Contents

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Contents   **ii**

Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter

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Note: This research article is part of a sequence of papers to enable the researchers in the field of computational linguistics in Odia.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   1

Introduction

A corpus is a fundamental need for natural language process applications.

A parallel corpus is a foundational need for languages like Odia (Oriya - The Unicode Standard, Version 13.0."https://unicode.org/charts/PDF/U0B00.pdf. Accessed 8 Aug. 2020) which would enable explorations in natural language processing advancements into machine translation, (Machine translation - Wikipedia. "https://en.wikipedia.org/wiki/Machine translation. Accessed 8 Aug. 2020) computational language modelling, (Language model - Wikipedia."

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   2

https://en.wikipedia.org/wiki/Language_model. Accessed 8 Aug. 2020) Question Answer Systems, Generative (Better Language Models and Their Implications - OpenAI." 14 Feb. 2019, https://openai.com/blog/better-language-models/. Accessed 8 Aug. 2020) systems.

To make a neural model learn actively a stream of training data is needed.

NLP tasks based on neural architectures based on deep learning need a lot of training data.

Machine Translation tasks need millions of parallel pairs known as a parallel corpus for training.

This paper describes a way to mine a parallel corpus stream on social media to be used by machine learning-based natural language processing systems.

Methodology

Why parallel corpus

A large Parallel corpus (Parallel corpora - Ilc-Cnr." http://www.ilc.cnr.it/EAGLES96/corpustyp/node20.html. Accessed 8 Aug. 2020) is one of the input components needed by Natural language processing tasks like Machine Translation. "Natural language processing (NLP) is a subfield of linguistics, computer science, information engineering, and artificial intelligence concerned with the interactions between computers and human (natural) languages, in particular how to program computers to process and analyze large amounts of natural language data" (Natural language processing - Wikipedia." https://en.wikipedia.org/wiki/Natural_language_processing. Accessed 8 Aug. 2020.). "Machine translation is a sub-field of computational linguistics that investigates the use of software to translate text or speech from one language to another" (Machine translation - Wikipedia." https://en.wikipedia.org/wiki/Machine_translation. Accessed 8 Aug. 2020)

"Parallel corpora are made in the business of communication in multilingual societies," Present SOTA Machine Translation models (Machine Translation, Papers with Code." https://paperswithcode.com/task/machine-translation. Accessed 8 Aug. 2020) uses deep learning (Deep learning - Wikipedia." https://en.wikipedia.org/wiki/Deep_learning. Accessed 8 Aug. 2020) and neural network (Artificial neural network - Wikipedia." https://en.wikipedia.org/wiki/Artificial_neural_network. Accessed 8 Aug. 2020) architectures to

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Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   3

predict a translation from an input. These models using deep learning need a lot of training data, in case of a machine translation engine, the training data comes from parallel corpora.

India is a multilingual society. Present advances in technology and the fields of linguistics allows Indian language systems to advance towards easing the multilingual communication channels. Amongst Indian languages, absence of large parallel corpus acts as a blocker for the research in Odia computational linguistics.

How to make a pair and a corpus

To make a parallel pair, an input in one language gets translated to output in another language retaining the original meaning.

"I love you" in English can be translated to "ମୁଁ ତୁମକୁ ଭଲପାଏ"

An example of a parallel pair is followed

- "I love you": "ମୁଁ ତୁମକୁ ଭଲପାଏ".

A collection of related pair is called corpus, here is one with eight parallel pairs.

- "I love you": "ମୁଁ ତୁମକୁ ଭଲପାଏ"

- "ତୁମେ ମୋ ପ୍ରୀତି ର ଶ୍ରେୟ" : "I love You"

- "ତୁମେ ମୋ ପ୍ରଣୟ ଆଶା" : "I love You"

- "ମୁ ତୁମ ପ୍ରଣୟ ଭାସ୍ବୁ" : "I love You"

- "I am an Odia" : "ମୁଁ ଜଣେ ଓଡ଼ିଆ"

- "I am an Odia" : "ମୁଁ ଓଡ଼ିଆ"

- "ମୁଁ ଓଡ଼ିଆ କହେ": "I speak Odia"

- "ମୁଁ ଓଡ଼ିଆ କହିପାରେ" : "I can speak Odia"

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   4

The usefulness of these pairs

New Machine translation systems can be trained on corpora described above.

Benchmarks like "language modelling benchmark" (Language Modelling, Papers with Code." https://paperswithcode.com/task/language-modelling. Accessed 8 Aug. 2020.) are used all over the applied linguistics (Applied linguistics - Wikipedia." https://en.wikipedia.org/wiki/Applied_linguistics. Accessed 8 Aug. 2020) research space. We believe a reasonable sized parallel corpus can scale natural language processing research for Odia. Researches on comparative linguistics can use this corpus for understanding the language comparisons.

While "Google Translate" has recently launched Odia into its supported languages, (Google Translate supports new languages for the ... - The Verge." 26 Feb. 2020, https://www.theverge.com/2020/2/26/21154417/google-translate-new-languages-support-odia-tatar-turkmen-uyghur-kinyarwanda. Accessed 8 Aug. 2020) other big technology organizations are yet to support Odia. Google and others are way behind when implementing Odia.

We believe new generations of researchers and applications may use this corpus as a base to build their research. So in our view, a readily available parallel corpus is useful as a fundamental building block of language research.

Why parallel corpus Stream?

Effectiveness and accuracy of the language models depend significantly on the size of a large corpus that is used as training data. "The Effects of Corpus Size and Homogeneity on Language Model Quality" (The Effects of Corpus Size and Homogeneity on Language ...." https://www.aclweb.org/anthology/W97-0118.pdf. Accessed 8 Aug. 2020) is a well-researched topic described in this paper for speech recognition systems. Language tasks like Machine Translation need a lot of quality corpus for exactly the same reason. In the age of Big Data and Deep Learning, A big corpus gives better quality of a model. Deep learning models use the big corpus to learn features from the first few layers of the network and then learn to predict tasks in deeper layers before generating output. There is a question for many languages like Odia, which are underrepresented computationally at present in the digital world with a small if available corpus.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   5

Where will we get a large parallel corpus?

A stream is a solution in this situation.

A stream is a solution to building a large corpus, incrementally, while continuing the research possible with a small corpus. For example, a synthesizer network can be trained on a small corpus to generate synthetic corpus that in-turn can be used as a training pair for a translation network.

A stream will also be an effective input mechanism for the neural networks that learn actively, they learn from new training data continuously.

A large corpus will be an accumulation of a continuously generating stream of pairs into it. Many large corpora can be created by specialists if we can learn and model to generate one corpus by the stream.

Why social media is an effective medium for streaming parallel pairs

New user-generated content is available in Social media continuously. The Facebook posts, twitter feeds are essentially data streams generated from users, travel through many paths on the internet and ultimately stored in servers as data stores.

Due to these properties of current, user-generated, continuous nature of the data generated on social media, it is chosen as the catchment area for the stream of the parallel corpus.

Why twitter is chosen for the stream

Twitter is chosen because of its unique characteristics as noted below.

It provides a small entry point (240 character limit), avenues of engagement (reply, poll), programming interfaces (APIs).

With this limitation of character, a parallel pair can be in the form of a tweet, Odia and English part divided in it. A parallel pair can also be derived from a tweet where a translation sub quotes the original tweet.

These two approaches to derive a parallel pair can be encoded in the tools like regular expressions available in various computer languages

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Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   6

The tweet Style:

- <Beginning><English Sentence><separator><Translated Odia Sentence><End>
- <Beginning><Odia Sentence><separator><Translated English Sentence><End>
- <Beginning> <Translation Tweet> <Sub Tweet><End>

Twitter gives Application Programing Interfaces to programmatically parse the tweet streams, extract the pairs using the above-mentioned style guide.

Why not another form of social media like Facebook

While character limitations on twitter was a primary motivator for choosing it as the first catchment social media platform to mine parallel corpus streams, other social media platforms like Facebook can potentially be used.

To act as a stream catchment following properties are required.

- Continuous content generated from User Base
- Programmability
  - APIs to read the user content
  - Style Guide to parse the parallel pairs

Procedure: Steps to extract parallel pairs and suggested usage

1. **Origination**: a pair can be generated in a few ways
   a. An Odia and English knowing Twitter user tags a parallel pair in a tweet
   b. A volunteer twitter account creates a parallel pair in a tweet
2. **Streaming**: All tweets having parallel pair form a stream having sequential nature
3. **Mining**: Corpus is mined from the stream by
   a. A tweet bot software to read the generated stream
   b. A software module inside the bot to extract parallel pairs from the stream
   c. A software module inside the bot to store the extracted pairs into a storage
4. **Validation**
   a. The pairs are community validated during the origination

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Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   7

b. Before feeding pairs to the machine translation models a community of academicians to validate

5. **Usage**

   a. The corpus stream may be used by NLP engines by consuming the generated pairs in JSON format sampled below, or CSV format by applying data transformation algorithms.

{en: "I love you":

or: "ମୁଁ ତୁମକୁ ଭଲପାଏ"}

Why this is effective

This model is effective because

- It involves a Natively Odia Speaking Community to generate content
- It involves a Natively Odia Speaking moderator community to moderate and validate content
- It involves Academics to the validated generated stream
- It uses technical community to build the tools required for the complete pipeline
- It creates a foundation for the research community

This model's effectiveness can be measured from the result

So far the following is observed from a bot on twitter named as ଶୁଆ (Sua) (ଶୁଆ (@mte2o) | Twitter." https://twitter.com/mte2o. Accessed 8 Aug. 2020) that follows the model we described.

- This model is now operational as a tweet bot.
- It generates around 100 parallel pairs per day.
- Till 15th May 2018, it has generated ~12800 English Odia pairs.

Problem formulation

Need is to generate as many parallel pairs as possible, in a continuous stream format.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   8

Twitter Interface provides a small entry point. "The text content of a Tweeter can contain up to 240 characters (Counting characters — Twitter Developers." https://developer.twitter.com/en/docs/basics/counting-characters. Accessed 8 Aug. 2020), avenues of engagement (reply, poll), programming interfaces (APIs) It can go to the methodological part and step ways description required like how you extract pair words, justification of extracting from social media.

To generate a parallel corpus, in our experience, using social media is one of the most effective approaches due to its properties of engagement, ease of use, usage levels, and availability of multiple formats to use them. Social media reflects contemporary subjects by user's contributions from their own fields of experience and most often reflects what is happening at the moment, it includes diversity such as art from artists, public policy from public administrators in charge or a short story and poetry from writers, users skilled at various levels from a novice to an expert in their field participate in social media. Social media allows everyone to participate at their skill level. If searched deeper, social media has historical artefacts to get historical artefacts too. While it is not a great place for quality academic research, it is a great place to socialize and have digital content generated in the form of conversations in natural languages. Hence, we believe its effectiveness being used as a catchment platform for generating streams of the parallel corpus.

Out of many Social media platforms twitter is chosen as it is a buzzing place, everyone contributes to that space, the tweets like the replies. The characteristics of the platform and its suitability as the first catchment platform for corpus stream generation is listed above in "why twitter is chosen".

Odia subset of twitter is full of participants who know both English and Odia, understand what a parallel pair means and can easily tune themselves to contribute pairs. For example, there are accounts like @OdiaCulture ("Odia Culture (@OdiaCulture) | Twitter." https://twitter.com/odiaculture. Accessed 8 Aug. 2020) who tweets on Odia culture @CMO_Odisha (CMO Odisha (@CMO_Odisha) | Twitter." https://twitter.com/cmo_odisha. Accessed 8 Aug. 2020) who tweets on Odisha. There are many international accounts like billionaire space and electricity entrepreneur @elonmusk whose tweets can be translated by the Odia community to make meaningful pairs. Though these reference accounts are used initially, eventually a community builds around an account and it starts to take its own personality.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   9

Community contributions of the pairs generate a continuous stream of pairs sequenced on time which can be consumed by actively learning agents built on neural network based architectures as presented indicatively in the following diagram.
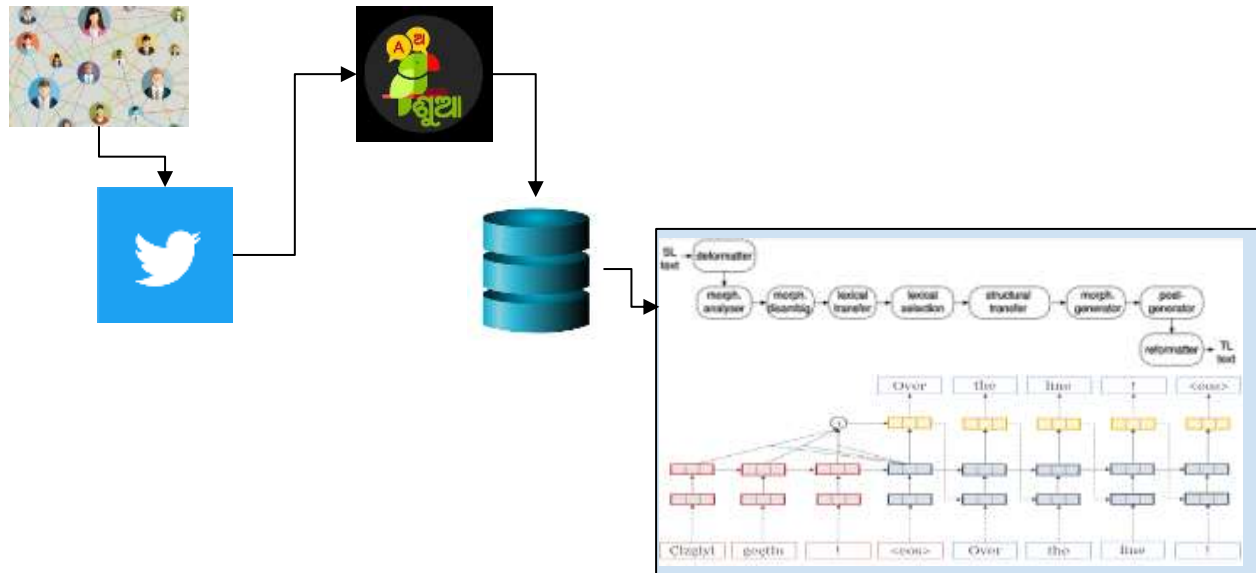
Hence getting a parallel stream of parallel pairs of corpus is a function of the process of the engagement with Odia Twitterati, process of picking the candidate parallel pairs, the algorithms and computational toolset to extract the pairs and convert it into a stream.

1. Community
    a. Community tweets on their own
    b. Some of them tweet bilingual pairs
    c. Translating Community translates some tweets from community
2. Tweeter: All these tweets goes to twitter infrastructure
3. ଶୁଆ Tweet Bot: Parses the tweet stream and generates parallel corpus stream
4. NLP systems: read the stream generated by the tweet bot

Consolidating the discussion above may we present the notation and the formulation?

- 2 : Parallel Corpus Stream =PaCoSt
- 1: Community Odia twitterati = CoOrT

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Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   10

- 3: Each eligible pair = Ep
- 3: Algorithms =algo
- 3: 4,5 : ToolSet = ts

The Corpus Stream Equation

$$PaCoSt = process \ (CoOrT, Ep, algo, ts)$$

May we call these adobe as the corpus stream equation? Parallel corpus stream is a function of the process involving Community, contributing eligible parallel pairs, presented as a stream, parsed by tools like tweetbots and regular expressions involving algorithms to read stream, parse and extract pairs and store into a data store or pass the stream to a subscribing actively learning neural network .

Solution

Community Odia Twitterati (*CoOrT)*

Odia Community in twitter was observed to be having following properties to be chosen as a community base to generate a parallel corpus stream

- Participating members
    - Anyone knowing both the languages, English and Odia and willing to contribute parallel pair is an eligible member
    - All those members can tag parallel pair to the tweetbot by doing @[tweetbot_id]{Pair}
- Tweets representing present state of events, hence candidate pairs are relevant
- Variety of interests amongst the community: hence it has a healthy diversity in the candidate pairs
- Diversity in corpus ensures that the training data is close to real life
    - Specialized corpus in different domains can be extracted out if needed
- A few examples representing diversity
    - @Odiaculture tweets about Odia culture
    - @drgynec tweets poetry

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Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   11

Eligible Pairs (*Ep)*

- All pairs contributed by the community are candidate pairs
- From those candidate pairs, pairs are selected by moderators based on eligibility
- Eligibility is solely based on correctness of a pair
    - (A natively speaking individual with a graduate education makes a judgment of correctness by following the rules of grammar in both languages)
- All pairs generated by the moderator team are eligible
    - Eligibility follows the same rules as the eligibility of moderator pairs
    - The pairs generated by moderators are peer reviewed as an additional quality gate
- Moderation team follows do and do not list to pick candidate tweets eligible to generate pairs, the do and do not list is primarily used to maintain the positivity around the timeline.
    - Do and Do not list is a simple thumb rule to avoid moderators' human biases entering into the corpus un-internationally, and keep the stream only having parallel pair
    - One moderator cannot retweet their tagged pair into the stream
    - Simplicity and Objectivity is the driving factor for the do and don't lists
    - The do and do not list introduces a positive bias in the stream which is unnatural for a language corpus (negative language is also part of the language), however it is well considered and consideration possible to build a negative stream quickly as a separate project

Algorithms

- Regular expressions were used to match the style guide
    - Regular expressions are used based on the patterns mentioned above in the tweet style section
        - \<Beginning>\<English Sentence>\<separator>\<Translated Odia Sentence>\<End>
        - \<Beginning>\<Odia Sentence>\<separator>\<Translated English Sentence>\<End>
        - \<Beginning> \<Translation Tweet> \<Sub Tweet>\<End>

Toolset

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Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   12

- A twitter account

A twitter account was created as an interface with the Odia Twitterati. The account interacts with the community as a bot (using twitter API).

- A team of volunteer moderators

A team of volunteer moderators were created. An engagement policy was prepared, do and do not list was created as a guideline to the moderators. Simplicity, Objectivity, Goal Orientation (Generating parallel pairs), and Scalability (scaling the team size to create bigger streams) were the basis of defining the do and do not guides and engagement policy.

- Technology volunteer teams

A tech team of volunteers *created tools to read the twitter stream, parse the pairs, and store them in a storage* pluggable to a data pipeline which will feed the neural models that need them.

Another tech team of volunteers worked to *read that continuous stream of data and train the neural model.*

Process
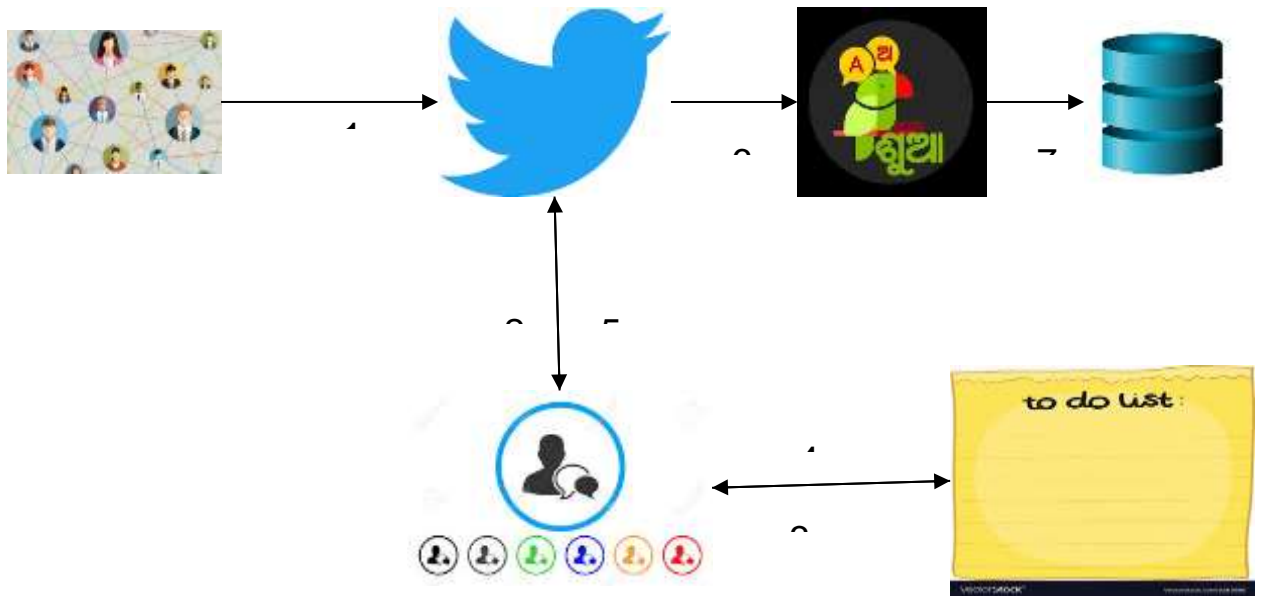
- Open community contributions
    1. The community contributes pairs through twitter

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Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   13

- Moderation through a simple self-created to do and do not list
  - 2: Moderator reviews the pairs tagged
  - 3: By referring the do and do not lists
  - 4: makes a decision
  - 5: moderator re-tweets the tagged tweet
  - 6: the retweeted pair becomes part of the automatic stream

Applications

- This press model is usable by any system which needs a parallel corpus stream.
- This model is active and running in the form of a tweet bot named ଶ୍ରୀଥା for Odia English parallel corpus.
- Similarly, this model can be applied to create any parallel pair stream for any language corpus computationally underrepresented Languages May involve the community in this way and build their own parallel corpus.
- Other language forms ranging from revered Sanskrit to marginalized Olchiki which are yet to be represented in modern NLP space like machine translation can also use this model to generate corpus streams.
- We urge Linguistics researchers and computational experts in the field of Natural Language Processing related computing to look at using this model for computationally underrepresented languages.
- There can be numerous NLP applications on it and it may even bring dead languages like Sanskrit alive, it may bring other underrepresented languages to the fore
- We recommend language activists to observe this model and derive approaches where this model can help their languages
- We also request a global collaboration for natural language processing in this age of advanced capabilities in computing and deep learning.

Extensions

- Twitter and tweet bot were chosen as the catchment platform for generating feed, however we believe that this model can be used on other social media platforms.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   14

- For Facebook, it might be a stricter regular expression based parsing when applied it will enable long-range translations like paragraphs and pages.
- We urge that this model to be extended to platforms like Quora, Reddit etc., to be able to as big a stream possible for a parallel corpus needed for a specific language
- We also think that this model extension may be used and created at the undergraduate levels in universities in Odisha by the students coordinating with their professors and their Odia and English counterpart making it a multidisciplinary activity

Conclusion

The present analysis of models depicts how to generate a parallel corpus stream and description of methodology process and support of infrastructure to achieve the model. The choices made to apply these above models and formula to make an operational and functional viability. There are avenues of a few computer based applications that will open up a possibility to extent and use of social media platforms as catchment net. Therefore, Machine Translation from English to Odia is a need of the hour. The larger implications of these applications would be to find Odia language in any digital search engine translation board.

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Glossary

- Active Learning: In Machine Learning, active learning is a process in which a machine, an agent, a computer program, a bot learns actively from the new data, this is in contrast to the models where Training is performed on available data only, next batch of data available need to wait for the next training cycle.
- Catchment platform: the platform which will act as a base from which parallel corpus will be mined, it has been derived from the "catchment area" in geology.
- Social Media: A suite of applications running on the internet Facebook, Twitter, LinkedIn, Snapchat, TikTok, WhatsApp which enables information to be passed from individual to individual with the society they know taking an active part in it.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   15

- SOTA: State of the art: agreed by the research community to be the best available at that moment

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Name	Link
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One Billion Words for language modelling	https://opensource.google/projects/lm-benchmark
A Simple Introduction to Natural Language Processing	https://becominghuman.ai/a-simple-introduction-to-natural-language-processing-ea66a1747b32
Natural Language Processing	https://en.wikipedia.org/wiki/Natural_language_processing
Parallel Corpora	http://www.ilc.cnr.it/EAGLES96/corpustyp/node20.html
Machine Translation	https://en.wikipedia.org/wiki/Machine_translation
Neural Machine Translation	https://en.wikipedia.org/wiki/Neural_machine_translation
Google Translate	https://translate.google.com/
Attention is All You Need	https://arxiv.org/abs/1706.03762
Compressive Transformers for long-range sequence modelling	https://openreview.net/attachment?id=SylKikSYDH&name=original_pdf
Twitter API	https://developer.twitter.com/en/docs/api-reference-index
Active Learning Theory and Applications	http://www.robotics.stanford.edu/~stong/papers/tong_thesis.pdf
Learning to Continually Learn	https://arxiv.org/abs/2002.09571
SOTA machine Translation papers	https://paperswithcode.com/task/machine-translation

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   16

Appendix

Sample parallel pairs from MTE2O ଶ୍ରୁଆ timeline in JSON format

(JSON." https://www.json.org/. Accessed 8 Aug. 2020)

1. {od: "ନୌକାଟିଏ ପାଣି ଉପରେ ରହିବ, କିନ୍ତୁ ପାଣି ନୌକା ଭିତରେ ରହିବା ଉଚିତ ନୁହେଁ ; ତାହା ନୌକାଟିକୁ ନିଷ୍ଫଳ ଏବଂ ନିଷ୍ପ୍ରୟୋଜନ କରିଦେବ" ,en: "A boat will be on water , but water should not be in the boat ; that will make the boat stagnant and unfit for the purpose for which it is meant." }

2. {en:"Old ways won't open new doors.",od:"ପୁରୁଣା ପଦ୍ଧତିରେ ନୂଆ ଦୁଆର ଖୋଲିବ ନାହିଁ |"}

3. {od:"ହର-ପାର୍ବତୀଙ୍କ ହାତରେ କିଏ?",en:"Who is in the hands of Har-Parvati?"}

4. {od:"ବରଗଡ଼ର ରାତି ହାଟ" ,en:"The Night Wholesaling Vegetable Market of Bargarh}

5. {en:"Proud moment for Odisha",od:" ଓଡ଼ିଶା ପାଇଁ ଗର୍ବର ମୁହୂର୍ତ୍ତ"}

6. {'ନା' କିପରି କହିବେ କୌଣସି ଦୋଷ ଅନୁଭବ ନକରି? ,en:"How to SAY 'NO' without feeling any guilt?"}

7. {ଖରାପ ସଂଗତି, ସେଇ କୋଇଲା ଭଳି, ଯଦି ଗରମ ଥିବ ତ ହାତକୁ ଜଳେଇ ଦବ,ଆଉ ଯଦି ଠଣ୍ଡା ଥିବ ସେ ବି ହାତକୁ କଳା କରିଦେବ ||,en:"Bad company is like charcoal, if hot it will scald the hand that holds it, if cold it will make it black."}

8. {en:"A glass shaping process.",od:"ଏକ କାଚ ଆକୃତି ତିଆରି ପ୍ରକ୍ରିୟା।"}

9. {en:"Quality is not an act, it is a habit.",od:" ଗୁଣମାନ ଏକ କର୍ମ ନୁହେଁ, ଏହା ଏକ ଅଭ୍ୟାସ।"}

10. {en:"Patience is bitter, but its fruit is sweet. ",od:"ଧୈର୍ଯ୍ୟ ହେଉଛି ପିତା, କିନ୍ତୁ ତା ଫଳଟି ମିଠା।"}

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   17

Contact No. 8128650850

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Anjan Kumar Panda, MSC IT, KSOU Mysore and Dr Arun Kumar Malik, PhD
Generating a Parallel Corpus Stream for Odia: Mining Parallel Corpus from Odia Twitter   18

Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms

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Abstract

This research investigates how Saudi male and female English as Foreign Language (EFL) instructors in Riyadh, Saudi Arabia, had motivated students to learn English during regular classes. Forty instructors working in Saudi tertiary EFL classrooms completed a survey "questionnaire" comprising forty-three motivating strategies. Each statement in the survey was based on a five-point Likert scale that vacillates from "very important" to "unimportant." To analyze the data obtained from the survey, the researcher used means and standard deviation to decide the supreme and the smallest practiced teaching strategies in universities. Moreover, to determine if there was any difference between the two gender instructors on how Saudi tertiary EFL instructors viewed each strategy in terms of significance, the researcher used implicational statistics, t-test. On this matter, the research had shown that there is existed an outstanding resemblance in perceptions between the two genders of instructors. Instructors in Saudi tertiary EFL classes indicated that EFL instructors should make students feel accepted, wanted, worthy, and valued no matter their strengths and weaknesses. On the contrary, despite the importance of having a positive setting in the Saudi tertiary EFL classrooms, instructors considered this strategy the least practical technique for motivating their students. Due to time and sampling constraints, this study had its limitations; therefore, the researcher encourages other researchers to shed more light on motivating teaching strategies, as they are considered a critical factor in students' success. The researcher also proposes that EFL curriculum developers retain curriculum resources in coordination with motivating strategies experienced by instructors.

Keywords: Motivating strategies, instructor performance, motivation, Saudi Tertiary EFL.

1. Introduction

The role of motivation has been largely researched in EFL research (e.g., Garcia-Sampedro & Prado, 2020; Cocca & Cocca, 2019; Dörnyei & Ushioda, 2011; Dörnyei, 1994, 2005, and 2010). Learning a foreign language (FL) is impacted by the learner's level of motivation, according to

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   19

Dörnyei (1998). It is thought that learners with an extraordinary level of motivation would be more determined to succeed than unmotivated learners (Dörnyei, 2010).

Students' level of motivation can be attributed to many factors. One of the key factors is EFL instructors' motivating strategies in classrooms. (Garcia-Sampedro & Prado, 2020; Guilloteaux & Dornyei, 2008). But compared to learning motivation by or in itself, this has not been thoroughly examined yet by researchers (Lee & Lin, 2019). Accordingly, this study sought to shed light on Saudi instructors' perceptions of the importance of motivating English teaching strategies. Moreover, this study concentrated on whether educational contexts (i.e., public) influence EFL instructors' use of motivating strategies.

Research Problem

Most Saudi students encounter challenges as they go through their journey of learning English; consequently, they fail to reach their goals (Al-Khairy, 2013a, Al Arabia, 2014). The reasons for this are manifold (Alrabai, 2014). For instance, students might be under certain circumstances that lower their motivation to learn, such as anxiety, low self-esteem, or diffidence. Instructors' strategies are also thought to have a remarkable effect on students' motivation. Accordingly, this research sheds light on motivating strategies used by EFL instructors. Further scholars had explored Saudi EFL instructors' use of motivating strategies (Cocca & Cocca, 2019; Alqahtani, 2016; Al Arabia, 2014; Alrabai, 2011). However, not much attention has been given on drawing a comparison between Saudi different gender instructors in the public sector. In view of this, this research aspires to find out the motivating strategies used by Saudi EFL instructors in universities.

Research Questions

The study seeks to answer the following questions:

1- How do Saudi male and female EFL instructors in Saudi universities perceive each motivating strategy in terms of importance?

2- How do diverse educational settings contribute to EFL instructors' use of motivating strategies?

Research Objectives

This study aims at:

1- Investigating gender variances in the usage of motivating strategies in Saudi Tertiary EFL Classrooms.
2- Examining the extent to which diverse educational settings contribute to instructors' opinions of the use of motivating strategies.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   20

3- Introduce a number of reliable applied strategies to provide a motivating learning setting for Saudi university students.

Significance of the Study

The current study is significant for both theoretical and practical reasons. At the theoretical level, this study is essential in three ways. First, it sheds light on an area of research in foreign language teaching addressed extensively by applied linguists worldwide. Second, it provides information concerning the use of motivating strategies in Saudi Tertiary EFL Classrooms. Third, it extends the discussion of motivating strategies by looking at how gender influences the use of different motivating Strategies in the Saudi Tertiary EFL Classrooms. At the practical level, the proposed study would help instructors understand learners' different motivating tools to do well in English language classrooms. This study also provides guidelines to EFL instructors to tailor their motivating strategies to avoid mismatches between classroom practices and learners' expectations. The finding of the present study would help enhance English language teaching at the university level. Similarly, this study's results would provide the field of English Language Teaching with innovative, motivating strategies that could be integrated into their EFL teaching to increase learning.

Literature Review
Defining Motivation

Dörnyei (2001) describes motivation as an action or signal that pushes learners to better behavior or works to develop performance. In line with Daif-Allah & Aljumah (2020), Alharbi (2020), Csizer (2017) define motivation as a feeling or a factor that stimulates learners for specific behavioral choices. Accordingly, motivation is largely affected by nature, and the degree of incentives learners receive as an end goal.

Dornyei, 2013; Gardner & Lambert (1972) emphasize that motivation, whether intrinsic or extrinsic, allows learners to satisfy their desires for knowledge and progress. In this context, Daif-Allah & Aljumah (2020) believe that learners' motivation inspires them to learn and obtain knowledge and meet family, school, or peers' expectations. They also confirm that motivation is a self-driving force towards vital and effective learning and achievement. In short, the author of the present study perceives motivation as the fuel or the inner ability that drives learners towards achieving their desired goals in time effectively and appropriately.

Principles of Enhancing Learners' Motivation

Instructors can effectively enhance learners' motivation to learn and obtain knowledge using a variety of teaching practices and behaviors. Cocca & Cocca (2019) emphasize that instructors should work hard in the classroom and even before coming to the classroom to maintain an interactive, relaxed and cooperative learning environment for the classroom group dominated

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   21

by familiarity and common interest, moving away from bullying, orders, prohibitions, and violence. Instructors need to have a warm, friendly, and open personality. Many educational studies, Dornyei (2005); Wondim (2020), have indicated that the instructors who enjoy warmth, flexibility, tolerance, sympathy, and patience are highly concerned with meeting the interests and expectations of their students, often stimulate these qualities in their students.

Alarabai (2011), Cheng & Dornyei (2007) stress that the instructors' indirect methods of interacting with their students and directing them are considered important cognitive motivating strategies in the classrooms. An effective motivating strategy in the classroom stresses the instructors' appropriate social role in enhancing a healthy and secure learning environment. An instructor should be a model for his students to follow as a leader who is fair in style and treatment, or firm with naughty students (Garcia-Sampedro & Prado, 2020).

Moskovsky et al. (2013) are of the opinion that it is the instructs' role to help learners define their personal goals and plan implementation activities based on investing their self and collective energies shared by their peers. Similarly, Dörnyei & Csizeŕ, (1998) believe that instructors should enhance social acceptance among students on the one hand and between instructors and students on the other. This could be achieved by providing learners with an atmosphere of open interaction based on fruitful cooperation, interest, and mutual respect, away from quarrels and personal disputes in general.

In this context and based on the present researcher's experience, some instructors are sullen, critical, self-made in their characters, not interested in the desires and interests of their learners and are direct authoritarian in their dealings with their learners. These unethical classroom practices arouse a sense of alienation and resistance in students and increase the chances of classroom problems. Also, such unprofessional classroom practices would lead to the development of negative tendencies towards instructors and learning in general.

Method
Subjects of the Study

Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classroom was investigated quantitatively through addressing a total of forty university EFL Instructors chosen randomly (twenty male instructors and 20 female instructors). These participants were requested to respond to a survey about the motivating strategies.

The Survey

To obtain data, a questionnaire was used in this study. The questionnaire designed based on a five-point Likert scale ranging from "very important" to "not important." Items of the questionnaire were developed and adapted from various sources (Daif-Allah & Aljumah 2020;

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   22

Wondim 2020, Garcia-Sampedro & Prado,2020; Cocca & Cocca, 2019; Daif-Allah, 2013; Moskovsky, Alrabai, Paolini, & Ratcheva, 2013; Guilloteaux & Dörnyei, 2008; Cheng & Dörnyei, 2007). The first part of the survey aims at collecting participants' personal information. The second part of the survey includes a total of thirty-five strategies. After constructing the survey, it was piloted on 10 university EFL instructors to assess its reliability level. Then, it was submitted to a jury of five English Language teaching university professors to assess its validity. The Alpha reliability estimate for the survey was 0.689, which is an acceptable estimation for such a kind of survey. This study was carried out during the 2020 summer session. An online survey was used to collect the needed data for the study.

Results and Discussion
The following table (Table 1) includes the most important strategies used by Saudi tertiary EFL male and Female instructors.

Table 1 Motivating strategies used by tertiary EFL instructors

Strategies	M.	S.D.	Cronbach's alpha
Enhance learners' intercultural knowledge	4.30	0.69	0.81
Enhance learners' confidence	4.31	0.58	0.74
Meet learners' end-goals	4.19	0.73	0.72
Increase learners' expectancy of success	4.25	0.55	0.77
Promote learners' autonomy	4.22	0.60	0.79
Make the learning environment motivating	4.04	0.78	0.80
Provide relaxed classroom context	3.85	0.84	0.74
develop learners' aspirations	4.20	0.72	0.76
Promote group-ethics.	4.11	0.62	0.88

The table above includes the motivating strategies used by Saudi tertiary EFL instructors fluctuated from [M=4.31, SD=0.58]' ***Enhance learners' confidence'*** to [M=3. 85, SD=0.84] '***Provide relaxed classroom context'***. This implies that the above listed strategies topped first of importance among all other strategies. Other strategies were regarded as vital in daily classroom practices. Increasing learners' expectancy of success, promoting learners' aspirations, developing learners' expectations, and meeting their learners' end-goals were viewed as important motivating strategies that should be considered while teaching to develop learners' cognitive abilities. Interpersonal skills could also be enhanced through promoting group ethics, relaxed learning environment, and promoting learners' autonomy and cooperation.

Consequently, the above discussion clearly provides the answer to the first research question: "*How do Saudi male and female EFL instructors in Saudi universities perceive each motivating strategy in terms of importance?*".

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   23

To answer the second research question, "*How do different educational contexts contribute to EFL instructors' use of motivating strategies?",* a t-test was used to determine gender differences between male and female tertiary EFL instructors using motivating strategies in the classrooms. Findings indicated in the table below(Table 2), shows no significant differences among Saudi tertiary EFL male and female instructors at the level of (p>0.05), but enhancing intercultural awareness was much more stressed by male instructors than females due to conservative nature of the Saudi society in discussing cross-cultural topics in the classrooms.

Table 1: Gender differences in the use of motivating strategies in the Saudi Tertiary EFL classrooms

Feature	Gender	M.	Level of importance	S.D.	T.	Mean difference	p
Enhance learners' intercultural awareness	Male	4.52	Very important	0.59	2.24**	0.45	0.03
Enhance learners' confidence	Female	4.07	Important	0.73			
Meet learners' end-goals	Male	4.26	Important	0.57	-0.62	-0.11	0.54
Increase learners' expectancy of success	Female	4.37	Important	0.60			
Promote learners' autonomy	Male	4.26	Important	0.67	0.62	0.14	0.54
Make the learning environment motivating	Female	4.12	Important	0.80			
Provide relaxed classroom context	Male	4.36	Important	0.55	1.34	0.22	0.19
develop learners' aspirations	Female	4.14	Important	0.54			
Promote group-ethics.	Male	4.20	Important	0.67	-0.29	-0.05	0.77
Enhance learners' intercultural knowledge	Female	4.25	Important	0.53			
Enhance learners' confidence	Male	4.20	Important	0.76	1.31	0.32	0.20
Meet learners' end-goals	Female	3.88	Important	0.79			
Increase learners' expectancy of success	Male	4.04	Important	0.93	1.54	0.39	0.13
Promote learners' autonomy	Female	3.65	Important	0.70			
	Male	4.27	Important	0.80	0.64	0.14	0.53

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   24

			Important				
Make the learning environment motivating Provide relaxed classroom context	Female	4.13		0.63			
Develop learners' aspirations	Male	4.16	Important	0.62	0.51	0.10	0.62
	Female	4.06	Important	0.63			

Discussion

Findings shown in tables 1 & 2 above emphasize the importance of using a variety of teaching strategies in the Saudi tertiary EFL classroom by both equally male and female instructors for developing the cognitive abilities of the learners and enhancing their interpersonal skills. These results are in line with Alharbi (2020); Al Qahtani (2016); Daif-Allah & Aljumah (2020); Dorrnyei (2013), who have realized the importance of enhancing learners intercultural awareness, self-confidence, promoting learners' autonomy and meeting learners' goals and aspirations. They came to believe that providing such a supportive learning environment not only encourages the individual achievement of the students but rather stimulates each of them to see himself as an important member of his group, feeling that this membership is necessary for all of them since they have a mutual benefit and a collection of cognitive and academic complementarity. Findings of the present study are in agreement with Alharbi (2020); Al Qahtani (2016) who found no gender differences between male and female teachers in schools in using motivating strategies. Previous studies supported the present research results in the field by Garcia-Sampedro & Prado,(2020); Cocca & Cocca, (2019); Moskovsky et al., (2013); Alrabai, (2010); Dörnyei & Csizeŕ, (1998); Kounin (1970) consider praise as a crucial motivating classroom strategy. Parise is the drive of classroom instruction and activities, and it is a powerful variable in controlling irregular behavior and sustaining student attention.

Conclusion

The present study provided information regarding the effective motivating strategies that can be used in Saudi EFL tertiary classrooms. It also introduced a number of reliable applied strategies that can be used both male and female instructors to motivate Saudi university students. Additionally, gender variations were tackled. This study would contribute to helping EFL instructors realize the importance of using motivating strategies in Saudi Tertiary EFL classrooms and how it affects students' achievement.

At the practical level, the present study might help instructors understand learners' different motivating tools to do well in English language classrooms. This study also provides guidelines to EFL instructors to adapt their motivating techniques to meet learners' expectations and aspirations. The study recommends that educationists and policymakers in Saudi Arabia consider including the proposed motivating strategies gleaned from the study when designing the EFL curriculum and

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   25

publicizing those strategies among EFL instructors and teachers at all educational levels to help develop EFL proficiency levels in Saudi Arabia. Further qualitative research focusing on discussing the effect of the proposed motivating strategies is highly recommended.
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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
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Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   27

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Fahad Hamad Aljumah
Gender Differences in the Use of Motivating Strategies in Saudi Tertiary EFL Classrooms   28

<29-126>

Jayampu kṛṣṇa kathalu – pariśīlana
A dissertation submitted to the University of Madras for the partial fulfillment of the award of the M.Phil. Degree in Telugu

THULLURU RAVI
(20416009)

Jayampu Krishna is one of the well appreciated modern story writers in Telugu. With his multifaceted knowledge he stepped into various literary genres like Novel, Essay, TV series and Films. Most of his plots are based on everyday life and issues surrounding it. His first volume of short stories "Jayampu Krishna Kathalu" has 32 stories. Jayampu Krishna born Nellore district, hence the culture, customs, and language (dialect) reflected in his stories. Influence of various writers like Tagore, Sarat, Sri Sri, Guy de Maupassant, O. Henry can be seen in his writings.

The first chapter portrays the life history of the writer Jayampu Krishna. His childhood, employment, marriage and literary life and the awards as a writer were explained in detail in a chronological order.

The second chapter deals with the analysis of plot, in short stories written by Jayampu Krishna. The basis for the analysis is realistic point of view.

The third chapter entitled "An analysis of Jayampu Krishna Stories". In this chapter I tried to throw light on the theme, characterization and narrative style of the author.

Fourth chapter focuses on the linguistic approach of the writer in his stories. In this context Dialectic words, foreign words, idioms, proverbs, swearing words and onomatopoeic words used by Jayampu Krishna in his stories were observed.

The fifth chapter gives the writers point of view as a story writer. His aim and the message he wants to convey through his stories were discussed.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   i

<29-126>

Jayampu kṛṣṇa kathalu – pariśīlana

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   ii

<29-126>

జయంపు కృష్ణ కథలు – పరిశీలన

ఎం.ఫిల్. పట్టం కోసం మద్రాసు విశ్వవిద్యాలయానికి సమర్పించిన సిద్ధాంత వ్యాసం

పరిశోధన
తుళ్ళూరు రవి
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ఆగస్టు, 2017

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   iii

<29-126>

కృతజ్ఞతలు

పరిశోధనలో విషయ అవగాహన కల్పించడంతో పాటు, అన్నివేళలా అందుబాటులో వుండి, అమూల్యమైన సలహాలను, సూచనలనూ అందించిన గురువు డా॥ విస్తాలి శంకరరావుగారికి సవినయంగా నా హృదయ పూర్వక కృతజ్ఞతలు.

ఎం.ఏ.లో పాఠాలు బోధించిన ఆచార్య శరత్ జ్యోత్స్నారాణిగారికి, ఆచార్య తుమ్మల రామకృష్ణగారికి, ఆచార్య రెమిల్ల వెంకట రామకృష్ణ శాస్త్రిగారికి, ఆచార్య అరుణ కుమారిగారికి, ఆచార్య దార్ల వెంకటేశ్వర రావుగారికి, ఆచార్య పిల్లలమర్రి రాములుగారికి, డా॥ డి. విజయలక్ష్మీ గారికి, డా॥ పమ్మి పవన్ కుమార్‌గారికి, డా॥ భుజంగ రెడ్డిగారికి, డా॥ విజయ కుమారిగారికి నా కృతజ్ఞతలు.

పరిశోధన చేసేందుకు అవకాశం కల్పించిన మద్రాసు విశ్వవిద్యాలయం తెలుగు శాఖకు, ఆచార్య మాడభూషి సంపత్ కుమార్‌గారికి, డా॥ విస్తాలి శంకరరావుగారికి, డా॥ కోదండ లక్ష్మణరావుగారికి నా నమస్కారాలు.

పరిశోధనలో భాగంగా జయంపు కృష్ణగారి దగ్గరకు ఎప్పుడు వెళ్ళిన ఆత్మీయంగా మాట్లాడి, పరిశోధనకు సహకరించినందుకు నా ధన్యవాదాలు.

నన్ను ఆదరించి, అన్ని విధాలుగా సహాయం చేసిన, పరిశోధనకు ప్రేరణ కల్పించిన చైతన్య అన్న గారికి...

ఈ పరిశోధనకు సహకరించిన మిత్రులు భాస్కర్ గుప్త, సంజీవ్, సాయి గౌతమ, పర్వతాలు, మస్తాన్, కిషోర్, సాయి, కవిత, గీత, కాశీరామ్‌లకు ప్రత్యేక కృతజ్ఞతలు.

ఎం.ఏ. తరగతి మిత్రులకు, నా క్షేమాన్ని కోరే తల్లిదండ్రులకు, తమ్ముడు సురేష్, లావణ్య, రహీమ్‌లకు...

ప్రాణ మిత్రులైన చిర్నేల శ్రీనివాసులు, అల్లరి వేణు, తుళ్ళూరు మల్లికార్జున, పులి శివ, బంధువులకు పేరు పేరునా నా హృదయ పూర్వక కృతజ్ఞతలు.
నా అభివృద్ధిని కోరే మనస్సులకు...

కృతజ్ఞుడ్ని,
తుళ్ళూరు రవి

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   iv

విషయసూచిక

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   v

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   vi

<29-126>

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   vii

అధ్యాయం – 1
రచయిత జీవిత రేఖలు

1.1. జననం:

నెల్లూరు జిల్లా, బాలాపురం మండలం, జయంపు గ్రామంలో చీకోలు పుల్లయ్య, చీకోలు కమలమ్మల దంపతులకు 15.03.1948లో మూడవ సంతానంగా జయంపు కృష్ణగారు జన్మించారు. ఈయనకు యిద్దరు అక్కలు, శకుంతలమ్మ, సరోజనమ్మ. చిన్న కుమారుడని గారాబంగా పెంచారు.

1.2. బాల్యం:

జయంపు కృష్ణగారిది వ్యవసాయ కుటుంబం కావడంతో తండ్రిగారితో కలిసి పొలానికి వెళ్ళి నాగలి చుట్టూ తిరుగుతూ, నుసుగులు తొక్కుతూ ఆనందించేవారు. స్నేహితులతో బొంగరాలు, గోళీలు, చిల్లగోడు మొదలైన ఆటపాటలతో బాల్యాన్ని ఆనందంగా గడిపారు.

1.3. బాల్యంపై తండ్రి ప్రభావం:

జయంపు కృష్ణగారి తండ్రి పుల్లయ్య వ్యవసాయం చేస్తూ, మరోపక్క నాటకాల్లో చిన్న చిన్న వేషాలు వేస్తూ కుటుంబం గడిపేవారు. తండ్రి నాటకాల్లో చిన్న చిన్న వేషాలు వేసేవారిని చూసి చిన్నతనం నుండి ఆసక్తి పెరిగి చిన్న చిన్న కథలకు పాత్రలు ప్రవేశపెట్టి నాటక రూపంలో రాయడం. అలానే చిన్నప్పటి నుండి పిల్లల రామాయణాలు, భారత, భాగవతాలను చదువుకున్నారు. తండ్రి ప్రభావం వలన జయంపు కృష్ణగారికి బాల్యంలోనే సాహిత్యంలో బీజం ఏర్పడింది.

1.4. విద్యాభ్యాసం – కొన్ని సంఘటనలు:

ఆరవ సంవత్సరం రావడంతో బడికి పోవడం ప్రారంభించారు. ఒకటి నుండి ఎస్.ఎస్.ఎల్.సి. వరకు సొంత గ్రామంలో చదువుకున్నారు. పాఠశాలలో మాష్టర్లకు చాలా యిష్టమైన విద్యార్థి జయంపుగారు. నాలుగవ తరగతిలో ప్రభుదాసు గురువుగారు "ముగ్గురు సోమరులు" కథ చెప్పారు. దానిని శ్రద్ధతో విని ఆ కథకు మూడు పాత్రలు, సంభాషణలతో నాటకం రాసి మాష్టరు దగ్గరకి వెళ్ళారు. ప్రభుదాసు మాష్టరు చదివి జయంపుగారిని చెంప దెబ్బ కొట్టి వెంటనే భుజం మీద చేయి వేసి దగ్గరకు తీసుకుని కృష్ణ యింత చిన్న వయస్సులో యిలా ఆలోచన చేస్తే మనస్సు పాడవుతుంది. బుద్ధిగా

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   1

<29-126>

చదువుకో అని చెప్పి మెచ్చుకున్నారు. అప్పటి నుండి జయంపు కృష్ణగారి సాహిత్య ప్రస్థానం తొలి అడుగులు వేసింది.

హైస్కూల్లో మొట్ట మొదటిసారి ఆరవ తరగతిలో యేసుపాదం మాష్టరుగారు మహా బలిపురం, మద్రాసుకు టూర్ తీసుకుని వెళ్ళారు. మెరినా బీచ్ను చూసి చెప్పలేని ఆనందంతో సంధ్యా సమయంలో ఆకాశాన్ని గురించి తన మనస్సులో కలిగిన భావాన్ని చిన్న పుస్తకంలో రఫ్గా "సాగరతీరం సంధ్యాసమయం" అనే గేయం రాశారు. దీనిని "జయంపు కృష్ణ కవిత్వం, కృష్ణధ్వని" అనే పుస్తకంలో "కొత్త సమాజం" పేరుతో ముద్రితం జరిగింది.

కొత్త సమాజం కోసం
కల మెత్తిన నా హస్తం
సరికొత్త సమ సిద్ధాంతం
ఉరికొస్తోంది నేస్తం!
రాతలలోనే – కాదు
చేతలలో అనునిత్యం
అందరి కోసం నా రక్తం
శ్రమిస్తోంది అహరహం–
ఈ లోకంలో
గాలి, నీరు, సమాజం
మరి దేని కోసం ఈ పోరాటం?
పాపలందరూ దేవుని రూపం
నే పాపలోనే కాదిది సత్యం –
విశ్వంలోనే
ఆర్తులు కార్చిన కన్నీటి స్రవం
ప్రవాహోలుగా మళ్ళి, వెళ్ళి
అలా సముద్రాయ్యాయి... నిజం!
అందుకే –
అ నీళ్ళు "కన్నీళ్ళు"లా ఉప్పగా ఉంటాయ్
ఆవేదనతో అలలై
అలా తలలు బద్దలు కొట్టుకుంటూ ఉంటాయ్
ఓ నేస్తం!

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana　　2

<29-126>

నువ్వు నదికి కాదు
ఆనకట్ట అడ్డు కట్ట వలసింది
నే మదికి –
స్వార్థానికి సున్నా చుట్టు
యదార్థానికి అద్దం పట్టు
లేకపోతే...
ఆ కన్నీళ్ళ సుళ్ళు
మరీ ఎక్కువై, వేగమై
సాగిపోయి, మూగిపోయి
మరిన్ని సముద్రాలను లేవదీస్తాయి
మహా ప్రళయాన్ని సృష్టిస్తాయి
ఆనాడు –
నీ కలం... పొలం... బలం
ద్వేషాలు... భేషజాలు... నిశాచపకాలు
ఏవీ నీతో రావు
నిన్ను రక్షించలేవు –
ఇప్పటికీ ఈ భూగోళం
మూడు వంతుల జలమయం
ముంచవచ్చు ఆ కొంచం జల ప్రళయం –
నీ భోగంలో
భాగం యివ్వమని అర్థం కాదు
సామాన్యునికి
నీ హృదయంలో చోటిస్తే చాలు
సాటి మనిషి
నీలాంటి జీవేనని చరిస్తే మేలు –
నువ్వు ఒక్కడివే కాదు
అందరూ కలిసి సమాజం
ఆస్తిలేని వ్యవస్థ
అందరికీ సమరస్తా
కావాలని రావాలని
క్షణం
క్షణం క్షణం కన్నీటి కణం

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **3**

<29-126>

ప్రశ్నిస్తూ వుంటుంది.
వింటున్నావా, నేస్తం?
ఆలోచిస్తున్నావా?
చలిస్తున్నావా?? జ్వలిస్తున్నావా??
చూడు నేస్తం
చక్రవర్తి సన్యాసమయిన ఉదంతం
సమ సమాజానికి ఉపోద్ఘాతం
(కృష్ణధ్వని:2014:107)

ఎనిమిదవ తరగతిలో వాళ్ళ పాఠశాలకు డి.ఈ.ఓ.గారు తనిఖీ చేయడానికి వచ్చి మూడు రోజులు తనిఖీ చేస్తూ పిల్లల ఆనందాన్ని పంచుకోవడం కోసం వాళ్ళకి కవిత్వం, ఆటపాటల పోటీలు నిర్వహించారు. ఆ పోటీల్లో గెలుచుకున్న వారికి బహుమతులు అందజేస్తూ డి.ఈ.ఓ. (D.E.O.) గారు మన పాఠశాలలో మంచి కవి సి.హెచ్. కృష్ణయ్య అని మెచ్చి ఇతను "ఆరాధన ఆవేదన" అనే గేయంలో అమెరికాలో జాన్ ఫ్రెప్ కెనెడియన్ చంపడం కృష్ణకు యిష్టం లేనట్టుంది. తన గేయం ద్వారా తెలియజేశాడని ఎంతో ఆనందంతో మొదటి బహుమతి అందజేస్తూ భవిష్యత్తులో మంచి కవి అవుతాడని ఆశీర్వదించారు. ఆ సంవత్సరం మ్యాగజైన్‌లో గేయంను ముద్రించారు. చిన్న చిన్న నాటికలు రాస్తూ నాటకాల్లో వేషాలు వేస్తూ యస్.యస్.ఎల్.సి.లో ప్రథమ స్థానంలో ఉత్తీర్ణత సంపాదించారు.

M.B.B.S.లో సీటు వచ్చింది. ఆర్థిక కారణాల వలన చదివే శక్తి లేక నెల్లూరు వి.ఆర్.సి. కళాశాలలో P.U.C. చేశారు. చదువుకునే రోజుల్లో స్నేహితులతో సరదాగా గడిపేవారు. జయంపుగారి స్నేహితుల్లో ఒకతను మిత్రమా నేను ప్రేమిస్తున్న అమ్మాయికి రచయిత అంటే చాలా యిష్టం. ఈ సారి కథ రాస్తాను, కాలేజి మ్యాగజైన్‌లో వస్తుందని చెప్పాను. కృష్ణ నీవు ఎలైనా నా పేరు మీద రాయాలి మా యిద్దరి ప్రేమను కలపాలి అన్నాడు. జయంపుగారు అలానే కథను రాశారు. అలానే తన స్నేహితుని పేరు మీద ముద్రించారు. దీనికి ఫలితంగా ప్రేమ పెళ్ళయ్యింది.

శ్రీ వెంకటేశ్వర యూనివర్సిటీలో పదహారు కాలేజీల నుంచి నాటికల పోటీలు జరిగాయి. దానిలో "వెంకన్న కాపురం" నాటికకు మొదటి బహుమతి, నటనకు ఉత్తమ నటుడుగా బహుమతి అందుకున్నారు. అలానే వాళ్ళ కాలేజీలో నటనలో నందమూరి తారక రామారావుగారి చేతుల మీదుగా

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **4**

<29-126>

మొదటి బహుమతిని అందుకున్నారు. చదువులోనే కాక మిగిలిన N.C.C.లో 'బి' గ్రేడ్ సర్టిఫికేట్, B.Ed.లో బంగారు పతకం పొందారు.

1.5. వివాహం:

ఉద్యోగం వచ్చిన మూడు సంవత్సరాల తరువాత 1980లో పెద్దలు కుదిర్చిన సంబంధంతో ఏటూరి రాజేశ్వరిని పెళ్లాడారు. వీరికి యిద్దరు కుమారులు వంశీకృష్ణ, కీర్తికృష్ణ.

1.6. ఉద్యోగం:

"ప్రేమ పూజారి" నవల ఆంధ్రప్రభ వారపత్రికలో చదివి మెచ్చి మల్లెమాల శారదగారు జయంపుగారిది మన పక్క గ్రామం అని వాళ్ళ నాన్నగారికి చెప్పడం. యం.యస్.రెడ్డిగారు, జయంపు కృష్ణగారిని మదరాసుకు పిలిపించి తన ప్రతిభను గుర్తించి స్క్రిప్టు రచయితగా, అసిస్టెంట్ డైరెక్టరుగా మల్లెమాలలో ఏడు సంవత్సరాలు పనిచేశారు. తరువాత ఎంప్లాయిమెంట్ ఎక్స్ఛేంజ్ ద్వారా సైన్స్ మాష్టరు ఉద్యోగం సంపాదించి జడ్చీ హైస్కూల్లో పదవి చేపట్టి, ప్రమోషన్తో హెడ్ మాష్టరుగా 2006 సంవత్సరంలో పదవి విరమణ పొందారు.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **5**

<29-126>

1.7. నటుడుగా జయంపు కృష్ణ:

చిన్నతనం నుండి తండ్రిగారి ప్రభావంతో నటనబ్బి, పాఠశాల స్థాయి నుండి కాలేజి వరకు నటించిన నాటకాల్లో తన ప్రతిభను గుర్తించి ఉత్తమ నటుడుగా గుర్తింపు పొందారు. "ఆశయానికి సంకెళ్ళు", "కొత్త యముడు – కోర్టు విచారణ", "పెళ్ళికి ముందు – తరువాత", "పెంకి పిల్ల పెళ్ళిచూపులు", "మరో ఇల్లాలి కథ" నాటకాలను రాసి, స్వయంగా దర్శకత్వం, పాత్రల్లో నటించి, నటుడుగా గుర్తింపు సంపాదించుకున్నారు.

1.8. సినిమా రంగంలో జయంపు కృష్ణగారి ప్రవేశం:

ప్రేమ పూజారి నవలతో మల్లెమాల తరపున సినిమా రంగంలోకి ప్రవేశించారు. మల్లెమాల స్క్రిప్ట్ రచయితగా అసోసియేట్ డైరెక్టర్‌గా "ముత్యాల పల్లకి", "నాయుడు బావ", "కళ్యాణవీణ", "తాతయ్య ప్రేమ లీలలు", "ఏకలవ్య" సినిమాలకు పని చేశారు. "రామ బాణం" సినిమాకు కథను రాశారు. అలానే "శ్రావణ మేఘాలు", "తూర్పు వెళ్ళే రైలు", ప్రస్తుతం మనసు మమత ఈ టీవీ డైలీ సీరియల్‌కు స్క్రిప్ట్, కో–ఆర్డినేటర్‌గా పని చేస్తున్నారు.

1.9. చీకోలు కృష్ణయ్య – జయంపు కృష్ణగా మారిన వైనం:

నాటకాల్లో నటించే రోజుల్లో గూడూరు సావిత్రి, ఏలూరి సరోజ, చీకోలు కృష్ణయ్య గారు కలిసి నటించేవారు. జన సమూహంలో మన పక్క గ్రామం జయంపు కృష్ణ గారంట చాలా బాగా నటిస్తారంటూ అనుకుంటుంటే గూడూరు సావిత్రిగారు విని ఈ పేరు నీకు చాలా బాగుందని అన్నది. అలానే తన తల్లిది జయంపు, జన్మించిన గ్రామం జయంపు కావడం వలన చేకోలు కృష్ణయ్య పేరును కన్న తల్లి, కన్న ఊరికి గుర్తుగా "జయంపు కృష్ణ"గా కలం పేరు మార్చుకున్నారు.

1.10. ఆరంభ రచనలకు ప్రేరణ:

జయంపు కృష్ణగారు తండ్రిగారి వలన నాటకం అవగాహన వుండి, నాలుగవ తరగతిలో ప్రభుదాసు మాష్టరుతో చెంప దెబ్బ తినడం, ఎనిమిదవ తరగతిలో D.E.O. గారి చేతుల మీద ప్రథమ బహుమతి పొందడం. మదరాసుకు టూర్ వెళ్ళినప్పుడు "సాగరతీరం సంధ్యా సమయం" అనే గేయంను రఫ్‌గా రాసుకోవడం, అమ్మమ్మకు భక్తి ఎక్కువ. ఆమెను చూసి చిన్నతనంలో బాల రామాయణం, భాగవతాలు చదువుకున్నారు.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   6

<29-126>

శరత్ చంద్ర, ఠాగూర్, కృష్ణశాస్త్రి, శ్రీశ్రీ, చలం, పాశ్చాత్య రచయితలైన మపాసా, ఓహెన్రీ కథల ప్రభావంతో "జయంపు కృష్ణ కథల సంపుటం"లో కథలకు కొస మెరుపు చమత్కృతి కనిపిస్తున్నాయి.

చిత్ర సీమలో పనిచేస్తూ – మహాకవి శ్రీశ్రీ, దేవులపల్లి కృష్ణశాస్త్రి, కొండవీటి వెంకటకవి, రావూరి భరద్వాజ, గౌతమ్ ఘోష్, సత్యజిత్ రాయ్ మొదలైన ప్రముఖ వ్యక్తులతో పరిచయాలు, శ్రీ యం.యస్. రెడ్డిగారి కొముదీ పిక్చర్స్లో పని చేయడం అలానే జీవితంలో ఎదురైనటువంటి ఒడుదుడుకులన్నింటికి ప్రేరణ తన రచనలని చెప్పవచ్చు.

1.11. రచనలు:

1. జయంపు కృష్ణ కథల సంపుటం
2. ప్రేమ పూజారి   (ఆంధ్రప్రభ వారపత్రిక)
3. ఓ ప్రేమ కథ   (ఆంధ్రప్రభ దినపత్రిక)
4. చారడేసి కళ్ళు   (ఆంధ్రప్రభ వారపత్రిక)
5. జాతి గులాబి   (నవల – నేషనల్ అవార్డ్)
6. జయంపు కృష్ణ కవిత్వం – కృష్ణధ్వని
7. మిర్చి బజ్జీ – ఆధునిక శతకం.

ఆకాశవాణి (A.I.R.) రచనలు/చదవడం (కథలు) – విజయవాడ కేంద్రం:

1. దళిత
2. బులుగు రిబ్బను
3. పురుగులు
4. ప్రేమలోంచి ప్రేమలోకి
5. వాక్చిత్రాలు "గేయం"

దూరదర్శన్ రచనలు – కథ, మాటలు, పాటలు:

1. బాలగంధీ (రెండు ఎపిసోడ్లు)
2. పొదుపు లక్ష్మీ   (టెలి ఫిల్మ్)
3. ఇల్లాలి విజయం (టెలి ఫిల్మ్)
4. స్వర్ణసీమ   (టెలి ఫిల్మ్)
5. చదువు కొండహూ "బృందగానం"
6. శ్రావణ మేఘాలు – ఈ టీవీ డైలీ సీరియల్ స్క్రిప్టు కో–ఆర్డినేటర్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   7

<29-126>

7. తూర్పు వెళ్ళే రైలు – ఈ టీవీ డైలీ సీరియల్ స్క్రిప్ట్ కో-ఆర్డినేటర్
8. మనసు మమత – ఈ టీవీ డైలీ సీరియల్ స్క్రిప్ట్ కో-ఆర్డినేటర్
9. ఫ్యామిలీ సర్కస్ – ఈ టీవీ ప్లస్
10. పెళ్ళికాని ప్రసాద్ – ఈ టీవీ ప్లస్
11. సరదాగా కాసేపు – ఈ టీవీ ప్లస్

సినిమా రంగం:
స్క్రిప్ట్ అండ్ అసోసియేట్ డైరెక్టర్.
1. ముత్యాల పల్లకి
2. నాయుడు బావ
3. కల్యాణ వీణ
4. తాతయ్య ప్రేమలీలలు
5. ఏకలవ్య
6. రామబాణం (కథ రాశారు).

నాటకాలు – రచన, దర్శకత్వం, నటన:
1. ఆశయానికి సంకెళ్ళు
2. కొత్త యముడు – కోర్టు విచారణ
3. పెళ్ళికి ముందు – తరువాత
4. పెంకి పిల్ల పెళ్ళిచూపులు
5. మరో ఇల్లాలి కథ

1.12. సాహితీ పరంగా సాధించిన అవార్డులు:
1. జాతీయ బహుమతి (జాతి గులాబి నవల)
2. అంతర్జాతీయ బహుమతి (మొదటి రాత్రి ముందు – కథ)
3. వంశీ అండ్ బర్కిలీ అవార్డ్ (చివరకు మిగిలేది – కథ)
4. కావలి వాణి అవార్డ్ (గబ్బుసవురు – కథ)
5. గవర్నర్ పురస్కారం (మరో ఇల్లాలి కథ – నాటకం)
6. తెలుగు భాషా వికాస పురస్కారం (అధికార భాషా సంఘం, హైదరాబాదు)
7. కవిత్రయ విశిష్ట కవి పురస్కారం (వర్ధమాన సమాజం)
8. ఉత్తమ రచయిత పురస్కారం (నేదురుమల్లి జనార్ధన్ రెడ్డి ట్రస్ట్)
9. సాహిత్య అకాడమీ పురస్కారం

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   8

<29-126>

సాహిత్య పరంగా పదవులు:

1. గౌరవ సంపాదకులు   (రేచుక్క పత్రిక)
2. సంపాదకులు   (అక్షర దీపం పత్రిక)
3. ప్రధాన సంపాదకులు   (పొదుపు లక్ష్మీ అండ్ ఆరోగ్య దీపం పత్రిక)
4. అకడమీషియన్   (సంపూర్ణ అక్షరాస్యత కార్యక్రమం)
5. కాలమిస్ట్   (యూత్ కాంగ్రెస్ పత్రిక)
6. కృష్ణ ధ్వని   (మన పత్రిక)
7. ఉపాధ్యక్షులు   (నెల్లూరు జిల్లా రచయితల సంఘం)
8. లైఫ్ మెంబర్   (ఇండియన్ నేషనల్ సొసైటీ ఆఫ్ ఆథర్స్ (ఇన్సా), ఢిల్లీ)
9. మెంబర్   (ఇండియన్ రైటర్)

ఇతర భాషలోకి అనువాదం అయిన రచనలు:

1. బాల గాంధి   –   గుజరాతీ
2. పొదుపు లక్ష్మీ (టెలి ఫిల్మ్)   –   ఇంగ్లీషు
3. జాతి గులాబి   –   హిందీ
4. ప్రేమ పూజారి   –   కన్నడం
5. చారడేసి కళ్ళు   –   కన్నడం
6. ప్రేమ మందిరం   –   కన్నడం

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **9**

<29-126>

1.13. సన్మానాలు లేదా సత్కారాలు:

రియన్స్ క్లబ్
రోటరీ క్లబ్
నట సమాఖ్య
సంస్కృతి సమ్మేళనం
వర్ధమాన సమాజం
నేదురుమల్లి జనార్ధన్ రెడ్డి ట్రస్ట్.
సింహాపురి సాంస్కృతిక సమితి
కళాంజలి
యువ కళావాహిని , హైదరాబాదు
కడప జిల్లా రచయితల సంఘం
అధికార తెలుగు భాషా సంఘం, హైదరాబాదు
సాహిత్య అకాడమీ

జయంపు కృష్ణగారు – కథలు, నవలలు, కవితలు, పాటలు, వ్యాసాలు, ఆర్టికల్స్, నాటికలు, కలం, మిమిక్రీ, హైకూలు, శతకం, సినిమా, రేడియో, దూరదర్శన్ రచనలు, రెండు వందలకు పైగా కథలు, నాలుగు వందలకు పైగా కవితలు, వివిధ పత్రికల్లో ప్రచురణలు పొందాయి.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana **10**

<29-126>

అధ్యాయం – 2
"జయంపు కృష్ణ కథలు – ఇతివృత్త పరిశీలన"

జయంపు కృష్ణగారు దాదాపుగా రెండు వందలు పైగా కథలను రాశారు. వీరు రాసిన కథలు తెలుగు పత్రికల్లో ముద్రితం అయ్యాయి. "జయంపు కృష్ణ కథలు" సంపుటంగా స్వయంగా అచ్చు వేసుకున్నారు. నేటి కాలంలో జరుగుతున్న కుటుంబం, ఆర్థిక, సైన్స్, మనో విశ్లేషణాత్మక సమస్యలు అన్ని ఇతివృత్తాలను కథలుగా చక్కగా చిత్రించారు.

"ఉద్దిష్ట క్రమంలో వికాసం చెందిన కథా వస్తు విన్యాసం ఇతివృత్తం. దీన్నే కథానికాపథకమనీ కథా ప్రణాళిక అని కొందరంటారు. అలా అనడానికి కారణం, కథా సౌధనిర్మాణానికిది ఆధార భూతం కావడం. ఒకే వస్తువు వివిధ రచయితల చేతుల్లో వివిధ రకాలుగా వికాసం చెందవచ్చు. ఒకే రచయిత చేతిలో ఒకే వస్తువు వివిధ శిల్ప నైపుణ్యాలు ప్రదర్శించవచ్చు. సారేమీద కుమ్మరి పట్టిన మట్టి ముద్ద కథా వస్తువు. ఆ మట్టి ముద్దనొక ముచ్చట గొలిపే పాత్రగా తీర్చి దిద్దడానికి ఆ కళాకారుడి చేతిలో భాసించే కల్పనా శిల్పమే ఇతివృత్తం" (దక్షిణామూర్తి, పోరంకి:2009:198).

"సహేతుక సంఘటనల కథనమే ఇతివృత్తం అంటారు" (ఫాస్టర్, ఇ.ఎం.:1955:87).

"కథా వస్తువు రచయిత జీవితంలో నుంచి కాని లేదా రచయితకు తెలిసిన ఇతరుల జీవితంలో నుంచి కాని, లేదా రచయితకు తెలిసిన ఇతరుల జీవితాల్లోంచి కాని పుట్టవచ్చు" (వెంకట సుబ్బయ్య, వల్లంపాటి:2008:పు.21).

2.1. కుటుంబ సంబంధ కథలు:

మానవుని జీవితంలో కుటుంబం అతి ప్రధానమైనది. మానవుడు సంఘజీవి. కుటుంబం నుండే సంఘంలోనికి అడుగు పెడుతున్నాడు మానవుడు. కుటుంబ బంధం అత్యంత ప్రధానమైనది.

ఆటవిక దశనుండి ఆహార వేటకు పాకుతూ సంచార జీవిగా స్థిర నివాసం ఏర్పరచుకునే క్రమంలో కుటుంబ వ్యవస్థ ప్రారంభమైనది. కుటుంబం అంటే భార్య భర్త పిల్లలతో మొదలై, బంధు మిత్రులతో బంధం కూర్చుకొని వ్యక్తి జీవితం సమష్టిగా సువిశాలంగా మారుతుంది.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **11**

<29-126>

2.1.1. నంది వర్ధనం:

లలిత తండ్రి గురవయ్య, ఒకే కుమార్తె. తల్లిలేని పిల్లని గారాబంగా పెంచాడు. పదవ తరగతి జిల్లా ప్రథమ శ్రేణి వచ్చేటట్లు చదివించాడు. లోకం ఆడ బిడ్డంటే చిన్న చూపు చదువెందుకనే దృష్టితో చదువును ఆపమన్నాడు. గోవర్ధనం అనే వ్యక్తి చీరలు నేసే హస్త కళా నైపుణ్యంలో జాతీయ గౌరవం లభించిందని గుణ దోషాలను తెలుసుకోకుండా పెళ్ళి చేశాడు.

శోభనం నాటి రాత్రి అతని తాగుడు, తిరుగుడు అలవాట్లను చూసి ఆత్మధైర్యంతో దగ్గరకు రానివ్వదు, దీనిని మనస్సులో పెట్టుకుని అక్రమ సంబంధాలు అంటగట్టి, చిత్రహింసలు పెట్టి, యింటి నుండి గెంటి వేసినా, ధైర్యం, నేర్పుతో హస్తకళా నైపుణ్యంతో జాతీయ గౌరవం పొందుతుంది.

సుధాకర్ పాఠశాల స్థాయి నుండి లలిత ప్రేమ కోసం ఎదురు చూస్తున్న లలిత ఏదో ఒకటి చెబుతూ వుండేది. భర్త చనిపోయిన ధైర్యంగా వుంటూ, తండ్రి, అత్త మామలకు సర్ది చెప్పింది లలిత.

సుధాకర్ లలితకు జాతీయ గౌరవం లభించిందనే తీపి కబురును అందజేయడానికి వచ్చిన వ్యక్తిని తనపై వున్న ప్రేమను గుర్తించి దగ్గరవుతుంది. లలిత ఒడిదుడుకులను ఎదిరించి జీవితాన్ని చక్కబెట్టు కొంటుంది.

2.1.2. చావూ నీకెప్పుడు చావు?:

మానవుడు జీవనాధారానికి కూడు, గూడు, గుడ్డ సంపాదించుకునే క్రమంలో కష్టనష్టాలను ఎదుర్కోని ఎలాయైన బతకాలని తపనతో జీవితం గడుపుతుంటాడు.

శివుడు తాగుడుకు బానిసగా బతుకుతూ కుటుంబ పోషణకు ఏ పని చేయక రోడ్డు మీద అభాగ్యులు శవం స్మశానానికి కూడ చేర్చలేని వారి దగ్గర చేరి నటించి మిగిలిన కార్యక్రమాలను చేస్తానని నమ్మించి తీసుకుని వెళ్ళి అమ్మిన డబ్బుతో తాగి తూగుతూ హొటల్ దగ్గర పారేసిన విస్తర్లో గబ్బు కూడు తెచ్చి పడేస్తాడు. తల్లి, భార్యాబిడ్డలు పరమానందంగా తింటారు.

పట్టణంలో రోగాలు, ఆకలితో చస్తున్న శవాలు దొరికేవి, ఒకరోజు శవాలు దొరకలేదు, స్మశానంలో కొత్తగా పూడ్చిన గుంటను తవ్వి శవాన్ని తీసి

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana **12**

<29-126>

అమ్ముకుంటాడు. తల్లి పిల్లలు గలవాడని ఆ పని చేయవద్దంటది, శివుడు భయపడమాకు నీవు మాయమ్మవు నిను నేను అమ్మను పూడ్చి వేస్తాలే అంటాడు.

తల్లి కన్ను మూస్తుంది. అప్పటి నుండి శవాల వ్యాపారం మానేసానని, దర్మిదమైన పనిచేయనని అంటాడు. వారు యిలా చేస్తే వ్యాపారం దెబ్బ తింటుంది. నీకు బతుకుండదు, నానా మాటలని వెళ్తారు.

శివుడు దిక్కు తోచక పట్టణంలో నడుస్తూ మూటలు మోస్తూ, చెప్పులు కుడుతూ, బండి లాగుతూ, రిక్ష లాగుతూ పని చేసే వారందరిని గమనిస్తూ నడుస్తుంటాడు. లీలా మహల్ సెంటర్ దగ్గర తాగుబోతు పెద్ద మనుషులు శవానికి అలంకరణ చేసి డబ్బులు అడుక్కుంటున్నా దృశ్యం చూసి వెళతాడు. శవం వంక చూసి అమ్మా అని కుమిలిపోవడం, చూసి ఆ డబ్బుల్లోంచి ఐదు రూపాయిలు శివుడు చేతిలో పెట్టి వెళ్ళిపోతారు. శివుడు నిశ్చేష్టుడై పోతాడు.

2.1.3. ప్రేమో నీకు జోహారు!:

ఉప్పెనలో కుటుంబం అంతా పోయి సుధీర్‌బాబు ఒక్కడే మిగలడం, చిన్న ఉద్యోగం చేస్తూ మనస్సు ప్రశాంతత కోసం రోజు సాయంకాలం పూట హుస్సేన్ సాగర్ దగ్గరకు వెళుతుంటాడు.

సాయి పెళ్ళ భర్తను కోల్పోయి, చంటి బిడ్డను, తల్లిదండ్రుల సంసార భారాన్ని తన ఒంటి చేత్తో నడిపిస్తూ ప్రశాంతమైన గాలి కోసం హుస్సేన్ సాగర్ దగ్గరకు వస్తూ వుంటుంది. అలా వారిద్దరికీ పరిచయాలు పెరిగి మాట మాట కలిసి ప్రేమగా మారుతుంది.

ప్రేమికులిద్దరూ తమ కష్టాలను తెలుసుకునే క్రమంలో సాయి అంటుంది సుధీర్ నీ లానే చాలా మంది నన్ను అవకాశంగా భావించి ఏదో చెయ్యాలని నా చుట్టూ తిరిగారు నీ మాట ఎలా నమ్మాలి అంటుంది. సుధీర్‌బాబు పెళ్ళి చేసుకుంటానని మాట యిస్తాడు.

సుధీర్‌బాబు స్నేహితులు అది గమనించి ఆమె పై లేనిపోని మాటలు చెప్పి అతని మనస్సును కలత పెడ్తారు. ఆ మాటలకు దిక్కు తోచక రైలెక్కి వెళ్ళిపోతాడు. సగం దూరం వెళ్ళాక టిక్కెట్ లేదని టి.సి. దింపేయడం, అక్కడ నుంచి దారిలేక సత్రంకు వెళ్తాడు. ఆ సత్రంలో వృద్ధుడు తుంబుర వాయిస్తూ వుంటాడు. ఏమిటని సుధీర్ బాబు అడిగితే దానికి ఈ గ్రామంలో వారికి పులి వస్తుందనే భయం యిలా చేస్తే రాదని వారి

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   13

<29-126>

నమ్మకం అది ఒక అపోహ అంటాడు. ఆ మాటలకు జ్ఞానోదయం కలిగి సాయిని పెళ్లి చేసుకుంటాడు.

2.1.4. "ముక్కుపుడక":

ముక్కుపుడక అంటే రజనీష్ కు చాలా యిష్టం. భార్య రాజేశ్వరిని పుడక కుట్టించుకోమంటే నాకు చెడ్డ చిరాకు అంటుంది.

ముక్కుపుడక ధరించి వున్న అమ్మాయిని చూసి తను ఎక్కడకు వెళితే అక్కడకు వెళుతుంటారు. అదే ఆలోచనల్లో వెళుతూ రెండు మూడు సార్లు యాక్సిడెంట్స్ చేస్తాడు. ఆ అమ్మాయిని పలకరించి తన పేరు కీర్తి అని తెలుసుకుంటాడు. అనుకోకుండా ఒకరోజు ఎక్కడ కనిపించదు, ఆలోచిస్తూ యింటిని చేరుకుంటే రాజేశ్వరి ముక్కుపుడకతో దర్శనం యిస్తుంది.

రండి! రండి! మీ కోసమే ఎదురు చూస్తున్నాను అంటూ, నాకు ముక్కుపుడక వుంటే బాగుంటానని ఫోర్సు చేసి కుట్టించింది అని కీర్తిని పరిచయం చేస్తుంది రాజేశ్వరి.

2.1.5. "దుంప రాష్ట్రం":

"1975లో మహాకవి శ్రీశ్రీగారితో నా పరిచయం కొన్నాళ్లు, ప్రతిరోజు అప్పుడప్పుడు శ్రీశ్రీగారిని అడుగుతుండే వాడిని, ఈ మధ్య కొత్తగా కథ ఏమైనా రాశారా? అని లేదు అనేవారు తన మార్కు ధోరణిలో సిగరెట్ తాగుతూ ఎక్కడో ఆలోచిస్తూ, ఒకరోజు వున్నట్లుండి కొత్త కథ మొదలు పెట్టాను – అంటూ చదివారు కథ పేరు "దుంప రాష్ట్రం" మొదలు పెట్టి నాలుగు వాక్యాలు చదివారు ఆ నాలుగు వాక్యాలే యిప్పుడు సరిగ్గా నా కథకు ప్రారంభ సరిగమలు. అంతే ఆ తరువాత వారు మళ్ళీ ముందుకు పోలేదు. ఏవండీ – అంటే? అంత వరకే రాశాను – ఆ తరువాత రాధామనుకుంటున్నాను – రాస్తానో, లేదో అన్నారు. ఇంతలో చైనా పర్యటన వెళ్ళొచ్చారు. వచ్చిన కొత్తలో లూసన్ కథలు తెనిగించాలనుకుంటున్నట్లు చెప్పారు.

"దుంప రాష్ట్రం" ఏమైంది? అని అడిగాను దాని దుంప తెగ అలానే వుంది అన్నారు. సిగరెట్టు పొగల మధ్య సింహంలా తల విదిలిస్తూ ఆ కథను నా కోసం మిగిల్చారేమో! అన్న భావం నాలో తళుక్కుమంది. ఎలక్ట్రోమోటివ్ ఫోర్స్ సంతరించుకుని అప్పటి నుండి వారి మూసలో ఆ కథను రాయాలని

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   14

<29-126>

ఆరాటం అందుకే ఇన్నాళ్ళకు మళ్ళీ ఆ అక్షరాలతో ఈ పోరాటం? (పుట:101).

పుల్లయ్యది మధ్య తరగతి కుటుంబం. భార్య బిందెమ్మ, యిద్దరు పిల్లలు. లవంగి శొంరోడు చదువుకుంటున్నాడు. అక్క లవంగి పెద్దల యిళ్ళల్లో పాచి పని చేస్తుంటుంది. పట్నాల్లో చదువుకుంటూ సెలవులకు యిళ్ళుకొచ్చి, తాగి, కామంతో దిక్కు తోచక లవంగిని పాడుచేసి చంపేస్తారు. పుల్లయ్య పార్టీలకు ఆ గ్రామ పెద్దలకు భయపడి ఏం చేయలేక నిరాశగా కూర్చొని బాధపడుతుంటాడు.

శొంరోడు అటు తండ్రిని యిటు అక్కని తలచుకుని రోదిస్తూ ఏమి జరుగుతుందో చూద్దాం అని కావాలనే, ఆ గ్రామ పెద్ద మనిషి కూతురిని చెయ్యి పట్టి లాగుతాడు. దానికి కారణంగా ఒంటరిగా చూసి శొంరోడుని కొడతారు. పంచాయితీ పెడతారు. పంచాయితీలో పుల్లయ్య, బిందెమ్మ, శొంరోడిని నిలబెట్టి నానా మాటలు కూస్తారు. శొంరోడు ఎలైనా మట్టుబెట్టాలని పథకంతో వస్తాడు. ఆ మాటలకు కోపంతో ఎదిరించి మాట్లాడతాడు. మమ్మల్ని ఎదిరిస్తావా? అని కొట్టడానికి ముందుకు దూకే వారిని తుపాకితో కాలుస్తుంటే ప్రాణ భయంతో పరుగులు తీస్తున్నా వారిని చూస్తూ నవ్వుతూ తనకు తానుగా కాల్చుకుని ప్రాణం విడుస్తాడు.

2.2. ఆర్థిక సంబంధ కథలు:

ఆధునిక కాలంలో అన్ని సమస్యలకు ధనమే ప్రధాన కారణం అవుతుంది. వ్యక్తి ఆర్థిక ప్రయోజనాల దృష్ట్యా ఆలోచించడం వలన సాధారణంగా మనిషిలో వుండే ప్రేమ, కరుణ, జాలి, బంధం అనేటువంటి క్రమక్రమంగా మరుగున పడుతున్నాయి.

ప్రతి మనిషికి సమాజంలో జీవించడానికి డబ్బు అవసరం. కానీ ఆ డబ్బు సమాజంలో కొంత మంది దగ్గర మాత్రమే కేంద్రీకృతమై ఉండడం వలన ఉన్నత వర్గాల తమ అవసరాల కోసం పేదవారిని నిత్యం మానసికంగా శారీరకంగా వేధించడం జరుగుతుంది. కారల్ మార్క్స్ అన్నట్లు "మానవ సంబంధాలన్నీ ఆర్థిక సంబంధాలే". అయితే సమాజంలో నేడు మనుషులు తమ కనీస అవసరాలు తీర్చుకోవడానికి ఎంతటి నీచమైన క్రూరమైన పనులకైనా ఒడిగడుతున్నారు. ఇలాంటివి పరిస్థితులను దృష్టిలో వుంచుకొని జయంపు కృష్ణగారు కథలు రచించారు.

2.2.1. "ప్రాణం ఖరీదు":

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   15

<29-126>

మన దేశంలో అన్ని రంగాల్లో ముందున్నాడు మానవుడు, కాని ఎన్ని మారిన మధ్య తరగతి జీవితం మారటం లేదు. రిక్షావాడు ఎక్కిన మనిషిని దించితే త్వరగా తన జేబులోకి చిల్లర వస్తుందని, రైలు వచ్చేది, గేటు వేసేది కూడ పట్టించుకోకుండా గేటు దూరి మధ్యలో ఆగిపోతాడు.

రైలు వస్తువుంటుంది, దానిని పట్టించుకోకుండా దిగిపోతున్నా వ్యక్తిని చిల్లర అడుగుతాడు. అతను యిచ్చే సమయంలో రూపాయి జారి పట్టాల మధ్యన పడుతుంది. దానిని గమనించిన బిచ్చగాడు తనకే దక్కాలని రైలు వచ్చి వెళ్ళే లోపల తీసుకోవాలని తొందరపడి ప్రాణం విడుస్తాడు. బిచ్చగాడి ముక్కలైన శరీరావయాల మధ్య వున్నా రూపాయిని తీసుకుని వెళ్తాడు మరొక అభాగ్యుడు.

2.2.2. "చివరకు మిగిలేది":

పొట్ట కూటి కోసం తన శరీరాన్ని అమ్ముకుంటూ బతుకుతూ వుంటుంది రాజి. ఒకరోజు వర్షం పడి ఆగిపోయింది. అప్పటికి మూడు రోజులనుండి ఏం తినకపోవడంతో కష్టమర్స్ను వెతుక్కుంటూ ప్లాట్ఫాం దగ్గరకు వెళుతుంది. టీ నీరుకైనా సంపాదించుకోవాలనే ఆశతో అందరి వైపు చూస్తూ వుంటుంది. ఆమెను ఎవరు పట్టించుకోరు అప్పటికే అర్ధరాత్రి దాటింది. యింతకు మునుపు రాజి వైపు ఆశగా చూసేవాడు ముష్టివాడు, ఈ రోజు తనే ఆధారం అనుకుంటుంది.

ముష్టివాడి కోసం అంతా గాలిస్తుంది. బిర్జి కింద మూలన వున్నా వాడిని పిలిచి అడుగుతుంది. వాడు నా దగ్గర పావలే వుందంటాడు. టీ కైనా సరిపోతుందనే ఆశతో ముష్టివాడి కోరికను తీర్చి తన ఆకలిని తీర్చుకోవడం కోసం ముందుకు నడుస్తుంది. ఆమె వెళ్ళడం గమనించిన కానిస్టేబుల్ అడ్డుపడి బలవంతంగా ఒళ్ళంతా తడిమి పైట కొంగున మూటగట్టి వున్నా పావలాను తీసుకుని వెళ్తుంటే, మరొక హెడ్ కానిస్టేబుల్ వచ్చి ఈ స్టేషన్ పరిధి నాది నాకే దక్కలంటాడు. అలాగైతే యిద్దరం పంచుకుందాం అనుకుంటూ వెళ్తారు.

2.2.3. ఆపరేషన్:

కోటిగాడు గర్భ దరిద్రుడు. అప్పటికే పది మంది పిల్లలు. పన్నెండో కాన్పులో మళ్ళీ ఆడ పిల్ల పుట్టడం, కుటుంబ నియంత్రణ ఆపరేషన్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   16

చేసుకుంటే గవర్నమెంట్ హాస్పిటల్లో వంద రూపాయలు యిస్తారనే ఆశతో భార్యను ఒప్పిస్తాడు.

పక్కింటి అయ్య నడిగి గింజలు అప్పు తీసుకుని హాస్పిటల్కు వెళ్తే అక్కడ రాసిచ్చే, మంచం పట్టిన, చిమ్మిన, వాచ్మెన్, నర్సులకు వారి స్థాయిల్లో పంచగా కోటిగాడికి యిచ్చిన వంద రూపాయల్లో చిల్లి గవ్వ కూడా మిగలదు, చివరకు దొంగ బండెక్కి యిల్లు చేరి, పోకపోయినా బావుణ్ణు అప్పుల్లో కూరుకుపోయేవాడిని కాదని అనుకుంటాడు కోటిగాడు.

2.2.4. "ఈస్ట్మన్ కలర్ ప్రేమ":

మధుసూదనరావుది మధ్య తరగతి కుటుంబం. శేఖర్ బాబు వాళ్ళ వూరికి వచ్చిన సినిమాల్లో నటించే గిరిలక్ష్మిని చూసి ఆకర్షితుడై తండ్రి మాట లెక్కచేయక మదరాసు చేరుకుంటాడు. అక్కడ కొత్త కొత్త అందాలకు ఆకర్షితుడై సినిమా తీయాలని డబ్బు కోసం తండ్రికి ఉత్తరం రాస్తాడు.

ఉత్తరం అందిన వెంటనే మధుసూదనరావు పొలం అమ్మి డబ్బులు పంపిస్తాడు. కొద్ది రోజుల తరువాత సినిమా సగం పూర్తయింది. మిగిలిన సగం పూర్తవ్యాలంటే యింకా డబ్బులు కావాలంటాడు. మధుసూదనరావు బిడ్డ బాగుపడతాడని ఆశతో మిగిలిన పొలం అమ్మి డబ్బులు పంపుతాడు. సినిమా పూర్తయిన వెంటనే ఎంతో ఆనందంతో రిలీజ్ చేయడం తరువాత సినిమా ఫ్లాప్ అవుతుంది. నష్టాలను భరించలేక గిరిలక్ష్మి ఆత్మహత్య చేసుకుంటుంది. ఏమి చేయలేక కనీసం యిల్లైన మిగిలిందని తల్లిదండ్రుల దగ్గరకు చేరుతాడు.

2.2.5. "గబ్బు స(వు)రు":

అవ్వ గుడిసెలో నాలుగు రోజుల నుండి గబ్బు సమురు లేక దీపానికి వెలుగు లేదు పసిగుడ్డుకు కూడా వెలుతురు లేదు, కూతురు మంచాన పడి వుంది. అల్లుడు తాగుబోతు ఏం పట్టించుకోడు, గబ్బు సమురు కోసం కొట్లో అడిగితే నీ దగ్గర వున్న డబ్బులకు రాదంటారు.

జనాన్ని చూసి అవ్వ అడిగింది. శివసాగర్ ఈ దేశానికి రాష్ట్రపతి వస్తున్నాడని చెప్తాడు. చూద్దామని అక్కడే వుంటుంది అవ్వ. రాష్ట్రపతి రానే వచ్చాడు, జనమంతా గోలపెడుతున్నారు, కారు అవ్వ దగ్గరకు వచ్చి ఆగింది. రాష్ట్రపతి కారు దిగి ఏమిటవ్వా అంటాడు. అవ్వ గబ్బు సమురు మాకు దొరకడం లేదయ్యా! అంటుంది. అవ్వా మేము పంపేది మీలాంటి వాళ్ళ కోసమే అంటూ వెళ్ళిపోతాడు. జరిగిన విషయం శివసాగర్ గుర్త

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   17

<29-126>

చేసుకుంటూ అవ్వకు ఎలాౖైనా కిరసనాయిల్ యివ్వాలని అమ్మ వారి సత్రంకు నడకతో సాగుతాడు. కొంత దూరం నడిచి ఎవరో వున్నట్లు గమనించి, పరిగెత్తుతూ అవ్వ పడి వున్న దగ్గరకెళ్ళి చూస్తే అప్పటికే ప్రాణం పోయి వుంటుంది.

2.2.6. "ఓ టెర్రరిస్ట్ కథ":

సమాజంలో చాటుగా బతుకుతూ అవసరమైతే ఎవరి రక్తం తాగేందుకైనా వెనుకాడడు. నాయకుడు సూర్యచంద్రరావును హత మార్చడానికి రంగా, రాజాకు ప్లాన్ చెప్తాడు గజేంద్ర.

రంగా, రాజా అనాథ శరణాలయంలో మీటింగు పూర్తయిన వెంటనే రంగా తుపాకితో కాల్చాడు గురి తప్పింది. రాజా వెంటనే బాంబు విసిరి అల్లకల్లోలం సృష్టించి బైక్ల మీద పారిపోవడం, మధ్యాహ్నం పుష్టిగా తిని, చేతి నిండా డబ్బుతో యిల్లు చేరుకుంటారు. రాజా భార్య ఏడుస్తూ ఎదురొచ్చి ఉదయం శరణాలయం వద్ద ఉగ్రవాద దాడిలో మన అమూల్య చనిపోయిందండి అని అంటుంది.

2.2.7. "నేను బతకొద్దా?":

పుల్లయ్య బాగలేక దగ్గరలో వున్న డాక్టర్ దగ్గరకెళితే అన్ని పరీక్షలు చేసి పెద్ద చీటి రాసిస్తే తీసుకుని మందులు కొని బావిలో పడేసి వెళుతుంటాడు.

అది గమనించిన ఎదురింటి ఎల్లయ్య అడిగితే డాక్టర్ బతకాలి, మందుల షాపోడు బతకాలి, చివరిదాకా నేను బతకొద్దా? అంటాడు.

2.3. మనోవిశ్లేషణాత్మక కథలు:

బాల్యంలో మనసుపై వేసిన ముద్రలు కొన్ని అనుభవపూర్వకంగా ఏర్పడిన సంఘటనల రూపంలో ప్రత్యక్షంగాగానీ, పరోక్షంగాగానీ స్థిర రూపాన్ని ధరించి వ్యక్తి మనసులో ముద్రితమవుతాయి. ఈ స్మృతులు గతానుభవస్మృతి, వర్తమాన స్మృతి రూపంలో ఉండవచ్చు. ఇది పునరావృత్తం అవుతూ అనుకూల సంఘటనలు ఆనందాన్ని, ప్రతికూల సంఘటనలు విషాదాన్ని కలుగజేస్తాయి. మనసు లోపలి పొరల్లో అవి నిబిడీకృతమై ఉంటాయి.

2.3.1. భయం:

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   18

<29-126>

సత్యం చదువుకని పట్నంకు పోవడం, ప్రేమలో పడడం, అది గమనించిన తండ్రి గౌరితో వివాహం చేసి పొలం పని చేసుకోమని చెప్పడం జరుగుతుంది.

చదువుకు వ్యవసాయానికి న్యాయం చేయలేక అటు తండ్రి, ఇటు భార్య అతనిని అసమర్థనిగా చూస్తున్నారు, తప్పించుకుని పట్నం పోదామంటే నడిస్తే రెండు మైళ్ళు, బస్సు ప్రయాణం ఆరు మైళ్ళు అది చుట్టు అవుతుందని చెరువుకు అడ్డం నడచి పోతాడు. పట్నం వెళ్ళి వస్తూ చెర్లో పామును చూడడం, స్నేహితులకు చెప్తే వారంతా వారికి తెలిసిన పుక్కిట పాము కథలు చెప్పి మరింతగా భయపెడతారు.

పట్టణం వెళ్ళడం మానేసి పిచ్చివాడిలా తిరుగుతూ వుంటూ శర్మ అనే స్నేహితుడికి చెప్తాడు. అతను అంతా విని చెప్పుడు మాటలు వినకు అని దైర్యం చెప్తాడు. శర్మ మాటలు విని వారంతా పట్నం వెళ్ళి సెకండ్ షో సినిమా చూసి వచ్చే దారిలో ఆ విషయం గుర్తుకు వచ్చి మెల్లగా లైట్లు వేసుకుని నడుస్తుంటారు. సత్యం కాలికి ఏదో అంటుకున్నట్టుందనిపించి భయంతో పడిపోతాడు, అది గమనించి చూస్తే కాలికి మామిడి ముట్లు పొప్ప అత్తుకుని వుంటుంది.

"ఈ కథ ద్వారా భయం అంటుకుని అనే ఆలోచనలో వుంటే మానవున్ని పీడిస్తుందని నిరూపించాడు రచయిత".

2.3.2. "యనీ బ్యూటిపుల్ గర్ల్ కెన్ రీడ్ దిస్":

పార్టీలంటూ వారి భర్తలు సమయం లేకుండా తిరుగుతూ వుంటారు. యింట్లో ఏమి తోచక సరదాగా గడపటానికి శశి, విజిత, విమల నెహ్రూ జులాజికల్ గార్డెన్స్కు వెళ్ళడం, సెలవులు కావడం వలన జన సంచారం నిండుగా వుండడం, ఆ ముగ్గురు మిరపకాయ బజ్జీలు కట్టించుకుని తిందామని గట్టు మీదకు వెళ్తారు.

విజితకు ఒక చీటి కనిపించి దానిని తీసి చూస్తే దాంట్లో "యనీ బ్యూటిపుల్ గర్ల్ కెన్ రీడ్ దిస్" అని రాసి వుంటుంది. చదివి పెళ్ళయిపోయింది కానీ అంటుంది, మిగిలినవారు ఏమి మనం అమ్మాయిలం కాదా అందంగా లేమా! వారికి వారే అనుకుంటారు.

విజితకు అతని గురించి ఎలాయైనా తెలుసుకోవాలని, భర్త శ్రీనివాసరావుని అడుగుతుంది. అతను పార్టీ వుందంటూ వెళ్ళిపోతాడు. ఆ

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   19

<29-126>

ఆరాధన మూర్తిని మరిచి పోదామంటే మనస్సు ఒప్పుకోవడం లేదు, ఎలైనా అడ్రసుకు వెళ్ళి తలుపు తడుతుంది. శ్రీనివాసరావు తలుపు తీసి ఎదురుగా నిలబడ్డాడు. అతనిని చూసి చొక్క పట్టుకుని గుండె మీద గుద్దుతూ నేను బ్యూటిఫుల్‌గా లేనా! అంటూ ఏడుస్తుంది.

2.4. విజ్ఞాన శాస్త్ర సంబంధ కథలు (సైన్స్ ఫిక్షన్ కథలు):

మానవుడు సృష్టిలో కొత్త కొత్త వింతలను, మార్పులను సైన్స్ ద్వారానే సృష్టించుకున్నాడు. అలానే ఆధునిక కాలంలో జరుగుతున్న "టెస్ట్ ట్యూబ్ బేబీ" వంటి కథలను జయంపు కృష్ణగారు చాలా చక్కగా మలిచారు.

2.4.1. "ఓ టెస్ట్ ట్యూబ్ బాబీ కథ":

టెస్ట్ ట్యూబ్ బేబికి ల్యాబొరేటరీలో వున్నప్పుడు జరిగిన కెమికల్ జీవద్రవం (లైఫ్ ఫ్లూయిడ్) లోపం ఆమె వయోజన దశకు వచ్చినప్పుడు కనబడుతుంది.

జరిగిన లోపం సరిచేయడానికి ల్యాబొరేటరీలో వున్నా అమ్మాయి, అక్కడ నుండి తప్పిపోయి హోటల్లో కూర్చొని వుంటుంది. ఆ అమ్మాయి అందం చూసి, దగ్గర కూర్చొని శృంగార గుణాలను ప్రేరేపించి ఆలింగనం చేస్తాడు. ఆమె శరీరం ఉద్రిక్తమై అదుపు తప్పి అతనికి ఊపిరాడకుండా చేస్తుంది. వెంటనే డాక్టర్ వచ్చి ఇంజక్షన్ చేసి ఆ ప్రమాదం నుండి తప్పిస్తాడు.

2.5. ఇతరాలు:

2.5.1. ప్రేమ మందిరం:

చదువుకుంటున్న రోజుల్లో లక్ష్మిని, యువ శిల్పి ప్రేమించడం, కొద్ది రోజుల తరువాత లక్ష్మీ చనిపోవడం జరుగుతుంది. ఆమె ప్రేమకు గుర్తుగా నమూనా గీసుకుని దానినే చూస్తూ కాలం గడుపుతుంటాడు.

ప్రేయసిని కోల్పోయిన రాజు ఆ రాజ్యంలో ఆమెకు గుర్తుగా అందమైన శిల్పాన్ని నిర్మించాలి అనుకుంటాడు. దేశ దేశాలు తిరిగి ఆ యువ శిల్పి గీసిన బొమ్మను చూసి ఇటువంటి శిల్పాన్ని నేనెక్కడ చూడలేదు దీనిని యిస్తావా అంటాడు. యువ శిల్పి నేను యివ్వలేను అంటాడు. రాజు మీరు శిల్ప నైపుణ్యం గలవారు, నమూనా నీతరం దాటితే శిథిలం అవుతుంది. నేను ఈ ప్రపంచమంతా తెలిసేలాగా శిల్పం చెక్కిస్తానని తీసుకుంటాడు.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   20

<29-126>

నమూనా తన దగ్గర నుండి దూరమైన మరుసటి రోజు ప్రాణం విడుస్తాడు యువ శిల్పి.

2.5.2. ఆడవాళ్ళు! మీరు గులాబీలు!!:

సమాజంలో తెలియని వయస్సులో ప్రేమ ప్రయాణం ఆకర్షించి తప్పులు చేసి ఎంతో మంది శిథిలం అవుతుంటారు.

ఒక జంట ప్రేమలో మునిగి తొందరపడి చేసిన తప్పుకు డాక్టర్ (విశ్వమోహన్) దగ్గరకు వెళ్ళి అబార్షన్ చేయమంటారు. ఆ డాక్టర్ సమాధానం తెలియక మరుసటి రోజుకు వాయిదా వేసి, తన స్నేహితుడైన రాజశేఖరుతో మాట్లాడం, అతను మనం టీనేజర్స్ను ప్రోత్సహించకూడదు ఒకవేళ చేసిన సమస్యలను మనమే ఎదుర్కోవాలి అంటాడు.

డాక్టర్ పనిమీద వేరే ఊరు వెళ్ళడం, వారికి తెలియక రెండు, మూడు రోజులు తిరిగి డాక్టర్ లేదని వెళ్ళడం జరుగుతుంది. జిగీషను మరో డాక్టరు దగ్గరకు వెళతామంటే రానంటుంది. స్నేహితుల మాటలు విని నాటు వైద్యం చేయించుకుంటుంది. అతి రక్త స్రావం జరిగి నీరసంగా వున్న ఆమెను ఆ ప్రేమికుడు డాక్టర్ దగ్గరకు తీసుకుని వెళ్ళినా ప్రయోజనం వుండదు. విశ్వమోహన్ తన స్నేహితుడైన డాక్టర్ రాజశేఖరుని పిలిచిన వెంటనే వచ్చి జరిగిన సన్నివేశాన్ని చూసి కుమిలిపోతాడు. చివరకు ఆ అమ్మాయి రాజశేఖరుని కూతురని తెలుస్తుంది.

2.5.3. ఉద్యోగం కథ:

"నేటి కాలం యువకులకు ఉద్యోగావకాశాలు లేక ఎలా దిగజారి పోయారో దానికి సమాజానికి వ్యంగ్యాస్త్రం జోడించాడు".

శక్తి సామర్థ్యాలు, అర్హత వుండి కూడా స్వతంత్ర వృత్తిని సంపాదించే క్రమంలో బుచ్చిబాబు సర్కస్ కంపెనీలో ఖాళీలు వున్నాయని తెలిసి దరఖాస్తు చేసుకుని, రాత్రంతా పడిపడి చదివి, ఇంటర్వ్యూకి వెళ్తే, మేనేజర్ అనుకోకుండా పులి చనిపోయింది, దాని వేషం మీరు వేయాలి అంటాడు.

పులి వేషంతో బోస్లో బుచ్చిబాబు, ఎదురుగా వున్నా బోసులో సింహం కనిపించింది. బుచ్చిబాబు భయంతో గజగజ వణకడం ప్రారంభించాడు. అది గమనించిన సింహం వేషంలో వున్న వ్యక్తి దగ్గరగా వచ్చి మిత్రమా భయపడకు యిద్దరం ఉద్యోగస్తులమే నువ్వు బి.ఏ., నేను ఎం.ఏ. అంటాడు.

2.5.4. టౌన్ బస్సుల జన్మకథ:

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   21

<29-126>

"మన పట్టణాల్లో టౌను బస్సులు నిద్ర లేచిన దగ్గర నుండి పడుకోబోయే వరకు సందు లేకుండా వున్న జనాలను దృష్టిలో వుంచుకుని ఆ అంశానికి హాస్య కల్పన చేశాడు రచయిత".

యమలోకంలో యమరాజు నిబంధనల ప్రకారం శిక్షలు అమలు చేయాలి. యిద్దరు భటులను నియమిస్తే వారం రోజులు, రోజుకు నాలుగు అండాల బెల్లం పూసి ఎండలో ఆరబెట్టి చెట్టుకు కట్టి వేయాలి, శిక్ష ప్రకారం కాని ఆ మానవుడు భటులను మిత్రమా! మీ రాజ్యంలో మీరు గొడ్డు చాకిరి చేస్తున్నారు. మీకు టి.ఎ., డి.ఎ.లు వున్నాయా? ఇంక్రిమెంట్ వుందా? అని మాయ మాటలతో, నేను చెప్పేది వినండి రోజుకు నాలుగు అండాలు చొప్పున ఏడు రోజులకు ఇరవై ఎనిమిది అండాలు అవుతాయి, అవి మీరు తీసుకుని నన్ను చెట్టు కింద నిలబెట్టండి చాలు అంటాడు. వారు నిజంగా నమ్మి ఆశపడి మోసపోతారు. ఆ విషయం యమ ధర్మరాజుకు తెలిసి అడుగుతాడు. దానికి వారు ప్రభూ మా యిద్దరిని మోసం చేశాడని జరిగినదంతా చెప్తారు.

యమరాజుకు కోపం వచ్చి ఆ భటులను టౌను బస్సులు, లారీలుగా అవతరించమని శపించడం. దానికి ఆనాటి నుండి ఈనాటి వరకు నరులను మోస్తూ, వీలైనంత వరకు యాక్సిడెంట్స్ చేసి చంపుతూ వున్నారని చెప్పడం జరుగుతుంది.

2.5.5. "కన్నీటి ముత్యాలు":

తండ్రి అప్పు చేసి తాగి తాగి యిల్లు గుల్ల చేసిపోయాడు. తల్లి జబ్బుచేసి మంచాన పడింది. ముత్యాలు తండ్రిగారి అప్పును వడ్డీతో సహ చెల్లించాలని, భూస్వామి యింట్లో ముత్యాలని పనిమనిషిగా పెట్టుకుంటారు.

పొలం పనికి వెళ్తే ఎవరివంతు వారు కలుపు తీసుకుని వెళ్తారు. ముత్యాలు వెనుకబడుతుంది. యిదే సమయం చూసి పొద్దు గూట్లో పడ్డాక భూస్వామి కొడుకు ముత్యాలను బలవంతం చేస్తాడు.

అది గమనించిన మురళీధర్ ముత్యాలను కాపాడి వారింట్లో దించుతాడు. మురళీధర్ బాగా చదువుకున్న వ్యక్తి. భూస్వామి యింటికి పెళ్ళి సంబంధాల కొరకు వచ్చాడు. భూస్వామి కొడుకుని ఎదిరించి అడుగుతాడు. దానికి కుమార్ బాబు దానబ్బ మాదగ్గర పెళ్ళికి బాకీ చేసి వడ్డీ యిప్పటికి వెయ్యి రూపాయిలయింది, అప్పు ఎవరు తీర్చుతారని అంటాడు.

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   22

<29-126>

వెట్టిచాకిరి విధానం ప్రభుత్వం రద్దు చేసింది అంటాడు మురళీధర్. తల్లి చివరి శ్వాస విడిచింది. ముత్యాలు బిక్కు బిక్కుమంటూ అంధకారంలో భయంగా పడి వుంది. మురళీధర్ గుడిసె దగ్గరకు వెళ్తే ఆకారాన్ని చూసి స్పృహ తప్పిపోతుంది ముత్యాలు.

2.5.6. ఓ అందమైన అమ్మాయి కథ:

ఇన్‌స్పెక్టర్ చంద్రశేఖర్ ముఖ్యమైన పని మీద గ్రామంలోకి రావడం, వూరికి దూరంగా వున్న బంగ్లాలో దిగడం, ఆ రోజు రాత్రి బాగా వర్షం, గాలి దెబ్బకు చంద్రశేఖరుకు నిద్ర పట్టకుండా వుంటుంది.

అందమైన అమ్మాయి తడిసి తన గదికి రావడం, తన బట్టలు యిచ్చి ఎవరంటే ఈ బంగ్లా వాచ్ మాన్ కూతురని చెప్తుంది. ఆమె అందమను పొగుడుతూ మోహిస్తాడు. కొత్తదనం శరీరానికి తగలగానే నిద్రలోకి జారిపోతాడు.

మర్నాడు వాచ్ మెన్‌ను పిలిపించి అడుగుతాడు, అతను నాకు ఒకే కూతురు వాళ్ళమ్మ నా మాట వినకుండా వయస్సు మీరిన తమ్ముడికిచ్చి యిష్టం లేని పెళ్ళి చేసిందని, ఆ బాధతో బావిలో దూకి చనిపోయింది అంటాడు. ఆ మాటకు చంద్రశేఖర్ అలానే మంచం మీద పడిపోతాడు.

2.5.7. చామంతి:

శ్రీరామ నవమి ఉత్సవాలకు ఆ గ్రామ పెద్దలు నాద స్వరం కచేరి పెట్టించాలని అంటారు. యూత్ లీడర్లు గోపయ్యతో ఈ సారి చామంతి కూడా రావాలని పట్టు పట్టారు. గోపయ్య తప్పుకోలేక వాయిద్య గాళ్ళతో పాటు చామంతిని కూడ తీసుకొస్తాడు.

ఆ గ్రామంలో శ్రీరామ నవమి ఉత్సవాలు ప్రారంభం అయ్యాయి. వరుసగా మూడు రోజుల నుండి జరుగుతున్నాయి. చివరి రోజు శ్రీరామ కళ్యాణం, పట్టాభిషేకం జరిగాక అందరూ కలిసి ఊరేగింపు జరుపుతారు. గ్రామంలోని కుర్రకారుకు ఊరేగింపంటే మహ సరదా ఎందుకంటే వరసైన వారిని యిష్టంగా రంగు నీళ్ళతో తడిపి, తాగి తూగొచ్చని వారి ఉత్సాహం.

ఊరేగింపు జరుగుతూ వుంది. కుర్రకారంతా పనిగట్టి చామంతిని పైట లాగి, నీళ్ళతో చప్పగా తడిపేశారు, అది చూసి గోపుకు కోపం వచ్చి క్షమాపణ చెప్పమంటాడు. వారందరూ గోపుని కొడతారు. అతనిని రక్షించి తన తల్లికి

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   23

<29-126>

అప్పజెప్పి మంచితనానికి చోటు లేదని చామంతి మిగిలిన వాయిద్య బృందం ఆ గ్రామం విడిచి వెళ్ళిపోతారు.

2.5.8. ప్రేమకు మెట్లు ఎన్ని?:

"ఒక గొప్ప కవి దగ్గరకు వెళ్ళే ముందు బాగా ఆలోచించి అడుగు ముందుకు వెయ్యాలి. ఈ మధ్య శరత్ బాబు "దేవదాసు" మీద ఒక కెరటం విరుచుకు పడింది – అందులో రచన వుంది, సినిమా వుంది, దానిమీద అనేక చర్చలు, విమర్శలు "తంబు" గారి ఆవేదన అన్నీను జరిగాక, మళ్ళీ మనిషి మేధస్సు మధన పడుతూనే వుంటుంది. అది చైతన్యానికి ప్రతీక. అందుకే "ఆ దేవదాసు" మీద ఈ రచన అయితే శరత్ బాబు రాసిన దేవదాసు నవల ప్రింటుకు ముందు విశ్వకవి టాగూర్ కు రీడింగ్ కు గాను యిచ్చివుంటే – ముగింపుపై గురుదేవ్ భావాలు ఎలా వుండేవి అన్న వారిద్దరి సాన్నిహిత్యంలో నలిగిన ఆలోచనే ఈ రచనకు ఇన్స్పిరేషన్ (పుట:85).

పార్వతి, దేవదాసు చిన్ననాటి నుండి ప్రేమికులు, కుటుంబ కలహాల వల్ల పార్వతిని పక్క గ్రామం చౌదరీ గారైన మహేంద్రకు యిచ్చి వివాహం చేస్తారు.

పార్వతి తన నుండి విడిపోయిందనే బాధతో దేవదాసు తాగి తాగి ఆరోగ్యం క్షీణించి పోయింది. చివరగా పార్వతిని చూడాలని వెళ్ళి నడవలేని స్థితిలో ఆ గ్రామ సత్రం దగ్గర పడిపోతాడు. దేవదాసు, పారుని చూడాలని మీ ఊరు వచ్చానని ఉత్తరం రాసి పంపుతాడు. అది చదివి పార్వతి పరిగెత్తుకుంటు వచ్చి, ఎలైనా బతికించాలనే తపనతో భర్త సహాయంతో కారులో కలకత్తాకు వైద్యం చేయించడానికి తీసుకుని పోతుంది.

డాక్టర్లు దేవదాసు బతకరని చెప్తారు. పార్వతి ఏడుస్తూ వాళ్ళని వేడుకుంటుంది. ఆ డాక్టర్లు టాగూర్ ఒక్కరే దీనికి సరియైన మార్గ దర్శకుడు అని కబురు పంపుతారు. టాగూర్ ఆపరేషన్ చేసి దేవదాసుకు ప్రాణం పోస్తాడు. పార్వతి మోహం ఆనందంతో నిండిపోతుంది.

2.5.9. "నా పెళ్ళాం నాకే సొంతం!":

వంశీ కృష్ణ ఎక్స్ప్రెస్ ఎక్కి ఖాళీగా వున్నా బెర్త్ మీద కూర్చున్నాడు. ఎదురు బెర్త్ మీద అమ్మాయి పక్కన వృద్ధురాలు, మరొక వ్యక్తి న్యూస్ పేపర్ చదువుకుంటున్నాడు. ఆ అమ్మాయి భంగిమల్ని గమనిస్తూ

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   24

<29-126>

పలకరించాలని, మ్యాగజైన్ ఆఫర్ చేశాడు. ఆమె తీసుకోవడానికి అంగీకరించలేదు.

ఆమెతో మాట్లాడాలని తపన పడడం, పేపరు చదివే వ్యక్తి గమనించి, బాబు మీకు పెళ్ళయిందా? అంటాడు, వంశీ వెంటనే ఎందుకలా? ఏమి లేదు యిదే బండిలో మీ భార్య ఒంటరిగా ప్రయాణం చేస్తుంటే నేను సిగ్గు విడిచి ఆత్రంగా చూస్తే మీరు సహిస్తారా! అంటాడు. వంశీ దెబ్బకు బండి దిగి తిరిగి చూడకుండా వెళ్తాడు.

2.5.10. "పువ్వులన్నీ పూజకే":

జగన్నాథ్ చదువుకుని ఉద్యోగం లేక వీధుల వెంట తిరుగుతూ దారిన పోయే ఆడ పిల్లలను ఆట పట్టిస్తూ గడుపుతుంటాడు. ఈవినింగ్ సినిమా నుంచి వస్తూ రిక్షాలో ఎక్కి వున్నా అమ్మాయిని చూసి కావాలనే తన సైకిల్ తో గుద్ది, కింద పడుతున్నా అమ్మాయిని పట్టుకోబోతాడు తప్పుకుని నిలబడి కోపంతో చెప్పు చూపిస్తుంది.

జగన్నాథ్ కు కోపం వచ్చి ఎలానైనా ఈ అమ్మాయిని ఏదైనా చేయాలని, అడ్రసు తెలుసుకుని కాలేజీకి వెళుతున్నా అరుణను రోడ్డుపై తన సైకిల్ తో గుద్దితే, ఆ అమ్మాయి కింద పడుతుంది. చుట్టూ వున్న జనం పెద్ద గొడవ చేస్తారు. తప్పించుకుని వెళ్ళి పోతాడు.

ఇంటికి వెళ్ళి మందు మైకంతో నిద్ర పోతాడు. ఎవరో తన చెల్లిని రోడ్డు మీద గుద్దినట్టు, దెబ్బలు తగిలి, గొడవ జరుగుతూ, ఏడుస్తున్నట్టు కల వస్తుంది. ఉలిక్కిపడి నిద్ర లేస్తాడు. అమ్మ ఆ సమయంలో ఏమైందని అడుగుతుంది. ఏమి లేదని పక్కనే వున్న చెల్లిని చూసి జ్ఞానోదయం కలిగి అరుణ దగ్గరకు వెళ్ళి క్షమాపణ చెప్పుకుంటాడు జగన్నాథ్.

2.5.11. మగవాళ్ళు! మారాలి:

మిత్రులతో కలిసి పెళ్ళి చూపులకు బయలుదేరి సెంటర్లో బస్సు కోసం ఎదురు చూస్తుంటారు. మిత్రులు కారు, బీరు లేకుండా ఏమి పెళ్ళి చూపులంటూ హేళన చేస్తారు. వారిని టౌన్ బస్ ప్రయాణం మజా మీకు ఏమి తెలియదంటాడు సందీప్.

బస్సెక్కి అమ్మాయి వెనక జేరి బ్రేక్ వేసినప్పుడల్లా కావాలని తగులుతూ యిబ్బంది కలిగిస్తాడు. దిగవలసిన బస్సు స్టాప్లో దిగి ఒకరి మొహాలు ఒకరు చూసుకుంటూ వెళ్తారు. పెళ్ళి చూపుల్లో సందీప్ సభ్యతగా

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   25

<29-126>

కూర్చోని వున్నాడు. శైలజ డ్రింక్ తీసుకుని వస్తూ వుంటుంది. అది గమనించిన నెమలి కన్ను శైలజను ఆపి సందీప్ని గెట్అప్ అండ్ గెట్అవుట్ అని చదువుకుంటే సరిపోదు సంస్కారం వుండాలి అంటుంది.

2.5.12. "ఓ పూచిన పువ్వ":

"కళాసాగర్ సావనీరుకు కథ రాయడమంటే బాగా ఆలోచించి రాయాలి కారణం అది మేధావుల పీఠం. అయితే ఈ మారు మామూలు కథ ధోరణి మార్చి కథ రాశాను. నామీద ప్రభావం చూపిన వారిలో మహా రచయిత శ్రీగుడిపాటి వెంకట చలంగారు ఒకరు. వారి ముద్ర నాలో వుంది. కొన్ని నెలల క్రితం వారితో నేను ఉత్తరాలు నడిపాను వారి ఆశీస్సులు నాకు లభించాయ్" (పుట:167).

ఆకుల్లోపలి నుంచి అందంగా నవ్వుతూ వున్నా పూవుకు ప్రసవ వేదనతో జన్మనిచ్చింది, జోల పాడింది, అలా ఆమని ఆహ్లాదంలో పెరుగుతూ సిగ్గుతో తన అందాన్ని లోకానికి చూపిస్తుంది. మరో నిమిషంలో పక్కన రొద చేస్తూ అంటే? తేనెటీగ నవ్వుతూ తన దగ్గరకు రావడం గమనించి, ఆకుల్లో దాక్కోవాలని చూసింది.

తేనెటీగ మంత్రం జపిస్తూ పువ్వ చుట్టూ గిరగిర తిరుగుతూ పైట లాగబోయింది. దాన్ని చూసి పూవు గిజ గిజలాడుతోంది. తన హృదయంలో ఏడుస్తుంది. అయిన వదలకుండా ఉయ్యాల ఊపినట్టు ఊపి పక్క పూవ మీదకు వెళుతుంది. పూవు కన్నీళ్ళ ద్వారా చెక్కిళ్ళను తడుపుకుంది, బాధతో తనలో భావం ఆ ఈశ్వరుని పాదాల పూజకు అర్పణ కావాలి, అదే తన ఆశ, శ్వాస. నా జీవితం వ్యర్థం కాదు, జన్మ చరితార్థం కావాలి అందుకోసమే పుట్టాను అనుకుంది. పెనుగాలికి పట్టు తప్పి కిందపడి భగవాన్ను పలకరిస్తూ ప్రాణం విడుస్తుంది.

2.5.13. "ఈ వీధిలో":

ఉద్యోగం నిమిత్తం కోసం భార్య, భర్త పక్క గ్రామంలో కొత్తగా యింట్లో అద్దెకు వుంటూ అన్యోన్యంగా జరుగుతుంది వారి కాపురం. భర్త పగలంతా ఉద్యోగం పనిమీద బయటకు వెళ్తాడు. ఆమె ఆ సమయంలో పుస్తకాలు చదువుతూ గడుపుతుంది.

ఆమె చేసే ప్రతి పనిని గమనిస్తూ తిరుగుతుంటాడు ఒక నడి వయస్కుడు అది చూసి భర్తతో చెప్పాలనుకున్నది కానీ ఎందుకో చెప్పలేక

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   26

<29-126>

పోవడం, ఒంటరిగా వున్న ఆమెను ఎవరో యువకుడు యింట్లో దూరి కత్తితో భయపెడుతుంటాడు. అది గమనించి యింతలో గోడ దూకి లోనికొచ్చి ఆమెను నడి వయస్కుడు కాపాడుతాడు. అతనిని అడుగుతుంది ఆమె నీ అంత వయసున్న కూతురు యిలాగే చంపేశారమ్మ అంటాడు.

2.5.14. ఈ దారి ఎక్కడికి?:

రాజు, గిరి, అశోక్, వెంకట్ యూనివర్సిటీలో స్నేహితులు. ఆదివారం తాగి రోడ్డు వెమ్మట తిరుగుతూ ఏదో ఒక పిల్లను గెలి చేయాలి అనుకుంటూ తిరుగుతూ పందెం వేసుకున్నారు. రోడ్డుకు ఆవల నలుగురు అమ్మాయిలు రిక్షా ఎక్కుతూ కనిపించారు. గిరి వెళ్ళీ ఒక అమ్మాయిని జడ పట్టి లాగాడు, ఆ అమ్మాయి కింద పడి తిరిగి చూసి అన్నయ్య అంటూ నిలబడుతుంది.

2.5.15. అంకితం:

ప్రతి కవికి ఒక ప్రేరణ అవసరం. అలానే ఈ పుస్తకం రాసేందుకు ప్రేరణ నిచ్చిన నాయికకు నేను అంకితమిచ్చాను సార్ అని ప్రిన్సిపాల్ ముందు నిజం చెప్పాడు వంశీ.

ప్రేమను తెలియజేయడానికి ప్రేమ కావ్యం రాసి అందంగా ఆమె కళ్ళను చిత్రించి పుస్తకను అంకితం యిచ్చాడు వంశీ. దానిని చూసి ప్రిన్సిపాల్‌కు కంప్లయింట్ యిస్తుంది ఆ అమ్మాయి. వంశీ ప్రిన్సిపాల్ దగ్గరకు వెళ్ళీ ప్రతి కవికి ఒక ప్రేరణ అవసరం, అలానే ఈ పుస్తకం రాశానంటారు, కానీ ప్రిన్సిపాల్ క్షమాపణ పత్రం రాయమంటాడు.

ప్రతిమ దగ్గరకు వెళ్ళీ అవసరం అయితే ఈ కాలేజి వదిలేస్తాను నేను ప్రేమిస్తున్నానని నిజం చెప్పాను. క్షమాపణ పత్రం రాయను అంటాడు. వంశీ ప్రేమను అర్థం చేసుకుని ప్రతిమ తన ప్రేమను అంకితం చేస్తుంది.

2.5.16. ఈ సమాజం చిగిర్చేదెప్పుడు?:

గ్రామాల్లో అధికారం వున్నా పెద్ద కామాంధులు చిన్న కులాల వారిపై ఎలా పెత్తనాలు చెలాయించి బలి తీసుకొంటున్నారో విష్ణు, శారదల ద్వారా తెలుస్తుంది.

ఉద్యోగ రీత్యా విష్ణు, శారద ప్రేమించి పెళ్ళీ చేసుకుని మరొక గ్రామానికి వెళ్ళడం, ప్రెసిడెంట్ గారి కుమారుడు విష్ణు లేని సమయం చూసి శారదను బలవంతం చేయాడానికి ప్రయత్నిస్తే ఎదిరించి పోరాడుతుంది. విష్ణుకు

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   27

<29-126>

విషయం తెలిసి ప్రెసిడెంట్ గారెని అడిగితే కొడుకుని వెంచేసుకుని వస్తాడు.

ఆ గ్రామంలో వీరికి సహాయం చేసే సాయి మీద కంప్లయింట్ యిచ్చి హాస్టల్ నుండి తరిమేస్తారు. మాలాంటి పెద్దలు ఏమి చేసిన మీ లాంటి వారు పడుండాలి అంటాడు ప్రెసిడెంట్. శారదను ఎలాగైనా నాశనం చేయాలని విష్ణును కరెంట్ లైను బాగు చేయడానికి పంపి పని చేస్తుంటే కరెంట్ వదిలి చంపేస్తారు. అది తెలిసి శారదను ఏమైనా చేస్తారని సాయి యింటికి వెళ్తాడు. అక్కడ చివర దశలో వుంటుంది శారద, సాయిని చూసి రెండు సార్లు నా శీలం కాపాడింది నువ్వే నీ ఋణం ఈ జన్మలో తీర్చుకోలేను అంటూ కన్ను మూస్తుంది.

2.5.17. "ప్రేమ పూజ":

జ్యోత్స్నను వర్మ ఎంతో యిష్టంతో పెళ్లి చేసుకుంటాడు. వర్మ సైంటిస్టు కావడం చేత కాపురం ఢిల్లీలో పెట్టడం, గవర్నమెంట్ కొత్త జెనెటిక్ కోడ్ను కనుక్కోవడం కోసం పరదేశానికి పంపడం జరుగుతుంది. జ్యోత్స్నకు ఒంటరిగా ఏమి తోచక తెలుగువారని పక్కింటికి వెళ్ళి లక్ష్మి, భానుమూర్తుల మమకారాలను చూసి ఎంతో మురిసిపోయేది. కొద్దికాలం తరువాత లక్ష్మి చనిపోవడం, భానుమూర్తితో జ్యోత్స్న ప్రేమలో పడుతుంది.

వర్మ సైంటిస్టుగా కొత్త జెనెటిక్ కోడ్ను కనుగొని, అక్కడ జరిగిన విషయాలన్ని జ్యోత్స్నతో చెప్పాలని ఆనందంతో యిల్లు చేరుకుంటాడు. జ్యోత్స్న భానుమూర్తుల ప్రణయ సన్నివేశాన్ని చూసి నిశ్చేష్టుడై భరించలేక అక్కడే కొద్ది సేపు కూర్చుంటాడు. తరువాత జ్యోత్స్న వచ్చి దైర్యంగా జరిగిన విషయం చెప్తుంది. వర్మ కనీసం పల్లెత్తు మాట కూడ అనలేదు, నాకు కొన్ని పనులున్నాయి మరో మూడు రోజుల్లో వస్తాను, నీకు ఎలా యిష్టమైతే అలానే చెయ్యి అని వర్మ వెళ్ళిపోతాడు. మూడు రోజుల తరువాత యిల్లు చేరుకుంటాడు. జ్యోత్స్న ఎంతో ఆనందంతో పలకరించి, స్నానం చేసి రండని పంపి, తను విషం తాగి చనిపోతుంది. వర్మ వచ్చి చూసి బాధతో కుమిలిపోతాడు.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   28

<29-126>

అధ్యాయం – 3
జయంపు కృష్ణ కథలు – విశ్లేషణ

3.1. వస్తువు:

"వస్తువుని ఆంగ్లంలో "context" అంటారు. ఒకానొక దృగ్విషయంలో ప్రత్యేకంగా, నియమబద్ధంగా వున్న మూలకాల క్రమ విధానాల మొత్తమే వస్తువు, మనిషి, మానవ సంబంధాలు, సామాజిక జీవితం, దానిలోని సమస్త వైరుధ్యాలు వీటన్నింటి యొక్క కళాత్మక ప్రతిఫలం సాహిత్యంలో వస్తువు అవుతుంది" (స్వాతంత్ర్యానంతర తెలుగు కవిత – శరత్ జ్యోత్స్నరాణి:2009:25).

"కథా వస్తువు రచయిత జీవితంలోనుంచి కానీ లేదా రచయితకు తెలిసిన ఇతరుల జీవితంలో నుంచి కానీ పుట్టవచ్చు" (వెంకటసుబ్బయ్య, వల్లంపాటి:1995:21).

"రచయిత తానెన్నుకొన్న వస్తువులోనుంచి ఒక ప్రణాళికను రూపొందించుకొని, తదనుసారంగా వివిధ అంశాలను పొందుపరచి కథా శరీరానికొక స్పష్టం, సౌందర్యం సంతరించడమే వస్తు విన్యాస శిల్పం" (దక్షిణామూర్తి, పోరంకి:2009:307).

ముడి సరుకు ఒక వస్తువుగా మారడంలో జరిగిన పరిణామం వస్తు విన్యాస శిల్పంలో కనిపిస్తుంది. దీని ద్వారా మనం ముడి సరుకును అంచనా వేయాలంటే ఖచ్చితంగా వస్తువు లోతుల్ని దాని ఫలితంగా అవసరాన్ని గుర్తించాలి. అప్పుడే ముడి సరుకు ఎలా వున్నది? ఏ విధంగా రూపొందింది అనేది అర్థమవుతుంది.

జయంపు కృష్ణగారి కథా సంపుటంలో "నంది వర్ధనం" కథలో లలితకు జీవితంలో ఎన్ని కష్టాలొచ్చిన ఎదుర్కొని తనకు తానుగా సమాజంలో నిలబడుతుంది. ఈ సమస్య పరిష్కారం కథలో ఏ విధంగా ప్రతిబించింది అనేది "వస్తువు" అవుతుంది. కథా లక్ష్యానికి అనుగుణంగా రచయిత కథలో లలిత శోభనం నాటి రాత్రి భర్త తాగుడు, తిరుగుడు అలవాట్లను గమనించి దగ్గరకు రానించదు, హస్తకళా నైపుణ్యంతో జాతీయ గౌరవం పొందుతుంది. భర్త చనిపోయినా ఇటు తండ్రిని అటు అత్తమామలను సర్ది చెప్పి తనకు జీవితంలో తోడు కోసం తనను ప్రేమించే వ్యక్తికి దగ్గరవుతుంది.

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 29

<29-126>

సైన్స్ సంబంధించిన టెస్ట్ ట్యూబ్ బేబీ ప్రయోగంలో లేబోరేటరీ డిష్లోని ఫ్లూయిడ్లో బేబీ ఎనిమిది కణాల స్థితిలో వున్నప్పుడు ఆ ఫ్లూయిడ్లో పొరపాటు జరిగినప్పుడు జరిగే లోపాలు, ప్రేమకు పేదవాడైనా చక్రవర్తి అయినా వారి మధ్య వుండేది ప్రేమించే హృదయం ఒకటేనని, తెలిసి తెలియని వయస్సుల్లో ప్రేమ అనే దానికి ఆకర్షణకు లోనై తన జీవితాలకు సరియైన అవగాహన లేక నూరేళ్ళ జీవితం సగం సగంగా ముగుస్తుంది.

పట్నాల్లో హోటల్లో మిగిలిన అన్నాన్ని రంగులు వేసి అమ్మడం, పల్లెల్లో శ్రీరాముని ఉత్సవాలు జరుగుతూ వున్న సమయంలో ఎలా వుంటుంది. తల్లిదండ్రులు చేసిన అప్పులు తీర్చకుండా చనిపోతే వయస్సుల్లో వున్న ఆడపిల్లలను డబ్బున్న మారాజులు చిత్రహింసలు పెట్టడం. రైల్వే స్టేషన్ దాపుల్లో పొట్ట కూటి కోసం రాత్రిపూట పడుపు వృత్తి సాగించే స్త్రీల మీద పోలీసులు దోపిడి చేయడం, కుటుంబ నియంత్రణ కోసం హాస్పిటల్కు వెళితే అక్కడ జరిగే అక్రమాలను మానవ సంబంధాలు మొదలైన విభిన్న అంశాలతో కూడిన వస్తువులను స్వీకరించి కథలుగా తీర్చిదిద్దారు. వీటిలో దేనికదే ప్రత్యేకతను సంతరించుకొని ఉన్నాయి.

3.2. పాత్ర చిత్రణ:

కథను సమర్థవంతంగా నడిపించడానికి రచయితకు పాత్రలను కల్పించవలసి వస్తుంది. కథలోని పాత్రలన్నీ రచయిత ఆలోచనలకు లోబడి మెదులుతాయి. వస్తువు స్వభావాన్ని బట్టి లేదా రచయిత మనోభావాలను బట్టి అనుగుణమైన పాత్రలు మలచడం జరుగుతుంది.

"కథలోని రెండవ అంశం పాత్రలు, కథను నడిపించేవారు, కథా వస్తువును భరించేవారు, కథాంశాన్ని సూచించేవారు పాత్రలు" (వెంకట సుబ్బయ్య, వల్లంపాటి:1995:24).

"పాత్ర చిత్రణ అంటే ఒక పాత్ర యొక్క జీవితంలో ఒక హఠాత్పరివర్తనం సంక్షిప్తంగానూ, నాటకీయంగానూ చెక్కడం చెప్పడం" జేమ్స్ జాయిస్ అభిప్రాయం అని ఇంగువల్లి సుబ్బలక్ష్మిగారు తెలియజేశారు" (సుబ్బలక్ష్మి, ఇంగువల్లి:2002:67).

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 30

<29-126>

పై విధమైన పాత్ర చిత్రణలో రచయిత చూపించే నైపుణ్యమే పాత్ర చిత్రణా శిల్పం. ఒక పాత్రను సంక్షిప్తంగా, సహజంగా నాటకీయంగా తీర్చిదిద్దడమే పాత్ర చిత్రణా శిల్పం.

"పాత్ర చిత్రణా శిల్పం గురించి జి. ఆంజనేయులు గారు యిలా అభిప్రాయపడ్డారు. తెలివి, చాకచక్యం, చొరవ, చురుకుదనం, సాత్విక, రాజస, తామస గుణాలు, హృదయ సౌందర్యం, తిరుగులేని తెగువ మొదలైన లక్షణాలు ఆయా పాత్రల్లో తీరు తీరులుగా వ్యక్తమవుతూ ఉంటాయి. చైతన్యంతో జీవిస్తూ ఉంటాయి. ఈ మాదిరి రూపకల్పనా శిల్ప సామర్థ్యం వెల్లడవుతూ ఉంటుంది. కాబట్టి పాత్ర చిత్రణ అనేది కూడా "శిల్పం"లో భాగమవుతుంది" (ఆంజనేయులు, గుడుగుండ్ల:2009:75).

"జయంపు కృష్ణ కథల" సంపుటిలో ముప్పై రెండు కథలున్నాయి. మన చుట్టూ వున్న సమాజంలో జరుగుతున్న ప్రజల జీవితాలని రచయిత ఎంతో సహజంగా చిత్రించాడు. "నంది వర్ధనం" కథలో తులసి హస్తకళా నైపుణ్యంతో జాతీయ గుర్తింపు పొందడం, భర్తను ఎదిరించి తనకి తానుగా సమాజంలో నిలబడుతుంది. "చావు నీకెప్పుడు చావు"లో కుటుంబ జీవనం కోసం శివుడు శవాలు అమ్ముతూ హోటల్లో మిగిలివున్న అన్నం తిని, తాగుడికి బానిసై చివరకు తన తల్లి శవం దగ్గర డబ్బులు తీసుకున్నంత పనికి పాల్పడుతాడు. "భయం" కథలో సత్యం పాముకు భయపడి, స్నేహితులు చెప్పిన మాటలు విని, నడిచే క్రమంలో మామిడి ముట్టి కరుచుకుని వుంటే దానికి భయపడి పడిపోతాడు. ఈ పాత్ర ద్వారా జీవితంలో భయపడితే ఏమి సాధించలేమని స్పష్టంగా తెలుస్తుంది.

"ప్రేమకు మెట్లు ఎన్ని?" కథలో పార్వతి చిన్ననాటి ప్రేమికుడు దేవదాసు తనని చూడాలని చివర దశలో వాళ్ళ ఊరు వెళ్ళడం, అది తెలిసి కలకత్తాలో వైద్యం చేయించి దేవదాసును బతికిస్తుంది. "దుంప రాష్ట్రం" లో సొంతోడు అక్కని ఆ గ్రామ పెద్దల కొడుకులు పాడుచేసి చంపితే దానికి ప్రతీకారంగా ఆ గ్రామ పెద్దలను ఎదిరించి వారిని చంపే వరకు నిద్రపోలేదు. "చివరకు మిగిలేది" లో రాజి పొట్ట కూటి కోసం రైల్వే స్టేషన్ దాపుల్లో రాత్రిపూట పడుపు వృత్తి సాగించి బతుకుతుంది. "పువ్వులన్నీ పూజకీ" లో జగన్నాథ్ లాంటి వాళ్ళకు అమ్మాయిలను ఏడిపించి సరదాగా

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   31

<29-126>

గడుపుతుంటాడు. ఒకరోజు కలలో వాళ్ళ చెల్లిని అలాగే ఏడిపించినట్టు కల రావడం, వెంటనే వెళ్ళి ఆ అమ్మాయికి సారీ చెప్తాడు.

"ఓ పూచిన పువ్వు" ఈ కథలో పువ్వు స్త్రీకి ప్రతీక. ఒక ఉషోదయాన పుట్టడం, క్రమంగా యవ్వనాన్ని పొందడం, పురుషం (తుమ్మెద) ఆకర్షణకు లోనుకావడం, మరొక జీవిని ఈ లోకంలోకి తీసుకురావడం. ఒకనాడు తనకున్న అందచందాలను, ఆకర్షణను పోగొట్టుకోవడం, ఈ సృష్టి ఉత్సవంలో తన బాధ్యతను నిర్వహించిన సంతృప్తితో "తన బాల్యం, యవ్వనం, బలం, సంతోషం, ప్రేమ మాతృత్వం" మృత్యువుకు అప్పగించడం – ఇవి ప్రతీక రూపంలో స్త్రీ జీవితంలోని ముఖ్య ఘట్టాలను చూయించారు.

ఈ విధంగా విభిన్నమైన పాత్రలు, వాళ్ళ మనస్తత్వాలు ఈ కథల్లో చోటు చేసుకున్నాయి. రచయిత ఈ పాత్రల్ని సహజంగా తీర్చి దిద్దడం, సంక్షిప్తంగా వర్ణించడం కనిపిస్తుంది.

3.3. కథా కథనం:

కథా కథన శిల్పం అంటే ఏమిటో ఈ కింది నిర్వచనాలను బట్టి అర్థం చేసుకోవచ్చును. అనేక విషయాలను, సంఘటనలను కార్య కారణ సంబంధం ఉండేట్టుగా చూసుకొని యిమిడించడమే దీంట్లో ముఖ్యమైనది. ఈ సందర్భంగా రచయిత సూచించే విషయాలు ప్రత్యక్షంగా (వాచ్యంగా) ఉంటాయి. కొన్ని చోట్ల పరోక్షంగా, వ్యంగ్యంగా (ధనాత్మకంగా) వుంటాయి. కథలో మెలికలు పెట్టి రచించడం కూడా తగిన విధంగా ఔచిత్యంతో వుంటేనే, అది చక్కని శిల్పం అవుతుందంటారు. ఇలాంటి కథల్లో అర్థం వెంటనే స్ఫురించని పదాలను వాడడం (ప్రసన్నత) అనేది లేకపోతే అది శిల్ప భంగానికి కారణమవుతుంది. ఇలా కథలోని మెలికలన్నీ కూడా వెంటనే అర్థాలు స్ఫురించే పదాల ద్వారా చెబుతూ, ఒకే విషయాన్ని స్ఫురింపచేస్తూ రాయడమే శిల్పం.

పై నిర్వచనాన్ని బట్టి కథలో అనేక ఇతర విషయాలను ప్రస్తావిస్తూనే కథను ఏక సూత్రంలో నడిపించడమే కథా కథన శిల్పం అని చెప్పవచ్చు. అనేక రకాల పూలతో దండ కట్టబడినా మధ్యలో దారం ఒక్కటే వున్నట్లు, కథలో అనేక పాత్రలు, సంఘటనలు ఉన్నప్పటికీ వస్తు నిర్వహణ ఏక సూత్రంలో నడవడమే కథా కథన శిల్పం. "జయంపు కృష్ణ కథలు"

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   32

సంపుటంలో యిలాంటి కథా కథన శిల్పం కనిపిస్తుంది. "నంది వర్ధనం", "ప్రాణం ఖరీదు", "కన్నీటి ముత్యాలు", "దుంప రాష్టం", "గబ్బు సవురు", "ఈ సమాజం చిగిర్చెదెప్పుడు". కథల్లో మానవుని జీవన స్థితిగతులను, కష్టసుఖాలను, గ్రామ పెద్దల అధికారాలను చిత్రించబడ్డాయి.

3.3.1. "దృష్టి కోణం":

కథా కథనంలో దృష్టి కోణం ప్రధానమైనది. కథను రచయిత ఏ దృష్టిలో రచన చేస్తున్నాడో తెలియజేసేదే దృష్టి కోణం అంటారు. దీని గురించి కింది వివరణ సమంజసంగా కనిపిస్తుంది. "పాలకుని ప్రతిస్పందన రచయిత అభిప్రాయానికి అనుకూలంగా దిద్దుకోవటానికి దోహదం చేసే రెండంశాలలో మొదటిది దృష్టి కోణం రెండవది కంఠ స్వరం. కథ ఎవరు చెప్పారన్న దాన్ని బట్టి దృష్టి కోణం మూడు రకాలుగా వుంటుంది. అవి:

1. ప్రథమ పురుష
2. ఉత్తమ పురుష
3. నాటకీయ దృష్టి కోణాలు.

ప్రథమ పురుషలో రచయిత స్వయంగా తానే కథను చెప్తాడు. ఉత్తమ పురుషలో రచయిత కాక మరొకరు సాధారణంగా కథలో నేను అనే ఒక పాత్ర కథ చెప్తుంది. నాటకీయ దృష్టి కోణంలో కథను ఎవరు చెప్పరు, పాత్రలే తమ సంభాషణలలో కథను నడిపిస్తాడు (రాజారాం, మధురాంతకం, సింగమనేని నారాయణ:1998). పై అభిప్రాయాన్ని బట్టి రచయిత కథను చెప్పే తీరు లేదా వారి దృష్టి కోణం అవుతుందని తెలుస్తుంది.

కథల్లో సాధారణంగా ప్రథమ పురుష దృష్టికోణం ఎక్కువగా కనిపిస్తుంది. సంభాషణాత్మకంగా పాత్రలను తీర్చిదిద్దడం. శ్రీపాద వారి కథల్లో ఎక్కువగా జయంపు కృష్ణగారి కథల్లో ప్రథమ పురుష దృష్టి కోణంలో కథను చెప్తాడు. అయితే అక్కడక్కడ సంభాషణల్లో మాత్రం పాత్రలు నాటకీయంగా ప్రవర్తిస్తాయి. "జయంపు కృష్ణ కథలు" సంపుటిలో ప్రథమ పురుష దృష్టి కోణం కనిపిస్తుంది.

3.3.1. (అ). ప్రథమ పురుష కథా కథనం:

"రచయిత కథలోని అన్ని సంఘటనలను సాక్షి అంటే కథ జరిగే అన్ని స్థలాల్లోను తాను వున్నట్టుగా, పాత్రలు మాటల్ని వింటున్నట్టుగా ఊహించుకుంటాడు. అంతే కాదు పాత్రలు ఆలోచనల్ని తాను

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 33

<29-126>

ఊహించగలడు. పాత్రల భావోద్రేకాలను గురించి మనకు చెప్పగలడు కథకుడు పాత్రలను అతడు, ఆమె, వాళ్ళు అని ప్రథమ పురుషలో సంబోధిస్తూ ఉండడం చేత ఈ దృష్టి కోణాన్ని ప్రథమ పురుష దృష్టికోణం అంటారు" (వెంకటసుబ్బయ్య, వల్లంపాటి:1995:39).

"కథలో ప్రత్యక్ష ప్రమేయం లేకుండా కేవలం సాక్షిభూతుడుగా నిల్చి కథకుడు చెప్పేది ప్రథమ పురుష కథనం. ఇందులో వివిధ పాత్రలను ప్రస్తావించే సందర్భంలో కథకుడు, ఆయా పాత్రలను పేర్లతో చెప్పడం కాని, అతడు, ఆమె, వాళ్ళు మొదలైన సర్వనామాలతో చెప్పడం కాని జరుగుతుంది" (దక్షిణామూర్తి, పోరంకి:2009:282).

ఇందులో కథకుడు కథలోని పాత్రలను లేదా సంఘటనలకు సంబంధించిన తనకు తెలిసిన విషయాలను ఎవరికో (పాఠకులకు) చెప్పుతున్నట్లుగా ఉంటుంది. అతడు, ఆమె, అది వంటి సర్వనామ పదాలను ఉపయోగించి చెప్పే ఈ కథనానికి సాక్షిగా రచయిత కనిపిస్తాడు. కథకుడు తాను చెప్పుతున్న విషయాలు తనవిగాక, వేరొకరికి సంబంధించినవిగా చెప్పడమే ప్రథమ పురుష కథనం.

"జయంపు కృష్ణ కథలు" కథా సంపుటిలోని కథల్లో ఎక్కువగా ప్రథమ పురుషలో సాగిన కథలు నంది వర్ధనం, ఓ టెస్ట్ ట్యూబ్ బేబీ కథ, ఆడవాళ్ళూ! మీరు గులాబీలు, చావు నీకెప్పుడు చావు?, భయం, ఉద్యోగం కథ, టౌన్ బస్సుల జన్మకథ, ప్రేమో నీకు జోహారు, ఓ అందమైన అమ్మాయి కథ, చామంతి, కన్నీటి ముత్యాలు, ప్రేమకు మెట్లు ఎన్ని?, దుంపరాష్ట్రం, చివరకు మిగిలేది, ఆపరేషన్, ప్రేమ పూజ, నా పెళ్ళాం నాకే సొంతం, పువ్వులన్నీ పూజకే, ముక్కుపుడక, మగవాళ్ళు మారాలి, ఈస్ట్మన్ కలర్ ప్రేమ, యనీ బ్యూటిఫుల్ గర్ల్ కెన్ రీడ్ దిస్, ఓ పూచిన పువ్వు, గబ్బుసవురు, నేను బతకొద్దా!, ఈ వీధిలో, ఓ టెర్రరిస్ట్ కథ, ఈ దారి ఎక్కడికి?, అంకితం, ఈ సమాజం చిగిర్చేదెప్పుడు? కథలన్నీ ఈ కోణానికి చెందినవి.

ఉదాహరణకు "చివరకు మిగిలేది" కథను చూస్తే రాజి ఆమె పడుపు వృత్తి చేస్తూ జీవనం గడుపుతుంది. రైల్వే స్టేషన్ దాపుల్లో తన వృత్తిని చేసుకుంటుంది. రెండు మూడు రోజులు బేరాలు లేకపోవడం, ఆకలితో టీ కైనా డబ్బులు వస్తే చాలని స్టేషన్ మొత్తం గాలిస్తుంది. ఎవరు ఆ పూట రాకపోవడంతో, ముందు రోజుల్లో ఆమె వైపు ఆత్రంగా చూసే కుష్ఠు రోగి

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   34

<29-126>

గుర్తొచ్చి అతని దగ్గరకెళ్ళి వృత్తిని నిర్వహిస్తే పావలా వుందంటాడు. టీనీరు తాగుదామని తీసుకుని వెళ్తున్న రాజిని చూసి కానిస్టేబుల్ ఆ పావలాను బలవంతంగా లాక్కొని వెళ్ళాడు.

    "దేశ దేశాలలో నాయకులకు వచ్చే అనేక జటిల సమస్యల కంటే ఈ ఆకలి సమస్య అతి క్లిష్టమైంది రాజికి. ఈ కథలోని ప్రధాన పాత్ర రాజికు, పోలీసులకు మధ్య వున్న చిక్కు ముడిని ప్రథమ పురుష కథనంలో నడిపారు జయంపు కృష్ణగారు" (జయంపు కృష్ణ కథలు:పుట:112).

3.3.1. (ఆ). "ఉత్తమ పురుష కథా కథనం":

    "కథలో పాత్ర అయినవాడు తన ఉనికి తెలిసేటట్లుగా చెప్పే కథనం ఉత్తమ పురుష కథనం. దీంట్లో తరచుగా నేను, మేము అన్న ప్రస్తావన సాగుతూ వుంటుంది. ఆ పాత్ర భావాలు అతని మాటల్లోనే వెలువడుతూ వుంటాయి" (దక్షిణామూర్తి, పోరంకి:2009:28).

    "ఉత్తమ పురుష దృష్టికోణం దీన్ని ఇంగ్లీషులో (ఫస్ట్ పర్సన్ పాయింట్ ఆఫ్ వ్యూ) అంటారు. ఈ కథనంలో రచయిత తానే కథను చెప్పడు. అంటే రచయిత కథకుడు కాదు. రచయిత కథను చెప్పడానికి ఒక కథకుణ్ణి సృష్టించుకుంటాడు. అతడు సాధారణంగా ఆ కథలోని ముఖ్యమైన పాత్రగా ఉంటాడు" (వెంకట సుబ్బయ్య, వల్లంపాటి:1995:168).

    "కథను పాత్ర ద్వారా చెప్పించినప్పుడు ఆ పాత్ర ఆ కథలో ముఖ్య పాత్ర అవడం కానీ, లేక అది తన కథే కావడం జరుగుతుంది. అప్పుడు ఆ పాత్ర "నేను" అంటూ దిగుతుంది రంగంలోకి అటువంటి కథలను ఉత్తమ పురుష కథలనవచ్చు" (సుబ్బారావు, వావిలాల:1913:168).

    రచయిత తాను చెప్పదలచుకున్న విషయాలు తన రచనలోని పాత్రల సొంత అనుభవాలుగా చెప్పించటమే ఉత్తమ పురుష కథనంగా చెప్పవచ్చును. నేను, మేము వంటి పదాల ద్వారా ఉత్తమ పురుష నడుస్తుంది. "జయంపు కృష్ణ కథలు" సంపుటంలో ప్రేమ మందిరం, ప్రాణం ఖరీదు ఉత్తమ పురుష కథనంలో నడిచాయి. ఉదాహరణకు "ప్రాణం ఖరీదు" కథలో రైల్వే గేటు దగ్గర జరిగినది తాను అక్కడే వుండి చూసినట్టు మన కంటికి కట్టినట్టు చిత్రం చూపాడు. కళ్ళు తెరిసే లోపల ఆ బాలుని శరీరం ముక్కలైపోయి పడి వుంది. రక్తంతో చెయ్య తెగి దూరంగా పడి వుంది. అందులో రూపాయను చూసి చిద్విలాసంగా నవ్వుతూ, రౌడీ సాయి అది

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   35

<29-126>

మాత్రమే తీసుకుని ఏమి జరగనట్టు వెళ్ళి పోవడం చూశానంటూ ఉత్తమ పురుషలో కథను చెప్పారు.

పాత్రల అనుభూతులను తమ అనుభూతులతో సరి పోల్చుకోవడం పాఠకుల్లో కనిపిస్తుంది. కావున పాఠకులకు చేర్చాలనుకున్న కథ అంతిమ లక్ష్యం నెరవేర్చడానికి ఉత్తమ పురుష కథనం తోడ్పడుతుంది.

3.4. సంఘటన ఘటన:

"కథా శరీరంలో ఆకర్షణకు కేంద్రంగా భాసించేది బాహ్యంతర స్థితులను ప్రభావితం చేసేది. వాటిలో మార్పు తెచ్చేది, కథా గమనాన్ని మలుపు తిప్పేది సంఘటన" (దక్షిణామూర్తి, పోరంకి:1998:35) అని పోరంకి దక్షిణామూర్తి గారి అభిప్రాయం. అంటే కథా నిర్వహణలో ఏదైనా రెండు సన్నివేశాల మధ్య ఉండే మలుపును సంఘటనగా చెప్పవచ్చు. ఇది హఠాత్తుగా జరిగే ఒకానొక సన్నివేశం. ఒక్క మాటలో చెప్పాలంటే రెండు తరాల మధ్య కట్టబడిన వారధిలాంటిది సంఘటనా శిల్పం ఒక ఘటన నుంచి మరొక ఘటనలోకి తీసుకువెళ్ళడమే ఇందులోని శిల్పం.

"కథ కాలక్రమంలో ఉన్న సంఘటనల వరసైతే కథ సంవిధానం కథ యొక్క పథకం. కథలోని సంఘటనల మధ్య ఉన్న సంబంధాన్నే కార్యాచరణ సంబంధాన్ని సంవిధానం తెలియజేస్తుంది. ఏ సంఘటనకు కారణం ఏ సంఘటనో తెలియజేయడమే కథా సంవిధానం యొక్క ఉద్దేశం, లేదా ప్రయోజనం. సంవిధానం తర్కబద్ధంగా లేకపోతే కథాంశానికి అర్థస్ఫూర్తి ఉండదు" (వెంకట సుబ్బయ్య, వల్లంపాటి:1995:23).

పై మాటల్ని బట్టి కథ కొనసాగింపులో ఒక ఘటనకు మరొక ఘటనతో గల కార్యకారణ సంబంధాన్ని తెలియజేస్తూ ఒక తీగలాగా సాగే కథ చాతుర్యమే సంఘటన ఘటనా శిల్పం.

"దుంప రాష్ట్రం" కథలో సొంరోడు అక్క లవంగిని ఆ గ్రామ పెద్ద మనుషుల కుమారులు పాడుచేసి చంపడం తెలిసి తండ్రి ఏమి చేయలేక బాధతో నీరసించిపోతాడు. సొంరోడు కామాంధులకు బుద్ధి చెప్పాలనే ఆలోచనే సంఘటన కథనంతటిని మలుపు తిప్పింది. అదే విధంగా "నంది వర్ధనం" కథలో శోభనం నాటి రాత్రి తులసి చెడు అలవాట్లను తెలుసుకుని భర్తను దగ్గరకు రానివ్వదు ఈ సంఘటన కథ మొత్తాన్ని మలుపు తిప్పింది. "ప్రేమ మందిరం" కథలో యువశిల్పి లక్ష్మిని చదువుకునే రోజుల్లో

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   36

<29-126>

ప్రేమించడం కొద్ది రోజుల తరువాత ఆమె చనిపోవడం, ఈ సంఘటన గురై నమూనా గుర్తుగా గీసుకుని చూస్తూ కాలం గడపుతుంటాడు. ఆ నమూనాను రాజు తీసుకుని వెళ్తే సంఘటన గురై ప్రాణం విడుస్తాడు.

3.5. సంఘర్షణోత్పాదక:

సంఘర్షణోత్పాదన అనేది కథా శిల్పంలో ఒక భాగం దీని గురించి దక్షిణామూర్తిగారు ఈ విధంగా చెప్పారు. పాత్రల మనస్సుల్లోగాని, బయటగాని, పాత్రకు, ప్రకృతి మధ్యగా సంఘర్షణను సార్థకంగా ఉత్పాదన చేయడమన్నది ఒక శిల్పం. దీనికి తోడ్పడేవి సంఘటనలు కావచ్చు. పాత్రల ఆలోచనలు కావచ్చు (దక్షిణామూర్తి, పోరంకి:2009:313). దీన్ని బట్టి ఒక పాత్ర మనస్సులో సంఘర్షణ పుట్టడానికి గల కారణాలని సార్థకంగా, అంటే దానికి తగిన విధంగా తెలియజేయడాన్ని సంఘర్షణోత్పాదక శిల్పం అనవచ్చు. అలంకార శాస్త్రంలో చెప్పినట్లు పాఠకుని మనస్సులో రసం జనించాలంటే దానికి తగిన ఆలంబన, ఉద్దీపన, విభావాలు అవసరం అవుతాయి. ఈ ఆలంబన, ఉద్దీపనలు సార్థకంగా ఉన్నప్పుడు రస నిర్వహణ సమగ్రంగా సాగుతుంది. అలానే కథలోను ఒక సంఘర్షణ పుట్టడానికి గల కారణాన్ని హేతుబద్ధంగా కార్య కారణ సంబంధంతో తీర్చిదిద్దడమే సంఘర్షణోత్పాదక శిల్పం.

"మంచి కథకు మూడవ లక్షణం సంఘర్షణ. సంఘర్షణ అనేక రకాలుగా వుండవచ్చు. ఇద్దరు వ్యక్తుల మధ్య, ఒకే వ్యక్తిలోని రెండు అంశాల మధ్య రెండు భావాల మధ్య, రెండు వర్గాల మధ్య, రెండు సిద్ధాంతాల మధ్య, రెండు జీవిత దృక్పథాల మధ్య యిలా ఎన్నిటి మధ్యనైనా ఉండవచ్చు. అంతే కాకుండా ఈ సంఘర్షణ భౌతికంగా కానీ, మానసికంగా కానీ వుండవచ్చు" (వెంకట సుబ్బయ్య, వల్లంపాటి:1995:15).

ఏదైనా రెండు విషయాలను గురించి ఆలోచించేటప్పుడు, ఏవైనా సమస్యలు ఒకేసారి ఎదురైనప్పుడు మనిషి తనలో తానే ఘర్షణ పడుతుంటాడు. ఎటూ తెల్చుకోలేక అయోమయ స్థితిలో ఉంటాడు. ఈ స్థితికి కారణాన్ని, దాని పుట్టుకకు గల కారణాన్ని సార్థకంగా చిత్రించడమే సంఘర్షణోత్పాదక శిల్పం.

"ప్రేమ పూజ" కథలో జ్యోత్స్నను వర్మ పెళ్ళి చేసుకుని ఢిల్లీలో ఉంచి తాను ఇతర దేశాలకు పరిశోధన పనిమీద వెళ్ళడం, జ్యోత్స్నకు

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   37

<29-126>

భానుమూర్తితో పరిచయం పెరిగి ప్రేమగా మారి అటు భర్తకు ఇటు ప్రేమికుడు న్యాయం చేయలేక సంఘర్షణకు గురి అవుతుంది. "ప్రేమో నీకు జోహారు" కథలో సుధీర్బాబు ఉప్పెనలో కుటుంబమంతా పోగొట్టుకుని, సూర్య పెళ్ళి చేసుకునే సమయంలో స్నేహితులు ఆమె పై చెడుగా చెప్పిన మాటలకు సుధీర్బాబు పడిన సంఘర్షణను అద్భుతంగా చిత్రించారు.

3.6. సన్నివేశ కల్పన:

కథానిక, నవల, నాటకం, చలన చిత్రం మొదలైన ప్రక్రియల్లో పాత్రల చుట్టూ ఉన్న స్థానిక పరిసరాలను, కాలాన్ని వాతావరణాన్ని, పరిస్థితిని సమష్టిగా "సన్నివేశం" (setting) అని వ్యవహరిస్తారు.

"ఇతివృత్తాన్ని పాత్రల మనస్తత్వానికి తగ్గట్టుగా కథా నిర్మాణానికి దోహదపడేటట్లుగా సన్నివేశాలను తీర్చిదిద్దడమే సన్నివేశ కల్పనా శిల్పం. భూక్యా విజయకుమార్ అభిప్రాయం ప్రకారం "కథలోని ఇతివృత్తం కథను చదువుతున్నట్లు కాక, తన చుట్టూ జరుగుతున్న వృత్తాంతంగా, పాఠకుడికి అనిపించడంలో సన్నివేశ వర్ణన తోడ్పడుతుంది" (విజయకుమార్, భూక్యా:2006:97).

కథలోని సన్నివేశ కల్పన పాఠకుడికి తన చుట్టూ వున్న పరిసరాలను తలపింప చేయాలి. ఆ పాత్రలు నిజంగా తన కళ్ళ ముందు కదులుతున్నాయా? అన్నట్లు అనిపించాలి. అంటే సన్నివేశ కల్పనలో సహజత్వం, నాటకీయత రెండూ అవసరమని తెలుస్తుంది.

"కథలో జరిగే వాటికి అనుగుణమైన పరిసరాలను, నేపథ్యాలను పరిస్థితులను అత్యంత సహజంగా చిత్రించడమన్నది సన్నివేశ కల్పనా శిల్పం" (దక్షిణామూర్తి, పోరంకి:2009:313).

"భర్త చనిపోయిన స్త్రీని ఈ సమాజం చూసే చిన్న చూపు ఇంకా అంతరించక పోనందుకు కందుకూరి వీరేశలింగం పంతులు, గురజాడ అప్పారావు, రాజారాం మోహన్‌రాయ్, మహాత్మా గాంధీ ఈ జనం అప్పుడే మరచిపోయినందుకు, ఆత్మ క్షోభ భరించలేక పోతున్నందుకు. కానీ అమ్మ, పాపా గుర్తొస్తారు. హృదయాన్ని పట్టుకుని వెనక్కు లాగుతారు అందుకే ఆ పని చేయలేక పోతున్నాను" (జయంపు కృష్ణ కథలు:పుట:147).

"బాబు! సంతోషాన్ని పంచుకోవడం కాదు, బాధను పంచుకోవడంలోనే నిజమైన జీవితం వుంది. మనిషిని ప్రేమించలేని ఈ సమాజం దేవుళ్ళి

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   38

ప్రేమించడం విచిత్రం. పులిని ఎవరూ ఖచ్చితంగా చూడలేదు కానీ ఆది వస్తుందన్న భ్రమతో, భీతితో ఎలా తప్పెట్లు వాయిస్తున్నారో చూస్తున్నావుగా? పులి సంగతి ఎలా వున్న రోజూ సాగే ఈ తప్పెట్లు మోత జనంలో పులి భయాన్ని రోజు రోజుకు ఎక్కువగా చేస్తూ వుంది. మనిషి తనను చూసి తనే భయపడే రోజు ఆసన్నమయింది బాబు!" (జయంపు కృష్ణ కథలు:పుట:52).

"కన్నీటి ముత్యాలు అదే ముత్యం వాళ్ళ నాన్న మాయింట్లో ఏళ్ళ తరబడి వెట్టిచాకిరి చేసేవాడు. తాగి వాడు చచ్చాడు. దానిమ్మకు ఎప్పుడు జబ్బే, మంచాన వుంటుంది. చెప్పినా వినకుండా ఒక్క కూతురని అల్లారుముద్దుగా పెంచి, హైస్కూల్లో చదివించారు. ముత్యాన్ని, అది యింట్లో కులుకుతూ కూర్చొంటే దానబ్బ చేసిన మా బాకీ ఎవరు తీరుస్తారు? అది కూలికి రాకుంటే దానికి, మంచంలో వున్న దానిమ్మకి కూడెట్లా వస్తుంది? అందుకే కూలికి పిలిచాను" (జయంపు కృష్ణ కథలు:పుట:81).

"ఎక్కడికెళ్ళిన సమాజంలోనే బ్రతకాలి. అక్కడ మాత్రం ఇలాంటి వారు లేరని ఏమిటి నమ్మకం? భయపడి పారిపోయే కొద్దీ మరే తరుముతారు. ప్చ్! మనం వెళదాం. మరో మనలాంటి కుటుంబమే ఇక్కడికి రావాలిగా! వారికైనా ఇదే గతి. ఈ ఘోరం కలిగి యిలా సాగి పోవాల్సిందేనా?" (జయంపు కృష్ణ కథలు:పుట:198).

"నువ్వేం భయపడకు సత్యం, అవన్నీ నమ్మకు అసలు ఆ విషయాన్నే మరిచిపో, జీవితంలో సంభవించే ప్రతి చిన్న సంఘటననూ అలా భూతద్దంలో పట్టి చూస్తూ మరి అంతగా సున్నితంగా, ఆలోచిస్తూ కూర్చొంటే ఇంకేం సాధించలేం మనం పొద్దు పోయింది లే ఇంటికి పోదాం శర్మ సత్యం భుజం తట్టాడు" (జయంపు కృష్ణ కథలు:పుట:31).

"నా పెళ్ళాం నాకే సొంతం" కథలో రైలు ప్రయాణంలో వంశీ ఎదురుగా కూర్చొన్న అమ్మాయి అందానికి ముగ్ధడై ఆమెని పలకరించాలని తపన పడడం గమనించి, ఆమె భర్త వంశీని నీకు పెళ్ళైందా అంటాడు. వంశీ ఎందుకంటాడు. ఏమి లేదు మీ ఆవిడ యిదే రైల్లో ఒంటరిగా ప్రయాణం చేస్తుంటే, నేను ఆత్రంగా చూస్తే నీవు వూరుకుంటావా అంటాడు. ఆ మాటకి వంశీ మారు మాట్లాడకుండా వెళ్ళిపోతాడు.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   39

<29-126>

పైన తెలిపిన కథలలో సన్నివేశ కల్పనా శిల్పం గమనించవచ్చు అంతే గాకుండా జయంపు కృష్ణగారు రాసిన కథలన్నింటిలోని సన్నివేశాలు అన్ని దాదాపు సహజ సిద్ధంగా కళ్ళకు కట్టినట్లు అమరావతి శిల్పంలా చిత్రించారు.

3.7. వర్ణన:

ఏదైనా ఒక పాత్ర రూపు దాల్చాలంటే వర్ణన అవసరం. ఈ వర్ణన యొక్క ఆకారాన్నే కాకుండా, ఆలోచనలను కూడా తెలియజేస్తుంది. కథలోని పాత్ర స్వరూప స్వభావాలను తెలుసుకోవడానికి ఉపయోగపడే రచనా నైపుణ్యమే వర్ణన అని చెప్పవచ్చు.

"ఉద్ధిష్ట విషయాన్ని కాని, వ్యక్తుల ఆకార వికాసాలను కాని, మానసిక స్థితిని కాని, జరిగే సంఘటనను కాని, ఏర్పడే సన్నివేశాన్ని గాని, కనబడే దృశ్యాన్ని కాని ఇంద్రియ గోచరమయ్యే విధంగా చిత్రించడం వర్ణన" (దక్షిణామూర్తి, పోరంకి:2009:290).

అంటే పాత్ర వర్ణన పాఠకుడికి అనుభవ స్ఫూర్తిని కలిగించాలి. పాత్ర అతని కళ్ళ ముందు కనిపించాలి. ఈ వర్ణన ప్రబంధాలలో, కావ్యాల్లో ఎక్కువగా వుంటాయి. వస్తు నిర్మాణం కన్నా వర్ణనలకే ప్రాధాన్యం కనిపిస్తుంది. కానీ కథల్లో వర్ణనలు పాత్ర పోషణకు అవసరమైనంత వరకే వుంటాయి. అయితే కొన్ని కథల్లో అర్థ స్ఫూర్తి లేని వర్ణనలు, వ్యంగ్య ప్రధానమైన వర్ణన ఉంటాయి. వాటిని సందర్భాన్ని బట్టి పాఠకుడు అర్థం చేసుకోవాల్సి వుంటుంది.

"నవ్వుతూ వుంది, కవ్విస్తూ వుంది, తెల్లని, నున్నని ఆమె శరీరంపై జాలువారుతున్న నీరు పన్నీరు ఆమె అందాల్ని అర్చిస్తున్నట్లు ఆరాధిస్తున్నట్లు, ప్రదక్షిణలు చేస్తున్నట్లు, ఓహ్ చేతులు పైకెత్తి, తలమీద శిరోజాలను ముడి విప్పుతూంటే ఆకాశంలో మీదికి వస్తున్న శత్రు విమానాలను కాల్చి పారేయాలని సూటిగా పైపైకి గురిపెడుతూ లేస్తున్న విమాన విధ్వంసక శత్రుఘ్నుల్లా ఆమె రొమ్ములు" (జయంపు కృష్ణ కథలు:పుట:148).

"మెరీనా బీచ్‌లో సూర్య భగవానుడు మార్నింగ్ వాక్ చేస్తున్నాడు. మధుసూదనరావు వళ్ళు విరుచుకొని, కళ్ళు తెరవగానే అభ్యంగన స్నానమాచరించి, ధవళ వస్త్రధారణై అప్పుడే వికసించిన మల్లె పువ్వుల్లా

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 40

<29-126>

పరిమళం వెదజల్లుతూ వచ్చి గిరిలక్ష్మి టీ అందించింది" (జయంపు కృష్ణ కథలు:పుట:156).

"టౌన్ బస్ పగ్గాలు తెంచుకుని, భూలోకం మీదికి దూరిన యమ ధర్మరాజు వాహనంగా పరిగెత్తు కోస్తుంది. సైకిళ్ళూ, రిక్షాలు భీతావహంగా అటూ, యిటూ బెదిరి పారిపోతున్నాయి" (జయంపు కృష్ణ కథలు:పుట:144).

"అంత జనంలోనూ చింకి బట్టలతో మడతలు పడ్డ చర్మంతో, చీకేసిన తాటి మట్టలావున్నా తలతో, ఊతకర్ర సాయంతో జనాన్ని తోసుకుని ముందుకొచ్చిన ముసలమ్మ" (పుట:173).

"గాలికి పాల భాగం మీద సుతారంగా నృత్యం చేస్తున్నట్టు ముంగురులు బంగారు గనుల్లో దేదీప్యమానంగా కాగడాలు వెలిగించినట్టున్న కళ్ళు; మధువుల తడి అరుణిమతో మృదువుగా వున్న అధరాలు నిక్కి, దైవసాన్ని ధ్యానానికి దారి చూపుతున్నట్టున్న గాలి గోపుర శిఖరాల్లాంటి చనుదోయి ప్రపంచంలోని అద్భుత సౌందర్యం ఒకే చోట విరబూసినట్టు, ఆకసంలోని నక్షత్రాలన్నీ ఒకే చోట తళుక్కుమన్నట్టు" (జయంపు కృష్ణ కథలు:పుట:131).

"జయంపు కృష్ణ కథలు" కథా సంపుటిలో పల్లెటూరి వర్ణన ఎక్కువగా వుంటుంది. పల్లె ప్రజల వాడుక పదాల యాస కనిపిస్తుంది. వృత్తి జీవుల కష్ట సుఖాలను చాలా సహజంగా, కరుణ రస ప్రధానంగా వర్ణించారు. సాహస మూర్తులైన కొందరు యువకులు, యువతుల్ని కూడా ఈ కథల్లో వర్ణించారు. ఈ రచయిత స్వరూపం వర్ణనకన్నా, స్వభావ వర్ణనకి ప్రాధాన్యతనివ్వడం ఈ కథల్లో కనిపిస్తుంది.

3.8. శీర్షిక:

"శీర్షిక" కథకు మకుటం లాంటిది. శీర్షికను చదివిన వెంటనే పాఠకునికి కథలోని విషయం స్పురించాలి. ఈ శీర్షికలు కథను సార్థకం చేసే విధంగా ఉండాలి.

"కథకు పేరు పెట్టేటప్పుడు ఆలోచించి పెట్టాలి. అది కథ పట్ల కుతూహలాన్ని కలిగించాలి. చదివేలోగా పేరులోనే కథ ఏమిటో తెలిసిపోకూడదు. విలక్షణమైన పేరు ఆ కథకు అవసరమైతే ఫరవాలేదు కాని ఆకర్షణకోసం పెడితే బెడిసి కొట్టవచ్చు. మన అభిరుచుల దృష్ట్యా కాకుండా పాత్రలకు తగ్గ పేర్లుండాలి" (రామారావు, కాళీపట్నం:1999:36).

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   41

<29-126>

"సుందరమైన విగ్రహానికి నొసటి తిలకంలాగే చక్కటి కథకు మరింత చక్కదనం చేకూర్చేది పేరు" (దక్షిణామూర్తి, పోరంకి:2009:317).

వీరి అభిప్రాయాన్ని బట్టి కథకు పెట్టిన పేరు కథలోని విషయాన్ని సూచించేదిగా ఉండాలి. అంతేగాని ఆకర్షణ కోసం రకరకాల పేర్లు పెట్టడంలో అర్థం వుండదు. "ఓ టెస్ట్ ట్యూబ్ బాబీ కథ" లో టెస్ట్ ట్యూబ్ బేబి పెరిగే క్రమంలో విటమిన్ లోపం జరగడం, ఆమె వయోజన దశకు వచ్చాక ఆ లోపం కనిపిస్తుంది.

"భయం" కథలో సత్యం ఒకరోజు పాముని చూసి భయపడి ఆ విషయాన్ని స్నేహితులకు చెప్పడం, వారు పుక్కిట కథలన్నీ చెప్పడం. వాటిని నిరూపించాలని సెకండ్ షోకు పోవడం, వచ్చే సమయంలో కాలుని పాము పట్టుకుందని భయంతో కింద పడ్డాడు.

"ఆపరేషన్" కోటిగాడు గర్భ దరిద్రుడు. సంతానం ఎక్కువై కుటుంబ నియంత్రణ ఆపరేషన్ చేసుకుంటే వంద రూపాయలు కూడా యిస్తారని ఆశపడి వెళ్తాడు. హాస్పిటల్లో ఆపరేషన్ చేసిన తరువాత అక్కడ వున్నందుకు, ఓ.పి. రాసినందుకు చిమ్మినవాడికి, వాచ్మెన్, నర్సులకు వారి స్థాయిల్లో పంచితే ఏమి మిగలక దొంగబండెక్కి యిల్లు చేరుకుంటాడు.

"టౌన్ బస్సుల జన్మకథ" లో యమ లోకంలో నరుడికి శిక్షలు అమలు చేయమంటే, యమ భటులకు మాయ మాటలు చెప్పి, యిచ్చిన బెల్లం సమ భాగాలు చేసుకుని యింటికి తీసుకోమని చెప్పడం, వారు అలానే చేయడం, మరుసటి రోజు యముడొచ్చి అడిగితే యమభటులు భయపడి జరిగిన విషయాన్ని వివరిస్తారు. యముడికి కోపం వచ్చి వారిద్దరిని భూలోకంలో బస్సులుగా, లారీలుగా పుట్టండి అని శాపం పెట్టాడు యమధర్మరాజు.

"జయంపు కృష్ణ కథలు" కథా సంపుటిలో శీర్షికలు పాత్రల మనస్తత్వాలని ప్రతిబింబించేవిగా, వారి జీవన స్థితిగతుల్ని సూచించేవిగా ఉన్నాయి. ఈ కథా సంపుటిలో శిల్పం అనేక రకాలుగా తీర్చిదిద్దబడింది. అయితే ఇవన్నీ వేరు వేరుగా కాకుండా కలిసి వున్నప్పుడే కథకు నిండుదనం చేకూరుతుంది. కథలో అన్ని శిల్పాలు ఉండకపోయినా కొన్ని తప్పక ఉండాలి. అప్పుడే కథకు బలం చేకూరుతుందని చెప్పవచ్చు.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   42

<29-126>

3.9. ఎత్తుగడ:

రచయిత మనసులో కథకు బీజం ఏర్పడి, కథకు సంబంధించిన విశ్లేషణ అతని మనసులో జరిగాక అతనికి ఎదురయ్యే సమస్య కథను ఎలా మొదలు పెట్టాలి? కథను మొదలుపెట్టే విధానాన్ని "ఆరంభం" లేక "ఎత్తుగడ" అంటారు. కథా ఎత్తుగడ అనేక విధాలుగా ఉండవచ్చు. అయితే ఈ ఎత్తుగడ కథను నడిపించేందుకు ఆసక్తిని కలిగించేందుకు ఉపకరించే విధంగా ఉంటుంది. పాఠకుడిలో ఉత్సుకత కలిగించి ముందుకు పోవడానికి ఇది ముఖ్యం.

సాధారణంగా కథ ఎత్తుగడలో రెండు మూడు పాత్రలను ప్రవేశపెట్టి వాటి మధ్య సంవాద రూపంలో కథను ప్రారంభించవచ్చు. దీనిని నాటకీయ ఎత్తుగడ అంటారు. అలా కాకుండా ఏదో ఒక వస్తువునో, అంశాన్నో, పాత్రనో, పాత్ర మనసులో వర్ణించడం ద్వారా కథను ప్రారంభించిన యెడల దానిని వర్ణనాత్మక ఎత్తుగడ అంటారు. యిలా కాకుండా రచయిత కథలో చెప్పదలిచిన అంశం పట్ల ఆసక్తి కలిగే విధంగా కథను ప్రారంభించిన కుతూహల ఎత్తుగడ అని చెప్పవచ్చు. ఒకవేళ కథలోని ఇతివృత్తాన్ని నేరుగా ఎత్తుగడలో చెపుతూ ప్రారంభిస్తే ఇతివృత్తాత్మక ఎత్తుగడ అంటారు. ఈ విధంగా భిన్న రకాల ఎత్తుగడలతో కథను ప్రారంభించవచ్చు.

3.10. శైలి:

ఒక రచయిత శైలి అతని ఆలోచనలతో దృక్పథాలతో సంబంధాన్ని కలిగి ఉంటుంది. రచయిత వ్యక్తిత్వాన్ని శైలి ప్రతిబింబిస్తుంది. శైలిని గురించి చెప్పిన వారిలో పోరంకి దక్షిణామూర్తిగారు ప్రముఖులు. ఈయన శైలిని గురించి వివరించారు "కవి లేక రచయిత తనలో అంతర్లీనమైన భావాలను క్రమబద్ధంగా, సుస్పష్టంగా, శబ్దమైత్రి ద్వారా అభివ్యక్తికరించేదే శైలి" (దక్షిణామూర్తి, పోరంకి:2009:298). "నిర్వచనం ప్రకారం కవి లేదా రచయిత తన మనస్సులోని భావాలను అభివ్యక్తీకరించే లయాత్మక వాక్య విన్యాసాన్ని లేదా శబ్ద మైత్రిని "శైలి"గా చెప్పవచ్చు. వీరి అభిప్రాయాన్ని సమర్థించే విధంగా వుంది". "తాను స్వీకరించిన వస్తువుకు, విషయానికి దాన్ని స్పష్టంగా తెలియజెప్పే రూపానికి సమన్వయం కల్పించుకొని తన భావాల స్పష్టీకరణ కోసం రచయిత వాడే పదాల, వాక్యాల నిర్దిష్ట రూప కల్పనే శైలి అని చెప్పవచ్చు" (విజయకుమార్, వై:2003:62). రచయిత ఎంచుకున్న వస్తువుకు బలాన్ని యిచ్చే విధంగా, ఆయా పాత్రల

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   43

<29-126>

మనస్తత్వాన్ని చిత్రించే విధంగా రచయిత పదాలను, వాక్యాలను ప్రయోగించడాన్ని శైలిగా చెప్పవచ్చు.

వల్లంపాటి వెంకటసుబ్బయ్యగారు "నవలా శిల్పం"లో శైలిని గురించి లూకాస్ అభిప్రాయాన్ని ఉటంకించారు. ఒక రచయిత శైలి అతని ఆలోచనలతో, దృక్పథాలతో సంబంధం కలిగి వుంటుంది. రచయిత వ్యక్తిత్వాన్ని శైలి ప్రతిబింబిస్తుంది. రచనలలో రచయిత తన ఆలోచనలను క్రమానుగతంగా ఏర్పరచడం ద్వారా శైలి ఏర్పడుతుంది (వెంకట సుబ్బయ్య, వల్లంపాటి:1995:78). రచయిత అభిరుచిని అంతరాత్మను తెలుసుకోవడానికి శైలి ఉపయోగపడుతుందని వీరి అభిప్రాయం. అందుకే వల్లంపాటి వారు ఈ విధంగా శైలి వైశిష్ట్యాన్ని కీర్తించారు. "శైలిలో భాషా వ్యవస్థ నుంచి గ్రహించిన సూత్రాలతో పాటు రచయిత వ్యక్తిత్వం కూడా వుంటుంది. ఆలోచనా విధానంలో మాత్రమే కాకుండా, అభివ్యక్తీకరణలో కూడా బయటపడుతూ వుంటుంది. అందుచేతనే నాలుగు వాక్యాలు చదవగానే కొందరి శైలిని గుర్తు పట్టగలుగుతుంటాం" (వెంకట సుబ్బయ్య, వల్లంపాటి:1995:79). అభిప్రాయాలను బట్టి, వాక్యాలను బట్టి అతని ఆత్మీయతని అంచనా వేయవచ్చని తెలుస్తున్నది. అందుకే నన్నయది ప్రధానంగా "కథా కథన శైలి" అని తిక్కనది "నాటకీయ శైలి" అని ఎర్రనది "వర్ణనాత్మక శైలి" అని చెప్పారు. ఇవి ఆయా రచయితల, కవుల మనస్తత్వాన్ని, ఆత్మీయతను సూచిస్తాయి. అదే విధంగా పోతన శైలి మధురమైన పదాలతో, సరళమైన వాక్యాలతో "ప్రసాద గుణాన్ని" కలిగి ఉంటుంది.

ప్రబంధ కవులది ప్రధానంగా నారికేళ పాకంతో కూడిన శైలి, "ఆంధ్ర మహా భారతం – శైలీ శాస్త్రం" అనే గ్రంథాన్ని రచించిన ఆచార్య పరిమి రామనరసింహంగారు ఈ విషయాలను ధ్రువపరుస్తూ ఈ విధంగా అన్నారు. ఒక కవితలోని అంతర్గత శక్తి, చైతన్య శైలి, ఆది కవి యొక్క సాహితీ దర్శనాన్ని, వ్యక్తిత్వాన్ని అభివ్యక్తీకరిస్తుంటుంది. శైలిని నిరూపించడమే ఒక కళ. అది ఒక శాస్త్రం (రామనరసింహం, పరిమి:1996:111). కవితా శైలి కేవలం కవి ఆత్మీయతను మాత్రమే తెలియజేయదని, అది అతని సాహిత్య దృక్పథాన్ని తెలియజేస్తుందని వీరి మాటలని బట్టి తెలుసుకోవచ్చు.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   44

<29-126>

"ఈ దశాబ్దపు తెలుగు నవల" అనే వ్యాసంలో ఆచార్య కాత్యాయని విద్మహే గారు పాశ్చాత్యుల నిర్వచనాన్ని ఈ విధంగా ("Style means that personal idiosyncrasy of expression by which we recognize a writer, whatever goes to make a man's writing recognizable is included in his style") మన భారతీయ విమర్శకులు చెప్పిన అభిప్రాయాన్ని యిందులో మనం గుర్తించవచ్చు. కవి ఆత్మీయతను, అనుభూతిని బట్టి యిచ్చే సాధారణంగా శైలి ఉపయోగపడుతుంది.

మొత్తం మీద "శైలి" అనేది రచనా విన్యాసమని, అది శిల్పం కంటే భిన్నమైనది తెలుస్తుంది. శిల్పానికి, శైలికి కొంత తేడా వుంది. శైలి, శిల్పానికి ఒక అంగం ఈ రెండింటికి మధ్య వున్న సంబంధాన్ని భూక్యా విజయకుమార్ ఈ విధంగా విశ్లేషించారు. "శైలి అనేది ఒక రచయితను బట్టి ఇవ్వగలుగుతుంది. అంటే శైలి నిర్వహణ ద్వారా రచయితలకు గుర్తింపు తెచ్చే అవకాశంగా ఉపయోగపడుతుంది. కానీ శిల్ప నిర్వహణ మాత్రం రచయితకు గుర్తింపుగా యిచ్చే అవకాశం ఇవ్వకపోవచ్చు. ఎందుకంటే శిల్పం సార్వజనీనమైంది. ఇంకా స్థూలంగా చెప్పాలంటే శిల్పంలో శైలి ఒక భాగం. కాని శైలిలో శిల్పం ఒక భాగం కాదు. ఒక రచనలో శైలి ఎన్ని రకాలుగానైనా గుర్తించవచ్చు.   ప్రధానంగా భాషను బట్టి శైలిని పరిశీలించడం ఎక్కువగా జరుగుతుంది (విజయకుమార్, భూక్యా:2006:111). దీన్ని బట్టి శిల్పానికి, శైలికి ఎంతో సన్నిహిత సంబంధం వుందని తెలుస్తుంది. శైలి అనేది ప్రధానంగా భాషకు సంబంధించిన, వస్తు నిర్వహణకు శైలి సహాయపడుతుంది. కానీ వస్తువులో సంబంధం లేకపోయినా శైలిని గుర్తు పట్టవచ్చు. పైన చెప్పినట్లుగా శిల్పం సార్వజనీనమైనది శైలి అందులో ఒక ప్రధాన భాగం. అది రచయిత సాహిత్య దృక్పథాన్ని అభిరుచిని పాఠకులకు పట్టి యిస్తుంది.

3.11. భాష:

కథాంగాలలో అత్యంత ప్రధానమైన అంశం భాష రచయిత ఆలోచనలను కథ రూపంలో, భాషలోనే చెప్పాలి. పాఠకుడు ఆ భాషను చదివే కథలోని అంశాలను తెలుసుకుని కథను అర్థం చేసుకోవాలి. కథలోని భాష ఎప్పుడు దేశ, కాల, సాహిత్య స్థితిపై ఆధారపడి వుంటుంది. రచయితకు భాషపై పట్టు వుండాలి. ఆ భాషకు సంబంధించిన జాతీయాలు,

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   45

<29-126>

నుడికారాలు, అన్వయ శిల్పం బాగా వచ్చి వుండాలి. అప్పుడే కథకు అనుకూలంగా అవి ప్రతిఫలించి కథోన్నతికి దోహదం చేస్తాయి.

సమకాలీన సమాజంలో వున్న భాషలో కథ ఉన్నప్పుడే అది ఎక్కువ మందికి చేరుతుంది. అందుకే భాషకు దేశ కాలపరిమితి వుంటుంది. కథా వస్తువు నేపథ్యానికి అనుకూలమైన భాష కథలో ఉండాలి. ఉదాహరణకు భూస్వామ్య సంస్కృతికి చెందిన కూలీ పాత్రచే ఆంగ్ల భాష మాట్లాడించకూడదు. అదే విధంగా సాహిత్యంలోని భాషకు రచనా కాలం నాటి, మిగిలిన ప్రక్రియల భాష నిర్దేశిస్తుంది. కథకు వ్యవహారిక భాష ప్రధానమైనప్పటికి నేడు వివిధ మాండలిక భాషలలో కథలు వస్తున్నాయి. "అవ్వని చూసి అరే సచ్చిపోనాది ముసల్ది మమ్మల్ని మంచి నీళ్ళు అడిగింది మద్దాణం, మాకాడలేవు, అట్టే పోయింది. నాలిక పిడచకట్టుకుపోనాది కాలాల్ని దప్పికతో సచ్చిపోనాది" (జయంపు కృష్ణ కథలు:పుట:177).

కథలోని భాష యొక్క వస్తు అవసరాన్ని బట్టి గ్రాంథికానికో, మాండలికానికో మారి, అలా కాకుండా కథ కొంత మాండలికంలో, కొంత వ్యవహారికంలో మరికొంత ఆంగ్ల పద విన్యాసాలతో సాగకూడదు. కథ ప్రారంభం నుండి ముగింపు వరకు భాష ఒకే విధంగా ఉండాలి. అదే విధంగా భాషలో పదాలు, వాక్యాలు వాటి నిర్మాణ విధానం కూడా చాలా అవసరం.

3.12. కథల్లో ముగింపు:

కథలోని చివరి అంశం ముగింపు. కథా ప్రక్రియ చిన్నది. కాబట్టి సాధారణంగా ఎత్తుగడను బట్టి ముగింపు, ముగింపును బట్టి ఎత్తుగడ ఉంటాయి. కథ మొత్తం ఒక మార్గాన్వేషణలో జరిగాక ముగింపు ఫలితాన్ని తెలియజేసేదిగా ఉంటుంది. ముగింపు పాఠకుడిలో ఆలోచనను రేకెత్తించేదిగా లేదా కథ వస్తువు సమస్య పరిష్కార మార్గాన్ని చూపి ఆనందాన్నిచ్చేదిగా ఉంటుంది. కథ ముగింపు అప్పటి వరకు కథలో జరిగిన అంశాలన్ని మారిపోయి, ఒక నిశ్చితమైన కొత్త విషయం లేదా పాతాంశాలే కొత్త కోణం అర్థమయ్యే విధంగా ముగియవచ్చు. దీని వలన ఒక నిశ్చితాభిప్రాయం కథా వస్తువు పట్ల ఏర్పడుతుంది.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana 46

<29-126>

కథ ముగింపు పాఠకుడి ఊహకు, ఆలోచనా శక్తికి ఏమాత్రం అందకుండా, కథాంశానికి పూర్తి భిన్నంగా ఉండవచ్చు. ఏది ఏమైనా కథ ముగింపు పాఠకుడికి ఆశ్చర్యాన్ని కలిగిస్తూ సంతృప్తికరంగా ఉండాలనేది అందరికీ ఆమోదయోగ్యమైన విషయం. అయితే కథాంగాల పరంగా ఈ ముగింపు వర్ణనతో, పాత్రల సంవాదంతో, సన్నివేశ, సంఘటనలతో ఎలాయైనా ఉండవచ్చు. అది కథా వస్తువు, రచయిత ప్రతిభను బట్టి ఉంటుంది.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   47

<29-126>

అధ్యాయం – 4
భాషా విశేషాలు

4.1. భాష మాండలికం:

మానవ జాతి మనుగడలో భావ వినిమయానికి వినియోగపడు ప్రధాన సాధనం భాష. ఒక జాతి జనుల కార్యకలాపాల నిర్వహణకు వినియోగించేడి వాగ్రూప వ్యవహారం భాష.

భాష సార్వజనీనమైంది. విస్తృతి ప్రయోజనాలపై విస్తృత పరిధిలో ఒక జాతినంతటిని ఏకీకృతం చేసి ప్రాతినిధ్యం వహిస్తుంది. అంటే ఒక్కొక్క భాష ఒక్కొక్క జాతి జనులకు ప్రాతినిధ్యం వహిస్తుంది. ఈ జాతి జనులు ప్రపంచ వ్యాప్తంగా ఏ ప్రాంతంలో నివసించినా వారిని ఆ భాష జాతికి చెందినవారుగా పరిగణిస్తారు. ఈ భాష ఆయా వర్గ ప్రజల వినియోగంతో దినదినాభివృద్ధి చెందుతూ వుంటుంది. ఇది కాలగతిలో అనేకమైన మార్పులకు, చేర్పులకు, కూర్పులకు, వార్పులకు లోనవుతూ వుంటుంది. కాలానుగుణంలో సాహిత్యాన్ని సంతరించుకుంటూ వుంటుంది. వివిధ రంగాలలో వినియోగింపబడుతూ వుంటుంది. ఈ విధంగా తన స్థితిని అస్తిత్వాన్ని కాపాడుకుంటూ కొన్ని భాషలు అభివృద్ధి మార్గంలో పయనిస్తుంటాయి. అటువంటి భాషలను నాగరిక భాషలని, అభివృద్ధి చెందిన భాషలని అంటారు. మరికొన్ని భాషలు కారణాంతరాల వల్ల కాలక్రమంలో భాషా వ్యవహర్తలు అంతరించడం వల్ల తనదైన అస్తిత్వం కోల్పోతుంటాయి. వీటిని అనాగరిక భాషలు/అంతరిస్తున్న భాషలు అంటారు. ప్రపంచ వ్యాప్తంగా ఉన్న భాషలు ఈ రెండు స్థితులలో ఏదో ఒకదానికి చెందినవిగానే ఉంటాయి.

అభివృద్ధి చెందుతున్న భాషల వినియోగ విస్తృతి, వినియోగ పరిధి వ్యాప్తి చెందుతున్న నేపథ్యంలో భాషలో అనేక రకాలు ఏర్పడుతుంటాయి. అవి సాహిత్య భాష, పరిపాలనా భాష, రచనా భాష, వ్యవహార భాష, జన మాధ్యమ భాష మొదలైనవి ఇవన్నీ భాషా వినియోగంలో భాగస్వామ్యం వహిస్తాయి. ఈ విధంగానే ఏదైనా ఒక భాష వినియోగ ప్రదేశం, వినియోగ జనాభా విస్తృతం కావడం వల్ల ఆ భాషా వ్యవహర్తల భాషా వ్యవహారంలో అంతర భేదాలు కనబడుతుంటాయి. వీటినే ప్రమాణ భాష, వ్యవహార భాష, మాండలిక భాష అని అంటారు. భాష ప్రయోగ విస్తృతి, ప్రాంతపు భౌగోళిక నిర్మాణం, కాలానుగుణ శీతోష్ణస్థితి, ఆర్థిక, రాజకీయ, సాంఘిక స్థితిగతులు వ్యవహార భాషలో అనేక అంతరాలు ఏర్పడడానికి కారణమౌతాయి. ప్రతి

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana **48**

<29-126>

ఒక్కరి భాషలో పద జాలం, ఉచ్చారణ, వ్యాకరణాంశాల వ్యవహార వైవిధ్యం వారి భౌగోళిక, సాంఘిక, ఆర్థిక నేపథ్యాలను పట్టి చూపుతుంది. ఇది ఇతరుల వ్యవహారిక శైలికి భిన్నంగా ఉంటుంది. ఇదంతా ప్రధాన భాషలో అంతర్భాగం ఏ జీవద్భాషలోనూ నూటికి నూరు పాళ్లు ఏక రూపత ఉండదు. ఒకే భాషను వినియోగించు ప్రజల భాషా వ్యవహారంలోని అంతరాల తేడాలను యాస అంటారు. ఈ యాసలోని విలక్షణత మధ్య వున్న సారుప్యాన్ని బట్టి ఆ వినియోగ వ్యవహారం ఫలానా ప్రాంతానిదనో, ఫలానా కులానిదనో, చదువుకున్న వారిదనో, ఫలానా కాలానిదనో, స్త్రీలదనో, కాలేజి కుర్రాళ్లదనో, చిన్న పిల్లలదనో వేరు పరుస్తారు. ఈ రకంగా ఒకే భాషలో వేరు పడిన వ్యవహార వినియోగ అంతరాల వైవిధ్యాన్నే మాండలికం అంటారు. భాష జాతిగతమైంది. మాండలికం ఆ భాష జాతిలో భాగం అవుతుంది. భాష విస్తృత పరిధి కలిగినది. మాండలికం పరిమిత పరిధితో భాసిల్లుతుంది. ఒక భాషలోని వ్యవహార అంతర భేదాల మధ్య గల సమాస లక్షణాల స్వరూపమే మాండలికం. మాండలిక భాషకు విభాష, ఉపభాష, ప్రాదేశిక భాష, పల్లీయుల భాష అను పర్యాయ పదాలు వాడుకలో ఉన్నాయి.

సాంఘిక, భౌగోళిక, చారిత్రక వైవిధ్యాలతో కూడిన వ్యవహృత భాషే మాండలికం. ప్రతి ఒక్కరు మాండలికం వినియోగిస్తారు. మాండలిక భాష ప్రత్యేకమైంది కాదు, ప్రాచీనమైంది కాదు, అనాగరికమైంది కాదు. మాండలిక మంటే ఇద్దరి వ్యవహర్తల మధ్య జరిగే భాషా వ్యవహార వైవిధ్యం. ప్రతి ఒక్కరూ ఏదో ఒక సాంఘిక నేపథ్యం నుండి వచ్చిన వారే. మాండలికాలు మంచివి, చెడ్డవి లేవు. బాగుంటాయి, బాగుండవు అని లేదు. ఇది తప్పు ఇది ఒప్పు అనే చెప్పలేం. ఏ విషయంలోనూ దేనికి ఏదీ ఎక్కువ కాదు తక్కువ కాదు. ఇవన్నీ ఒకే భాషలో గల వైవిధ్య భరితమైన అంశాలు మాత్రమే (1) అవగాహనా క్షమత్వం కలిగి సాంఘిక/ప్రాంతీయ వైవిధ్యం మాత్రమే కలిగి ఉంటాయి. ఈ పరస్పర అవగాహన క్షమత్వం గల భిన్న రూపాలను మాండలికాలు అనవచ్చు.

బౌణ్య ఇంగ్లీషు–తెలుగు నిఘంటువులో Dialect పదానికి (The term of idiom of a language) భాషా భేదం, రీతి, వైఖరి, సరళి సమానార్థకాలుగా ఉన్నాయి. 1) ఆచార్య జి.ఎన్. రెడ్డిగారి 'ఇంగ్లీషు–తెలుగు' నిఘంటువులో Dialect అనే పదానికి "మండల, వృత్తి వర్గాదుల ప్రత్యేకమగు పదజాలం, ఉచ్చారణ, జాతీయంగల భాష, భాషా ప్రభేదం, మాండలిక భాష"లు అని చెప్పారు. 2) ఇంగ్లీషులో Dialect అనే పదానికి సమానార్థకంగా తెలుగులో

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana				49

<29-126>

మాండలికం అనే పదం వ్యవహారంలో స్థిరపడింది. Encyclopedia Britannicaలో మాండలికం అంటే "A Dialect is a variety of language. The word came from the ancient Greek 'dialekto' discourse, language, dialect which is derived from dialegesthat, 'to discourse talk'. Dialect అనే పదం గ్రీకు పదమైన "డైలెక్టా" నుంచి తీసుకోబడింది. గ్రీకు భాషలో మాండలికమంటే ప్రాంతీయ భాష భేదం మాత్రమే. కానీ ఫ్రెంచి, ఇంగ్లీషు భాషల్లో దానికి అర్థ విస్తృతి కలిగింది. ప్రాంతీయ భేదాలనే కాకుండా సామాజిక వైరుధ్యాల వల్ల ఏర్పడ్డ భాషా వైవిధ్యాన్ని కూడా మాండలికంగానే భావించడం జరిగింది. 3) Dialect అనగా "A regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures. Any language with a reasonably large number of speakers will develop dialects – especially if there are geographic barriers separating groups at people from each other or if there are divisions at social class".

ఒక ప్రాంతంలో లేదా భిన్న సామాజిక వర్గాల మధ్యపద స్థాయిలోని ఉచ్చారణలోగాని, వ్యాకరణంలోగాని వినియోగ వైవిధ్యం కనిపిస్తే ఆ వర్గాలు మాండలికం వినియోగిస్తున్నట్లు చెప్పవచ్చు. ఏ భాషా సమాజంలోనైనా అధిక సంఖ్యాకులైన వ్యవహర్తలున్నప్పుడు మాండలికం వృద్ధి చెందుతుంది. ప్రత్యేకంగా చెప్పాలంటే భౌగోళికంగా కారణాల వల్ల ఇవి ఏర్పడుతుంటాయి. అంతేగాక ఒకే భాషా జాతికి చెందిన ప్రజల మధ్య సాంఘిక వైవిధ్యం ఉంటే మాండలికానికి అవకాశం ఎక్కువ.

"Variety of a language spoken by a group of people and having features of vocabulary, grammar, and/or pronunciation that distinguish it from other varieties at the same language. Dialects usually develop as a result of geographic, social political or economic barriers between groups of people who speak the same language. When dialects diverse to the point that they are mutually incomprehensible, they become language in their own right".

ఒక భాషకు చెందిన కొన్ని సమూహాల పదజాలం, వ్యాకరణం ఉచ్చారణలో వైవిధ్యాన్ని కలిగి భేదిస్తున్నప్పుడు దానిని మాండలికం అంటారు. దీనికి అనేక కారణాలుంటాయి. ఒకే భాషను మాట్లాడే భిన్న సమాజాల మధ్య ప్రాంతం, రాజకీయం, ఆర్థికం అనే అసమానతలు మాండలికం ఏర్పడడానికి కారణం కావచ్చు. ఒక స్థాయిలో సమూహాల

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   50

<29-126>

వినియోగ భాషలో పరస్పర అర్థావగతి సాధ్యం కానప్పుడు అవి ప్రత్యేక భాషలుగా రూపొందుతాయి.

"A form of a language distinguished from other forms at the same language by pronunciation, grammar or vocabulary. It may be regional, social or occupational (a regional form of a language especially as distinguished from the standard or literary language) a language in relation to the family to which it belongs".

ఒక భాషలోని ఉచ్చారణ, వ్యాకరణాంశాలు లేదా పదజాలంలోని భిన్న రూపాల మధ్యగల విలక్షణతే మాండలికం. ఈ విలక్షణత ప్రాంతీయంగా గానీ, సాంఘికంగా గాని, వృత్తిపరంగా గాని ఉండవచ్చు. (ప్రాదేశిక వ్యవహారం లిఖిత సాహిత్య భాషని లేదా ప్రమాణ భాషని వేరుచేసేలా ఉంటుంది). ఒకే భాషలో అంతర్భాగంగా ఉంటూ మూల భాష కుటుంబంతో దగ్గరి బంధం కలిగి ఉంటుంది.

"మండలమనగా గుంపు లేక రాశి, ఒక జాతి జనులకు గాని ఒక సంఘం యొక్క విభాగాన్ని మండలం అంటారు. అట్టి మండలంలో ఉన్నదే మాండలికం. అట్టి భాషా విశేషాన్ని మాండలిక భాష అంటారు. ఒక తల్లి కడుపున పుట్టిన బిడ్డలలోనే ఒక్కొక్కరి వ్యవహారంలో ఒక్కొక్క వైయక్తిక పద్ధతి గోచరించవచ్చు. అటువంటి వైయక్తిక పద్ధతుల్లో సామాన్య లక్షణాలు కొన్ని ఒక వర్గంలోనో, ప్రాంతంలోనో గరిష్ఠంగా ఉండే వాటినన్నింటిని కలిపి మాండలికం" అంటారు. "ఒక్కొక్కరు మాట్లాడే తీరులో ఒక్కొక్క విలక్షణత కన్పిస్తుంది. ధ్వనుల ఉచ్చారణలోను, పదాల ఎంపికలోను, పదబంధ నిర్మాణంలోను, వాక్య స్వరూపంలోను, ఊనికలోను, కాకువులోను, అర్థ స్ఫూర్తిలోను, ఒక్కొక్కరిలో ఒక్కొక్క ప్రత్యేకత కనిపిస్తుంది. ఈ విధంగా భిన్న రూపాల్లో భిన్న స్థాయిల్లో ఉన్న వాడుకలను "మాండలికాలు" అని అంటారు. ప్రాంతీయతతో పాటు వర్గాన్నిబట్టి, వృత్తినిబట్టి, విద్య సంస్కారాదులను బట్టి ఏర్పడ్డ వ్యవహార భేదాలన్నిటినీ "మాండలికాలు" అంటారు. "స్థూల దర్శనానికి ఏ భాషైనా సమ రూపంలో భాసిస్తుంది. సూక్ష్మంగా వివేచిస్తే అందులో అత్యల్పమైన అవాంతర భేదాలు గోచరించబోవు ఈ అవాంతర భేదాలను ఆశ్రయమైనవే మాండలిక భాష". ఒకే భాషకు ప్రజల వ్యవహారంలో పదాలలోను, వాటి ఉచ్చారణలోను, ప్రత్యయాలలోను, పదాల అర్థాలలోను భేదాలు ఉండి ఆ భాషలో రకాలు ఉంటాయి. ఒకే భాషకున్న ఇటువంటి రకాలని మాండలికం అంటారు. పదజాలంలో గాని, ఉచ్చారణలోగాని, కొంత విలక్షణంగల ఒక

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   51

<29-126>

మాండలికానికి చెందిన భాషనుగాని, ఒక భాష శాఖనుగాని, లేక ఒక మూల భాషకు చెందిన భాషనుగాని, ఒక వృత్తికో, వ్యాపారానికో చెందిన పరిమిత భాషనుగాని మాండలికం" అంటారు. "ఉచ్చారణలో వాడే పదాల్లో జాతీయాల్లో, సామెతల్లో, వ్యాకరణ రూపాల్లో వ్యవహార వైవిధ్యం కనిపిస్తుంది. ఈ వైవిధ్యాన్ని మాండలికం అంటారు (మాండలిక శైలిలో భేదాలు – తెలుగు మౌళికాంశాలు). "ఒక భాష సమాజంలో ఒకరి వ్యవహారం మరొకరు వ్యవహారానికి భేదం ఉంటుంది. ఈ భేదం చారిత్రకం, ప్రాంతీయం, సాంఘికం, జన్య సంబంధంగా ఉంటుంది. ఇలాంటి వ్యవహార వైవిధ్యాలనే భాషలో మాండలికాలు అంటారు.

ప్రమాణ భాష వ్యాకరణ నియమ నిబంధనలకు లోబడి ఉంటుంది వ్యవహార భాష ప్రమాణ భాషకు సమీపంగా ఉండి సార్వజనీనమౌతూ వుంటుంది. మాండలిక భాష చారిత్రక, ప్రాంతీయ, వర్గ వైవిధ్యం కలిగినదై ఉంటుంది. ఇంగ్లీషులో 'Dialect' అన్న పదానికి సమానార్థకంగా "మాండలికం" అన్న పదం వ్యవహారంలో స్థిరపడింది.

తెలుగు భాష – మాండలిక విభజన:

ఒక ప్రాంతం నుంచి మరో ప్రాంతానికి, ఒక వర్గం నుంచి మరో వర్గానికి, ఒక కాలం నుంచి మరో కాలానికి భాష వినియోగ వైవిధ్యాన్ని పొందుతుంటుంది. ఈ వినియోగ వైవిధ్యమే మాండలికం ఇక్కడ వైవిధ్యం అను మాటకు పదోచ్చారణలో వైవిధ్యం, వ్యాకరణాంశాలలో వైవిధ్యం, పద రూపాల వైవిధ్యం, అర్థంలో వైవిధ్యం అని వింగడించి చూపవచ్చు. ప్రపంచ వ్యాప్తంగా మూడు వేలకు పై చిలుకు భాషల్ని వినియోగిస్తున్నారు. ప్రతి భాషకు ప్రత్యేక చరిత్ర ఉంది. అంటే ప్రతి భాషకు ఆ భాషను వ్యవహరించు వ్యవహర్తలు, వ్యవహార ప్రాంతం, సమాజం, సంస్కృతి ఉన్నాయి. ఇవి అన్ని కలగలసి భాషా వినియోగ జాతి ప్రత్యేకంగా ఆయా భాషలకు ఏర్పడుతుంది. అటువంటి అనేక భాషా జాతుల మధ్య సారూప్య వైరుధ్య సంబంధాలు నిర్మాణ పరంగాను, సమాజ పరంగాను, సాంస్కృతి పరంగాను, పరిశీలనకు అందుతున్నాయి. ఈ రకమైన పరిశీలనా పరిశోధనల ఫలితంగా ప్రపంచ భాషలకు కొన్ని కుటుంబాలుగా వర్గీకరించారు. వీనిలో ద్రావిడ భాషా కుటుంబం ఒకటి. ప్రస్తుతం ఈ కుటుంబ భాషలు భారత దేశంలో వినియోగంలో ఉన్నాయి. ఈ భాషా కుటుంబంలోని ప్రధాన నాగరిక భాషలు దక్షిణ భారతదేశంలో భారత రాజ్యాంగ గౌరవం పొంది ఉన్నాయి. వానిలో తెలుగు భాష ఒకటి. తెలుగు

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   52

<29-126>

భాషకు ప్రత్యేకమైన రాష్ట్రాలు ఉన్నాయి. అవి ఆంధ్ర రాష్ట్రం, తెలంగాణలో అధికారికంగా 23 జిల్లాలున్నాయి. ఆంధ్ర, తెలంగాణ రాష్ట్రాలకు అధికార భాష తెలుగు, విద్య పాలన, న్యాయం, జన మాధ్యమ రంగాలలో తెలుగు భాష అమలులో ఉంది. ప్రపంచ వ్యాప్తంగా తెలుగు మాతృ భాషగా కలిగిన వారి సంఖ్య 11 కోట్లకు మించినది. తెలుగు భాషకు తెలంగాణ, ఆంధ్రేతర ప్రాంతాలలో సుమారు నాలుగు కోట్లకు పైబడిన మాతృ భాషా వ్యవహర్తలున్నారు. తెలుగు భాషకున్న విస్తృత పరిధిని దృష్టిలో ఉంచుకొని ఆ భాష వ్యవహారంలోని అంతర భేదాలను పరిశీలించినప్పుడు కొన్ని వ్యవహార మండలాలుగా ఆచార్య భద్రిరాజు కృష్ణమూర్తిగారు నాలుగు భాష మండలాలుగా, మాండలికాలుగా వర్గీకరించారు.

మాండలిక – లక్షణాలు:

గంటి జోగి సోమయాజి "ప్రధాన భాషాంతర్గతమై పరిమిత ప్రదేశాన్ని బట్టిగాని ఉపయోగిస్తున్న వర్గాన్ని బట్టిగాని, ఏర్పడిన ప్రధాన భాషతో సామీప్యాన్ని నిరూపిస్తూ స్వతంత్రమైన సారస్వతంగానే నాగరికత గాని లేకపోవడం మాండలికం ముఖ్య లక్షణం" అన్నారు. మాండలిక భాష ఒక ప్రాంతానికి/వర్గానికి మాత్రమే పరిమితమై భాషలో అంతర్భాగంగా ఉంటుంది. భాషా స్వరూపాన్ని బట్టి ఒక ప్రదేశంనందుండే జనుల భాషను మాత్రమే గాక ఒక జాతి/వర్గ జనులు వాడే భాషను లేక ఒక కాలమందు సమాన లక్షణాలతో ఒప్పుచున్న భాషాంతర్భేదాలను సూచిస్తాయి. మాండలిక భాష ప్రమాణ భాషలో అంతర్భాగంగా ఉంటుంది. మాండలిక భాష వ్యాకరణ స్థాయిలోను, పదస్థాయిలోను, సామూహిక విలక్షణతను కలిగి ఉంటుంది. మాండలిక భాష ప్రాంతీయ యాసను కలిగి ఉండి వ్యవహర్త ఏ ప్రాంతానికి చెందినవాడూ తెలుసుకోవడానికి వీలు కల్పిస్తుంది. ప్రమాణ భాషకు విలక్షణంగా ఉంటూ తనదైన ప్రత్యేక సలక్షణత కలిగి ఉండడం ప్రధాన భాషలో అంతర్భాగమై విరాజిల్లడం ప్రధాన భాషకి మాండలిక భాషకి మధ్య స్పష్టమైన అంతర్భేదం ఉచ్చారణలో కనిపించడం మాండలికాల స్వరూపాన్ని బట్టి భాషలోని అంతర్భేదాలను గుర్తించడానికి వీలుగా ఉండడం, ఒకే కాలంలో సమాన లక్షణాలతో ఒప్పుకున్న అంతర్భేదాల మాండలికాన్ని గుర్తించే వీలు కలిగించడం.

మగ్గం	మొజు	కసి
గిట్టదు	జ్రరుకుంటూ	మోటు
కరుగ్గా	గౌను	టంచన్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   53

<29-126>

పుట్టెడు	మంకు	పొక్కి
రవ్వంత	మూగి	కంచం
అల్లంత	కబుర్లు	బిక్కు బిక్కు
వాంతి	యింత	గోనె సంచి
కంపు	మసి	చీకిపోయిన
చెంగు	పీట	రోదన
జబ్బు	మసక	బాలింత
గండు	నక్కి	చిప్ప
గబ్బు కూడు	కలుక్కు	పాచి
ఆవురావురుమంటూ	పుటుక్కుమన	చెడ తిట్టారు
గోల	జాడ	కుమిలి
సల్లగా	ముట్టె	గద్దించారు
కుక్కి మంచం	చార	బూతులు
దిగులు	కుబుసము	గింగురు
సుడులు	తొంగున్నాడు	కెవ్వున
కొంపలు	తిండి	కిమ్మన
పలాయనం	దులిపి	గజగజ
గటుక్కుంది	తోపు	కడ్డీ
పగ	నులక	బుడ్డీ
పెందరాళే	కుచ్చెళ్ళు	తెగ
ఒడ్డు	పూడ్చి	అర
కొక్కీలు	కాలువ	లడ్డీ
మైకం	తందనాలు	గొడ్డు

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   54

<29-126>

చివుక్కున	నాయాల్ది	బిత్తర
గిలి	గండు	రంకె
వెనుకంజ	బిగ్గర	గుక్క
పిలకాయలు	దట్టం	చుర్
గుట్లు	వాకిట	దుప్పటి
బుస	కూజా	మేళం
గుత్తి	దద్దమ్మ	పెళ్ళ్యాం
అలికిడి	దబ్	తస్పదియ్య
ఒలక	లుంగీ	చిందుల
వత్తి	బొత్తిగా	ఆదరాబాదరా
పొంగు	గంపెడు	బిళ్ళ
ఉప్పెన	పొలిమేర్ల	బండ
చింకి చాప	తళుక్కు	కొళ్ళేసి
జంకి	నూకలు	బిక్క
చిట్లి	వరండా	రంకె
సేద్యం	విలవిల	మునుపు
గదమాయిస్తే	ఉబికాయి	కరణం
గొల్లుమన్న	చమక్కు	ఎంచక్కా
కొంగు	చిరాగ్గా	మారు మూల
పీడ కల	కంచే	బెంబేలు
గుమిగూడి	చెళ్	మాగాణి
జేవుడు	నిక్కి	చివాట్లు
హడావుడి	చీదరింపు	మెలి

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 55

ముసుగు	వెగటు	ఈల
దుంప తెగ	చీకాకు	మంతనాలు
దుంప	దిగులు/దిగాలు	కాపలా
గంప	ఆత్రంగా	బోర్లా
కుందినట్టు	టక్కున	చటుక్కున
ఉలిక్కి పడ్డట్టు	ఉరికి	బజ్జీ
పోగయ్యారు	తుర్రున	కుళాయి
ఎగబాకి	బ్రిరుగా	దాపు
గుంజుతున్నాడు	అరుపు	అలుపు
పంచ	గావు కేక	జోడైంది
బేరమాడ	ఒంటి రాయి	గొళ్ళం
బెదిరి	మురిపెంగా	గబగబ
తడిమాడు	నచ్చ జెప్ప	భళ్ళున
పేచి	అవతల	వెక్కిళ్లు
పిల్లాజెల్లా	రవ్వ	కలత
అబ్బి	పగ్గలు	నలత
పాకివానికి	బిత్తర	బిందె
మగత	దిప్పిక	కత్తిపీట
చింకి బట్టలు	చిట్టా	నాయాళ్ళు
ఊత కర్ర	అద్దె	కొడవలి
ఆవలి వైపు	రౌడి	కుక్కి
ఈడకి	గలభా	గుంజ
ఈ మారు	గడియ	గూటి

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   56

<29-126>

తేరిపారా	జాలీ	ఒడిసి
సచ్చినోడు	పొంగు	అలికిడి
సరুున	బిరబిర	నేస్తాలు
తొక్కిసలాట	గుసగుస	వెల్లకిలా
గుడ్లు	ఒగ్గువలసి	దప్పిక
గుడ్లు	వెల్లకిలా	

4.2. అన్యదేశాలు:

ఏ భాషలోనైనా పదాలు దేశ్యాలు (Indigenous), అన్యదేశాలు (Foreign) అని రెండు రకాలుగా ఉంటాయి. మూల భాషల నుంచి సంక్రమించినవి దేశ్యాలు, తదితరాలు అన్యదేశాలు. భాషలో కొత్త పదాలు చేరడానికి ముఖ్యమైన కారణం ఆదానం (Borrowing). సాధారణంగా ఒక భాషను మాట్లాడే ప్రజలు భౌగోళికంగా సమీపవర్తి భాషలనుంచి గాని, సాంఘిక, రాజకీయ, మత, సాంస్కృతిక, వాణిజ్య సంబంధాలవల్ల దూరవర్తి భాషలనుంచి గాని కొత్త పదజాలాన్ని గ్రహిస్తారు. ఒక భాషా వ్యవహర్త ఒక వస్తువుగాని, ఒక భావాన్ని గాని సూచించడానికి తగిన పదం తన భాషలో లేనప్పుడు తనకు సన్నిహిత సంబంధం గల వ్యవహర్త భాషలో ఆ పదం ఉంటే దాన్ని స్వీకరిస్తాడు. పరిపాలనా వ్యవస్థలో పర పాలకుల భాషలోని పదజాలం పరిపాలితుల భాషలో చేరే అవకాశం ఎక్కువగా ఉంటుంది. వాణిజ్య సంబంధాలవల్ల భాషలు పదాలను పరస్పరం ఇచ్చి పుచ్చుకుంటాయి. ఇలాంటి పదాలను బట్టి భాషా వ్యవహర్తల సంబంధ స్వభావాన్ని ఊహించవచ్చు (తెలుగు భాష చరిత్ర:2014:313).

ద్రావిడ భాషా కుటుంబానికి చెందిన తెలుగును చారిత్రకంగా పరిశీలిస్తే ప్రాచీన దశలో తత్సమ తద్భవ పదజాలం ఎక్కువగా చేరినట్లు చెప్పవచ్చు. మహమ్మదీయుల పరిపాలన కాలంలో అరబిక్, పర్షియన్ భాషా పదాలు తెలుగు వారి రాజకీయ, సాంఘిక రంగాలలో వ్యవహారంలోకి వచ్చాయి. ఆ తరువాత వరుసగా పోర్చుగీసు, ఇంగ్లీషు మొదలైన యూరోపియన్ భాషల ప్రభావం తెలుగు పైన ఎక్కువగా కనిపిస్తుంది (తెలుగు భాష చరిత్ర:2014:314).

జిల్లా	డిమ్	యువర్

<29-126>

ఢిల్లీ	మ్యూజిక్	కేర్
బస్	లైట్లు	సూప్
రోడ్డు	హెల్ప్స్	సిస్
హొటల్	లాంగ్	కెబిక్స్
ఇంటర్నేషనల్	మెడికల్	యాక్షన్
టేబుల్	కిట్	ట్రాన్స్ఫార్మేషన్
ఎక్స్క్యూజిమి	ఇంజక్షన్	సెల్స్
డోంట్	టెస్ట్ ట్యూబ్ బేబీ	వరల్డ్
మైండ్	క్రియేట్	చీప్
చైర్	కారు	తాజ్ మహల్
ధ్యాంక్యూ	ప్రైమినెన్స్ బ్యాగ్	ఆగ్రా
కెమికల్	ఐయామ్	మొగల్
మెడిసిన్స్	నేచర్	పాదుషా
వెయిటర్	నేమ్	జహాపనా
హలో	రెలిజియస్	జోహరు
కార్డ్	వాట్	యూనివర్సిటీ
ఆర్డర్	కెన్	ఎడ్యుకేషనల్
జోక్	సర్వ్	టూర్
ఫుడ్	మెనూ	మోడల్స్
ఫస్ట్	బ్రింగ్	అడ్వాన్స్మెంట్
చెంబర్	డిష్	ట్రాన్స్ఫర్
ల్యాబొరేటరీ	తమాషా	బిజీ
సెక్సీ	పెన్సిలిన్ జెల్లీ	ప్రయివేట్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   58

రియాక్ట్	నైస్ గర్ల్	డాక్టర్
ఫిక్స్	వెన్	జల్సా
ప్రాక్టీసు	ప్లీజ్	మున్సిపాలిటీ
ఫాదర్	ప్రామిస్	షాడో
హాస్పిటల్	అఫ్కోర్స్	సెంటర్
కారిడార్	షేకప్	టౌన్
టీ	డిస్కస్	బ్యాటరీలైట్
ప్రెగ్నెంట్	సెంట్ పర్సెంట్	రాకెట్
అబార్షన్	ఆఫ్ట్రాల్	ఇంజన్
కప్	కిడ్స్	ఫెయిల్
ట్రైమ్	సైన్స్	మజా
ఆల్రైట్	ఆపరేషన్	కిలోమీటరు
స్టెతస్కోపు	సీరియస్	జాకెట్టు
సిగరెట్	బొంబాయి	పంచాయితీ
ఎస్కరేజ్	నర్స్	హిందూ
బాక్‌గ్రౌండ్	పేమెంట్	పబ్లిక్
కేస్	చెక్	పేక
పర్సెంట్	నిమిషం	ఇంటర్నేషనల్
డిసిప్లిన్	నాట్	ప్రోగ్రామ్
రాంగ్	నెగ్లిజెన్స్	హోల్‌సెల్
ఆర్గ్యుమెంట్	వోనర్	సర్క్స్ కంపెనీ
ఫోన్ కాల్	బ్లీడింగ్	ఇంటర్వ్యూ
లవర్	ఫాలోమి	కార్డు

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 59

<29-126>

బెడ్	డాటర్	సీక్రెట్
లేట్	రైల్వే స్టేషన్	అపాయింట్
టీనేజర్స్	బస్టాండు	డ్యూటీ
టీపాయ్	హాల్	జాయిన్
ప్రాబ్లమ్	మార్కెట్టు	గెట్అప్
ఫైనల్	టిక్కెట్	క్లాస్మెట్
చెక్అప్	పాంట్	పిస్టల్
మేనేజర్	క్రాసింగ్	ప్లీజ్
దరఖాస్తు	డ్రస్	సూట్కేస్
సీనియర్	పైసా	కుర్చీ
కాగడా	కిరోసిన్	కారియర్
బోనస్	మూడ్	కచ్చేరీ
ప్రమోషన్	ఆఫీసర్	మాష్టరు
ఫిట్టింగ్	హూస్సేన్ సాగర్	బక్కెట్
కోర్టు	నాంపల్లి	మ్యాడ్
రికార్డ్	కార్నర్	డూయింగ్
రూల్స్	సీట్	హియర్
ఇంక్రిమెంట్	కేస్	నాన్సెన్స్
డిమాండ్	విత్డ్రా	హూమన్ బీయింగ్స్
రైల్	టాక్సీ	బీస్ట్స్
కిడ్నాప్	మర్డర్	నాప్కిన్
యాక్సిడెంట్	ఎంక్వ్యయిరీ	ప్లాట్ ఫాం
కంపార్ట్మెంట్	ఫైల్	గార్డ్ విజిల్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   60

కీస్	రెస్పాన్స్	స్పీడ్
బాయ్	స్టార్టింగ్	గేట్‌మాన్
సెక్రెటరియేట్	క్రాప్	ఫిట్
ఎక్సేంజ్	పోలీస్	సౌత్ స్టేషన్
పన్నీరు	వాచ్‌మెన్	అండర్ బ్రిడ్జి
టాంక్ బండ్	గ్లాస్	ఎక్స్‌ప్రెస్
షాపింగ్	జేమ్స్‌బాండ్	సడన్ బ్రేక్
రూమ్	డిస్టర్బ్	జీప్
మిస్టర్	కాలేజీ	టవర్
టాప్	వార్డ్	వోస్తు
అర్జంట్	డిస్చార్జి	గవర్నమెంట్
ట్రబుల్	రీడింగ్	కెమికల్
డిన్నర్	అండర్	యాక్షన్స్
సోఫా	ఎగ్జామినేషన్	సైంటిస్ట్
గుడ్‌నైట్	కండిషన్	సాఫ్ట్ మెంటాలిటీ
డియ్	రెడ్ బల్బ్	ఉమెన్
గేర్	క్యాలెండర్	షేవ్
యాక్సిలేటర్	స్పెషల్ వార్డ్	ఇండియా
డ్రైవర్	ఎలక్ట్రోమోటివ్	జనెటిక్
లంగ్స్	పోల్స్	న్యూక్లిక్ యాసిడ్
ఆపరేషన్	ఎలక్షన్లు	గ్రాడ్యుయేట్
సక్సెస్	బులెట్	కాన్వరెన్స్
హార్ట్	బెల్ట్	పీల్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   61

<29-126>

స్పెషలిస్ట్	ట్రిగ్గర్	లెక్చరర్
స్టాండ్	యార్డ్	నెవర్
స్టార్ట్	గూడ్స్ షెడ్	డిఫరెంట్
ప్రాక్టికల్	ప్యాసింజర్	అప్లికేషన్
బ్లేడ్	బిజినెస్	మాస్కో
రెడీ	పార్సల్	సేఫ్
కమాన్	ఓవర్ బ్రిడ్జి	లేబుల్ కవర్
క్విక్	సెకండ్ షో	ఫొటో
గ్రూప్	ఒలింపిక్స్	కిచెన్
ట్యూబ్	డ్యూటీ	పాయిజన్
జాబ్	కానిస్టేబుల్	సవాల్
సిజర్స్	స్టేషన్	జెలసీ
థియేటర్	టౌన్	ఇంగ్లీష్
అవాయిడబుల్	సూపర్ మార్కెట్	ట్రంగ్ రోడ్
కమ్స్టన్	బ్లడీ రోగ్	రిలీఫ్
జీన్ యాక్షన్	కింగ్ సైజ్	కూల్ డ్రింక్
డియాక్సీ	నంబర్	టిప్ టాప్
రిబో న్యూక్లివ్	టైం బాంబ్	డోకు
ట్రాన్స్క్రిప్షన్	రాస్కల్స్	ముస్తాబు
అమనోయాసిడ్	కాఫీ	క్లోజెస్ట్
జీన్ హెతికల్	హూపర్	ప్రొడక్షన్స్
స్ట్రక్చర్	మైనర్	షూటింగ్
డెరివేషన్	సెకన	కంట్రోలు

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   62

<29-126>

పేపర్	బ్యాంక్	ఫైనల్
బెర్త్	నిప్పో ఫ్యాక్టరీ	హీరోయిన్
సింగిల్ సీట్	స్వారీ	రేస్
సీరియస్	సినీ కాంప్లెక్స్	ప్రిస్టేజ్
న్యూస్	ఎయిర్ కండీషన్	సెట్స్
వరల్డ్	ఆఫ్	వాక్
అడ్వాంటేజ్	నోస్	ఫైల్ స్టార్స్
మాగజైన్	షాప్ కీపర్	డిస్ట్రిబ్యూటర్స్
ఆఫర్	ఆల్బమ్	మిజరబుల్
పోజ్	సెలక్ట్	ఈస్ట్మన్
డెబోనీర్	పినాకిని	అవుట్డోర్
డిపార్ట్మెంట్	ఫ్రెండ్స్	వర్క్
ఎబిలిటీ	బేర్	మినిష్టర్
హాబీ	పొజిషన్	షెడ్యూల్
ఈవినింగ్	అడ్జస్ట్	ఎగ్జామ్
స్పీడు	డ్రైవర్	మకాం
యూబ్రూట్	రష్	పోస్ట్పోన్
డైలాగ్	సెంట్రల్	పిక్చర్
షాట్	రీసీవ్	ఎక్స్ప్రెషన్
ప్రొడ్యూసర్	కాంపౌండ్	ప్రెష్ మూడ్
గార్డెన్	బాత్రూమ్	చాన్స్
రిలాక్స్	డైనింగ్ రూమ్	ఆర్టిస్ట్
కర్టైన్	బెడ్ రూమ్	కాల్ షీట్

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   63

<29-126>

ఆటోమాటిక్	ఇంటరెస్ట్	రిలీజు
ట్రాన్స్పరెంట్	కాస్ట్లీ	మెరీనా బీచ్
బ్లాక్ అండ్ వైట్	లైఫ్	మార్నింగ్
కలర్	ఫారిన్	ప్లాటినం
డిస్కషన్	ఎడిటింగ్	జోక్
టెలిగ్రాం	లక్షీసన్స్	సెక్రటరీ
పబ్లిసిటీ	స్టూడియో	క్రెడిట్స్
ఇంటర్వెల్	షెడ్యూల్	ప్లాస్
ఆస్నేషియర్	డోన్ట్ తింక్	బ్యూటిఫుల్
డాగ్స్	అదర్వైజ్	మై డియర్
డబ్బా	ఎఫెక్ట్	అడ్రస్
ఫిక్స్	జులాజికల్	క్లారిఫై
ఐస్ క్రీమ్	గార్డెన్స్	ఎంజలా డేవిస్
మిలటరీ		

4.3. జాతీయాలు – పరిచయం:

చమత్కారం, నుడికట్టు, భాషీయం, నానుడి అనే పదాలను జాతీయానికి పర్యాయంగా వాడుతారు. జాతీయాల వాడకం భాషకు చక్కదనాన్ని, భావానికి చిక్కదనాన్ని, తేలికగా అర్థమయ్యే తీరును అందిస్తుంది. "అన్య భాషను నేర్చుకోవడం సులభం కాని, ఆ భాషలోని జాతీయాలను అవగాహన చేసుకోవడం గగనం" (విజయలక్ష్మి, మూలె:1991:1).

జాతీయాలు – నిర్వచనాలు:

జాతీయాలకు సాహితీ వేత్తలు, నిఘంటువులు ఇచ్చిన నిర్వచనాల ద్వారా వాటి స్వరూపాన్ని కొంత వరకు అర్థం చేసుకోవచ్చు.
(i) "సామాన్యంగా విడివిడిగా పొడి మాటలుగా ఉన్నవే అపూర్వ సమ్మేళనంలో ఆ మాటలకు విడివిడిగా దేనికి లేని ఏదో ఒక అపూర్వ భావ

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   64

<29-126>

వ్యక్తీకరణకు మూలమై విశిష్ట పదబంధాలుగా   భాషలో
నిలిచిపోతున్నాయి" (పదబంధ పారిజాం:1963:05).

(ii)   "స్థూలంగా చెప్పాలంటే రెండు పదాలకు రెండు అర్థాలు వేరు వేరుగా
ఉంటాయి. కాని రెండు పదాలు కలిస్తే మరో అర్థం వస్తుంది. అదే
జాతీయాల ప్రత్యేకం" (వెంకటప్పయ్య,   వెలగా:2013:07).

(iii)   "Idiom – A phrase which means something different from the
        meaning of the separate words from which it is formed" (ఒక
        పదబంధంలోని విడివిడి పదాల అర్థాల కంటే వేరైన అర్థాన్నిచ్చే
        దానిని జాతీయం అంటారు) (Longman Dictionary:1995).

(iv)   "An expression established in the usage of a language that is
        peculiar to itself either in grammatical construction or in having a
        meaning that can't be derived as a whole from the conjoined
        meanings at it elements" (భాషా వ్యవహారంలో వ్యాకరణ నిర్మాణ
        పరంగాను లేదా దానిలోని విడివిడి పదాల అర్థాలను కలిపితే వచ్చే
        మొత్తం అర్థం కంటే వేరైన అర్థాన్నివ్యగలిగే ప్రత్యేకత కలిగిన
        అభివ్యక్తిని జాతీయం అంటారు (Websters Dictionary:2003:412).

(v)   "An idiom is an expression whose meaning cannot be deduced
        from the literal definitions and the arrangement at its parts, but
        refers instead to a figurative meaning that is known only through
        common use" (సాధారణ నిర్వచనాల ద్వారా, దానిలోని విడివిడి
        పదాల అమరిక ద్వారా జాతీయం అర్థాన్ని గుర్తించలేం. జాతీయం
        అనేది ఆలంకారికార్థం కలిగిన ఒక అభివ్యక్తి. ఈ అర్థాన్ని రోజువారే
        వాడకం ద్వారా మాత్రమే తెలుసుకోగలం (Mohammad Reza
        Bateni:2010:05).

1.   పడుగు పేకలోనే   (పుట:1)

2.   కడుపు తరుక్కుపోవడం   (పుట:4)

3.   గుండె చెరువయిపోవడం   (పుట:4)

4.   కాటికి కాళ్ళు చాచిన   (పుట:5)

5.   గుండె భారమవడం   (పుట:14)

6.   కట్టలు   తెంచుకున్న (పుట:21)
      కోపం

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   65

<29-126>

<29-126>

===

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   66

<29-126>

===

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   67

<29-126>

4.4. సామెతలు – పరిచయం:

సామ్యం అనే పదం నుండి సామెత అనే పదం ఏర్పడిందని చెబుతారు. సామెతలు ఒక జాతి జీవన విధానాన్ని తెలిపే వ్యాఖ్యానాల వంటివని చెప్పవచ్చు. భాషలోని సామెతలను అర్థం చేసుకోవాలంటే ఆ భాషా సంస్కృతులతో, జీవన విధానంతో, చారిత్రక అంశాలతో పరిచయం ఉండాలి.

4.4.1. సామెతలు – నిర్వచనాలు:

సామెత గురించి వివిధ సాహితీవేత్తల అభిప్రాయాలను చూద్దాం. సామెతకు సరియైన నిర్వచనం ఇవ్వడం సాధ్యం కాదనేది దివాకర్ల వెంకటావధాని గారి అభిప్రాయం. అతి వ్యాప్తి, అవ్యాప్తి దోషాలు లేకుండా సామెతను నిర్వచించడం కష్టం అని చెప్తూ వారు సామెతను ఈ విధంగా నిర్వచించారు.

(i)	"సామెత అనగా జన వ్యవహారక్షుణ్ణమైన ఉక్తి అనే ఇప్పటికి తృప్తి పడవచ్చును. అనగా నలుగురి నోట పడగలిగిన మాట అని అర్థం" (వెంకటావధాని, దివాకర్ల:2007:03).

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana	68

<29-126>

(ii) "విశ్వనాథ సత్యనారాయణగారు" ఒక పిండితార్థాన్ని కొద్ది మాటలతో చెబుతుంది సామెత" అన్నారు (వెంకటావధాని, దివాకర్ల:2007:31).

(iii) "ఉపదేశాత్మకంగాను, సందేశాత్మకంగాను మాత్రమే కాక, నిశిత విమర్శలు బాణంగాను ఉపయోగింప బడుతుంది సామెత. సామెతలో స్థూలమైన అర్థ నిర్ణయం వెనుక గంభీరమైన జీవన మధుర దర్శనం అవుతుంది. అందుకే సామెత చతురోక్తి అయింది! చమత్కారోక్తి అయింది! (వేదవతి, సి:1983:నుడి–నానుడినుండి).

(iv) "A short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation" (సామాన్య జన వ్యవహారంలోని ఒక చిన్న వాక్యం జ్ఞానం, సత్యం, నియతి సంప్రదాయ భావనలు, ఆలంకారికత వంటి లక్షణాలు కలిగి, స్థిరమైన, గుర్తుండిపోయే రూపంతో తరాల తరబడి వ్యాప్తిలో ఉన్నప్పుడు దానిని సామెత చెప్పవచ్చు (Meider:1985:119).

(v) "A unit of meaning in a specific context through which the speaker and hearer arrives at the same meaning" (సందర్భానికి సరిపోయే అర్థాన్ని అందించే ప్రత్యేకమైన భాషా విభాగం. దీని ద్వారా మాట్లాడేవారు, వినేవారు ఒకే అర్థాన్ని గ్రహిస్తారు (2001:51).

(vi) "The proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferable with figurative meaning" (సామెత అనేది సంప్రదాయకమైన, సంభాషణాత్మకమైన, సందేశాత్మకమైన ప్రక్రియ. చాలా వరకూ ఆలంకారిక శైలిలో, సులభంగా సమాచారాన్ని అందించే సామర్థ్యాన్ని కలిగి ఉంటుంది (Norrick:1985:78).

(vii) "A short popular saying that expresses effectively some complete truth or useful thought" (పరిపూర్ణమైన సత్యాన్ని లేదా మంచి ఆలోచనను చెప్పే చిన్నదైన, బాగా వ్యాప్తిలో ఉన్న మాట) (Random House Dictionary).

(viii) "The Arabs say – A proverb is to speech what salt is to food" (సామెత అనేది భోజనంలో ఉప్పు లాంటిది) (Burton Egbert Stevenson:1948:1905).

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   69

సామెతల పుట్టుకను నిర్ణయించడం అసాధ్యం. ఎవరి అనుభవంలో నుండో వచ్చిన ఒక వాక్యం జనవ్యవహారంలో వ్యాప్తిని పొంది సామెతగా స్థిరపడుతుంది. జీవితంలోని అనేక సందర్భాలు, సంఘటనలు, సామెతల పుట్టుకకు కారణమౌతాయి. అందువల్ల సామెతల పుట్టుకను నిర్ధారించి చెప్పడమూ కష్టమే, ఒకవేళ చెప్పినా నమ్మడమూ కష్టమే.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana 70

<29-126>

4.5. తిట్లు:

తిట్లు ఎందుకు తిడతారు అని ఎవర్ని అడిగినా సందేహాలు లేకుండా సమాధానం స్పష్టంగా చెప్తారు. "ఒళ్ళు మండితే" అని అంతటితో ఆ మనిషి తప్పుకొంటే సరి అలాగాక "ఎందుకు ఒళ్ళు మండుతుంది" అని మారు ప్రశ్న జోడిస్తే సమాధానం తిట్టు రూపంలో ఉంటుంది. ఈ సమయంలో కోపంతో ప్రేరేపించే తిట్టు అని చెప్పవచ్చు. నోరున్న ప్రతివారు తమ జీవితంలో ఏదో ఒక సందర్భంలో తిట్టుని అస్త్రంగా ప్రయోగిస్తారు, కొందరు సభ్యంగా తిడితే మరికొందరు అసభ్యంగా ఇంకా కొందరు అశ్లీలంగా తిట్టడం, తిట్టవలసిన సందర్భం వస్తే మానవ మర్యాదల్ని లెక్క చేయక తిట్లను ఉచ్చరించడం తిట్టేవారికున్న అలవాటు అని చెప్పవచ్చు.

1. థూ! నీయమ్మ   (పుట:24)

2. నాయాల్ది   (పుట:24)

3. దద్దమ్మ   (పుట:56)

4. యదవ సచ్చినోడు   (పుట:174)

5. ఊర కుక్క   (పుట:107)

6. వొళ్ళు కొవ్వెక్కింది   (పుట:103)

7. తిన్నదరగడంలేదా   (పుట:107)

8. దొంగ నా కొడక   (పుట:107)

9. ఈడెమ్మ   (పుట:108)

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   71

<29-126>

10.	దరి(ద్రుడు	(పుట:101)
11.	ఇడియట్స్	(పుట:144)
12.	వెధవ	(పుట:163)
13.	రాస్కెల్	(పుట:164)
14.	దుర్మార్గులు	(పుట:202)
15.	నాయాళ్ళు	(పుట:200)

4.6. ధ్వన్యనుకరణ పదాలు:

భాషా నిర్మాణంలో శబ్దార్థ సంబంధం యాదృచ్చికం. నిర్హేతుకం. ఒకే వస్తువును తెలపడానికి వివిధ భాషా సమాజాల్లో భిన్నాలైన శాబ్దిక సంకేతాలు (పదాలు) ఉండడం, ఒకే భాషలోనే ఒక వస్తువును లేదా భావాన్ని తెలపడానికి రెండు మూడు పదాలుండటం, శబ్దార్థ పరిణామం పరస్పరా(శయాలు కాకపోవడం మొదలైన లక్షణాలను బట్టి శబ్దార్థాల మధ్య అవినాభావ సంబంధం లేదని శబ్దార్థ సంబంధం కేవలం యాదృచ్చికమేనని స్పష్టమౌతుంది. ధ్వన్యనుకరణం లేదా శబ్దానుకృత (Onomatopoetic) తో ఏర్పడ్డ పదాలు (కాకి, కోకిల, మేక ఇత్యాది) కొన్ని శబ్దార్థ సంబంధం ఉన్న పదాలుగా తూచవచ్చు. కాని ఇటువంటి పదాలు ఏ భాషలోనైనా వేళ్ళ మీద లెక్కింపదగినంత మాత్రంగానే ఉంటాయి (తెలుగు భాషా చరి(త:2014:442).

అర్థవేది (Semanticist) ఒక భాషలోని పదాల అర్థాన్ని రెండు విధాల పరిశీలించవచ్చు: 1) వివరణాత్మక పద్ధతి, 2) చారి(తక పద్ధతి. ఒక కాలానికి లేదా దశకు మాత్రమే భాషను పరిమితం చేసుకొని వాని పూర్వపరావస్థలతో సంబంధం లేకుండా పదాల అర్థ స్వరూపాన్ని లక్షణాలను వర్గీకరించి వివరించి చెప్పునప్పుడది వివరణాత్మక అర్థ విజ్ఞానం (Synchronic or descriptive semantics) అవుతుంది. ఒక భాషలోని పదాలలో వివిధ కాలాల్లో లేదా వివిధ దశల్లో జరిగిన అర్థ పరిణామాన్ని కాల(కమ పద్ధతిలో చారి(తక దృష్టిలో పరిశీలించి వివరించినప్పుడది చారి(తక అర్థ విజ్ఞానం (Diachronic or historical semantics) అవుతుంది (తెలుగు భాష చరి(త:2014:443).

1.	వెల వెల బోవడం	(పుట:28)

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana **72**

<29-126>

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   73

24. టకటకా   (పుట:165)

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   **74**

<29-126>

అధ్యాయం –5
జయంపు కృష్ణ కథలు – సమీక్ష

5. 1. కథా రచయితగా జయంపు కృష్ణ:

జయంపు కృష్ణగారు ఆధునిక కథా రచయితల్లో ఒగరుగా చెప్పవచ్చు. వివిధ రకాల సాహిత్య ప్రక్రియల్లో ప్రవేశం వుంది. కవిగా, కథా రచయితగా, నవలాకారునిగా, సీరియల్, సినిమా రచయితగా, వ్యాస రచయితగా పేరు పొందారు. నిత్య జీవితంలో జరిగే విషయాలను వస్తువులుగా గ్రహించి చక్కని కథలకు ప్రాణం పోశారు.

తెలుగు కథకుల్లో యదార్థ జీవితంలోని కఠోర వాస్తవికతను జయంపు కృష్ణ చిత్రించినంత కళాత్మకంగా మరో రచయిత చిత్రించలేదనుకుంటాను. తెలుగు వాళ్ళ జీవితంలో అట్టడుగున మసలే వివిధ అనుభూతుల ఆవిష్కరణ ఆయన కథల్లో చాలా సమర్థవంతంగా, శక్తివంతంగా జరుగుతుంది. జయంపు కృష్ణగారు చాలా కథలకు వస్తువు ఆర్థికంగా వెనుకబడిన శ్రామిక జనుల బాధలు, గాథలు, కలలు, కన్నీళ్ళు, సభ్యత, సంస్కారం, నాగరికత మొదలైన కృత్రిమ విలువలను దూరంగా ఉన్న ఈ శ్రామిక జనులు కథలుగా మలచటంలో జయంపు కృష్ణగారి కలం అద్వితీయంగా చెప్పవచ్చు. పేదరికంలో నిరంతరం పోరాడుతున్న వాళ్ళకు నాగరికత, సంస్కారం మొదలైన విలువలు గగనకుసుమాలు. రెక్కలు విరుచుకొని, నాలుగు డబ్బులు సంపాదించుకొని పొట్ట పోషించు కోవడంలోనే తమ సర్వస్వాన్ని కోల్పోతున్న ఈ అభాగ్య జనావళికి సమాజంలో సరియైన రక్షణ లేదు. పోలీసులు, అధికారులు, అదృష్టవంతులు మొదలైన వాళ్ళంతా వీళ్ళ రక్తాన్ని యింకా పీల్చుతూ తినడానికే పాటుపడుతున్నారు. ఆర్థికంగా వెనుకబడడంవల్ల పతీతులుగా, భ్రష్టులుగా మారిన ఈ దీనుల పక్షాన నిల్చుని వాళ్ళ బాధల్ని, గాథల్ని, కలల్ని, కన్నీళ్ళను తన శక్తివంతమైన అక్షరాల రూపంలోకి అనువదించి సాహిత్యాన్ని రూపకల్పన చేసిన, చేస్తున్న ఈనాటి రచయిత జయంపు కృష్ణగారు.

"భయం" కథలో వంశీ త్రాచుపాము చూసి తన స్నేహితులకు చెప్పడం వారు లేని పురాణాలు చెప్పి మరింతగా ఎక్కువగా భయపెడతారు. ఈ కథలో పాఠకునికి మన విశ్లేషణా ధోరణి కనబడుతుంది.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **75**

<29-126>

"చివరకు మిగిలేది" కథలో రాజి పొట్టకూటి కోసం రాత్రి పూట పడుపు వృత్తి చేస్తూ గడుపుతూ వుంటుంది. ఒకరోజు తన దగ్గరకు ఎవరూ రారు, ఆకలితో కనీసం టీకైనా వస్తే చాలని అనుకుంటూ ముష్టివాడి దగ్గరకు వెళ్ళి వాడు ఆకలి తీర్చి, తన ఆకలి తీర్చుకోవడం కోసం వెళుతుంటే పోలీసు అనే గద్ద వచ్చి పావలాను తన్నుకుపోతుంది.

ఈతరం అమ్మాయిలు, అబ్బాయిలు చాలా ఫాస్ట్. ప్రేమించుకొని కాలు జారి అబార్షన్ కోసం వచ్చిన అమ్మాయికి ఆ డాక్టర్ అబార్షన్ చెయ్యడు. ఆ అమ్మాయి నాటు పద్ధతిలో చేయించుకుని చనిపోతుంది. ఆ అమ్మాయి ఆ డాక్టర్ ఫ్రెండ్ కూతురని చివరకు తెలుస్తుంది.

ఇలా జయంపు కృష్ణగారు ప్రతి కథలోను ఓహెన్రీ, మపాసా కవులలాగా కొసమెరుపుతో జీవిత రహస్యాన్ని చెప్పడానికి చక్కగా ప్రయత్నించారు.

5.2. జయంపు కృష్ణ కథలు – దృక్పథం:

జయంపు కృష్ణగారు సామాజిక దృక్పథ నేపథ్యంగా మాట్లాడుతూ సాహిత్య ప్రక్రియలు అన్నింటిలోనూ సామాజిక సమస్యనే ప్రధాన వస్తువులే ఉండాలన్న అభిప్రాయాన్ని వ్యక్తపరిచాడు.

సాహిత్యం ప్రజల కోసం అని గుర్తిస్తే ప్రజా జీవితం సాహిత్యంలో ప్రతిఫలించాలి. సర్వజన సంక్షేమ కాంక్ష, సాహిత్య లక్షణం అని నేడు గుర్తిస్తున్నాం. సామాజిక సమస్యలు సాహిత్యంలోని అన్ని ప్రక్రియలలో నేడు ప్రతిఫలిస్తున్నాయి. అయితే నవల, కథ, కథానికలతో ప్రజా జీవితం ప్రస్ఫుటంగా కనిపించే అవకాశం ఎక్కువ. అందుకే రచయిత అయిన జయంపు కృష్ణ కవిత కన్నా కథకు అధిక ప్రాధాన్యత ఇచ్చి సమాజ స్థితిగతులను కథలలో చర్చించాడు. తీరని తన కవితాకాంక్షను కథలో, వాక్య నిర్మాణ క్రమంలో అభివ్యక్తీకరించారు. సమాజ జీవితం పట్ల తీవ్రమైన సంఘర్షణ ఉన్న జయంపు కృష్ణగారి వాస్తవికతను వర్తమానానికి అధిక ప్రాధాన్యత ఇస్తూ రచనలు చేశారు. ప్రతి కథకుడు ఏదో ఒక ప్రయోజనాన్ని ఆశించే కథ రాస్తారు. జయంపు కృష్ణ కథలకు కూడా ఒక ప్రయోజనం వుంది అనుకుంటే అది మొదటిగా కందుకూరి వీరేశలింగం, గురజాడ అప్పారావు, చలం వంటి కవులు స్త్రీలకు ఇచ్చిన స్త్రీ స్వేచ్ఛ తన కథల్లో కనిపిస్తుంది.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana					76

<29-126>

ప్రతి రచయిత ఏదో ఒక సంఘటనలో ప్రేరేపితుడవుతాడు. ఆ సంఘటన ద్వారా తన లక్ష్యాన్ని నిర్ణయించుకుంటారు. అనుభూతిని జోడిస్తాడు. కథ అల్లుకుంటూ పోతాడు. జయంపు కృష్ణగారు జీవితంలో అనుభవాలను జోడించి తన దృక్పథంతో అందంగా తీర్చిదిద్దారు.

5.3. సందేశం:

సమకాలీన కథలు మరింత పదును తేలాయి. చక్కని కథలు మరికొంత కొత్తగా రావడం గమనార్హం అంటే జయంపు కృష్ణగారి ప్రతి కథలో మనముందున్న సమాజానికి మంచి మార్గంలో నడిపే విధంగా వున్నాయి.

ఈ సమాజంలోని స్త్రీని తక్కువగా చూడవద్దని "నంది వర్ధనం" కథలో తులసి తన భర్త చెడు అలవాట్లను గమనించి శోభనం నాటి రాత్రి దగ్గరకు రానివ్వదు, గోవర్ధన్ ఆ విషయం మనస్సులో పెట్టుకుని తులసిని పుట్టింటికి తరిమేస్తాడు. ధైర్యంతో హస్తకళా నైపుణ్యంతో తనకు తానుగా సమాజంలో నిలబడుతుంది. "ఆడవాళ్ళూ! మీరు గులాబీలు" కథలో ప్రేమ అనే ఆకర్షణకు గురై తొందరపడి తప్పు చేస్తే ఏమవుతుందో ఈ కథ ద్వారా తెలియజేశారు.

మనిషికి ఉండకూడనిది భయం. భయానికి తర్కం ఉండదు. విచక్షణ ఉండదు. మనసు భయానికి లొంగిపోతే ఏమౌతుందన్నది "భయం" కథ. అలానే అధికారం చేతుల్లో వ్యక్తులు కింది తరగతి వర్గాలను ఎలా బెదిరించి బతుకుతారో "దుంప రాష్ట్రం" కథ ద్వారా చెప్పారు.

ప్రభుత్వ ఆఫీసుల్లో, హాస్పిటల్లో చిన్న పెద్ద తేడా లేకుండా లంచాలతో ఏ విధంగా దోచుకుంటున్నారో "ఆపరేషన్" కథలో అలానే రేషన్ డీలర్లు ప్రజలకు రేషన్ ఇవ్వకుండా మింగేస్తున్న విధానాలను "గబ్బు సవురు" లాంటి కథల ద్వారా ఎండగట్టారు.

మానవునికి ఆరోగ్యం సరిలేకపోతే డాక్టర్ దగ్గరకు వెళ్తాం. వారిని మనం దేవునిగా చెప్పుకుంటాం. వారు ఈరోజు డబ్బుకు ఆశపడి చిన్న రోగానికి కూడా పెద్ద మొత్తంలో పీడిస్తున్నటువంటి విధానాన్ని "నేను బతకొద్దా?" కథలో చెప్పారు. పెట్టుబడి వర్గం వెట్టిచాకిరి చేయించుకుంటున్న విధానం "కన్నీటి ముత్యాలు". అధికారాలను చెలాయించే గ్రామాధికారులు చిన్న వర్గం వారి మానాన్ని దోచుకోవడం, వారిని ఎదిరించి ఎలా నిలబడాలని అనేది "ఈ సమాజం చిగిర్చేదెప్పుడు" కథల్లో తెలిపారు.

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   77

<29-126>

ఈ విధంగా తన కథల ద్వారా నేటి సమాజానికి సందేశాలను అందించారు.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana **78**

<29-126>

<u>ముగింపు</u>

జయంపు కృష్ణగారు ఆధునిక కథా రచయితల్లో ఒకరుగా చెప్పవచ్చు. బహుముఖ ప్రజ్ఞాశాలి, వివిధ రకాల సాహిత్య ప్రక్రియల్లో ప్రవేశం ఉంది. కవిగా, కథా రచయితగా, నవలాకారునిగా, సీరియల్, సినిమా రచయితగా, వ్యాస రచయితగా పేరు పొందారు. నిత్య జీవితంలో జరిగే కుటుంబ, ఆర్థిక, రాజకీయ, సాంఘిక సమస్యలను తీసుకుని మన చుట్టూ ఉండే మనుషులను పాత్రలుగా మలిచారు. "జయంపు కృష్ణ కథలు" సంపుటంలో ముప్పై రెండు కథలున్నాయి. నెల్లూరు జిల్లాలో పుట్టి పెరిగినందున ఆ ప్రాంత ప్రజల జీవనం, సంస్కృతి, ఆచార వ్యవహారాల మాండలికాలు ప్రతిఫలించేటట్లు కథలను తీర్చిదిద్దారు. వీరి రచనలపై గుడిపాటి వెంకటచలం, కొడవటిగంటి కుటుంబరావు, శరత్ చంద్ర, ఠాగూర్, దేవులపల్లి కృష్ణశాస్త్రి, శ్రీరంగం శ్రీనివాసరావు వంటి కవుల ప్రభావం కనబడుతుంది. పాశ్చాత్య రచయితలైన మపాసా, ఓహెన్రీ కథల ప్రభావం వీరు రచించిన కథల్లో "కొసమెరుపు", "చమత్కృతి" కనిపిస్తుంది.

మొదటి అధ్యాయం "జయంపు కృష్ణ జీవిత రేఖలు"లో రచయిత బాల్యం, విద్యాభ్యాసం, కుటుంబ జీవితం, ఉద్యోగ జీవితం, రచనా నేపథ్యం, సాహిత్య పురస్కారాలు, అనువాదాలు, సినిమా, టి.వి. రంగ ప్రవేశాలను గురించి చెప్పాను.

రెండవ అధ్యాయం "జయంపు కృష్ణ కథలు – ఇతివృత్త పరిశీలన"లో సంపుటంలోని ఇతివృత్తాలను వాస్తవికతా దృక్కోణం నుండి విశ్లేషించే ప్రయత్నం చేశాను.

మూడవ అధ్యాయం "జయంపు కృష్ణ కథలు – విశ్లేషణ"లో వస్తువు, పాత్ర చిత్రణ, కథన శిల్పం, సంఘటన ఘటనా శిల్పం, సంఘర్షణోత్పాదక శిల్పం, సన్నివేశ కల్పనా శిల్పం, వర్ధనా శిల్పం, శీర్షికా శిల్పాల గురించి చర్చించాను. కథల్లోని భాష, శైలిలను రచయిత దృష్టిని, సంఘర్షణ, సన్నివేశ కల్పనలను కథల్లో రచయిత చెప్పిన ఉదాహరణలతో వివరించాను.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   **79**

<29-126>

నాల్గవ అధ్యాయంలో "భాషా విశేషాలు"లో మాండలిక పదాలు, అన్యదేశాలు, జాతీయాలు, సామెతలు, తిట్లు, ధ్వన్యనుకరణ పదాలను రచయిత సందర్భోచితంగా వాడిన తీరును వివరించాను.

ఐదవ అధ్యాయంలో "జయంపు కృష్ణ కథలు – సమీక్ష"లో కథా రచయితగా జయంపు కృష్ణ గురించి కథల దృక్పథాన్ని, సమాజానికి ఏ విధంగా సందేశం అందించారో సమీక్షలో తెలిపాను.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana **80**

<29-126>

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   81

<29-126>

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   82

<29-126>

అనుబంధం - 1
రచయితపై సాహితీవేత్తల అభిప్రాయాలు

1. బీనాదేవి (ఆంధ్రప్రభ – సాహితీ గవాక్షం:26–8–96):

కథ రాయడం కష్టం. చిన్న కథ రాయడం మరీ కష్టం. ఈ చిన్న కథకి ముగింపు మరీ మరీ కష్టం. అతి చిన్న కథ రాసి, ఆఖర్న గమ్మత్తైన ట్విస్టు ఇచ్చిన రచయితలు ఇంగ్లీషులో "ఓహెన్రీ", మొపాసా, సాకీ ముగ్గురే ఉన్నారు. తెలుగులో ఎవరూ లేరే అన్న బాధ ఒకప్పుడు ఉండేది. ఇప్పుడు జయంపు కృష్ణగారి కథలు చదివాక ఆ బాధ అర్థ రహితం అనిపించింది, సంతోషం వేసింది.

మనిషికి ఉండకూడనిది భయం. భయానికి తర్కం ఉండదు. విచక్షణ ఉండదు. మనసు భయానికి లొంగిపోతే ఏమౌతుందన్నది "భయం" కథ.

ఈతరం అమ్మాయిలు, అబ్బాయిలు చాలా ఫాస్ట్. ప్రేమించుకొని కాలుజారి అబార్షన్ కోసం వచ్చిన అమ్మాయికి ఆ డాక్టర్ అబార్షన్ చెయ్యడు. ఆ అమ్మాయి నాటు పద్ధతిలో చేయించుకొని చచ్చిపోతుంది. ఆ అమ్మాయి ఆ డాక్టర్ ఫ్రెండ్ కూతురన్నది కొసమెరుపు. అన్ని కథలు చర్చించనవసరం లేదు. సంభవం కూడా కాదు. ఈ రచయిత కథలన్నిటి ముగింపులోని ట్విస్టు ఉంటుంది. ఇది ఇలాగే ముగిస్తే బావుంటుందనిపిస్తుంది. "రూపాయికి బానిసై దాని చుట్టూ జపం చేస్తున్నాడు నేటి మనిషి, నేడు లోకంలో దుఃఖానికి మూల కారణం డబ్బు" అంటాడు. "ప్రాణం ఖరీదు" కథలో కృష్ణగారు! ఎంత నిజం!! మల్లాది వారిని ఎవరూ ఇంతవరకు అనుకరించలేదు, లేరు కూడా.

ఆ శైలి, ఆ కథనం మరెవ్వరికి రాలేదు. కాని "ఓ పూచిన పువ్వ" కథ చదివాక అందులో చలం ప్రభావం ఉందని రచయిత చెప్పుకున్నా, మల్లాది వారి ప్రభావమే నాకు కనిపించింది. అన్ని కథలు ఊహల్లో కాకుండా జీవితంలోంచి పుట్టినవే. ప్రతి కథ ఎప్పుడో ఎవరికో జరిగిందనిపిస్తుంది.

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   83

2. అడిగోప్పుల వెంకటరత్నమ్ (తిరుపతి, 4–4–2005):

సైకిలెక్కగలవా? కథ వస్తువు కొత్తది. నడిపిన తీరు గొప్పది. కథ చివర్ను ముడి విప్పేరు. అంతవరకు పాఠకు దివి ముడి ఎక్కడుందో తేలీలేదు. వెన్నెల విరిసినట్టు నక్షత్రాలు మెరిచినట్టు, పువ్వుల వాన కురిసినట్టు ఉంది కథ.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   **84**

<29-126>

అనుబంధం - 2
రచయితతో ఇంటర్వ్యూ

1.   సాహిత్య ప్రక్రియలన్నింటిలో మీకు నచ్చిన ప్రక్రియ గురించి చెప్పండి?

సాహిత్య ప్రక్రియలన్నింటిలో నాకు నచ్చిన ప్రక్రియ కథ. కథ రాయగలగడం ఒక గొప్ప వరం. అందులో చిన్న విషయం వుండొచ్చు – ఒక బ్రహ్మండమైన అంశం వుండొచ్చు. దాని ఇముడ్చే శక్తి కథకునికి వుండాలి. అప్పుడే ఆ కథ గొప్పగా వుంటుంది. ఈ సందర్భంగా ఒక విషయం ప్రఖ్యాత యన్.ఆర్. నందిగారు నేను మదరాసులో కలిసిన సందర్భంలో ఒక మాట అన్నారు నాతో. మేం కలవడం అదే మొదటిసారి. అందుకే ఆయన యిలా అన్నారు – "కృష్ణగారూ! మీ పేరు నాకు ఎందుకు గుర్తుండిపోయిందంటే – సినిమా జీవితం – సినిమా రంగం గురించి నేను 'సినీ జనారణ్యం' అనే ఓ నవల రాశాను. కానీ, మీరు "ఆంధ్రప్రభ" వారపత్రికకు అదే సినిమారంగం గురించి "ఈస్ట్మన్ కలర్ ప్రేమ" అనే ఓ కథ రాశారు. నేనది చదవడం తటస్థించింది. అబ్బ ఎవరీ రచయిత? అనుకున్నాను. కారణం ఆ రంగం గురించి నా నవలలో ఎంత రాశానో – అంతా మీరు ఒక్క కథలో ఇముడ్చగలిగారు. కంగ్రాట్స్. అందుకే మీరు నాకు గుర్తుండిపోయారు" అంటూ అభినందించారు. అదో గుర్తుంచుకున్న విషయం. "మరో మొహంజోదారా" లాంటి గొప్ప నాటకం, "నైమిశారణ్యం" లాంటి గొప్ప నవల రాసిన నందిగారు "కథ"కు ఎంతో ప్రాముఖ్యమిచ్చారు. అలానే ప్రఖ్యాత రచయిత మల్లాది వెంకటకృష్ణమూర్తిగారు – "వందేళ్ళ తెలుగు కథ"ను గూర్చి విపుల మాసపత్రికలో వ్యాసం రాస్తూ – తెలుగు కథను పరిపుష్టం చేసిన రచయితలలో నా పేరు, నేను రాసిన "భయం" కథను ప్రస్తావిస్తూ, ప్రశంసించారు. అలా కథకే కాదు – ఆ కథను రాసిన నాకూ ఒక 'ల్యాండ్ మార్క్' లాంటి గుర్తింపునిచ్చారు.

కథకు, కథానికకు, మినీ కథకు, కాలం దాటని కథకు లేదా ప్రతి కథకునికి తెలిసుండాలి. కథ నిడివి తగ్గే కొద్దీ – కథలో చిక్కన ఎక్కువ కావాలి. కథ హరిత మెరుపుతో మెరవాలి. చురుగ్గా వెళ్ళి పాఠకుని హృదయంలో సముచిత స్థానం సమకూర్చుకోవాలి. అదీ నా అభిప్రాయం.

2.   మీకు నచ్చిన కథా రచయితలు ఎవరు?

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   **85**

నాకు బాగా నచ్చిన కథా రచయితలు రవీంద్రనాథ్ టాగూర్, చలం, ఓ హెన్రీ, బుచ్చిబాబు, శరత్బాబు తదితరులు.

3. మీ దృష్టిలో కథలు ఏవిధంగా ఉండాలనుకుంటున్నారు?

కథ 'ఓ షుగర్ కోటెడ్ పిల్'లా వుండాలి. అంటే పాఠకుణ్ణి ముందు తీయగా తనవైపు లాక్కొని, అతనిలో దాక్కుని – చివరకు అతనిలో వున్న చెడుని బయటకు లాగేలా వుండాలి. మరి మంచివాళ్ల హృదయానికి హాయిని కూర్చేలా వుండగలగాలి, దిక్సూచిలా పనిచేయాలి. మంచి చిహ్నాన్ని చూసిన అనుభూతికి లోను కావాలి, నిండైన తృప్తి కలగాలి.

4. మీరు కథలు రాయడానికి దోహదం చేసిన పరిస్థితులు ఏమిటి?

నేను కథలు రాయడానికి దోహదం చేసింది – ఎన్నో మంచి కథలు, సాహిత్యం చదవడమే. మొదట సముద్రాన్ని చూసిన సంబరాన్ని – "సంధ్య సమయం – సాగర తీరం" అంటూ అక్షరబద్ధం చేశాను. దానికన్నా ముందు ప్రాథమిక పాఠశాలలో చదివే సమయంలో – ఒక మాష్టారు చెప్పిన "ముగ్గురు సోమరులు" అన్న కథ విని – మధ్యాహ్నము సమయంలో ఆ కథ ఒక చిన్న నాటికగా 40 పేజీల పుస్తకంలో రాసి – ఆ మాష్టారుకి చూపించడం జరిగింది. ఆయన అది చదివి – ఈ చిన్న వయస్సులో నీకీ ఆలోచన రావడం బావుంది. అయితే ముందు నువ్వు చదువు మీద దృష్టి పెట్టు – అని సున్నితంగా మందలించారు.

హైస్కూల్లో స్కూలు మ్యాగజైన్కు నేను రాసిన గేయం "ఆరాధనా? ఆవేదనా?" చదివిన జిల్లా విద్యాశాఖాధికారి ప్రశంసించిన తీరు మరచిపోలేను. అలాగే కాలేజీ చదివే సమయంలో నా క్లాస్మేట్ ఓ అమ్మాయిని ప్రేమించాడు. ఆ అమ్మాయికేమో రచయితలంటే ప్రాణం. అందుకే కాలేజీ మ్యాగజైన్కు ఓ కథ రాయమని అడిగాడు. వాడికేమో ఆ టాలెంట్ లేదు. నా దగ్గర కొచ్చి మొరపెట్టుకున్నాడు. అది నాకో ఆసరా అయ్యింది. నామీద నాకు ఓ భరోసా ఏర్పడింది. వెంటనే వాడు నాకోసం ఓ కథ రాయి, అది నా పేరుతో మ్యాగజైన్లో వేయించుకుంటా. అలా అయితే ఆ అమ్మాయి నాకు దక్కుతుంది – అని ప్రాధేయపడ్డాడు. వెంటనే నేను "ఓ కథ రాయాలి" అనే పేరుతో ఓ కథ రాసి యిచ్చాను. అదే నా మొదటి కథ. దాంతో వాడి ప్రేమ ఫలించి, పెళ్ళి కూడా అయిపోయింది ఆ అమ్మాయితో. అలా మొదలయింది నా కథా రచన ప్రక్రియ 'శుభం' పలుకుతూ.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kr̥ṣṇa kathalu – pariśīlana   86

<29-126>

5.	మీ కథలు ద్వారా ప్రధానంగా చెప్పదలచుకున్న అంశం ఏమిటి?

కథలు మనిషి – ఐ మీన్ పాఠకుడి హృదయావిష్కరణకు దోహదపడాలి – అన్నదే నాకు ప్రధానాంశం. కథ పాఠకుణ్ణి ఆలోచనలో పడేయ్యాలి, మధన పడాలి, పరిష్కార మార్గంలో పయనించగలగాలి, కథ పాఠకుణ్ణి కదిలించగలిగాలి, దశానిర్దేశం చేయగలగాలి. అదో మానసిక తృప్తికి మార్గదర్శి కాగలగాలి.

6.	మీ కథల్లోని రాజకీయ, సామాజిక అంశాల గురించి మీ అభిప్రాయం?

నా కథల్లో రాజకీయాంశంకానీ, సామాజిక అంశంగాని 'యాంతటిక్'గా వుంటుంది. సెటైరిక్‌గా సాగుతుంది. దానికి ఉదాహరణ "స్వర్ణ భారతం", "రాజకీయ దర్పణం" అనే కథలు, అలాగే "దుంప రాష్ట్రం" అనే కథ కూడా. సమాజంలో వుండే మూఢాచారాలు, కులవివక్ష, వరకట్న దురాచార పరిహారం – లాంటి సమస్యలను ఎత్తిచూపి – పరిష్కార మార్గాలు సూచించడం. స్త్రీలోని శక్తిని వెలికి తీయడం ద్వారా – వారు వారి సమస్యలను ఎదుర్కొనే అవగాహన ప్రేరేపించడం, "నందివర్ధనం", "ఆడవాళ్ళూ! మీరు గులాబీలు", "కన్నీటి ముత్యాలు", "చివరకు మిగిలేది", "పువ్వులన్నీ పూజకే", "ఈ సమాజం చిగిర్చేదెప్పుడు?", "యువతుల యుద్ధం" లాంటి కథలెన్నో పై భావాలను వెలుగెత్తుతాయి.

7.	మీ కథలు సమాజానికి ఏ విధంగా ఉపయోగపడతాయి అనుకుంటున్నారు?

వ్యక్తికి, సమాజానికి ఉపయోగపడని ఏ రచన అయినా వ్యర్థమేననేది నా అభిప్రాయం. "సమసమాజం" నా కల. ఆ దారిలోనే నా కథలన్నీ సాగుతాయి. అందుకు ముఖ్యమైన అవసరం చదువు. చదువే మనిషికి వెలుగు – విలువ అని నేను నమ్ముతాను. నా కథలు ఈ అంశాలకు సంబంధించిన వెలుగు కాగడాలని నా నమ్మకం.

8.	సమకాలీన కథలపై మీ అభిప్రాయం?

సమకాలీన కథలు మరింత పదును తేలాయి. చక్కని కథలు, సరికొత్త ప్రక్రియలలో రావడం గమనార్హం. తెలుగు కథ మరింత చావ తేలుతోంది. జగజ్జేయమానంగా వెలుగుతోంది. అయితే ఇంకా కాస్త చిక్కబడాల్సిన అవసరం వుంది – అనిపిస్తోంది నాకు.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana	87

<29-126>

9. కథకుడిగా "జయంపు కృష్ణ కథల సంపుటం" మీకు ఎంత వరకు సంతృప్తినిచ్చింది?

నా కథల సంపుటి "జయంపు కృష్ణ కథలు" చాలా ఆర్థిక యిబ్బందుల్లో వేయగలిగాను. ప్రసవ సమయంలో ఎంత బాధననుభవించినా – పుట్టిన బిడ్డను చూశాక ఎంత ఆనందం కలుగుతుందో – అంతటి ఆనందాన్ని పొందాను ఈ సంపుటి బయటకు వచ్చాక.

మనసులో కదలిక తెచ్చేది కథ. మనిషిలో అదుపును కలిగించేది కథ. ఆత్మావలోకనానికి, ఆత్మ విశ్వాసానికి, ఆత్మ వికాసానికి – కథ ప్రతీక కావాలి. అలాంటి అంశాలతో ఈ సంపుటిలోని కథలకు ప్రాణ ప్రతిష్ఠ చేయడం జరిగింది. కథ కానీ, నవలగానీ, పాట కానీ – ఏది రాసినా జయంపు కృష్ణది ఒక విలక్షణమైన ధోరణి, ఆకర్షణీయమైన బాణీ. వివిధ పత్రికలలో వందకి పైగా కథానికలు రాసిన కృష్ణ – వాటిలో ఆణిముత్యాలను కొన్నిటిని ఏరి, ఒక సంపుటిగా మార్చి "జయంపు కృష్ణ కథలు"గా ప్రచురించాను. వీరి ప్రతి కథానికలోనూ ఏదో ఒక ప్రత్యేకత, కొసమెరుపు, చమత్కృతి కనిపిస్తాయి. అంతరంగ మథనాన్ని అందంగా ఆవిష్కరించగల చేవ వీరి రచనలన్నిటిలోనూ కనిపిస్తుంది – అంటూ న్యూఢిల్లీ నుంచి డాక్టర్ మహీధర్ నళినీమోహన్ గారు ముందుమాటలో ప్రశంసించారు. అంతకంటే తృప్తి నాకింకేముంటుంది.

ఇప్పటికీ కథలు రాస్తూనే వున్నాను, రాస్తూనే వుంటాను. ప్రతి కథలో ఏదో ఒక కదలిక, ప్రతి కథ డిజైన్లో ఏదో ఒక కళ, ప్రతి కథలో ఏదో ఒక ఆశావహ దృక్పథం ఉండాలని నా తపన. ఈ తపనలో, ఈ తపస్సులో మరెన్నో కథలు మహత్తరంగా రాయాలన్న ఆసక్తి, ఆ శక్తి నాకున్నాయని విశ్వసిస్తున్నాను.

10. మీ ప్రాంతీయత మీ కథలు మీద ఎంతవరకు ప్రభావం చూపింది?

నాది నెల్లూరు జిల్లా. నెల్లూరు గడ్డపై పుట్టిన కవి తిక్కన సోమయాజి నాకు ఆదర్శ ప్రాయుడు. అంతే కాదు సింహపురి సీమలో చాలామంది కవులు, రచయితలు పేరెన్నిక కలిగినవారు వున్నారు. వారిలో డా॥ బెజవాడ గోపాలరెడ్డిగారి సన్నిధిలో నాకు చోటు దక్కడం నాకు కొండంత బలం ఇచ్చింది. నెల్లూరు జిల్లా నుంచి ప్రకాశం జిల్లా విడిపోక ముందు – గుఱ్ఱం జాషువా కవి కూడా నెల్లూరు జిల్లావారే. అలాగే శ్రీయుతులు దువ్వూరు

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   88

<29-126>

రామిరెడ్డి, కళాప్రపూర్ణ కోదండరామిరెడ్డిగారు, పఠాభి మొదలగువారు లబ్ధ ప్రతిష్ఠులే వారందరి ప్రభావం నామీద వుంది.

నెల్లూరి యాస ఒక విలక్షణమైనది. ఆ మాండలీకాలు ఒక ప్రత్యేకతను సంతరించుకుని వున్నాయి. అలా ఆ యాసలో, ఆ భాషలో నేను "బులుగు రిబ్బను" అనే ఓ కథ రాశాను. అది ఆలిండియా రేడియో విజయవాడ కేంద్రం ప్రసారం చేసింది. నాకు మంచి పేరు తెచ్చింది.

11.	మీ కథల్లో ప్రత్యేకంగా కనిపించే సైన్స్ ఫిక్షన్ కథల గురించి మీ అభిప్రాయం ఏమిటి?

సైన్స్ అతి తక్కువ టైంలో మహా వేగంగా విశ్వవ్యాప్తం అయ్యింది. విప్లవాత్మక మార్పులు తెచ్చింది. నేను జీవశాస్త్రం, వృక్షశాస్త్రం, రసాయనిక శాస్త్రం – విద్యార్థిడను. అందువల్ల "టెస్ట్ ట్యూబ్ బేబీ" రూపుదాల్చిన కొత్త రోజుల్లో – నేను "ఓ టెస్ట్ ట్యూబ్ బాబీకథ" అనే సైన్స్ ఫిక్షన్ రాశాను. అది ఒక ప్రముఖ వారపత్రికలో పబ్లిష్ అయ్యింది. దాన్ని చదివిన ప్రఖ్యాత రచయిత ఎన్.ఆర్.నంది – దీనిపై నన్ను ప్రత్యేకంగా అభినందించారు. మామూలు కథ రాసేకన్నా సైన్స్ కథ రాయడం కష్టం. కారణం సైన్స్‌కు సంబంధించిన పరిజ్ఞానం పరఫెక్ట్‌గా మనకు తెలిసుండాలి ముందు. ఆ థీసిస్, ఆ ఎక్స్‌పెరిమెంట్‌కు సంబంధించిన పూర్వాపరాలు మనకు తెలియాల్సిన అవసరం వుంది. అప్పుడే అది అందరికీ నచ్చుతుంది. అంతే కాదు – అది సైన్స్ ఫిక్షన్ అయినా సైన్స్ తెలియని పాఠకుడికైనా అర్థం కావాలి. అప్పుడే అది విజయవంతం అవుతుంది.

నేనిప్పుడు మరో సరికొత్త కోణంలో సైన్స్‌కు సంబంధించినా నవలను రాస్తున్నాను – ఆ దృక్పథంతోనే.

12. "ప్రేమకు మెట్లు ఎన్ని" కథలో "దేవదాసు" శరత్ నవలకు కొత్త ముగింపు నిచ్చారు, యిటువంటి కథా రచనకు ప్రేరణ ఏమిటి?

శరత్‌బాబు "దేవదాసు" నవలపై ఒక సినిమా వచ్చింది, మరో సినిమా వచ్చింది. నా మిత్రుడే ఒక నవల కూడా రాశాడు. జీవం వున్న రచనకు ఎన్ని సార్లయినా, ఎన్ని రకాలుగానయినా రాయోచ్చు. కానీ దాని రచయిత ఆత్మకు దగ్గరగా వుండాలి.

ఇక్కడ ఓ విషయం మనం గుర్తుకు తెచ్చుకోవాలి. ఎవరో వెళ్ళి శరత్‌బాబుతో అన్నాడట – మీరు రాసినట్టు ఏ రచయిత రాయలేదంటే –

Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana	89

<29-126>

అంత గొప్పగా వుంటాయి మీ రచనలు. చివరకు రవీంద్రనాథ్ టాగూర్ కూడా మీలాగా రాయలేడు.

అది విన్న శరత్బాబు యిలా అన్నారట – ఔనౌను. నేను మీ అందరి కోసం రాస్తాను. టాగూర్ నాలాంటి వాళ్ళ కోసం రాస్తారు – అని. అవాక్కయ్యాడట ఆ వ్యక్తి. అలాంటిది వారి హృదయ ఔన్నత్యం. అందుకే నేను రాసిన కథ "ప్రేమకు మెట్లు ఎన్ని?"లో శరత్బాబును, టాగూర్ను డాక్టర్లుగా పెట్టడం జరిగింది. అందువల్లే "దేవదాసు" చనిపోలేదు. వారిద్దరూ కలిసి "దేవదాసు"ను బ్రతికించారు. ఆయన మనసును పార్వతి నుంచి – చంద్రముఖివైపుకు మళ్ళింది అలా ముగింపు యిచ్చాను ఆ కథకి. శరత్బాబు రాసిన "దేవదాసు" నవలను ప్రింట్కు ముందు టాగూర్కు రీడింగ్కు యిచ్చివుంటే ముగింపుపై గురుదేవ్ భావాలు ఎలా వుండేవి – అన్న ఆ రచయితలిద్దరి సన్నిహితత్వంలో నలిగిన ఆలోచనే ఈ రచనకు ఇన్స్పిరేషన్. నేను రాసిన నాకిష్టమైన కథల్లో యిది కూడా ఒకటి. ఇది నాకు మంచి పేరు కూడా అందించింది.

13.   మీ కథల్లో ఎక్కువగా స్త్రీ సమస్య చిత్రణ కనిపిస్తుంది. దీనికి కారణం ఏమిటి?

మొదటి నుంచీ ఈ సమాజం స్త్రీని అన్నిరకాలుగా దోచుకుంది. ఇప్పటికీ ఆ ప్రక్రియ మరో కోణంలో కొనసాగుతూవుందని నా అభిప్రాయం. అందుకనే వాళ్ళ లోపాలను కాదు – కాదు – వారు అందుకోవాల్సిన అవకాశాలను తెలిపి, చదువుకుని ఎలా ఈ సమాజాన్ని ప్రభావితం చేయగలరో – అన్న నా చిన్న ప్రయత్నమే అది. 'స్త్రీలు కన్నీళ్ళు కార్చే దేవతలు' అన్నది నానుడి అది తప్పు – 'స్త్రీలు నవ్వుతూ నవ నిర్మాణాల పెన్నిధులు' – అన్నది నా కాన్సెప్ట్. అలా నేను కొంత ప్రయత్నం చేయగలిగాను నా కథల ద్వారా.

14.   కథకుడిగా మీపై చలం ప్రభావం ఎంత?

చలం ప్రభావం నాపై మెండుగా వుంది. ఆయన కొన్నాళ్ళు కథలూ గట్రా రాయడం మానేసి – ఆ తర్వాత కొంత కాలానికి "ఓ పూవు పూసింది" అనే ఓ చక్కని కథతో మళ్ళీ సాహితీ రంగంలో ప్రవేశించారు. అలా నేను వారి ప్రభావంతో, వారి శైలిని అనుకరిస్తూ "ఓ పూచిన పువ్వు" అనే కవితాత్మక కథను రాయడం జరిగింది. అది శ్రీ వెంకటేశ్వర స్వామి పత్రిక "సప్తగిరి"

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana   **90**

<29-126>

మాసపత్రికలో ప్రచురణ జరిగింది. ఆ తర్వాత చలంగారితో ఉత్తర ప్రత్యుత్తరాలు జరిగాయి వారి కుమార్తెతోనూ పరిచయం వుండేది.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
THULLURU RAVI
Jayampu kṛṣṇa kathalu – pariśīlana **91**

Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal

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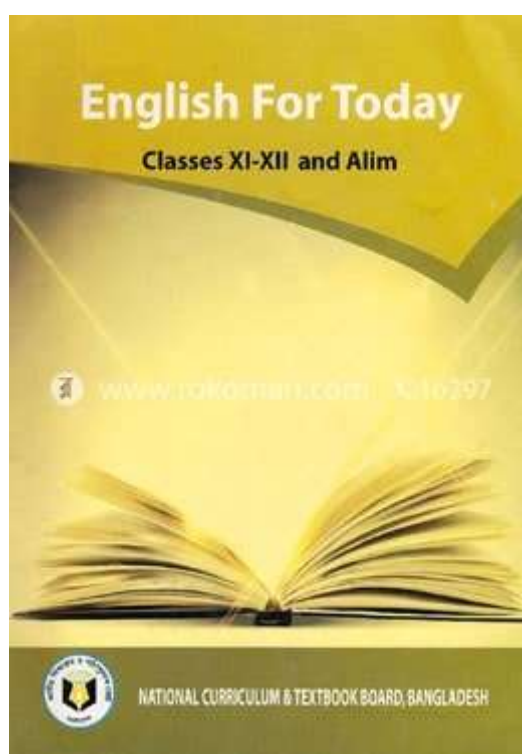
Abstract

The place of a coursebook in an EFL classroom is of ample academic significance and worth. *English for Today* is the common title of the English coursebook prescribed for primary, secondary and higher secondary levels of education in Bangladesh. This coursebook is the harbinger of Communicative Language Teaching. The present study analytically sheds light on the practicality and unattainability of this coursbook prescribed for the higher secondary level based on the only the criteria like- language skills, learners' activities, inclusion of literary and stimulating contents and cultural representation. This paper shows, how the criteria are dealt with in the textbook and to what extent they maintain close proximity with the academic reality of our

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   127

context. Atthe closing line of the paper, some deviations of *English for Today* as a context-oriented EFL textbook have been disclosed.

Keywords: Bangladesh, Coursebook, learners, teachers, culture, skills, activities, EFL & CLT.

1. Introduction

In the EFL arena, the implication of a textbook that comprises every aspect of auspicious teaching/learning requirements is enormously fingered. Second language teaching and learning is an intricate as well as multifarious process where a textbook plays very vibrant role. According to Wen-Cheng, Chien-Hung, & Chung-Chieh (2011), "Textbooks remain a staple within school curricula worldwide, presenting teachers and students with the official knowledge of school subjects as well as the preferred values, attitudes, skills, and behaviors of experts in those fields"(p. 92). The EFL textbook in Bangladesh, commonly titled as *English for Today*, is also playing very hands-on role to our EFL teachers and learners for many years. The present study actually deals with the practicality and the unattainability of the textbook *English for Today* for the higher secondary level. This paper is a review study based on the practical experiences of the researcher as an EFL teacher as well as some theoretical and research articles in the relevant ground.

2. Literature Review

2.1 Role of Textbooks in EFL Classroom

In the EFL classroom the role of a textbook is enormous. According to Tomlinson (2011), "A textbook provides the core materials for a language-learning course. It aims to provide as much as possible in one book and is designed so that it could serve as the only book which the learners necessarily use during a course. Such a book usually includes work on grammar, vocabulary, pronunciation, functions and the skills of reading, writing, listening and speaking" (p.11). Harmer (2011) opines in a different way by saying thattextbooks "are merely proposals for action, not instructions for use" (p. 8). Sheldon (1988, p. 237) expresses that textbooks acts as "the visible heart of any ELT program".

Cunningsworth (1995, p. 7) assesses the EFL textbook as: a) an effective syllabus b) support for less experienced teachers to gain confidence and demonstrate new methodologies c) source of ideas and activities for practice andcommunicative interaction d) effective resource for learning and self-study, and e) valuable resource for materials. O'Neill (1982) argues that textbooks are advantageous for both teachers and language learners. Both teachers and learners get valuable learning resources from a textbook (Richards, 1993, p. 104). Cortazzi and Jin (1999) refer to thetextbook as a teacher, a map, a resource, a trainer and an authority (p. 198).

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   128

2.2. Criteria for Selecting a Textbook

There are some basic criteria which must be fulfilled while selecting an EFL textbook. Iakovos (2011) looks into some issues to select a textbook. They are: a) appropriateness of the tasks and activities in relation to the aims and objectives of the syllabus b) task and activities being interesting and relevant to the leaners c) relevance of the language of the task d) tasks having variety e) tasks beings authentic, simulating real-life situations f) cultural suitability of the task, and g) clear manifestation of the learning objective (p. 761).

There are more criteria like a) materials of the textbook should be well-organized, attractive and pleasant b) learners' linguistic ability should be matched with the contents, and c) consistent artwork. Wen-Cheng, Chien-Hung, & Chung-Chieh (2011), propose some more aspects regarding selecting an EFL textbook. They are: a) up to date materials b) linguistic and cultural diversity of the learners c) appropriate layout and formatting d) clear and appropriate visual and graphics e) materials addressing variety of learning styles,and f) materials being conducive to variety of grouping strategies (p.94).

3. Significance of the Study

English for Today, the EFL textbook for the class XI-XII prescribed by the NCTB is a much talked about coursebook due to its uniqueness as well as academic constraints. There have been many debates and discussions over the issues related to this textbook whether it deserves full acceptance by the EFL teachers and learners, or needs modification, though, there are some renowned professors and experts behind the implementation of this textbook. The present study is significant because it deals with an all-inclusive analysis regardingthe practicality and the inaccessibilityof this textbook.

4. Objectives

The main objective of the study is to explore the practical applicability of various aspects of *English for Today* prescribed for class XI-XII in relation to the basic criteria of an EFL textbook.

5. Evaluating *English for Today* (XI-XII) as a Textbook
6.1. Language Skills

Achieving language skills is the prime concern ofan EFL textbook since to achieve the target level of the English language is the foremost point of EFL learning objective. Actually, the main objective of the present English curriculum is to achieve communicative skill. That's why Communicative Language Teaching (CLT) has been introduced amidst much debate. To achieve the perfection in the four language skills, i.e., listening, speaking, reading and writing, the learners try heart and soul. In this circumstance, the textbook must contain the contents that ensure learners' maximum benefits for obtaining the skills. Language skills should be integrated accordingly with contents of the textbook since "teaching the skills in isolation is ridiculous"

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   129

(Harmer, 1983, p. 47). Sadika (2015) opines that "the integration of listening and speaking with reading and writing will make learners good listeners, speakers, readers and writers so as to be able to communicate effectively" (p. 29).The EFL textbook creates the opportunity for the inert-integration of the language skills.
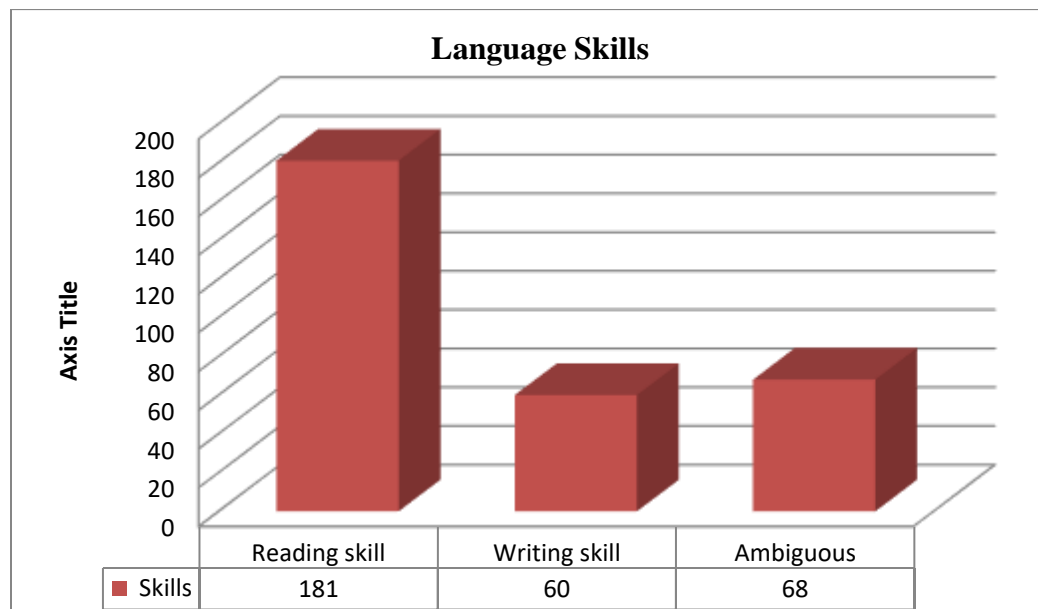
Diagram-1: Language skills

English for Today contains numerous and sufficient contents and activities related to learners' language skills. The diagram describes the presentation of various language skills in the textbook *English for Today*. Only reading and writing skills are shown in the diagram. Speaking and listening skills are not valued because they occur automatically through learners' group/pair/individual works, though some special listening skill activities could have been incorporated. The numbers below the categories indicate the frequency of the category.

There is a category shown in the diagram named 'Ambiguous' which means that in the textbook *English for Today* there are a good number places in the instructions for learners where it is not clear whether they are for reading skill or writing skill. It may be that the teacher will let it go according to her own choice and contextual needs. We can see that in terms of frequency reading skill dominates other skills. But it may work positively for the teacher as she can modify the instruction to make reading skill change to writing skill according to the context. Regarding the writing skill, the textbook instructs the learners, most of the cases, to write paragraphs on a given topic. Sometimes, it is essay-type or dialogue writing. This is contextual and practical as our learners are very much oriented and familiar with these types of writing. This is also commendable in the sense that paragraph, essay or dialogue writing activities in the textbook act

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   130

as the bridge between the two parts of the syllabus of English- Paper-I (*English for Today*) and Paper-II (grammar and other applied aspects).

6.2. Learners' Activities

EFL learners' physical involvement in the learning process is very much expected and glorified in Communicative Language Learning. Learners are expected to participate in various linguistic practices through group/pair works or other types of involvement. By group works or pair works, learners can learn from each other. This is a kinesthetic type of activity where learners are expected to involve themselves physically. They also need to be extrovert learners. Actually, CLT approach requires the extrovert learners where there is no scope for feeling shy and uneasy in the whole learning processes and activities.

Learners' Activities

	Group works	Pair works	Talk to class	Ambiguous
■ Activity	37	32	4	6
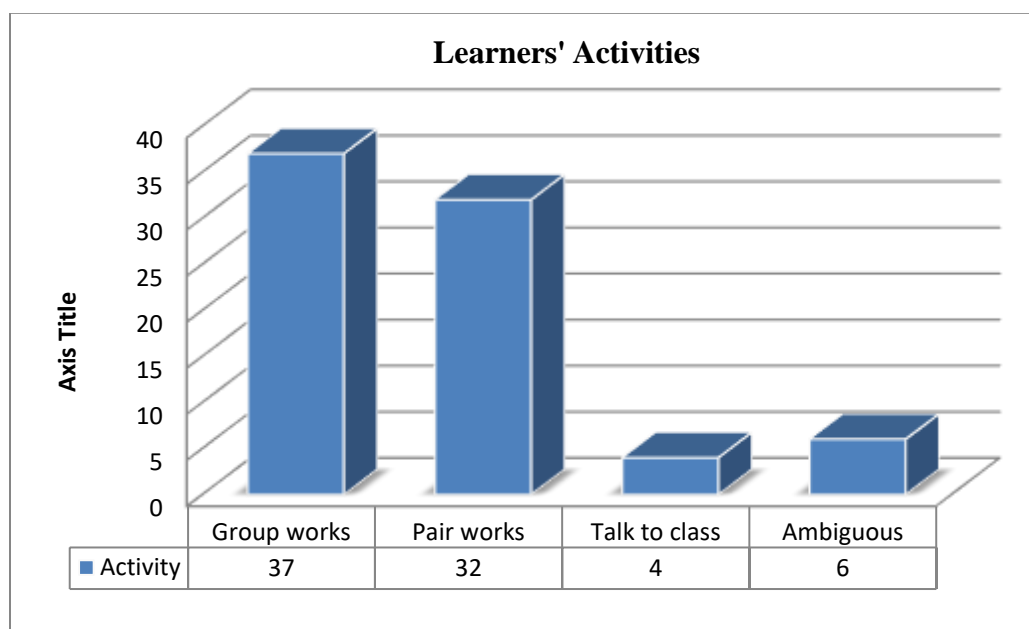
Diagram-2: Learners' activities

Diagram-2 indicates that the textbook *English for Today* contains a good number of instructions for learners' group/pair works. Compared to these activities, the number of learners' individual speaking in front of the class is very trivial. This issue is important because there have been many debates over the issue of the practicality of group works and pair works in our context. The requirements of group/pair works are not exclusively available here. Besides, our learners' psychological (dis)orientation towards participating in group/pair works needs to be explored. Most of our EFL learners feel shy and remain introverted when they are asked to do any linguistic performance. Even if we ignore this point, we cannot deny the physical constraints like insufficient classroom size to implement the activities of group\pair works. As an EFL teacher, the researcher of the article experiences enormously that theactivities of group\pair

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   131

works are seldom done in the classroom. Causes may be found out from variety of sources, like pressure for completing syllabus, time constraint etc. So, the EFL teacher feels real challenge to implement the group/pair works prescribed in *English for Today*.

6.3. Literary Contents

Literature is a very convenient tool for learning language. Experts argue for incorporating literary contents in the EFL textbook. There are many reasons behind their arguments. Collie & Slater (1990) show four main reasons forusing literature in the language classroom. They opine that, literary pieces should be used for language learning because they are a) valuable authentic materials, b) sources of cultural enrichment,c) sources of language enrichment, and d) ensure personal involvement (p.75).

According to Keshavarzi (2012, p. 557), "Literature develops learners' strategies. They listen and read for general meaning, predict and guess the meaning of unfamiliar words. Since, when discussing about the contents of the subject matter, they have to verbalize their own thoughts, they develop higher levels of thinking skills. Also, their frequent engagement with words reinforces students' tendency to induce meaning from the contexts in which they appear….Literary texts provide us with a lot of opportunity to learn effectively to use words in different contexts. Literature helps students to go beyond the surface meaning and dive into underlying meanings."

	Poem	Short essay	Short fiction
■ Literature	12	1	2
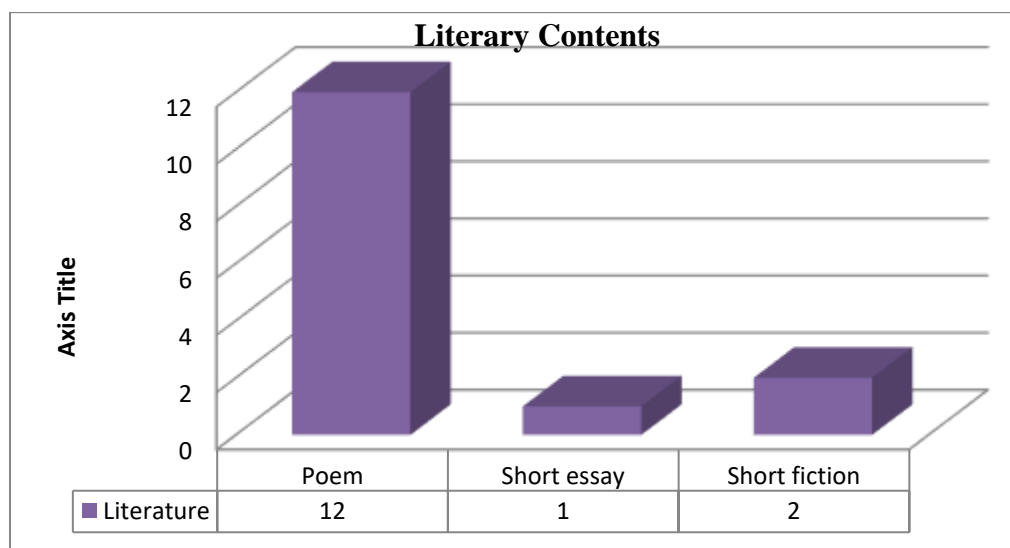
Diagram-3: Use of literary contents

English for Today for the class XI-XII contains twelve poems, one literary essay and two short fictions. Though,the number is not so high, considering the real context, the number is enough because dealing with literary pieces as a tool for EFL class is really a challenging

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   132

phenomenon and requires more favorable settings as well as skilled EFL teacher. This requirement is not possible to implement most of the time. That's why the EFL teacher deals with the literary pieces merely as a part of adding aesthetic flavor to the class. Here we have huge gap between the expectations and the realities. Hence, in this respect, the less number of the inclusion of literary pieces in the textbook is a practical choice.

6.4. Cultural Issue

Representation of learners' native culture in the EFL textbook is positively considered and heavily expected by a group of linguists. They argue that language learning through the contents of the learners' own culture is much more favorable than that of the foreign culture. According to Huda (2013), "Because of the close relationship between culture and learning, many educationists, researchers and experts now argue that an instructional process of learning cannot be successful if we do not base it on the cultural traits of the learners" (p. 69).But this issue has generated many debates whether EFL learners should go through their native culture or target language culture while learning the language.

Culture has multiple aspects and branches. To discuss its places in EFL textbook evaluation, this paper will take educational culture into account. The educational culture of Bangladesh (and of the Subcontinent) is still guru-based where the learner depends fully on the lectures of the class teacher. We are still dependent on a teacher-centered classroom. "In a traditional teacher-centered classroom the teacher behaves as possessing autonomous power and intellectual authority, and students submit themselves to the teacher. The learners take the teacher's authority for granted" (Alam, 2013, p. 29).

The textbook *English for Today* follows the instructional mechanisms prescribed by Communicative Language Teaching which suggests a learner-centered EFL classroom where the teacher is a mere facilitator and classroom manager. It does not go with our educational culture. Though the textbook is written and prepared by a group of experienced EFL teachers and experts, this is a hindrance of the textbook to the way to implementation. Though we cannot deny the world-wide influence of CLT, still we are not ready to accept a learner-centered EFL classroom which is also whole-heartedly recommended by *English for Today*. In the textbook, there is not a single place where there is any indication of the classroom teacher's direct involvement with the learners and their learning activities. The teacher seems to be a mere shadow, nothing else. This is quite contradictory to the educational culture of our context.

As an EFL teacher, the researcher of this paper has practical experiences regarding the learner-centered class. From the experience it is practical to opine that the concept of teacher as a facilitator or classroom manager is unproductive (and fake) in our Bangladeshi context. We, the EFL teachers, have to exercise direct control over our learners and they (learners) also expect so, though the scenario is slowly changing with the thrust of modern science and technology with its global invasion.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal 133

7. Are the Contents in the Coursebook Interesting?

This is proposed by the ELT experts that the textbook must contain a sufficient number of contents where learners find fun and aesthetic interest. Too many serious topics and contentsare detrimental to sustaining the EFL learners' interest and motivation to carry on the learning process smoothly. The textbook *English for Today* (XI-XII) contains the issues like diaspora, climate problems, food adulteration, human rights, scientific achievements and other concerns related to the modern civilization. Most of the Units are burdened with the issues that have made the textbook more a multi-disciplinary guide than a handy EFL learning instrument. Of course, this text is prepared for the higher secondary level; but aesthetic flavor delivering through fun and interest is a compulsory presencein the learning materials used by the learners of all stages. Besides, some may argue that as contents and topics of the EFL textbook are suggested to beextracted from the real life happenings and stores to ensure learners' achieving life-like communication skill, the textbook possesses acceptability and practicality. But, problem is that, by containing too many serious contents of real life, the textbook has made itself alienated from both the teacher and the learners.

8. Conclusion

The EFL scenario prevalent Bangladesh is changing, though very leisurely, with the effect of globalization. Our EFL teachers and learners are trying to keep pace with stream of global race in language pedagogy. That's why, though there is less practicality in the textbook *English for Today*, we are still assertive to take it as our best tool for learning the English language academically. Our EFL teachers are undergoing operative training to handle Communicative Language Teaching, as well as the textbook. Our EFL learners are going through psychological adaptation to be more active and demonstrative in their class to learn language interactively. Therefore, we dream of a day when *English for Today* will really be our best EFL material.

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Appendix

Samples of Learners' Activities Taken from *English for Today* (XI-XII)

Work in pairs.

❑ Who are the people in the pictures? Why are they famous?

❑ Make a list of some famous people that you have heard about and write about their contribution in their fields.

1. Warm up activity:

❑ Discuss in a small group what traffic management means. Then write down how you think traffic management can be improved in our cities .

2. Now read the poem given below and answer the questions that follow:

9. Now write a paragraph in 150 words about Tereshkova and Chawla based on the information provided in the text.

3. Write 'T' if the statement is true, 'F' if the statement is false.

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   135

Now rank these activities and share your rankings with your partner. Put the best at the top. Change partners and share your rankings again.

7. "Paradoxically, the poor infrastructure is one of the reasons why the city is growing so fast." Do you agree? Form two groups to debate this proposition.

8. Write a short essay on "Solving Traffic Jams" (500 words)

3. Guess the meanings of the following words from the context:

2. Now read the story (slightly abridged) and answer the questions that follow.

The story, "The Luncheon," is by William Somerset Maugham (1874-1965).

6. Find 5 adjectives in the text and make setences with them.

12. Write a brief summary of each of the poems.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Md. Mahbubul Alam
Revisiting the EFL Coursebook for the Higher Secondary Level of Education in Bangladesh: An Appraisal   136

The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University

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Abstract

In recent years, technological advancements in social media such as Facebook, Instagram, Twitter and YouTube have raised concern to how reading and reading attitude is perceived and acted on among students in institutions of higher education. This study was conducted to investigate the relationship between time spent on social media and reading attitude among undergraduate students in UCSI University. The study also intended to find out which social media platforms such as Facebook, Instagram, Twitter and YouTube affected students' reading attitude the most. To answer these questions, the present study adopted the correlational research design to identify the relationship and degree of association between social media use and reading attitude.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 137

Using simple random sampling technique, 614 undergraduate students participated in this study. An online survey was administered to the students to determine their reading attitude. The Pearson's correlation coefficient and multiple linear regression was done to identify the relationship between variables established in the research objectives. The results indicated there was a positive correlation between time spent on social media and reading attitude. This indicates that more time spent on social media reading is associated with a more positive reading attitude. Furthermore, the results also revealed that Instagram influenced reading attitude the most, followed by YouTube, Facebook and Twitter. The discussion of the study indicates that social media positively influences and inspires reading attitude.

Keywords: Social Media, Reading, Reading Attitude, Correlation, Undergraduate, UCSI University, Pearson

Introduction

There have been many studies on research ranging from the importance of reading to the significance of reading attitude. The term reading is described as a process that involves deducing, understanding and grasping sounds (Kamhi & Catts, 2008) (as cited by Akyol, Çakiroğlu & Kuruyer, 2014). Reading has also been described as a cognitive process where knowledge is vital to smooth reading (Eskey, 1983; Kalayci & Humiston, 2015; Rathert, 2012) (as cited by Kaya, 2015). Reading is not without its purpose as well because several studies have shown that the significance of reading is comprehension and without proper reading skills, the progress of learning information and vocabulary understanding will be impeded, as poor reading skills lead to poor reading comprehension which results in lesser reading experience (Lyon, Shywitz & Shywitz, 2003). Consequently, reading gives the ability to learn new knowledge and information, attain necessary information, soothe the mind and enhance the mastery of language and vocabulary (Inderjit, 2014).

However, learning through reading cannot take place without reading attitude, as a positive one will decide the accomplishment of any given instruction (Liu, 2005). Reading attitude can decide whether an individual will begin the reading process in the first place as it plays a crucial role in fostering and the practice of lifelong reading skills (Wilson, James & Roberts, 2006). Alexander (1983) shares that attitude is the first requirement for reading process and that if it was negative, other elements such as incentive, focus and understanding and beliefs will not manifest or even if they do, they will happen in an unstructured manner (as cited by Brooks, 1996). Consequently, reading attitude is significant to the reading process as the students' reading attitude is an integral factor that impacts reading performance (McKenna & Kear, 1990). The importance of reading attitude is shown to be the determiner of the reading process and the link to academic achievement. For example, Wade (2012) found that students who had great achievement in the

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 138

subjects of mathematics, social studies and science were related to having positive reading attitudes. Furthermore, a study by Druyor (2012) came across a similar result which found that high achievement in reading was accomplished by students who have positive reading attitudes (as cited by Mohd-Asraf & Abdullah, 2016). These studies show that reading attitudes affect the success or failure of reading and it is the very first and crucial component before reading even begins.

With this in mind, the introduction and the expansion of the Internet and its usage, studies show that reading on the web has provided readers with an emphatic boost to fill up their hunger for knowledge and multiplying their base of intelligence. Clearly, students in particular are able to access the Internet frequently through computers as it was found in survey conducted by OCED (2011), that there is less than 1% of teenagers who have never used a computer before. Meanwhile, it was observed that there was an increase in the amount time spent on reading as the population searched and skimmed through the web. This shows that Internet networks, websites and applications are able generate more interest in reading among the population (Inderjit, 2014).

The growth of the Internet is not without its benefits as a study was done to show how a social media platform which is Facebook, was able to be integrated in the ESL context as a teaching tool. The results produced many positive outcomes such as improvement of students' L2 reading and writing skills, expansion of social proximities, enhancement of communication skills and reduced their fear and anxiety when learning and practicing the language among their classmates (Mahmud & Ching, 2012).

Furthermore, the use of social media platforms such as Twitter has allowed for the convenient circulating of information from teacher to students (Veletsianos & Navarrete, 2012), while instant messaging and websites such as wikis promoted synergy among students and their peers (Hrastinski & Aghaee, 2012). With the integration of social media in teaching, students have been positively receptive to it as the social media site contributes to a supportive aspect of their learning experience and improving it (Veletsianos & Navarrete, 2012). Effective teaching-learning participation in an online learning community not just improves the teaching and learning experience but also necessitates both students and instructors to strike a balance of respect and tolerance with one another (Lim & Vighnarajah, 2018), even to the extent of sharing (open) educational resources in the scholarship of teaching and learning (Ganapathy et al., 2015).

Interestingly, there have been new studies on the relationship between the use of social media and reading attitudes which gathered a positive result. According to OECD (2011), students frequently enjoyed reading when often searching for information online which lead them to read a wide range of printed material. To contrast this, another study shows that the increase use of the

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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   139

Internet and online games affected the reading attitudes of students negatively because the students in that environment spend more time on other recreational and leisure activities rather than reading (Turkyilmaz, 2014). Therefore, further research needs to be done to understand the relationship between these two variables as there are limited studies regarding attitudes and related affective factors carried out with students passing the primary level of education (Kamil, Pearson, Moje & Afflerbach, 2011). The present study will provide new and comprehensive information regarding the subject matter by investigating the role of social media in promoting reading attitudes in undergraduate students in UCSI University.

Statement of the Problem

Ideally, Malaysia has envisioned achieving a literacy rate on 100% by the year 2020 and have made many proactive efforts to contribute to that goal. However, in 1993, the World Education Report revealed that the literacy rate of Malaysians was 85%. Studies have been carried on the reading habits in Malaysia using surveys. It was found that students in tertiary education have spent less hours reading previously before entering university which coincides with another survey that generated the same results (Inderjit, 2014).

While another study conducted by Pandian in 1997, described the state of reading habits and reading attitudes of university students. It was found that 80.1% of university students as unwilling readers towards English language content as reading was perceived to be difficult and anxiety inducing compared to engaging in video games or watching television (as cited by Annamalai & Muniandy, 2013). Additionally, students only spend a minimal amount of time reading English resources outside of the classroom and did not make full use of the library to engage in the reading process. Among the reasons identified for the low amount of time spent on reading was students' interest in different activities and that the environment surrounding them was not stimulating towards reading process. This displays the progressively declining rate of reading among Malaysians (Karim & Hasan, 2007).

Currently, the National Literacy Survey that was conducted in 2005 had calculated that Malaysian students only read an average of two books a year which did not show any improvement. Another survey conducted by the Malaysian National Library which involved a sample size of 60,441 respondents reported that the literacy rate had dipped by 1% from 93% to 92% in the year 2006 (Annamalai & Muniandy, 2013). This alarming rate of decline has provided a clear picture of Malaysians' attitudes towards reading. This troubling trend demonstrates that students who have negative reading attitude will not approach a reading situation thus impeding the reading process from the very beginning. Specifically, reading attitudes of students decline due to the ineffective use of the online technology in the students' learning environment. What is certain is the need for students to be technologically literate for them to successfully savor the

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 140

university learning experience (Vighnarajah, 2018). Students are left dissatisfied with the unentertaining use of online technology in their classes which lead them to be bored and disengaged towards reading the text on screen (McKenna, Conradi, Lawrence, Jang & Meyer, 2012).

Nevertheless, in the recent years since the expansion and development of technology, the reading habits and attitude of Malaysians, specifically students may have changed due to the widespread presence and use of the Internet. As such, it is evident that the youth are growing to be more tolerant towards reading on-screen materials and this trend may cause a change towards perception of reading (Liu, 2005)

Given the current state of deterioration of reading attitude which leads to erosion of reading and reading habits of the population, if left to continue, the ability to acquire and learn information will be lost to Malaysians as reading is crucial to understanding and it is a significant agent for lifelong learning (Inderjit, 2014). Therefore, it is important to focus on the role of social media in promoting reading attitudes as reading attitude is the first crucial step for one to even begin the act of reading which later requires reading skill during the and then develops into reading habits. Reading cannot take place without one having a positive attitude towards reading in the first place which will cause one to approach the reading. The act of students reading is dependent on their reading attitude (Yoke, Sharmannie & Azman, 2007).

Social media can be a helpful tool in language learning and improving literacy as mentioned in previous studies but there is a lack of research on social media and reading attitudes in the context of this research. Hence, this explanatory research will identify the role of social media in the promotion of reading attitudes in undergraduate students in UCSI University.

Objectives of the Study
1)   To identify the relationship between social media and reading attitude amongst undergraduate students in UCSI University.
2)   To investigate which social media application influences reading attitude the most amongst undergraduate students in UCSI University.

Research Questions
1)   Is there a statistically significant relationship between social media and reading attitudes amongst undergraduate students in UCSI University?
2)   Which social media application influences reading attitude the most amongst undergraduate students in UCSI University?

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   141

Reading

Over the years, the definition of reading has been defined by many researchers. Nuttall (1996) defined reading as; "The process of getting out of the text as nearly as possible with the message the writer puts into it." (p.4) while Williams (1996) defined it as; "a process through which one looks at and understands a written text." (p. 2) (as cited by Solak & Altay, 2014). Additionally, some researchers have defined it as; "Reading is an interactive process consisting of inferring, knowing correct sounds and comprehension" an interactive process consisting of inferring, knowing correct sounds and comprehension" (Akyol, Çakiroğlu & Kuruyer, 2014, p. 200) and "Reading is a receptive skill. It is an intricate mental activity which is essential for the kind of knowledge society that one envisages in the globalized context" (Asiri & Momani, 2017, p.1).

Reading is the most important skill that needs to be honed and sharpened as it is to be used for a lifetime (Inderjit, 2014). Besides, it is a widely known fact that reading cultivates creative thinking, curious cognition and improves the competency of lifelong learning of an individual (Bulgurcuoglu, 2016) and it has been found to aid in occupational achievements, career growth and a better reaction towards change (Kirsh & Guthrie, 1984) (as cited by Karim & Hassan, 2006). Additionally, reading is an important component that is part of the learning process. It is imperative to the academic achievement of the students and includes a convoluted process (Ad-Heisat, Mohammed, Sharmella & Issa, 2009). If a student fails to learn reading at the primary stage of education, the student's reading ability will be inadequate and influence the students' learning process negatively (Sloat, Beswick & Willms, 2007). As such, to even consider the being of an accomplished reader, it is required to state the existence of a positive reading attitude in the reader which precedes the act of reading (Turkyilmaz, 2014).

Reading Attitude

Reading attitude is an important of reading and to provide a clear understanding and definition of reading attitude, it is important to define attitude first. Attitude is defined by Fishbein and Ajzen (1975) as ""a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object" (p.6). Allport (1967) defines attitude as the emotional and mental preparedness or a pre-notion based on occurrences, understanding, feelings or motive towards any subject, societal matter or occasion (as cited by BAŞ, 2012). Both definitions highlight a similar element that is the involvement of a feeling or emotion which affects the view of the individual towards a subject. Fishbein and Ajzen (1975) added that reading attitude is "a system of feelings related to reading which causes the learner to approach or avoid a reading situation" (p. 1).

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   142

Reading attitude is an important starting point that occurs even before the action of reading which determines the experience of the reading process. Reading attitude plays an important role in the aspect of reading as mentioned by J. E. Alexander (1983) who stated that attitude is the precondition of reading and that if the reading is negative, there is a high possibility that other necessary elements such as motive, focus, understanding and reception may not manifest or even if they do, they would manifest unstructured (as cited by Brooks, 1996). Reading attitude has also been linked to academic achievement as positive attitudes are able to foster growth in the students' reading experience and performance. Positive reading experiences are caused by positive reading attitudes which allow opportunities to promote greater performance in academic matters (Annamalai & Muniandy, 2013). In addition, Walberg and Tsai (1985) explained that reading achievement is strongly correlated by a positive reading attitude as it is one of the greatest correlates (as cited by Annamalai & Muniandy, 2013). The importance of reading attitude is highlighted in these studies clearly because it is a crucial factor in the students' development of reading. Reading attitude plays a role in students' reading achievement and decides whether the student will turn into an independent reader (Logan & Johnston, 2009).

Other authors stress the importance of focusing on the aspect of attitude when researching about reading. Hood, Creed & Neuman (2012) state that research on reading should highlight attitudes as it is an element that forecasts academic achievement (as cited by Bastug, 2014).

Social Media
With the growth of information spread through the digital medium, social media has been prevalent in the past decade and there have been many studies that have been done on the topic. Therefore, the respective researchers have both narrowed down the broad term and defined it accordingly. In a broad sense, social media is; "a term that is broadly used to describe any number of technological systems related to collaboration and community" (Tess, 2013, p. A60). Additionally, social media has been defined as "a variety of new sources of online information that are created, circulated, and used by consumers intent on educating each other about products, brands, services, personalities, and issues" (Mangold & Faulds, 2009, p. 357). While another researcher defined social media "a group of internet-based applications that build on the ideological and technical foundations of Web 2.0, and that allow the creation and exchange of user generated content" (Kaplan and Haenlein, 2010, p. 61). Besides, social media plays a pivotal in the expansion of communication and connection of individuals over the geographical barriers and distance.

Social media is a communication system that allows its users to interact with thousands if not more, of the population across the globe (Williams, Crittenden, Keo & McCarty, 2012). In relation to education, there has been discussion on use of social media in pedagogical teachings.

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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University
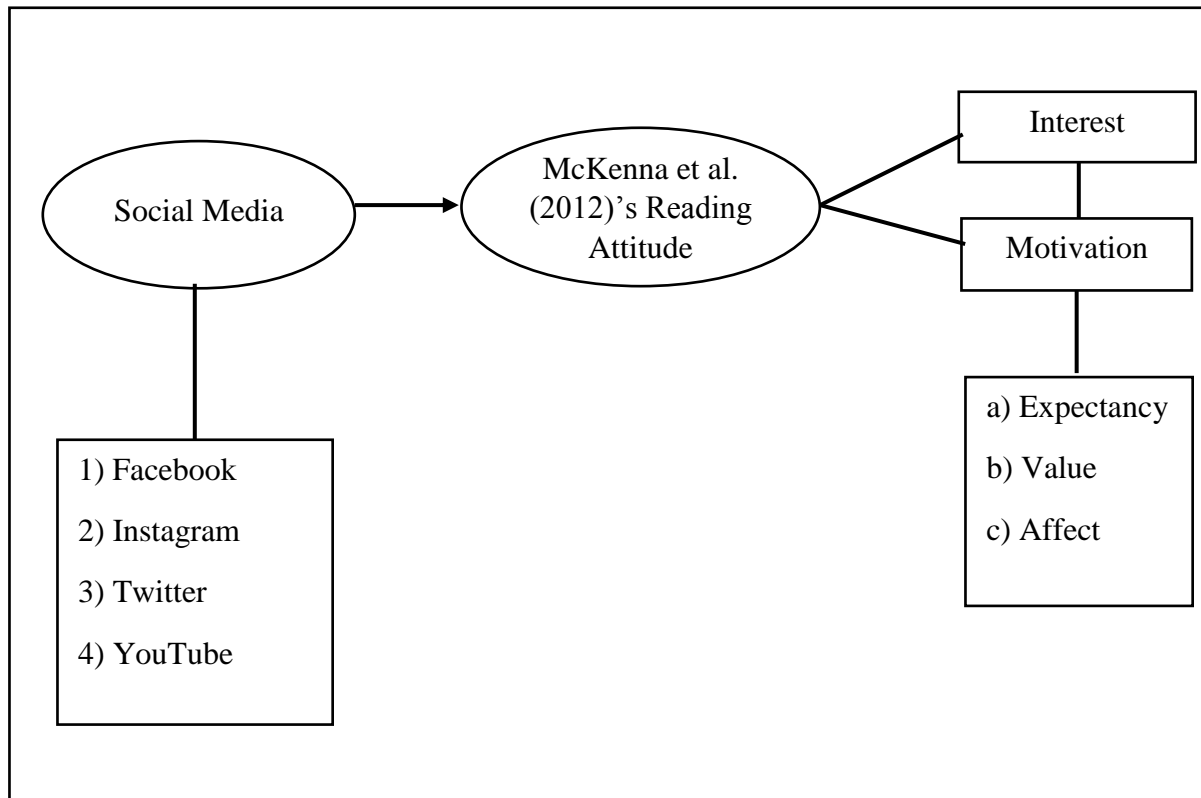143

Social media can be used as tools which is defined as "a range of software tools which allow users to interact and share data with other users, primarily via the web" (Minocha, 2009, p. 353). This is a frequent question in the educational context because usage of social media has been so inculcated into the daily lives of students.

The current generation of millennials have been reviewed as "digital natives" by many articles and popular media (Tapscott, 2009) due to the knowledge that social media plays an important role in the lives of students (Greenhow & Burton, 2011). The trend may be so because social media has impacted the lives of individuals and has fundamentally changed the ways of interaction, ingenuity and collaboration (Rafiq, Asim, Khan & Arif, 2019). When speaking of social media platforms, there are a popular few that would come to mind as there is a high usage rate such as WhatsApp, Facebook, Instagram, YouTube and Twitter (Tayo & Yahya, 2019). The respective platforms operate on content that is generated by the user and extremely impactful in a variety of context (Greenwood & Gopal 2015).

With a high usage rate among students, the use of social media for interaction and communication has distracted the growth of reading in users. This is because users spend more time surfing the web online rather than taking part in active reading. Students were found to be constantly occupied by online websites instead of reading (Turkyilmaz, 2014). This then leads to negative reading attitude as the students do not find reading interesting and decide not to place themselves in a reading situation. Consequently, the reading attitudes deteriorate due to the use of social media which presents less difficulty compared to reading. Students often found reading boring and demotivating compared to engaging in activities which involved a media platform (Annamalai & Muniandy, 2013).

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University
144

Conceptual Framework

Figure 1 Conceptual Framework

In this context, social media refers generally, to these four social media platforms typically used by undergraduate students which are Facebook, Instagram, Twitter and YouTube. The usage of these social media platforms was then connected to reading attitude via the Reading Attitude Theory by McKenna, Conradi, Lawrence, Bong & Meyer (2012). The Reading Attitude Theory then provides the framework of the factors that make up reading attitude. Reading attitude is then broken down into two factors that constitutes it which are Interest and Motivation. Additionally, there are three sub-factors that constitute Motivation which are Expectancy, Value and Affect. These Interest and Motivation factors will then be inserted within the items of the survey to elicits the students' reading attitude in accordance to the respective factors. This was able to provide a comprehensive understanding of the students' reading interest and reading motivation on social media.

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   145

Methodology
Research Design

The correlational design was adopted as the research design for the present study. This is because the research looked at the trend of the usage of social media and its role in developing reading attitude among undergraduate students. The research aimed to discover degree of association between the usage of four social media platforms and the promotion of reading attitude. The problem statement was answered by describing the relationship between the two variables where one may have an influence on the other variable (Creswell, 2012).

This was suitable for the current research as it investigated the degree of association between the usage of social media platforms and reading attitudes. This was done by eliciting data from the current undergraduate students at UCSI university. The data collected shows significance as it allows the students to self-report on their attitudes which provides an honest feedback. The online survey was administered to the participants who were part of minimum target sample out of the targeted population. This is because a survey can provide information on how a large group or demographic perceive a topic and provide a wide range of perspective as well. (Creswell, 2012).

Description of Participants

The participants of the research will be undergraduate students who are currently studying at UCSI University. The current research intends to collect data with a sample size of a minimum of 400 undergraduate students of a population of 15,000 individuals (UCSI Education, 2020). The research collected data from nine faculties of the UCSI University. The nine faculties selected were:

1) Faculty of Applied Sciences (FAS)
2) Faculty of Business & Information Science (FOBIS)*
3) Faculty of Engineering, Technology & Built Environment (FETBE)
4) De Institute of Creative Arts and Design (ICAD)
5) Institute of Music (IoM)
6) Faculty of Social Sciences & Liberal Arts (FOSSLA).
7) Faculty of Hospitality & Tourism (FHTM)
8) Faculty of Pharmaceutical Sciences (FPS)
9) Faculty of Medicine & Health Sciences (FMHS)

The current research employed the simple random sampling. Adoption of this sampling technique warrants the acquired sample size to be representative of the targeted population. Moreover, the simple random sampling technique ensure that the data collected is unbiased and

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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   146

this necessitates the requirement to conduct inferential analysis. This study targeted to achieve a minimum sample size of 400.

Research Instrument

The instrument (see Appendix 1) used in this research is the questionnaire that was adapted from McKenna, Conradi, Lawrence, Bong & Meyer (2012). This questionnaire was chosen because the respective study researched on reading attitude and compared the difference in attitude according to medium; print and digital and purpose; academic and recreational. Consequently, the questionnaire is relevant to the present study as there are items that is used to identify participants' reading attitude in digital mediums. The present study then adapted the items from the questionnaire to suit the variable of social media in the context of the present study.

The questionnaire is divided into three sections known as Section A, B and C. Section A questions will contain the demographic of participant and the rating of social media platforms according to the students' use and the amount of time spent on the platform. As there are two factors that constitute reading attitude which are Interest and Motivation according to Mckenna et. al (2012). Section B and C contained questions prepared according to the definitions of Interest and Motivation and placed within the context of social media. Generally, the questions for each factor are directed to measure the reading attitude of students when using social media platforms.

Section B contained questions which are focused on the factor of Interest. This section contained ten items which elicited the interest of participants towards a specific reading activity. As for Section C, the factor of Motivation was further split into three sub-factors which are: (a) Expectancy, (b) Value and (c) Affect. Therefore, the questions in this section comprised of three questions for the sub-factor of Expectancy, three questions for the sub-factor for Value and four questions for the sub-factor of Affect. These questions were directed towards each sub-factors' definition. However, the respective questions that are directed towards the three sub-factors are compiled into one complete section. A 5-point Likert scale was used in the questionnaire for the participants to indicate their level of agreement or disagreement towards the item.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   147

Reliability Test

The following table 1 illustrates the results of the reliability test of Section B survey items.

Table 1
Reliability statistics for Section B

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.739	.744	10

According to George & Mallery (2016), the Cronbach's coefficients, α > .9 is excellent, α > .8 is good and α > .7 is considered acceptable. Table 1 shows the reliability statistics for Section B which consist of ten items with the Cronbach's coefficient, 0.74. This indicates that the coefficient is acceptable.

The following table 2 illustrates the results of the reliability test of Section C survey items.

Table 2
Reliability statistics for Section C

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.856	.856	10

Table 2 shows the reliability statistics for Section C which contains ten items. The Cronbach's coefficient is 0.86 which indicates that it is good.

The following table 3 illustrates the results of the reliability test of the Section and Section C survey items.

Table 3
Reliability statistics for Section B and Section C

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.874	.876	20

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   148

Table 3 shows the Cronbach's coefficient was 0.87 for Section B and Section C which contain 20 items in total. The coefficient statistics that the items in the survey is internally consistent and is reliable.

Due to the circumstances caused by the Covid-19 pandemic, the data collection was conducted via e-mail and necessary online messaging. Subsequently, the survey was converted into an online version using Google forms which were administered through Course Networking (CN), Facebook, Gmail and WhatsApp.

Results and Discussion
Demographic
The participants in the present study remain anonymous and are identified based on their basic information such as age, gender, faculty, year of study and nationality. A total number of 614 undergraduate students participated in the survey. The demographic information collected from the respective participants were then tabulated according to the frequencies, mean and standard deviation of each category. Additionally, data was collected from participants based on their average use of social media platforms such as Facebook, Instagram, Twitter, YouTube and Others, Time spent on social media in a day and Time spent reading on social media in a day. The respective information collected was important in understanding the amount of time spent of participants' use of social media platform that is related to the present study's research questions.

From the data collected, the demographics of participants share several insightful information of the sample size. It was observed that the majority of respondents were of the age of 22 and above (36.8%) and in the Year 3 of their study (37.1%). Besides, there was a total of 252 male respondents and 362 female respondents with the majority of the respondents belonging to the Faculty of Business and Management (FBM) with the percentage of 28.2%.

Table 4
Age demographic

Age	Frequency	Percent (%)
19	85	13.8
20	138	22.5
21	165	26.9
>22	226	36.8

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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI
University   149

Table 4 shows the demographic of participants' age with the frequency of participants' age. The highest percentage comes from the age group of >22 with a percentage of 36.8%, followed by age 21 with 26.9%, age 20 with 22.5% and the lowest percentage of 13.8% coming from the age of 19. Besides, the table indicates the percentage gap between each participants' age group from 19 until >22. The percentage gap between the age 19 and 20 was 8.7%, while the percentage gap between age 20 and 21 was 4.5% and the percentage gap between age 21 and >22 was 9.9%. Additionally, the biggest percentage gap comes from the difference between the highest frequency of age group >22 and the lowest frequency of age group 19 which is 23%.

Table 5
Year of study demographic

Year of Study	Frequency	Percent (%)
Year 1	141	23.0
Year 2	203	33.1
Year 3	228	37.1
Year 4	42	6.8

Table 5 shows the demographic of participants' year of study with the frequency of participants' year of study with the highest percentage coming from Year 3 with 37.1%, followed by Year 2 with 33.1%, Year 1 with 23% and Year 4 with the lowest percentage of 6.8%. Furthermore, the percentage gap between each group of participants' year of study is indicated in the table. The percentage gap between Year 1 and Year 2 was 10.1% and the percentage gap between Year 2 and Year 3 was 4%. Moreover, the biggest percentage gap comes from the differences between the highest frequency of Year 3 and lowest frequency of Year 4 at 30.3%.

Table 6
Faculty demographic

Faculty	Frequency	Percent (%)
FAS	118	19.2
FOBIS	173	28.2
FETBE	107	17.4
ICAD	50	8.1
IoM	10	1.6
FOSSLA	121	19.7
FHTM	12	2.0
FPS	14	2.3
FMHS	9	1.5

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The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   150

Table 6 shows the demographic of the participants' faculty and the frequencies. The table indicates that most participants belong to the Faculty of Business and Management (FBM) with the highest percentage of 28.2%.

Table 7
Gender demographic

Gender	Frequency	Percent (%)
Male	252	41.0
Female	362	59.0

Table 7 shows the gender demographic of participants and frequencies. The table indicates that the majority of participants are female with the percentage of 59% while other participants are male with the percentage of 41%. The percentage gap between male and female is 2% which signifies a small percentage difference.

Table 8
Nationality demographic

Nationality	Frequency	Percent (%)
Malaysian	499	81.3
Others	115	18.7

Table 8 shows the nationality demographic of participants and frequencies. The table shows that the majority of participants are of Malaysian nationality with a percentage of 81.3% and the remaining participants are other nationalities that amount to a percentage of 18.7%. Moreover, the differences in percentage between the nationality groups are 62.6%.

Findings and Discussion to RQ1

The following discussion highlights the results to RQ1: Is there a statistically significant relationship between social media and reading attitude among UCSI undergraduate students?

The following Table 9 illustrates the result of the relationship between time spent on social media in a day and reading attitude.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   151

Table 9

Relationship between time spent on social media in a day and reading attitude

		Time spent on Social Media in a day	Reading Attitude
Time spent on Social Media in a day	Pearson Correlation	1	.141[**]
	Sig. (2-tailed)		.000
	N	614	614
Reading Attitude	Pearson Correlation	.141[**]	1
	Sig. (2-tailed)	.000	
	N	614	614

**. Correlation is significant at the 0.01 level (2-tailed).

According to Pallant (2016, p.143-144), the Pearson product-moment correlation is an example of a correlation coefficient which shows the strength and direction of the linear relationship between two variables. The r-value is the Pearson correlation coefficients that can range from -1 to +1. The symbol in front of the number signifies whether there is a positive or negative correlation between the two variables. A positive correlation indicates as one variable increases, the other variable increases as well while a negative correlation indicates as one variable decreases, the other variable decreases too. According to Marczyk, DeMatteo and Festinger (2005, p.218), the p-value is the main indication of statistical significance. The p-value shows the probability of chance occurring which is used to ascertain the validity of the findings which could be used to represent the population.

Table 9 shows the results of Pearson correlation between time spent on social media in a day and reading attitude, with the r-value being [r (612)] = .141, $p < .001$) which indicate a significant relationship and is statistically significant. The finding shows that there is a positive correlation between the two variables with the correlation coefficient reports a value of r = .141. This finding indicates that participants who use social media more are expected to have a more positive reading attitude.

The following Table 10 illustrates the result of the relationship between time spent reading on social media in a day and reading attitude.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   152

Table 10
Relationship between time spent reading on social media in a day and reading attitude

		Time spent Reading on Social Media in a day	Reading Attitude
Time spent Reading on Social Media in a day	Pearson Correlation	1	.203[**]
	Sig. (2-tailed)		.000
	N	614	614
Reading Attitude	Pearson Correlation	.203[**]	1
	Sig. (2-tailed)	.000	
	N	614	614

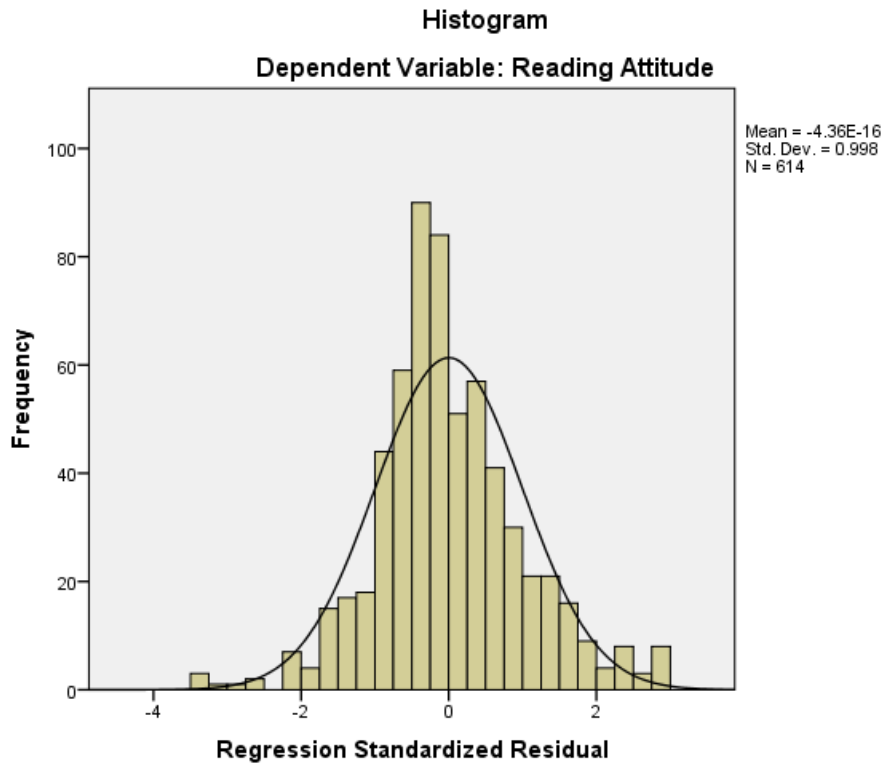[**]. Correlation is significant at the 0.01 level (2-tailed).

Table 10 shows the results of the Pearson correlation between time spent reading on social media in a day and reading attitude. The r-value is r = .203 with the degree of freedom, df = 612 and it is statistically significant because the p-value is p < .001. This indicates a positive correlation between the two variables as the r-value, r = .203 is positive. This finding shows that participants who spent more time reading on social media in a day are likely to have a more positive reading attitude.
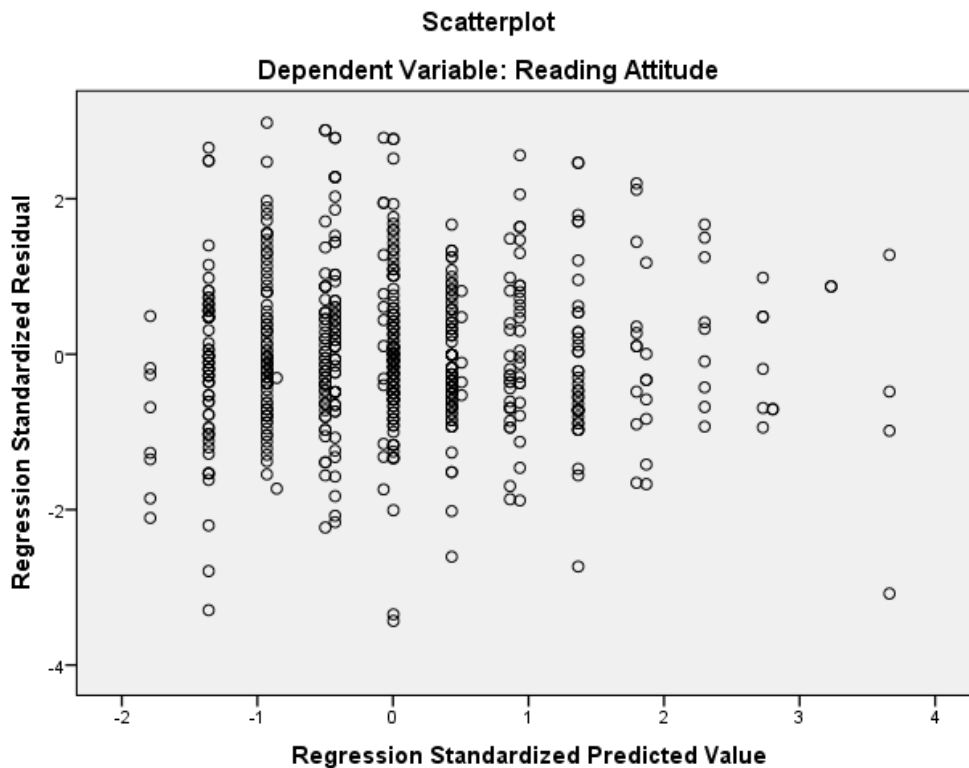
Assumptions for RQ1
According to Pallant (2016) p.169-171 using the multiple linear regression for analysis of data requires several assumptions of the data to be met. Among them are the assumptions of normality, linearity, homoscedasticity and independence of residuals. The assumption of normality refers to the normal distribution of residuals regarding the predicted values of the dependent variable. Secondly, the assumption of linearity refers to the straight-line relationship that the residuals should have with the predicted value of dependent variable. Thirdly, homoscedasticity refers to the equal variance that residuals should have regarding the all predicted values of the dependent variable. These assumptions look into the different facets of distribution of values and the kind of primary relationship that appears among variables.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 153

Figure 2 Histogram of standardized residual for RQ1

Histogram
Dependent Variable: Reading Attitude

Mean = -4.36E-16
Std. Dev. = 0.998
N = 614

From Figure 2, the residuals about the predicted values about the dependent variable which is reading attitude, is normally distributed as a majority of values appear in the center while the values with lower frequencies stretching out towards each end of the tails of the distribution. A distribution is considered to be normal when the distribution displays a bell-shaped curve that is symmetrical in which the highest frequency of values are in the center along with the smaller frequency of values being sloped towards the extremes (Pallant, 2016).

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   154

Figure 3 Residual scatterplot for RQ1

According to Tabachnick and Fidell (2014, p.166), a scatterplot graph is used assess the assumptions of normality, linearity and homoscedasticity between the predicted values of dependent variable and prediction errors. This can be done by evaluating the residuals in the scatterplot graph.

Figure 3 shows the primarily normal distribution of the prediction errors as it surrounds all predicted values of the dependent variable which is reading attitude. The residuals are mainly gathered in the centre and the residuals spreading fairly symmetrically from the horizontal line that emerges from 0 at the y-axis. The assumption of normality is met when there is a buildup in the centre of the scatterplot of all predicted values and the residuals is distributed normally about the predicted value of the dependent variable (Tabachnick & Fidell, 2014).

Besides, Figure 3 shows the shape of predicted values and residuals to be generally random and scattered and does not resemble any shape of a curve of cone which indicates that the assumption of linearity has been met. This is because the relationship of linearity between predicted values of the dependent variable and residuals are confirmed when the general shape of the scatterplot is rectangular shaped (Tabachnick & Fidell, 2014).

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   155

Additionally, Figure 3 shows that the variance of the residuals is primarily equal to the predicted values of the dependent variable which is reading attitude. This means that the variance of the residuals is mainly consistent and similar in width as the predicted values increases. This indicates the assumption of homoscedasticity has been met as the standard deviations of the residuals are generally equal to each predicted value of dependent variable on the scatterplot (Tabachnick & Fidell, 2014).

Inferential statistics results to RQ1

The following Table 11 illustrates the results of the regression of time spent on social media and time spent reading on social media on reading attitude.

Table 11

Regression of time spent and time spent reading on social media on reading attitude

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	58.495	1.837		31.847	<.001		
Time spent on Social Media in a day	1.153	.543	.088	2.123	.034	.908	1.101
Time spent Reading on Social Media in a day	2.499	.588	.176	4.252	<.001	.908	1.101

a. Dependent Variable: Reading Attitude

The following Table 12 illustrates the results of the model summary of the multiple linear regression for RQ1

Table 12

Model summary of multiple linear regression for RQ1

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.219[a]	.048	.045	11.93367	1.918

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 156

According to Creswell (2014) p. 349-350, multiple regression is a statistical test to investigate the relationship between numerous independent variable and one dependent variable and is utilized when researchers intend to observe the effect of several variables on the dependent variable. When using the regression analysis, the R2 value is used to describe how much variation that occurs in the dependent variable can be explained by the variation that occurs in all independent variables including the merged consequences of all independent variables (Kline, 2016).

Firstly, Table 11 shows the results of the Collinearity diagnostic which was done to ensure that the independent variables are not correlated with one another. The results show that there was no multicollinearity between both predictor variables (Time spent on social media, Tolerance = .90, VIF = 1.10; Time spent reading on social media, Tolerance = .90, VIF = 1.10). This is acceptable because the Tolerance is not less than 0.1 and the VIF value is not greater than 10 (Dart, 2013). Secondly, Table 12 shows the results of the Durbin-Watson test which was done to ensure that the residuals are not correlated. The results show that the residuals are independent from another (Durbin-Watson value = 1.92). This is acceptable because the value falls in the range of 1.5 to 2.5 which means that it is normal (Glen, 2016).

Based on the multiple linear regression test done, it was found that social media is a significant predictor of reading attitude. Table 12 shows the R2 value which is $R^2 = 0.48$. This indicates that 4.8% of the variance in the dependent variable which is reading attitude can be explained in the independent variables which are time spent on social media and time spent reading on social media. Table 11 shows the strength of the relationship between time spent on social media and reading attitude ($\beta = 1.153$, $t = 2.123$, $p = .034$) which is statistically significant. Secondly, Table 11 shows the strength of the relationship between time spent reading on social media and reading attitude ($\beta = 2.499$, $t = 4.252$, $p = <.001$) which is statistically significant as well. Hence, there is a statistically significant relationship between social media and reading attitude that is displayed in Table 11. Additionally, these results denote that those who spent more time and reading on social media are more likely to display a more positive reading attitude.

Discussion to RQ1

Firstly, the results indicate a significant relationship between time spent on social media and reading attitude. Secondly, the results also indicate a significant relationship between time spent reading on social media and reading attitude. Hence, a student who spends more time on social media has a more positive reading attitude. Moreover, the use of social media for reading

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   157

was found to have a stronger influence on reading attitude compared to spending time on social media. It was found that students' reading attitude is influenced positively with more time spent on social media.

Although, the strength of the relationship for both the independent variables is minimal with an R2 = .048, they are both statistically significant even at p < .001. This indicates that these variables still contribute to a positive reading attitude. A positive reading attitude has a better chance to lead students to engage in the reading process. This is supported by Alexander (1983) who states that a positive attitude is the prerequisite of the reading process (as cited by Brooks, 1996). Additionally, findings by Sundari and No (2013) also corroborates these results by mentioning that positive feelings regarding reading plays an influential role in whether a student will approach reading.

This present study indicates that a positive reading attitude is correlated with time spent on social media. This is contrary with previous findings in similar fields, as McKenna, Conradi, Lawrence, Jang and Meyer (2012) indicated that the recent development of media literacies among teenagers has increased time spent online. The mentioned study also elaborates that the increment has played a role in the deterioration of reading attitude. Furthermore, Akanda, Hoq and Hasan (2013) asserts a similar sharing which was time spent on reading becomes limited due to the distraction of the online sites.

However, the findings in the present study suggest otherwise as more time spent on social media is associated with a more positive reading attitude. This indicates that social media can function as a potential reading channel that improves reading attitude. A study conducted by Karim and Hassan (2006), shares a similar finding which is that online platforms are regarded as a growing significant reading source among students. Correspondingly, the findings illustrate that students had a more positive reading attitude on social media compared to reading in the conventional medium of print. Annamalai and Muniandy (2013) shares a related finding in that students had a negative reading attitude as they did not find pleasure in reading in comparison to activities that include the use of technology.

The findings also signified that the time spent on social media can contribute to a positive reading attitude which enables students to take part in reading more. This describes a mutual relationship that encourages an increase in each other. This is because more time spent on social media is likely to improve reading attitude and an improved positive reading attitude can also encourage more time spent on social media for reading. This is corroborated by Bastug (2014) who adds that a positive reading attitude can increase the amount of reading that takes place which causes more time spent on reading.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   158

The results indicate that even though students spend time on social media, there is a small amount of reading that takes place which positively influences their reading attitude through their reading interest and reading motivation. This may be counter intuitive as previous studies such as Pandian (2000) have found that students read less due more time spent on other activities involving the internet, television and games (as cited by Anugrah, 2019). Despite that, the findings suggest that social media is able to generate interest and motivation among students that improves reading attitude. This is due to the possibility that students are more inclined to read more on social media as it is easier to obtain information by browsing through the content. This is aligned with Inderjit (2014), who highlights how online networks are capable in creating more interest among users that lead to more time spent on reading as users skim and survey for information online.

Findings and Discussion to RQ2

The following discussion highlights the results to RQ2: Which social media platform influences reading attitude the most amongst UCSI undergraduate students?

4.5.1 Assumptions for RQ2

According to Heiberger and Holland (2015, p. 356), an assumptions check must be done to ensure that the data analysed is distributed normally and have equal variance which refers to homoscedasticity.

Figure 4 Histogram of standardized residual for RQ2

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   159

Histogram

Dependent Variable: Reading Attitude

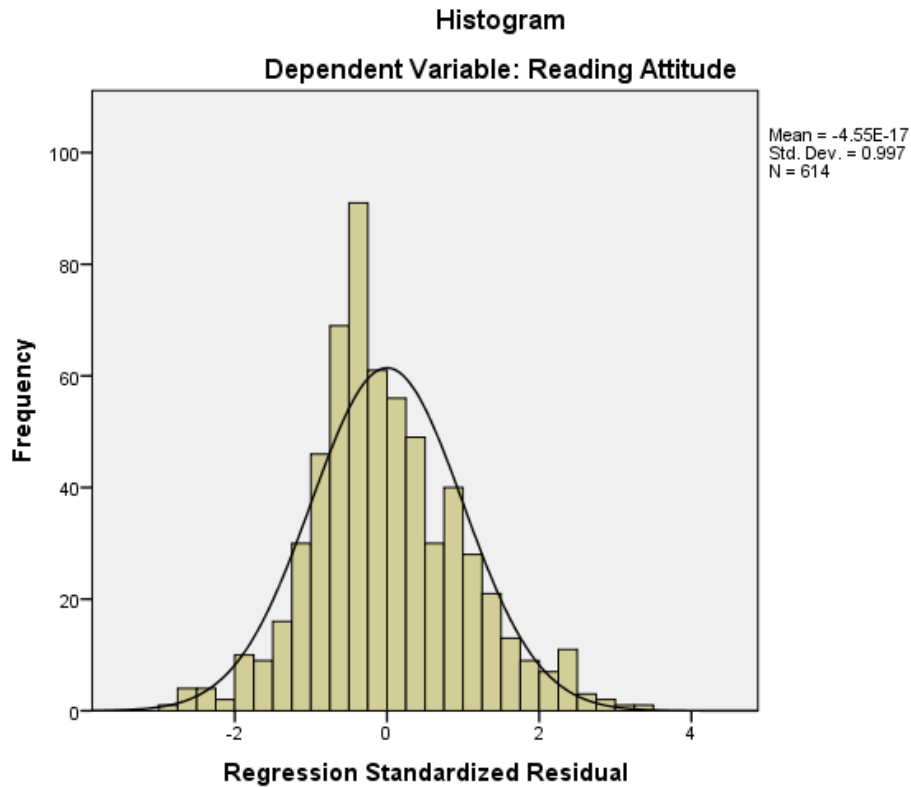Mean = -4.55E-17
Std. Dev. = 0.997
N = 614

Figure 4 shows that the distribution of residual is normally distributed as the frequency forms a bell-curved shape. Besides, most of the values emerge in the centre and the remaining values with lower frequencies extending to each of the tail equally. This is considered a normal distribution as a normal distribution is defined as a frequency that is bell-shaped to display the dispersion of values with a peak at the center with symmetrical slopes on both sides of the curve (Neuman, 2014).

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI
University   160

Figure 5 Residual scatterplot for RQ2

Scatterplot
Dependent Variable: Reading Attitude
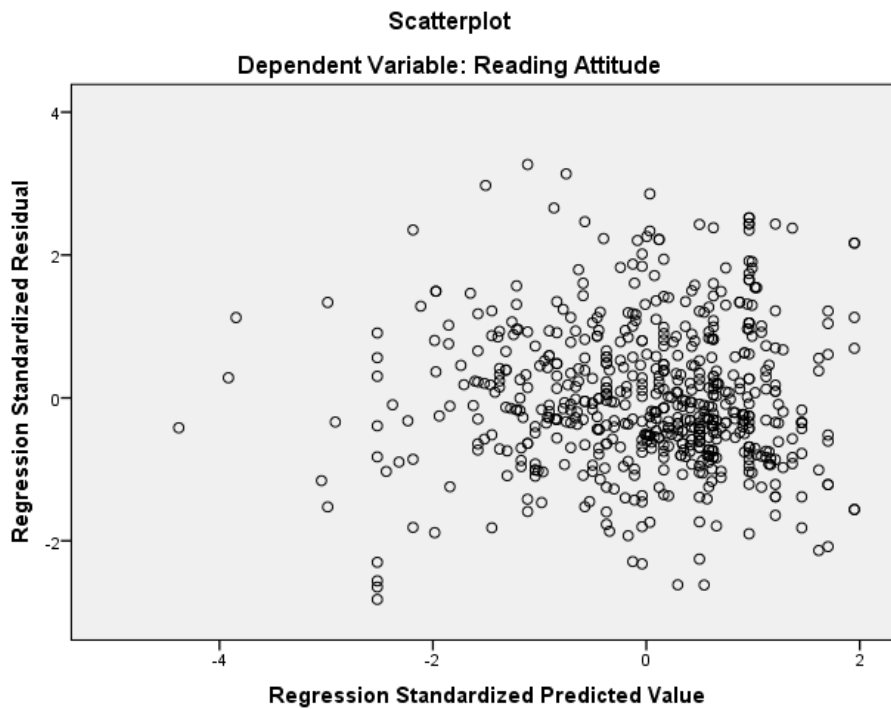
Figure 5 shows that the variance of residuals are primarily symmetrical to the predicted value of the dependent variable which is reading attitude. This indicates that the variance of the residuals is mainly consistent in breadth as the predicted value increases. Additionally, there is no obvious pattern observed in the residuals which indicates a primarily random dispersion. The homoscedasticity assumption is met as the variance of the residuals and the predicted values around the hypothetical regression line that emerges from 0 on the y-axis are alike. (Stockemer, 2019).

Inferential results to RQ2

The following Table 13 illustrates the regression of average frequencies of Facebook, Instagram, Twitter and YouTube use on reading attitude.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   161

Table 13
Regression of average frequencies of Facebook, Instagram, Twitter and YouTube use on reading attitude

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	42.271	3.146		13.437	<.001		
Average frequency of Facebook use	1.383	.371	.146	3.725	<.001	.950	1.053
Average frequency of Instagram use	2.220	.412	.211	5.389	<.001	.948	1.054
Average frequency of Twitter use	1.020	.339	.116	3.007	.003	.971	1.030
Average frequency of YouTube use	1.924	.554	.134	3.469	.001	.981	1.019

a. Dependent Variable: Reading Attitude

The following Table 14 illustrates the results of the model summary of the multiple linear regression for RQ2

Table 14
Model summary of multiple linear regression for RQ2

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.339[a]	.115	.109	11.52732	1.858

a. Predictors: (Constant), Average frequency of YouTube use, Average frequency of Instagram use, Average frequency of Twitter use, Average frequency of Facebook use
b. Dependent Variable: Reading Attitude

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   162

Firstly, Table 13 shows the results of the Collinearity diagnostic (Average frequency of Facebook use, Tolerance = .95, VIF = 1.05; Average frequency of Instagram use, Tolerance = .95, VIF = 1.05; Average frequency of Twitter use, Tolerance = .97, VIF = 1.03; Average frequency of YouTube use, Tolerance = .981, VIF = 1.02). These results show that there is no multicollinearity between the independent variables as the Tolerance is not less than 0.1 and the VIF value is not greater than 10 which means that it is acceptable (Dart, 2013). Secondly, Table 14 shows the results of the Durbin-Watson test (Durbin-Watson value = 1.86) which means that there is no correlation between residuals. This result is acceptable because it falls within the range of 1.5 and 2.5 which indicates it is normal (Glen, 2016).

The multiple linear regression test shows that each social media platform affects reading attitude at different levels. Table 14 shows the regression on how the frequency of use of different social media platforms on reading attitude with R2 =.115. This indicates that 11.5% of the variance in the dependent variable which is reading attitude is explained by the independent variable which is the average frequency of Facebook, Instagram, Twitter and YouTube use.

Table 13 shows the positive increase of reading attitude for the average use of each social media platforms. Firstly, with increased use of Facebook, the reading attitude will increase positively (β = 1.383, t = 3.725, p < .001) which is statistically significant. Secondly, with the increased use of Instagram, the reading attitude will increase positively (β = 2.220, t = 5.389, p < .001) which is statistically significant. Thirdly, the increased use of Twitter will result in the positive increase of reading attitude (β = 1.020, t = 3.007, p = .003) which is statistically significant. Fourthly, the increased use of YouTube will likely increase reading attitude positively (β = 1.924, t = 3.469, p =.001) which is statistically significant. The findings demonstrate that Instagram use establishes a stronger influence on reading attitude (β = 2.220) as compared to YouTube (β =1.924). This is followed by Facebook use (β = 1.383) and Twitter use (β = 1.020) over reading attitude.

Discussion to RQ2
The findings indicate a statistically significant relationship between the average frequency of Facebook, Instagram, Twitter and YouTube use and reading attitude. Interestingly, Instagram and YouTube projected a stronger influence on reading attitude compared to other social media platforms such as Facebook and Twitter. The results shown could be due to the popularity of Instagram that has been increasing among students. Recently, the application has been fast growing and overtaking other social media applications in the aspect of use and popularity (Al Fadda, 2020). In general, a positive reading attitude occurs as users are more inclined to take part in the reading process because of the small size of text such as captions and text in videos. This is aligned

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 163

with the findings by Morshidi, Embi and Hashim (2019) which found that students were very eager to participate in the reading process again when the Instagram video tool was utilized.

Another possible reasoning to this finding is the effect of students' socio-economic status (SES). The socio-economic status (SES) of the student is most commonly determined by combining parents' educational level, occupational status, and income level (Jeynes, 2002). These factors have a pertinent effect on students' exposure and access to the technological world especially where social media is concerned. Lack of such access results in the deterioration of exposure to online reading materials and information. This limits their comprehension and perception of reading to only within the boundaries of books and written documents. In fact, low SES has been found to negatively affect academic achievement because low SES prevents access to vital resources (Barry, 2005).

Besides, the use of YouTube is able to generate more interest in users through the use of attractive visuals. This can interest users to be more engaged in the video which then generates a better positive reading attitude. It is possible when the user is more engaged in the video presentation, they are more willing to take part in the reading process of small amount of texts such as the words and captions. These results are consistent with Alwehaibi (2015) who found that students had a positive experience with the use of YouTube in the English as a Foreign Language (EFL) classroom. The mentioned study shares that students were highly encouraged to read due to the delightful and fascinating environment constructed by YouTube.

Additionally, the weaker reading attitude with the average use of Facebook and Twitter is consistent with the related findings of Turkyilmaz (2014), which disclosed a relationship between possessing a social media account on Facebook and Twitter with reading attitude. The findings shared that students had a lower reading attitude when engaging with the respective social media platforms compared to student who did not have an account. Conversely, the findings in the present study does not mean that reading does not take place within the respective social media platforms but only resulting in a weaker reading attitude in comparison to the other social media platforms. Reading content produced by the social media platform such as posts and comments are considered as reading nonetheless. McKenna, Conradi, Lawrence, Jang & Meyer (2012) argues a similar notion in that reading texts or a Facebook page is a form of reading.

Overall, the results share that there is a transition from the reading of text in primarily written form referring to Facebook and Twitter to Instagram and YouTube which is substantiated with the audio-visual form and content. The latter group can generate a more positive reading attitude corresponding with the frequency of use among users in comparison to other platforms. This is corroborated by Lomicka and Lord (2016) which shared there has been shift from Facebook

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 164

among youths to Instagram in liking towards brief content. Furthermore, the respective authors predicted a decrease in text with an increase in images which was noted to be prevalent among the social media community.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   165

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University 166

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   167

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   168

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Benjamin, F., B.A. (Hons), Vighnarajah, Ph.D. (Pedagogy) and Lydia, D., B.A. (Hons)
The Role of Social Media in Promoting Reading Attitudes among Undergraduate Students in UCSI University   169

Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

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Abstract

Rokeya Sakhawat Hossain and Sufia Kamal are two pioneering and revolutionary writers in the history of women's rights movement of Bangladesh. They wrote and fought for women's rights at such a time and social setting when women had no rights and opinions of their own, when they were not granted many basic human and civil rights with regard to men, when they had subjugated social status and for that reason the society was not willing to give them proper respect. Both of Rokeya and Sufia believed that through education, women would utilize their entire potentialities as human beings and reach their success without relying on men. However, even though Rokeya and Sufia advocated women's education, they had no institutional education. Never having the scope for going to school, their self-education kindled their characters, from their childhood days, a spark of independence. The way Rokeya and Sufia dealt with the problems of women of their respective times and the diagnoses they made imply that they have many common areas enough to form a connection between their feminist thoughts. For this reason, in spite of having a clear gap in the times to which they belonged, the similarity of their thoughts and writings provides sufficient rationale to bring them under a study of comparison and contrast. The article attempts to make a comparative study on Rokeya Sakhawat Hossain and Sufia Kamal with special emphasis on their thoughts on society and female education, contributions on the emancipation and empowerment of women, voice against communalism, role on the abolition of religious orthodoxy, and above all, their influence on the women's rights movement of Bangladesh.

Keywords: Awareness, Female Education, Emancipation, Empowerment, Women's Rights Movement

Introduction

Rokeya Sakhawat Hossain and Sufia Kamal are much discussed and highly esteemed names in Bangladesh nowadays. The more the question of women's liberation is coming to the limelight, overcoming obstacles the more women are advancing to attain their rights, the more their names are being uttered. They were far advanced in their progressive ideas among

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   170
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

the contemporaries of their society and played a significant role to free women from the age-old social bonds. As close observers of the society, they witnessed the untold sufferings of women and took pen to right the wrongs of the society.

Rokeya was born in 1880 in a village called Pairabondh, Rangpur. From the first decade of the twentieth century till her death, she worked for the society without any break. To free women from ignorance, illiteracy, suffering, disgrace, prejudices, narrow-mindedness, and seclusion, she appeared with courageous and progressive measures and with the messages of renaissance and regeneration. But in her short life, she could not complete her long cherished goal of women's liberation. Yet the progress of women did not stop. After her death, being inspired with her ideals, many of her followers became able to play great roles in the emancipation movement. Among them, Sufia Kamal was the most distinguished one to take an active part to carry out Rokeya's unfinished works. Some have called her "the successor of Begum Rokeya" (Begum 87). Sufia was born in 1911 at Shayestabad, Barisal.

Even though Rokeya and Sufia lived and wrote in different times, their motto was identical– to awaken and emancipate women through education and economic independence. With this vision in minds, they established schools, founded social organizations for the oppressed women, authored several literary pieces in which they showed the miserable condition of women. Through their writings and activities, they urged women to be aware of their follies and frivolities that they have accepted as their characteristic traits. As women could not forsake their follies and frivolities, men considered them as naturally substandard. Therefore, they reasoned that women were emotional being and did not require education. But Rokeya and Sufia explained that the follies and frivolities ascribed to women were not natural but social constructions. The patriarchal society imputed these attributes to women to subjugate them. They argued that, like women, if men were denied the opportunities to develop their rational powers, to grow into intelligent persons, they would also become very emotional. Through their writings and activities, Rokeya and Sufia criticized the patriarchal society for denying women's education and exercising their rational power. Alongside, they also rebuked women to accept the suppressed status and, in this way, having some share in the subjugation process. They advised women to get aware of their rights, receive the long-denied education, join the workforce, become economically solvent, assume full responsibilities as human beings and abolish their reliance on men, and thereby change the patriarchal notion of women.

Family and Surrounding Environment

Rokeya hailed from a very conservative family of landed aristocracy. Like other female members of the family, she had to live in seclusion from the age of five. The female members of the family had to maintain strict purdah even in front of the women who were not their relatives. As Rokeya writes:

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   171
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

I had to observe purdah even from woman from the age of five. I did not understand why it was improper to meet somebody, but I had to observe purdah. The inner side of the house was out of bounds for the menfolk; so, I did not have to suffer by their presence. However, women freely entered the house, and I had to hide myself before they could see me." (qtd. in Joarder 6)

Rokeya shares that when she was five, she had to maintain strict purdah. Besides, in her time, the society was entangled in superstitions. Women's movement was limited, and they were isolated from the external world. So, the women who could not even see the glow of the outer world, it was a mockery for them to think of the light of education.

Living in that superstitious and conservative society, Rokeya closely observed the plight of women and determined that it was her duty as an aware woman to right the wrongs of the society and do something to uplift the subjugated status of the downtrodden women. She realized that women must be awakened to claim their rightful position in the society. Therefore, in her writings, she repeatedly persuaded women to receive education. In this way, she began her activities for the liberation of the Muslim women of Bengal. She was the first among the Bengali Muslims who publicly raised the question of equal status for women, and thus she started a new era in the history of Bengali Muslim society (Hossain 108).

Like Rokeya, Sufia was born into a noble and affluent landowning family. She was brought up in her maternal uncle's house where she had to observe purdah strictly. Similar to Rokeya's family, women's education was prohibited in Sufia's maternal uncle's house and therefore she could not receive institutional education. Like other girls of the family, she was allowed to learn only the religious texts.

In spite of having aristocracy, wealth and education, Sufia's maternal uncle's family was very conservative. The women could not meet any male person outside the family. Sufia had to live in seclusion maintaining the rules and regulations of the *nawab* family. In her own words:

My childhood and adolescent days were confined to the boundaries of our family house. It was a large building surrounded by a huge wall . . . Men had no access to the inner house. Our family language was Urdu . . . My first maternal uncle did not support female education at all. (qtd. in Baidya 21)[**]

This *nawab* family was educated, cultured, and showed much interest to send their male children to schools, but was vehemently against female education. Sufia's maternal uncles were highly educated; they were barristers, magistrates and top-ranking police officers, but they did not support female education. The little boys and girls of the *nawab*

[**]My translation. All double star marks (**) that follow refer to the same.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   172
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

family could learn Arabic in the family mosque-cum-*maktab*, but when a bit grown up, the girls could not continue their education. The family would opine– the girl has grown up, she should not move out of the inner house. The girls could learn Arabic and Persian at the inner house but there was no scope to learn Bangla. At that time, Bangla was not counted as a dignified language in those families.

Both of Rokeya and Sufia were brought up in very conservative families. Their two families maintained strict purdah and men's entry into the inner house was firmly prohibited. Their family language was also similar– Urdu, and Bangla was neglected in both the families. The families provided institutional education to their males but were indifferent to the education of their females. And these two families lost their *zamindari* almost at the same time, and with that lost their glories of tradition and opulence as well.

Formative Years and Sources of Inspirations

Like the trend of the times, Rokeya's father permitted his sons to receive formal education and neglected the education of his daughters. During that time, the females were only taught to read the Quran, Urdu and Persian. But Rokeya had an insatiable thirst for knowledge. Her brother Ibrahim, who was educated in the Western system, realized that female education was essential to progress the society and therefore he taught Rokeya Bangla and English secretly. His encouragement inspired her to remove superstitions and embrace modern thoughts (Mir 5). Rokeya also learnt Bangla from her elder sister Karimunnessa, a woman of grand qualities and outstanding resilience (Murshid 172).

Rokeya's second phase of inspiration emanated from her husband Sakhawat Hossain who was a deputy magistrate in Bhagalpur. He was very cultured, progressive and a real gentleman who advocated female education. He always encouraged Rokeya to explore her potentials and provided sufficient facilities to apply her dream with valiant efforts. Under her husband's influence, Rokeya started to write about her thoughts on social issues of womanhood and women's degradation (Hossain 79).

Rokeya was also deeply moved by the reformations of Brahmo reformers. The abolition of sati by Raja Ram Mohan Roy, the establishment of the custom of widow remarriage by Iswar Chandra Vidyasagar and their supports for female education, were definitely examples of initial reforms that stimulated the society to progress. Rokeya was also enthused by the stories of Islamic women in history, such as Ayesha, who had been an erudite scholar and an energetic woman leader. In addition to upholding her piety within Islam, Rokeya read the stories of Turkish women, who joined the First World War along with men, and who proved that being Muslim women in the modern century did not obstruct them from engaging equally alongside their husbands in society (Sen). Other than these, Rokeya's keen observation of the problems of her own society and her conscience urged her to work hard for uplifting the status of women.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   173
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

Similar to Rokeya, Sufia's family was against female education. But, unlike Rokeya, who had no institutional education, Sufia could go to a *maktab*, a mosque based learning centre, where she could learn Arabic. Like Rokeya's family, the family also spoke Urdu at home and Sufia learnt Urdu and Persian as well as Arabic. At that time, Bangla was not taught in the *maktabs*, so like Rokeya, she secretly learnt Bangla from her mother and brother. She also learnt Bangla by reading different books behind everybody's back from her maternal uncle's family library which presented a new world before her to satiate her unquenchable thirst for knowledge.

Like Rokeya, Sufia also got inspired by her husband, Syed Nehal Hossain. Nehal was an aspiring writer connected with a literary periodical. He took Sufia with him to Calcutta and thus gave her a scope to step out of home and engage herself in different social works. During this time, encouraged by her husband, she also wrote a short story titled "Sainik Badhu" (Wife of a Soldier) and several verses that were published in a literary magazine.

Sufia was also inspired and encouraged by Mohammad Nasiruddin, Rokeya Sakhawat Hossain, Kazi Nazrul Islam and Rabindranath Tagore. Nasiruddin, a great benefactor of Muslim writers and the editor-cum-publisher of the literary journal *Saogat*, encouraged Sufia to engage herself in literary activities. When in Calcutta, Sufia could come in close association with Rokeya from 1927 to 1932. This time she worked with Rokeya and her "Anjuman-e-Khawateen-e-Islam". For working in the organization, she closely observed Rokeya and was inspired by her thoughts and works. Apart from Nasiruddin and Rokeya, Sufia was inspired by Kazi Nazrul Islam who persuaded her to continue writing and wrote the preface of "Sanjher Maya" (The Evening Enchantment) where he admired Sufia as "a new star on the horizon of Bangla poetry" (qtd. in Kabir). Sufia was moved by the poems of Rabindranath Tagore from an early age. Tagore read "Sanjher Maya" and appreciated Sufia saying, "You have a high place in Bangla literature, as constant and fixed as the Pole Star" (qtd. in Kabir). All these luminary personalities and their thoughts had profound influences on the life and works of Sufia Kamal who, all through her life, tirelessly worked to improve the degraded status of women.

Thoughts on Society and Female Education

In Rokeya's time, the patriarchy did not realize the significance of female education. Education, in general, was restricted to a particular section of the society. Rokeya dreamt about the emancipation of women and regarded education as the way of obtaining that emancipation. She wrote:

> The spread of education is the only panacea of this oppression! At least, the girls must be provided with primary education! By education I refer to the real education; being able to read some books or write few verses of poem is not education. I wish for that education– which will permit them to gain citizen rights. ("Subeh Sadek" 221)[**]

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   174
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

Rokeya opined to provide women that education which will increase awareness, self-assurance and self-respect in them regarding their rights, will make them enthusiastic about freedom. "The purpose of education," stated Rokeya, "is not to blindly imitate a community or a race" ("Istrijatir Abanati" 12). "It is," she added, "to develop the innate faculties of the individual . . . through cultivation" (12). Rokeya furthered her ideas and thoughts on education in her novel *Padmarag* (Essence of the Lotus), where she detailed the education system of Tarini Bhavan's school:

> Teaching students to read several pages and moulding them in university form, they are not made puppets for luxury. Science, literature, geography, astronomy, history, mathematics– they are taught every subject, but the methods of education are different. By teaching to memorize fake history they are not taught to hate the country and its people. Special care is taken to teach ethics, religion, virtues, etc. The girls are trained to be ideal woman, good housewives, and good mother; they are instructed to love their country and religion more than their lives. They are specially supervised so that they become self-reliant, and like wooden puppets, they do not become dependent on their fathers, brothers, husbands or sons in future. (270)[**]

In social aspects, on several issues Rokeya's view was enough progressive with respect to modern times. The prerequisite of emancipation is financial solvency or self-reliance. If women remain economically dependent on men, it will be pointless to think of their emancipation. Rokeya writes about this financial solvency in "Delicia Hatta" (The Murder of Delicia). The prime concern of *Padmarag* is also the financial solvency of women. Rokeya was also shocked at the suffering of farmers and social malpractices prevalent in the society and expressed these in her "Endi Shilpa" (Silk Craft).

Rokeya passed a large portion of her life for the expansion of education amongst the Bengali Muslim women and established a girls' school to implement that; she formed an association called "Anjuman-e-Khawatin-e-Islam" or Muslim Ladies' Association to make women capable so that they can play significant role in the society and the state.

Like Rokeya, Sufia's struggle was for education and against the conservative society. She could not receive institutional education owing to the conservative society, which she regretted throughout her life. In her "Ekale Amader Kal" (In This Time, Our Time), she wrote:

> Today, it seems that if I could receive education, if I could roam in the free world, I could write so wonderfully as the mind desires. I could have left behind the best contribution of my life to all. But I could not. In spite of having a wish to offer something, I have failed to afford it. (Kamal 52)[**]

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   175
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

This regret is the result of her profound concern for education. She opined that unless the society changes its conservative mentality, it cannot move forward. She believed that only education could help progress the society and education is the only instrument for social development. Therefore, she devoted her life to social work and to the expansion of female education.

Sufia urged women to avoid bookish knowledge and receive that education which can be implemented in real life. In her view of education, she was greatly influenced by Tagore who emphasized on receiving education from nature (Mallick 117). Sufia believed that one's learning cannot be complete unless he or she comes close to nature. Besides, she also emphasized on vocational education. She talked about providing scopes for female education, and alongside, she was aware of the fact that women can utilize that education.

In her early life, Sufia was associated with Rokeya's "Anjuman-e-Khawatin-e-Islam" that imparted education to the slum women and organized the oppressed women to claim their rights. In 1946, after the communal riot, Sufia established a school named "Rokeya Memorial School" in the Park Circus of Calcutta. In the subsequent years she involved herself in making women aware of their education and other rights. In her later life, Sufia's experiences in *Anjuman* helped her preside and lead various social and cultural organizations that worked for the welfare of the vulnerable and helpless women.

Throughout her life, Rokeya dreamt about the progress of women. But for some limitations, she could not carry out all her dreams. Sufia took Rokeya's thoughts to the street and turned those into movement. She was a self-educated woman who untiringly worked to make women aware of their rights and claim their rightful position in the society.

Role on the Emancipation and the Empowerment of Women

The prerequisite of women's emancipation is the financial solvency and decision-making power of women. To assert the rights of women, Rokeya stressed on women's financial solvency and explained that the achieved financial solvency would bring about the empowerment of women. She illustrated that if women acquire knowledge, join the workforce and get financially independent, they can be aware of their rights. This awareness will facilitate women to make decisions in different matters the family and the state.

Rokeya thought about improving the social, political and economic condition of women and stressed on female education that can help women secure financial solvency and ensure their empowerment. To eliminate women's plight, Rokeya opined to ensure three things–women must be awakened through education, they should be made economically solvent, and they should be empowered through ensuring equal rights with men. In her writings, she depicted how women are deprived of their due rights and talked about education that can illuminate them and secure their rights in the society. She depicted the images of a utopia and imaginative land where women have received education and thereby attained

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   176
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

equal status with men, and these women are superior to men in terms of knowledge and intellect, and they are well established in respective fields for their intelligence.[i]

In Rokeya's *Motichur I*, all the essays are aimed at awakening the secluded women. In that compilation, she depicts illiteracy, lack of knowledge, superstitions and subjugated status of women. She shows how the merciless seclusion has impaired the females and shares her views on the role of women for the advancement of the society. In *Matichur II*, Rokeya shows how in every society and country women are suppressed by the male dominated society, and urges women to acquire knowledge, enter professional life and raise their voices against the exploitation of women.

Rokeya's *Sultana's Dream* shows the changes that the educated women can make. Here she depicts a "Ladyland" where women have flourished their brain power so fittingly that in their country peace and harmony reigns and where women get all basic human rights. The "driving force behind the success of the utopian feminist country of Ladyland is women's education. Rokeya lays particular emphasis on the importance of women familiarizing themselves with the world of science and is unconventional in her condemnation of male militarism" (Bagchi, xii). The females of the Ladyland which Rokeya envisaged, are emancipated in every aspect, they are liberated from seclusion.

In *Padmarag*, Rokeya merely expands the plot of "Sultana's Dream". She portrays a community established and run by women. In that community, the oppressed and abused women of different faiths, localities and cultures improve their fate by tangible social works. In the narrative, Rokeya delineates her ideology, methods of operating schools, and her thoughts on education which are faultless and which methods should be the principles of human life. Both *Sultana's Dream* and *Padmarag* explore in optimistic, attractive, and smart ways the theme of female education and sing the glory of educated women.

Likewise, to Sufia, the emancipation of women meant to be free from prejudices, ignorance and illiteracy. In fact, her real life experiences helped her realize the importance of female education. Being widowed at the age of 21, she had to live in Calcutta with her little daughter and mother alone. She urgently required a job; but as she had no institutional education and any certificate, and any previous job experience as well, she did not get any satisfactory job. With great difficulty, she managed a job in Calcutta Corporation School with fifty taka salary. Despite lacking any institutional education, with her sincere efforts she made herself fit for teaching profession. However, the difficulties that she faced for lacking education worked as a driving force behind her fight for female education.

Sufia realized that women have to face immense hardships unless they receive education. Therefore, she urged the guardians to send their female children to schools. She

[i] See *Sultana's Dream* and *Padmarag*.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   177
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

also worked for the expansion of female education and social development. She viewed education as the way of survival and an emblem of self-respect and social dignity. She expressed her view of uneducated women in an interview: "In the then time women had no social dignity because they were not educated. They were not in a position to speak before the society. They did not even realize the fact that– I have to speak, I have to protest" (Kamal, "Interview" 150).[**] As a result, women had to undergo patriarchal persecution and social injustices constantly. Sufia urged women to be aware of their rights and protest against those injustices and oppression. Alongside, she also urged men to change their conservative attitude and help improve the status of women. She said, "To get rid of the oppression women need to be courageous. Laws have been made to stop the oppression of women. But making laws is not enough. If men become aware of the problems and come forward, it will safeguard women's dignity and thus oppression will decrease" (qtd. in Baidya 76).[**]

Sufia understood it well that unless women are aware of their rights and think for themselves, no one else will think for them, and even if they do, that will not be entirely favorable for them. So, she said: "No one will allow women their freedom, women will have to achieve it. Conscious struggle is required to break up the shackles which the patriarchal society has put on women for centuries. Freedom does not mean willfulness; it is to establish one's rights, to upgrade one's self to a dignified position" (qtd. in Baidya 76).[**]

Throughout her life, Sufia protested against every form of social oppression, injustices and discrimination against women without any break. In order to eliminate the discrimination between men and women and to fight against social oppression of women, she founded and led different associations. At the back of the establishment of those associations, there was motivation, encouragement and blessing of Rokeya. Rokeya and her ideals were constant source of inspiration for her.

Voice against Communalism
Though Rokeya was born and brought up in a conservative family, she was never affected by conservatism. The way she was devoted to Islam, similarly she showed her respect to other religions. Irrespective of caste, creed, race, and religion, she was a non-communal and an enlightened lady.

In her "Anjuman-e-Khawatin-e-Islam", along with other members of the association, she extended her helping hands to the poor widows, battered wives and the poor women of all religions and ethnicities to achieve literacy and overcome their problems. Though the organization was differently named as Muslim Ladies' Association, the association did not make any discriminatory treatment against the members or the beneficiaries in terms of religions. Its main purpose was to facilitate the helpless and subjugated women regardless of the background they come from. The activities of the organization clearly shows Rokeya's non-communal standpoint.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   178
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

In *Padmarag*, Rokeya treats every character with equal importance. She treats the unhappy and sordid histories of Saudamini with similar importance as she treats the character of the protagonist Siddika. She does not present any Muslim or Hindu character with different lights. In the novel, the writer comments: "What a luminous harmony! –Muslims, Hindus, Brahmins, Christians, all are working jointly like siblings of the same mother" (Rokeya 269).[**] In her speech at the "Bengal Women's Educational Conference", she urges the Muslim guardians to teach their daughters the holy Quran in the primary level's education so that the religion and society remain concurrently functional. But at the same time, she addresses the women of other religions and says, "My sisters from other religions! Please don't interpret my suggestion of teaching the Quran alongside primary education as my orthodox opinion. It is not true; I am far away from orthodoxy" (Rokeya 210).[**]

Besides, the Sakhawat Memorial Girls' School that Rokeya set up and administered admitted the girls not only from Islamic background, but also from other religions including Hindus and Christians. It shows Rokeya's non-communal standpoint and serves as a luminous example of her liberal and non-communal spirit.

Sufia's family was conservative, but it was not so conservative as Rokeya's family. With the passage of time, and for various reasons including the changes in education, politics and values, the *nawab* family of Shayestabad could come out of conservatism in many aspects. From her childhood, Sufia observed liberalism practiced in her family. As she reminisces:

> There was enjoyable atmosphere everywhere– in the *maktab*, mosque and almshouse, in the school-library, and in the *puja* ceremonies and festivals of the Hindu workers. There was no restriction to attend those delightful ceremonies and festivals . . . The clerks, employees, doctors and *kabiraj*– they all were Hindus. Their ceremonies and festivals were financed by the *zamindari* fund. Therefore, they entertained the *zamindar* with proper honour. Many a time I have consumed *payesh*, *laddu*, *manda*, and sweetmeats that they provided. (qtd. in Baidya 58)[**]

Sufia was brought up amidst such religious harmony and non-communal ambience. Besides, from 1926 to 1932, she worked as a member of *Anjuman* for six years. The non-communal spirit that she nurtured through working for the poor and helpless Hindu-Muslim slum women during these times has been reflected in her later life and works. In 1946, she, along with other women, tirelessly worked to put down the communal riots between the Hindus and Muslims in Calcutta and serve the riot victims with a non-communal spirit. In the following year, returning to Dhaka she formed the 'Peace Committee' with Leela Roy to safeguard the communal harmony.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud 179
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

Sufia loved and mixed with people impartially. Whether Muslims or Hindus, to her, people were human beings first. In a literary conference in London, Sufia said, "I don't believe in the discrimination based on class, caste, creed and religion. To me, above everyone is the truth of humans, and above that there is nothing" (qtd. in Baidya 58).[**]

Overcoming the narrowness of caste distinction, rather than being a Muslim, Rokeya wanted to be an Indian. Similarly, coming out of the narrowness of caste difference, Sufia firstly wanted to be 'a human being above everything else' and then a Bengali. Both of them loved people considering them as human beings. To them, no other identity was as great as human identity. Therefore, they tried to help the distressed women irrespective of their religious or ethnic backgrounds throughout their lives.

Role on the Elimination of Religious Orthodoxy

Religious bigotry and superstitions play a pivotal role in the subjugation of women. In the patriarchal society, women are subjugated by misusing religion. Rokeya and Sufia reasoned that religion does not distinguish between men and women; rather, men create and prolong the distinction for their own interests. Both of them blamed religious orthodoxy and superstitions for the subjugation of women. In their writings and activities, they emphasized that if religious fanaticism and prejudices are abolished from the society, women can enjoy their due rights.

In her literary works, Rokeya frequently talked about religious orthodoxy, superstitions, vileness of purdah, early marriages, polygamy, and separation that left lots of helpless women in misery and hardship. She remarked that men have dominated women misinterpreting the doctrines of religion. To continue their supremacy over females they have misconstrued the instruction of Islam. In her own words:

> Men have established their supremacy over women using religions and misinterpreting the scriptures. Being lord of the male-dominated society, to sustain their interest and dominance men have interpreted religions in their own way. This fabricated explanation of religions has imposed exploitation, torture and oppression on women. Whenever women have tried to raise their voices against this patriarchal persecution, their attempts have been thwarted in the name of religion. (qtd in Sufi 265)[**]

The male-dominated society has constantly misinterpreted religion for their own benefits. To ruin the free spirit of women, they argued that if women acquire knowledge, they will be disruptive and that will damage the social order. But Rokeya spoke against this propaganda and said:

> The opponents of female education say that women will be unruly . . . fie! They call themselves Muslims and yet go against the basic tenet of Islam

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   180
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

which gives equal right to education. If men are not led astray once educated, why should women? (Hossein 694-95)

Rokeya reasoned that about learning there is no distinction between men and women in Islam; rather, acquiring knowledge is mandatory for both of them. Besides, the men who deny women education, they act against the precept of Islam. Therefore, in her writings, Rokeya urged and encouraged women to receive education, become self-reliant and attain independence. In *Padmarag*, and *Sultana's Dream*, Rokeya projected what the enlightened women can do when they have access to education.

In her early days, Sufia could not go to school in spite of having keen interest to receive education; and while in Calcutta, though an opportunity came to secure admission to Sakhawat Memorial Girls' School, she could not avail that of. Her family's conservatism is held responsible for this miss of opportunity. Besides, she had to undergo untold criticism and censure by her family as her photo was published along with her poems in the literary magazine *Saogat* and as she joined a flight with a male pilot in 1929. All these unexpected things happened due to the conservatism and religious orthodoxy of the then society.

A sufferer of conservatism and religious orthodoxy, Sufia realized that the main barrier of women's liberation is education. The patriarchy secluded women and denied them education misinterpreting the messages of religion. In her times, the Muslim women were allowed only to learn the holy Quran. Yet, it was to be learnt staying within the four walls, not going outside the house. As Sufia explained, "For the Muslim women, receiving education is the main obstacle. Women were not allowed to receive education. They could not read anything other than the Quran, they could not go outside the house" (Kamal, "Interview" 153).[**] Sufia was not against learning the Quran but she was against the process that did not teach the meaning. She questioned the use of such learning where the learners cannot comprehend what they read. Education gives us knowledge and awareness, and the lifestyle becomes improved with the use of that knowledge. Sufia realized the vacuity of such learning process and commented, "Shariah has allowed us many things, other than listening to the spoken words of the religious hypocrites: women have to know about their rights offered by Shariah" (qtd. in Mallick 105).[**]

Sufia blamed that in the patriarchal society, men use religions as tools of satisfying their intended interests and in so doing hinder the progress of society. She said in an interview, "Still today, the progress of our nation is being obstructed by perpetuating the discrimination in the name of religion. Without applying religion for the prescribed welfare purposes, it is being used to satisfy malicious intentions (qtd. in Baidya 62).[**] Sufia led every movement, struggle, protest and resistance of her life against injustices, evils, falsehood, bigotry, narrow-mindedness, fundamentalism, communalism, oppression of women, and the wartime criminals. Every time when the existence of the Bengalis was endangered, or when the fundamentalists put the life and existence of women at the risk of obliteration with

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   181
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

different fatwas, Sufia, with her raised head, urged everyone to protest against these evils and gave shelter to the oppressed.

From early days till their death, Rokeya and Sufia wrote and fought against prejudices, religious orthodoxy and fundamentalism. Both of them had to face various obstacles by the conservative atmosphere of their families. In their later days, whenever they worked for the downtrodden women and the progress of the society, they were obstructed by the religious bigots and fundamentalists. With indomitable spirit and courage, they protested against those obstacles of the bigots and fundamentalists and overcame the hurdles.

Influence on the Women's Rights Movement of Bangladesh

Even though in the Western world, the feminist writings began to make its impact in the eighteenth century, in the Indian subcontinent, the feminist writings started to make its impact in the later decades of the nineteenth century and the early decades of the twentieth century. After the division of India and the tenure of Pakistan, in Bangladesh, the feminist writings of the earlier times began to make its impact. Through her writings and works, Rokeya urged women to pursue education, become cognizant of their rights and claim their rightful position in the society. But in her short life, she could not fulfill her long cherished dream of women's emancipation. Yet the progress of women did not stop. Her influence continued after her death; being influenced and inspired with her ideals, many of her followers dedicated themselves to work for the downtrodden women of the country. As competent disciples, they stuck to their role model's ideals and put their efforts to improve the status of Bangladeshi women from their relevant fields.

In today's Bangladesh, Rokeya's influence is visible in the family, society and the state level. In every family, almost all the parents try to provide education to their daughters who after pursuing proper education play prominent role in the society. The majority of the parents encourage their daughters to follow the ideology of Rokeya. As Rokeya's followers continued their activities by bringing her thoughts to the streets and led to the feminist movement, the importance of female education has increased to a satisfactory level in the present Bangladesh. To further increase and boost up the progress of women's education, the government has adopted various measures to lessen female dropout ratio and made female education fees less. To motivate the girls to pursue education, the government is also giving stipends to the female students. However, Rokeya not only called for elementary education but also demanded for higher education for the females. In today's Bangladesh, women are pursuing higher education, joining the first ranking jobs, holding leading positions, and keeping significant contributions to the state.

In her writings, Rokeya urged women to change their dependent attitudes and claim their rights by themselves. To assemble women for asserting their own rights, she founded *Anjuman* which helped the poor and helpless women to overcome their problems and achieve literacy. In the current Bangladesh, many women's platforms have been formed following

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   182
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

Rokeya's *Anjuman*. From these platforms the feminist activists demand to secure women's rights and try to pressurize the government in an organized way. For executing various protests, they arrange seminars, symposiums, conferences and write placards taking the key quotes from Rokeya. These are the manifestation of Rokeya's thoughts.

Rokeya believed that the precondition of women's emancipation is financial independence. In her writings, she repeatedly talked about the financial independence of women. She urged the parents to educate their daughters and said, "Groom them to enter professional life and let them earn their own livelihood" ("Istrijatir Abanati" 12). At present, in Bangladesh, almost half of the entire population is women. Nowadays, the country is giving special attention to the advancement of women. It is seen that almost in all families, both the spouses are working outside the house. These days, women's inclination to enter the profession is not a trend; rather, it is a responsibility to add economic security to the family. These instances clarify the fact that Rokeya's efforts to eliminate the seclusion system have been fruitful and her dream of women to work outside the house has come true. Today's free-thinking women evidently manifest Rokeya's dream of a progressive society where women enjoy similar rights like men.

Rokeya also talked about the empowerment of women. She maintained that if women attain political power through proper education and economic independence, they can keep significant contributions to the society as well as the state. She also dreamt of women to be 'Lady Viceroy'. In today's Bangladesh, Rokeya's dream of 'Lady Viceroy' is not an imagination, but a reality. Currently, the country is producing not only lady magistrates, barristers, judges; it is producing lady Members of Parliament, Ministers, and even the Prime Minister. In the present Bangladesh, the Prime Minister, the Leader of the Opposition, and even the Speaker of the National Parliament are women. They are the manifestation of the vision that Rokeya envisaged of the emancipation and empowerment of woman.

Similar to Rokeya, Sufia also dreamt of an improved society where women can enjoy equal rights like men, receive proper education, join the workforce, occupy important positions, and contribute to the affairs of the society and the state. Her experiences in Rokeya's *Anjuman* helped her form and lead different social and cultural organizations that worked for the betterment of the downtrodden women. In 1954, Sufia, along with Leela Roy, founded "Wari Women Samity" where she worked as the Founder-President. In 1960, Sufia formed "Begum Rokeya Smriti Committee" and recommended naming the first ladies' Hall of Dhaka University after Begum Rokeya. The motto of the naming was to promote female education by glorifying the life and ideals of Rokeya. Throughout her life, Sufia regarded women's rights as her first priority and in 1970, she led "Bangladesh Mahila Parishad", the largest women's association in Bangladesh. The association is playing a dynamic role to eliminate all forms of injustices, oppression and discrimination against women and keeping a significant contribution to upgrade the status of the downtrodden women of Bangladesh. The association has been running for almost fifty years and advocating the feminist movement

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   183
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

with the catchphrase, 'Women's Rights are Human Rights'. As Nasima Haque observes, "From the inception of this organization till her death, for about three decades (29 years) Sufia Kamal, as a President of Mahila Parishad, has led women's liberation movement in this country. She was very shocked at the oppression, negligence and discrimination of women in the society. She was deeply concerned about the rise of rape, murder and oppression of women in the society. For this reason, she has moved from one corner of the country to the other to make women and all people aware of the problems. She repeatedly urged women to raise their heads to safeguard their rights . . . She said, the struggle of women's liberation and the liberation of humankind are interrelated" (qtd. in Baidya 80).[**]

Sufia also made significant contributions to the various mass movements of Bangladesh. In the times of crises, she always extended her support and cooperation. For her works and interactions with the mass people, she turned into a familiar figure in the society. She led people staying at the frontline of various struggles and demonstrations of the mass people, took the role of a defender of the agitators in the time of the Language Movement of Bangladesh, and assisted and encouraged the freedom fighters during the Liberation War in 1971. In brief, she demonstrated her utmost intrepidity in the times of crises.

In Bangladesh, Rokeya's dreams and visions got implement by the activities of Sufia. Rokeya could not take her thoughts to the streets and go for demonstrations. This was done by Sufia. Sufia took Rokeya's thoughts to the streets and turned those into demonstrations and movements. Following the aims, objectives and ideals of Rokeya, Sufia tirelessly worked for the emancipation and empowerment of the subjugated women till her last breath. The torch of protest that Sufia carried for the emancipation of women, that torch was set ablaze by Rokeya herself. Sufia accelerated Rokeya's spirit of women's emancipation and took it to the streets to implement women's rights as well as human rights.

Criticism
Both of Rokeya and Sufia had to undergo severe slander, criticism and censure. The social dogmatists and religious bigots were infuriated at their inexorable accusation and views concerning the plight and emancipation of women. Rokeya was labeled as "a shameless woman, a misanthrope, a radical misguided by the proselytizing propaganda of Christian missionaries, and a sexist" (Jahan 53). One detractor misconstrued that to Rokeya "everything Indian is bad and everything Euro-American good" (Tharu 342). Many even accused that "her companions were prostitutes and the scum of society. Some branded her a woman of loose morals" (Bagchi x). Not only that; she could not escape patriarchal persecution even after her death. A number of orthodox people opposed Rokeya's burial in Kolkata. After her death, her funeral ceremony was arranged in Kolkata but owing to the pressure of the orthodox people, it was not possible to bury her in Kolkata. So, one of her relatives secretly buried her in Sodepur, near Kolkata (Aksam 119). As Sufia spoke against the religious hypocrites, wartime criminals, collaborators and the fundamentalists with an uncompromising attitude, many a time they termed her 'Murtad', the traitor of faith or

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   184
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

apostate. In one of her speeches addressed at Jatiya Rabindra Sangeet Sammelan Parishad (JRSSP), Sufia said that to her Tagore's song was a kind of worship. This statement enraged the fundamentalists who raised a storm of criticism against her as a reaction to the statement (Haque 67). They also threatened her to death over telephone. But Sufia boldly tackled this incidence. She never compromised with anyone and always stuck to the path of the truth.

Conclusion

For the liberation and progress of women, Rokeya and Sufia's thoughts and contributions can be compared with two sides of the same coin. Both of them considered women's lack of education a major obstacle to the emancipation and progress of women. For lacking education, women could not claim their rightful position in the society and became dependent on men for food and shelter. As they were not allowed to think freely and engage in any work outside the house independently, they had to go through domination, discrimination, exploitation, oppression and deprivation. Rokeya and Sufia opined that unless women receive education and overcome these problems, the society cannot step forward smoothly. Therefore, they urged women to pursue education, join the workforce, attain financial solvency, occupy important positions, claim their rights and contribute to the affairs of the family, society and the state. They held very positive attitudes and, in their writings, works and activities, they did never discriminate against anyone with regard to caste, creed, race and religions. They also urged men to change their conservative attitude and stop the abuse of religion. In doing so, they had to endure severe criticism, slander, and censure. But they did not lose their hearts. With indomitable spirit and courage, they protested against the injustices against women and tackled the problems courageously. Being inspired by the thoughts and ideals of Rokeya, Sufia accelerated Rokeya's spirit of women's emancipation and took it to the streets to implement the women's rights as well as human rights.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   185
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   186
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rashed Mahmud   187
Feminist Thoughts of Rokeya Sakhawat Hossain and Sufia Kamal: A Comparative Study

Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning

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Abstract

This article reports the results of a study carried out to establish the effectiveness of mnemonics used in facilitating learning of second language vocabulary. This experimental study was conducted among 24 low proficiency freshmen of the Faculty of Arts of the University of Jaffna, Sri Lanka with the objective of finding the extent of effectiveness the keyword method has on facilitating second language acquisition. The results revealed a positive relationship between the keyword method and learning of vocabulary.

Keywords: memory, languages, mnemonics, keyword technique, second language learning.

Introduction

The need to guarantee mastery of more than one language is, without a doubt, one of the most pressing concerns of the current world and as such Sri Lanka is not an exception to this phenomenon. Thus, teaching and learning of English as a second language has become one of the most widespread social phenomena and is currently a guarantee of social, work and personal development in students especially in Sri Lanka.

In this area of language proficiency, our ability to evoke from memory the resources necessary to be able to use a language becomes the main tool for reaching the natural understanding and expression of messages. However, despite the great variety of elements that make up a language, mastering a broad vocabulary is one of the most important elements when acquiring a second language, since it not only allows for spontaneous conversations but also favours move on to the bilingual world (Piribabai & Rahmany, 2014).

For this reason, the main objective of this article is to evaluate to what extent the memory techniques used in the learning of a second language lexicon among low proficiency freshmen of the Faculty of Arts of the University of Jaffna, Sri Lanka, in order to achieve improvement in the proper planning and programming of teaching vocabulary.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   188

Review of Related Literature

In this sense, the relationship between language learning and memory has been marked by the constant changes with respect to the unequal evaluation that memory has received in the different methods of language acquisition. The controversy regarding this area maintained since the 19th century has opened the way to recent methodological proposals that, far from being firmly established, are subject to constant review. Thus, it is within the teaching of the vocabulary where we find the application of the well-known memory techniques as a way of learning but also as a tool to combat the forgetting of vocabulary.

Derived from the ancient Greek word 'mnemonikos', the term mnemonics is defined as that technique by which memory is reinforced (Mastropieri and Scruggs, 1991) and allows information to be stored in it in order to be able to obtain it when needed (Higbee, 2001) without thereby replacing the basic principles of learning if not using them to make sense of the material to be learned.

Thus, the vast majority of the techniques used affect the recovery stage, based on the idea that the more associations are established between the vocabulary learned and the schemata that the subject already has in his long-term memory, the greater the possibilities of successfully recover it (Higbee, 1991).

Therefore, there are many existing memory techniques that present associations of very different types such as semantics (contrast, similarity, etc.), phonetic (phonetic similarities between items to be learned), visual, etc. to promote memory. Despite the great variety of forms of presentation of mnemonic methods, we can mention the keyword technique (Atkinson, 1975) as one of the most widely used methods for learning and remembering vocabulary in foreign languages.

The keyword system describes the mnemonic class whose purpose was to improve the learning of a second language lexicon. Based on the principle of association of new words or concepts with key words or images that have a similar sound (Woolfolk, 2019, p. 262), the connection between an unfamiliar word and one that is familiar and between which there is acoustic similarity divides the study of each new word to be learned into two consecutive steps: verbal and visual.

In the first, the subject associates the foreign word object of learning with another one of his/her own language (key word) that she keeps with that certain phonetic similarity. The second of the steps involves the elaboration of a mental image in which the translation of the foreign word and the key word interact. With this, we establish two different associations in succession: a phonetic one that connects both words, and a visual association that connects the keyword and

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   189

the translation. During recollection, ― the pronunciation of the [English] word will provoke, by phonetic similarity, the evocation of the key word and this, in turn, the recollection of the image that contains the meaning that the subject seeks (Pressley, Levin & Delaney, 1981). We therefore use a combination of words with acoustic, semantic and visual associations with this technique. The retrieval of stored information leads us to long-term memory and, specifically, to semantic memory, whose presence in this technique of the keyword is very relevant since it is at the base of practically all the procedures used in mnemonics by providing the student with the basic element for language learning: the meaning and relationship between concepts.

There are numerous investigations that have had as main objective to know, analyze and deepen the knowledge of the role that the keyword technique has in learning a second language (Campos, Amor & Gonalez, 2004; Baleghizadeh & Ashhori, 2010; Campos & Ameijide, 2011; Soleimani, Saeedi & Mohajerna, 2012; Köksal, 2013; Davoudi & Yousefi, 2016; Consiglo, 2018) where the evidence suggests that the relationship between them extends through all the processes of memory (from encoding to retrieval, from sensory memory to long-term memory) that contribute in different degrees of language development.

Seeing the line of these investigations, the present work is especially relevant in that it delves into the previously documented relationship between second language learning and mnemonics. However, this research seeks to empirically verify the degree of importance of the techniques used to optimize these memory mechanisms in students.

As has been pointed out, memory techniques are an element of undeniable relevance for the acquisition of other languages. So it was considered to scrutinize the following research problem: Is the use of memory techniques effective when learning the vocabulary of a second language?

To answer this question, a general objective and two specific objectives were established. The general objective tries to verify the effectiveness of the association as one of the basic principles used by memory techniques through one of these techniques - those of the key words - to verify its effects on the acquisition of second language vocabulary in students at the university. And this general objective is specified in two more specific objectives:

- Analyze the relationship between the use of these memory techniques based on association or no method and the number of words remembered.

- Compare immediate recall and memory footprint with delayed recall between the two groups.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   190

To do this, the hypotheses proposed are directly related to the aforementioned objectives. Thus, and as a first hypothesis, the use of the mnemonic technique is expected to be stable over time (delayed recall). In other words, it is hoped that as we advance in the use of this technique for learning a second/foreign language, the more effective will be the recovery of the lexicon by the students, since in the acquisition of a second language we understand and express messages thanks to the ability to quickly recognize and understand previously recorded words (Jiménez, 1997). Therefore, memory techniques should have a relevant role in this process.

More specifically and as a second hypothesis, it is expected to find evidence about the relationship between the use of an association-based memory technique and the learning of vocabulary in the English language (immediate recall).

In the case of confirming these points from which we start, the intervention design for the improvement of this learning will delve into them for their development.

Method

The present study analyzes the results of two groups of students from the low proficiency freshmen from the Faculty of Arts of the University of Jaffna, Sri Lanka in the variable of recovery of second language vocabulary, measured through the use of a memory technique — mnemonics of the keyword. The design of this research is experimental since there is manipulation of one of the variables (the independent variable: use or absence of the memory method). There is a control group and the subjects have been randomized between the groups. Similarly, this research is defined as relationship (memory-retrieval of the lexicon of a second language) and difference (comparison between the results of the two groups: those who use the association technique and those who do not). The variables of this design are included in two different groups according to their role in the research:

- Independent variable: type of method used in learning: keyword method or no indication about the method.
- Dependent variables: these in turn are divided into two. On the one hand, the number of words correctly translated at first (immediate recall) and on the other, the stabilization of the memory footprint to the extent of delayed recall.

Participants

To carry out this study, a total of 24 freshmen, consisting of 16 females and 8 males, who were admitted to the university in the year 2018 by the University Grants Commission were selected, using a non-probabilistic procedure in which the selection from a larger population (148) who scored below 20 marks out of 100 in the preliminary screening test conducted at the beginning of the course has followed specific criteria (access and availability) and has not been

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   191

dependent on chance. Specifically, two groups of 12 students between the ages of 21 and 23 have been chosen, one will be the experimental group and the other the control group.

The choice of this age group responds to the desire to deepen the role played by memory techniques in learning a second language in the university environment in order to contribute more data to language teaching in compulsory education.

Each of the two groups mentioned had different guidelines. On the one hand, the experimental group was made up of subjects to whom the technique of the key words was explained and who carried out the learning according to the approaches already explained. On the other hand, the second group of 12 subjects (the control group) were unaware of the technique and will not be given any indication on how to carry out the learning.
Instruments

The instrument applied for this research is mainly related to the retrieval phase the last of the three main memory processes: encoding, storage, and retrieval although, as we have already seen, to successfully reach it, good coordination with the two previous processes (encoding and storage) that are also present in this type of technique. Specifically, the keyword mnemonic technique has been used (Atkinson, 1975), using the following material for its implementation: list of 15 words in English, answer record sheets, 15 cards showing the Tamil translation of each of the 15 English words, 15 cards showing the key word to use(presented to the subjects in digital PowerPoint format), stopwatch, instruction sheets and laptop.

Procedure

To carry out the study, the sample was divided into two groups of 15 subjects, and the evaluation was carried out in two separate classrooms where they received the treatment. For the total assessment, it was necessary to go to each group for 2 days (with an interval of 7 days between the two).

After explaining the instructions to each group, they both carried out two test trials and only started the learning phase after checking that the instructions had been correctly understood.

During the learning phase, the computer was placed in a zone of maximum visibility for all the subjects in the group in question. When you started the pronunciation of each word, it appeared on the screen. After reading it, the translation (control group) or the key word to be used with each and the translation (experimental group) were automatically given and the subject was given 10 seconds to carry out the learning. After these 10 seconds, the next word will start appearing automatically.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   192

This procedure was followed with 15 words and, once finished, the test phase began. In it, each English word was spoken again and the subject was given another 10 seconds to record their translation on the distributed answer sheet.

After 10 days, a new test phase was carried out on both groups in order to also obtain delayed recall and analyze the differences with respect to immediate recall.

For the analysis of the data, the Excel program was used, carrying out the following analyzes:

For the verification of the first hypothesis, a first analysis was performed contrasting the immediate recall and delayed recall between both groups with the T test and another with the same test to verify the equality of means between the control and experimental groups. Regarding the second hypothesis, a comparative analysis of the differences between both tests was carried out separately for both groups. Subsequently, the Pearson's linear correlation index was calculated.

Results

Initially, in relation to the first hypothesis, a first contrast analysis was performed between the variable immediate recall and delayed recall between the control and experimental groups (Table 1).

Table 1: Group statistics

	Group	N	Mean	SD	Std. Error Mean
Immediate	Control	12	8.59	1.956	0.504
	Experimental	12	8.86	1.994	0.514
Delayed	Control	12	5.72	1.790	0.463
	Experimental	12	7.52	2.324	0.600

The t-test for equality of means (Table 2) shows significant differences $p = 0.025$ which is less than 0.05 for the variable delayed recall, but not for the immediate one ($p = 0.714$).
In delayed recall, the experimental group had a higher mean word recall (mean= 7.52) than the control group (mean= 5.72). The difference is 1.8 words, which is very high considering that the standard error of the difference is 0.757, so the effect size is important.

Table 2: T-test for equality of means

	t	df	Sig.	Std. error of the difference
Immediate	-.369	28	0.714	0.721
Delayed	-2.374	28	0.025	0.757

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   193

Second, to test the second hypothesis, the differences between the two tests were compared, making the analysis separately for both groups (Table 3).

In both cases, there are very significant differences (p <0.0001). In the control group, the result in immediate memory reached an average (8.60) that is much higher than the delayed one (5.73), there is a difference of 2.87 points (the effect size is very large considering the standard error for mean differences is .192).

In the experimental group, the immediate memory (mean= 8.87) is also higher than the delayed memory (7.53), but the effect size is smaller, since the difference in the means is 1.33 points, being the standard error of the mean 0.232.

Table 3: Test of related samples.

		Paired Differences				
		Mean	Std. Error Mean	t	df	sig
Control	Immediate-Delayed	2.86	0.191	14.937	14	.000
Experimental	Immediate-Delayed	1.32	0.231	5.738	14	.000

Subsequently, the Pearson's linear correlation index was calculated, obtaining a value of 0.876, which is very high, which indicates that there is a very strong relationship between both variables (the relationship is highly significant: p <0.00001).

As has been demonstrated in hypothesis one, there is an effect of the intervention in the experimental group, so the scores have been affected. Therefore, the correlations for both groups (control and experimental) were recalculated separately, obtaining in both cases a Pearson correlation very similar and close to 0.925. Thus, the correlation has increased (Table 4).

Table 4: Correlations of related samples

Group			N	Correlation	Sig.
Control	Pair 0	Immediate-Delayed	12	0.9250	.000
Experimental	Pair 1	Immediate-Delayed	12	0.9244	.000

A new test confirms these data, since the calculation of the partial correlation eliminating the group factor (control: 0; experimental: 1) gives us a Pearson correlation of 0.918. This data unifies both hypotheses; since it proves that there is a strong relationship between both variables and that the intervention has had an effect.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   194

Discussion and Conclusion

Regarding the first hypothesis, it has been proven that there really is a positive effect on the use of mnemonics in the learning of a second language. As the contrast analysis shows between the results of immediate recall and delayed recall between the control and experimental groups, the differences are very significant in the case of delayed recall. Thus, as we advance in the use of this learning technique, the more effective is the recovery of the lexicon by the students, that is, more words are remembered.

However, the results of the first analysis on immediate recall reveal that although the number of remembered words is slightly higher in the group trained in the technique, the difference is not significant. This may be due to the difficulty of some of the proposed words that may have influenced the responses to the test carried out, as well as the reduced number of sessions carried out, which is why the effect that repetition has on memory has not could occur.

Regarding the second hypothesis, the relationship between the use of the memory technique and the significant learning of vocabulary in the English language has been verified. Thus, we see a strong effect between the recall variable and the intervention in the experimental group, which affects the results.

This is corroborated by previous studies focused on the relationship between semantic memory and visual memory that show that the use of images influences the memory, in its quantity, in recognition and in access to content.

Therefore, after analyzing the data obtained and as a general conclusion of this study, we can really corroborate the effectiveness of the association as one of the basic principles used by memory techniques through the keyword technique in the acquisition of second/foreign language vocabulary as the study by Soleimani, Saeedi and Mohajernia (2012) had already shown.

Thus, association techniques must be taken into account as a necessary methodological element in language teaching in the school context. Based on the complex system that is memory, its use in this field not only enables our students to work on the functioning of their memory and the mechanisms closely related to it (sensory, short and long term) at the moment of learning. , but it is developed to ensure its future success.

As has been verified, the use of mnemonic techniques means knowing how to take advantage of the resources available to our students to facilitate the task of teaching languages. With this, this study opens new ways for these techniques and this memory process to be considered by teachers when teaching a foreign language and thus facilitate effective acquisition.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   195

As Mayer (2008) points out, it is essential to facilitate learning to the maximum with the instructional applications that each subject requires or with the different processes involved in each specific learning task. Although the questioning of the mnemonic technique for meaningful learning is evident, we think that its usefulness for acquiring and consolidating vocabulary (semantic memory) can be effective.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Rasakumaran, A., Ph.D.
Effect of Keyword Mnemotechnics on Second Language Vocabulary Learning   196

Essence of Paule Marshall's Novels

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Paule Marshall (1929-2019)
Courtesy: http://www.projecthbw.ku.edu/uncategorized/remembering-paule-marshall/

Paule Marshall was born in 1929 at Valenza Pauline Burke in Brooklyn, New York. She visited her parents' birthplace, Barbados, for the first time at the age of nine. Marshall graduated from Brooklyn College in 1953 and graduate school at Hunter College in 1955. Early in her life, Marshall wrote a series of poems reflecting impressions of Barbados. Later, she turned to fiction. She has published short stories and articles in various magazines. She is best known for her novels and collections of short stories: *Brown Girl, Brownstones* (1959), *Soul Clap Hands and Sing* (1961), *The Chosen Place, the Timeless People* (1969), *Praisesong for the Widow* (1983), *Reena and Other Short Stories* (1983), and *Daughters* (1991). Marshall has lectured on black literature at universities and colleges such as Oxford University, Columbia University, Michigan State University, and Cornell University. She holds a distinguished chair in creative writing at New York University. Her fiction is characterized by narration in related to

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
G. Vimala, M.A., M.Ed., M.Phil.
Essence of Paule Marshall's Novels   197

African diasporic identity." She showcases in her fiction the success and failures of the West Indian immigrants living in America.

Paule Marshall grew up in a bicultural environment rich with the folklore and language of Barbados. Marshall did not visit Barbados until she was nine years old. The island culture was made real to her by the lively conversation of her mother's friends around the kitchen table. Their metaphoric, often ironic language inspired her attempts to find a narrative voice in her literary career. Richard Sandomir says, "Through five novels and several collections of short stories and novellas, Ms. Marshall created strong female characters, evoked the linguistic rhythms of Barbadian speech, and forged an early link between the African-American and Caribbean literary canons.

Paule Marshall's novels emerged through the background of historical evolution, political power and aesthetic beauty of Caribbean Islands. The prominent purpose of her novels is to portray the Black women and their identity. She is concerned over the Black women and their society which is influenced by the white culture. The suffering of Black is an outburst legitimacy in her novels. She is envisioned by Marian A Davis, "Throughout *Brown Girl, Brownstones*, Silla is continually referred to as a hard-working woman. Her religious views seem to indicate a heavy emphasis on works. She initially appears to possess an unbreakable will, always bearing a constant look of determination."

Paule Marshall occupies a prominent position not only for creating complex characters but also for effective reflection of feminine aesthetic deliberations. Aruna Shantha Kumari says, "Considered a champion of the search for individual identity Paule Marshall is praised by critics for exploring the psychological trials and concerns of African-American women. She began her career as a writer when African-American women's literature was at a major crossroad."

Though she has been neglected for long time she proved herself as an emerging writer. She advocates greatest amount of Black experience in her novels. She has given importance to the female characters and she portrayed female characters as heroes of her novels. Techniques help the readers to discover and travel among other identities, other varieties of the human adventures. The readers are exposed to the psychological process of the ordinary person. They can compare their private experience to their own. They can even identify and symbolises more. Paule Marshall uses techniques between life and art which helps the novels to interpret and transform reality. She uses the movement of characters and experience of Black people in their living ground, survival, and new perception of Black life as major techniques in her novels.

The further techniques employed by Paule Marshall in her novels included plots, narrative, imagery, landscape setting, characterization, narrative persona, style and use of

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
G. Vimala, M.A., M.Ed., M.Phil.
Essence of Paule Marshall's Novels   198

language. The Plots of her novels inculcate incidents and events which are considered to be the structure of structures. They contain conflict and suspense and keep the readers engrossed till the end. She expressed Quest for identity and conflicts in her novels.

In her first novel *Brown Girl, Brownstones* (1959), the female protagonist Selina Boyce is partly her own.   In her second novel *Soul Clap Hands and Sing* (1961), she reveals Pan African experiences by four different locals (Brazil, Barbados, Brooklyn, British Guyana). In her next novel *The Chosen Place, the Timeless People* (1969),she exposes the theme of places, Afro-Caribbean identity, home and responsibilities.   In the novel *Praisesong for the Widow* (1983), she traces the protagonist path towards healing and self discovery. Through her work *Reena and Other Stories* (1983), she reveals the creative power of mother and other women in the unconditional love community. She explores female responsibilities in her novel *Daughters* (1991), and the unconditional love in *The Fisher King* (2001). The collection of her own work *Triangular Road: A Memoir* (2009), deals her sharing with Hughes and about rivers, seas and oceans and it also focuses on the impact on Black history and culture.

According to Paule Marshall, the narrative techniques in the novels should create a strong illusion of reality. She uses her plot to engage and hold the readers by her expertise in handling of setting, characters and use of language. She uses themes abundantly in her novels through the characters and the characters expose their own reality and human problems.

Some of the themes used in her novels are individuality and exposing Black experience. Other major themes of her novels include identity crisis, need for searching the importance of tradition blends with the innovations of recent years. Individuality, quest for identity, racism, migration, dream and reality, reintegration, gender identity, sense of belonging, ethnic identity, inter racial love, White guilt and structure and formal considerations are some other important themes exposed in her novels.

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G. Vimala, M.A., M.Ed., M.Phil.
Essence of Paule Marshall's Novels   199

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
G. Vimala, M.A., M.Ed., M.Phil.
Essence of Paule Marshall's Novels   200

A Cross-Cultural Study of International Students at Higher Level Education

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Abstract

It is said that culture and personality are correlative terms; that to know the culture of a people is to know the types of personalities to be found within it and that to know the personalities is to understand the culture. International students from different countries interact differently in class and communicate and respond accordingly to their culture. Henceforth, with the help of Hofstede's five cultural dimensions: Power distance, collectivism, masculinity, uncertainty avoidance and long term orientation, this study provides an understanding of how students from Thailand and Yemen studying at higher level education interact in class.

Keywords: Culture, International students, higher level education, Hofstede's cultural dimensions.

Introduction

Culture is an accumulation of knowledge, beliefs, behaviors, morals, laws, and customs that distinguishes members of one group from another group. Different scholars have defined culture differently. According to Hofstede, Hofstede, & Minkov (2010), "Culture is the collective programming of mind that distinguishes the members of one group or category of people from another.'' It consists of shared values, beliefs, practices, habits and laws. It is not something that can be inherited it rather describes a group of people who were raised up in the same social environment and shared the same life experiences and education. People learn culture from childhood as they live in a society and a kid learn the basic values, perceptions, wants and behaviors as s/he lives with family, go to school, mix with other kids in the area (Hofstede, et al., 2010; Kotler, et al., 1999). People from different cultural background communicate in different ways. For example, in Thai society pointing with a single finger is considered to be rude and accusatory while in Yemeni society male cannot have direct eye contact with the female as it is considered as a taboo. Similarly, students from different countries carry out different cultural mindsets and they differ in attitude, habits, and beliefs. International students are not students of

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Language in India www.languageinindia.com **ISSN 1930-2940** 20:8 August 2020
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   201

their home country, henceforth their expectations and interactions in education are different. In order to understand those differences, Hofstede's cultural dimensions were employed in this paper. Hofstede defines "dimension as an aspect of culture that can be measured relative to other culture.'' This study sought to compare the five cultural dimensions of Hofstede between Thai and Yemeni students in Higher Education (HE).

Literature Review

Numerous typologies and frameworks have been developed to identify and measure culture but during the last decades, Hofstede's cultural dimensions have been widely used in cross-cultural communication (Saleem, 2012). His cultural dimensions have also been linked to educational culture (Hofstede 2010). He first proposed four cultural dimensions such as power distance, individualism vs. collectivism, masculinity vs. feminism and uncertainty avoidance. Later, he introduced a fifth dimension which is long term orientation.

Cooney, Erstad, Keller, & Wang (2015) conducted a survey between aviation students from China and USA. Four cultural dimensions of Hofstede were employed in the study. An independent t test was employed to test the mean scores of the two groups. The t test revealed a significant difference between power distance, masculinity vs. femininity and individualism vs. collectivism but did not indicate a significant difference between uncertainty avoidance.

Dennehy (2015) conducted another survey of 327 students from 37 nationalities studying at a third level institute in Ireland. He employed Hofstede's five cultural dimensions and each item was measured on a five point likert-scale. Another researchers, Rieck, Gerhardt, Eringa, Caudron, & Xie (2017) studied a survey of 1033 international students from Netherlands, Germany, China, South Africa and Qatar to validate Hofstede's result on a new sample. The findings of the research contest many of Hofstede's original findings. The dimension of power distance and long term orientation show significant differences with Hofstede's original country values. The dimensions individualism, masculinity and uncertainty avoidance show significant differences from half of the countries.

Rienties & Tempelaar (2013) use a sample of 1257 students in Netherlands between Dutch and International students. The international students were clustered into nine geographical clusters Using Hofstede's cultural dimension scores to relate personal emotional and social adjustment issues.

Mohr, (2010) investigated the relationship between cultural values and the learning styles preferences of students from business administration. The data was collected from 939 students studying at different countries and the VSM94 instrument suggested by Hofstede was employed in the study to measure the cultural values. Payan, Reardon, & McCorkle (2010) focused on the

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   202

dimension of individualism/ collectivism when they asked marketing and business students from nine countries about their perceptions of academic honesty and then compared the results obtained against Hofstede's original country scores.

Jayatilleke & Gunawardena (2016) conducted a research based on small sample participants from Sri Lanka, Pakistan and Mauritius who were engaged in online learning courses. The research employed Hofstede's and Hall's framework. The result showed that Sri Lankan and Pakistanis showed similar patterns in their recognition that their cultures exhibit characteristics of high power distance, collectivism and feminine values while there were no definite dimensional perspectives from the Mauritians.

Boland (2011) employed Kolb's learning style inventory and Hofstede's value survey module among 244 undergraduate students studying accounting in Japanese, Australian and Belgian universities. The research revealed that the student group from Australia and Belgium tended to be more individualistic in their learning.

Purpose of the study and Research Questions

The purpose of the study was to apply Hofstede's five cultural dimensions among the Thai and Yemeni students and to provide a clearer understanding of differences and similarities between eastern and Middle East culture. The following research questions are:

1. How far are Hofstede's cultural dimensions relevant when they come to education?
2. What are the similarities and differences that are prevailed among the Thai and Yemeni students?
3. Does culture have a significant impact on learning?

Method and Data

Twenty five Likert scale items based on Hofstede's cultural dimensions model; Power distance, Collectivism/ Individualism, Masculinity/ Femininity, Uncertainty avoidance and Long term orientation was employed in this research. Each dimension had four items except one dimension which had three items. All the items were measured on a five point likert scale. Respondents were given the option to rate items: 1= strongly disagree, 2= disagree, 3=neutral, 4=agree, 5=strongly agree. All the research items were derived from a cultural dimensions study conducted by Dennehy (2014) (see table 2).

Since majority of the foreign students studying at Aligarh Muslim University are from Thailand and Yemen, a survey was conducted among these two nationalities. Eighty questionnaires were distributed among the Thai and Yemeni students studying at different departments and seventy-four participants completed the survey of which thirty-seven were from

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   203

Thailand and thirty seven from Yemen. Additionally, the questionnaire asked participants for demographic information: gender and educational level.
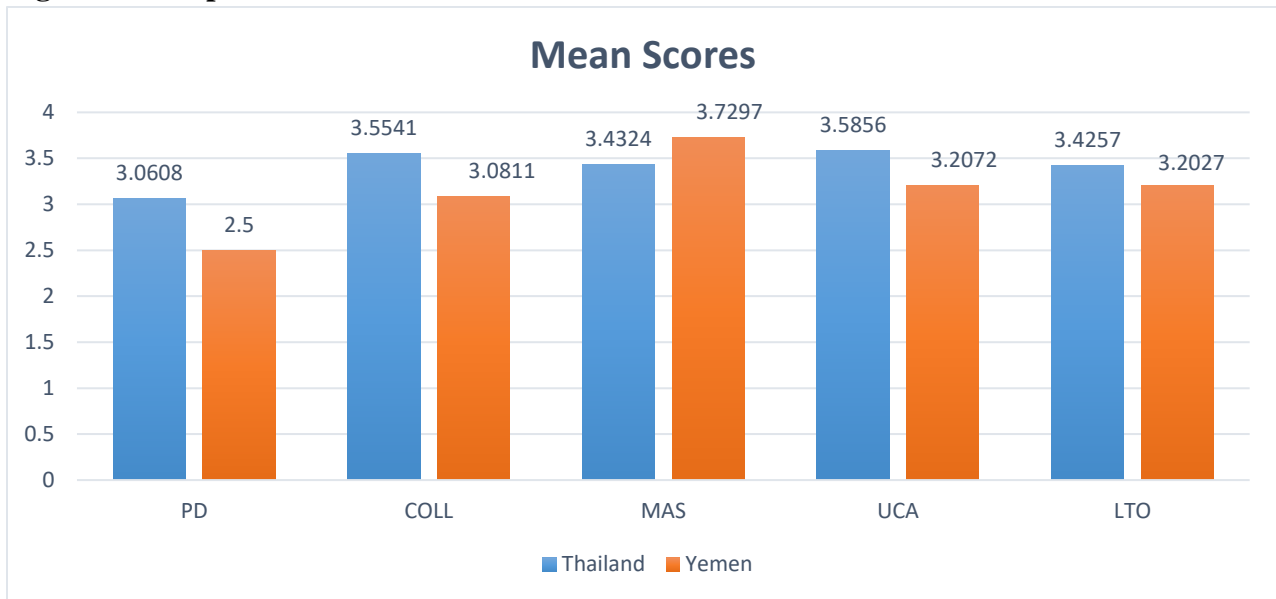
Results

All results were transferred into the Statistical Package for the Social Science (SPSS) and an independent t test was conducted to determine if a significant difference exists between the mean scores of the two groups. The data for this study was based on 74 participants. 53 (71.6%) were male and 21 (28.4%) were female. While collecting the data it was found that majority of the students were pursuing BA and Ph.D. 47.3% were in bachelor's degree, 21.6% were in master's degree and 31.1 % were in PhD. The table below will explain more.

Table 1: Distribution of participants according to their gender, country, and educational level.

Items	Variables	Frequency	Percentage
Gender	Male	53	71.6%
	Female	21	28.4%
Country	Thailand	37	50%
	Yemen	37	50%
Educational level	B.A	35	47.3%
	M.A	16	21.6%
	Ph.D.	23	31.1%

Figure 1: Comparison of cultural dimensions means from Thai and Yemeni students.

Note: PD=power distance, COLL=collectivism vs. individualism, MAS=masculinity vs. femininity, UCA= uncertainty avoidance, LTO= long term orientation.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   204

Discussion
Power Distance

The result of this study indicated that Thailand has a higher power distance than Yemen. Thailand scores 3.0 and Yemen 2.5. Thailand is a hierarchical country in which relationships between teachers and students are based on superiority and they are totally dependent on their teachers when it comes for learning and they believe that teachers should not be contradicted as teachers are perceived as 'guru' with 'personal wisdom'. On the other hands the Yemenis' students believe that they should not be fully dependent on their teachers and teachers should not always initiate communication first. They are rather expected to find their own intellectual path.

Collectivism v/s Individualism

The Thai students' responses indicate a more collective traits than the Yemeni students. Loyalty to the group in a collectivist culture is paramount. The society fosters strong relationships where everyone takes responsibility for fellow members of their groups. In this study Thailand scores 3.5 while Yemen scores 3.0. Thai students prefer to study in group while the Yemenis students are more self-direct. Moreover, the Thai students speak up only in class when they are invited by the teachers and they always maintain formal harmony in class. On the contrary, the Yemeni students are more opened to confrontation and challenges in class.

Masculinity v/s Femininity

A masculine society is driven by power, competition, achievement, and success. Students in masculine society is more likely to be goal driven. The result of this study showed that Yemen has a more masculinity trait than Thailand. Yemen scores 3.72 while Thailand scores 3.43 on this dimension. The Yemenis students believe that it is good to have competition between students and teacher should rather be brilliant and strict than being friendly in class while the Thai students believe that the teacher should be friendly.

Uncertainty Avoidance

The results of this study indicated that Thailand has a higher uncertainty avoidance than Yemen. Thailand scores 3.5 while Yemen scores 3.2. Thai students' tend to avoid uncertainties when compared to Yemen. Thai students seem to be less comfortable in handling uncertainties while Yemeni students are more relaxed in dealing with ambiguity.

Long Term Orientation

The score shows that Thailand is 3.4 and Yemen is 3.2. The Thai students denote systematic planning process, careful on risk taking when it comes to learning. In long term orientation students focus on asking how, while in short term orientation culture, students focus on asking why.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   205

Conclusion

The purpose of the study was to find out the cultural differences and similarities among the Thai and Yemeni students by employing the cultural dimensions of Hofstede. The study revealed a significant difference between the Thai and Yemeni students. Thailand is having a high power distance, collectivistic, high uncertainty avoidance, and long term orientation than Yemen. Yemen on the other side is showing a masculine culture. However, when it comes to education, Hofstede's cultural dimensions seem to be useful. Country from high power distance shows great respect to their teachers and will not dare to contradict their teachers in class. When it comes to collectivism, students show loyalty to their groups. In high uncertainty avoidance, students are strictly adherent to their works and stick to the structured timetable. It is evident that culture has an impact on education. Both Thailand and Yemen are having different cultural background. It is evident from the study that eastern culture is different from Middle East culture.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   206

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Table 2 Items

Power Distance

1. I am totally dependent on my teachers for my Learning.
2. A teacher should not be contradicted by a student.
3. It should always be the teacher to initiate Communication.
4. Students should not ask the teacher questions in class

Collectivism vs. Individualism

1. I prefer to study in group.
2. My family strongly influenced my choice of study.
3. Students should speak up in class only when invited by teachers.
4. Formal harmony in learning situations should be maintained all times.

Masculinity vs. Femininity

1. It is good to have competition between students
2. It is very important that the teacher is friendly.
3. Failing in college is a disaster.
4. Students should choose academic subjects in view of career.

Uncertainty Avoidance

1. It is acceptable for a teacher to say 'I don't know' to a student's question.
2. A good teacher uses plain language not academic language.
3. I feel comfortable in strict timetables and detailed assignment.

Long Term Orientation

1. It is important to make sacrifices in the short term for the long term benefit.
2. Student failure is due to lack of effort.
3. I do not really believe in planning things in life.
4. I plan my time so I can finish my assignments on time.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Hassanaath Beebee Heathy, Ph.D. Research scholar
A Cross-Cultural Study of International Students at Higher Level Education   207

The Intrinsic Relationship between Language and Culture in Mizoram, India

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Abstract

This paper presents a detailed analysis of the linkage or relationship between language and culture in the light of the Mizo language of the Mizo community in Mizoram, India. The main purpose of this paper is to explain in detail the intrinsic relation between culture and language and to show that they are indeed related to each other citing instances from the Mizo language as proof. The relation between the two terms has been a subject of debate among linguists, some agree to the relation and some doubt the intensity of the presumed relation. This paper stands in favour of the theory that language and culture are closely related. Using different examples and instances drawn from Mizo, an attempt has been made in this paper to prove that culture does indeed influence language. Different terms and idioms have been analyzed, which show that certain terms lose their essence when they are translated. The paper has drawn a conclusion that the complications faced in translation are due to the fact that certain terms are too heavily influenced by culture that they cannot be isolated without the cultural connotations they possess.

Keywords: Mizoram, Mizo, language, culture, relation, intrinsic, translation

1. Introduction

To apprehend the relation between language and culture, one has to conceive the meanings of language and that of culture. Many definitions have been made or put forward for language, one of them being "Language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols" (Sapir, 1921). Culture, on the other hand, refers to the behaviours, beliefs and characteristics of a social or ethnic group. These two phenomena are presumed to be intimately related and have been a subject of debate and have been a subject to a large number of anthropological and sociological studies and research. Language has been presumed to be determined by culture to some extent, though the extent to which this is true has now become a topic of debate among anthropologists.

Earlier, language was believed to be entirely dependent on the cultural context in which

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   208

they existed. This was a follow-up of the theory that words determine thought. This was a logical extension of the *Standard Social Science Model,* which views the human mind as an indefinite malleable structure which is capable of absorbing any sort of culture without any constraints from genetic or neurological factors (Tooby & Cosmides, 1992). Hence, culture has been often described as a socially acquired knowledge. Culture further influences language to some extent, as is shown from one of the design features of language known as *cultural transmission.* Cultural transmission is mainly the process by which a language is passed on from one generation to the next. This theory stands in agreement to the belief that culture determines language. According to Wardhaugh, there are several possible relationships between language and society. One of which is that social structure may either influence or determine linguistic structure and/or behavior (Wardhaugh, 1986, 2010).

However, it is not right to just say that culture determines language or culture is related to language without any empirical basis or evidence. Therefore, with accordance to different hypothesis drawn from different studies, the relation between language and culture will be further explained in detail in the upcoming chapters, along with examples to clarify it.

Literature Reviews

- The process whereby a language is passed on from one generation to the next is described as cultural transmission. It is clear that humans are born with some kind of predisposition to acquire language in a general sense. However, we are not born with the ability to produce utterances in a specific language such as English. We acquire our first language as children in a culture. (Yule, 1985)
- Different languages will create different limitations, therefore a people who share a culture but speak different languages, will have different world views. (Emmitt & Pollock, 1997)
- Wardhaugh (1986) claims that the issue of language and culture can be illustrated in the backdrop of Sapir-Whorf hypothesis (1921).
- The Sapir-Whorf hypothesis (1921) described two terms called linguistic determinism and linguistic relativism. Linguistic determinism claims that it is the language which determines our thought process. Linguistic relativism, which is considered as the weaker version of the hypothesis, claims that linguistic categories and usage influence thought and certain kinds of non-linguistic behaviour.
- Wardhaugh (2010) states that the definitions of language and culture are not independent, in fact, the definition of language includes in it a reference to society.
- Risager (2006) says that the investigation of the interface between language and culture is necessary for both the theoretical understanding of language and linguistic practice as a part of larger wholes and for the development of a variety of areas where language plays a central role. She claims that the increased focus on the relationship of language not only

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   209

to the societal or structural context, but also to the cultural meaning- conveying text is a promising sign.

- Sapir (1921, 1961) indicates that language, as a social behaviour, can be seen as a way to describe and represent human experience and understand the world, that is, as a way to reflect the underlying cultural patterns.

- Sohn (2006) denotes that the intimate connection between culture and language derives from the fact that language is the primary vehicle for expressing cultural perspectives as well as products and for participating in social practices and interactions and that all aspects of culture, including all walks of life, are inextricably woven into the language of those who live in the culture.

- Yule (1985) states that the particular language we learn through the process of cultural transmission provides us with a ready-made system of categorizing the world around us and our experience of it.

3. Analysis - Evidence from Mizo

As already mentioned, the phenomenon of language and culture are intimately related in abounding ways. In fact, it has been postulated that culture determines language and vice versa. However, the instances of how language is determined by culture can be seen from language to language. Even though this may be true at some point, one cannot just go ahead and say that culture determines and influences language without any form of proof or evidence. So, in order to justify the belief that culture determines language, a few examples have been taken from Mizo, the lingua franca of the Mizo community of Mizoram, India, as evidence.

3.1. Idioms and Proverbs

Idioms are predominantly used in a culture with references from within the culture. In the Mizo culture, there are some idioms and phrases that have significant meaning within the culture itself, but if translated, makes absolutely no sense at all. For an example, one could take the idiom *'Behliangmunhun'*. 'Behliang' is a type of green vegetable which is found in the hills of Mizoram. The word 'mun' denotes a traditional method of cooking procedure and 'hun' means time. The idiom designates a certain time in the afternoon when people usually prepare the vegetable, i.e., Behliang. Thus, if one were to translate this idiom into English, then it would be translated as 'Time to cook Behliang' which will make no sense for a person who is not familiar to the different cooking practices in that culture.

Proverbs are another important part of a culture. It may be safe to presume that almost every cultural group of the world has a proverb of their own. The Mizo community is no exception. Unfortunately, the case of translated proverbs is the same as that of translated idioms, i.e., they lose all of their significance. An example can be taken from the Mizo proverb *'Tawngkamtha in sial a man'*. This proverb means that if one uses words to please others, then he often ends up being

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   210

rewarded. In the Mizo form, the proverb uses the word 'sial' in particular, which refers to a domesticated gayal. *'Sial'* is specifically used because in the olden days, the most valuable form of wealth was this animal. *'Tawngkamtha'* here refers to words of appraisal. But when one translates the proverb, then the essence or the significance of the '*sial*' is lost, because the animal may not possess the same degree of importance to a person outside the community.

Another example can be drawn from the proverb *'Kawi pawh a kawm a that chuan a rah pawh a tha*'. '*Kawi*' here is a tree which is found in Mizoram which produces a long hard shelled kernel. Inside the shell is the seed which is referred to as '*kawi*'. What the proverb here is trying to denote is that parents play an important part in moulding the behaviour of the child. But if one translates it as it is, it will turn into 'If the shell of the kawi is good then the fruit/bud is good'. The principle of the proverb is unarguably lost if translated literally. However, if one was to translate it in such a way that it makes sense, then the essence of the '*kawi'* is absolutely lost. Therefore, from the above examples, we can say that cultural ethics such as proverbs and idioms are a perfect example of the axiom of the relation between culture and language.

3.2. Festivals

Festivals are usually staged by a cultural group to celebrate something that are unique to their own culture. In Mizoram, there are some festivals that are solely unique to the Mizo culture, namely the *MimKut*, the *Pawl Kut* and the *Chapchar Kut*. In the local Mizo parlance, '*kut*' simply means 'festival'. The *MimKut* is usually celebrated during the months of August and September after the annual harvest of maize, thus carrying the name '*Mim*' which means 'maize'. In the case of it being translated, if the language to which it is translated into has a word equivalent to maize or mim, then it becomes comprehensible that it is a festival associated with maize. However, the case is different with *ChapcharKut*. *ChapcharKut* is celebrated in March, after the bamboos and trees are cut down to be dried for agricultural practices. But if one were to translate the word *'Chapchar*' into another language, for instance, English, then it would simply mean 'dry wood'. It loses all of the essence of the festival and the story which lies behind the word '*Chapchar*'. While a Mizoram habitat and a Mizo speaker will immediately internalize the depth of the word '*Chapchar*', for a person who neither speaks Mizo nor is exposed to the Mizo culture, the significance of the festival would not be understood unless the whole process of the festival is explained in detail to him. Thus, this shows that there are some words determined by the culture and are unique to the culture itself, which therefore exculpates the conjecture that culture determines language to some extent.

3.3 Language- Colour Terms

Colours are a universal entity or something that can be perceived by any individual from any cultural group across the globe. However, the names that we assign the colours may be different, and moreover, a speech community may have or not have a word for a colour according

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   211

to the abundance of the colour or the exposure to it. In the Mizo language, there are some colours which do not have a word akin to it or an analogous translation for it. For example, there is no word in Mizo that corresponds to the colour 'golden'. As a result, if one wants to refer to the colour golden, it is usually conveyed as *'rangkachakrawng'* which means 'gold colour', referring to the element gold. The other colours which have no corresponding elucidation in Mizo are purple, grey, and silver. For purple, the closest equivalent is '*pawlduk*', but the word '*pawlduk*' actually means dark blue. For denoting grey, the term *'chhawhchhibuhpawlhrawng'* is often used. '*Chhawhchhi'* is the Mizo word for black sesame and is used for depicting the colour grey. As for silver, there is no analogous translation for either the colour silver or the element silver, as the element was quite foreign to the culture before it was imported from other places. This is yet another exculpation of the hypothesis of the determination of language by culture.

3.4 Traditional Attire

Traditional/ ethnic attires are yet another evidence which solidify the intimate relation between culture and language. The Mizo culture has a number of traditional attires which belong to the different tribes within the community. The traditional attire of the Mizo culture is known as *'puanchei*'. In the literal translation, *'puan'* simply means 'cloth' and '*chei*' means 'decorate'. Yet, if one simply refers to the '*puanchei'* as 'decorated cloth' as the name implies, the beauty and the value of the dress which is embedded in the simple word, is drained of all its essence and worth. As a matter of fact, if one cites it as 'decorated cloth', this would be an insult to the Mizo community. As a result, because of the hidden depth of the simple word '*puanchei*', the translation of the word is complicated and impossible to translate it into a word which covers the same intricacies the word '*puanchei*' carries, in any other language. Another example can be taken from the *'thangchhuah'* attire. In the olden days, the men who could hunt down huge numbers of animals were considered brave and would be rewarded by the village kings when they hunt a specific number of wild animals. This act was called '*thangchhuah'* by the Mizo forefathers. Those who could achieve this '*thangchhuah*' were thrown huge celebrations and were awarded a special attire by the king or village chiefs. Thus, a person who was worthy of this attire immediately entails great courage and achievement. This particular word '*thangchhuah*', is a word embedded with history exclusive to the Mizo culture and if one wants to translate it into another language, there is a very slim chance of him translating it in a simple word without losing all of its vein. Not only in the Mizo culture, the names of the traditional attires of a cultural group stand as an example that culture plays a significant role in determining or influencing the language of that culture.

3.4. Constraints or Restrictions Laid Down by Culture on Language

Our culture sometimes restricts what we can think efficiently about in our own language. According to Mizo, there are some entities which do not have a word for it in Mizo. In such instances, borrowed terms are employed, and are therefore referred to by their names in other languages, mostly English. For example, there is no word for 'fan' in Mizo. If one wants to talk

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   212

about a fan, then he simply calls it a fan. There is no word equivalent to 'computer' as well. It is at times referred to as '*khawl*', which simply means 'machine'. However, the word '*khawl*' is more likely used for 'sewing machine'. Another such examples where English words are borrowed are pen, pencil, telephone, earphone, shampoo, bulb, surf, doormat, cushion, television, refrigerator, etc. Moreover, the names of professions such as Engineer, Scientist, Manager, Director and Architect do not have words to correspond to it in Mizo. The reason behind this is that all these things have prefaced in the Mizo culture after westernization, long after the scripts for the language were developed. Since all the aforementioned examples are concepts that have evolved from outside the Mizo culture and mostly in the modern era, the forefathers who developed the Mizo language, had not been aware of their existence during the time they developed the language. Therefore, this shows that culture determines our thoughts or the way we perceive our external reality to a large extent which in turn determines language.

4. Findings
A few notable findings can be seen from the analysis of the Mizo language in the backdrop of the intimate connection between language and culture.

1. Firstly, after going through the analysis, it can be found that the society or culture possesses restrictions or control on the thought process of a person belonging to that specific culture, as it was for the Mizo culture.

2. Secondly, it can be observed that folklore and the names of traditional facets of a culture which are unique to that particular culture, prove that some words are exclusive to the culture to which they are based upon.

3. Thirdly, the fact that there are some exclusive words which, when required translating into other languages, are unique to the culture they belong, making it difficult to isolate the language from the culture, further implicates that culture influences the language to a great extent.

4. Finally, the notion that certain concepts and ideas imported from other cultures require borrowed terms stands as proof that certain aspects of language, like nomenclatures, are largely influenced by culture.

5. Conclusion
From the different theories put forwarded regarding the intrinsic relation between language and culture, from the myriad examples denoted through the analysis of the Mizo language in the background of language and culture, and from the evaluations taken from the research findings, it can be herewith concluded that language and culture are two concepts which are dependent upon each other, and cannot be isolated. They may each possess a certain degree of independence, but

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   213

it is undeniable that in defining both the terms, a reference is made to one term and the other. The evidence collected from Mizo language stands as a proof that though language may not be entirely determined by culture, culture does have an influence on language and often draws a line on what we can think about effectively in our language. This paper thus draws a conclusion to the fact that language and culture are indeed intimately related to each other.

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Language in India www.languageinindia.com**ISSN 1930-2940 20:8 August 2020**
Ms. Lalremruati, M.A. Linguistics
The Intrinsic Relationship between Language and Culture in Mizoram, India   214

Numeral Classifiers in Nepali

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Abstract

This paper presents a formal and functional description of numeral classifiers in Nepali. Nepali, like other classifier languages, has the feature of classifying nouns especially in two ways: General and Specific. General numeral classifiers in Nepali distinguish human nouns from that of non-human nouns while specific classifiers are there for the classification of inanimate nouns in terms of their sortal and mensural attributes. General numeral classifiers also differ from the specific one in that they are morphologically bound units which have no meaning in isolation whereas specific numeral classifiers are free morphemes with their own meaning and can sometimes occur as head of the noun phrases, though their distribution is strictly restricted to their referent nouns.

Keywords: Nepali, Numeral, Classifier, Noun, General, Specific

1. Introduction

Nepali is one of the major languages of South Asia which belongs to the Northern group of Modern Indo-Aryan languages. It shows a proximity in grammar as well as in lexicon to other cognate languages like Kumauni andGarwali. The other names for this language are *Khas Kura*, *ParbateBhasa*, *Gorkhali* and *Dzongkha Lhotshammikha*. It is spoken widely in Nepal, India, Bhutan and Myanmar.

Typologically, Nepali is an agglutinating language and structurally, Subject Object Verb phrase order dominant language. It is a language with nominal and verbal agreement system which inflects for number, person, gender, TAM and honorificity etc.

The Nepali language exhibit an attribute of classifying nouns on the basis of its semantic features. It is assumed that 'Nepali has developed this feature due to the influence of Tibeto-Burman languages like Newari which are in close contact with it since time unknown. Because

no other languages under western group of Indo-Aryan family has numeral classifier system'
(Barz and Diller, 1985; Pokharel, 2054 B.S.).

2. Formal Description of Nepali Numeral Classifiers

Nepali is a Numeral Classifier language in terms of language classification based on the
types of classifiers found in the language. 'Numeral Classifier languages are the paradigm type;
they are so called because a classifier is obligatory in many expressions of quantity' (Allan,
2007). Nepali has only noun classifiers and 'it is estimated to have around 200 numeral
classifiers for Nepali nouns' (Pokharel, 2054 B.S.:82).

Formally, the numerals of Nepali always precede the classifier morpheme and the head
noun always follows the compound constituent. All types of classifiers follow the same sequence
of [Number + Classifier + Noun] and it is rigid in Nepali as in *dui-ʤʌna manche* 'two-CLF
men', *dui-vʌʈa kukur* 'two-CLF dog', *tin-vʌʈa kitab* 'three-CLF book', *ek poʈi lʌsun* 'one-CLF
garlic' etc.

The sequence of [Number + Classifier + Modifier + Noun] can be attested in Nepali as in
ek-ʤʌna ʌglo manche 'one-CLF tall man'. However, [quantifier + classifier] construction is
restricted to some quantifiers only. For an instance, *dherʌi-vʌʈa kʌtha* 'many-CLF story' , *dherʌi-
ʤʌna manche* 'many-CLF people' are grammatical but **thorʌi-vʌʈa kʌtha* 'less-CLF story' ,
*thorʌi ʤʌna manche 'less-CLF people' are considered quite odd and ungrammatical in this
language. Rather, instead of *-vʌʈa* and *-ʤʌna*, the morpheme *–tino* is used with *thorʌi* as in
thorʌi-tino 'less-?'. But since *tino* does not occur with any other numerals and does not possess
ability to categorize nouns semantically, it is feasible to consider it as an echo word.

Unlike other non-classifier languages, numerals cannot occur alone as the quantifier of
the head noun in Nepali like, **ek manche* 'one man'. It is obligatory to have classifier morpheme
in every numeral construction in Nepali and such construction without classifier is considered as
ungrammatical. However, with increasing structural influence of non-classifier dominant
language like Hindi, colloquial variety of Nepali can often be seen with such usage. However, in
the constructions like *ek manche gʌhiro khaɖʌl* 'one man deep hole', *ek kitab vidhja* 'one book
knowledge', *ek bhai chora* 'one brother son', *ek bʌhini chori* 'one sister daughter', the noun
phrases like *manche 'man', kitab 'book', bhai 'brother', bʌhini 'sister'* respectively function as
modifiers and such constructions do not require to use classifiers with their respective numerals.

There are two types of numeral classifiers in Nepali based on their morphological
structure: *ʤʌna* and *vʌʈa/ʈa/ʈi/goʈa/oʈa* fall under the first type which are bound morphemes and
have no meaning in isolation. Whereas remaining other many classifiers like *kosa, kesra, dana,
ghʌna* etc. constitute second type which are free morphemes and they sometimes function as

head of the noun phrase as in *kera-ko kosa* 'banana-GEN piece', *mʌkʌi-ko dana* 'maize-GEN grain'. Due to such tendency, there is confusion among the scholars about whether or not they are pure classifiers in Nepali. But since those classifiers are totally restricted to their respective referent nouns, we can consider them as classifiers.

It is fascinating to note that classifier *vʌʈa* has its feminine counterpart as well i.e. *vʌʈi/ʈi* as in *char-vʌʈi keʈi* 'four-CLF girl', *eu-ʈi chorni* 'one-CLF female theif' etc. Moreover, some classifiers in Nepali do agree with their referent nouns on the basis of number, such as – *ek thungo phul* 'one-CLF (SG) flower', *dui thun-ga phul* 'two CLF (PL) flowers' etc.

3. Functional Description of Nepali Numeral Classifiers

Following the functional classification of the Newari Classifiers made by Shakya (1997), categories of Nepali numeral classifiers can be divided into general and specific. First kind of numeral classifiers distinguish non-human and inanimate nouns from human ones. Two classifiers *dʒʌna* and *vʌʈa/ʈa* come under this type.

Pokharel (2054 B.S) has provided four matrices for the distribution of these classifiers:

I. [-vʌʈɑ, -dʒʌnɑ] = Mass noun;
II. [+vʌʈɑ, -dʒʌnɑ] = Non-human noun;
III. [-vʌʈɑ, +dʒʌnɑ] = Honorific human noun; and,
IV. [+vʌʈɑ, +dʒʌnɑ] = Non honorific human noun.

These matrices formulate the whole system of Nepali Numeral Classifiers efficiently.

Second type of Nepali classifiers are specific to inanimate nouns and they categorize those nouns mostly in terms of their I. Measurement; II. Shape; III. Size; IV. Material; V. Thickness; VI. Dimension; VII. Arrangement; and VIII. Consistency. Instances for such Nepali Classifiers are as follows:
ek kjãʈ pʌisa 'one CLF money', *ek lung dhago* 'one CLF thread' *ek turko dʒhol* 'one CLF soup', *dui ghʌna bãs* 'two CLF bamboo', *ek ḍʌllo bhat* 'one CLF rice', *tin gãsbhat* 'three CLF rice', *ek choiʈo daura* 'one CLF firewood', *ek phʌbljaʈo daura* 'one CLF firewood', *ek tar sun* 'one CLF gold', *ek sinko bãs* 'one CLF bamboo', *ek latko ghiu* 'one CLF butter', *ek pitko ghiu* 'one CLF butter', *ek sirko dudh* 'one CLF milk', *dui thopa dudh* 'two CLF milk', *ek ghʌri kera* 'one CLF banana', *ek har daura* 'one CLF firewood', *ek geḍo chamʌl* 'one CLF rice', *ek sito bhat* 'one CLF rice'etc.

Besides these, there is a category of Nepali numeral classifiers for abstract nouns such as *ek khitko hãsai* 'one-CLF smile', *ek chʌrʌn ghumai* 'one CLF visit', *ek dʒʌsko sʌmdʒʌna* 'one CLF rememeberance', *ek phʌɽko hĩɽai* 'one CLF walking' etc.

3. Conclusion

Among other types of classifiers, Nepali has only numeral classifiers which categorize nouns in two ways: General and Specific. General classifiers are for distinction between human and non-human nouns and they are morphologically bound which do not have meaning in isolation. On the other hand, specific numeral classifiers are for inanimate nouns which distinguish their referent nouns on the basis of sortal and mensural characteristics such as measurement, shape, size, dimension, thickness, arrangement and consistency. Nepali also exhibits specific type of classifiers for abstract nouns.

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Biblical Allusions to the Garden of Eden in Flannery O'Connor's *A Good Man Is Hard to Find*

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Biblical allusions are sprinkled throughout the stories of Flannery O'Connor. Of particular interest to this short note are the allusions to the Garden of Eden. In *Parker's Back*, Parker meets Sarah as he sells apples—which is often portrayed as the forbidden fruit in Eden. Toward the end of the story he "felt the light pouring through him turning his spider web soul into a perfect arabesque of colors, *a garden of trees and birds and beasts*" (my emphasis, 528). Could there be other allusions to the Garden of Eden?

Early in *A Good Man is Hard to Find*, the grandmother says: " 'There was a secret panel in the house,'" she said *craftily*, not telling the truth but wishing that she were, 'and the story went that all the family silver was hidden in it' " (123, my emphasis). Notable is the author's use of the word *craftily*. The serpent in Eden is generally depicted as a crafty creature. This being so, it is worth examining the manner in which the grandmother displays the following snakelike characteristics: she "hissed" at her granddaughter June Star (121), "was *curled up* under the dashboard (144-5, my emphasis), and "sank down in the ditch with her legs *twisted* under her" (125, my emphasis).

Also, relevant here is the name of her old suitor Edgar Atkins Tea*garden* (my emphasis) who used to give her watermelons. His name along with his initials— E.A.T.— may recall the tragic action that took place in the garden. Eden is also hinted at in the words of Red Sammy's wife: "It isn't a soul in this *green world of God's* that you can trust" (142, my emphasis).

There is a further point to be considered: at the opening the grandmother wants Bailey to take the children to *east* Tennessee. It will be recalled that God planted the garden in the *east* in Eden. When the grandmother reaches out to touch the Misfit he "sprang

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Song Cho, Doctor of Intercultural Studies (DIS)
Biblical Allusions to the Garden of Eden in Flannery O'Connor's *A Good Man Is Hard to Find*   219

back as if a *snake* had bitten him and shot her three times through the chest" (132, my emphasis).

Despite her snakelike description earlier in the story, however, her death is viewed from a different light. It will be noticed that she "half lay in a puddle of blood with her legs *crossed* under her like a child's and her face smiling up at the cloudless sky" (132, my emphasis). This word, in conjunction with the phrase "a puddle of blood," evokes the image of the cross in Calvary— leaving a visible reminder of the mystery of God's grace.

Regarding the grace of God, O'Connor writes in a letter: "There is a moment of grace in most of the stories, or a moment where it is offered, and is usually rejected. Like when the Grandmother recognizes the Misfit as one of her own children and reaches out to touch him. It's the moment of grace for her anyway— a silly old woman— but leads him to shoot her. This moment of grace excites the devil to frenzy" (95). To be sure, much more biblical allusions remain unstudied. Exploring these allusions will help us gain a wider appreciation of O'Connor's stories.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Song Cho, Doctor of Intercultural Studies (DIS)
Biblical Allusions to the Garden of Eden in Flannery O'Connor's *A Good Man Is Hard to Find*   220

Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania

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Abstract

This study presents vocabulary learning strategy use and performance between male and female students in Tanzanian Secondary schools. The study adapted a vocabulary learning strategies questionnaire developed by Oxford. Like other previous studies on Vocabulary Learning Strategies, the research has made comparison of strategy use between gender and their relationship with general English language performance. The students' performance was assessed using a comprehension text which measured their reading for comprehension ability, vocabulary knowledge ability and paraphrasing ability. The present study had a sample size of 195 students whose strategy use was compared to English language performance across genders. The study found greater use of vocabulary learning strategies among female students than male students and a higher performance among female students than their counterparts. However, there were a few Vocabulary Learning Strategies that were used most frequently by male students than female students. Even though there could be other variables that might have contributed to students' performance, this study recommends that teachers of English as a Foreign Language to devote their time more in helping the students choose and use the appropriate Vocabulary Learning Strategies.

Keywords: Vocabulary Learning Strategies, English as a Foreign Language, Performance, Secondary School, Tanzania.

Introduction

Vocabulary is an essential aspect that contributes to proficiency in target language, and vocabulary learning strategies have been equally important to techniques that commit these words to memory and use (Schmitt, 1997; Oxford 1996). Strategies are the behaviors and thoughts that a

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   221

learner engages in during learning that are intended to influence the learner's encoding processes. Vocabulary Learning Strategies (VLSs) usually expose the learner of any language with an opportunity to acquire a new language. Many studies show that the conscious and coordinated use of vocabulary learning strategies is associated with language achievement and proficiency (O'Malley & Chamot, 1990). It is also said, in order to learn and use English efficiently; learners need to expand proper vocabulary learning strategies for long- term learning. Language learning strategies are of interest not only for revealing the ways language learners apply learning strategies, but also for demonstrating how the use of strategies is related to effective language learning. It is said that students with an extensive knowledge of target language vocabulary become more successful in second language learning.

Previous studies on vocabulary and language learning have shown that (Nation 1990, 2001; Nation and Waring, 1997; Luppescu and Day, 1993; Schmitt, 2015) knowing a sufficient number of words is necessary for language proficiency. Thus, the knowledge of vocabulary is fundamental to the field of second and foreign language learning and so must be learned in some manner in order for learners to be competent in a new language. The use of effective vocabulary learning strategies is related to higher levels of language proficiency and short of that would be a hindrance toward language competence.

One of the challenges that many English as a Foreign Language (EFL) learners face today is inadequate vocabulary knowledge and appropriate strategies for acquiring the target language. Lack of enough vocabulary was for example, found to be the largest reading comprehension problem for L2 Hungarian learners. Jones (1995:95) reports of his self-study experience as Hungarian L2 learner he noted that, his learners faced some difficulties in receptive and productive aspects as a result of inadequate vocabulary. He therefore concluded that, students need an orientation of appropriate vocabulary learning strategies that would direct them to communicative competence. As such, without rich vocabulary no meaningful communication can take place. For meaningful communication can take place better when one is rich in vocabulary, as mostly communication relies on vocabulary (MacCarthy; 1990; Oxford, 1990; Bialystocky 1981). Even to acquire a language, words need to be known and a good stock of vocabulary is the key to using the language effectively. This is equally as saying, when too many words are unknown, comprehension is compromised; listening becomes demanding, speaking becomes a fearing undertaking and reading turns out to be a tedious task.

On the other hand, evidence shows that learners who tend to use learning strategies in small extent usually experience a certain hardship in acquiring language skills that is reading, writing, listening and speaking (Park, 1994; Chang, 1991; Philips, 1991). It was also observed that communicative competence was easy for those learners who used the strategies more unlike those

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   222

who moderately used the strategies. Vocabulary learning strategies help to facilitate vocabulary and help the students become more independent in acquiring English language (Oxford, 1990). Thus, it is invaluable for a learner to be guided through a series of strategies that they need to be exposed to, as well as to be encouraged as it is the only way that can assist the learner in learning the target language. It is through the useful and appropriate strategy use when language learning becomes smooth and may therefore last a lifetime.

There is a noticeable difference in proficiency level between the learners who use strategies and those who do not use and those differences between more and less proficient language learners were found in the number and range of strategies used. Likewise, there is a difference in strategy use between poor and good language users, for example, they noted that poor learners of language tended to use inappropriate language learning strategies, mostly memorization strategies but they failed to improve their learning because of their inappropriate language learning strategies (Fewel, 2010; Cohen, 1998; O'Malley and Chamot 1990; Wharton, 2000; Oxford, 1995; Samad and Singh; 2010).

With a similar view is Bialystock's (1981), who said, poor learners fail to improve their learning because they apply wrong strategies. On the other hand, he said, the use of language learning strategies helps the learner to cope with difficulties that prevent them from attaining desired proficiency in the new language. This is equally saying that the use of vocabulary knowledge plus a proper utility of strategies help to develop competence in the target language. This is why some strategy specialists believe that learners with strategic knowledge of language learning, compared with those without, become more efficient, resourceful, and flexible, thus acquiring a language becomes easier. The idea is that, if learners can develop, personalize, and use a repertoire of learning strategies, they will be able to achieve language proficiency in a much facilitated manner. What is still unknown up to this date, are what strategies and their frequency of use the Tanzanian learners utilize in vocabulary learning strategies and their relationship with English language performance.

Many studies have been conducted to study vocabulary learning strategies. These include Noguchi, 1991; Oxford, 1990; Green, 1991;) much of these studies have been carried in Puerto Rico, Taiwan, China, Japan, the U.S., India and Egypt. These studies have demonstrated that learners differ in the range of strategies they use and in the effectiveness with which they apply those strategies (Gu & Johnson 1996; Schmitt 1997; Nyikos & Fan, 2007). These studies have researched on the effectiveness of particular vocabulary learning strategies, such as memory-based strategies, incidental vocabulary learning from reading, or consulting reference sources.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   223

Some previous studies carried out in East African context (Msuya, 2016; Wambui; 2010) may be mentioned here. A study by Msuya studied general language learning strategies whereas Wambui studied vocabulary teaching in Kenya. Up to recently, there is little research done on vocabulary learning strategies in Tanzania, to be more specific. It was therefore crucial to carry out this study to compare vocabulary learning strategies use between male and female secondary school students in Tanzania. This was again important, since in Tanzania, English language is somewhere in between, it is not a completely foreign language neither is it a second language, hence many students in this context will meet most of their language encounters in the classrooms. Having realized that, it was imperative to find out what was still unknown in this side of EFL/ESL context. The other reason for this focus has partly been the significance attached to vocabulary and VLSs in enhancing English language proficiency. Therefore, due to scanty literature and the contribution vocabulary learning strategies has to language proficiency, it was enough a justification for carrying out this study. Therefore, this study was conducted to compare vocabulary learning strategy use between male and female students in Tanzania and their relationships with English language performance.

Studies on Vocabulary Learning Strategies

There are a number of large-scale studies carried out on vocabulary learning strategies, For example, Ahmed (1989) investigated how good and poor learners (300 EFL learners in Sudan) used vocabulary-learning strategies. Ahmed used a think-aloud procedure, observations, questionnaires, and interviews to collect data. The results showed that both good and poor learners used the same macro strategies (note-taking, memorization, practice, dictionaries or other information sources), but good learners applied more micro-strategies within each macro-strategy; for example, they often used words in context or tested themselves while practicing.

Also, Schmitt's (1997) administered 58-item questionnaire to 600 Japanese EFL learners of different ages: junior-high school, high school, university students, and adult learners. Following Nation (1990), Schmitt distinguished between strategies used for discovery of new words and strategies for consolidating the knowledge. Discovery strategies included determination strategies used for independent looking up of the word's meaning and social strategies used for asking teachers or classmates for a meaning. Consolidation strategies included social, cognitive, metacognitive, and memory strategies. The participants were asked to indicate what strategies they used most often, and what strategies they found most helpful. The results showed that using of a bilingual dictionary, verbal and written repetition, studying the spelling, guessing from context were the most frequently and helpful used strategies. It was also found that the youngest learners favored repetition; focus on form, L1–L2 word lists and cards. While more mature learners reported more strategies that involved deeper processing: imaging, associations, and analysis.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   224

Some studies have looked into other variables such as gender, age, culture and context (Oxford, 1990; Oxford and Nyikos, 1989.) other studies have compared learners of different proficiency levels. Since the initial attempts at good language learner studies, considerable research has been devoted to understanding learning strategies with the specific target of identifying the relationship between proficiency and strategies (Lai, 2009).

Another study on vocabulary and performance was carried by Gu and Johnson (1996). Their study sought to establish the vocabulary learning strategies used by Chinese university learners of English and the relationship between strategies and outcome in English. They administered a vocabulary learning questionnaire to 850 students categorized into three proficient groups. Their participants reported to use a variety of VLSs, the best students were using strategies than the other two groups, which they termed them as poor and moderate group. The strategies used included contextual guessing; paying attention to word formation and activation some strategies correlated with performance and others with vocabulary size but did not correlate to L2 proficiency. They concluded that vocabulary learning strategies contributed to both vocabulary size and performance.

These studies have provided the evidence that there is a positive relationship between language proficiency and the use of vocabulary learning strategies. To the best of my knowledge, up to recent, very scant literature has studied the relationship between VLSs and their relationship with gender and performance, and most especially in Tanzania. This study would therefore add to this knowledge gap. In the same line, majority of studies have been carried in Asia, America, hence the present study would add to the body of knowledge on vocabulary learning strategies in Tanzania.

Materials and Methods

The study was conducted in Moshi Municipality, Tanzania. The study purposively selected 195 students from four secondary schools in the Moshi Municipality. The sample of this study consisted of students from four secondary schools purposively selected. The sample was purposively selected first because this group was considered competent enough to be able to understand the questionnaire which was in English language. The second reason was this group was considered free from other internal and external routines such as national examinations. Then from each individual school one form III class was randomly sampled due to their availability in their school timetable. The data were gathered using a questionnaire adapted from Oxford (1990) on vocabulary learning strategies, all redundant items were removed from the questionnaire. The questionnaire reflected previous quantitative and qualitative research (Gu &Johnson, 1996; Ahmed, 1989; Gu, 1994). The questionnaire was divided into two parts: part one was about general information whereas part two comprised the five groups of strategies: cognitive, memory,

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   225

metacognitive, social, and memory strategies. There were a total of 17 items of individual strategies. The students were asked to rate each statement of a 5-point scale from all the time, often, sometimes, rarely, and never. The second instrument was a reading for comprehension text.

A Reading for Comprehension Text

We used a reading for comprehension text in this study as a measure of English proficiency not as an achievement on a given curriculum. The text was designed to assess the students' English language performance in relation to other students. The text had three sections which aimed at measuring their reading for comprehension ability, paraphrasing ability and word knowledge ability. The students were given 80 minutes to read and answer the questions which came along with the text. The students' written exercise from the text was marked and posted to SPSS in which their scores were computed and compared between male and female students and correlated with strategy use.

Analysis Procedures

This section presents the findings on strategy use between male and female EFL Tanzanian students. A group of five categories of vocabulary learning strategies from Oxford Taxonomy questionnaire (1990) were used to guide this study, they were: determination, social, metacognitive, memory and cognitive strategies. The strategies are presented both individually and in group. A Table for each strategy group is also presented showing their frequency, percentage and significance of use. The correlation test was run to compare the actual frequencies in which students gave different responses on the 5-point scale. The responses '1' and '2' (all the time and often") were consolidated into a single "high strategy use" category, and responses '3' and '4' ("sometime" and "rarely were combined into a single "medium strategy use" category, while the response '5' ''never'' was termed as no use strategy category so as to obtain cell sizes with expected values high enough to ensure a valid analysis.

Results

The Use of Determination Strategies between Male and Female Students

The findings on the use of determination strategy between male and female students showed that female students were high-users of determination strategies (131.4%) than male students (112.2%) however with low significance level (p<0.071). Similarly, the results showed that male students were the moderate users of determination strategies (168.9%) while female seemed to be below men in the medium category use 146.3%.

Giving a closer look into individual strategies in the determination group, the strategy *guessing from the context strategy was most* frequently used by female (31.4%) while male scored low (28.4%). More female students used *dictionary* (66.1%) while male students who used

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   226

dictionary were (41.9%). On the other hand, the strategy of making sentence using a new word was most frequently used by male students (41.9%) whereas a few female students were (33.9%).

Table 1: The use of determination strategies

	Gender	High-use	Med-use	No-use	Total	Sig.
Guessing the meaning of vocabulary	Male	21(28.4%)	48(64.9%)	5(6.8%)	74	0.071
	Female	38(31.4%)	73(60.3%)	10(8.3%)	121	
Dictionary use	Male	31(41.9%)	41(55.4%)	2(2.7%)	74	0.071
	Female	80(66.1%)	36(29.8%)	5(4.1%)	121	
Making sentence using new word	Male	31(41.9%)	36(48.6%)	7(9.5%)	74	0.072
	Female	41(33.9%)	68(56.2%)	12(9.9%)	121	

The Use of Social Strategies between Male and Female Students

The findings on the use of social strategy between male and female students showed that female students used social strategies most frequently (147.9%) than male students (122.9%). Just like determination strategies, male students seemed to be the moderate users of the social strategies (135.2%) while the percentage of female who used this strategy was a little lower (120.6%). The strategy of *asking teacher for meaning* was most frequently used by male students (40.5%) than it was with female students (32.2%). A strategy of asking a friend for meaning was most frequently used by female students (71.9%) than (58.1%) of male students. A *strategy of asking help from parents or others*, had more female students (43.8%) as the most frequent users while males were (24.3%) and their difference was significantly higher.

Table 2: The use social strategies

	Gender	High-use	Med-use	No-use	Total	Sig.
Asking the teacher, the meaning of vocabulary	Male	30(40.5%)	33(44.6%)	11(14.9%)	74	0.072
	Female	39(32.2%)	61(50.4%)	21(17.4%)	121	
Asking help from parents/ others	Male	18(24.3%)	44(59.5%)	12(16.2%)	74	0.069
	Female	53(43.8%)	53(43.8%)	15(12.4%)	121	
Asking a friend to translate for me	Male	43(58.1%)	23(31.1%)	8(10.8%)	74	0.072
	Female	87(71.9%)	32(26.4%)	2(1.7%)	121	

The Use of Metacognitive Strategies between Male and Female Students

The general findings on the use of metacognitive strategy between male and female students indicated that female students used metacognitive strategy more frequently (267.8%) than male students (254.1%). *Loud practice* strategy had many female students (39.7%) who said they used this strategy most frequently while a few male students (28.4%) agreed to have been using this strategy most frequently. In the same line, female students (35.5%) out performed male

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   227

students *in note taking at home* while (33.8%) of female students used this strategy when at home. Findings showed that male students were a little bit higher (45.9%) in using *memorization strategies*; female students scored (45.5%), the difference with just a point in variation of use.

Table 3: The use of metacognitive strategies

	Gender	High-use	Medium-use	No-use	Total	Sig.
Loud practice	Male	21(28.4%)	29(39.2%)	24(32.4%)	74	0.071
	Female	48(39.7%)	42(34.7%)	31(25.6%)	121	
Note taking at home	Male	25(33.8%)	37(50.0%)	12(16.2%)	74	0.070
	Female	43(35.5%)	52(43.0%)	26(16.2%)	121	
Memorizing new words after class.	Male	34(45.9%)	28(37.8%)	12(13.2%)	74	0.071
	Female	55(45.5%)	44(36.4%)	22(18.2)	121	
Listening and watching songs/videos at home.	Male	56(75.7%)	17(23.0%)	1(1.4%)	74	0.058
	Female	90(74.4%)	25(20.7%)	6(5.0%)	121	
Translation to know the meaning of the new word.	Male	52(70.3%)	17(23.0%)	5(6.8%)	74	0.072
	Female	88(72.7%)	25(20.7%)	8(6.6%)	121	

The strategy of *listening to music and watching video (English language)* was most frequently used by male students (75.7%) than female students (74.4%). The strategy of *learning vocabulary through translation*, like other strategies, was most frequently used by female students (72.7%) while male students were (70.3%) though their significance level was low (0.072).

The Use of Memory Strategies between Male and Female Students
The findings on the use of memory strategy between male and female students showed that female students used this strategy most frequently (158%) than male students (147.2%). Just like determination, cognitive and social strategies, male students seemed to be the moderate users of memory strategies (122.9%) while female who used this strategy moderately were lower (106.6%) than male students.

Table 4: The use of Memory Strategies

	Gender	High-use	Med-use	No-use	Total	Sig.
Making mental association	Male	37(50.0%)	31(41.9%)	6(8.1%)	74	0.068
	Female	49(40.5%)	51(42.1%)	21(17.4%)	121	
Silent practice	Male	36(48.6%)	26(35.1%)	12(16.2%)	74	0.072
	Female	63(52.1%)	42(34.7%)	16(13.2%)	121	

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   228

	Gender				Total	Sig.
Visualizing the spelling of the new words	Male	36(48.6%)	34(45.9%)	4(5.4%)	74	0.072
	Female	80(66.1%)	36(29.8%)	5(4.1%)	121	

In assessing the individual strategy in the group memory strategies, making *mental association strategy* was most frequently used by male students (50%) while female students were (40.5%) a little below the male students. Learning vocabulary through *silent practice* was most frequently used by female students (52.1%) and only (48.1%) of male students used it. The strategy of *visualizing spellings of the new word* was most frequently used by female (66.1%) than male students (48.6%). More male students (45.9%) used this strategy in moderation compared to female students (29.8%).

The Use of Cognitive Strategy between Male and Female Students

The results on the use of cognitive strategies by gender showed that female students were high users of cognitive strategies (143%) than male students (124.3%). Surprisingly, despite the fact that majority of female students seemed to utilize cognitive strategies more often than male students, the finding on the other hand has depicted that there has been a great number of female students (30.6%) who reported not to use this strategy at all when learning vocabulary, unlike (24.4%) of male students who said they never used this strategy when learning vocabulary.

Table 5: The use of Cognitive Strategies

	Gender	High-use	Medium-use	No-use	Total	Sig.
Repetition	Male	35(47.3%)	36(48.6%)	3(4.1%)	74	0.071
	Female	70(57.9%)	46(38.0%)	5(4.1%)	121	
Learning from vocabulary list	Male	23(31.1%)	42(56.8%)	9(12.2%)	74	0.070
	Female	40(33.1%)	60(49.6%)	21(17.4%)	121	
Note taking in the class	Male	34(45.9%)	34(45.9%)	6(8.1%)	74	0.071
	Female	64(52.9)	46(38.0%)	11(9.1%)	121	

Note taking in the classroom strategy was most frequently used by female students (52.9%) while male students were only (45.9%). Again, repetition strategy was most frequently used by female students (57.9%) while there were (47.3%) male students who used this strategy. *Word list strategy* was most frequently used by female students (33.1%) while male students using it were a little lower (31.1%). Generally, in all strategy categories, female students were the most frequent users of all the strategies however there were also many female students than male student who reported not to use any strategies when learning vocabulary.

Vocabulary Learning Strategies and Students' Performance

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   229

The assessment of the test scores was clustered and linked with strategy use between genders. Results as presented earlier have shown that, there was significantly greater overall use of strategies among female students. Similarly, the results have shown a positive relationship to performance for all five strategy categories. It is important to mention here that, though majority of female students had higher performance (47.93%), there were many female students than male students who had low performance (33.06%). Majority of male students are to seen to be clustered in the medium performance (32.43%). These findings showed that, all the students who were not the frequent users of the strategies had at the same scored below in the given test. See Figure one on students' performance.
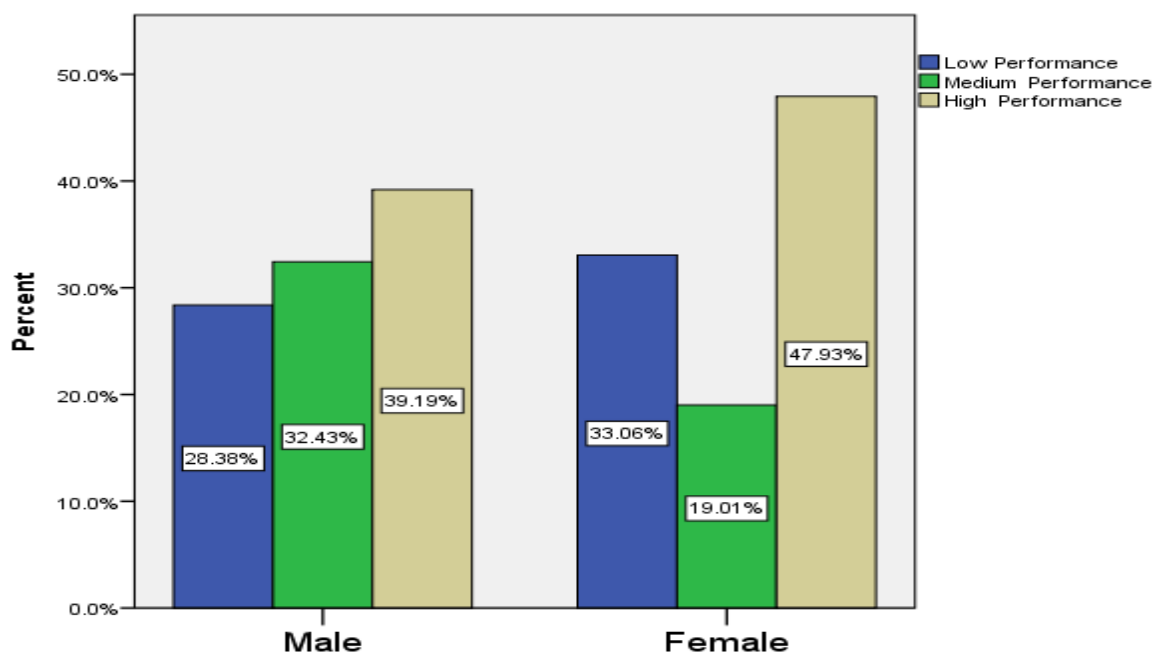

Figure 1: Gender Performance

The results of this study are consistent with previous Vocabulary Learning Strategies (Oxford and Burry-stock, 1989; Oxford and Nyikos, 1989; O'Malley and Chamot, 1990) studies and provide new evidence for a substantial relationship between strategy use and performance in language learning. Like previous studies, this study of Tanzanian male and female students found significantly greater overall use of VLSs among female students. It was found that all male students were generally the moderate users of vocabulary learning strategies whereas female students were the dominant users of almost all strategy categories. Also, as majority of the male students were the medium users of strategies and so were their performance on the given test.

Likewise, these findings on VLSs and performance corroborate the findings by Oxford (1996). In his study, he found a relationship between high strategy use with performance. He

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   230

however cautioned that strategies may highly correlate with vocabulary size but not with overall proficiency. Meaning that, the students would benefit more if they aimed at learning the language skills rather than at just recalling English equivalents of their L1. Assessing what Oxford has put forward, we can say that, teachers need to help the learners into using the strategies that will help the learners acquire all the skills of a word. This is in line with some earlier researchers (Richard, 1976; Hymes, 1971) who said that knowing a word includes knowing all other aspects such as syntactically and pragmatically forms of a word, and the ability to use it appropriately in social contexts as a social and cognitive phenomenon.

Discussion

The overall findings showed higher overall strategy use by female students than male students in all categories, i.e. determination, social, metacognitive, memory and cognitive strategies. This means that the female students were the higher users of all strategies while male students were moderate users of all the strategies. The most-used strategy was metacognitive, memory strategy was the second most used strategy, social strategy came third in the list, cognitive strategies came fourth and the least used strategy was determination. In individual strategies, it was however found that, a total of five strategies out of seventeen were most significantly used by male than female students. These were: *asking teacher for meaning*, *listening to music and watching video (English),* the strategy of *making sentence by using a new word, making mental association* and *memorization.* Some researchers such as (Hulstijn, 1997; Cohen & Aphek, 1981) believe that there are better strategies which students can use which enhance better retention than memorization. Regarding the use memorization strategy, Gu and Johnson (1996) believed that this strategy has never been a good predictor of vocabulary size and performance. They reported that, the Chinese students who used this strategy most frequently did not do well in language performance and in their vocabulary size.

Findings showed predominantly use of metacognitive strategies followed by determination, social, memory and the least in frequency of use was cognitive strategies. Similar to these findings were the results by (O'Malley & Chamot, 1990; Park, 1997) who supported the claims that metacognitive strategies are closely related to a higher level of language proficiency. Similarly, their study found a correlation between cognitive strategies to proficiency; it was however contrary to this study as the students' cognitive strategy did not correlate with performance since this was the strategy with least frequency of use.

Generally, it is crucial to point out here that, though female students were the most frequent users of all twelve strategies their variation in terms of frequency and percentage in strategy use between these two groups was not statistically significant with p-value =0.068. One could therefore agree that using more strategies is better than using a few seeing the fact that the results

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   231

of this study have shown positive correlations with performance, with female students seen to do better than male students.

A study by Oxford and Burry-stock involving a large scale (N = 374) students on language learning strategy use reported similar findings, the more the participants used the learning strategies the better was their performance. The participants of their study were the students at three different course levels at the University of Puerto Rico. Their study found that female students were the frequent strategy users which also correlated with their overall general English language performance.

Conclusion and Recommendations

The findings showed that the female used strategies most frequently than male students. Like other previous studies, the present study has also demonstrated the relationship between strategy use and English language performance. This study provides new evidence regarding strategy use between male and female students, with female students seem to perform better in strategy use and in the test that measured their language performance.

It is worth mentioning that, the sampling of the data was limited to only 195 sample size of secondary students in Tanzania. Therefore, some of the findings are limited to this study and may not be generalizable to all language learners given the fact that there are many variables that were not put studied in the present study. According to Oxford (1990) culture, motivations and language learning context have an influence to strategy choice and to language learning as a whole. What could be done is for the teachers to help their students using a variety and appropriate strategies in learning vocabulary.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   232

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Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School
Students in Tanzania   233

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. R. Saranya
Vocabulary Learning Strategies and English Language Performance: A Case of Secondary School Students in Tanzania   234

Tagore's Concept of Womanhood and His Deep Insight into the Heart of a Woman as Pictured in His Short Stories

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Abstract

This paper analyses the fictional art and forte of Rabindranath Tagore with a focus on the sufferings, agonies, distractions faced by modern woman searching for self-identity, for which the young wife Kumo (from the short story *Vision*) is chosen for a brief evaluation and analysis, so as to bring home the point that the women is projected as a frustrated wife longing for love, proper care and kind treatment from her husband who is not at all ready and prepared to gives as many husbands normally do in Indian society. At a point when both husband and wife are separated, she became more aguish, the pain of separation is still worse than her sickness. Finally, Kumo lost her sight because of her foolish act. Being pioneers towards spiritual life is respectable but losing the life on behalf of it is a foolish act. Even though a woman gets a great advancement in life, she is still in the dark side of life. But Tagore is always a strong supporter of women, his concept of common hood is always something remarkable and appreciable in all respects.

Keywords: Rabindranath Tagore, Short stories *Vision, Wife's letter, Living or Dead?*, *The River Stairs, Personality,* Womanhood, Popularity, self-identity, agony and frustration, racial discrimination, longing for love, exploitation, depression, liberation.

In Bengali literature, the modern short story is a unique product of the nineteenth Century which witnessed many upheavals in politics as well as in social customs. With the arrival of Rabindranath Tagore, Short Story writing received the impetus it was in need of. Tagore's first story "Bhikarini" was published when he was just sixteen years old. Though the short story as a

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   235

literary genre is now very popular with Indian writers, no one has yet equaled him in this art" (Kripalani 153).

In a field where competition was stiff, Tagore occupied a unique place in the forefront. His views on patriotism, love, relationship, social relations among the young and the old find imaginative expression in his stories. Every story written by Tagore shines like a gem. His stories generally focus on how we should live in unity, eradicate racial discrimination and fight against violence and exploitation. The concept of women's liberation and emancipation existed in India more than a half a century ago. One can see this aspect richly portrayed in the short stories of Tagore. The prominent writers Sarat Chandra Chatterjee, Bankim Chandra Chatterjee and Tagore - all believed in the liberation of women. With superb artistic power, Tagore brought before the reader's eye numerous cases of social injustice especially meted out to women.

Tagore was a pioneer in Championing the cause of not only widows but women in general. About women, Tagore says,

"She has been an inspiration to man, guiding most often unconsciously, his restless energy into an immense variety of creation in literature, art, music, and religion. This is why, in India, women have been described as the symbol of Shakti, the creative power" (Creative Unity 157).

In "Vision", Tagore deals vividly with the life of a woman, who has become blind and is a burden to her husband. She strives her utmost to save him from falling off the pedestal she has erected for him in her heart. It is her blindness which adds poignancy to her utter devotion to her husband. The significance of the theme in *Vision* depends on the factor of external blindness helping the inner vision of a woman. Blindness becomes a blessing in disguise for her; for all the distractions to which her mind was a prey to before are shut out from her. One can see the devotion of the young wife Kumo for her husband. She does not mind losing her eyesight just to pamper the conceited man. Having delivered a dead child, Kumo, Kama very near to death herself and her eyesight became very weak. Her husband, a medical student took pride in treating her himself. When Kumo's elder brother brought in a doctor to see her, she refused to take the medicines as she took pride in being treated by her husband. Gradually, in spite of an operation being performed, Kumo lost the

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   236

sight in both her eyes. She comforted herself with the thought that it was at her husband's hands that she had lost her eyes.

The husband confessed to Kumo that it was he who had ruined her eyes. She had dedicated her eyes to her husband. If he saw anything that was of joy, he must describe it to her and she would accept it as a sacred gift. The beautiful description is without parallel. When Kumo suggested that her husband should marry again, the repentant man swore that he should never again take a wife but look after Kumo always. After completing his medical course, the doctor went with his wife to practice at Hursingpur, a small town. The everyday joys of the countryside filled Kumo's life with happiness. Tagore writes:

> "Fortunately for us, our everyday world has the subtler and unobstrusive beauty of the common place and we have to depend upon our own sensitive minds to realize its wonders which are invisible because spiritual. If we can pierce through the exterior, we find that the world in its commonplace aspects is a miracle" (Personality 175).

Kumo's husband became so involved with his practice that he developed a thirst for money and lost his human qualities. As a result, both husband and wife drifted apart. The separation caused by blindness is the merest physical trifle But Oh! It suffocates me to find that he is no longer with me, where he stood with me in that hour when we both knew that I was blind. That is a separation indeed" (Vision 86). Kumo has passed a few months happily with her husband, "--- when I come back to the country all my earlier hopes and faiths, all that I held true in life during childhood, became fresh and bright one more. God came to me and filled my heart and my world" (P85). But money caused mischief and brought about a change in her husband's life. "I, with my love fresh and my faith unbroken, have kept to the shelter of my heart's inner shrine. But my husband has left the cool shade of those things that are ageless and unfading. He is fast disappearing into the barren, waterless waste in his mad thirst for gold" (P86). Serious problems started when an aunt of the doctor brought her cousin's daughter, Hemangini to their house. She wanted Abinash to marry Hemangini. Kumo prayed that God should save her husband from breaking his oath. About this time, Kumo's brother who came on a visit assessed the situation. Soon after that Hemangini returned home.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   237

One night in early May, Abinash made preparations to leave for Mathuryani in order to marry Hemangini. Inspite of Kumo's protests, he left. Prayer was her only solace. That evening when Hemangini arrived, Kumo felt certain that her prayers were not answered. In a few minutes, she heard her brother's voice. Indeed, it was he who had saved Abinash came to Kumo, holding her hand, he told her that it was with great joy and shame that he had heard the truth. He realized his wife's devotion and love for him. In *Vision*, Kumo suffered because of her utter devotion to her husband, but her faith in God and sincerity paid her rich dividends because they brought her husband back to her. The blind woman's keen perceptions got keener by constant meditation in darkness to save her husband. This story reveals the intensity of love which can change the will of man. The unheeding husband leaves the wife weeping in her loneliness and tries to reach the place for marrying the girl of his choice. The devotion of the wife to her husband is a familiar theme which is delineated here in the story "vision" in a remarkable way. Tagore's words prove very true in Abinash's case,

"In human nature, there is that which is desirable and the other which is desired. The wise man keeps the two separate … He who accepts the good is pure, he who accepts evil falls short of his true worth" (Man 27-28).

The story *Vision* reveals how Kumo's foolish act resulted in her loss of sight and her physical blindness is contrasted with the spiritually alive whereas her husband is not so, quite unable to see this. Abinash, Kumo's husband realizes his wife's devotion to him only when he fails in his attempt to go in for another marriage. Kumo's brother has been intelligent enough to prevent this disastrous happening.

Indian society with all its stance of progressive thinking still lacks in certain areas. One is the problem of widows and widow remarriage. In "Living or Dead?", the author has vividly brought out the plight of a widow, Kadambini who had no relations except her brother-in-law, Saradasankar, whose child she fostered, its mother being ill. One night, Kadambini suddenly died and fearing the police, Saradasankar sent the body without any ceremony to be burnt by four Brahmins. The man left the body in a hut beside the burning ghat and went in search of wood. Now Kadambini's heart had stopped beating for some

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   238

reason. So, when consciousness returned, seeing darkness all around her, she at first thought that she was in the house of Yama. But a flash of lightning revealed to her the bank, the banyan tree and the pan near the burning ground. At first, she thought of returning home, but then she was dead, "Surely she was no member of earthly society! Surely, she was a creature of horror, of ill-omen, her own ghost!" (Living or Dead"? 114). Thinking that all her ties with the world were broken, she rushed out of the hut. She walked an fearlessly till it was morning. She was filled with dread on being accosted by a traveler. She then remembered a childhood friend, Jagmaya and wished to be escorted to her house. Of course, at first, her friend was happy to see her, but as Kadambini brooded, Jagmaya grew impatient. When Jagmaya's husband Sripati went to Ranihat, he understood that Kadambini was dead. He felt that this was someone else. Kadambini assured him that she was indeed Jagmaya's friend. Feeling that this was a ghost, Jagmaya fainted and Kadambini rushed out. Reaching Ranihat, she took shelter in a temple till noon when a storm broke out. She then entered her father-in-law's house and on seeing the sick child Satis, she realized that she was not dead. A maid servant and the child's mother-fainted on seeing her.

Saradashankar begged the "ghost" to go away and not to haunt his only son. Then Kadambini, saying that she was not dead lifted a brass pot and dashed it again her forehead which began to bleed. She went down the steps to the zanana well and plunged in. "By dying, Kadambini had given proof that she was not dead" (Living or Dead 122). In this story, Tagore brings out the conflict between an individual and society. The conflict creates a pathetic situation in the life of Kadambini. Society did not allow widows like Kadambini to survive. Superstition made her believe that she was her own ghost; yet she was filled with immense warmth and love for the boy, Satis and for her friend Jagmaya. The blind belief of Saradasankar forced her to commit suicide. Tagore's humanism is evidently brought out in this story "Living or Dead?". Humayun Kabir evidently asserts:

> "Tagore's humanism is clearly revealed in his universality and sense of identity with all men, in his revolt against all types of tyranny and injustice, in his repudiation of asceticism and in his acceptance of life in its fullness, in his exaltation of human and above all in his respect for the human personality" (P 29).

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   239

In the words of Kripalani, "Tagore seems to have had inexhaustible sympathy and admiration for Bengali women but little for the males of his race" (P156). *Wife's Latter* is a story about a woman's brave attempt to break the shackles of tradition and stand up for her own rights. Mukherjee remarks:

"It touched off a prolonged controversy, perhaps more among the reactionary social thinkers than among the literary man. The story plainly points to the cracking of the walls of outmoded convention; it stresses the individual rights of women, rights neglected almost throughout our history" (P 120).

Mrinal, the lady writing the letter is the wife of the second son of a family. She writes the letter to him when she is away from her husband for the first time on a pilgrimage after fifteen years of married life. She is a beautiful girl with more than average intelligence. Being of an independent nature, she has neither been afraid of speaking out her mind to her in-laws nor of standing by her conviction.

Tagore in this story expresses the hidden and suppressed feelings and emotions of a daughter-in-law of an Indian family in the past. She was recognized only as a maid servant of the household and as a medium of procreation for the maintenance of the progeny. It does carry a summary of the fifteen long years of her colourless married life. The only part of it which gives it the hue of a short story is the happenings in the life of the destitute young girl Bindu, a distant cousin of the elder daughter-in-law, who after the demise of her widowed mother has no other refuge than her cousin's. The story is focused upon the tragedy and pathos of the fondness of the younger daughter-in-law for Bindu, her inability to keep her under her ways and to save her from the fate of getting married to a mad man and from the ultimate destiny of committing suicide. Tagore brings out in the words of the wife the futility of all the finer attributes of a married woman – the physical and mental beauty and charm, the intelligence, the gift of literary creation, the feeling of individualism. These attributes did not make a woman any more precious than one who had none of these attributes. Marriage seemed to stifle their creative talents. A woman lost her individuality as she was forced to be a slave to the rules followed in her husband's house.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's *Concept of Womanhood and His Deep Insight into*
the Heart of a Woman as Pictured in His Short Stories   240

The adolescent Bindu was not welcomed in her cousin's house after the death of her mother; yet she had to be accepted there as otherwise the family's name would be stained. So, she was treated like a servant. She did hard tasks and was looked down upon even by the servants of the house. The destitute young girl Biindu was treated very badly even by her own cousin, the wife of the elder brother of the house. The second daughter-in-law alone took pity on her, for she was very compassionate and kind. The family wanted to get rid of the grown-up young girl by getting her married to some unknown person totally against her will. Even Mrinal could not prevent it. Biindu was shocked to discover that the man she was married to was mad. She escaped from her new house and sought the help of the one who had shown concern for her. Bindu did not succeed in escaping from the stranglehold of marriage. She finally committed suicide.

The plight of destitute women has been a deplorable one. Though we have made a great deal of advancement in the field of education, science, technology, agriculture and what not, the Bindus of our society have always remained victims of narrow-minded traditionalism. Our progress has only been a delusion, a mirage. Tagore had full sympathy for women. Viswanath Naravene observes:

"His protest is against all injustice and oppression, whether the perpetrator is the foreign ruler, the village money lender, the city bureaucrat, or the mother-in-law. And yet, although he depicts misery and iniquity as aspects of human life as a whole, his concern is not with humanity in the abstract but with concrete human beings, real persons" (Naravane 115).

Tagore was always a staunch supporter of the fair sex. Woman to Tagore was the personification of charm, a being to be loved and cherished and not to be exposed to torture and suffering. He says in *Personality* as:

"And because woman has this power, she exercises such charm over our minds; her exuberance of vital interest is so attractive that it makes her speech, her laughter, her movement, everything graceful, for the note of gracefulness is in this harmony with all our surrounding" (P175)

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Language in India www.languageinindia.com ISSN 1930-2940 20:8 August 2020
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   241

Stories like *Vision* and *Wife's letter* reveal Tagore's understanding of the women's heart which is filled with subtle and deep feelings.

In *The River Stairs*, Tagore depicts a seven year old girl called Kusum. one day Kusum's playmates were lamenting at the ghat as Kusum had gone away to her husband's home in a far away village. A year passed. One evening, the ghat felt the tread of familiar feet but without its old music. Kusum had returned, a widow at eight. She had hardly met her husband who worked somewhere far away and a letter brought the news of his death. Most of Kusum's friends were married and gone. Tagore in this story *The River Stairs* has beautifully brought out the secret longings and frustrated love of Kusum. Tagore's concept of ideal womanhood though not very new, is perfectly in tune with those of the modern times. He was able to hit upon the right conception of womanhood for the future society. The devoted wife Kumo, loses her eyesight to pamper a conceited husband; Kadambini who the ill-luck to revive on her funeral pyre only had to wander like a ghost. No one accepted her as she was considered to be dead. Ironically, she had to prove that she was alive by dying. Tagore's skill in delineating women characters is something remarkable. He has a keen insight into the heart of a woman. According to Tagore, a woman has potential, but certain coercive factors suppress this. Hence, she is at once an embodiment of strength and weakness.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. C. Ramya, M.B.A., M.A., M.Phil., Ph.D.
Tagore's Concept of Womanhood and His Deep Insight into
the Heart of a Woman as Pictured in His Short Stories   242

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Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel

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Abstract

This paper is an attempt to project Nissim Ezekiel as one of the most prominent Indian poets writing in English, not only as a conscientious artist but also a fine metrical artist with a high conception of his art using the right word at the right place, with a special focus on the projection of 'Urban Sensibility' and 'Indian Sensibility' in his poetry. As a poet of the city, Ezekiel has proved himself to be a man of Urban Sensibilities being fully alive to the ugliness, dirt, squalor and wickedness of a city like Bombay pointing out the dehumanizing discomforts of urban life, and in his poetic realm, he projects, no doubt, a wide panorama of Indian society with its multiracial, multi-cultural and multi-religious character. It beautifully examines how the world of Ezekiel's poetry is, through art, inflamed by a broad deep Indian sympathy towards the human race in general and for the poor, the depressed, the oppressed and the suffering Indians in particular.

Keywords: Nissim Ezekiel, Prominent, conscientious, metrical, high conception, dehumanizing, discomforts, deep sympathy, urban sensibility, Indian sensibility.

Nissim Ezekiel, one of the most prominent Indian poets writing in English, is both a conscientious artist and a fine metrical artist with a high conception of his art using the right word at the right place. Being a prolific writer, he has published, besides many verses in various literature journals and magazines, six anthologies of poems. 'A Time to Change', 'Sixty Poems', 'The Third', 'The Unfinished Men', 'The Exact name' and 'The Hymns in Darkness' and 'Poster Poems' are the collection of his poems. A study of his poetry reveals a gradual evolution of poetic art and genius. Besides poetry, he tried his hand at plays like *Nalini, The Sleep Walkers, Song of Deprivation* and a few other literary essays and articles including books on *Art Criticism* and Social criticism. However, Ezekiel is known primarily for his poetic creations.

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Language in India www.languageinindia.com **ISSN 1930-2940** 20:8 August 2020
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   244

Such a well-established poet Nissim Ezekiel was born in Bombay on Dec 14, 1924. A Jew by ancestry, he made India his home. He received his school education at Antonio D'Souza high school and college education from Wilson College, Bombay and Birkbeck College, London. After high studies at London, Ezekiel returned to India and worked for some time as Professor and Head of the Department of English, Mittibhai College of Arts, Bombay. Then he worked as a Reader in American Literature in the University of Bombay till his retirement in 1985. After retirement, he kept himself busy in literary activities through PEN-a form of poets, essayists a number of journals like *The Quest, The Illustrated Weakly of India, The Indian Poetry Series*, and for sometimes he was holding the post of Director for Theatre Unit in Bombay. Thus Nissim Ezekiel is said to have had varied interests, through which he has inspired many other Indian poets to write in this foreign Language.

Nissim Ezekiel, Dom Moraes, A.K.Ramanujan, P. Lal, Kamala Das, D. Parthasarathy, Shiv. K. Kumar, Jayanta Mahapatra, K.N. Daruwalle are said to have enriched Indian English poetry, of whom Nissim Ezekiel stands out as the most outstanding poet of the post-Independence India. Ezekiel wrote poetry considering it as 'a disciplined art' falling in line with the remark of K.R.S. Iyengar who said:

> "Hopkins, Yeats, Eliot and Auden have taught our poets the importance of taking their art seriously. They have realized that easy writing cannot make good poetry. The profession of poetry is a consecrated endeavor and an exacting discipline." (Iyengar 649)

Ezekiel is a pain taking artist who, like Coleridge, believes in using the right word art the right place. "The best poets wait for words" says Ezekiel and he does wait for the appropriate words while writing most of his poems. He practices economy of words in his poems, but the poems never become obscure. Moreover, Ezekiel does exploit to the full the music that is in words. The images used by him are not for embellishment but for illustration for making the unclear clear. Ezekiel's work can be divided into prose, poetry and verse. The bulk of his verse is free including rhymed verse as well. His corpus also contains poster poems, poems meant for singing. Urban experience constitutes an important segment of Ezekiel's work. So does rural experience. Gieve Patel is right in saying: "Ezekiel was the first poet to allow the significant entry of realistic rural experience into Indian poetry in English." (P 17)

Ezekiel's wide travel and his career as an assistant editor of a National weekly, a deck hand on a cargo ship, an executive of a business firm, a factory manager, a school teacher, a university professor all these have given him an insight into the rawness of reality which eluded almost all poets before him. According to Ezekiel, a poet must expose himself to experience so that it will make him feel and react and he must constantly assess his own value both as a poet and as man. The poet who lives and thinks in isolation is likely to have much sympathy with

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   245

those who read his poems. Poetry, in order to be successful, must originate in actual experience. Ezekiel has a clear conception of the poetic process by explaining how a poem is written. He writers:

> "Every poet knows what it is to be delighted with the poem he has written – the poet walks on this tight rope fear fully but confidently and gets to the other side by the grace of God i.e. by faith, patience and persistence." (P 49)

It is universally acknowledged that Nissim Ezekiel is a poet of the city. He is a man of urban sensibilities and as has been pointed out by Rajeev Taranath and Meena Belliappa, "the urban theme forms an important strain in Ezekiel's poetry". This theme, in fact, runs through most of his poems. In the words of Linda Hess, "Ezekiel is a poet of the city, Bombay" – the critic further adds," the poet is fully alive to the ugliness, dirt, squalor, and wickedness of a city like Bombay". In the poem, "A morning walk", Ezekiel describes this city as a living hell. He calls it "a barbaric city, sick with slums" and adds:

> "Its hawkers, beggars, iron-lunged
> Processions led by frantic drums,
> A million purgatorial lanes,
> And child – like masses, many-tongued.
> Whose wages are in words and crumbs".

In "In India", the poet dwells upon the poverty, the squat or, the heat and ugliness of an Indian city like Bombay. He describes it as a city of beggars, hawkers, pavement sleepers, hutment-dwellers, slums etc. he also describes 'the dead souls", "burnt-out mothers", "fright and virgins", "wasted child and tortured animals" of this city. In "Island", the poet calls Bombay an island of "Slums and Sky Scrapers" it is the habitat of "dragons claiming to be human" city life, as Ezekiel feels and regrets, is cut off from Nature which is a rich source of life.in the poem, "Urban", Ezekiel laments that for a man living in Bombay, "the hills are always far away and

> "The river which he claims he loves
>   is dry and all the winds lie dead."

Commenting on the lines, Inder Nath Kher writes: "the persona in this poem……is always at a great distance from the hills which symbolize the loftiness of spirit…. His river of life is dry, and the winds lie dead in his path, meaning that he is devoid of the creative breath which has the power of regeneration. The protagonist in the poem "Happening" laments the emotional and spiritual loss suffered in an urban setting:

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   246

"We have lost
The language of dreams
We have forgotten
Everything but knowledge."

In the poem 'Boss' he flings a satire at the mechanical life of a big official in an urban setting. In the poem 'Island' he describes Bombay as a pleasure island of slums and skyscrapers, yet he declares:

"I cannot leave the island
 I was born have and belong."

While talking about the artificial city life, Ezekiel does not fail to perceive the fact that even such a large city as Bombay has its roots in the pastoral and the primitive. The two contraries for the poet exist side by side and are in fact fused and harmonized by the poet's genius. The primordial and the urban are integrated. For example, in 'Love sonnet' the hill on which the lovers meet is not far away from the city lights. From that hill, the lovers look down "at the distant sees" which they find as "a passionate and perpetual mystery. The sea here is the symbol of the flux between life and death. With such a perception, the lovers descend the hill, and happily mingle with humanity in the urban world. Thus, the two contraries – the urban and the primitive, the worldly and the spiritual – are brought together and harmonized by the alchemy of Ezekiel's genius.

The Indian element in Ezekiel's poetry derives its strength from his choice of themes and allusions. Ezekiel is a very Indian poet writing in English. His commitment to India, and to Bombay, which is his chosen home is complete in all respects. Anil Darker says, "His entire poetry is stuffed with Indianans" (P 35). More characters, objects and situations have an Indian air about them in "The Third" (1958) and in the "Unfinished Man" (1960). "Night of the scorpion" is one of the finest poems of Ezekiel which shows that Ezekiel is a typical Indian poet whose interest in the Indian soil and in ordinary human events of day-to-day Indian life is superb. It is a narrative poem. The mother is stung by a scorpion one rainy right. The mother occupies a prominent place in Indian home. We love and respect her. So, all the members of the family and neighbours are very anxious to bring her quick relief. "They are simple and well-intentioned people who believe in the efficacy of prayer. Prayer can ward of the evil influence.

"The peasants came like swarms of flies, and buzzed the name of God a hundred times, to paralyse the evil one." (CP 136)

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   247

The poet also throws light on Indian superstition. The search for the scorpion but are in vain. They are simple and ignorant people who believe that if the scorpion moves, its poison will also move in the mother's blood:

"With every moment that the scorpion made, his poison moved in mother's blood, may he sit still, they said may the sins of your previous birth is burned away tonight, they said may your suffering decrease? the misfortune of your next birth they said." (CP 130)

The rationalist and skeptical father tries every cause and blessing, powder, herb and beyond:

"He even poured a little paraffin
  Upon the bitten toe and put a match to it." (CP 130)

Ezekiel ironically juxtaposes the world of magic superstition, irrationality and blind faith, represented by the simple peasants with the world of science, rationalism and skepticism represented by the father. The last three lines from an ironic contrast to the whole:

"My mother only said
 Thank God the scorpion picked on me
And spared my children."

In the poem, "In India", he brings out the unique relationship between literature and environment. He makes no secret of the fact that he has to put up with poverty, squalor and other dehumanizing discomforts of urban life. The very opening section of the poem gives a rather grim picture of India, a country populated by beggars, hawkers, pavement sleepers and others in the following lines:

"Always, in the sun's eye
Here among the beggars,
Hawkers, pavement sleepers,
Hutment dwellers, slums
Dead soul of men……….
……………….
Burnt out mothers, frightened
Virgins, wasted child,
And tortured animal." (CP 131)

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   248

In his famous poem "Background casually", he reveals "his total commitment to and attachment with Indians" (King 99). It is evident here:

"The Indian landscape sears my eyes,
   I have become a part of it
 To be observed by foreigners
They say that I am singular,
Their letters overstate the case,
I have made my commitments now
This is one; to say where I am
As others choose to give them selves
In some remote and backward place is where I am." (CP 181)

The poem, "The Railway Clerk" does significantly capture the miserable existence of a representative of contemporary lover middle class Indian society as stated here:

"My wife is always asking for more money
Money, money where to get money?
My job is such, no one is giving bribe
While the other clerks are in fortunate position
And no promotion even because I am not graduate
I wish I was a bird." (CP 184)

The fact that Ezekiel is a very much Indian in sensibility can easily be seen from the way he has described a flood in Bihar. The official indifference and apathy for the victims of flood and the craze for publicity of a relief party of students are highlighted with a touch of satire. In the opening lines, the poet creates at atmosphere of the flood affected areas as:

"For a visitor,
To the flood affected areas,
Of Balasore,
In North Bihar,
It is a job to get at the truth
Meet any official,
He will claim his district
Sub-division or block
It is the 'worst hit'
And pass on a handout
With a statistics of relief work." (CP 185)

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   249

Ezekiel is found evoking a grim picture of Indian poverty in the lines that follow:

> "The villagers ran to them
> They slapped their bellies and whined;
> "I have not eaten for three days"
> "My husband has been washed away"
> "My parents have abandoned me"
> "My son is dying"
> "I cannot find my daughter." (CP 185-86)

In his poetic world, Ezekiel projects no doubt, a wide panorama of Indian society with its multiracial, multi-cultural and multi-religious character. In the poem, "Background, casually", the Roman Catholic school has Christian, Muslim, Jewish (like the poet himself) and Hindu boys. The Jewish poet, being of a minority community, suffers harassment and persecution at the hands of the boys belonging to other religions. In 'very Indian poem in Indian English', the protagonist is a typical Indian believing in Ancient Indian wisdom, in Mahatma Gandhi's peace and non-violence, his preference of lass to wine. He also voices his Indian indictment of the craze for fashions and foreign things. In the poem, 'Goodbye party for Miss Puspha T.S', Miss. Puspha is ironically described as "departing for foreign to improve her prospects". In the poem namely 'Entertainment', Ezekiel describes a monkey-show, a common sight in erstwhile Indian bazaars. It depicts the poverty of the master of the show as well as that of the spectators for the on lookers, having enjoyed the entertainment, like to slink away quietly instead of parting with a few coins. Ezekiel's Indian sensibility get reflected also in the way he has taken to Indian spiritualism. In his poem, 'Happening', he does neatly express the Indian religious belief that the whole cosmos is enshrined within the individual consciousness. He says:

> "I am near everybody
> Being near myself alone."

In 'speech and silence' he extols the virtue of silence which in Indian thought is highly valued as a means of communication with one's inner self as well as with God. He says:

> "If speech is truly speech, silence
> A whisper of eternity."

He defines silence as "Speech that needs no words". Ezekiel captures the typical tone of Indian English in the following lines:

> "Every day I am reading Times of India

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   250

> To improve my English language
> How one gunman fellow
> Throws stones at Indra Behin."

The man is also quietly hopeful that everything in India is coming slowly "regeneration, remuneration contraception". Nissim Ezekiel is essentially Indian in his sensibility for he is a great Indian poet writing in English without losing his national identity. He affirms that he is very much an Indian and his roots lie deep in India. He says:

> "I am not a Hindu and my background makes me a national outsider. Circumstances and decisions relate me to India. In other countries I am a foreigner. In India, I am an Indian".

To conclude, it may be said that the world of Ezekiel's poetry is through art inflamed by a broad deep Indian sympathy towards the human race in general and for the poor, the depressed, the oppressed and the suffering Indians in particular. Ezekiel's poetic corpus is definitely the single most dynamic influence on Indian poetry in English making the young contemporaries move further along the course chartered by him, for Ezekiel's greatest achievement lies in his encouraging the Indian context in poetry to sprout roots into the physical reality of the country. In a nutshell, Ezekiel is as good an instigator as a poet and his contribution towards the shaping of the poet in others is as significant as his contribution to poetry. No doubt, Ezekiel's poetry is the main link between pre-independence and post-independence Indian poetry in English.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Dr. S. Chelliah, M.A, Ph.D.
Urban Sensibility and Indian Sensibility in the Poetical Works of Nissim Ezekiel   251

A Phonological Sketch of Asur

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Abstract

The paper briefly examines the phonological features of Asur. Asur is North Munda language mostly spoken in Gumla district of Jharkhand in India. Asur being a North Munda language, has phonological features like the presence of glottal sound and unreleased stop /g˥/. Asur phonology is rich in retroflexes and aspirated retroflexes which is also a common feature of Munda languages. The paper looks into the phonemic inventory and allophonic variations in Asur phonology. It also delves into other phonological phenomenon like gemination, syllabication, nasalization, reduplication and morphophonemic adaptation of borrowed verbs in Asur.

1.0 Introduction

Asur language (ISO-639-3) has been categorized as a 'definitely endangered' language by UNESCO in 2010. Asur is a language belonging to the Munda branch of Austro-Asiatic family of languages. Being a North Munda language, Asur shares similarities with other North Munda languages like Ho and Mundari. Asur is also known as Ashree, and more commonly known as Asuri. The native speakers or the community members prefer to call their tribe and their language 'Asur'.

Native speakers of Asurs mostly live in Gumla district of Jharkhand state in India. The people of Asur tribe can also speak Sadri and Hindi language other than Asur. Some speakers can also speak Kurux language due to their close proximity with the Oraon/Kurux tribe. While Asur is an Austro-Asiatic language, Hindi and Sadri belong from the Indo Aryan family of languages and Kurux is a language of Dravidian family. Therefore, there are three different language families coming in contact and much likely influencing each other. Sadri being the lingua franca of Jharkhand has a much greater influence on Asur language. The domains of usage of Asur are continually shrinking, or rather it can be said the lives of the community people is becoming very divergent and domains in life are expanding where Asur language is not used. Sadri or Hindi is spoken in schools and workplaces. There is a massive amount of lexical borrowing from Hindi and Sadri that can be seen in Asur.

2.0 Asur Phonology

Asur, being a language of North Munda family has phonological similarity with other North Munda languages like Mundari, Ho and Santhali. The presence of glottal sound in Munda languages is something

that sets Munda languages phonologically apart from the neighboring languages of Indo-Aryan and Dravidian family. Vowel length in North Munda languages is mostly not phonemic and so is nasalization. In following sections explicate the phonology of Asur language with examples.

2.1 Asur Phonemic Inventory

2.1.1 Consonants in Asur:

	Bilabial	Labio dental	Dental¹	Alveolar	Postalve olar	Retrofle x	Palatal	Velar	Glottal
Plosive	p b		t̪ d̪			ʈ ɖ		k g	(ʔ)
Aspirated plosives	p^h b^h		$t̪^h$ $d̪^h$			$ʈ^h$ $ɖ^h$		k^h g^h	
Nasal	m			n				ŋ	
Trill				r					
Tap/Flap						ɽ			
Fricative				s					h
Approximant		w					y		
Lateral Approximant				l					
Affricates					tʃ dʒ				
Aspirated affricates					$tʃ^h$ $dʒ^h$				

North Munda languages have several retroflexes. Glottal sounds is heard at the word end position when the preceding vowel is open i.e /a/, glottal sound is followed by unreleased [g¬] sound. Therefore glottal [ʔ] may not be a phoneme but an allophonic variation of /g/, occuring word finally. The sound /g/ is seen to appear word finally mostly in borrowed words, where the words have been borrowed from Sadri or Hindi language. The absence of word ending in released /g/ sound in Asur language supports the above claim. Similar phenomenon can also be seen in Mundari which is also a language closely related to Asur,

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¹ Instead of IPA symbol /t̪/ and /d̪/ , for voiceless and voiced dental plosives ,the symbols /t/ and /d/ will henceforth be used in the text for the purpose of simplicity and general readability.

sharing phonological, lexical and morpho-syntactic similarities with Asur. Main phonological difference between Asur and Mundari is that unlike Mundari, Asur does not have the phoneme /ɲ/.

2.1.2 Minimal Pairs in Asur

Following are few minimal pairs that could be spotted in Asur lexeme.

/p/ and /b/

paʈi 'able'- baʈi 'banyan'

/m/ and /ŋ/

sim 'rooster'- siŋ 'tree'

/ʤ/ and /ʤʰ/

/ʤaiʈ/ 'root' - /ʤʰaiʈ/ 'heavy continuous rain'

2.1.3   Consonants in Asur in Initial, Medial and Final position of words

Asur is constantly losing domains in which it is used. All the Asur speakers are speakers of at least one Indo-Aryan language. Words therefore are heavily borrowed from other languages, mostly Hindi and Sadri and so are sounds. For example, Asur does not have the phone [ʃ], but some speakers may pronounce this phone when using a borrowed word like [ʃam] 'evening'. Certain sounds do not occur word finally in Asur phonology like /ʧ/, /ʤ/. Although these sounds do occur in the words borrowed into Asur lexicon from other languages, mostly Sadri and Hindi.

2.1.3.1 Plosives:

Voiceless bilabial plosive- /p/can be found in word initial, medial and final position in Asur language.

Position	Example in Asur	Meaning
Initial	/puʈus /	' a wild flower plant'
	/panʤ/	'footprint'
Medial	/pipar/	'peepal tree '
	/gapa/	'tomorrow'
Final	/mikep/	'once'
	/tip/	'funnel'

Voiced bilabial plosive / b/can be spotted in word initial, medial as well as final position in Asur language.

Position	Example in Asur	Meaning
Initial	/biŋ/	'snake'
	/baha /	'flower'
	/bair/	'a small berry'
Medial	/ɖabni/	'lid'

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	/umbe/	' a kind of fruit'
Final	/kara:b/	'bad'
	/hab/	'to bite'

Voiceless Dental plosive /t̪/ may occur in word initial, medial or final position in Asur language.

Position	Example in Asur	Meaning
Initial	/t̪awa/	'frying pan'
	/t̪ala/	'middle'
Medial	/sit̪um/	'sunlight'
	/ut̪u/	'vegetable'
Final	/ot̪/	'land'
	/dʰait̪/	'flame'

Voiced Dental plosive /d̪ / appears in word initial, medial or final position in Asur language.

Position	Example in Asur	Meaning
Initial	/d̪ao/	'chopping knife'
	/d̪ail/	'pulses'
Medial	/band̪ra/	'monkey'
	/bad̪ha/	'flower'
Final	/meɽʰed̪/	'iron'
	/ayud̪/	'evening'

Voiceless Retroflex plosives /ʈ/ appears in word initial, medial or final position in Asur language.

Position	Example in Asur	Meaning
Initial	/ʈuku/	'stone'
	/ʈeʈeŋa/	'chameleon'
Medial	/puʈus/	'a wild flower plant'
	/ʈeʈeŋa/	'chameleon'
Final	/siloʈ/	'grinding stone'
	/gʰa:ʈ /	'mountain slope'
	/roroʈ/	'lizard'

Voiced Retroflex plosives /ɖ / appears in word initial, medial or final position in Asur language.

Position	Example in Asur	Meaning
Initial	/ɖihi/	'village'
	/ɖigtʃi/	'a cooking vessel'
Medial	/banɖa/	'castrate'
	/biɖ/	'to sow'
Final	/uɖ/	'mushroom'
	/biriɖ/	'to wake up'

Velar voiceless plosive /k/appears in word initial and medial position in Asur language. Whenever it occurs in the word final position it is in the words which have been borrowed from Sadri like the word /muruk/ or Hindi as the word /saɽak/.

Position	Example in Asur	Meaning
Initial	/koraiya/	'a flower'
	/kuru/	'fir'
Medial	/puʈka/	'a kind of fruit'
	/bakla/	'peel'
Final	/saɽak/	'road'
	/muruk/	'very'

Velar voiced plosive /g/appears in word initial and medial position in Asur language. It also occurs in word final position but it appears as a glottal sound or an unreleased /gꜟ/ sound.

Position	Example in Asur	Meaning
Initial	/gohom/	'wheat'
	/galaŋ/	'to weave'
Medial	/dogo/	'saliva'
	/agu/	'to bring'
Final	/sag/	' a leafy vegetable'
	/muiʔgꜟ/	'ant'
	/toreʔgꜟ/	'ash'
	/uriʔgꜟ/	'bull'

Glottal sound followed by unreleased /g/ i.e. [ʔgꜟ] and glottal [ʔ] appear to be allophones of the phoneme /g/. The two allophones manifest every time /g/ occurs word finally, except when the word is borrowed from Hindi or Sadri like the word /sag/. The glottal sound appears word finally every time /g/ is preceded by the open back vowel /a/ , in all the other instances the unreleased phoneme [gꜟ]is also heard word finally along with glottal stop as its allophonic variant.

/oɽaʔ/	'house'
/daʔ/	'water'

2.1.3.2 Aspirated Plosives

Aspirated Bilabial Voiceless plosive/pʰ/ occurs in word initial and word medial position, all the words in the with /pʰ/ word finally are borrowed.

Position	Example in Asur	Meaning
Initial	/pʰaɽa/	'crack'
	/pʰikɽo/	'black bulbul'
Medial	/nagpʰini/	'water lily'
	/saripʰa/	'custard apple'
	/dʒʰopʰa/	'bunch of something'

Final	/taklipʰ/	'discomfort'

Aspirated Bilabial Voiced Plosive /bʰ/ occurs in word initial and word medial position in Asur language.

Position	Example in Asur	Meaning
Initial	/bʰairta/	'mashed food preparation'
	/bʰalu /	'bear'
	/bʰadli/	'small bat'
	/bʰijri/	'tomato'
Medial	/lubʰi/	'Greedy'
	/ɖubʰa/	'bowl'
Final	--	

Aspirated Retroflex Voiceless Plosive/ʈʰ/ occurs in word initial and word medial position, all the words in the with /ʈʰ/ occurring word finally are borrowed. The word /paʈʰ/ has been borrowed from Sadri.

Position	Example in Asur	Meaning
Initial	/ʈʰamɽu/	'mudfish'
Medial	/lakʈʰo gur/	'a kind of sweet dry snack'
	/paʈʰru/	'a young goat'
	/gʰaʈʰa/	' a boiled maize preparation'
Final	/paʈʰ/	'plateau'

Aspirated Dental Voiced Plosive /dʰ/ occurs in word initial and word medial position, all the words in the with /dʰ/ word finally are borrowed. The word /gidʰ/ has been borrowed from Hindi.

Position	Example in Asur	Meaning
Initial	/dʰatra/	'Stramonium'
	/dʰuka/	'storm'
Medial	/dʰidʰipao/	'to boil'
	/gadʰa/	'donkey'
Final	/gidʰ/	'kite'

Aspirated Retroflex Voiced Plosive/ɖʰ/ occurs very rarely in Asur language and mostly word initially.

Position	Example in Asur	Meaning
Initial	/ɖʰoŋra/	'box'
	/ɖʰadʒa/	'hillock'
Medial	---	---
Final	---	---

Aspirated Velar Voiceless Plosive/kʰ/ appears in initial and medial position in Asur. Following are the examples.

Position	Example in Asur	Meaning
Initial	/kʰajʰra tʃauli/	'mixed rice and grains'

==

Medial	/kʰusar/	'owl'
	/kʰakʰra/	'crab'
	/pakʰu/	'land'
	/kʰokʰro/	'rooster'
Final	---	

Aspirated Velar Voiced Stops /gʰ/occurs in word initial and medial position in Asur.

Position	Example in Asur	Meaning
Initial	/gʰoʈo/	'food'
	/gʰeʈi/	'female pig'
	/gʰaila/	'pot'
	/gʰiu/	'clarified butter/ ghee'
Medial	/ʈʰingʰi/	'a kind of leech'
	/regʰa/	'coarse'
Final	---	

2.1.3.3 Nasals

Bilabial Nasal /m/ occurs in word initial , medial and final position in Asur.

Position	Example in Asur	Meaning
Initial	/musla/	'pestle'
	/muŋa/	'a flower'
Medial	/umbe/	'a kind of fruit'
Final	/sim/	'rooster'
	/merom/	'goat'

Alveolar Nasal/n/ in Asur may appear word initially, medially and finally.

Position	Example in Asur	Meaning
Initial	/nawa/	'new'
Medial	/mendʒɽa/	'mouse'
Final	/sasan/	'turmeric'
	/isin/	'cooked'

Velar Nasal /ŋ/does not appear in word initial position in Asur.

Position	Example in Asur	Meaning
Initial	---	
Medial	/muŋa/	'a flower'
	/aŋor /	'burning coal'
Final	/biŋ/	'snake'
	/iŋ/	'I'

2.1.3.4 Trill and Tap, Aspirated Trill and Tap

Alveolar Trill /r/

Position	Example in Asur	Meaning
Initial	/roroʈ/	'lizard'
	/roʈe/	'frog'
Medial	/roroʈ/	'lizard'
	/saram/	'deer'
	/hora/	'way'
Final	/aŋor/	'burning coal'

Retroflex Tap /ɽ/

Position	Example in Asur	Meaning
Initial	/ɽe/	Postposition 'on'
Medial	/oɽaʔ/	'house'
	/taɽi/	'a kind of liquor'
Final	/ʈʰã̃ɽ/	'cold'
	/hoɽ/	'human'

Aspirated Retroflex Tap /ɽʰ/ only appears in borrowed words like /loɽʰa/ 'pestle' borrowed from Hindi.

2.1.3.5 Fricatives

Asur language has two fricative phonemes /s/ and /h/. Phone [ʃ] may be heard sometimes from a few Asur speakers, this sound is heard in word borrowed from Hindi language.

Voiceless Alveolar Fricative/s/ may appear word initially, medially or finally in Asur language.

Position	Example in Asur	Meaning
Initial	/situm/	'sunlight'
	/seyalom/	'moss'
Medial	/sasaŋ/	'yellow'
	/busuʔ/	'paddy straw'
Final	/has/	'soil'
	/das/	'horse fly'

Voiceless Glottal Fricative / h/ occurs in word initial, medial and final position in Asur.

Position	Example in Asur	Meaning
Initial	/haɽiya /	'rice beer'
	/haku/	'fish'
Medial	/ḍihi/	'village'
	/baha/	'flower'
Final	/oh/	interjection

2.1.3.6 Approximants

Voiced Labio-Velar Approximant /w/ can be seen to occur mostly in borrowed words.

Position	Example in Asur	Meaning
Initial	/witʃar/	'thought'
	/wapas/	'return'
Medial	/piluwa/	'worm'
	/tawa/	'frying pan'
	/diwair/	'shaman'
	/ruwaɽ/	'back'
Final	---	--

Voiced Palatal Approximant /y/ appears mostly in borrowed words.

Position	Example in Asur	Meaning
Initial	/yad/	'remember'
Medial	/tʃoya/	'fish scale'
	/koraiya/	'hiptage flower'
	/koyoʔ/	'to peek'
Final	---	---

Voiced Alveolar Lateral Approximant /l/ appears word initially, medially as well as in the word final position.

Position	Example in Asur	Meaning
Initial	/laeme/	'dig'
	/laɖ/	'bread'
Medial	/nala/	'drain'
	/bakla/	'peel'
Final	/dael/	'pulses'
	/arael/	'hail'

2.1.3.7 Affricates

Affricates are stops that begin as plosive, but the release of the consonant is like a fricative. Asur has two postalveolar affricate phonemes /tʃ/ and /dʒ/.

Voiceless Post alveolar Affricate /tʃ/ may occur inword initial and medial position in Asur language. The words which have /tʃ/ in the word ending position are borrowed from Hindi or Sadri language. The word /tʃammatʃ/ has been borrowed from Hindi, so is the word /tʃuna/, /tʃampa/ and /ɖigtʃi/. But in the words /tʃalom/ and /kʰatʃali/ which occur in word initial and medial position do not seem to be borrowed.

Position	Example in Asur	Meaning
Initial	/tʃuna/	'lime'
	/tʃmpa/	'magnolia flower'
	/tʃalom/	'tail'
Medial	/ɖigtʃi/	'a cooking vessel'
	/kʰatʃali/	'a type of basket'
Final	/ tʃ ammatʃ/	'spoon'

Voiced Post alveolar Affricate / ʤ/ just like /ʧ/ appears in word initial and medial position in Asur language, and whenever it occurs in the word final position it is in the words which have been borrowed from Sadri or Hindi, like the words- /kamiʤ/ and /tarbuʤ/.

Position	Example in Asur	Meaning
Initial	/ʤuɽu/	'creeper'
	/ʤam/	'black berry'
	/ʤaɽa/	'handkerchief'
Medial	/ʤadʒaoni/	'touch-me-not plant'
	/sardʒom/	'sal tree'
Final	/kamiʤ/	'shirt'
	/tarbuʒ/	'watermelon'

Aspirated Post alveolar Voiceless Affricate / ʧʰ/ appear mostly in borrowed words. It does not appear word finally in Asur.

Position	Example in Asur	Meaning
Initial	/ʧʰamka laɖ/	'a kind of sweet bread made of rice flour and jaggery.'
	/ʧʰoʈi/	'small/young'
	/ʧʰapit/	'to vanish'
Medial	/baʧʰru/	'calf'
Final	---	---

Aspirated Post alveolar Voiced Affricate /ʤʰ/ does not seem to appear word finally in Asur language. /soʤʰ/ is a borrowed word from Sadri.

Position	Example in Asur	Meaning
Initial	/ʤʰipni/	'rice sieve'
	/ʤʰurli/	'a kind of fish'
Medial	/kʰaʤʰra cauli/	'mixed rice and grains'
	/paʤʰra/	'water spring'
Final	/soʤʰ/	'straight'

2.2 Vowels in Asur

There are three unrounded vowels in Asur - /i/ , /e/ and /a/ , and two rounded vowels /o/ and /u/. The five vowels in Asuri have allophonic variants, like /e/ may be heard as [ɛ], /a/ may appear as [ə],[æ] or[ɑ] and /o/ sometimes may be heard as [ɔ]. Vowel length is not phonemic in Asur language, which means that change in vowel length in utterances in Asur language would not bring about any change in the meaning.

2.2.1 Asur vowels' formant representation

The following is the representation of format 1 and formant 2 of vowels as recorded during the fieldwork. The speaker is a 20 years old male, native speaker of Asur language. The chart is just a graphical representation of Asur vowels, of a few words recorded of an Asur speaker. For better understanding of

complete acoustic space of vowels in Asur, a more detailed study with multiple speakers of Asur is needed.

The table below shows the mean formant values of the phonemes as recorded, and the words in which they appeared.

Asur words	Meaning	Vowel	Label	Mean F1	MeanF2
/**i**kin/	'this'	**i**	i1	321	2036
/**i**ŋ/	'I'		i2	358	2140
/t**i**ŋ/	'my'		i3	360	2128
/ḍ**i**hi/	'village'		i4	326	2139
/m**i**/	'one'		i5	337	2188
/p**e**/	'three'	**e**	e1	438	1892
/s**e**nme/	'go'		e2	473	1799
/senm**e**/	'go'		e3	466	1792
/b**e**ra/	'time'		e4	444	1884
/ɽ**e**/	'in'		e5	507	1656
/t**a**yom/	'back'	**a**	a1	691	1678
/**a**pa/	'father'		a2	617	1778
/**a**lum/	'not'		a3	786	1475
/ʈʰ**a**ɽ/	'cold'		a4	664	1413
/h**o**ɽ/	'man'	**o**	o1	629	1229
/**o**kaɽe/	'where'		o2	640	1322
/ dʒ**u**mme/	'all'	**u**	u1	287	1039
/r**u**waɽ/	'back'		u2	413	1191
/duɽ**u**/	'sit'		u3	316	1134

Graphical representation of vowels in Asur[2]:

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[2] The above vowel chart was made using https://www.adambaker.org/formant-chart/formant-chart.html
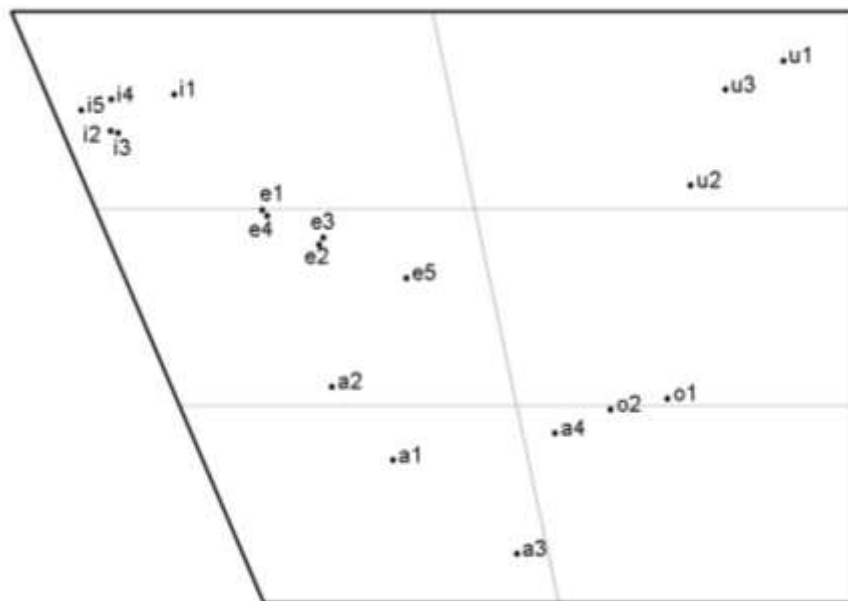
2.2.2 Vowels in Asur in Initial, Medial and Final position of words

Front Open Unrounded /a/

Position	Example in Asur	Meaning
Initial	/aŋor/	'coal'
	/ape/	'you'
	/aʈa/	'flour'
Medial	/daʔ/	'water'
	/saram/	'deer'
Final	/koɽa/	'boy'
	/sikʈa/	'jackal'

Front Close-Mid Unrounded/e/

Position	Example in Asur	Meaning
Initial	/eneʔ/	'dance'
	/e:ɽi/	'heel'
Medial	/keʈeg/	'strong'
	/te:ŋ /	'up'
Final	/-re/	(locative marker)
	/roʈe/	'frog'

Close Front Unrounded /i/

Position	Example in Asur	Meaning

Position	Example in Asur	Meaning
Initial	/iŋ/	'I'
	/ipil/	'star'
Medial	/ni:r/	'fast'
	/dʒiliŋ/	'long'
Final	/kuɽi/	'girl'
	/sukri/	'pig'

Back Close Rounded /u/

Position	Example in Asur	Meaning
Initial	/usul/	'tall'
	/uɖ/	'mushroom'
Medial	/kul/	'leopard'
	/gadus/	'dirty'
Final	/haku/	'fish'
	/utu/	'cooked vegetable'
	/baʧʰru/	'calf'

Back Close-Mid Rounded /o/

Position	Example in Asur	Meaning
Initial	/oʈaŋo/	'to fly'
	/ot/	'land'
	/oŋ/	'to blow through mouth'
Medial	/lolo/	'hot'
Final	/lolo/	'hot'
	/kʰokʰro/	'rooster'

2.3 Diphthongs in Asur

Dipthongs are formed with the combination of two adjacent vowels within a syllable. A dipthong vowel starts with a certain monopthong vowel but at the end with sound of a different monopthong vowel.

	Initial	Medial	Final
ai	----	/gʰaila/ 'pot' /baiʈʰi/ 'a kind of cutting instrument' /pãiri/ 'anklet'	/bilai/ 'cat'
ae	-----	/laeme/ 'dig'	/ellae/ 'very'
ao	---	/lajaoni/ 'touch me not plant'	/dao/ 'chopping knife' /manjʰao/ 'used to wash'
au	/aur/ 'and'	/ʧauli/ 'rice' /ʧhaur/ 'trail' /naura/ 'mongoose'	-----
oi	--------	----	/goi //goe/'death'
ou	-------	/ʧouli //ʧauli/ 'rice'	-------
ui	/uihar/ 'worry'	/aɽguime/ 'take down!'	/sui/ 'needle'

===

2.4 Consonant cluster

Consonant cluster can be seen in Asur words. But Asur phonology does not allow intra-syllabic consonant clusters. Consonants occurring next to each other belong to two different syllables one in the coda position of the first syllable and the other in the onset position of the next syllable. For example: /sar.dʒom/ 'sal tree' , /bʰidʒ.ri/ 'tomato'. Only in the case of allophonic variation of /g/ where glottal stop is followed by unreleased /g/ that intra-syllabically two consonants can be seen to appear one after the other as in the word /muiʔg͡/ 'ant'.

2.5 Gemination

When same consonantal phoneme is repeated back to back giving a consonant lengthening effect, this is called gemination. Consonant lengthening effect is due to the fact that the strictures in the vocal cavity are held for a longer period of time due to repetition of the same phoneme one after the other. The following are some examples of gemination in Asur:

1.	/itʃʃa/ 'small prawn'
2.	/ḍabba/ 'box'
3.	/tʃmmatʃ/ ' spoon'
4.	/hukka/ 'hukka'
5.	/gulli/ 'grain'
6.	/maʈʈʰa/ 'butter milk'
7.	/tʃirra/ 'squirrel'
8.	/babba/ 'father'
9.	/nummu/ 'name'
10.	/umme/ 'to blow'

2.6 Nasalization

Nasalization in Asur is not phonemic, it occurs in free variation. The absence or presence of nasalization does not affect the meaning of words. Following is the list of nasal sounds found in the recorded data. Nasalizations are consistently used in words borrowed from Hindi and in onomatopoeic words like words for animal sounds.

1.	tʰã:ɽ 'cold'
2.	bʰã:ɽa 'earthen pot'
3.	mahĩ: 'curd'
4.	gʰã:s 'grass'
5.	ãora 'indian gooseberry'
6.	hãɽha 'wolf'
7.	kõ-kõ 'sound made by monkey'
8.	bʰaĩs 'buffallo'
9.	tʃĩ:ya 'chick'
10.	tʃũ tʃũ 'sound of rat'
11.	bã bã 'mooing of buffalo'

12.	kẽ kẽ 'sound of duck'
13.	gõe gõe 'sound made by pigs'
14.	irẽɖi 'castor'

In the above examples 7, 10, 11, 12, and 13 are onomatopoeic words, reduplication of one or more syllables can be seen in onomatopoeic words. The onomatopoeic words of Asur can also be seen to repeat syllables in similar fashion.

2.7 Reduplication

Other than onomatopoeic words Asur has other words which show reduplication such as /ʤoʤo/ 'tamarind', /ʈeʈeŋa/ 'lizard'. Some examples of reduplication of syllables in Asur are given below:

1.	/ʤoʤo/ 'tamarind'
2.	/ʈeʈeŋa/ 'lizard'
3.	/ʈeʈebania/ 'a kind of insect'
4.	/ʈaŋapʰapʰa/ 'a kind of insect'
5.	/roroʈ/ 'frog'
6.	/dirdiri/ 'steep rugged slope'
7.	/ʤoʤom/ 'to eat'
8.	/gidgida/ 'sound made by flooded river'
9.	/ʤʰimir ʤʰimir/ 'light rain'
10.	/sisir daʔ/ 'dew'

Asur reduplication of words and morphemes also perform semantic function. For example:

/**apan apan** kami ke/ 'Do your own work'

Here /apan/ which is a reflexive pronoun is reduplicated to pluralize. The reduplicated reflexive means 'each their own'.

/**lolo lolo** daʔ/ 'hot hot water'

The reduplication of the adjective hot performs the semantic function of intensification of the adjective.

/**duɽu duɽu**/ 'sit sit'

Reduplication of verb in Asur conveys continuity of action. In example (c) the verb 'sit' i.e. /duɽu/ is reduplicated to show continuity of the action.

2.8 Syllabic Structure

Sound system of Asur does not allow consonant clusters in a syllable. Following are some examples of syllabic structures of Asur words:

1.	/a.ha/ 'mouth'	V.CV

2.	/akʰ.riŋ/ 'to sell'	VC.CVC
3.	/ba.bat/ 'itch'	CV.CVC
4.	/bai.ga/ 'village priest'	CVV.CV
5.	/sik.ʈa/ 'jackal'	CVC.CV
6.	/bi.lai/ 'cat'	CV.CVV
7.	/ui.har/ 'to worry'	VV.CVC

Based on the above kinds of syllabic structures found   language, it can be said that Asur allows syllabic structures V, CV, VC which can be represented as (C)V(C) and when there are diphthongs, the structures VV and CVV can be seen which may be represented as (C)VV .

In the above examples where there are intervocalic consonants, we can see Maximal Onset Principle being followed like most languages. In /ba.bat/, /bi.lai/ and /a.ha/ we can see the intervocalic consonants form onset of the latter syllable. According to Maximal Onset Principle, the consonants which are intervocalic should be considered onset first as long as there is no violation in sonority hierarchy.

2.9 Morphophonemic adaptation of borrowed words

Whenever a verb from Hindi or Sadri is borrowed into Asur it the sound /ao/ is added to the verb root of the borrowed verb to form the verb root or the infinitive verb structure in Asur:

Sl. No.	Hindi Verb Root		Phoneme addition		Asur Verb Root	Meaning
1.	/baiʈʰ/	+	/ao/	→	/baiʈʰao/	'sit'
2.	/bana/	+	/ao/	→	/banao/	'make'
3.	/baɽʰ/	+	/ao/	→	/baɽʰao/	'increase'
4.	/budʒʰ/	+	/ao/	→	/budʒʰao/	'understand'
5.	/daba/	+	/ao/	→	/dabao/	'control'
6.	/tʃal/	+	/ao/	→	/tʃalao/	'work'
7.	/dʰo/	+	/ao/	→	/dʰoao/	'wash'
8.	/gal/	+	/ao/	→	/galao/	'melt'
9.	/sotʃ/	+	/ao/	→	/sotʃao/	'think'
10.	/tal/	+	/ao/	→	/talao/	'fry'
11.	/toɽ/	+	/ao/	→	/toɽao/	'break'

This phenomenon is seen whenever borrowing from Sadri or Hindi verbs take place, although borrowed nouns and other words may experience no phonological change. For example, /bes/ 'good', /tawa/ 'frying pan' are also borrowed words which do not undergo any change. Verbs in Asur which have not been borrowed from other languages do not usually end in /ao/ , for example : /duɽu/ 'sit' , /siriŋ/ 'sing' , /dʒom/ 'eat' , /sen/ 'go'.

3.0 Summary and Conclusion:

Asur phonology has the following main features:

1. Asur consonant inventory constitutes of the phonemes /p/, /b/, /t/ ,/d/, /ʈ/, /ɖ/, /k/, /g/, /pʰ/, /bʰ/, /tʰ/, /dʰ/, /ʈʰ/, /ɖʰ/, /kʰ/, /gʰ/, /m/, /n/, /ŋ/, /r/, /ɽ/, /s/, /h/, /w/, /y/, /l/, /ʧ/, /ʤ/,/ʧʰ/, /ʤʰ/. (/t/ and /d/ are dental plosives). The allophonic variants of /g/ are [ʔ] and [ʔḡ].
2. /i/, /e/, /a/ , /o/, /u/ are the vowels in Asur language. [ɛ] is the allophone of /e/, [ə], [æ] or[ɑ] are the allophones of /a/ and [ɔ] is the allophonic variant of the phoneme /o/.
3. In Asur phonology vowel length and nasalisation is not phonemic.
4. Asur does not have intra syllabic consonant clusters.
5. In Asur reduplication of syllables can be seen within words and also reduplication of morphemes can also be seen. These reduplications may also have some semantic effect.
6. Asur syllables have the structure (C)V(C) or (C)VV.

As Asur is an endangered language which not only has very few speakers left but is also under threat due to increased usage of lingua franca like Hindi and Sadri. The domains of usage of Asur are therefore constantly shrinking. People of Asur community are also migrating to other places in search for jobs, and the medium of primary education and languages spoken at workplaces are Sadri and Hindi. The paper points out several instances of lexical borrowing from Hindi and Sadri as it has been commonly recorded in speech of Asur native speakers. This renders Asur in an urgent need for documentation and its implementation in primary education.

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An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation

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Abstract

This paper explored English language vocabulary teaching and learning strategies used in secondary school classrooms in Tanzania. The study used observation method to witness the process of direct vocabulary instruction through an authentic text extracted from the Novel "The River Between" to collect data from 48 students, and one teacher of English language making a total of 49 informants from Kilimanjaro Region- Tanzania. Findings showed that the informants used a number of strategies in teaching and learning vocabulary, the strategies included the use of dictionary, asking classmates and teacher for meaning, vocabulary learning through questions and answers, among these strategies, the students seemed to be better in using matching items strategy. From the observation it was found that the students were inactive in participating in the lesson this was somewhat contributed by the way the teacher was engaging them in the lesson. One of the ways teachers can aid the learning process is by helping learners become aware of and practice in using a variety of vocabulary learning strategies, since students in EFL context mostly depend the classroom for learning of English language.

Keywords: Secondary Schools in Tanzania**,** English as a Foreign Language, English for Specific Purpose, strategies, classroom.

Introduction

Vocabulary learning deserves a special attention as vocabulary is central to language acquisition and competence. Vocabulary makes a person to function well in day to day communication that is why Nation (2006) calculated the amount of vocabulary necessary to function in English, using a 98% coverage figure. He posits that, it takes an approximate of

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   269

6,000–7,000 word families for spoken discourse and 8,000–9,000 families for written discourse. These figures suggest the need for learners to master more vocabulary than previously thought necessary. In order to help students attain vocabularies of this size, teachers need to provide explicit instruction on the more frequent words, and they also must help students to develop learning strategies that enable them to acquire less frequent vocabulary. By high frequency vocabulary, we mean the items that occur frequently in the running text, they approximately reach 2,000–3,000 words (Nation, 1990, 2001). While low frequency words are those items whose large proportion of the items in that area are hardly known. These are those words that are also known as rare, obsolete, or dialectal in the dictionary. The low frequency words that the learners know reflect the influence of a variety of personal and social variables such as how widely the learners have read and listened.

On the other hand, students need a well-structured vocabulary program with a balanced approach that includes explicit teaching together with activities providing appropriate contexts for learning. Nation (2001: 232) asserts that 'many learners of second and foreign language do not experience the conditions that are needed for this kind of learning to occur'. Thus, he claims that activities focusing on the word itself (explicit learning activities) are essential for successful L2 vocabulary acquisition. Vocabulary learning strategies are a subdivision of language learning strategies which have attracted much attention since the late seventies. According to Nation (2001), vocabulary learning strategies enable learners to take more responsibility for their own learning. He believes that a large amount of vocabulary can be acquired by using vocabulary learning strategies. One of the methods that can help the learner acquire enough vocabulary so that they can function well is through incidental and explicit instructions. In incidental and explicit vocabulary learning students engage in activities that focus attention on vocabulary such as reading. In the present study, the students were engaged into incidental reading of a text in which the teacher targeted some vocabulary items to be acquired.

Equally, Sokmen (1997) highlights several key principles of explicit learning that can help and guide teachers in deciding what to teach and how to teach. These principles are important since the students in EFL settings as the case in this study depend to learn language in the formal context and may be little outside the formal context. We cannot deny the fact that strategies require the learner to take self-initiative efforts for better learning as well as teachers as the actors or agents of such process.

However the teaching and learning of vocabulary in EFL environment as it is the case in Tanzania in most cases rest entirely on the syllabus in which students are taught only basic vocabulary of several hundred words, and read restricted sorts of texts such as language textbooks and graded readers. Having looked at such a scenario, it is unclear whether the

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   270

exposure the Tanzanian students have would be enough for them to acquire the language satisfactorily, this can therefore be said, Tanzania learners need a greater exposure for them to be able to acquire more vocabulary items that would help them in their language competence. As Wilkins, (1972) puts it,

"without grammar very little can be conveyed".
"without vocabulary nothing can be conveyed"

Expanding the statement by Wilkins, it can be said that vocabulary teaching and learning need a special attention so that the students can be able to excel in their academic life, and overall competence in English language as English is a global language. It is for this case that the present study sought to explore vocabulary teaching and learning strategies in Tanzanian classrooms.

Literature Review and Theoretical Approach

Some of studies on vocabulary learning were carried by Hill and Laufer (2003) who found that post-reading tasks explicitly focusing on target words led to better vocabulary learning than comprehension questions which required knowledge of the target words' meaning. Mondria (2003) found that the combination of word inferencing followed by verification with a word list led to just as much vocabulary learning (about 50 per cent) as giving students an L1 translation before memorization. This shows that incidental learning plus explicit follow-up can be just as effective as a purely explicit approach.

Schmitt (2008) indicates that explicit vocabulary instruction, in this case after incidental learning from reading, is not a waste of time and effort; it is rather a practical investment of time in the EFL reading class for building a large repertoire of L2 vocabulary. Jie Li and Schmitt (2009) conducted a longitudinal case study on the acquisition of lexical phrase in academic writing; the study involved one female subject, this informant confirmed that both explicit and incidental approaches to vocabulary learning were helpful to her. She further reported that academic reading as a fruitful source of lexical phrases, according to her, one-fifth of her phrases were acquired from this single source. On top of that, it was found that learning and using vocabulary is only partly about knowledge of lexical items but having the confidence to use those items is another requirement. This is to say that, once the students have acquired the new vocabulary, they should be confident enough to use them so that the words can be retained into their vocabulary repertoire.

In the same line, Sonbul and Schmitt (2010) assessed effectiveness of direct teaching of new vocabulary items in reading passages. The study compared vocabulary learning under a

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   271

reading only condition (incidental learning) to learning that is aided by direct communication of word meanings (explicit learning). The results also showed that direct instruction is especially effective in facilitating the deepest level of knowledge. Schmitt (2008) suggested that the best methodology in teaching and learning vocabulary may be to combine incidental and intentional approaches, such as by using explicit post-reading tasks to consolidate and enhance the vocabulary initially met while reading. This is the case with the current study; the students were taught vocabulary after reading a text, though the time for reading the text was somewhat very limited.

In Africa we have a few studies which were done on language learning strategies. We have a study by Msuya (2016). The study gave a descriptive analysis of language learning strategies used by Tanzanian secondary school students. Data were gathered from 70 EFL learners in two ordinary level secondary schools in Tanzania, through a questionnaire inventory adapted from Oxford (1990). Findings depicted that the majority of his respondents used social strategies and relatively few were using compensation and memory strategies. Other strategies were affective strategies and the memory strategies, which involved using new English words in a sentence. The difference between Msuya's study and present study lies in the fact that, when the former assessed strategies in language learning, this one specifically explores the strategies in learning vocabulary.

In Kenya, Wambui (2010) addressed the gaps affecting the teaching and learning of vocabulary to help learners write interesting compositions to improve language performance in general. The study found that the decision to teach vocabulary lies entirely on teachers. Her study also found that lack of consistence on how learners practiced the use of vocabulary in composition writing. Wambui believes that some children usually completed primary and secondary school without mastering writing skills due to poor selection of vocabulary which somewhat resulted from the poor teaching processes.

In Tanzania much research was done on the other areas of language proficiency such as teachers' level of competence with less attention on students learning strategies (Allen, 2008; RoyCampbell & Qorro, 1997). Therefore, studies on language learning strategies as a factor for language learner individuality have hardly been done in the Tanzanian context most especially on vocabulary learning strategies. In that light, this study was carried to investigate vocabulary teaching and learning strategies used by Tanzanian Secondary Schools considering the roles these two variables have to general language competence.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   272

Theoretical Approach

This study is guided by the sociocultural learning theory and cognitive learning theory. The reason behind using the two theories is because they complement each other. On one hand, the sociocultural theory (Lantolf, 2000; Vygotsky, 1978) views learners' strategies as a result of both cognitive skills and the mediation of particular learning communities. The development of learning strategies is closely connected with the socialization process understood as participation in specific social, historical and cultural contexts. Strategies are developed as a byproduct of the process of socialization (Donato & McCormick, 1994). Social life is seen as central to the problem of a learner's strategy development and use. The language classroom is a place where students learn to participate in the values, beliefs and behaviors of this community of practice. Mediating context (language environment and language discourses), mediating agents (teachers, friends, or partners), and mediating objects (assessment) can all influence learners' strategy choices (Gao, 2006). The relevance of this theory to the current study is linked to the argument placed forth on how learners need both the context, (the classroom) and the mediating agents that is, teachers, friends and people who can help as they utilize the vocabulary learning strategies in their attempt to learn the English as Foreign Language.

On the other hand, the Cognitive Theory considers learning strategies to have a major contribution in the learning of second language. The theory emphasizes, people acquire proficiency in an L2 in the same way that they acquire other complex cognitive skills. The interest in learning strategies came into the field of second language acquisition (SLA) from cognitive psychology. Furthermore, the theory sees learning as an active, constructivist process, in which students encode incoming information, relate it to their previous experience, and store a personally constructed input (Atkinson & Shiffrin, 1968). Similarly, the theory shifts learning responsibility from the teacher to the learner, and students attribute their success or failure to their own efforts. In this view of learning, students are involved in directing their own learning. Learning strategies help learners to control and improve the learning process.

Area of Study and Participants

The study took place in Kilimanjaro Region in Moshi Municipality among Form Three student learners and their English language teacher. The subjects were 48 in total including male and female learners and one teacher. The student participants were equal in number that is, 24 female and 24 male students. The subjects were recruited from a public secondary school in the Municipality. The selection of these subjects was based on their time spent in learning English language, which was sought to be satisfactory for them to be able to give authentic data. Similarly, this level was chosen because students at this stage have already sat for national Form II examinations, and also because it is a level that students do not expect to sit for any national examination in which case the students were not disturbed nor was the researcher wanted to

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   273

interfere with their reading timetable. The female teacher recruited for this study was the one teaching English language in this class with 12 years of teaching experience.

Procedure

Data were collected through a reading comprehension text, observation and focus group discussion. The classroom observation was done with the principal researcher taking notes on how the lesson was carried in the classroom. The time spent for this particular lesson was 80 minutes. The usefulness of observation method is that it was possible for the researcher to account for actions which both the teachers and the pupils did without relying so much on what they would say. Observation method helped to explore the vocabulary teaching and learning strategies used by both the students and their teacher through a reading for comprehension text.

Authentic Text

In order to ensure a suitable level of difficulty, the reading passage was selected from the students' ESP reading course book. This passage is a smaller division of topics. Most topics in this syllabus have more than one sub-topic. These sub-topics are presented under the relevant topics. These vocabulary items related to given topic and sub-topic are usually given in the vocabulary column. Normally, the list is not exhaustive. Students were expected to learn many more words which would be found in passage as they read and listen. The teacher should ensure that students know how to pronounce the words correctly. The teacher was also assisting the students to learn the meaning of the new vocabulary encountered from the passage. During observation, the principal researcher witnessed the teacher correcting students' pronunciation whenever they could not pronounce the vocabulary items correctly.

The procedure started with the teacher arranging the students into six groups containing eight students each. Then the teacher asked one student from each group to volunteer reading aloud. A total of seven students equals to 16.6% read the text aloud. The text was from an extract from the "Novel the River Between". The story was about Nyambura, the main character from this extract. From the observation, it was witnessed that, the majority of the students were not making a through follow up while others were reading. Due to lack of good concentration the students who were reading a loud were repeating the same mistakes in their pronunciations. Connecting this observation to the present study, the cognitive theory has this to say, learners need to take learning responsibility to themselves as the shift of learning is placed on them. On the contrary, the sociocultural theory places the responsibility of language learning to both the student and the teacher.

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   274

Findings and Discussion

The present study assed vocabulary teaching and learning in secondary schools in Tanzania. Data were collected in the classroom setting were the informants, the students and teachers were the agents of the process. The vocabulary was introduced through the text in which the students were guided to read aloud and later on the teacher taught the vocabulary explicitly using various strategies presented below. The findings showed that, only seven (16.6%) students out 48 students were given the opportunity to read the text aloud. This means a total of 48 students in the class only 7 equal to 16.6% percentage were involved in reading aloud while 41 (85%) others were listening. The results of the present study are presented into general themes these are explicit vocabulary learning from the context, vocabulary learning through questions and answers, vocabulary learning through matching items list and vocabulary learning through definition. The findings are as follows:

Vocabulary Learning Through Matching Items From List A and B

From observation, this was the first strategy that the teacher used to teach the vocabulary immediately after the students had read the text. When the students had already finished reading the text, the teacher guided the students to match the meaning of vocabulary from the matching list. The learners need mediating agents such as teachers, and mediating objects, in this case, the text and the matching list act as an assessment tool for their language learning. The list in which the students were supposed to match the items from column A to the meaning in column B was however not exhaustive. The list of vocabulary given is listed as follows:

i.	Menacingly	(a) Emphasized
ii.	Trembling	(b) Talk or act in a manner so as to scare someone
iii.	Insisted	(c) Desire to harm
iv.	Burst out	(d) Shaking
v.	Malice	(e) Speak suddenly and with a lot of emotion.

The findings showed that only 8(17%) of the students were able to match all five vocabulary items correctly with their true meaning. While 40(83%) students were able to match from at least (2) two up to (4) four items correctly to their true meaning. These findings suggest that, students might have needed multiple encounters with the vocabulary for them to be able to know the meaning of the new vocabulary. These findings are not far from what (Rott, 1999; Pigada and Schmitt, 2006; Waring and Takaki, 2003) asserted, reading enhances vocabulary learning when learners have multiple exposures to reading tasks. They further described that when learners are exposed to minimal exposure the pick-up rate is relatively low, and therefore it can be difficult to gain a productive level of mastery from limited exposure. This is in line with

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   275

(Horst, Cobb, and Meara;1998) who also reported that, words appearing eight or more times in the text had a reasonable chance of being acquired.

Vocabulary Learning Through Sentence

In an attempt to ensure that the vocabulary was learnt and understood, the teacher asked the students to point out other words from the passage which they did not know their meaning. The students pointed the new vocabulary and the teacher gave the meaning through synonyms or creating context. Then the students were guided to construct oral sentences after they had understood the meaning of the vocabulary meanwhile receiving corrections and clarifications from her. However, findings for this strategy revealed how the students were reduplicating the sentences similar to those of their fellow classmates. The reasons for repetition could be due to methodological constrains. Schmitt (2008) argues that, the reasons for small gains of vocabulary from reading could be attributed to a number of drawbacks such as very small amount of reading, inadequate control of text difficulty and very small number of target words. In this study, the time allocated for reading the text was 30 minutes only which can literarily be said to be very limited time. On top of that students reported not to be familiar with many words from the text. This suggests that students have very few target vocabulary and that was why they were trying to repeat the sentences that somewhat looked similar to those of their classmates.

From the observation, it was evidenced that, the teacher was focusing in teaching the meaning of word and pronunciation, while other components of vocabulary knowledge such as the word class, spellings, orthography and the like were left behind. This can as well be a limitation to vocabulary learning as the students fail to know the entire knowledge of the new vocabulary. As Oxford (1990) puts it, learning a word involves much more that remembering the phonological and orthographic forms, and their corresponding meaning. A large part of EFL vocabulary learning involves learning to use the words syntactically and pragmatically. Having seen what Oxford advocates, vocabulary learning should hence aim toward vocabulary in action. Teachers should therefore adopt materials, teaching methods, exercises and evaluation techniques that encourage developing learning strategies suitable for these skills. The samples of the sentences made by the students were:

Rescue: 1. I rescued the child from fire, 2. I will rescue my friend 3. I rescued him
Cheat: don't cheat your father, 2. do not cheat your friend.3. Do not cheat me
Devil: I do not like the devil, 2. I do not like my enemy
Harm: I will not harm you, he will not harm you

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   276

The students were given an opportunity to construct spoken sentences and no chance was there to write the sentences into their exercise books. We assumed that students needed written exercises as well so as they would acquire the other aspects of a word such as spellings.

Vocabulary Learning Through Guess the Meaning from the Context
When a learner has encountered the vocabulary in which the meaning is not yet understood, context can give a learner a chance to find out the meaning of the new vocabulary. The teacher guided and exposed the learners to use context and try to figure out the meaning of the new vocabulary from the context by re-reading the passage. After a second reading, there was a slight improvement compared to the first encounter. These findings suggest that when the learners are exposed to multiple exposures the outcomes of vocabulary can be witnessed unlike one time exposure of a new word.

According to Schmitt and Schmitt (2011), you develop your knowledge of context learning by seeing and hearing words in many contexts and noticing which words form partnerships with one another. They emphasized, collocations can contain different parts of speech and perform different grammatical functions within a sentence. Contextualization according to Gardner (2013) is perhaps the most important element of Direct Vocabulary Instructions (DVI) that ensured that learners of English language were actually conceptualizing the words they were trying to learn. Different contexts provide different kinds of information about a word. For example, it is possible to learn one meaning from a particular context. Similarly, it requires a different context in order to learn a separate meaning. It is therefore imperative for EFL and SLA teachers to provide the students with the possibility of how certain words would go together. On the other hand this does not mean that the students should not be responsible of their own learning as cognitive theory suggests.

Vocabulary Learning Through Questions and Answers
It was observed, one of the methods that the teacher used to explicitly teach students new vocabulary was through questions and answers. The passage had the follow up questions which the teacher guided the students to answer them after they had read the passage. Examples of the follow up questions were:

Do you think Nyambura is afraid of her father?
Do you think Nyambura's father was right to warn her off Waiyaki?
Why does Nyambura's father forbid her to meet waiyaki?

From the observation, it was revealed that, only 5 students (10%) out of 48 students were able to answer those follow up questions. Some students enquired their teacher for the meaning

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in
Secondary Schools in Tanzania: A Classroom Observation   277

of the words **forbid**, **warn,** and **afraid** before they responded to the follow up questions. It was later on realized, through Focus Group Discussion with the students that, the majority of the students had encountered the words "**forbid**, **warn,** and **afraid**" for the first time. This finding could have an explanation from Schmitt (2008) who argues that, it requires knowledge of around 3,000 families as the threshold that should allow learners to begin to read authentic texts. On the other hand, apart from the knowledge of these word families, Nation (1990) asserts that words must be encountered numerous times to be learned. Schmitt and Schmitt (2010) concluded that it takes from five to sixteen or more repetitions for a word to be learned. The text in which students were exposed to had no enough number of occurrences that was why it was somewhat difficult for students to be able to acquire the meaning of the new vocabulary items encountered. That why only 10% of the students seemed to actively participate in answering the questions that came from the text.

Vocabulary Teaching and Learning Through Definition

Findings through observation showed that the teacher explicitly taught vocabulary through definition. This is the use of other words to tell the meaning of words, this was the most preferred method by the teacher, dictionary was used as a source of word definition. Through classroom observation it was revealed that, the teacher sought all the meaning of the new vocabulary from the dictionary. In so doing, she as well combined with other strategies such as context and the use of the matching items strategies. It was witnessed through classroom observation that students do not bring dictionary with them to the classroom, they solely depended those available in school which were also not available, as the teacher reported. Schmitt (2008) says, by defining the underlying meaning concept, we maximize the effects of teaching by enabling students to understand the word in a much wider variety of contexts.

Asking Classmates and Teacher for Meaning

This strategy was significantly used by the majority of the students. Through observation, it was observed how the learners were most of the time depending to learn or to know the meaning of the new words from their teacher and from the fellow classmates. The principal researcher had the chance to observe how students asked each other for meaning before asking their teacher. Through focus group discussion, students reported asking for meaning from another person (44)91%, they reported to use this strategy even when they were out of the classrooms. This was the commonly used strategy and the students reported to find it as one of the most helpful strategies. Some of the responses from the students were as follow:

i. *When I do not know the meaning of a new word, I prefer to use ask the meaning of a new word from my friend or my teacher.*

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   278

ii.   *I used to ask meaning of the new vocabulary from my teacher because I don't have dictionary at home.*

iii.   *It is easy to ask my fellow classmate than to ask my teacher.*

The results revealed how students relied on their teacher to learn the meaning of new words. These findings are dissimilar to that of Kulikova (2015) whose descriptive analysis of vocabulary learning strategies demonstrated that the Russian learners preferred to use dictionary, guessing and note taking strategies. His findings are in line with Schmitt (1997) who found that 600 Japanese EFL learners of different age were the best users of dictionary together with other strategies such as verbal and written repetition, studying the spelling, guessing from context, and saying the word aloud.

Importance of using dictionary, of course with other strategies is also supported by Laufer and Hadar (1997). It is contended that the use of reference sources for vocabulary acquisition shows that dictionary use during reading is beneficial for word learning and retention, especially when dictionaries are used in combination with other vocabulary learning strategies such as inferring from context, deep processing of the information, and reinforcing the form. In the present study the informants preferred asking meaning from their teacher or fellow classmates as well as using constructing sentences by using the new vocabulary encountered from the text. However, our findings showed that context using was somewhat not effective demonstrated by the learners. This was probably contributed limited frequency of occurrence of new words in the text.

Conclusion, Recommendations and Implications

Findings show that both the students and teachers used a number of strategies in teaching and learning vocabulary. The strategies included the use of dictionary, asking classmates and teacher for meaning, vocabulary learning through question and answer among these strategies the students were better in matching items from list A and B over the other strategies. Similar findings are reported by Cohen and Aphek (1981) whose study showed that word lists were better for beginning students and contextualized words for more advanced students. In the side of the teacher, it was observed that the teacher relied heavily on using dictionary than the other type of strategies. Despite the fact that syllabus guides the teachers what to teach. It is the task of the teacher to be more flexible in using the strategies that would stimulate more participation from students and keep them more active in the lesson.

Similarly, the findings of the present study have partially worked with Social Cultural Learning Theory. The theory advocates for enough mediation between the three agents, teacher, students and assessment. With the way the lesson was conducted, it is obvious that vocabulary

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
Asteria Gabriel Ngaiza, Research Scholar and Dr. M. Sivashanmugam
An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   279

learning was not fully considered an independent topic rather a sub-topic of which not so much emphasis was given as far as vocabulary lesson was concerned. That said, teachers need to improve their teaching methods and provide proper strategy training and assessment tools, Oxford (1990) says, strategy are easy to train and an essential part of language education.

The teacher focused more in teaching the part of meaning acquisition with little attention on other aspects of word knowledge something which can be said to have somewhat contributed to inactive participation in the lesson as observed in the classroom. The time exerted on learning vocabulary can be said to be very minimal as they were given the maximum of 80 minutes in reading the text and proceeded with teaching and learning of vocabulary. This could be the hindrance in smooth acquisition of vocabulary and English language in general. It can therefore be suggested that syllabus designers, and particularly textbook writers are best positioned to organize this thoughtful development of vocabulary and systematically build recycling and enhancement into a course longer-term.

As we have seen that learning a word involves much more that remembering the phonological and orthographic forms, and their corresponding meanings. We have also seen how the teaching and learning of vocabulary in EFL context concentrated much in knowing the meaning.

Teachers of EFL should therefore adopt materials, teaching methods, exercises and evaluation techniques that encourage developing learning strategies suitable for these skills and not just the meaning as the knowing the word is more than just knowing the meaning.

It is prompting to say, vocabulary instruction is not the only activity that exposes students to high-value vocabulary in classrooms. Students need to take more chances and self-initiatives as the time and content provided to them would never be enough for them to master the vocabulary and language as whole as cognitive theory advocates. Generally, these findings suggest that vocabulary learning through explicit instruction helped in the learning of vocabulary however, teachers need to make their lesson presentations more engaging so as to make the learning process more exciting.

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An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   280

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Language in India www.languageinindia.com **ISSN 1930-2940 20:8 August 2020**
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An Exploration of Strategies for Teaching and Learning English Language Vocabulary in Secondary Schools in Tanzania: A Classroom Observation   281

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The Impact of Covid-19 Lockdown on
English Language Teaching & Learning in India

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Abstract

Every misfortune gives some fresh thought, and this usually changes the lives of the leaners, leaders, and common folk**.** In the evolution of human race countless obstacles, viz., poverty, famine, maladies, fraudulent politics, insecure economics, irresponsible leadership, agonizing wars and such have arisen; unfold generations have passed through such inexpressible experiences, but man with his 'never say die' attitude has never stopped learning. Learning from difficulties, dangers, disasters, and diseases has transformed learners into good men. Unimaginably, significant changes have happened in the realm of English Language Teaching and learning during Covid-19 lock down period. This paper mirrors the actual changes occurred in the lives and careers of English teachers of India.

Keywords: ELT in India, Covid19, obstacles, changes, English Language, Teaching and Learning.

Cruel Wings of Covid-19

Covid-19 has spread like wildfire, silently sometimes, rattling other times, into all the spheres of human life viz. health, economy, travel, entertainment, agriculture, and trade. From the public to national leaders, from farmers to industrialists all have experienced and still experiencing bitterness, fear, anxiety, uncertainty of their existence. With the Government's inevitable announcement of lockdown, lives have been strictly confined to homes. Poor lives have been crumpled unimaginably. The old have been jolted as they are vulnerable, the youth have felt sad about the strict restrictions imposed on them to stay home. Amid these bitter situations, a summer shower is that one of the least ill-affected areas is education. Closing gates of the institutes have led to the opening of boundless teaching-learning opportunities though it comes with its own package of limitations.

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Dr. C. Raghavendra, Ph.D. and Dr. Swathi Chikkala
The Impact of Covid-19 Lockdown on English Language Teaching & Learning in India   283

ELTAI, the Pioneer

Comparatively, English Language teaching-learning has a better claim than any other learning area during this lockdown period. The principal reason is that language learning is not complex like technical and professional subjects such as Engineering, Architecture, and Pharmacy. In the field of education in India, one of the swift responding organisations is ELTAI (English Language Teachers' Association of India). This largest and purely professional organisation, even though not adequately equipped with advance technological efficiency, quickly grasping the situation, has taken first step with a fresh perspective. ELTAI National committee has organised and I still organising a series of webinars for the teachers and learners of English on a plethora of beneficial topics. Taking cue from this, fifty-two ELTAI Chapters from all the corners of India have become more active and have started hosting different online activities. Useful and innovative topics have been chosen. Both in number and innovation theirs is a bold lead. For instance, ELTAI Visakhapatnam Chapter, organised two workshops for English teachers in two years' time before lockdown. Within the past two months it organised half of a half dozen webinars. One webinar on the dictionaries organised by ELTAI Visakhapatnam was quite interesting and new. Solapur chapter organised a webinar on English for competitive exams which is fairly useful to both teachers and students. These are just a few representations of a wide variety of topics on which a lot of webinars and online workshops have been organised.

As stated earlier, emerging online activities have created new opportunities to skillful teachers. Irrefutably, it has exceeded, in innovation, quality and number, internationally reputed programmes and could reach majority of English teaching fraternity of all the corners of India. The Heads of the Department of English in many institutes, majority in collaboration with ELTAI and a few on their own, too inspired by the leading step of ELTAI have started online activities like quizzes in Language and literature, Faculty Development Programmes, Panel discussions, etc.

Teachers'& Learners' Autonomy

Coming to individuals, teachers have begun to focus on improving their technological skills by joining Moodle courses offered by globally famed ELT experts and reputed universities like Cambridge, California, Yale etc. Individual learners have started to concentrate on different aspects of English language - grammar, vocabulary, and pronunciation and have tried to utilise numerous online resources which they neglected when regular offline classrooms were in progress. Some started polishing their skills taking a promise to utilise the unexpected leisure. Majority of the English teachers, as there is no additional work like designing activities & competitions, invigilation, paper valuation, usually done in organisations, started utilising the spare time focusing on the difficult area.

Lockdown has introduced language teachers and learners a wider world and resources. The focus of both teachers and students was/is only the class. Both have now started understanding and

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Dr. C. Raghavendra, Ph.D. and Dr. Swathi Chikkala
The Impact of Covid-19 Lockdown on English Language Teaching & Learning in India   284

utilising the vast material available. Sufficient leisure time has made them explore the world through sources like social media, website, online courses, and digital libraries of the globe from their own nest. After all, language learning happens when good exposure exists. Undoubtedly Covid-19 lockdown created this required environment which has quickened the learners to learn with joy and teachers to go that extra mile.

The Dark Side of the Brightness

There is always another side to brightness. The above is only, of course majority, for those who have sufficient and good internet facilities and devices like laptop, mobile phone etc. In our country there are numerous villages which do not have internet connectivity. For learners from these areas going to school is the only source of learning. The lockdown has brought definably a break in their learning in general and language learning in specific.

Role of Educational Institutes

Understanding the current scenario, the educational institutions have to consider this as a transitional period and have to provide moral, economical, technological support to teachers and learners to use the available resources to continue the never-ending teaching learning process effectively. It is the high time to prove that the objective of educational institute is not gaining monetary benefits but to help the society through education.

Government's Responsibilities

Both state and central governments should come up with new policies suitable to the present scenario. It is good to know that MHRD directed UGC, the highest governing institute for higher education in India, constituted committees to study and submit a report. Government must allocate adequate amount of money for online learning equipment as halt in the education is the halt of the progress of the country.

As Pradeep Sahu insightfully states, "It is the right time for faculty, students, and administrators to learn from this critical situation and to overcome these challenges. Online learning could be a greater opportunity because of this crisis. Students are young and energetic, and they are capable of learning through the online platform. Faculty can motivate the younger minds and draw them into active participation. University authorities should encourage students and faculty to stay connected through the online or any social media platform and move forward together during this extremely difficult time" (2020).

Conclusion

Teachers are always in the front row in understanding difficulties and serving the society. In the tough times of Covid-19, teachers too are playing their role as fighters along with doctors, police and sanitary workers. Many social organisations are providing food to the needy likewise

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Dr. C. Raghavendra, Ph.D. and Dr. Swathi Chikkala
The Impact of Covid-19 Lockdown on English Language Teaching & Learning in India   285

ELTAI is doing in its own sector. One should not forget that ELTAI and the teachers of English are doing commendable job. Many more professional organisations like ELTAI are the need of the hour for the betterment of society.

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Dr. C. Raghavendra, Ph.D. and Dr. Swathi Chikkala
The Impact of Covid-19 Lockdown on English Language Teaching & Learning in India   286