Listener plays a passive part
A two way interactive process	One-way process.

To Conclude

All of us know that without specific training even intelligent people may be very poor listeners. Ralph G. Nichols at the University of Minnesota was the first person to experiment with specific training in listening techniques. In his studies it was found that after training, every group of students improved at least 25% in ability to understand the spoken words and some improved as much as 40%. He declared: "The most basic of all human needs is the need to understand and be understood. The best way to understand people is to listen to them."
http://www.goodreads.com/quotes/167082-the-most-basic-of-all-human-needs-is-the-need The evidence is clear that after training in efficient listening methods and techniques hearers can turn out to be true listeners. Let us become true listeners and not simple hearers.

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References

http://www.au.af.mil/au/awc/awcgate/kline-listen/b10ch4.htm

http://www.goodreads.com/quotes/167082-the-most-basic-of-all-human-needs-is-the-need

http://www.skillsyouneed.com/ips/listening-skills.html

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