Best wishes to all our readers on the occasion of 'Holi' - the festival of colours. And while we celebrate colours let us continue with our journey of exploring knowledge and information. This quarter, Samvad features Miriam Mondlin, an Aesthetic Realism consultant from New York (USA). Miriam introduces us to the concepts of Aesthetic Realism and talks us through her take on the neurological aspects of stuttering. This year the Academy Awards (Oscars) saw ‘The King’s Speech’ bag four awards. Miriam also has a detailed review on this movie.

We then have a few opinions on the ‘Toastmasters International’ – an international initiative that brings together who want to excel in communication skills and leadership qualities. Has it helped the PWS? Is it advisable for the PWS? Look what some of the PWS who have experienced or has been members of the Toastmasters club have to say.

We have a very wonderful story of the ‘Brooklyn Bridge’. Read this inspirational story about how an Engineer was laughed at when he dreamt about constructing the Brooklyn Bridge, and how the engineer gathers a team and completes the ‘near impossible’ task despite being seriously disabled because of an accident.

Tanveer from UK shares his opinions and viewpoints about stammering in his article - ‘Some Thoughts about Stammering’.

In the poetry section we have a couple of wonderful poetry. While one poem explores ‘Acceptance’, there is another (Hindi) which salutes all those who never give up and face their fears.

In Hindi Section, we have an article titled 'Haklana' by Dr. Sachin Shrivastava. A special feature by Amitsingh Kushwah putting light on the challenges faced by handicapped women and girls.

Enjoy reading this edition of Samvad!

- Samvad Editorial Team
Genes and ‘Something Else’
Miriam Mondlin, a consultant on the faculty of the non-profit Aesthetic Realism Foundation, introduces us to the little known concept of Aesthetic Realism, and how it can help us deal with our stutter. TISA also sought her opinion on neuro-biological aspects of stammering.

These findings are interesting, but they are not the decisive cause of stuttering. I do not believe that the neuro-biological approach in general goes deep enough to explain and identify the decisive cause of stuttering. I will try to outline some of my reasons for saying so here.

To comment briefly on some of the things I read, Dr. Drayna found that some members of a family with a certain gene stutter, and some don’t. But logically, if the gene is the determining factor, then everyone with the gene should stutter. Questions that must be asked are: Why do some people stutter who have the gene and others don’t? Why do people without the gene stutter? I believe that something not genetic—a way of seeing the world—is the decisive cause. As that way of seeing changes—as it did in me—stuttering diminishes and ends.

It is important that in an article on the British Stammering Association website, Dr. Drayna herself “cautioned that most human medical problems are a combination of genes and ‘something else,’ such as environment or learning.”

As to brain scans, they show us activity going on in the brain while a person is stuttering but they do not show that this activity is the cause or the basis of what is going on. For example, when persons learn how to speak with more fluency the brain scans look different. This is a clear showing that neuro-biology is not the immutable, decisive cause of stuttering. It may well be the result. This quotation shows that neurobiologists don’t feel their findings are definitive:

“The exact meaning of all these findings continues to be illusive, especially because we do not yet completely understand the neural linkages among the areas that have been identified as playing a part in stuttering, or how these areas interact with cerebral regions that produce speech in general. From our findings we have learned, however, that the brains of people who stutter are indeed different from the brains of those who do not and that those differences appear to be confined to the functions of speech-motor planning (and, perhaps, production) and internalized auditory feedback. Whether these differences are present at the genesis of stuttering, or are the by-products of our adult subjects’ years of stuttering practice, awaits imaging studies with children, which are on the horizon…. At this point in the short history of brain imaging research in stuttering, the clinical significance of the findings is untested.”


As to the “Internalized Auditory Feedback” Ingham and Ingham refer to; isn’t this how we evaluate what we hear from ourselves? And isn’t this affected by what Aesthetic Realism explains is our attitude to the world (which includes ourselves)? I believe our fluency depends on how much we want the world and ourselves to be a team—to work well together—to engage each other and add to each other.

Further, an article on the BBC website also doesn’t want to say that neuro-biology is the decisive cause of stuttering—but rather may be a result of it:

Brain scans revealed that when the two areas - already thought to play a role in language - tried to communicate with each other, the activity was ‘mistimed.’ However, it is not known whether these brain differences are the cause of the condition - or simply changes experienced as a result of living with it for years.

“Mistimed activity” happens only when a person stutters and not at other times. While the brain is affected, could the effect—in this case a mistiming between the two areas—be caused by something that does not begin in the brain. Could it be caused by what Mr. Siegel describes as “a self which hesitates to meet what he’s talking to and to have what he’s talking to meet him”? And, if, after learning about this fight in himself, a person’s attitude to the world changes, and he sees it more as a completion of himself, could not the mistiming change too? The reasoning of Aesthetic Realism was careful and accurate as to me, years ago, and I believe it to be definitive.

Meanwhile, I want to say clearly: Aesthetic Realism is not medical. It is philosophic and thoroughly rooted in scientific method. On pp. 322-323 of Self and World,

(Continued on Page 3…)
Mr. Siegel writes what I see as true and is important in answering the question:

One can say that, in stuttering, the tongue, the lips, the throat, and the nerves do not function as a good physical team. The question then arises, Why the dysfunction? Does the crucial cause lie in the malformation of any or all of the mentioned phases of the organism? Aesthetic Realism sees the important cause of stuttering as the attitude of the stuttering self as a whole to what it meets. However, the presence of what are termed “physical factors” can willingly be granted. Coal, for example, may not reach a cellar because the window of the cellar was not open; because the chute refused to work; or because there was labor trouble—a strike, for example. The effect in each instance would be the same: coal would not reach the cellar. ...In the instance of stuttering the decisive cause is most often a conflict in the self making for hesitation on the part of the self to manifest what it is.

As I am saying in this article, I’ve learned from Aesthetic Realism, and it’s true of my own life, that the central thing in expression depends on how much we welcome the world as different from ourselves, how much we want to be affected by it—and how much we want to push it away—see it as a bad job, have contempt for it. To communicate we need to affirm our relation to what is not ourselves, we need to feel that what isn’t ourselves can add to us—otherwise, why speak? If we have a fight in us about it, it may result in stuttering. It can also show itself in other ways—nervous shuffling, blinking, speaking too fast, or speaking so softly we make sure we’re not heard.

I’ve seen some of TISA’s writing online, and I feel that you want very much to be of use to the Indian people on this subject. I heartily encourage you to study Aesthetic Realism. The knowledge I write of is so needed by the people of the world. If you haven’t already, visit www.AestheticRealism.org. The issue of The Right of Aesthetic Realism to Be Known, #1781 titled “Stuttering & the Human Self” is online. I recommend that you obtain a copy of Self & World, An Explanation of Aesthetic Realism by Eli Siegel. [Definition Press, NY]. Chapter 11, A Philosophy of Self and Disease, is where Mr. Siegel discusses stuttering. You will see how carefully he reasons. Nothing is taken for granted.

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About Miriam Mondlin

Miriam Mondlin is a consultant on the faculty of the not-for-profit Aesthetic Realism Foundation in New York City. Her article, “How My Stuttering Ended,” which was part of a public seminar titled “What Interferes with Your True Expression?” has been published on the websites of the “Canadian Association for People Who Stutter,” (1999-2006); “The Stuttering Homepage” of the Minnesota State University, and in the Rock Island Argus and other newspapers. Mrs. Mondlin studied in classes with Eli Siegel, poet, critic and founder of Aesthetic Realism, in which he lectured on the poetry of the world, literature, science, art, music, economics and the questions of the human self. Her study continues in classes taught by Ellen Reiss, Aesthetic Realism Chairman of Education.
What Isn’t Himself!

An interesting review of the Oscar-award winner - ‘The King’s Speech’, from an Aesthetic Realism expert– Miriam Mondlin. Miriam reminds us of a few scenes in the movie, and explains how it relates with Aesthetic Realism...

As a person who has studied and written on the subject of stuttering and its cause for many years, I am thrilled by the film which has received 12 Oscar nominations, The King’s Speech, starring Colin Firth and Geoffrey Rush. It tells the moving story of how Australian-born speech therapist, Lionel Logue helped King George VI overcome his painful stutter when speaking in public.

As a child and a young woman, I suffered from this speech impediment and was able to identify with much of the torment experienced by the King. The film also has me value even more the fact that my own stuttering ended through my study of the philosophy Aesthetic Realism in classes with its founder, poet and critic Eli Siegel. In this article I discuss some aspects of the film: what is presented about stuttering and Logue’s approach to it, and show how it ratifies what I have seen to be Eli Siegel’s definitive explanation of its cause.

I learned that stuttering wasn’t my private torment or curse but arose from an inaccu-rate way of seeing the world and myself, which could change. To my great relief Eli Siegel explained that stuttering is just one form of the central conflict every person has--between respect and contempt for the world, and it has an ethical and philosophic basis. “Stuttering,” he writes in his book Self and World, “is a collision” of the desire “to be other, to be related,” and the desire “to be a snug, perfect point, capable of dismissing anything and everything.”

I believe Logue’s love of the beauty of words, very much the poetry of Shakespeare, and his delight in acting was an important factor in his work. Every person, I learned, wants to put together the opposites in ourselves that are made one in the world and in all art. “The world, art and self explain each other;” stated Mr. Siegel, “each is the aesthetic oneness of opposites.” In stuttering there is a disjunction of many opposites—stoppage and flow, hiding and showing, public and private, for and against, going forward and holding back.

In a lesson, Eli Siegel explained to me: “The way we are friendly to what is different from ourselves, and then hope to see it as hostile affects us in ways we don’t know. Do you think this could contribute to stuttering?” While many things in a person’s life can give rise to stuttering, such as a trauma or shock of some kind, I’ve seen that one’s attitude to the world is the definitive factor in every instance of stuttering no matter how it began. An aspect of Logue’s method deals with the opposites of for and against. At one point Logue asks the duke about how he sees his father and brother, and he refuses to say what he feels. Logue then asks him to put words to his favorite song, which happens to be “Swanee River” to express his thoughts about his older brother, whom he resented. He is asking him to give something he’s been inwardly angry about, beautiful, outward form—through a melody he likes. He also encourages him to curse in a lively fashion, sometimes with melody, to help him express himself.

I love the exact, respectful, and beautiful way Eli Siegel got to the heart of what a person who stutters feels to himself—in these magnificent sentences from 1946:

A stutterer is a person who doesn’t want to talk and at the same time wants to very much. A babbling brook joined with Death Valley is something like what goes on in a stutterer’s mind.

Screenwriter David Seidler had a deep hope to understand stuttering more himself and to have people know what it actually feels like. We feel the “babbling brook joined with Death Valley” palpably in the character of King George VI, played greatly by Colin Firth. In the beginning of the film there is a close-up of his quivering lips, showing dramatically that desire to go forth, while at the same time his teeth are tightly clenched. There is bursting forth and shutting down, side by side.

Geoffrey Rush is wonderful as the speech therapist. We feel Logue’s lovable unconventionality, his humor, and his beautiful conviction that the duke can stop stuttering. And we see his good will. Logue is asking the duke to express his thoughts about his father and brother, whom he resented. He is asking him to give something he’s been inwardly angry about, beautiful, outward form—through a melody he likes. He also encourages him to curse in a lively fashion, sometimes with melody, to help him express himself.

In “A Philosophy of Stuttering” Mr. Siegel stated:

(Continued on Page 5...)

As a child and a young woman, I suffered from this speech impediment and was able to identify with much of the torment experienced by the King. The film also has me value even more the fact that my own stuttering ended through my study of the philosophy Aesthetic Realism...
In expression, we have to give ourselves to people. This is much harder than many of us believe. It involves thinking that what isn’t us is on our side. If a stutterer could believe that what wasn’t himself was on his side, there wouldn’t be stuttering.

At the end of the film, in a very moving scene, as the king is about to give the speech on worldwide radio, leading the British nation into World War II, Logue has the king feeling that what isn’t himself is on his side when he says “Forget everything else and just say it to me. Say it to me, as a friend.” This enables the king to see that the outside world, in the form of Lionel Logue, as “on his side,” and it enables him to speak to a nation at such a momentous time.

The greatest hope of every person, whether he or she stutters or not is to see what isn’t ourselves—the world, and people, as on our side. I know for a fact that the education of Aesthetic Realism makes this possible.

- Miriam Mondin

Communication Workshops in Goa, Herbertpur

TISA conducted a 3-day communication workshop in Goa, on 22nd to 24th April, 2011. The workshop was housed at YMCA Goa, and hosted by the Goa YMCA Toastmasters Club, along with the TISA Goa chapter. The workshop was facilitated by Jai Prakash Sunda, a Board Member and Trustee of TISA. The workshop was attended by 16 participants and 2 co-facilitators.

The workshop introduced the participants with various techniques like bouncing, prolongation, pausing and other block correction techniques. Like all TISA workshops, this workshop too looked at curing the stuttering mindset rather than focussing on fluency. Acceptance was introduced to the participants and it’s significance in the path to recovery was covered. Another concept that was introduced to the participants was – ‘Voluntary Stuttering’. The participants were taken out in groups in a shopping mall and were given an exercise of practicing voluntary stuttering with strangers. For most of the participants it was a liberating experience.

Another highlight of the workshop was a group drama activity. Participants acted out a drama on a pre-decided script, and the same was video recorded and reviewed. Many more interactive exercises and sessions of video recordings, impromptu speeches and recording and communication games helped the participants in taking the leap out of their comfort zone and step into a new journey of acceptance while desensitizing the emotional baggage associated with stammer.

The workshop was also co-facilitated by Dr. Farida Dias, a Psychotherapists and President of Goa YMCA Toastmasters Club, and she delivered a session on the 3 A’s – Acceptance, Awareness and Attitude, followed by a puppet-show exercise. Mr. Amey Hegde, a Behavioural Trainer and Management Consultant for Corporates also volunteered to co-facilitate and delivered a motivational session on ‘Attitude of Gratitude’. The Workshop was covered by a local news channel – Goa 365 and local daily like ‘Herald’.

Another workshop has been initiated by TISA in Herbertpur and is waving successfully presently. The Herbertpur Workshop commenced on 2nd May, and promises to be yet another fun-filled, exciting and learning experience for the participants. Read a more detailed report on the Herbertpur Workshop in the next edition of Samvad.
Exploring Communication with Toastmasters

A Toastmasters is a club of people who come together to hone their public speaking and leadership skills in a friendly atmosphere. A lot of PWS have also joined here and shared their experiences. Samvad tried to introspect and find out more about the club, it’s activities and how it may have helped the PWS.

If you have to do public speaking or a presentation, and if your heart starts to beat faster in anxiety, your hands start shivering and you wish that it wasn’t you who were doing it, then it isn’t because you are a PWS. Even people with ‘normal’ or ‘fluent’ speech experience such feelings. Public Speaking is the most dreaded thing amongst many of us. And it was because of this that in 1924, Ralph C. Smedley, Director of education for YMCA in Santa Ana, California (USA) decided to form a club to train people in public speaking and leadership qualities, which he named as “Toastmasters Club”. More clubs then began to form and eventually Toastmasters Club became Toastmasters International giving affiliation to other clubs across the globe!

A Toastmasters is a club of people who come together to hone their public speaking and leadership skills in a friendly atmosphere. A lot of PWS have also joined here and shared their experiences. The Toastmasters magazine has also featured quite a few articles on members who joined the club despite stutter and made it big! So as we hear a lot about this club, Samvad tried to introspect and find out more about the club, it’s activities and how it may have helped us, the PWS, from a few PWS who are members of the Toastmasters Club or have experienced it as guests.

Manohar Mikkili a Build / Release Engineer for Sungard, Pune joined Toastmasters to get over his fear of public speaking. Manohar says his first experience with Toastmasters was nerve wracking and scary! Joining Toastmasters provided him an opportunity to discover his hidden speaking abilities he already had. His first speech, says Manohar, was exhilarating and liberating.

Rahul Raut Desai, a 21 year old student of Electronic Engineering from Goa, joined Toastmasters to improve his communication skills with spoken English and also to face his public speaking fear. Rahul dreams of becoming an orator and Toastmasters Club, he believes is a great platform where he can learn the right lessons from the experienced members.

How does joining a Toastmasters club help a PWS? Manohar opines that it helped him communicate by getting over the inner turmoil that he experienced in his mind because of his stammering. “I am a covert PWS. As such, I always had a problem speaking with ease holistically. Although at a superficial level, there is no struggle, but a lot of inner turmoil is experienced. Toastmasters gave me a platform to express myself with clarity, gathering my thoughts and putting them in sentences on the fly, and above all, being at ease in front of the crowd”. Rahul is of the firm opinion that Toastmasters should not be mistaken as a substitute for SHGs – “Toastmasters is not a place where you work on your stammering. Certainly, we cannot expect the self-help atmosphere we have in SHGs. But being a member in this club has helped me to get over my anxiety while delivering presentations in a formal environment. It has helped me to time my speech delivery and also taught me that communication is also about body gestures, voice modulation and listening. Overall, it helped me with my college presentations and thanks to Toastmasters accompanied with the self help in SHG meetings, the after-effects of a stammering experience is slowly starting to diminish.

Jai Prakash Sunda, is a board member of TISA and is dedicated to self help movement by co-ordinating SHGs and workshops across the country. Jai has visited a local Toastmasters Club as a guest. Says Jai, “In Toastmasters, the language for communication is English which is very obvious as the club was started in the west. So people who don’t have English as their first language (or are really poor at English), Toastmasters is not really a place to be. Some of us just fall for it by listening to some good speakers in the club, without realizing why they are good speakers. One of the most important things to be a good communicator is clarity of thoughts. Now, clarity of thoughts comes from reading, writing and sharing / discussing. So, Toastmasters may help only if you have got these basic things in place”.

Stammering apart, does Toastmasters help in overall personality development? Mr. Jasbir Sandhu, a Toastmasters member in Chandigarh and also an SHG co-ordinator believes that Toastmasters helps one to work on their confidence – “We have felt

(Continued on Page 7…)

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- Manohar Mikkili
neglected, unappreciated, unacknowledged at some point of our lives. As students, we study hard and get good grades, as professionals we work hard to get highly paid. But is that enough? We yearn to be seen, to be recognized and be appreciated by our management, by our peers and by our parents. When that doesn’t happen, we begin to develop a sense of inadequacy, which gnaws at our confidence. This is where Toastmasters makes a huge difference. The greatest benefits of this club are not only in acquiring communication or leadership skills but in gaining confidence. The greatest benefits of this club are not only in acquiring communication or leadership skills but in gaining confidence”. Manohar also shares a similar opinion – “Toastmasters or SHG meets or any other group activities have helped me in faking confidence in front of the audience. I believe in: “fake it until you make it”. I have now become a master of faking, the benefits of which I am reaping on professional and personal fronts”.

To sum it all, Toastmasters is a good place for developing public speaking skills, leadership skills and other aspects of communication. But we should also not overlook on the fact that Toastmasters evaluations are devoted to ‘fluency’. Pauses in one’s speech may be looked as a drawback. A Toastmasters club is certainly not a place which would encourage us to practice ‘voluntary stuttering’, or the evaluators may not guide us on how to handle blocks. This is where the SHGs play a pivotal role. SHGs provide a friendly environment to work on the emotional baggage we carry along with our stammering - shame, guilt and avoidance. It’s the SHGs where we help ourselves and others in handling the blocks and working on stammering effortlessly.

So, Toastmasters may be a good place to sharpen and polish your public speaking skills, leadership skills and build your overall personality, but not without practicing acceptance and desensitizing yourself from the emotional baggage accumulated as a result of stammering. Toastmasters club may be a great platform for many of us to get over our fears, but at the same time for others, it might make matters worse by reminding them of their deficiencies. Covert stammerers may take a step backwards by resorting to switching of words to appear fluent. But Toastmasters can certainly offer us ways to explore our communication, once we are comfortable with our stammer and ready to play with it.
In 1883, a creative engineer named John Roebling was inspired by an idea to build a spectacular bridge connecting New York with the Long Island. However, bridge building experts throughout the world thought that this was an impossible feat and told Roebling to forget the idea. It just could not be done. It was not practical. It had never been done before.

Roebling could not ignore the vision he had in his mind of this bridge. He thought about it all the time and he knew deep in his heart that it could be done. He just had to share the dream with someone else. After much discussion and persuasion he managed to convince his son, Washington, an up and coming engineer, that the bridge in fact could be built.

Working together for the first time, the father and son developed concepts of how it could be accomplished and how the obstacles could be overcome. With great excitement and inspiration, and the headiness of a wild challenge before them, they hired their crew and began to build their dream bridge.

The project started well, but when it was only a few months underway, while he was surveying the site, his foot was crushed by a loose piling and he soon died of tetanus. His son, Washington, took up the work. It seemed that there was a message for him not to give up. Suddenly an idea hit him. He touched his wife's arm with that finger, indicating to her that he wanted her to call the engineers again. Then he used the same method of tapping her arm to tell the engineers what to do. It seemed foolish, but the project was under way again.

For 13 years Washington tapped out his instructions with his finger on his wife's arm, until the bridge was finally completed. Today the spectacular Brooklyn Bridge stands in all its glory as a tribute to the triumph of one man's indomitable spirit and his determination not to be defeated by circumstances. It is also a tribute to the engineers and their team work, and to their faith in a man who was considered mad by half the world. It stands too as a tangible monument to the love and devotion of his wife who for 13 long years patiently decoded the messages of her husband and told the engineers what to do.

Often when we face obstacles in our day-to-day life, our hurdles seem very small in comparison to what many others have to face. The Brooklyn Bridge shows us that dreams that seem impossible can be realised with determination and persistence, no matter what the odds are.

**Determination and Persistence**

This is a real life story of engineer John Roebling building the Brooklyn Bridge in New York, USA back in 1870. The bridge was completed in 1883, after 13 years.

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“We told them so.” “Crazy men and their crazy dreams.” “It’s foolish to chase wild visions.”

Everyone had a negative comment to make and felt that the project should be scrapped since the Roeblings were the only ones who knew how the bridge could be built.

In spite of his handicap Washington was never discouraged and still had a burning desire to complete the bridge and his mind was still as sharp as ever. He tried to inspire and pass on his enthusiasm to some of his friends, but they were too daunted by the task.

As he lay on his bed in his hospital room, with the sunlight streaming through the windows, a gentle breeze blew the flimsy white curtains apart and he was able to see the sky and the tops of the trees outside for just a moment.

It seemed that there was a message for him not to give up. Suddenly an idea hit him. All he could do was move one finger and he decided to make the best use of it. By moving this, he slowly developed a code of communication with his wife - Emily Roebling.

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Roebling could not ignore the vision he had in his mind of this bridge. He thought about it all the time and he knew deep in his heart that it could be done. He just had to share the dream with someone else. After much discussion and persuasion he managed to convince his son, Washington, an up and coming engineer, that the bridge in fact could be built.

Working together for the first time, the father and son developed concepts of how it could be accomplished and how the obstacles could be overcome. With great excitement and inspiration, and the headiness of a wild challenge before them, they hired their crew and began to build their dream bridge.

The project started well, but when it was only a few months underway, while he was surveying the site, his foot was crushed by a loose piling and he soon died of tetanus. His son, Washington, took up the work. And a terrible task it was — plagued by accidents, deaths, and the paralyzing caisson disease. Caisson disease was caused by the pressure variations in the huge caisson piers in the East River. In 1876 it caught up with Washington Roebling. He was no longer able to walk, or even to talk.

“We told them so.” “Crazy men and their crazy dreams.” “It’s foolish to chase wild visions.”

Everyone had a negative comment to make and felt that the project should be scrapped since the Roeblings were the only ones who knew how the bridge could be built.

In spite of his handicap Washington was never discouraged and still had a burning desire to complete the bridge and his mind was still as sharp as ever. He tried to inspire and pass on his enthusiasm to some of his friends, but they were too daunted by the task.
Some Thoughts about Stammering

Iceberg is characterized by the fact that 10% of the iceberg floats on the water and hence visible to us. For us that seems like the whole of iceberg. But actually 90% of the iceberg is under the water, which we don’t see. Similarly the blocking and repetition in speech of a PWS is noticed by others, and for them this is what stammering is. But we all PWS know, its not as simple as that.

Modern research has indicated that one of the major factor or cause so stammering is that signal from brain (telling us to speak) is sometimes incorrectly transmitted to our motor system (the physical system by which we speak). This neuro-motor de-synchronization results in stammering. This may be due to genetic reason or otherwise. What happens is that when a baby starts growing up, the neuro-motor interaction does not develop smoothly. This explains why stammering is higher in children. Slowly this neuro-motor system stabilizes and in many cases becomes perfectly synchronized. But in few cases, this does not synchronize perfectly. This explains why only 1% adult stammers compared to 10% children. Yes, sometimes few people do develop stammering in their adulthood. This might be due to a neuro-motor de-synchronization occurring in adulthood. Why it occurs is still unknown.

Now let’s talk briefly about the stammering iceberg. I wont talk much about it, as you will find more information about it online.

Iceberg is characterized by the fact that 10% of the iceberg floats on the water and hence visible to us. For us that seems like the whole of iceberg. But actually 90% of the iceberg is under the water, which we don’t see. Similarly the blocking and repetition in speech of a PWS is noticed by others, and for them this is what stammering is. But we all PWS know, its not as simple as that.

On top of out ‘actual’ stammering, which is the neuro-motor de-synchronization, over the years we develop shame, fear, worry and other emotions which result in a psychological layer. This Psychological layer results in more stammering. This Psychological layer becomes very large during our teens and under pressure, that sometimes our actual neuro-motor de-synchronization becomes insignificant but our Psychological layer is so big that we have ‘significant’ overall stammering (simple example is note how much fluently you can talk in front of a mirror and then in front of a crowd). On top of this, we develop ways of trying not to stammer- like the way we contour our face to force out the word, change breathing pattern to force the words out, tense our muscles etc, all in order to not to stammer, but actually results in more stammering. This is what we call ‘Physiological’ stammering. So the over-all stammering becomes huge. Hence what actually stammering (the neuro-motor de-synchronization) is only a small part (tip of iceberg i.e. 10%) compared to the over-all iceberg.

It is very difficult to ‘cure’ this neuro-motor de-synchronization. However one must note that we can always work on this psychological and physiological stammering. Proper breathing techniques and other things speech therapist use, work on the physiological stammering. I would put yoga and other therapies in this category too. NLP, probably yoga, self acceptance, building up of confidence etc work on the psychological stammering. Then we are left with the small part-the actual stammering due to neuro-motor de-synchronization and we then notice that this neuro-motor de-synchronization is actually very tiny and in most cases, will be happy to live with this. I know its not easy to remove the psychological and physiological stammering, as it has become a habit, a sub-conscious part of us, but its not impossible. Many recovering PWS have proven that.

There has been some misconceptions I would like to clear up: Stammering does not arise from imitating a stammerer, even by a child. This misconception has led to prevention of stammering children to be befriended by other non-stammering children by parents of the non-stammering children. There is no scientific evidence that imitating another stammering can result in stammering.

Stammering does not have to be genetic. Nobody in the family might have stammering but you might have it. That does not rule out genetics though. It is possible that there might be someone generations above you (whom no one knows about today) and the gene is passed on to you (and many others) and somehow in you the gene has become active or so to say dominant.

Nervousness is not the original cause of stammering. Yes, a PWS feels nervous be- (Continued on Page 10...)}
cause of his stammering and this of course increases his stammering, but is not the original cause.

Stammering does not originate from any fear. Yes, some severe trauma or shock may result in neuro-motor desynchronization, but usually the person would recover. This is why some people who suffer from stroke develop stammering. Many people believe that they develop stammer after a fearful incident in childhood, but this is usually not true.

- Tanveer Rameez Ali,
PWS and ex-Trustee of British Stammering Association (2007-2010)
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On World Vitiligo Day, I Have Something to say…

In God’s good world, no jokes
There are simply all kinds of folks
Some are fair, some are brown
Some are poor, some wear a crown
But a few, in a hundred just two
Have on their skin
May be the chin
Or on their shin
A patch of white
Like a dappled light
Light! Did you say Light!
The patch looks lovely bright.

But for many
This patch of light
Is not a good sight
Mother’s freeze!
Father’s trapeze!!
What sin’s we did
To deserve such a kid.

The first reaction
Is to hide and cover

Let not anyone discover!
Don’t show your charms
Cover your arms
Wear long sleeves
In the sultry heat.

Difficulties count
Anxieties mount
All specialists fail
Tall claims derail!
Then everyone is set
On the Internet
Where Quacks loot
They need the boot!

Soon the white patch
Grows and spreads
The sun makes it
A little red
But touch it, tickle it,
Lick it, twitch it,
It feels like any other
Patch of skin
A little faded perhaps
Otherwise all akin.

The story begins now
For we must question how
A white patch on the face
A bit of skin on the surface
Can become so sore
And affect the core!
How can it traumatize?
How can it paralyze?
(Continued on Page 11…)

On World Vitiligo Day, I Have Something to say…

In God’s good world, no jokes
There are simply all kinds of folks
Some are fair, some are brown
Some are poor, some wear a crown
But a few, in a hundred just two
Have on their skin
May be the chin
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A patch of white
Like a dappled light
Light! Did you say Light!
The patch looks lovely bright.

But for many
This patch of light
Is not a good sight
Mother’s freeze!
Father’s trapeze!!
What sin’s we did
To deserve such a kid.

The first reaction
Is to hide and cover
HIV and AIDS
Let us face
Are threatening
To wipe out
The human race
But how can Vitiligo
Harmless, not even skin deep
Can cause a trauma so deep?

It’s time we spoke the truth
And nailed the lie.
Vitiligo is not a disease
It is just a state where
The body’s share
Of Melanin
Color pigment
Grows a little thin.
That’s ALL.

People with Vitiligo
And God has been kind
Have a very healthy body
And an equally healthy mind
So move AHEAD

Learn More, Care More
Share Skills, Change Lives

We’ve split the atom
But not our prejudice
It’s time to celebrate
Our differences
Celebrate the confluence
Of Ying and Yang
Of Dark and White
The splendid hues of
differences and dignity

Nature hates monocultures
Both of the body and the mind
You will find this strewn on leaves
Most leaves are dark, others pale
But a few leaves are both dark and pale
These leaves are often overrated
Scientists call them variegated.

So if you ever meet
A child with a white patch
She might be sulking
Miserable, in a catch
Make her feel great
Touch her soul
Lift her self-esteem
So that she feels liberated
And her spirits
Can soar.

- Arvind Gupta
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हकलाना

हकलाना क्या है? लोग क्यों हकलाते हैं? यह एक अमूर्त तत्व है। भारत में कोई एक करोड़ लोग (पांच एक प्रतिशत) इस समस्या के साथ जी रहे हैं। इसमें महिला और पुरुषों के बीच एक व्यापार का अनुपात पाया गया है। व्यवहार में यह '५ से '१५ प्रतिशत व्यक्तियों को प्रभावित करता है। कोई भी समुदाय, वर्ग, जाति या श्रेणी इसे अनुप्रा नहीं है। मगर इस स्वास्थ्य समस्या के कई पहलुओं को ध्वस्त करना है, जैसे- विभिन्न विषयों में अभ्यास-परीक्षा के बावजूद इस व्यक्ति के विकार के लिए जिम्मेदार कोई भी कारण निर्दिष्ट नहीं है। तब तक नहीं दूर का समाप्त है। यहुदी से मारे जाने ने कोई समस्या को समाधान किया गया है।

चीज़ें, सामाजिक प्रतिक्रिया: किसी को हकलाने सुन कुछ लोग बेचैन, परेशान या हैसियत हो जाता है और यह सवाल उसकी भावना में जाने अजीब देर हो जाता है। कुछ बिल्कुल मनोरम हो जाता है या मज़ाक बनाने लगते हैं। ये सभी प्रतिक्रियाएं हकलाने वाले व्यक्ति की समस्याओं के बदले हैं।

यहाँ कहा गया है यह व्यक्ति को जाना जाता है कि यह भाई, भाँड़ एक अस्थायी प्रक्रिया है; जो इस क्षण, इस व्यक्ति के व्यक्ति में नहीं है। कुछ लोग हकलाना इलाज अस्वीकार नहीं करते हैं कि वे ऐसे व्यक्तियों को काम पर भी रखना पसन्द न करें।

पॉचारें: शायद ही अन्य किसी श्रेणी में इतने लोगों की आवश्यकता है, जिनको हकलाने के लिए कर्तव्य खोजने और इलाज देने की आवश्यकता है। हकलाने वाले व्यक्ति का काम नियामक है। इस काम के लिए भी इलाज का आवश्यकता है।

1. स्वयं को समस्या के साथ स्वीकार करें

ऐसे करने पर हम निराश नहीं रहते, जिसपर की प्रतिक्रिया व्यक्ति के अंतर्गत है। हम यह उसके लिए दिखाते हैं जो हकलाने वाले को फिर से नियंत्रित करना है। हम यह अनुस्मरित करते हैं कि स्वयं का स्वीकार करने के बाद उसका जीवन नियंत्रित रूप से बदलता है। मगर इसके लिए हमें देखना है कि हकलाने वाले व्यक्ति के लिए किसी भी स्वीकार करने के बाद उसके जीवन नियंत्रित रूप से बदलना है।
फायदा तो कभी नुकसान छिपा हो सकता है बग़ैर ये दोनों ही यथेष्ठता: अस्वीकृत है । जब हम अपनी भूमिका स्वीकार कर लेते हैं तो कोई सच्चाई नहीं रह जाता। अतः यह, एकल-


3. यथार्थ सच्चाई से फटकार पूर्णि


dिन प्रति दिन हककार से बचने के लिए हम कई चीजों से कठिनाई लग रहे हैं जैसे- क्षण में जागरूक देवी, अजनबियों से बात करना, फूल कराना या फूल का जागरूक देखा, इत्यादि सभी भूमिकाओं से चुप्पी आदि।


cठिन शाद के


3. संचार या प्रायवक्ता?

संचार का बुलिन्यादी अर्थ है अपनी बात दूसरे को समझाने। इसके लिये धारापाय यथाकार होना जरूरी नहीं। अतः संचार स्वतंत्र योग्य बनाना ही नहीं है। संचार के अन्य पहलुओं पर भी अपनी पहलु बनाना: भानसे, सुनना, सुनना व शरीर की भाव-भिंति (फॉक्स जैसा) की समस्या प्रबंधन आदि। इसके अन्य सत्ता द्वारा प्रयोग कर्म करने वाले। क्या आप अपनी मात्र सबसे बड़ी गलती को अपने विचारों से छुपा चाहते हैं। यदि हां, तो आपका हक्कका कभी बाधा नहीं य्वनेगा। ऐसी सकारात्मक सीधी बनाए।

4. शाश्वत मन, शेहतर संचार

जब हम बात करना चाहते हैं तो कार्य के साथ साथ कुछ अन्यथा विचार भी मन में चलाने आते हैं। यहा और साथ यह भी आया रहता है कि एक लोग अपनी निर्दिष्ट भूमिका के लिए अपनी बातें बनाए रखें ताकि उसे अन्य लोगों द्वारा निर्दिष्ट की जा सके।

5. अपने उन्नत कार्य करने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए सीखने के लिए
रहना मन को तनावमुक्त व हमारे प्रयास को बेहतर बनाता है। इसी तरह मीन के क्षणों को भी वात चीन में शामिल करना सीखें।

6. स्थापत्य समस्या समझौता:

स्थापत्य सहायता समूहों से जुड़ने या इस्तेमाल के या इस्तेमाल के अपने आस पास शुरु करें। केवल दो व्यक्तियों से भी ऐसे समूहों की शुरुआत की जा सकती है। इस्तेमाल करने वाले व्यक्तियों के मदद देने और फायदे करने का यह सबसे अच्छा तरीका है। ऐसे समूहों में: व्यक्ति या इंस्टीट्यूट द्वारा कला जाते हैं। इसके स्थान पर: व्यक्ति इंस्टीट्यूट का माहौल होता है।

5. विविधता का स्वीकार करें:

अंततः: समाज क्या कर सकता है यह बारे में? समाज की एक महत्वपूर्ण शृंखला है: हक्काने से जुड़ी समस्या का लगभग नये प्रतिदिन सामाजिक प्रतिक्षाओं पर निर्भर है: कई प्रश्न इंस्टीट्यूट ने यह बात को स्वीकार किया है कि अगर इसका परिवार, साथी या अन्य परिवार, उनके हक्काने की खुले मन से स्वीकार करते तो उनकी समस्या कहीं ज्यादा आसान हो जाती। व्यक्ति हम हक्काने की जीवन का अन्य विविधताओं की तरह स्वीकार कर सकते हैं? इसके बारे में वात कर सकते हैं? व्यवहार में इसका मन- तलब होगा:

1. जब आप किसी पीड़न-दुख एस से बात करें तो खुद धीरे और आराम से बात करें।

2. अपनी लिखाए न फ़ेरें। ध्यान निरंतर उसकी बात पर रखें - न कि चेहरे का असामान- 

न्या प्रतिक्षाओं पर।

3. समझ न आए तक शुरू करें। पर उसकी बात बीच में न करें। उसे अपनी बात 

आराम से कहें।

4. ऐसे बच्चों से बात करते समय, बहुत से 

सवाल एक साथ न फूंकें। उन्हें अपनी बात 

पूरी करते हैं, फिर कुछ क्षण रहें और तब 

आराम से फूंकें।

5. बच्चों के समस्या पर वस्तुतिश्च ढंग से 

चर्चा करें, कभी इसका मजाक न बनाएं।

लेखक:

श्री. सत्येन्द्र श्रीवास्तव हर्वर्डपुर में स्पीच स- 

पोर्ट बुध चला रहे हैं।

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सोफिया न सुन सकती है, न बोल सकती है... और भारत के गरीब परिवार की सदस्य होने के नाते उसका भविष्य काफी चुनौतीपूर्ण है. ऐसे किसी देश में जहाँ विकलांगता अपने आप में गरीबी का कारण हो सकती है और लेकिन असमानता एक परस्पर बन गई हो, वहाँ सोफिया जैसी लड़कियों को पुर्खों जैसी आजादी और सामाजिक अधिकार मिलने की उम्मीद कम ही है.

एक सर्व से पता चला है की भारत में 5 करोड़ विकलांग हैं, जिसमें तकरीबन 2 करोड़ की संख्या विकलांग महिलाओं की है. जिस समाज में लड़कियां पैदा होना ही अपरंपरागृह माना जाता हो, यदि उसी समाज में एक विकलांग बालिका का जन्म हो तो समाज का उसके प्रति नजरिया बना होगा इसकी कल्पना करना आसान ही होगा. जिन परिवारों में विकलांग लड़कियों का जन्म होता है उन परिवारों में कूटा और निराशा छाई रहती है. उन्हें यह थिता रहता है कि इस लड़की का क्षय होगा, उसका विवाह किस प्रकार होगा, आगे का जीवन वह कैसे काटेगी, किसके सहारे जितेगी? इस प्रकार और भी बहुत सारे समाज का जवाब ऐसे परिवारों के पास नहीं होता.

विकलांग बालिकाओं की सिस्का के प्रति परिवार का नजरिया सकारात्मक नहीं होता. प्रयास परिवारों की आपस की राय यही होती है कि उनका पढ़ाना-लिखना बेकार है, क्योंकि इन लड़कियों को रोजगार तो मिलने से रहा. वहीं विकलांग लड़कियों के लिए शिक्षा और व्यावसायिक प्रशिक्षण प्राप्त करने के अवसर सीमित होते हैं. नेत्रहीन, बिहड़ और मानसिक मंद लड़कियों के लिए विशेष रूप से संसाधनों और प्रशिक्षकों की आवश्यकता होती है, जो भारत में आसानी से उपलब्ध नहीं हैं.

सामाजिक समारोहों में विकलांग लड़कियों को नहीं ले जाया जाता. इस बारे में उनकी सोच होती है कि यदि उसे शादी में ले जाया जाये तो परिवार की बदनामी होगी और लड़की के साथ लोग दुर्योगवाले करेंगे. इस उपेक्षा से इन लड़कियों में तनाव कि स्थिति उत्पन्न हो जाती है. वे चिंतित हो जाते हैं, उनके व्यवहार में स्थायित्व आ जाता है.

विकलांग महिला परिवार पर निम्नलिखित होती है: उसे आम जनसंख्या के लिए अधिक महत्वपूर्ण है. इसके आगे आने के लिए दुसरों के आगे अत्यधिक परवरण होता है.

विकलांग महिलाओं के बारे में आम धारणा यह बनी हुई है कि वे बाहर जाकर काम करने में असमर्थ हैं. लोगों की दृष्टि में वे ऐसी जगहों पर जहाँ आम आदमी भी यात्रा करने से पहले एक बार सोचता है, विकलांग महिलाओं और लड़कियों का जाना कठिन और खतरनाक है.

इसके अन्य कारण, इमारातों, सडकों, परिवहन और वातावरण सुविधाओं का विकलांग महिलाओं की आवश्यकता के मुक्ति न होना भी एक बड़ा बाधा है. इसके साथ अनेक भी स्वस्थ लड़कियों जिन को काम के लिए निकलती हैं वे उन्हें उद्धन मजदूरी नहीं दी जाती. समाज इस बारे में निराश व्यापा रहता है.

विकलांग लड़कियों के परिवारों को उनकी शादी के लिए और भी एक परेशानी का सामना करना पड़ता है, समाज की यह सोच है कि एक विकलांग महिला की शादी भी विकलांग पुरुष से होनी चाहिए, ताकि वह उसकी भावनाओं की तरह कर सके, उसकी देखभाल कर सके, यदि किसी विकलांग महिला की शादी आम पुरुष के साथ होती है तो परिवार
को बहुत सारा दहेज़ देना पड़ता है. इसके बाद भी उसके पति और परिवार को यह आश्चर्य बनी रहती है कि वह अपने बच्चे को संभाल पाएगी या नहीं. इसलिए विकलांग महिलाओं की शादी या तो किसी शादीशुदा इंसान या किसी बुढ़े पुरुष के साथ कर दी जाती है.

इन सब चीजों के अलावा समाज और परिवार का नजरिया भी उनके प्रति गैरजिम्मेदाराना होता है. परिवार या रिश्तेदारों के ऊपर निर्भर रहने के कारण उनके साथ दुर्खवाह किया जाता है. ताने कसना और अपमानित करना तो आम बात है. यहाँ तक कि उनके साथ ऐसे व्यवहार भी किए जाते हैं जो अपराध की श्रेणी में आते हैं. जैसे गाली-गलती करना, मारपीट करना और यौन शोषण आदि.

विकलांगता की गंभीरता के साथ ही विकलांग महिलाओं और लड़कियों की कठिनाइयां भी बढ़ती जाती हैं. मानसिक मदत या बहुविकलांगता से प्रभुत महिलाओं को कभी नह तक जीवन भर दुःसत्रों की देखभाल और मदद की दरकार होती हैं. इन्हें अपने ही परिवार द्वारा जुका दिया जाता है, और वे अनाथों की तरह जीवन जीने को मजबूर होती हैं.

विकलांग महिलाओं और लड़कियों के स्थिति में बदलाव लाने के लिए सरकार और बहुत सी स्वयंसेवी संस्थाएं कभी प्रयास कर रही हैं. उनके व्यापार स्थापित स्कूल, व्यवसायिक प्रशिक्षण केन्द्रों और रोजगार के लिए का जा रही कोशिशें तथा इस दिशा में हुई तकनीकी प्रगति की बदौलत विकलांग लड़कियों का स्थिति में सुधार अवश्य देखने को मिल रहा है. अब वे महिलाएं आम महिलाओं की तरह समाज के सक्रिय सदस्य के रूप में अपनी उपस्थिति दर्जें करने में सफल हो रही हैं. बस इन्हें जस्ता है योद्धा सी मदद की.

अब समाज को भी एक जिम्मेदाराना रूप अपनाना होगा. अगर हर स्तर पर मानसिकता बदलेगी तभी विकलांग महिलाओं के प्रति रूपे में बदलाव आ सकता है. लोगों को विकलांगता के प्रति जागरूक और संवेदनशील बनाकर ही विकलांग महिलाओं को समाज में समान अवसर, पूर्ण भागीदारी और सुरक्षित जीवन उपलब्ध कराने की दिशा में कारगर कदम उठाए जा सकते हैं.

आज जस्ता है कि विकलांग लड़कियों की शीघ्र पहचान करके उनके लिए संसाधन जुटाए जाए. उन्हें शिक्षा, प्रशिक्षण और पुनर्जीवन के पर्याय अवसर प्रदान कर सशक्त बनाने में मदद की जाए. विकलांग महिलाओं के अधिकारों के संस्कार के लिए मोर्चा नीतियों और कानूनों को मजबूत बनाने की जरूरत है. इसके बाद हम देखेंगे कि सरकार और समाज के साझा प्रयासों से विकलांग महिलाएं समाज का एक हिस्सा बनकर आम नागरिक ही तरह जीवन-यापन कर सकेंगे.

- अमितसिंह कुशवाह, व्याख्याता, विशेष शिक्षा, इंदौर.
**Thou Blessed Dream**

If things go ill or well —  
If joy rebounding spreads the face,  
Or sea of sorrow swells —  
A play — we each have part,  
Each one to weep or laugh as may;  
Each one his dress to don —  
Its scenes, alternative shine and rain.

Thou dream, O blessed dream!  
Spread far and near thy veil of haze,  
Tone down the lines so sharp,  
Make smooth what roughness seems.

No magic but in thee!  
Thy touch make desert bloom to life.  
Harsh thunder, sweetest song,  
Fell death, the sweet release.

- Swami Vivekananda

(Written to Miss Christine Greenstidel from Paris, 14th August 1900.)