'ROLE OF RIVER IN SAYED ABDUL MALIK'S NOVEL RUPABARIR POLOS'*

BY

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Abstract:

The forerunner of modern Assamese literature, Sayed Abdul Malik's area of literary creation is far and wide. His contribution to all the genres of Assamese literature including story, poems, drama, articles, novels etc are magnificent. In all the literary works of the author who had a deep relation with soil and land has presented a simple and easy going life of the rural people. Among all his literary works especially in his novels the beauty of nature is well expressed. The part and parcel of nature, particularly the rivers play a significant role in his novels. He has beautifully presented the eternal relationship of man with nature. 'Rupabarir polos' is one of the most remarkable novels of Malik. This is a real life novel that delineates the pictures centering round the *Mormensingia* people who have arrived at the village travelling all the way from the East Bangle. The novel beautifully presents the struggle of the people who have come from a far away village named *Sonapara* of bangle to live by the bank of the fertile riverside land of Rupabari.

The present topic entitled 'Role of river in Sayed Abdul Malik's Novel *Rupabarir Polos*' is selected to understand how the river Rupabari has played a tremendous role in the plot. While discussing the topic the primary source is received from the book 'Rupabarir Polos' and other books relevant for the topic are taken as secondary sources.

Key words: Bor hait, Village Rupabari, River centric society.

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Objective of Study: The main objectives of the topic entitled 'Role of river in Sayed Abdul Malik's Novel *Rupabarir Polos*' under study are-

a. Man-river relationship.

b. Role of Man in 'Rupabarir Polos

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The Issue of Illegal Immigration in Assam and the Assam Accord: A Study

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Abstract: *Illegal Immigration is a contentious issue in Assam. Assam has faced both internal migration and the illegal external immigration which has produced an existential fear among the indigenous Assamese people. After the Independence of India the issue of illegal immigration has gained prominence in the politics of Assam. The focus was mainly towards the illegal immigrant coming from the East Pakistan (present Bangladesh) who was mostly the Muslims. The growth of Muslim population in Assam and their inclusion in the voters list have created a strong resentment among some local organizations especially the All Assam Students Union. The famous Assam Movement was launched by All Assam Students Union (AASU) and the Asom Gana Sangram Parishad (AGSP) from 1979 to 1985 which was ended with the signing of the historic Assam Accord on 15th August 1985. In this paper a study will be made to analyse the issue of illegal immigration in Assam and the provisions of the Assam Accord and its contemporary relevance for its effective implementation.*

Key words: *Illegal Immigration, Indigenous, Existential fear, Movement, Assam Accord*

Introduction:

Illegal Immigration is a very contentious issue in Assam ever since the independence of India. Though the issue has gained prominence politically after the independence of India yet it has its root in the British colonial rule. The primary focus of the issue of illegal immigration into Assam was mainly to those peoples who came from the East Pakistan (present Bangladesh). The immigration of the foreigners has produced an existential fear and apprehension among the indigenous Assamese people. For such apprehension there has emerged the demand for a legal and constitutional protection of the indigenous Assamese people in Assam. The famous Assam Movement was rooted on such fear and apprehension. This issue of illegal immigration has created socio-political tension and conflict in Assam. Even some organizations tried to

communalize the immigration issue in and outside the state. The organizations through their movement basically seek the protection of Assamese lingua-franca and thereby ethnic identity as well as the economic rights of the indigenous Assamese people over the precious resources of the State.

The Assam Accord signed on 15th August, 1985 is a historic accord in the political history of Assam. It was signed as a result of the historic Assam Movement (1979-85) led by All Assam Students Union (AASU) and Asom Gana Sangram Parishad (AGSP). In the contemporary situation there is debate on the issue of implementation of the Assam Accord. Though some sections have raised the drawbacks of the infamous Assam Movement and the Assam Accord, the AASU some other Assamese nationalistic organizations have incessantly raised demand for the implementation of the Accord. In this paper attempt will be made to analyze the provisions of the Accord and its relevance in the contemporary situation in special reference with the problem of illegal immigration in Assam.

Objectives:

1. To discuss the problem of illegal immigration in Assam and its socio-political consequences.
2. To understand the provisions of the Assam Accord properly.
2. To analyze the significance of various provisions of the Assam Accord in contemporary situation in Assam.
3. To understand the problems if any to implement the provisions of the Assam Accord.
4. To suggest the ways for the effective implementation of the Assam Accord.

Methodology:

The method of this study is descriptive analysis, primarily based on secondary data. In this study various materials have been consulted published through books, journals and Government reports available in the various website.

Review of literature:

There are lots of published literatures in the form of books, thesis and research papers on the issue of illegal immigration in Assam as well as on the Assam Accord. Myron Weiner (1978) in his book "Sons of the Soil: Migration and Ethnic Conflict in India", make an in-depth analysis of the social and political conflicts and cleavages resulted from the responses of the indigenous population to illegal immigrants in Assam. Sanjay Hazarika (1994) in his book "Strangers of the Mist" discussed in details about the illegal immigration into Assam and six other Northeastern states in the context of rise of insurgency and violence in recent times. Sanjib Barua (1999) in his book "India against itself: Assam and politics of Nationality" discussed the Assamese sub-national identity question within the Indian federal structure. Barua stated that the political movement led by AASU against the illegal immigration was an opportunity to assert the collective identity of the Assamese people within the Indian federal structure. Hiranya K. Nath and Suresh Kr. Nath (2010), in their research paper "Illegal Migration into Assam"

ex-gratia to the next of kin of the Martyrs of the Assam Movement, consideration of the proposal for relaxation of the upper age limit for the employment in the public services in Assam in the context of delay in holding academic and competitive examinations etc. due to the situation of agitation in Assam, review of cases against the persons charged with criminal offences in the context of agitation, except the cases charged with heinous offence and withdrawal of prohibitory orders or notifications issued during the agitation. Clause-15 of the Accord mentioned that the Ministry of Home Affairs, Government of India will be the nodal Ministry for the implementation of the Accord.

Along with the above Clauses there are some other points in the Accord which stated that the Government of India will request the Election Commission of India to prepare a fair electoral roll for Assam. For the development of the State of Assam it was agreed that- a) Oil Refinery will be established in Assam b) Central Government assistance to the State Government for the purpose to reopen the Ashok Paper Mill and the Jute Mills. c) One Indian Institute of Technology (IIT) will be established in Assam.

The Accord was signed by the Home Secretary, Government of India; Chief Secretary, Government of Assam; in presence of the Prime Minister (Sri Rajiv Gandhi).

On behalf of the organizations the Assam Accord was signed by Sri Prafulla Kumar Mahanta, President, AASU; Sri Bhrigu Kumar Phukan, General Secretary , AASU; Sri Biraj Sharma, Convenor, AGSP.[4]

Analysis:

The basic issue of the Assam Agitation and the Assam accord is the illegal immigration and the constitutional safeguard of the indigenous Assamese people. Both these issues are addressed in the Clause-5 and Clause-6 of the Assam Accord. Therefore these Clauses are termed as the heart and soul of the Accord.

1. Foreigners Issue:

The Assam Accord was accepted as a historic document by a large section of Assamese society specially those who have strongly supported the Assam agitation. They expected that through the provisions of the Accord, the influx of the illegal immigrants can be checked and even they have expectations that the Accord will able to bring a permanent solution to the long standing foreigners issue. The most remarkable significance of the Accord was that it has set a clear cut date for determination of the illegal immigrants (foreigners) which are to be deported. Apart from that the accord incorporated provisions for the sealing of international border particularly with Bangladesh. There is also provision for round the clock vigilance of the land and riverine border to check any future influx of the immigrants. These are historic initiative under the provisions of the Accord.

However there are some counter arguments against the success of the Assam Agitation and the Accord. A section of the political leaders and intelligentsia of Assam have blamed the

by 1921 the first army corps of the invaders had conquered Goalpara. The second army corps which followed them in the year 1921-1931 has also completed conquest of Nowgong. The Barpeta subdivision of Kamrup has also taken to their attack and Darrang is being invaded. It is sad but by no means improbable that in another thirty years Sibsagar district is the only part of Assam in which an Assamese will find himself at home."[2]

From the above statements it can easily be understood that during the colonial rule, there was exodus of Bengali Muslims into Assam which has changed the demographic pattern of the state. Such exodus of Bengali Muslims was aggravated by the policy of the provincial Government led by Sir Syed Muhammad Saadulla of Muslim League from April 1937 to September 1938. Saadulla undertook a land settlement policy to populate the state with migrants from erstwhile East Bengal under the policy of "grow more food". Even due to the change of demographic pattern after the large scale migration the Muslim League had tried to merge Assam with the Muslim dominated East Pakistan province. Such effort was foiled by Gopinath Bordoloi.

During the time of Independence, there was large influx of people from East Pakistan due to instable condition in Pakistan. After the partition of India along with the Bengali Hindus a large number of Bengali Muslims came to Assam. Though the Government of India enacted the Immigration (Expulsion) Act, 1950, no immigrants were deported to Bangladesh from Assam.

The highest number of infiltration of Bangladeshi nationals took place during the time of uprising in the East Pakistan (present Bangladesh) for an independent Bangladesh. It was estimated that around 14 to 15 lakh people from Bangladesh entered in Assam and most of which were not returned to Bangladesh after gaining independence in 1971. This has been proved by the sharp rise of population in Assam showed by the 1971 census report. During 1961 to 1971, the population growth rate in Assam was 34.71% as against the all India population growth rate of 24.57%. Most of these immigrants had entered their name in the voters list of Assam with the patronage of some local political leaders with an intention to create a vote bank. This was noticed by the All Assam Students Union (AASU) raised the first voice against the inclusion of the names of the immigrants in the voters list. AASU submitted a memorandum on 21st February,1974 to the Government of Assam demanding deletion, deportation and detection of foreign nationals from the voters list.

The Assam movement:

The beginning of the Assam movement can be traced back to the by-election of the Mangaldoi Loka Sabha Constituency after the death of then M.P. Hiralal Patowary in March 28,1979. The Election Commission published the draft electoral roll of the Mangaldoi Loka Sabha constituency and ordered a summary revision in April 1979. The Commission received a list of 47,000 doubtful names of which about 26000, names were confirmed to be non citizens[3]. However, the by-election of the Mangaldoi Loka Sabha constituency was cancelled

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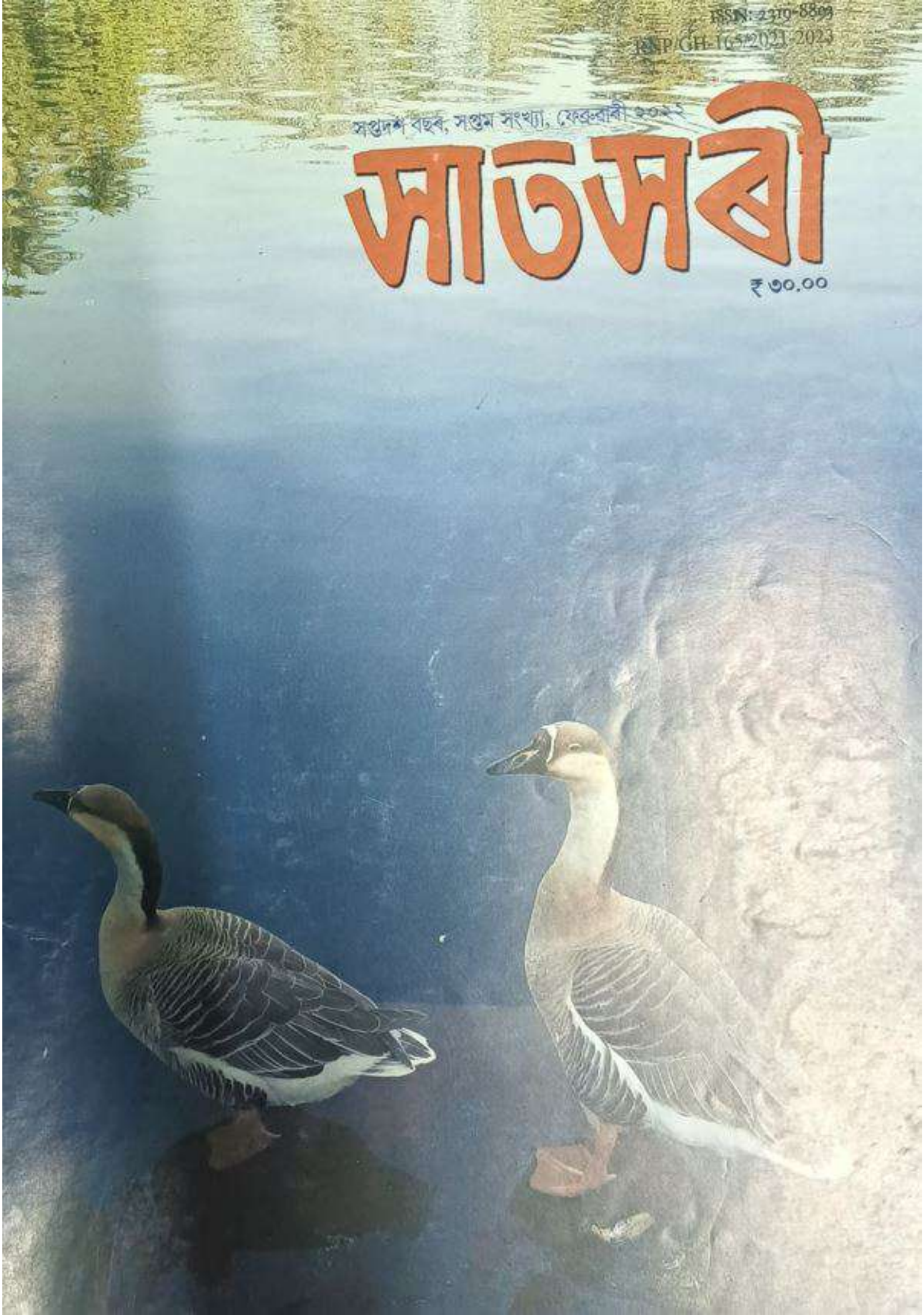

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পঠন
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প্ৰচ্ছদৰ ফটো : ৰূপাঞ্জলি নাথ

এই সংখ্যাৰ ভিতৰৰ পৃষ্ঠাত ব্যৱহৃত বহুসংখ্যক আলোকচিত্ৰ ইণ্টাৰনেটৰ পৰা লোৱা হৈছে।

প্ৰথম অসমীয়া শিশু-উপন্যাস 'পাতালপুৰী'

ড° নয়নমণি বৰুৱা

প্ৰথম অসমীয়া শিশু-উপন্যাস হিচাপে হৰগোবিন্দ শৰ্মাৰ' *পাতালপুৰী* নামৰ উপন্যাসৰ নাম বহুতৰে জ্ঞাত। কিন্তু বৰ্তমানলৈকে মাত্ৰ কুইজধৰ্মী প্ৰশ্নোত্তৰ হিচাপেই কিতাপখনৰ নাম অধিক চৰ্চিত হৈ আহিছে। কোনো কোনো আলোচনাত স্থান লাভ কৰা আনটো তথ্য হৈছে— কিতাপখন দ্বিতীয় বিশ্বযুদ্ধৰ আগতে প্ৰকাশ পাইছিল। তাৰ বাহিৰে কিতাপখনৰ বিষয়ে কোনো বিশেষ তথ্য পোৱা নাযায়। শিশু উপযোগী কিতাপসমূহৰ ক্ষেত্ৰত মন কৰিবলগীয়া এটা বিশেষ কথা হৈছে যে সৰু কলেৱৰৰ এনে ভালেমান কিতাপ কম দিনৰ ভিতৰতে হেৰাই যায়। এই কিতাপখনৰ ক্ষেত্ৰতো এই ঘটনাটোৱেই ঘটিল। প্ৰায় দহ বছৰ ধৰি বিচাৰি ফুৰা কিতাপখনৰ বিষয়ে কেৱল নামটোৰ বাহিৰে কোনোধৰণৰ প্ৰাথমিক তথ্য পাব পৰা হোৱা নাছিল। কিছুসংখ্যক লোকে বিভিন্ন মাধ্যমত কিতাপখন হাতত থকাৰ কথা কয় যদিও যোগাযোগ কৰিলে বিভিন্ন অজুহাতত সাধাৰণ তথ্য দিবলৈও ইচ্ছা নকৰে। শিশু-সাহিত্যৰ আলোচনামূলক কিতাপসমূহতো *পাতালপুৰীৰ* প্ৰকাশ সম্পৰ্কে সঠিক তথ্য পোৱা নগৈছিল। কাৰণ একেটাই, কিতাপখন বিচাৰি পোৱা নাযায়।

সম্প্ৰতি 'ফেচবুক'ত সক্ৰিয় হৈ থকা গ্ৰন্থ সম্পৰ্কীয় কিছুমান সামাজিক গোটে ভালেমান পুৰণি কিতাপ-পত্ৰৰ সংবাদ দিবলৈ সক্ষম হৈছে। তেনে ধৰণৰ এটা গোট 'গ্ৰন্থ সুবাস'ৰ জৰিয়তে অলপতে সৰ্থেবাৰীৰ বাপুজী মহাবিদ্যালয়ৰ অধ্যাপক বিপুল ডেকাৰ হাতত এই আপুৰুগীয়া কিতাপখন থকাৰ তথ্য লাভ হ'ল। আমাৰ একান্ত অনুৰোধ আৰু আগ্ৰহৰ প্ৰতি সঁহাৰি জনাই অধ্যাপক ডেকাই কম সময়ৰ ভিতৰতে কিতাপখনৰ প্ৰতিলিপি আমালৈ প্ৰেৰণ কৰিলে। মুঠ ৬৪ পৃষ্ঠাৰ কিতাপখনৰ এইটো হৈছে দ্বিতীয় তাঙৰণ। প্ৰকাশৰ কাল ১৯৪৪, প্ৰকাশক কলিকতাৰ ৱাইড ইণ্ডিয়া কোং, বেচ ঃ এটকা। উল্লেখযোগ্য যে কিতাপখনৰ প্ৰথম তাঙৰণৰ প্ৰকাশকো একে। প্ৰথম বকলা পৃষ্ঠা আৰু লেখকৰ 'নিবেদন' অংশত পুহ, ১৮৬০ শক বুলি উল্লেখ কৰা হৈছে। গতিকে কিতাপখনৰ প্ৰথম প্ৰকাশৰ সময় ১৯৩৮ খ্ৰীষ্টাব্দ বুলি বুজিব পৰা যায়। লেখকে উল্লেখ কৰা মতে, তেওঁৰ বন্ধু তৰুণ দুৱৰাই বেটুপাত অংকন কৰিছে। আনহাতে আন এজন অন্তৰংগ বন্ধু চক্ৰধৰ শৰ্মাৰ উৎসাহ-উদগনিত পুথিখন প্ৰকাশ কৰিবলৈ প্ৰয়াস পোৱাৰ কথাও তেওঁ উল্লেখ কৰিছে। কাহিনীৰ লগত সংগতি ৰাখি ঠায়ে ঠায়ে চিত্ৰ সংযোগ কৰা কিতাপখনৰ প্ৰতিটো অধ্যায়ৰ সামৰণিতো একো একোটা সুন্দৰ চিত্ৰ সংযোগ কৰা হৈছে। কাহিনীৰ লগত সম্পৰ্ক নথকা গছ, লতা, ফুল আদি চিত্ৰসমূহে সেই সময়ৰ কিতাপৰ অলংকৰণৰ সাক্ষ্য বহন কৰে। আনহাতে অন্তৰংগ চিত্ৰবোৰে কাহিনীৰ আকৰ্ষণ বৃদ্ধি কৰিছে।

পাতালপুৰীৰ প্ৰথম বকলা পৃষ্ঠাত এইখন 'কাল্পনিক শিশু-উপন্যাস' বুলি উল্লেখ কৰা হৈছে।

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A STUDY ON ORAL NARRATIVE TRADITION AS MEANS OF COGNITIVE DEVELOPMENT OF CHILDREN

Babita Das

Abstract

The present study tries to focus on the effectiveness of oral tradition on cognitive development of children. Each and every society has its own language, literature, culture, values, social norms etc, and it is the general or habitual task of elders, guardians, and teachers to transmit all everything to the next generations. They try their best to penetrate all with an aim to draw attention and to transmit knowledge to their children. In this respect, oral tradition is one of the best ways which can affect and help the children to accumulate experience and knowledge. The present study deals with how oral narratives act to generate knowledge and help in verbal learning and in cognitive development of children. Here Word Association Test has been adopted to see the verbal association of children as a part of learning. Findings may help to understand the impact of narratives in cognitive development and information transmission.

Key Words: *Oral narrative, Tradition, Cognitive development, Children*

Introduction

We live in the modern global village which is highly advanced in the fields of science and technology. Under the pressure of globalization, the role of oral tradition is gradually diminishing. Even so, the importance of local knowledge and values ingrained in the form of folktales, or other oral narratives have been observed for a long time as they are measured as an important and prosperous source of cognitive development, knowledge creation or gathering information. Everybody starts learning informally

from their childhood. Informal learning is what the children acquire spontaneously and incidentally in the process of growing up. So, this type of education is significant and also an inevitable factor of formal education. Oral tradition is an integral part, a spontaneous activity of every society, and plays a role of expressive form. Every human society, every language and its verbal literature are stuffed with folk materials. It is also the expression of experience, emotions, joys, sorrows, love, beliefs, practices, thinking, imagination, etc. of a folk and reflection of folk life.

Children of each society are being taught by their guardians, elders, teachers etc. to help them to learn different aspects of life. There are many ways to train or teach children. Among them, oral literature is such a tool that many people use. Different types of oral literature like— songs, folktale, ballads, riddles, proverbs, sayings, folk speech, lullabies, myth, and legend prevail in a society. Basically, they are used for entertainment. People generally tell them for amusement of children. But there are also some hidden purposes behind this oral tradition. Elderly persons or parents want to infuse different desirable elements into their mind (Dorson 1972: p 60). But it has some educative or cognitive values. Education is a process of all-round development of a person. Educative as well as cognitive process is involved in tale telling or other narrating process.

"Jean Piaget postulated that like physical organs of the human body, there are two aspects of human mind: One is referred to as cognitive structure and the other is cognitive functioning" (Mangal S.K., 2003: 82, 83). Human beings biologically inherit a few practical instincts and reflexes like sucking, looking, reaching and grasping which play a decisive role in its functioning. They always decide how an individual is going to respond to the stimuli present around his physical or social environment. The individual has to adapt to his environment which help him grow and develop.Cognitive development lays one's constant interaction to one's physical and social environment and the task of such adaptation is carried out through the process of assimilation and accommodation. Culture of a society gives such an environment to children. Oral literature helps the children in the assimilation and accommodation. It is used by the people in different societies for transmitting information to and generating knowledge for children.

Significance of the Study

Children are the citizens of tomorrow.We want to see them as persons with full development of personality and potential. Among others, oral tradition is in a big way instrumental in the cognitive development of the children. The present study is of great significance as it will help in knowing the role of oral traditionin cognitive development of the children. Thus the study has social and educative value.

Statement of the Problem

The problem of the present study has been fixed as "A Study on Oral Narrative Tradition as Means of Cognitive Development ofChildren"

Review of related literature

A number of similar or related studies have been made by different researchers.A study by Bodrova and Leong (2007)found that teacher-supported socio-dramatic play was an effective strategy for developing preschool children's self-regulation. The study suggested for more research to fully understand the linkbetween good teaching practices and children's cognitive development.

Sharon M. Ramsay, MPH (2013) found that environment had a positive impact on the cognitive growth of the children; with the most profound impacts coming from the activities that involved peer interaction.

Dr. B.N. Sarmah (1991-92) found that folktales help in socialization process, they are a channel for sublimation of pent up emotions. The tales help developing imaginative power and personality of the children.

Operational Definition of the Key Terms

- **Oral Narrative**
- **Tradition**
- **Cognitive**
- **Children**

Oral narratives are those which prevailed and were narrated orally in a society. It may be a story or an account of events, experiences, etc. (true or fictitious) usually told/narrated informally. It is an art or technique of narrating/telling a story. It is a story that someonewrites or tells usually in great detail to others. It can be a work in prose or verse, a song, or a dance often bearing a story. Stories are related with customs, taboo, beliefs, rites, rituals, culture etc. Narratives are of two broad types:

1) Prose narratives and
2) Verse narratives.

Tradition

The word 'tradition' is derived from Latin roots 'trans+dare' literally meaning 'to give across' that is to hand over, deliver or transfer(Oring, Elliots 2012: p221). Tradition is often encountered by folklorists as a mass of inherited behaviours and beliefs (Ben-Amos, 1984:117-119). Tradition means a set of beliefs and customs that belong to a particular group of a society. It is a way of doing something by that group for a long time. Thus tradition continues for a long period. It is a process or practice through which rites, rituals, customs, opinions of common people of a society are preserved as well as transmitted. They cannot be inherited but obtained through practice.

Cognitive Development

Cognitive development is related to learning. Cognitive psychology studies man's thinking, memory, language development, perception, imagery, and othermental processes in order to peep into the higher human mental functions like insight, creativity, and problem solving (Mangal S.K., 2003: 47). It is a way in which human brain makes connections while remembering what is learned. The capability to reason logically is an instance of cognitive development.

Children

The children are young human beings. "The childhood years include the years from age of two to puberty, though the entire period of

immaturity from birth to maturity is often called childhood" (Kundu C.L & Tutto, 2003:p28). Children are the citizens of future. Curiosity, playfulness, innocence, dependence, imitative, etc. are some important characteristics of children.

Objectives of the Study

The study aims-

- To analyse the impact of narratives on cognitive development of children.
- To study the verbal responses and associations of children with tales

Limitation of the Study

- Study is limited to school going children, between the ages of six to twelve years are included.
- Study area is limited only to Noonmati, Sonapur, Jalukbari and Amingaon localities of greater Guwahati.
- Only selected tales (both traditional and animated and improvised version) have been taken for WAT test.
- Only Assamese traditional tales and Assamese children are considered for the study.
- Seventy children of the study area are selected for study. WAT test has been conducted with only 40 children of study area who have been divided in two groups of 20 each.

Methodology

Method: Descriptive and analytical method has been adopted for the present study along with observation method.

Population: Children ofgreater Guwahati City (Assam).

Sample and Technique

Seventy children of the study area are selected as sample. They all participated in interviews and gave their responses in the questionnaire. For WAT a total of 40 children have been taken into consideration (20 for group A and 20 for group B). Purposive sampling techniques have been used for the selection of sample.

[redacted]

related with the particular tale are termed as related response word (RRW), unrelated response words (URW) which are not related with particular tale. Retrospective report (RR) is the explanations of children for uttering the RW. RR. of all theRWs, NRs, URWs, RRWs, RRs and ARTs were carefully recorded. WATs was conducted individually.

During the tale telling/showing sessions, different situations were observed. While telling tale by teller in different contexts were also observed. Children's facial and bodily expressions were keenly observed along with their curiosity, attention, interest, response, luminosity, and inquisitiveness—all such mental phenomena were minutely observed.

Analysis and Interpretation of Data

Collected data have been classified. Finally, objective wise discussion of the findings has also been made and the comparative statement of results of time taken in association has been graphically presented.

Objective 1: To analyse the impact of narratives on cognitive development of children.

a) Tales and learning

Experience plays a dominant role in moulding and shaping the behaviour of the individual Children perceived, observed, fully enjoyed and tried to imitate some characters of the tales at the time of listening to/ watching them and taking part in interactions. Some characters of tale also influenced them. They were found cooperative and asked many questions about the tales and characters at the time of telling/showing sessions. They also added some compliments in interactions that focused about their interest. In broader sense learning stands for all those changes and modification in the behaviour of the individual that he undergoes during his lifetime. The ability to understand ideas expressed in word is verbal learning that children shown with involving verbal expression. It was focused at the time of interaction and participation in the sessions by their expression.

b) Tales and development of thinking, reasoning and problem solving

Listening to/watching tales can develop cognitive learning of children. It is learning for developing concept and skill of problem solving. Thinking, reasoning and problem solving are considered as the main disposition of mental development of human being.

Thinking is a procedure of internal representation of external events and a problem solving behaviour. During the tale telling/showing sessions it was observed that children looked for logical sequence of events, thought about the role of characters in tales(some children's facial expression made it clear) and they used to give reasons behind happenings in tales. Compliments for the improvised tale 'The turtle and the rabbit' were like 'one must identify self-competency before doing something, and cooperation results in peace and progress'. 'No one should believe in strangers' (burha burhir sadhu), 'no alternative other than hard work for success in life' were some of their judgements on tales. Thinking and problem solving with reasoning reflected from their commitment and answers they had given. Reasoning needs information which was found among them in arranging or rearranging information gathered from tales and tried to solve problem that reflected in interviews. They often guessed what would happen in a tale before it was completed as noticed in children's comment like '*Kasuguti*'(in the tale *'burha burhi aru xiyal'*) would be ate up by the foxes later on'. Many children talked about Latkan.According to them he was an intelligent person and he would earn money somehow (improvised animated tale 'Latkan'). At the time of tale telling session two children uttered proverbs like *'Poroloi hul puti nije more phuti'[burha burhi aru xiyal* and 'dui thog'(Two cheats)] meaning 'To do harm to oneself while trying to do harm to others.) —told by Vrisham Sharma, a nine year old boy from Sonapur and Tirthapratim Kashyap, a child from Amingaon of the study area [*bandor aru xiyal*(The Monkey and the Fox)]. Activities of fox in different tales as listened to by some of them earlier they came to a conclusion that the fox is cunning. It was observed that they gathered some ideas about king, prince, queen, merchant,*Saudagara*, social pattern, social order, type of war, system of education etc. and it was found that their previous knowledge helped them to think about what would happen next. Statements like 'a man of less intelligence may be cheated by someoneand that is why everyone should try to be intelligent'

are instances of mental orientation. Moreover, it was observed that they acquired knowledge by paying attention,interest and curiosity which help them to think deeply from different angles.

Objective 2: To study the verbal responses and associations of children with tales

a) Comparative statement of results of WAT of words (Group-A) tale telling sessions:

First Test (Before)					Second Test (After)				
TSW	TRW	TURW	TNR	TRRW	TSW	TURW	TRW	TNR	TRRW
20	15	14	05	06	20	00	20	00	20

Comparative statement of results of WAT in time (Group-A) tale telling sessions:

Results	First Test [(Before (time in sec.)]	Second Test [(After (in sec.)]
TRW	120	325
TNR	60	----
TURW	90	25
TRRW	70	29
TART in sec.	222	325
AART	06	16.25

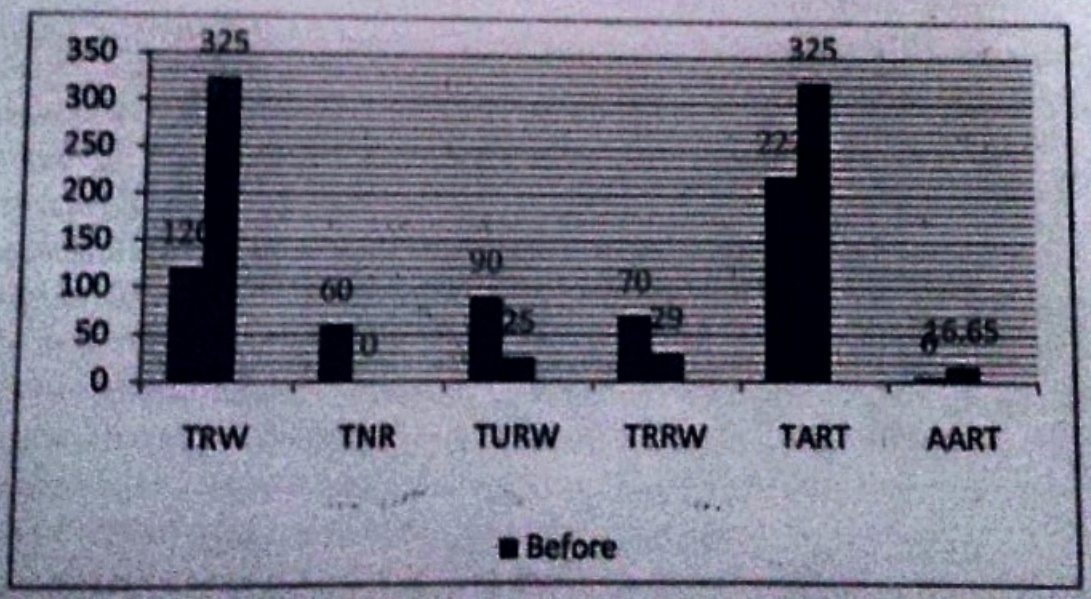

Figure 1: Variation of TART scores in 1st and 2nd test of Group A

Analysis:

Results have been found that **TRRWs** were 20 in the second test (after telling) and 6 in the first test (before telling). **TURWs**were 14 in the first test while it was less in the second test (0) because of association with words. **TNRs** were found 5 and time taken more in the first test while it was zero in the second test both in responses and time. **TART** was found 222 sec.in the first test and325 sec.in thesecond test,because, they uttered words in first time without much thought. But in the second test they were alerted to utter only related words. That is why they took time for it. AART (Average associate reaction time) was also 16.25 sec.in the second test and 06 sec. in the first test. Time variation of both tests in same tales indicates the associations with tales and words.

b) Comparative statement of results of WAT of words (Group-A) Animated and improvised tale telling sessions:

First Test (Before)					Second Test (After)				
TSW	TRW	TURW	TNR	TRRW	TSW	TRW	TURW	TNR	TRRW
20	20	17	06	03	20	20	00	00	20

Comparative statement of results of WAT in time (Group-B) animated and improvised tale telling sessions:

Results	First Test [(Before (time in sec.)]	Second Test [(After (in sec.)]
TRW	80	210
TNR	60	—
TURW	20	10
TRRW	23	10
TART	61 sec.	140
AART	04	10.5

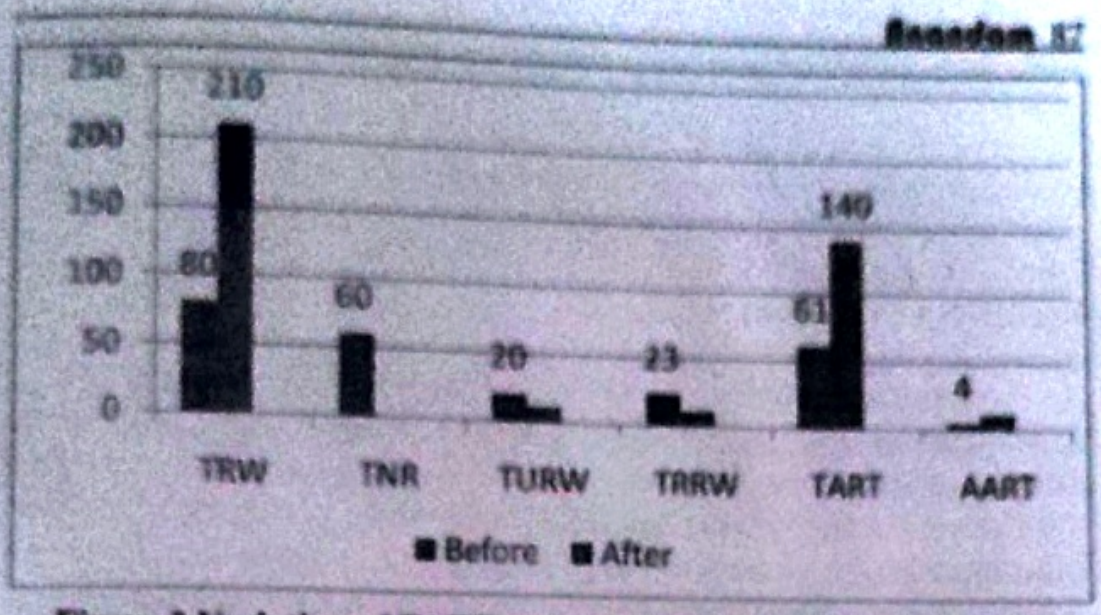

Figure 2 Variation of TART scores in 1st and 2nd test of Group B

The verbal responses and associations of children with animated and improvised version of tales are — **TRRWs**were 20 in the second test (after telling) and 3 in the first test (before telling). **TNRs** were 06 in the first test and 0 in the second test. **TURWs** were 17 in the first test while it was 0 in the second test because of association with words. **TART** was found less (61 sec.) in the first test than that of second test (140 sec.), because they uttered words in first time without much thought.Responses of children in tales proved that children could make related response and could associate words, characters, events, etc after listening to tales.

Stimulus words were taken from four specimen tales. In the second test they related each word from experiences they gathered from tales. Total response words were found more in the first test, but majority of responses were unrelated with tales. They uttered more thanone word against a stimulus word. But sometimes they kept silent. It was a different picture after listening to/watching the tales. **TRWs**and **TRRWs** were found to have increased this time.**TURWs**were zero in second test. Similar results/ reactions were noticed in case of both the traditional and animated/ improvised tales. Children of each locality of study areas enjoyed a lot at animated and improvised tale sessions. They also learnt more here and gave their judgement on cooperation of doing things together. Traditional tale of The Turtle and the Rabbitended with defeat of the rabbit by the turtle because of his steadiness and pride of the rabbit. In the improvised

version, the turtle and the rabbit turned to be pretty good friends and they did some thinking together and realised that lost race could have been made enjoyable. It has a moral for the children. It was observed that audio visual and improvised tales were more effective in cognitive development.

Conclusion

It was an attempt to observe the relation of children with traditional oral narratives particularly tales. Children imitate others and gather knowledge, values, etc. Children prefer listening to talesto other narratives. They are by nature curious and imaginative and eager to listen to tales. Learning, thinking, reasoning, problem solving capability also developed consciously and unconditionally with the help of listening to tales. Present study explored it with some evidences. Here, a glimpse is reflected.

Their cognitive development and learning has been observed during interactions. Their responses in questionnaire also reflect their learning and motivation.WAT shows their association with words of tale and verbal learning. Further studies may be made to investigate into the oral narratives to identify their strengths and educative values.

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