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MOTIVATION TO LEARN IN SECONDARY SCHOOL PHYSICS

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Abstract
The aim of this study was to adapt the Science Motivation Questionnaire developed by Glynn and Koballa (2006) into Albanian context as Physics Motivation Questionnaire and report validity and reliability of the study. The sample was 110 secondary school students from four private high schools in Albania. The data collected was analyzed and compared with the original questionnaire. Similar factor loadings were found. Based on the principal component analysis six dimensions which were intrinsically motivated physics learning, extrinsically motivated physics learning, confidence in learning physics, relevance of learning physics to personal goals, anxiety about physics assessment, and self-determination for learning physics were found out. The Cronbach's alpha reliability was found to be 0.805. This questionnaire aims to measure secondary school students' motivation to learn physics.

Key Words: *Physics, Secondary School Science, Newton's Laws of Motion, Motivation, Education, Science.*

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1. INTRODUCTION AND LITERATURE REVIEW

Max Tegmark (2015) said "Physics is the ultimate intellectual adventure, the quest to understand the deepest mysteries of our Universe. Physics doesn't take something fascinating and make it boring. Rather, it helps us see more clearly, adding to the beauty and wonder of the world around us." As motivation has positive effect on students' achievement the basic goal of science teaching should be making students feeling in this way (Singh, Granville, & Dika, 2002).

According to Zusho, Pintrich, and Coppola (2003), motivation can be defined as "the process whereby goal-directed activity is instigated and sustained". Motivation has effects on initiation or duration of behaviors. The studies on motivation report that the students learning outcomes are positively correlated to their motivation to learn (Glynn & Koballa Jr, 2005; Gutwill-Wise, 2001; King & Ritchie, 2013; Parchmann et al., 2006; Ramsden, 1997; Tytler, 2007). For that reason, curriculum developers and teachers should consider the importance of motivation to learn.

Studies in the literature also reported that students are more intrinsically motivated when teachers increase students' interests and relevance in a motivationally designed course (Ryan & Deci, 2000; Singh et al., 2002) . Additionally, these studies suggest active learning environments for students in order to increase their motivation, and motivational tools to be developed.

A questionnaire can be used as a tool to measure students' motivation to learn physics. In order to evaluate students' motivation to learn science the Science Motivation Questionnaire was developed by Glynn and Koballa Jr (2005). As there as so less studies and tools to measure students motivation this study aims to adapt the Science Motivation Questionnaire (SMQ) into Albanian context as Physics Motivation Questionnaire (PQM).

2. RATIONALE OF THE STUDY

Constructing a motivational environment in class is important for meaningful physics learning although it is challenging to do so. It is becoming more important to evaluate students' physics motivation if we take the constructive effect of motivation on learning physics as well as students' achievement in physics. Taking this fact to the

focus of the study it is needed to explore the motivation and its factors. Later on some activities to promote students' motivation can be developed. For this reason, assessing students' motivation to learn physics takes an important role and; therefore, the main purpose of the study was to translate and validate the Science Motivation Questionnaire to the Albanian cultural context as Physics Motivation Questionnaire and to identify the factorial structure.

Learning, according to social cognitive theory, described with students' characteristics, behaviors and interaction with their learning environments. An individual contributes his/her future with developing abilities according to aims (Bandura, 1991). There are six factors of motivation to learn regarding to self-regulated learning, these are: 1) intrinsic motivation, 2) extrinsic motivation, 3) goal orientation, 4) Self-determination; 5) Self-efficacy, 6) assessment anxiety (Bandura, 1991; Koballa & Glynn, 2007).

Science Motivation Questionnaire developed under six factors. (Glynn & Koballa Jr, 2005; Glynn, Taasoobshirazi, & Brickman, 2009; Koballa & Glynn, 2007). These are can be listed as;

1. Intrinsic motivation: Intrinsic motivation leads students to learn.

2. Extrinsic motivation: Extrinsic motivation is tool to achieve the goal which will be obtained after learning. A student may be both intrinsically and extrinsically motivated while working on a project which he/she likes while expecting a price at the end.

3. Personal relevance: Personal relevance can be related to learning goals or performance goals.

4. Self-determination: Self-determination implies the preference and control of the students over learning.

5. Self-efficacy: Self efficacy is the confidence of students about their abilities.

6. Assessment anxiety: Every student may have some sort of anxiety where moderate level of anxiety may contribute positively to learning while high levels of anxiety may affect motivation to learn negatively.

Physics motivation Questionnaire (PQM), the adopted version of SQM, consists of 30 items and six factors. PMQ is prepared as 5 Point Likert Scale. The items are scored as

1 (never) to 5 (always). The PMQ aims to assess high school students' motivation to learn physics.

3. RESEARCH QUESTION AND METHODOLOGY

Research question of this study were as follows:

Is Physics Motivation Questionnaire (PMQ) reliable to use into Albanian culture to assess high school students' motivation to learn physics?

3.1 Instrument

The Physics Motivation Questionnaire (the Science Motivation Questionnaire and the adopted Physics Motivation Questionnaires are given in the appendix) is a 5 point Likert scale which has 30 items. Students can give responses from never to always, including "rarely", "sometimes", and "usually", in between. The factors of the scale are intrinsically motivated physics learning, extrinsically motivated physics learning, relevance of learning physics to personal goals, responsibility for learning physics, confidence in learning physics, and anxiety about physics assessment, which are labeled as intrinsic, extrinsic, relevance, self-determination, responsibility, self-efficacy, confidence, and anxiety respectively (Çetin-Dindar & Geban, 2010) The Cronbach's alpha reliability coefficient, which explains the percentage of total variance, was found as 0.93 and it can be stated that at least 93% of the total score variance is due to true score variance.

3.2 Translation

The translation of the Science Motivation Questionnaire was carried out by researchers in the proper fields taking the validity concerns in to account. The Albanian translation of the SQM was made by bilingual researchers independently. Later on each translation were matched and compared for possible inconsistencies. Two independent bilingual researchers reverse translated the Albanian translation of the SQM in to English. The back translated version and the original SQM are compared for haziness in the items. This was done also to assure the theoretical and ethnic similarity of the questionnaire. After the evaluation of the translated Albanian version it is tested with 14 11th grade pupils. The responses are evaluated by researchers to make revisions to prepare final

version of the Physics Motivation Questionnaire. The final version of the PMQ was given to 110 11th grade students.

3.3 Sample

The sample selected for the study was 110 11th grade students from four different private high schools in Albania. The study was included 55 female students and 54 male students, one student did not state gender. The PMQ lasted 15 minutes and administered during students' physics courses.

4. DATA ANALYSIS

The data collected from students analyzed via SPSS 21.0 for Windows. Students' responses were recorded with respect to their responses. Always recorded as "5" and never recorded as "1" while usually, sometimes and rarely were recorded as "4", "3" and "2" respectively. There were some items of the component "the anxiety about physics assessment" which were reversely coded. Thus these items of the component were recoded inversely (i.e. the response "always" recorded as "1"). The minimum score that a student can take from PMQ was 30 and the maximum score was 30.

The reliability of the PMQ was analyzed by internal consistency which is assessed via Cronbach's alpha. Fraenkel and Wallen (2003, p. 168) advises the Cronbach's alpha to be at least 0.70 for educational studies.

5-CONCLUSION: ANALYSIS AND FINDINGS OF THE STUDY

Considering the meaning the of items the components were labeled as intrinsically motivated physics learning (6 items), anxiety about physics assessment (4 items), confidence in physics learning (6 items), relevance for learning physics to personal goal (5 items), extrinsically motivated physics learning (6 items), and responsibility for learning physics (3 items), respectfully (for factor loadings for each component see Table - 1).

The PMQ items were subjected to principal component analysis (PCA) the Kaiser-Meyer-Olkin value was 0.783, expressing the suitability of data for factor analysis, exceed the recommended value of 0.5 (Field, 2000, p. 456). Additionally, Barlett's Test of Sphericity reach statistical significance supporting the factorability of the correlation

matrix (χ^2= 1344.755, df = 435, 0,000). The PCA revealed six components exceeding eigen-values, which were 7.955, 3.004, 2.422, 1.792, 1.489, and 1.234, respectively (Table -2).

The reliability coefficient for the full questionnaire estimated by Cronbach's alpha was 0.805, indicating high internal consistency and the Spearman-Brown reliability coefficient was found to be 0.653.

The six factors explained a total of 59.653% of the variance, with component intrinsic contributing 26.517%, component extrinsic contributing 10.013%, component confidence contributing 8.073%, component relevance contributing 5.975%, component anxiety contributing 4.962%, and component responsibility contributing 4.112% (Table - 2).

The interpretation of the questionnaire was consistent with previous research on the SMQ with six components, which are theoretically and statistically justified (Glynn & Koballa Jr, 2005; Koballa & Glynn, 2007). These components are intrinsically motivated physics learning, anxiety about physics assessment, confidence in learning physics, relevance of learning physics to personal goals, extrinsically motivated physics learning, and responsibility for learning physics. The Cronbach's alpha (α=0.805) and Spearman-Brown reliability (r= 0.653) for the full motivation physics questionnaire was acceptable (recommended Cronbach's alpha value should be greater than 0.70). The Albanian version of the PMQ's internal consistency (α=0.805) is just a bit smaller than the English version of the questionnaire's internal consistency (α=0.93). Based on these findings, it can be interpreted that the adaptation of this questionnaire is successful because of showing satisfactory reliability and validity results and is appropriate to use PMQ in the Albanian culture to assess students' motivation to learn physics. Additionally, the similar versions of this questionnaire can be adapted to the other disciplines like chemistry, mathematics, or biology as well as other languages.

Motivation studies are reporting gender issues in motivation to learn science (Britner & Pajares, 2001; Debacker & Nelson, 2000; Meece & Jones, 1996; Pintrich & Schunk, 2002, as cited in Çetin-Dindar, & Geban, 2010). According to Çetin-Dindar and Geban (2010) there is no statistically significant differences on overall motivation scores but in terms of anxiety about physics assessment and extrinsically motivated physics learning scores of girls and boys are different from each other. This questionnaire can

also be used to measure the differences in motivation to learn between girls and boys in Albanian context.

Vallerand (2002) mentions that Students can be either, for sure, intrinsically motivated or extrinsically motivated because both motivations can exist within students at different levels so physics teaching should involve activities both intrinsically and extrinsically motivated (as cited in Çetin-Dindar, & Geban, 2010).

Table 1: Factor loadings for each component

	Component					
	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6
Mot01	**,808**					
Mot30	**,790**		-,300			-,370
Mot16	**,789**				,378	
Mot02	**,722**			,370		
Mot22	**,649**	-,315		,346		
Mot03		**,607**	-,473	,375		
Mot12		**,510**				
Mot07		**,761**				
Mot17		**,711**				
Mot14		**,646**		-,473		
Mot15	-,331	**,635**				
Mot29			**,755**			
Mot24			**,749**		,320	
Mot21			**,719**			
Mot26			**,660**			-,323
Mot28		-,419	**,622**	,433	,337	
Mot19			**,578**	,461	,340	,337
Mot06	,522			**,790**		
Mot18	,411		-,304	**,764**		
Mot13				**,746**	,317	
Mot04	,307	,345		**,380**		
Mot23		,377			**,719**	
Mot10		-,502	-,413	,304	**,652**	
Mot11	,355			,499	**,504**	-,309
Mot27					**,422**	-,352
Mot25					**,763**	
Mot20			-,310			**,737**
Mot05	-,411			,409		**,687**
Mot08			-,366	,425		**-,605**
Mot09	,405			,374		**-,478**

Table 2: Factor analysis scores for each component

		Eigen Values	Variance explained
Components	Intrinsic	7.955	26.517%
	Extrinsic	3.004	10.013%
	Confidence	2.422	8.073%
	Relevance	1.792	5.975%
	Anxiety	1.489	4.962%
	Responsibility	1.234	4.112%
Total variance explained			59.653%
Cronbach's alpha			0.805

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THE TREATY OF LAUSANNE AND THE EXPULSION OF ALBANIAN CHAMS IN TURKEY

Klodjan SHAQIRI [c]

Abstract

The Treaty of London in May 1913, decided to establish the province of Chameria, where lived Albanian ethnicity indigenous, to stay within the borders of the Greek state. The history of Albanians Chams in Greece has two important events. The first event had been related to the Treaty of Lausanne of 1923's that had been related with the exchange of Albanian Chams in Greece with Greeks that lived in Turkey. The second event had been related with the Albanians Chams genocide during 1944's, where thousands of Albanian Cham residents of the province of Chameria forcibly moved to Albania and some other countries.

The Treaty of Lausanne's first step that had clearly defined intention against Albanian Chams from the Greek government. Greece based on this treaty's rights and obligations arising launched its project for evacuation and expulsion of Cham Albanians. By using political clauses in articles 1/45 of the treaty for the exchange of Greeks which were living in Turkey with Turks lived in Greek. Greece presented the Albanian Chams as Turkish population due to be based on their religion. So Greek government exploited Albanian Chams in Turkey and brought back in Greeks those who lived in Turkey.

This paper aims to focus on analyzing the Lausanne treaty articles that support the exchange of populations between Greece and Turkey. Also in this paper will be analyzed the possibility that the Greek government have misused these articles according to its own interest on the expulsion of the Chams from Greece toward Turkey.

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1.INTRODUCTION

This article will be focus on historical periods that are based on an agreement between Greece and Turkey that have started the procedures for the exchange of the populations of their respective nationalities. From this complicated and difficult process reflects negative repercussions.

Taking as cause from the problem who still continues upon the Cham issue, or more precisely the Albanians Cham expelled from their lands and after located on the territory of the Albanian state, I will analyze the possibility of abuse due to this agreement by the Greek authorities at the expense of the Albanians Cham with residence and properties, inherited for centuries in the region of Epirus, and to highlight the beginning of the plan for deportation of all the Albanians Cham from Greek territory.

The new Greek State came into the protectorate of the Great Powers during 1830-1831, and consequently the protocol between them should sanctioned the rights of ethnic communities and religious minorities, to respect and preserve the minorities who used to live in the new geopolitical formation as well as the previous signed property transactions recognized during the rule of the Ottoman Empire. In the continuum of the same spirit is the" Treaty of Constantinople on defense of the religious minorities and property" signed by King Otto in 1832. However the Greek state requests were increased and concentrated on the annexation of Thessaly, the territories of southern Chameria, Preveza and Arta.

For Albanians Cham started a period of suffering when " the New" Greece started invading territories populated from non-Greeks, despite the signature of "The Constantinople Convention for the protection of Muslim populations in Epirus and Thessaly '1897'. Greek request for the occupation of new territories continued with the assistance of the Great Powers via the Treaty of London of 1913, where once more Greece annexed Albanian territories sub the Ottoman Empire, as Chameria, Ioannina region, Kastoria, Florina etc. Treaties signed as the "Treaty of Athens" between Turkey and Greece, on November 14th 1913 oblige Greece to respect the property and religious rights of minorities which remained under the jurisdiction of the Greek State. The Treaties of Sevres 1920 and Lausanne 1923 gave property and religious rights for the minorities not included in the exchange between Turkey and Greece. Even though

treaties were numerous and explicit regarding the Greek state obligations towards minorities on their treatment, by utilizing the recent treaty of Lausanne, Greece started the first wave of ethnic cleansing on the expense of Albanians Cham.

During the treatment of this theme we will focus on an overview of the struggle for independence of the Albanian state, to his journey to statehood full with difficulties, conflicts with its neighbors and unity weakness on the historical moments. Exactly this weakness emerged in the critical moments which make it difficult and impossible to guaranty the integrity and the protection of the Albanian territories and Albanian minorities in the neighboring countries.

Will also be dealt the content of the Treaty of Lausanne 1923rd, the modus operandi of the committees charged with solving viable exchanging populations and the identified deficiencies in allowing the exchange of Albanians Cham, a minority in Greece, with Greek population from Anatolia.

The problem of the Albanians Cham in Greece and the exchange of them with Greek population from Anatolia will be another topic, which would also explain why even after the declarations of Greek leading personalities about not permitting the exchange, it continued.

In this article, will be presented Albanian government and Albanian diplomats' positions on protecting the minority rights of the Albanians Cham in Greece. Turkey's state position, as a party in this exchange, it is also to be treated. At the end of this paper will have to conclude if Greek state abused on the articles of the Treaty of Lausanne in the detriment of the Albanians Cham in Greece with final result a general expulsion, few years later.

2. ALBANIA, THE STRUGGLE FOR INDEPENDENCE AND STATEHOOD

In this chapter we will submit in a general manner the steps for the formation of the Albanian state, the history and the domination from it emerge. Will also evidenced its position beside its natural boundaries neighbors, conflicts and the problems which pursue. Data that will reflect in the establishment of Albanians ethnic and religious minorities within the borders of neighboring countries, following the London Conference 1913th, and the extension of the "Ethnic Albania". Furthermore this

chapter will serve to understand the problems of Albania statehood and the real strength for the protection of the Albanian minorities in the neighboring territories.

Albania was one of the last Balkan countries which became independent towards the Ottoman Empire. According to Hysamedin Feraj, XVI- XVIII centuries were the time when in the Ottoman- Albanian relationships prevailed an atmosphere of mutual benefit and also was the end of XVIII century and the early XIX century, when the Ottoman central power interests took opposite direction by entering into conflict with the interests of the Albanian strata leadership society and the suppressed population (Feraj; 2006; 68). During this relationship Albania contributed by giving to the Ottoman Empire as state senior managers many dignitaries from Albanian ancestry such as. Sami Frasheri, Mehmet Akif Ersoy, etc.. Furthermore, Albanian nationalist process started considerably later than other neighboring countries. The particular feature of this nationalism, according to Hysamedin Feraj, is that the Albanian nationalism is non messianic, so does not grant itself the role of the Messiah, the savior of other nations (Feraj; 2006; 11).

Sami Frasheri in his publication of "Albania, what was" says about the purpose of the Albanians," The only purpose of the Albanians is to preserve the Albania to not be partitioned by foreigners, to keep their own language and nationality, to be careful from the spread of the language of the Greeks and the Slavs" (Frasheri; 1987; 85). This position and the slow process of the internal nationalism, being followed by the constant demonstration of the hostility by its Balkan neighbors delayed the Albania statehood according to the modern model of state.

The patriotic sentiments and attempts of the Albanian patriots and intellectuals of the early 1900's along with the interests of the Great Powers, focused on the Balkan region, gave as a result the Albanian Declaration of Independence." On November 28th 1912, a congress of honorable personalities of the period, gathered in Vlora, declared the independence of "the ethnic Albania". Which included the Ottoman Vilayet of Shkoder and Ionnina, the Sandzak of Prizren, Novi Pazar, Pristina and Pec, Kalkadelen ,the Vilayet of Kosovo and the Sandzak of Korca, Elbasan and Dibra by the Bitola Vilayet" (Guy; 2012; 25).

The so-called" Ethnic Albania" has a territory extension in a part which is included in the state borders of Serbia, Greece, Montenegro and Macedonia. The explicit

chauvinist intentions of Albania neighbors, in opposition to the claims about the recognition of the "Ethnic Albania", encouraged the beginning of the Balkan wars in the 1912-1913. On the genocidal nature by the Serbs, Greeks and Montenegrins and the role of the Great Powers against Albanians. According to Bajram Xhafa even the European Powers did indifferent game, leaving a free hand to Balkan states to undertake aggressive wars of extermination against unprotected peoples, in the first place, against the Albanians (Xhafa; 2005; 185).–Chameria and Ioannina violent annexation by Greek forces was followed by a savage campaign of violence and terror against the Albanians. Austro-Hungarian diplomat Buchberger during 1913-1914 claimed that, they bring to me more and more complaints. Near Ioannina, Mohammedans were found murdered across the street. These atrocities were doing down by Greek extremists (Buchberger; 1972; 145).

This was the Balkan atmosphere, such as precursor of the First World War. Albanian state in 1914 was assigned a monarchic government management system, under the control of the Great Powers. The direction of this young state, newly established, was handed to the Prince Wilhelm Wied. His rule was interrupted after 6 months, due the start of the First World War. Wied left because of turmoil and initiated to make no return, leaving Albania in a very difficult situation. The departure of Albanian sovereign and of the Great Powers representatives, the disintegration and dissolution of the Albanian gendarmerie, gave parties concerned (Italy, Greece, Serbia and Montenegro) a good chance to use the situation created at their favor (Guy; 2012; 129). Albania during the conflict was the prey of interest to its neighbors and the warring parties, which were confronted among one another to achieve the occupation objectives of the Albanian territory. "Disputes between French and Italian were evidenced throughout the entire 1917 and 1918's, during the military campaigns deterring Austro-Bulgarian forces out of Albania and particularly in the rush on who will occupy the city of Shkoder " (Guy; 2012; 171). End of First World War still found Albania occupied by Serbs, Greeks, French and Italians. Albanian internal political forces during the conflict remained polarized because the regional disputes, political and religious. League of Nations and the principle of self-determination were good news for a small nation in danger such as Albania. Albanian Delegations at the Paris Peace Conference in submitting their requirements for the recognition of the Albanian state positioned in not

as strong basis. As Guy said, Albania did not recognized internationally as an independent state. This decision made the Albanian status equivalent with that of an enemy or of a country which did not exist before (Guy; 2012; 25).

This definition closed many of the roads to be used from the Albanian delegations that even in this moment of importance had failed to find the strength to present themselves and to interact with dignity. The historical continuity sees particular factions and individuals, as the next king of the Albanians Ahmet Zogu, who by putting in the service and maintains liaisons with neighbors and with the interests of the Great Powers was able to give slowly through domestic factors and external political difficulties, a real new lineament structure of the modern Albanian state.

3. TREATY OF LAUSANNE

The Treaty of Lausanne was signed on January 30th 1923 and determined the mandatory conditions for exchange population between Greece and Turkey. This type of exchange was the first treaty of its kind and served as a case for exchanges that occurred later on. Masses of people were displaced by one country to another and the effects of this treaty were distinguished in the demographic, economic, political, social and cultural changes of the following exchange subject areas.

Whether we were to an early evaluation of this treaty, can truly say that the relationship between the two countries was stabilized, but what is most significant for the aim of this paper are the problems and violations which resulted, concerning the protection of the human rights. There are opinions which pose this treaty as a crime against the humanity, by not taking mind the development of the time, and the attribution up of the international human rights, which we know currently. The model introduced by the treaty, the state boundary determination through the process of "ethnic cleansing'', was verified in the Balkans by causing critically times. The Treaty of Lausanne signed between the two countries focused on the exchange of Turkish nationality populations of Greek Orthodox religion in Turkey with those of Greek nationality and Islamic religion in Greece (Treaty of Lausanne; 1923; Art. 1).

Summing the treaty, the agreement prohibits the return without the authorization of their respective governments. Subjects who were exempted by this agreement were the

Greek inhabitants of Istanbul, Muslim inhabitants of Western Thrace, stabilized in the above mentioned areas before 30 October 1918. The Treaty determines in the following the property rights and the liquidation of movable properties and immovable property of the inhabitants of exchange, implementation of the procedures were determined by the mixed commissions.

Subcommittees were composed by a Turkish member, one Greek and one neutral. It is exactly these units charged with the task to control the welfare of the process of exchange which were facing a problem which affected a considerable number of one of the ethnic and religious minorities in Greece of the time. This Albanian national minority belonged to a Muslim and Orthodox belief, but essentially the harmed were the Muslim Albanians Cham.

4. TREATY OF LAUSANNE AND TURKEY'S POSITION IN THE EXCHANGE OF ALBANIANS CHAM WITH GREEK POPULATION

Turkey emerged from the First World War with a state management structure affected and in the position to restart from the first. The old system of Ottoman Empire left the queue to a new modern state in the direction of Kemal Ataturk. Defying the crisis of the time and the arrogance of the victorious, Ataturk operated with determination, as M. Macmillan pointed, British followed by the French and the Italians took up the control of Constantinople on March 16th 1920, and the in behalf of the law and the order arrested a large number of nationalist leaders, Ataturk simply replied with arresting all allies officers within its territory and convened his parliament. The center of power was now definitely in Ankara (Macmillan; 2006; 503). Ataturk and the Turkish people were forced to gather the forces once again for not being territorially fragmented. By not accepting the treaty of Sevres and its terms, Ataturk restored once more Turkey in new position to improve the conditions on the Treaty of Lausanne. Macmillan appointed that the disappointment of Curzon, Foreign Secretary of Great Britain, " Till now we have imposed our peace treaties, now are negotiating with an enemy that has an army, whereas we have nothing else except the inconsiderable position" (Macmillan; 2006; 514). Regarding the beginning of the exchange between Greece and Turkey, of the population in Greece Curzon said," now Muslim families from Crete and the borders of Albania are forcibly flee to settle in Turkey, a solution totally erroneous and vicious,

about which the world will pay a severe penalty for the next hundred years. The exchange initiated among Turkey and Greece based on the Treaty of Lausanne according to Kahve does not take into consideration the culture, the national identity and the language of the Muslim minority, "It is manifest that one of Lausanne's objectives has been to eliminate the cultures of the Muslim minorities-inclusive of their languages and national identities (Kahve; 2012; 65).

The figures of the exchanges were in different proportion. Greece exchanged about 400 000 Muslims with 1.3 million Greeks of Turkey. According to what Kahve said about Greece's Muslims the space of interpretation was wide and so Albanians Cham of the Epirus could quite easily be included in the exchange. Shtylla claimed that using as a excuse the Muslim religious affiliation expellers displaced the Albanians Cham and oriented their departure towards countries of the same religion and particularly to Turkey (Shtylla; 2000; 41). The purpose of the Greek government it was as we said to make as less sound as possible and the affiliation of religion played as a factor for the camouflage of their action.

Shtylla also claimed that". It was not too difficult for the Greek governmental authorities the inclusion of a number of about 20,000 Albanians Cham in the amount of 400,000 Muslims which will flee to Turkey in exchange for approximately 1.3 million Greeks that came from there (Shtylla; 2000; 52). He connects the reasons for the orientation of the expulsion of Albanians from Chameria to Turkey, with the hope of the expellers for a quick assimilation of Albanians in this country, also with the assurance or confidence that the repatriation to their homeland was impossible. Also, Shtylla stated that the authorities of the host country had approved this exchange in the interest of the repopulation of the remote regions of the Turkish state territory.

Analyzing the above references we conclude that the exchange of populations under the Treaty of Lausanne in 1923 gave the possibility of misinterpretation of its provisions and legally allowed, as long as the parties concerned did not report on this violation, the Greek government's intention to expel Albanians Cham of Epirus in Turkey. Turkish representatives in the mixed committee and subcommittees continued the implementation of this process in to the disadvantage of the Albanian Cham population in the interest of the repopulation of the Turkish regions therefore remain empty by displacement the 1300 000 Greeks.

5. THE TREATMENT OF ALBANIANS CHAM IN GREECE DURING THE EXCHANGE OF POPULATIONS

The Greek Prime Minister, Eleftherios Venizelos, in a letter addressed to the League of Nations emphasizes the granting of the government directives for not confusing Albanians Muslims with Greek citizenship, with Turks in the process of exchange "Muslims in Greece, descendants of the Albanian race, will does not flee to Turkey and will not be included in the exchange"(Confernce de Laussanne; 1923; 604).

About this problem, the charge d'affaires of the Greek Government in Tirana, N. Kokotakis, assured the Albanian Government, on October 3, 1923, that his government would adhere rigorously to the solemn declaration made in Lausanne in front of the League of Nations, regarding the exclusion in exchange of the Albanian Cham minority. The mix commission that was tasked with the implementing of the exchange treaty, decided that "the Cham population not to be involved" (Memorandumi i Sekretarit të Përgjithshëm të Lidhjes së Kombeve; 1924;__). The Greek representative at the Lausanne Conference declares that Greek government is not interested in exchanging of Albanian Cham Muslims who live in the region of Epirus. The identical religious faith with the population to be exchanged does not indicate that they are from the same nationality.

Article 1 of the Treaty of the Lausanne specifically defines that subjects of the exchange, as regards the individuals who lived in Greece, are of Greek nationality and citizens and of Islamic faith. But in the first confrontations with the issue of identification of the Albanian Cham minority in Greece, the head of delegation of Durres, Turhan Pasha makes known to the High Council of the League of Nations and to the Greek Commission in the Peace conference of Paris in 1919 delaired that "in Chameria 54 000 residents versus 60 000 residents, were Albanians, notwithstanding that this region was not included in discussions of the commission, it was ceded Greece 1913 (Guy; 2012; 499).

Taking advantage of the difficult situation of war the pro- Greek propaganda in Albanian areas had reached the point that referring to Misha Gleny. He claimed that in the far south were made attempts to persuade Albanians to change their Albanian identity in exchange for a good Greek education. To be Albanians were meant of remain a poor. To become a Greek meant opportunity for breakthrough (Gleny; 2007;

254)-So it was a genuine program that the Greek government pursued to influence the Albanians in accepting the Greek language and interests. On the importance of the phenomenon of Albanian nationalistic feelings Clayer claimed that Albanian nationalism was specific, because it is developed around the language and not about religion (Clayer; 2009; 639). Albanians Cham did not have reasons of being involved in the exchange of populations, although their religion was common with the Turks and the Greeks. The reality of the exchange situation appeared different from the statements made by the Greek leaders. Greeks does not implement the agreements, to the contrary they described as "Turks" thousands of Albanians Cham which fled their homes. Greeks started to assimilate the Albanian Christians by offering the Albanians Cham property.

It was obvious that Greece and Turkey were interested in exchange of Muslim population. The first was desperate to expel from the territory of the state the Albanian Muslim population, with the end of request of Albanians to return of their lands, which were unjustly taken in 1913. Also, with the displacement of Muslims, Greece estimated that could more easily assimilate the Albanian Orthodox element. Consequently to this, Swire declared that Turkey sees the economic interests and profits. In the framework of the exchange, they thought that profiting from the value of the real estate that will be compensated from the displaced persons by the Greek government. It also hoped to take advantage from the opportunity to enhance its prestige during the process of mutual financial compensation (Swire;1929 ;416). The conference of Ambassadors of March 31, 1923's after the mix committee reports, defines the Greek government as responsible and guilty for acts committed against Albanian Cham minority. Commission after being fully convinced of the Albanian character of the population, suspended the exchange, but the Greek authorities continued their work. According to Minga, village of Petrovice was completely empty of, Gardhiqi were from 400 houses to 80, Karbunari from 300 to 120, Parga from 300 to 40, Shëndielli 200 people there was none left, during the years 1912-1925 were displaced more than 20,000 people of Albanian Cham (Minga 1992; 4).

The Greek representative in Tirana convened on Athens after this event. Albanian Cham population started to face difficulties. Meanwhile the Albanian government starts to be informed constantly about the situation of Albanians Cham and after denunciation

in the League of Nations a commission chaired by Albanian representatives, Turkish and Greek Epirus became possible in October 1924, reaching to verify the nationality and the will of the people. In the summer of 1924, the exchange process took a massive character. Albanian Government, front these evidence did the protection of Albanian minority Cham a serious target of its diplomacy. By addressing the Secretary General of the League of Nations in its review of the Lausanne Treaty of 1923, wrote: "The Albanian government considers that the principle of descendents that the mix Commission has adopted, it could also apply till to a certain point, only for those Albanians living in Macedonia, whereas it could not be into consideration at all like in a Chameria region where the Albanian population is compact. The Albanian government thinks that the fact that this population is required to show the desire is contrary to the spirit of the Treaty of Lausanne, which means that the Albanian element will be excluded from the exchange. The Albanian Government is of the opinion that it is impossible to be taken seriously, a desire expressed by a population that is under fear of the violence measures by the Hellenic authorities   In addition "... the ethnic physiognomy of the Albanian Cham province's is defined so incontestable, because the population is indigenous, it speaks only Albanian, Turkish culture is completely unknown and there is no foreign element encountered in this region ..." (AQSH; 1924; 84). Noli's government undertook diplomatic actions to sensitizing the international public, in order to solve the problem of the Albanians Cham. Although sued the violent measures that the Greek government structures used for the deportation of Albanians Cham; Noli tried to establish a regular relationship between the two countries. The Albanian delegation to the 5th Assembly of the League of Nations led by F. Noli denounced the unlawful actions of the Greek government and of the mixed commission.

An important factor in these events, which with perseverance and determination for coming in to the assistance of Albanians Cham and building relationships on the recognition of the mutual rights and obligations between Greece and Albania, was the Albanian ambassador in Athens, Mithat Frasheri. Below we bring you some of his memories and correspondence with officials of the Ministry of Foreign Affairs of the Albania, senior officials of the League of Nations and Albanians Cham from Epirus. In his memories Mithat Frasheri wrote that: "One day, Mr. de Marcilly, Minister of France

(in Athens) said these words: -The Greeks know very well who are Albanian and Turkish. They want to steal Albanians property. Therefore also they want to expel them." Greek true intentions against Albanians Cham were explicit to the representatives of the other countries (Frasheri; 2002; 57). It was a knowledge of such acts however by the Great Powers preferred to not declare their pozition and these expressions circulated only unofficially.

On October 30, l924, the Albanian Legation in Athens received this memorandum from Cham Margellici residents ": "Excellency! ... We find the need to bring more unaware of Mr. J. the actions and the recent measures of the local authority (Greek) against entities of our people miserable, they pass the "threshold, it is not possible to be tolerated more!" the system that the government uses at the expense of poor Cham people, trust and be confident that certainly in very short time will completely cut off us from the ground and then you have to listen the scream of the Cham provinces" (Frasheri; 2002; 146). The alarming of the Albanian cham was the warning bell of what was coming later on. With the Albanian Cham minority in Greece, the parties who were part in the exchange failed to show as fair and as a result these actions gave even more serious event.

6. CONCLUSION

The exchange of populations under the Treaty of Lausanne in 1923 and the inclusion of the Greek interests in the expulsion of the Albanian Cham population gave as a result the appearance of violence during the migration process and served for the violation of the rights of this minority in Greece. Denunciation of Albanians Cham and the commitment of a young state like Albania to protect its minority in Greece and this wave of eviction are stopped exchanges according to the treaty. Other parties in this process as the representatives of the mix Commission accepted and confirmed that there were mandatory exchanges of the Albanian Cham Muslims during the years 1923-1924, when the Greek government acts without any control. When the Albanian government demanded that the entire Albanian national minority in Greece to protect also, the General Secretary League of Nations, said that the mix Commission would be limited only with the non- revilement obligation to the Albanian Cham muslim population. Such an attitude left again at the mercy of the Greek a population which not enjoys any right. So Albanian Chams continued to be abused, expelled and excluded

from any participation or representation in the organs of the Greek state. The Lausanne Treaty of 1923 gave occasion to Athens ruling circles to expel with violence from their ancestral lands the Albanians Cham. The subsequent years achieved only the changes of tactics, strategy to eradicate Albanian Cham population it remains, strategy which was conducted by General Zervas with fire and iron in 1944.

The case of the Albanians Cham and their property rights are still an issue that provokes tension between Greece and Albania. Engagement in political life of the Albanians Cham in Albania is bringing innovation to solve this problem.

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BJES

STRATEGIES IN TRANSLATING IDIOMS AND FIXED EXPRESSIONS
FROM ENGLISH INTO ALBANIAN

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Abstract

The purpose of this paper is to identify the problems and explore the methods, strategies and techniques related to the translation of idioms and the fixed expressions, based on main translation theories. In the translation field there is still a lot to do especially regarding publications or works dealing with both theory and/or practice of idiom translation. As part of a language, usually idioms have been included within the body of bilingual dictionaries, being treated as part of an entry and not as a separate unit. This can be improved by publishing specific dictionaries for idiomatic expressions. Translation in general presents a lot of difficulties and issues to deal with. Still the process becomes more complicated when we deal with idioms and fixed expressions, which at first seem to be untranslatable. The issue of translatability or untranslatability in general and of idioms in particular has always concerned the researchers of translation studies and translators in particular. This is an important concept on how one is to translate them in different contexts. Different methods, techniques and shifts used by numerous translators, scholars and illustrations taken from theoretical and practical field show that there are some procedures which may be applied in idiom translation. This paper will first deal with the definitions of idioms. Such definitions are taken from well-known linguists, translators, scholars and dictionaries. In the next chapters it will explore the characteristics of idioms and their use. Following the classification of difficulties set out by Baker in In Other Words: A Coursebook on Translation, this paper endeavours to analyse and practically apply them largely for translation of English idioms and the equivalent Albanian pairs. The findings show that in order to translate idiomatic expressions as correctly as possible, a number of factors should be taken into consideration. By comparing how idioms pertaining to several European languages have been translated, we conclude that the translation of idioms and fixed expressions is possible and depends on the approach we consider to embrace towards the translation process.

Key words: *translation, idiom, fixed expression, method, technique, strategy*

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1. INTRODUCTION

"*A hard nut to crack",*** that is how I would define an idiom in particular and its translation in general. In fact, we think that without idioms, - this vital part which compared to the whole body of a language is as small a quantity as spices in a dish but which makes it tasty, - a language would be dull. The idioms are used in a variety of linguistic situations and contexts. Being cultural-bound and not so frequently used as other words of a language, idioms are difficult for users, learners, and translators, who might as well be considered as culture ambassadors. The translation process is difficult. It is a communication act and as such we may say that normally it must have existed in a certain form or other since people started to communicate and intercommunicate. Being a complex process, translation has always presented problems to people dealing with it, to the extent that some kinds of texts have been considered as untranslatable, especially with literary works, which represent a real challenge to the translators.

Frequently, though, the body of the languages contains untranslatable words and terms to describe specific concepts, ideas, phenomena, which might pertain to everyday life, (greetings, wishes, blessing, cursing, swearing); to economy (business, industry, tools, machines etc); politics; law (juridical terms); science and art; geography and history; culture and sport; ranks and hierarchies, religion, names of plants, animals, etc. Nowadays there are numerous available dictionaries in many fields and languages, but few dealing properly with the translation of idioms from one language into another.

1.1. Scope of Study and Limitations

This study endeavours to present some ways on how to tackle the problems that the translators face while dealing with this kind of translation. First, we have chosen this topic because we have always been interested in that part of languages dealing with idioms, proverbs, fixed expressions, jokes and puns, which in our opinion are the very flavour of a language. Second, in translation studies, these *expressions figées* [fixed expressions] deserve to be studied on their own due to their characteristics and specific usage. Another fact is that few studies have been carried out in this area of the language, even though idioms, in general, are an integral part of the language and of the everyday communication. Therefore, it is really important to discuss ways how to

translate them into Albanian language and to consider how well the latter can deal with this particular aspect of English language.

Other studies in several languages, such as in Russian, Arabic, Farsi or French have been carried out by scholars and theorists. Since idiomatic expressions are used in many areas of knowledge, this study will deal only with the translation of idioms pertaining to the literary field. Idiomatic expressions used for pragmatic purposes will be mentioned and exemplified, though.

1.2. Hypothesis and Research Questions

This study aims to prove that problematics and strategies propounded and suggested by Mona Baker and Vinay and Darbelnet in idiomatic translation of other languages are present and can be applied in Albanian language as well.

Some questions we will try to answer are:

- o   What are idioms and fixed expressions and why do they represents such a challenge in translation practice?
- o   What are the problematics of idiom translation in English and Albanian?
- o   How many strategies and techniques do literary translation in general and idiomatic translation in particular recognize?
- o   Can Mona Baker's strategies be applied in the translation of idioms into Albanian?
- o   To what extent can idioms and fixed expressions be translated and are there any undisputable and errorless strategies to help the translator fulfil such mission?

1.3.   Methodology and Resources

To carry out this research and collect and explore the examples the analytic-comparative methodology is used, that is:

1- a selective exploitation of examples of ST and TT *to see the strategies used by the translator*.

2- pondering on the rules being followed *to establish the degree of correspondence*. Analytically we will determine if the equivalence of the idiom of the phraseological unit happens at:

a) - explicit (form & content) level of the sign; b) - implicit (only in form) level of the sign;

The main source for the framework of this thesis are: Mona Baker's (1992) *In Other Words* and specifically the third chapter of this book, the Equivalence above Word Level, where the author deals mainly with the idioms and fixed expressions; and Vinay & Darbelnet's *A Methodology for Translation,* which deals with translation in general, but some of the techniques might be applied to the translation of idioms. To support the overall conception of the thesis, other well-known authors' works, such as Eugene Nida's, Peter Newmark's, Rosamund Moon's, or papers from eminent figures in linguistics, such as Ferdinand Saussure, Roman Jakobson have been used.

Many of the examples are taken from these books and others from various internet sources, in particular, those which contributed indirectly to the purpose of the thesis, such as images. Comparatively, in order to make the examples understandable and discriminate the difference between the original and translated version (being this German, French, Italian, etc.) we have provided the backtranslated version for all future readers.

2. IDIOMS: DEFINITION, PROBLEMS, DIFFICULTIES AND STRATEGIES TO TRANSLATE THEM

Idioms are that part that transgresses the ordinariness of the language. They are often witty and humorous sayings used in different contexts and situations and usually figuratively, due to their capacity to express a lot in just a few words. Sometimes we have difficulties in understanding them even in our native language because they do not follow the general grammatical or semantic rules of a language. We feel more perplexed and confused when we hear or use them in a foreign language, because when we study a language we usually tend to neglect them and to pay attention to words and terms we consider important or appropriate to our needs.

2.1. Definitions from dictionaries

Usually, dictionaries give different definitions which vary somewhat slightly from one to another. Fjalori i Gjuhës së Sotme Shqipe (1980; 709) defines the idiom as '*shprehje me ndërtim të veçantë, tërësisht a pjesërisht e ngurosur, që përdoret në një gjuhë prej kohësh me kuptim të njësishëm (i cili nuk del drejtpërdrejt nga shuma e kuptimeve të fjalëve përbërëse) dhe që nuk mund të përkthehet fjalë për fjalë në një gjuhë tjetë*r'.

In English backtranslated as 'an expression having a special construction, fully or partially fixed, which is used in a language conventionally and with a unique meaning (not deriving directly from the meaning of component words) and which cannot be translated word-for-word into another language.'

The Oxford online dictionaries give the following definition of the idiom:

A group of words, whose meaning is different from the meanings of the individual words: 'Let the cat out of the bag' is an idiom meaning to tell a secret by mistake (Oxford Learners' Dictionary Online).

Therefore, this funny idiom, 'it is raining cats and dogs', is firstly a group of words composed of:

1- A pronoun (it), a verbal form (is raining), two nouns (cats, dogs), a conjunction (and).

Second, its meaning is different and cannot be deduced from separate words. It is obvious that its meaning (it is raining a lot) cannot be deduced from the nouns cats and dogs, which have nothing to do with weather or in this case with the heavy rain. Only the word rain may imply to a certain degree what the meaning of the idiom could be.

Meanwhile, the Albanian relevant idioms (Stefanllari; 1998: 321) are created by the same predicate and different nouns that imply the idea of large quantities of rain: 'Bie shiu litar'-   *it rains like ropes;* 'Bie shi me gjyma'-   *it rains in jugs;* 'Bie shi me shtamba'-   *it rains in pitchers.*

If someone expresses dissatisfaction with the wrong order or procedure of things, then he or she might say: You have *put the cart before the horse.* This phrase is composed of: 1- A verb (put) a determiner (the), two nouns (cart, horse) and a preposition (before). Currently in Albanian two phrases expressing the same idea are used: 'vendos qerren para kalit'-   *put the cart before the horse;* 'vendos parmendën para qeve'- *put the plough before the oxen.*

The Merriam Webster's Online Dictionary defines an idiom as 'an expression that cannot be understood from the meanings of its separate words but that has a separate meaning of its own'. Thus, according to this definition, the idiom has a particular structure, both grammatically and lexically different from any other structure, which gives a difference in meaning also. As we see, both definitions emphasize that the meaning cannot be derived from the meaning of the separate elements of the idiom.

Grammatically speaking the idioms are peculiar constructions because, though composed of grammatical changeable units (nouns, pronouns, verbs, adjectives etc), they have some structures which usually cannot be changed.

2.2. Definitions from Scholars

Idioms as a linguistic phenomenon have been widely studied by many scholars whose aim has been to define, to discover the relevant linguistic and grammatical features and to find the best ways by which to deal with this difficult part of a language, especially with their translation from and into other languages. Different definitions are given by scholars who study translation in general and that of idioms in particular.

'If natural language had been designed by a logician, idioms would not exist', write the two well-known scholars Cacciari and Tabossi, in the forward section of their book Idioms processing, Structure and Interpretation (p. vii). This means that this part of languages mostly sounds as irrational and arbitrary.

Makkai (1972; 122), considers the idioms as '*multiword expressions whose meaning is not predictable from their component parts*.

This is true, because: **First**, idioms are composed of more than two lexical parts. For example:

'By and by' (*pas kaluar gjatë, pas pak, së shpejti*) is composed of: a preposition (by), conjunction (and), preposition (by),

The idiom 'by heart' (*përmendësh*) is composed of: a preposition (by) and a noun (heart)

'To turn one's nose up', (*ngrej, ose mbaj hundën përpjetë*) is composed of: Verb (to turn), pronoun (one, my, his, her etc), noun (nose), adverb (up).

Second, usually, it is almost always impossible to predict their meaning since the component words often imply no relation to the meaning of the separate words.

If we were to analyze the idiom 'come up (out) smelling of roses' and take the words separately, we would not be able to grasp the meaning of it: First: 'come up' has a lot of meanings (occur unexpectedly, appear, arrive etc), but none of them close to the meaning of the idiom as a whole. We can say the same for smelling (which is a simple act of emitting or inhaling a smell), or for roses which usually stands for the symbol of beauty. When taken as a whole, the component parts give a completely different meaning implied by the three of them: 'emerge from a situation with a reputation

intact' (as the Concise Oxford Dictionary defines the meaning of this idiom), which has the Albanian equivalent: *ia dal, ia hedh pa lagur*.

Fernando, 1996, defines an idiom as a three-fold one. She states that idioms are:

a) *Conventionalized multiword expressions* (Mustonen; 2010: 30): This means that idioms have become something accepted or taken for granted. As soon as they start to be used as a part of the vocabulary, no one casts any doubt or raises any question on how they have come into being. According to Saussure, 'The bond between the signifier and the signified is arbitrary. Since I mean by sign the whole that results from the associating of the signifier with the signified, I can simply say: the linguistic sign is arbitrary.' (Saussure; 1959: 67). Since he used the term 'sign' to design the entire word, this means that the words, the lexical body of language, are arbitrary. Consequently, even the idioms are arbitrary and we cannot say or should not ask why English speaking persons say '*head over heels in love*'. As we mentioned before, the idioms have always at least two parts, which may be a noun, pronoun, adjective, verb adverb, preposition, conjunction.

b) *Almost always non-literal* ((Mustonen; 2010: 30): That means that component parts of the idioms and the entire idiom itself cannot be translated word for word, apart from several idioms that as we will see, are borrowed from one language to another, though the TL may have or have had its own correspondent idiom. Typical examples of the borrowed idioms are the ones that come either from the mythology, old stories, tales, fables or even famous people's sayings. In his epic work Odysseus, while narrating the return of the main character to his home, Homer describes a scene where Odysseus and his friends experience a terrible event, that of having to fight with two monsters: *Scylla and Charybdis*. 'Scylla and Charybdis, in Greek mythology, were two immortal and irresistible monsters who beset the narrow waters traversed by the hero Odysseus in his wanderings described in Homer's Odyssey, Book XII (Encyclopedia Britannica)

…*To be between Scylla and Charybdis means to be caught between two equally unpleasant alternatives'* (Encyclopedia Britannica)

'Scylla and Charybdis' is used to refer to a situation involving two dangers in which an attempt to avoid one increases the risk from the other, literary. In classical mythology, Scylla was a female sea monster who devoured sailors when they tried to navigate the narrow channel' (Siefring; 2004: 254).

After the Odysseus of Homer was translated and made known, it started to be used in several modern languages, especially in literature, though languages have their own expression. English, for example, has its equivalent between the devil and the blue sea and the Albanian language has its own idiom: '*midis dy zjarresh' (lit. between two fires).*

A very commonly used expression borrowed and used not only in the literary field but in the everyday life too, is *the Achilles heel*. The Oxford Dictionary of Idioms, provides the following definition of the expression:

'*An Achilles heel*'- a person's only vulnerable spot; a serious or fatal weakness. In Greek mythology, the nymph Thetis dipped her infant son Achilles in the water of the River Styx to make him immortal, but the heel by which she held him was not touched by the water; he was ultimately killed in battle by an arrow wound in this one vulnerable spot' (Siefring; 2004: 2).

As already mentioned, English has borrowed a great deal from the Latin language and the other languages that derived from it (especially French, Italian, Spanish). Nevertheless, apart from the mere terms, English has borrowed idioms and expressions, too. In our everyday communication, we see that people have different preferences and that could not but be noticed since in ancient time and the following expression has its origin during the Roman Empire era. This is the definition provided in the Oxford Dictionary of Idioms:

'*There's no accounting for tastes - impossible to explain why different people like different things, especially those things which the speaker considers unappealing, proverb…. Since the late 18th century, this has been the usual English form of the Latin expression de gustibus non est disputandum -there is no disputing about tastes'* (Siefring; 2004: 2).

The world cultural heritage owes a lot to Aesop and his fables, many of which are known and read by the children and grown-up persons and many of these fables have left sayings that we use even nowadays. When someone is envious of something he or she cannot have, we make fun by saying: Sour grapes. In fact, what does it means and what is its origin?

'*Sour grapes* - an attitude in which someone disparages or pretends to despise something because they cannot have it themselves. In Aesop's fable The Fox and the

Grapes, the fox, unable to reach the tempting bunch of grapes, comforts himself with the thought that they were probably sour anyway' (Siefring; 2004: 270).

All these examples show that the idioms can be borrowed in the same way the simple words or terms are. In other cases, the idioms cannot be translated literally, because they imply always a kind of figure of speech which creates an image or implies a truth expressed conventionally.

c) *Indivisible units whose components cannot be varied or varied only within definable limits* (Mustonen; 2010: 30). In fact, usually, the component parts of an idiom cannot be or may be slightly varied. Moon (1998; 3), defines idiom as: -**1-** An ambiguous term, used in conflicting ways. Inlay or general use, idiom has two main meanings. First, an idiom is a particular means of expressing something in language, music, art, and so on, which characterizes a person or group.-**2-** An idiom is a particular lexical collocation or phrasal lexeme, peculiar to a language".

Baker (1992; 63), deals with the problem of equivalence on two levels:-**1- Equivalence on word level; 2- Equivalence above word level**;

In the second case, she considers first the collocations and then idioms and fixed expressions, considering the latter as 'being at the end of the scale from collocations in one or both of these areas: flexibility of patterning and transparency of meaning: **a) Flexibility** of patterning; which means that idioms change their pattern less than collocations; and **b) Transparency** of meaning; which implies that their meaning is less transparent than that of the collocations. Baker, who has largely dealt with the translation of idioms, defined them as 'frozen patterns of a language which allow little or no variation in form and often carry meanings that cannot be deduced from their individual components' (Baker; 1992: 63).

2.3. Context and use

Used in everyday language and in many fields of human activities, idioms represent different realities. Thus, many of them originate from different sources and realities and have different components. Idioms are cultural-based phenomena. For example, English idioms related to the sea or sailing, are more numerous than in Albanian. From history we know that English people have sailed a lot throughout the world, thus introducing many sailing terms and expressions into the vocabulary. Therefore, finding equivalence or trying to translate them from English into Albanian language can prove

difficult and really challenging. Countries differ by culture, so we cannot tend to find always similar idioms or expressions when we compare two languages.

The following examples pertain to naval terms: **1-** *To be (all) at sea* - 'jam tym (lëmsh), e kam kokën (mendjen) tym, lëmsh, jam fare i hutuar'. –*I'm all at sea*. I've no idea how to repair cars (Stefanllari; 1998: 19); **2-** *From stem to stern* - 'nga bashi në kiç, nga fundi në krye' (Qesku; 2000: 1152); **3-** *Old salt* – 'ujk deti' (Qesku; 2000: 727); **4-** *Sail close to/near to the wind* - 'veproj në mënyrë të rrezikshme' (gati të paligjshme)…*he's sailing to the wind*, with those large contracts he makes (Stefanllari; 1998: 336).

As we see from the examples above, none of the translations from English into Albanian has full equivalence to sailing terms into Albanian, though the meaning may be conveyed by other idioms or expressions. Usually, idioms follow the structural and grammatical rules of a language, but the way how they have become part of the relevant language and how they have been created is difficult to be determined.

Example 1: *Be in the limelight* - to receive attention and interest from the public ~ Limelight was a type of lighting used in the past in theaters to light the stage. *He's been in the limelight recently, following the publication of a controversial novel.* (Cambridge International Dictionary of Idioms, (1998; 230). The above-mentioned idiom has a cultural background. Since its invention, the limelight has been used in the theater like a spotlight, to direct the audience's attention to a certain actor. If an actor was to be the focal point of a particular scene, he would be thrust '*into the limelight.'*

Example 2: 'To meet one's Waterloo': We know Napoleon's legendary defeat in Waterloo, where he definitely lost his power. 'Meet your Waterloo - experience a final and decisive defeat. The battle of Waterloo in 1815 marked the final defeat of Napoleon's army by the British and the Prussians' (Siefring; 2004:308). In this case, we cannot find an equivalent idiom by using either of the two components of the SL idiom since Waterloo pertains to the geography and history of another country. Again in this case we have to refer to a similar idiom in meaning and use the very witty saying "do vejë dhelpra sa dovejë, gëzofçiun do ta gjejë" (lit. the fox might go round and round but at the end it will meet the fur-maker), or use the calque procedure and say si Napoleoni në Vaterlo (lit. as Napoleon in Waterloo).

As we see, the idioms have almost the same meaning in both languages, but a different grammatical or lexical structure. In my opinion, idioms are a group of words used

always figuratively, having a different meaning from the one of the component words taken separately and usually impossible to translate literally into another language. With regard to use of idioms, we have to say something about the register, which is important when translating because of the audience to which this translation is intended The Cambridge International Dictionary of Idioms (1998; 15), determines the following register labels of idiom use:

a) Informal - idioms which are used with friends and family or people you know in relaxed situations. **Examples: '**Be barking up the wrong tree' (CIDI; 1998: 23); 'Be fed up/sick to the back teeth' (CIDI; 1998: 15); 'So long' (CIDI; 1998: 236); 'Get lost' (CIDI; 1998: 238) ; 'Lose your marbles' (CIDI; 1998: 246); 'Do a moonlight flit' (CIDI; 1998: 260); 'Eat like a pig' (CIDI; 1998:298).

b) Formal - idioms which are used in a serious or polite way, for example in business documents, serious newspapers, and books, lectures, news broadcasts, etc. (CIDI; 1998: 15). **Examples: '**On no account must/should' (CIDI; 1998: 2); 'Alma mater' (CIDI, 1998: 7); 'Au naturel' (CIDI; 1998: 13); 'Post·haste' (CIDI; 1998: 307).

c) Very informal - idioms which are used in a very informal or not very polite way, often between members of a particular social group (CIDI; 1998: 15). **Examples: '**On your bike!' (CIDI; 1998: 34); 'Bore the arse off' (CIDI; 1998: 46); 'Be out of your brain' (CIDI; 1998: 48); 'Drop dead!' (CIDI; 1998: 92).

d) Old-fashioned - idioms which are still used but sound old-fashioned (CIDI; 1998: 15). **Examples:** 'An apple a day keeps the doctor away' (CIDI; 1998: 9); 'Be in bad odour with' (CIDI; 1998: 18); 'Be as busy as a bee' (CIDI; 1998: 55); 'Go through fire and water' (CIDI; 1998: 137) 'French leave' (CIDI; 1998: 148).

e) Taboo - idioms which are likely to offend people and are not used in formal situations. **Examples:** 'Kiss/lick sb's arse (CIDI; 1998: 11); 'Go piss up a rope!' (CIDI; 1998: 330); 'Be in deep/the shit' (CIDI; 1998: 346).

f) Humorous - idioms which are intended to make people laugh (CIDI; 1998: XV). **Examples: '**To teach one's grandmother to suck eggs' (CIDI; 1998: 161); 'Let sleeping dogs lie' (CIDI; 1998: 356); 'What's your poison?' (CIDI; 1998: 305); 'Be pushing up (the) daisies' (CIDI; 1998: 311); 'Be in seventh heaven' (CIDI; 1998: 343); 'Snail mail' (CIDI; 1998; 359); 'Wear the trousers' (CIDI;1998: 419).

g) Literary - idioms which are mainly used in literature. **Examples: '**The bitter fruits' (CIDI; 1998: 36);'In the bosom of '(CIDI; 1998: 46); 'Hearth and home' (CIDI; 1998:

186); 'The last gasp of sth.' (CIDI; 1998: 220); 'Cast pearls before swine' (CIDI; 1998: 295); 'Be as silent as the grave' (CIDI; 1998: 352); 'By the sweat of your brow' (CIDI; 1998: 378); 'A sword of Damocles hangs over sb.' (CIDI; 1998: 379).

As already mentioned, in this paper we will deal only with literary idioms which are mainly used in literature, but according to the situation they may be used many often in everyday conversation or different forms of writing such as: newspapers, magazines, advertisements. By literary idioms, we mean that we exclude those pertaining to science, to laws, sport.

2.3.1. Characteristics of Idioms

Regarding their features, Baker, (1992: 63) states that 'idioms and fixed expressions are at the extreme end of the scale from collocation in one or both of these areas: flexibility of patterning and transparency of meaning. They are frozen patterns of the language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components'. Then based on this statement she points out five main features that characterize the nature of idioms saying that 'unless s/he is consciously making a joke or attempting a play on words, a speaker or writer cannot normally do any of the following with an idiom:

o Change the order of the words in it (e.g. 'the short and the long of it', to dig one's grave (*i hap varrin, i bëj gropën vetes*);

o Delete a word from it (e.g. spill the beans, cap in hand (me *zemër në dorë*);

o Add a word to it (e.g. 'face the *classical* music');

o Replace a word with another (e.g. 'the *tall* and the short of it'; 'bury *a hatchet'*);

o Change its grammatical structure (e.g. 'the music was faced, *the bucket was kicked* (Baker; 1992: 63).

However, unlike idioms the fixed expressions and proverbs often have fairly transparent meanings. The meaning of as a matter of fact can easily be deduced from the separate meanings of its constituent words, unlike the meaning of the following idioms: '*As pull a fast one'* and *'fit or fill the bill'.*

Meanwhile, Moon (1998; 177), distinguishes three main characteristics of idioms she calls surface characteristics which are: ambiguity (and homonymy); polysemy; metaphoricality;

Ambiguity: Sometimes context is important in understanding the meaning of idioms. It clarifies the real intent of the speaker, or whether the expression should be considered literally or figuratively. Usually, when an idiom has a literal counterpart it may be ambiguous and Moon (1998; 177), says that 'homonymy or ambiguity is sometimes considered an essential criterion for the notional class of pure idiom'. Let us imagine we are in kitchen situation.

a)   Johnny is in trouble?

b)   Why?

c)   He tried to make a cake, he failed and he burnt the fingers. The owner reprimanded him harshly.

From what we hear, we do not understand whether he literally burnt his fingers or suffered other consequences due to the owner's reprimand. Therefore, only the context can clarify the idiom was used in its literal or figurative meaning. The same problem would result with the use of the following examples: **-1-** *Meanwhile, shareholders are in trouble. In a real crisis, they may be able to do little but watch their paper wealth go up in smoke. (OHPC: journalism) (Moon; 1998: 179) – 2-. Restaurants lose a good proportion of food through the back door and no one, so to speak, spills the beans.* (Moon; 1998: 180)

Polysemy: Polysemous fixed expressions are those which have two or more non-compositional meanings, in addition to any literal ones. This causes a real problem to translators because the relevant word or expression in the TL may not have all the meanings the word in the SL has. Moon discusses several cases and gives figurative and literal meanings of the idiomatic expressions. She says that 'the most typical cases are where one meaning is an anomalous collocation and the other a metaphor' (Moon; 1998: 188) and some of the examples included by her are: **Example 1: *Abandon ship (a.*** leaving a ship that is sinking; **b. -** giving up an enterprise;) **Example 2: *Tread water: (a.-*** stay upright while floating in the water; **b.-** do nothing (Moon; 1998: 189).

Sometimes, the idiomatic expression might have variations which seem similar, but in fact, have different meanings. The examples below show his category of idioms, which might be easily misinterpreted, if we do not pay enough attention. **Example 1: a) - PLANT goes/runs to seed** - produce seeds ; **b) - SOMETHING goes to seed** – deteriorate; **Example 2: a) - X slips/gets through the net** - evade, escape; **b) - X/SOMETHING slips/falls through the net -** be missed or ignored; **Example 3: or**

else – **1.** (conjunction) prefacing contrast; **2.** (convention, filler) - indicating threat (Moon; 1998: 189-190)

Metaphoricality: Apart from everyday life, idioms are largely used in literature and many often in other forms of writing like newspapers, magazines etc. Idioms in different contexts work as metaphors or as similes. Regarding this characteristic of metaphors and metaphorical expressions, Moon (1998: 193), states that 'their rhetorical power results from the tension between their essential untruthfulness and the ways in which they could be considered to be representative of the truth. Exaggeration and manipulation of reality are key features of metaphorical expressions'. She further categorizes the metaphor as follows: **a. Metonymy:** *Absence makes the heart grow fonder; Fight tooth and nail; Hate someone's guts; Lend a hand; On foot, by foot; Two heads are better than one (Moon; 1998: 193-194) /-/* **b. Personification:** *The pot calling the kettle black; The world and his wife; Time flies ; Time and tide wait for no man* (Moon; 1998: 195) /-/ **c. Animal Metaphors** (*in brackets is the Connoted characteristic)**:** *As blind as a bat* (=weak eyesight); *As busy as a bee, a busy bee* (=industry); *A red rag to a bull* (=rage); *Shed crocodile tears* (=insincerity); *Dead as a dodo* (=obsolescence); *Treat someone like dog* (=ill-treatment); *Eat like a horse* (=appetite); *As stubborn as a mule* (=obstinacy (Moon; 1998: 195); *Fight like cat and dog = (*of two people) be continually arguing with one another (Siefring; 2004:47). /-/**d. Hyperbole, Absurdity, and Truism:** *A storm in a teacup; Be neither here nor there; Breathe fire; Be paved with gold; Chilled to the marrow/bone ;Cost an arm and a leg* (Moon; 1998: 196-198). /-/ **e. Irony:** *A bright spark; Happ(il)y ever after; One's heart bleeds; Pearls of wisdom; Ray of sunshine; Whiter than white* (Moon; 1998: 200)

2.4. Criteria and Classification of Idioms

2.4.1. Criteria

Language is a social phenomenon; consequently, most of the idioms are related to the everyday language and conversation, to literature, Bible, though idioms may originate from other fields of human activities as for instance, science and technology (at the wheel, a Mickey mouse company, in the limelight, etc). Since the language evolves continually, even idioms follow the same way. Some of them get 'old - fashioned', some brand new ones become part of the linguistic corpus. Moon (1998: 6) defines three main criteria to determine a string of words an idiom, or idiomaticity, as follows:

a) Institutionalization: Bauer states that the 'institutionalization is the process by which a string or formulation becomes recognized and accepted as a lexical item of the language (Moon; 1998: 7).

b) Lexico-grammatical Fixedness: Otherwise called 'formal rigidity' the lexico-grammatical fixedness 'implies some degree of lexico-grammatical defectiveness in units, for example with preferred lexical realizations and often restrictions on aspect, mood, or voice' (Moon; 1998: 7). As classic examples she mentions the following idioms: *'call the shots', 'kith and kin', and 'shoot the breeze'*. She also emphasizes that both institutionalization and fixedness are not sufficient criteria to indicate the status of a string of words as an idiom.

c) Non-compositionality: For Moon, the non-compositionality criterion 'is regarded as a semantic criterion, in the broadest sense, and semantic non-compositionality is the archetypal form'. This means that an idiom does not require a word-by-word interpretation or translation. Typical cases are metaphorical idioms. As non-compositional idioms, she defines also the 'institutionalized strings which are grammatically ill-formed or which contain lexis unique to the combination' (Moon; 1998: 7). In this group, we could mention for example the following idiom: come hell, or high water (Moon; 1998: 8). There is also a subcategory which Moon calls it 'pragmatic non-compositionality' (Moon; 1998: 8). The components of idioms of this type of non-compositionality can be decoded, but the entire meaning of the idiom has a 'special discoursal function' and they 'include proverbs, similes, and sayings' (Moon; 1998: 8).

In *Relevance Theory and the construction of idiom* meaning, (Vega-Moreno; 2003: 305), states that 'the relation between an idiom's form and its meaning may be more or less direct.' According to her, this relation can be a 'one-to-one relation in that each word contributes independently to the figurative interpretation. **Example:** 'behind closed doors', or 'pop the question': the figurative interpretation of these idioms is implied by considering their components independently.

Gibbs & Nayak; Nunberg, call these idioms as 'normally decomposable' (Vega-Moreno; 2003:305). The other case is when the relation of the components of the idiom is 'all-to-one relation with the (literal) meaning of the whole phrase being semantically related to the figurative interpretation, (e.g. *bury the hatchet, push the panic button*).

These idioms are typically known as 'abnormally decomposable' idioms (Vega-Moreno; 2003: 305).

And the third case is when 'the relation may be none-to-one in that the constituent words neither individually nor as a whole appear to be in any semantic relation to the idiomatic meaning (e.g. *chew the fat, break a leg*). These idioms are referred to as 'non decomposable' (Vega-Moreno; 2003: 305).

Based on such kinds of semantic relations between the components of an idiom, the idiomatic meaning might be: -**1-More or less transparent** with the constituent words contributing to idiom meaning rather literally (e.g. 'miss' in miss the boat); -**2-Metaphorical** (e.g. 'blow' in blow one's stack); - **3-Hyperbolical** (e.g. eat one's heart out); - **4- Not contributing** at all to deriving idiom meaning (e.g. kick the bucket, chew the fat, shoot the breeze); (Vega-Moreno; 2003: 306).

Considering the fact that the constituent part of an idiom can be analyzable (decomposable), or unanalysable (non-decomposable), the author further divides them into three other categories: -**a) Conventionality:** According to her, conventionality is 'the relation between a certain string of words and a certain semantic representation' (Vega-Moreno; 2003: 306). To be conventional for idioms means to be arbitrary in the way how they 'express a certain conceptual representation' (Vega-Moreno; 2003: 306). **Example:** If something is too expensive, in English we use the idiom to cost an arm and a leg, while for an Albanian it would be *kushton qimet e kokës*, literally meaning to cost the hair of one's head. The equivalent French idiom is *coûter les yeux de la tête*, (to cost the eyes of one's head).- **b) Analysability:** By analysability, (Vega-Moreno; 2003: 306), intends the degree to which 'the constituent concepts encoded by the idiom string can be used to access assumptions in memory which will contribute to the derivation of the intended interpretation'. Or, when the whole idiom can be analysed based on the meaning of each component word taken separately. **Example:** *Bite hand that feeds you*: as seen this is one of the idioms, whose component words can be analysed separately and we may get the whole meaning. The Concise Oxford English Dictionary defines its meaning as '*deliberately harm or offend a benefactor'. The harm* or *offense*, are implied by the use of *bite* and *the benefactor* is *the hand that feeds you.*- **c) Transparency:** The third criterion mentioned by Vega-Moreno (2003: 306), is the transparency expressed by 'the relative ease with which these assumptions are accessed and implications derived'. For an idiom being transparent, opposite of opaque means

that we may interpret and sometimes translate its meaning with ease. **Example:** *Dig one's own grave,* (to do something foolish which causes one's downfall: (COE dictionary), is transparent as an idiom and it openly implies the meaning of doing something which may be dangerous or harmful.

2.4.2. Classification of Idioms

How are idioms classified? Moon (1998; 4), claims that 'idiom denotes a general term for many kinds of multi-word expressions' whether semantically opaque or not'. Fernando (1996; 35), distinguishes three sub-classes of idioms: **1)** *Pure Idioms:* 'a type of conventionalized, non-literal multiword expression'. Pure idioms are always non-literal, however they may be either invariable or may have little variation. In addition, idioms are said to be opaque (Shojaei; 2010: 1223). **2)** *Semi-idioms***: '**semi-idioms are said to have one or more literal constituents and one with non-literal sub sense'. Therefore, this type of idioms is considered partially opaque' (Shojaei; 2010: 1223) and, **3)** *Literal idioms***:** 'this sub-class of idioms are either invariable or allow little variation'. In addition, literal idioms are considered to be transparent as they can be interpreted on the basis of their parts (Shojaei; 2010:1223).

Meanwhile, in order to distinguish the idiomatic to non-idiomatic forms, (Adelnia & Dastjerdi; 2011: 880), give the following classification, dividing the idioms into five categories:

a. Colloquialism, which they describe it as 'an expression not used in formal speech or writing. Colloquialism or colloquial language is considered to be characteristic of or only appropriate for casual, ordinary, familiar, or informal conversation rather than formal speech or writing. They are used in daily conversations'. **Examples**: *Gonna* (in American English): short form of go to); *wanna*: short form of want to. Sometimes a whole expression may be a colloquialism. **Examples**:

There's more than one way to skin a cat– something that you say which means that there are several possible ways of achieving something (CIDI; 282); *Be a pain in the neck*– to be very annoying (CIDI; 289); *You're telling me* – something that you say in order to show sympathy to someone who has the same problem or bad experience as you (CIDI; 385).

b. Proverbs: A proverb is generally a simple and very popular way of speaking, but also used in other contexts. Mieder defines a proverb as' a short, generally known

sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation' (Adelnia & Dastjerdi; 2011: 880). The Webster's Unabridged Dictionary, Second Edition (2001; 1556), gives the following definition on a proverb: **1.** A short popular saying, usually of unknown and ancient origin that expresses effectively some commonplace truth or useful thought; adage; saw. **Examples**: 'A cat in gloves catches no mice' = restraint and caution (or 'pussyfooting') achieve nothing (Simpson & Speake; 2003). **Other examples** include: *A golden key can open any door; All that glitters is not gold; The early bird catches the worm ; Honey catches more flies than vinegar* (Simpson & Speake; 2003).

c. Slang: Slang is the use of highly informal words and expressions that are not considered as the standard use of language. It is often used as a way to say words that are not appropriate or somehow taboo (Adelnia & Dastjerdi; 2011: 880). **Examples**: *Chick* (for a young girl); *The Apple* (referring to N.Y city); *Wild* (for astonishing, amazing etc);

d. Allusions: Allusion is a figure of speech that makes a reference to a place, event, literary work, myth, or work of art, either directly or by implication (ibid). All the examples below, illustrate better the way how many of the allusions were created and how they are used in our days, in any of the above-mentioned areas: *Garden of Eden*: = the place where Adam and Eve lived in the biblical account of the Creation

a place or state of unspoilt happiness or beauty (Soanes & Stevenson; 2004); *Muse* = some creature of inspiration; the daughters of Mnemosyne and Zeus, divine singers that presided over thought in all its forms (Literary devices); *Odyssey* = a long journey; named for Odysseus, the character in The Odyssey, by Homer (Literary devices); *Don Quixote* = someone overly idealistic to the point of being unrealistic. From the Cervantes story and The Man of La Mancha (Literary devices); *Scrooge* = a bitter and/or greedy person; from Dickens', A Christmas Carol (Literary devices); *El Dorado* = a place of reputed wealth; from the legendary city in South America.(Literary devices); *Uncle Sam* = government of people of the United States; derived from Uncle Sam, a business man in the 1900s (Literary devices); When I first read the word *Judas*, I could only guess its meaning from the context and years later when I read the story of the Bible, I was able to associate it to the connotation it had in a Russian author's book.

e. Phrasal Verbs: A phrasal verb is the combination of a verb and a preposition, a verb and an adverb, or a verb with both an adverb and a preposition (Adelnia & Dastjerdi,; 2011: 880). A phrasal verb often has a meaning which is different from the original verb. **Examples**: *Break something in* (accustom a horse to being ridden); *make off* (leave hurriedly); *get b*y (manage to do something); *set off* (begin a journey); *set on* (attack somebody); *put up with* (tolerate).

2.5. Problems and Difficulties during the Translation of Idioms

As a concept, the untranslatable, regarding either terms or contexts, is part of the translation process. Roman Jacobson's main idea was that 'all cognitive experience and its classification is conveyable in any existing language' (Hatim & Munday; 2004: 10) and he classifies as untranslatable only the poetry (Hatim & Munday; 2004: 10), because '…in verse the form of words contributes to the construction of the meaning of the text. Such statements express a classical dichotomy in translation between sense/content on the one hand and form/style on the other.' (Hatim & Munday; 2004: 10).

From this statement, the authors deduce that the sense may be translated, while the form often cannot 'and the point where form begins to contribute to sense is where we approach untranslatability. This clearly is most likely to be in poetry, song, advertising, punning and so on, where sound and rhyme and double meaning are unlikely to be recreated in the TL' (Hatim & Munday; 2004: 10). From this last statement, we approach the domain of untranslatability because the idioms represent the case of translating both sense (meaning) and form.

In fact to a native speaker they sound quite natural and easy, because they grow up with language at each step they take into life and consequently with the presence of idioms, though people rarely pay attention to this special category of words or phrases. As part of a community speaking the same language and using a set of words and utterances, we take idioms" use for granted. But as soon as we become aware of their appearance in our speech or written form we start to think and we get confused about their meaning, use and especially their translation: So, are idioms translatable?

This is a question to each many scholars and researchers have devoted much time and efforts, most of whom concluding that they also may be translated in one way or another. But, before concluding on their translatability, we have to define first what an

idiom is and what are some of its characteristics, in order to later proceed with other steps leading to the purpose of this paper stating that: idioms can be translated.

In the everyday conversation and by common people, idioms are often recognized as witty or humorous sayings. Almost everyone uses them in both spoken and written form.

Example 1: We often criticize other persons and instead of simply saying: 'Be practical' we say *Keep your feet on the ground,* (ec me këmbë në tokë) ;

Example 2: When we what to 'make fun of an ill or old person is expected to die', we say: *He/she has one foot in the grave. =* 'Ai/ajo është/ka një këmbë në varr'. As we see from the last example, we may deduce its meaning to a certain degree because by analysing the word 'grave', one is able to understand that to have a foot in the grave means to be in a kind of danger, since the word grave implies death and consequently something bad. Unfortunately, this does not happen every time we see or hear an idiom. When wanting to oppose the opinion of somebody, usually English people say: *My eye!* At first hearing it is difficult to understand why the speaker utters such words: 'Does he/she have a sore eye?' or 'Is he/she blind?'. Yet, we do not know that it means something totally different and unrelated to these questions: it simply means that something is unbelievable.

Example 3:

a- I think Jimmy is a shy person?

b- Jimmy!? Shy, *my eye*! He is such an insolent one. (Using English)

Somebody who has never heard the idiom eat crow probably would guess it, but it would be almost impossible to understand its meaning. The Oxford dictionary defines its meaning as follows: *Eat crow* - Be humiliated by having to admit one's defeats or mistakes: the experts will be eating crow tonight (Soanes & Stevenson; 2004).

Since normally no-one can eat a crow's flesh, we could guess to a certain point that it can mean to do something against one's will, but not the exact one given by the dictionary.

Once an idiom or fixed expression has been recognized and interpreted correctly, the next step is to decide how to translate it into the TL. The difficulties involved in translating an idiom are totally different from those involved in interpreting it. Here, the question is not whether a given idiom is transparent, opaque, or misleading. An opaque expression may be easier to translate than a transparent one.

The **main difficulties** involved in translating idioms:

*(a) An idiom or fixed expression **may have no equivalent** in the TL* (Baker; 1992: 68): A language chooses to express, or not express various meanings, which cannot be predicted and only occasionally match the way another language chooses to express the same meanings. One language may express a given meaning by means of a single word, another may express it by means of a transparent fixed expression, a third may express it by means of an idiom and so on. Therefore, we should not to expect to find equivalent idioms and expressions in the TL as a matter of course. Like single words, idioms and fixed expressions may be culture-specific. Greeting and wishes related to specific social or religious occasions provide good examples.

Merry Christmas! Happy New Year!

Less problematic, but to some extent also culture-specific, are the fixed formulae are used in formal correspondence, such as *Yours faithfully* and *Yours sincerely* in English. These, for instance, have no equivalents in Albanian formal correspondence. Instead, we may use '*me respekt'*, '*me konsideratë të lartë'* (lit. 'with respect', 'with high consideration').

Idioms and fixed expressions which contain culture-specific items are not necessarily untranslatable. The translation cannot be linked to specific components of an idiom, but the meaning it conveys and its association with culture-specific contexts which can make it untranslatable or difficult to translate. **Example:** The English expression 'to carry coals to Newcastle' though contains a reference to Newcastle coal and uses it as a measure of abundance, is nevertheless closely paralleled in Albanian by '*shpie ujë në det'* ('to carry water to sea'). Both expressions convey the same meaning: to supply something to someone who already has plenty of it. In French, the same meaning can be rendered by the expression *porter de l'eau à la rivière* (lit. to carry water to the river).

The idiom '*bie shi me gjyma'*, has the same meaning as '*it rains cats and dogs'*.

*(b) An idiom or fixed expression **may have a similar counterpart** in the TL, but its context of use may be different. The two expressions may have different connotations, for instance, or they may not be pragmatically transferable* (Baker; 1992: 69).
Example 1: *'To sing a different tune'* is an English idiom which means to say or do something that signals a change in opinion because it contradicts what one has said or

done before. In Albanian '*marr/luaj tjetër avaz*' (to play different tune), also refers to a different but not necessarily contradictory point of view. ; **Example:** The English idiom '*in the palm of one's hand*' means have somebody or something under control, while the Albanian counterpart, when you *have/keep somebody in the palm of one's hand*, means that you treat him/her very generously and kindly.

*(c) An idiom **may be used in the SL in both its literal and idiomatic senses** at the same time* (Baker; 1992: 69). In these cases, a play on idiom cannot be successfully reproduced in the TT. Usually, they can be translated only in languages having similar or almost similar idiom. **The following extract** taken from a passage constituting part of the British Translators' Guild Intermediate Examinations for all languages (1986), is being used by Baker just to illustrate this case: 'He had sufficient influence to be able to poke his nose into the private affairs of others where, less aristocratic noses might have been speedily bloodied.' In this case, Albanian language has an identical idiom, 'fut hundët', and same component words and the meaning is the same.

*(d) The convention of using idioms in **written discourse**, the **contexts** and their frequency of use may be **different** in the SL and TL. English makes frequent use of idioms in advertising, publicity, newspapers etc.* (Baker; 1992: 70). Consider this illustration from a headline.: *Patient at Death's door - Doctors pull him through* (Headline jokes). Here the play on meaning results from the literal and idiomatic use of '*to pull through'*, which could be interpreted as 'pull the patient through the death's door/push him to death', or as 'make the patient get through the illness'.

Discussing the difference in the rhetorical effect of using idioms in general and of using specific types of idiom in the SL and TL, Fernando and Flavell 1981 conclude that 'translation is an exacting art. Idioms more than any other feature of language demands that the translator be not only accurate but highly sensitive to the rhetorical nuances of the language (Baker; 1992: 71).

According to Newmark (1988; 28), 'in translating idiomatic into idiomatic language, it is particularly difficult to match equivalence of meaning with equivalence of frequency'. He also believes that 'the chief difficulties in translating are lexical, not grammatical - i.e. words, collocations and fixed phrases or idioms' (Newmark; 1988: 31)

Davies (2004; 193), mentions a number of problems students may face in translating idioms and fixed expressions:

1 -recognition

2 -no equivalent in the TL

3 -a similar counterpart in the TL with a different context of use

4 -an idiom used in the ST both in its literal and idiomatic sense at the same time

5 - the difference between the convention, context and frequency of use in the SL and TL.

Baker (1992; 65), believes that 'the main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the TL. The translation in general and that of the idioms in particular becomes more difficult when they are used in puns, jokes or advertising. In these cases, we have not to do only with the translation of the idiom as a lexical unity, but also of the context.- **Example 1: '**I have been to the dentist and *I know the drill.'* This is a pun using the idiom *to know the drill* (to know, to have experienced something) and its literal meaning (drill - a tool, machine used by the dentist for boring holes on the tooth); -**Example 2: '**I married him, because I thought he was *filthy rich* and now I discovered he's simply *filthy*.' Again a play on words formed by using the idiom (filthy rich) containing the adjective 'filthy' which stands for very, extremely and use of adjective filthy which is synonymous with 'dirty, shabby', thus implying poor, the opposite of rich. In this case, for the Albanian translation, we may use the adjective 'i *krimbur'*, which in the same way as the word filthy, though not completely, may imply both meanings. Therefore, the Albanian translation would be: *U martova me të sepse mendova se ishte <u>i krimbur në para</u> dhe tani zbulova se ishte thjesht <u>i krimbur</u>.*

2.6. Strategies for Idiom Translation

a) Idioms, fixed expressions and the direction of translation: While most of the idioms do not change in form, some are more flexible than others. One does not use the idioms and fixed expressions of a foreign language with the competence of a native speaker. Even translators have many difficulties in judging when and how to manipulate an idiom. As already mentioned, according to Baker (1992), the main problems that idiomatic and fixed expressions pose in translation relate to two main areas of difficulty: - **1-** The ability to recognize and interpret an idiom correctly; and -

2- The difficulties involved in rendering the various aspects of meaning into the TL.

b) The interpretation of idioms: In chapter 3.2.2, Baker (1992: 65) states that 'the first difficulty that a translator comes across is being able to recognize that s/he is dealing with an idiomatic expression. This is not always so obvious'. This means that among the numerous idioms in a language, some of them can be easily recognized and some others not. According to her, 'the easily recognizable include expressions which:

1) -Violate truth conditions, such as '*It's raining cats and dogs*', '*throw caution to the winds', 'storm in a tea cup'*, '*jump down someone's throat*', and '*food for thought*'.

2) -Include expressions which seem ill-formed because they do not follow the grammatical rules of the language, for example '*trip the light fantastic', 'blow someone to kingdom come', 'put paid to', 'the powers that be', 'by and large'*, and '*the world and his friend*'.

3) -Start with *like* (simile-like structures) also tend to suggest that they should not be interpreted literally. These include idioms such as '*like water off a duck's back*'. (Baker; 1992: 65)

According to her, 'the more difficult an expression is to understand and the less sense it makes in a given context, the more likely a translator will recognize it as an idiom' (Baker; 1992: 65). Usually the idioms do not make sense if translated or interpreted literally. Therefore, this implies that when a translator cannot make sense of an expression in a context, will alert the translator to the presence of an idiom of some sort. There are two cases in which an idiom can be easily misinterpreted.

a - some idioms are '**misleading'**; they seem transparent because they offer a reasonable literal interpretation (Baker; 1992: 66). In English and probably in all languages, there might be idioms which have both a literal and an idiomatic meaning. Baker (1992; 66), mentions a very common idiom '*go out with*', which has an idiomatic meaning (have a romantic or sexual relationship with someone), or the literal one (leaving a place with someone). Such idioms provide a good opportunity to create puns or jokes playing on both of these meanings. Therefore, a translator unfamiliar with the idiom in question may accept the literal interpretation and miss the play on idiom.

b - an idiom in the SL may have a **very close counterpart** in the TL which looks similar on the surface but has a totally or partially different meaning (Baker; 1992: 66). For example, the idiomatic question '*to pull someone's leg*', meaning to tell someone something untrue as a joke in order to shock and amuse him/her when they find out

later that it was a joke. In French, a similar expression: '*tirer la jambe*' ('pull the leg') means to drag one's steps. In Albanian, the literal translation of this idiom would lead to two different meanings, depending on the fact whether the noun leg is used in singular, or plural. If the singular counterpart of the word leg in Albanian is used in the singular, the idiom form would be '*tërheq këmbën*', which means to invoke somebody's death. If we use the plural, the idiom form would be '*tërheq këmbët*', meaning to drag one's feet. Here we have to note that the Albanian word '*këmbë*' is polysemic and is used for both of the English words: 1 –foot;   2 –leg; -

These kinds of idioms having different meanings in the SL and TL become easy traps for the translator who is not familiar with the SL idiom.

c) Strategies for translating idioms: Translation of an idiom or a fixed expression into another language depends on many factors. It is not only a question of finding idioms with similar meaning in the TL, but also a matter of significance of the specific lexical items constituting the idiom, frequency of use, context, and appropriate register. Finding an idiom of similar meaning and similar form in the TL may seem the ideal solution, but that is not always possible. Questions of style, register, and rhetorical effect must also be taken into consideration. Fernando and Flavellm (1981; 82), are correct in warning us against the 'strong unconscious urge in most translators to search hard for an idiom in the receptor-language, however inappropriate it may be'. This means that in most cases the translator will not find an ideal idiom to fulfil the need for its translation. Meanwhile, regarding the translation which concerns the above word level, Baker, (1992; 72-28), proposes these **four strategies** to translate idioms.

1- Using an idiom of similar meaning and form (Baker; 1992: 72): This first strategy 'involves using an idiom in the TL which conveys roughly the same meaning as that of the SL idiom and, in addition, consists of equivalent lexical items (Baker; 1992: 72). Nevertheless, it goes without saying that this kind of match cannot be always possible. Usually they might pertain to idioms having the same origin (deriving from myths, literature, similar traditions and usages or shared between cultures throughout the times). **Example:**

English: I went to the dentist, and asked him to fill the molar, and remove the wisdom tooth at the same time. Might as well *kill two birds with one stone* (Learn English animal idioms)

Albanian: Shkova tek dentisti dhe i kërkova të më mbushte dhëmballën dhe njëkohësisht të më hiqte dhëmbin e pjekurisë. Kështu, *me një gur vrisja dy zogj.*

The idiom *to kill two birds with one stone* has similar meaning and form with the Albanian idiom *me një gur vras dy zogj* (Qesku; 2000: 560). *'Apple of discord'*, which at the same time is a borrowed one from the Greek mythology (Siefring; 2004: 8) and in Albanian the same borrowed form '*mollë sherri'* (Qesku; 2000: 43) is used. **Similar examples include:** *Be frightened to death* (Siefring; 2004: 75) = 'Jam i trembur për vdekje' (Stefanllari; 1998: 127); *Go downhill* (Siefring; 2004: 85) = 'Shkon tatëpjetë' (Stefanllari; 1998: 127) ; *Take your hat off to* (Siefring; 2004: 138) = 'Heq kapelen dikujt' (Stefanllari; 1998: 391); *You reap what you sow* (Siefring; 2004: 239) = 'Ç'të mbjellësh do të korrësh' (Qesku; 2000: 878); *Reap the benefits (fruits) of* (Siefring; 2004: 324) = 'Korr fitimet e' (Stefanllari; 1998: 324); *Free rein* (Siefring; 2004: 240) = 'Frerët e lira' (Qesku; 2000: 897).

2 - Using an idiom of similar meaning but dissimilar form (Baker; 1992:74): It is often possible to find an idiom or fixed expression in the TL which has a meaning similar to that of the source idiom or expression, but which consists of different lexical items (Baker; 1992: 74). **Example 1:** The English expression *be as snug as bug in a rag* and the Albanian expression *si veshka mes dhjamit* (Qesku; 2000: 1089) (literally - *like the kidney wrapped in fat*), use different lexical components to express almost the same idea.- **Example 2:** *As fit as a fiddle* is used in English to say that a person is quite healthy, while in Albanian the equivalent version would be **'si kokërr molle'** (lit. *like an apple*) (Stefanllari; 1998: 7). Again both idioms have similar meaning and different lexical components. **Other examples:** *Dig your own grave* (Siefring; 2004: 79) = 'I hap varrin vetes' (Qesku; 2000: 440); *Dog eat dog* (Siefring; 2004: 81) = Ha njeriu njerinë (Stefanllari; 1998: 91); *Wet behind the ears* (Siefring; 2004: 90) = 'I ka buzët me qumësht' (Stefanllari; 1998: 432); *Out of the frying pan into the fire* (Siefring; 2004: 117) = 'Nga shiu në breshër' (Stefanllari; 1998: 292); *In seventh heaven* (Siefring; 2004:141) = 'Zë qiellin me dorë' (Qesku; 2000: 1019); *Take root* (Siefring; 2004: 247) = Hedh rrënjë (Stefanllari; 1998: 394).

3- Translation by paraphrase (Baker; 1992: 74): This strategy is mostly used when 'a match cannot be found in the TL or when it seems inappropriate to use idiomatic language in the TT, because of the differences in stylistic preferences of the SL and TL. **Example 1:**

English: a. John, when do you plan to buy a house? **b.** *When my ship comes home.*

Albanian: a. Xhon, kur ke ndër mend të blesh shtëpi? **b.** *Kur t'i kem xhepat plot.*

Backtranslation: a. John, when do you *intend* to buy a house? **b.** When my *pockets are full.*

Based on Siefring (2004; 259), the idiom '*when my ship comes in' (*or *home)*, means 'when someone's fortune is made' and 'it dates back to the period of Britain's maritime empire, when the safe arrival of a valuable cargo meant an instant fortune for the owner and those who had shares in the enterprise'. **Example 2:**

English: *Anne, please help me out of jam. I need a ride to the city.*

Based on the definition provided by Qesku (2000; 545), one of the meanings of the word *jam* has been translated as 'hall, telash, kokëçarje, bela' therefore the translation of this joke would be something like:

Albanian: *Ana, të lutem më ndihmo të dal nga ky hall. Kam nevojë të më çosh me makinë në qytet.*

The expression *in/out of jam* has been translated by using *dal nga një hall/telash.* Nevertheless, it should be noted that the word 'jam' in the meaning of 'traffic jam' has no equivalent in Albanian, therefore, the double meaning implied in the joke is impossible to be conveyed too.

Other examples: *With flying colours* (Siefring; 2004: 59) = 'Me lavdi, faqendritur' (Qesku; 2000: 196); *Follow your nose* (Siefring; 2004: 113) = 'Eci drejt përpara '(Stefanllari, 1998, p. 120); *Come (or go) under the hammer* (Siefring; 2004:134) = 'Shitet/del në ankand' (Stefanllari; 1998: 167).

4 - Translation by omission: The omission procedure works the same way as with single words. It may be applied when:

a. there is no close match in the TL;

b. its meaning cannot be easily paraphrased; or

c. stylistic reasons (Baker; 1992: 77).

Apart from strategies proposed by Baker, we may use even some of the general strategies for translation proposed by Vinay and Darbelnet;

a) The Borrowing: Languages may borrow not only single words, but even idioms or expressions, though probably to a lesser extent. In the introduction of his dictionary Jashari, 2007, p. iii-iv, says that '*shumë nga këto shprehje të përkthyera apo si në gjuhë të huaj, dalin në shtyp, letërsi e përkthyer…fjalime, diskutime, debate, intervista e*

biseda të tjera, sidomos rreth çështjeve politike, ekonomike e shoqërore'. (**lit. backtranslating**) *Many of these translated expressions either translated, or in their original form, appear in the press, in the translated literature…speeches, discussions, debates, interviews and other conversations, especially those related to political, economic and social issues*.

Further he states that 'huazimet frazeologjike, siç dihet janë shprehje që përdoren të papërkthyera në gjuhën shqipe, ruajnë të njëjtën fonetike me atë origjinare: bing bang, big brother, fifty-fifty, etc' (Jashari; 2007: 8-11) (**lit. backtranslating**) *As already known, phraseological borrowings are expressions used in Albanian in their non-translated form and keep the same phonetic form as the original one*. **Other examples** of borrowed expressions provided in this work:

It is the ABC = 'Është ABECEJA' (Jashari; 2007: 2); *The black sheep* = 'Dele e zezë' (Jashari; 2007: 31); *Fifty-fifty* = 'Pesëdhjetë e pesëdhjetë, pesë e pesë, barabar, pa humbur askush' (Jashari; 2007: 363)

Example 2: From the famous story of the roman emperor, Julius Cesar, who wanted to pass the river Rubicon, the following idiomatic expression has been borrowed in several languages: *The die is cast* = 'Zaret u hodhën/ç'u bë u b'ë (Stefanllari; 1998: 88); *The die is cast* - an event has happened or a decision has been taken that cannot be changed. O. This expression has its origins in Julius Caesar's remark as he was about to cross the Rubicon, as reported by the Roman historian Suetonius: *jacta alea esto – 'let the die be cast'* (Siefring; 2004: 78).

Evidently, this idiom pertains to a very special situation and context, which explains why it has simply been borrowed in its almost unchanged form (Compare with the French version *les dés sont jetés,* where the only difference is that in French the noun die is used in its plural form.

We could say the same for many other idioms with a historic background such as a *Pyrrhic victory: 'a victory gained at too great a cost. O. Pyrrhus was a king of Epirus, who defeated the Romans at Asculum in 279 BC, but in doing so sustained heavy losses and lost his finest troops'* (Siefring; 2004: 232).

b) The Calque: Even this second procedure is used for both single words and expressions. **Example:** The translation of the idiom, *bury the head in the sand,* into Albanian is *Fshihem si struci në rërë* (which implies to hide oneself, in the same manner as an ostrich does, by burying the head in the sand), and can be related to the

case when the calque respects the syntactic structure of the Albanian language. Or if we consider some of Shakespeare's sayings having entered into the realm of idioms as for example: *Much ado for nothing* = 'shumë zhurmë për asgjë' ; *To be, or not to be* = 'të rrosh, a të mos rrosh'; *[*shprehja vjen nga monologu i Hamletit në tragjedinë me të njëjtën titull të Shekspirit (Akti III, Skena I; 362) (lit. backtraslating: The expression is taken from the monologue of Hamlet, in the tragedy with the same title of Shakespeare (Act III, Scene I)].

If we consider that some of the idioms have almost the same form in many languages, we will be able to understand why this form of borrowing enriches the languages in general: *It's a dog's life* = 'është jetë qeni'; *You have made your bed, now you must lie on it* = 'si shtron, ashtu gjen' (Stefanllari; 1988: 262)

It is obvious that these examples represent pure cases of calques. Normally, we should not endeavor finding calques for every each of the idioms we want to translate.

c) Equivalence: We may distinguish three main cases of equivalence in idiom translation:

1. Full Equivalence: We may find the full corresponding meaning and form from the SL to the TL. The idiom is fully translatable and it conveys the meaning in the same way in both languages. **Example:** *Strike while the iron is hot* = 'Hekuri rrihet sa është i nxehtë' (Stefanllari; 1988: 381).

In this case either meaning or form is given in both languages. We may even find the equivalent of some idioms in other languages as well. The correspondent translation of this idiom into French would be, 'il faut battre le fer pendant qu'il est chaud'. This fact shows what we mentioned before, that languages borrow and lend not only mere words, but also idioms or other expressions. **Example 2:** When we want to get the conversation going we say: 'break the ice' which has a full correspondence into Albanian, which is 'thyej akullin'. The following idioms have **full equivalence** into Albanian: *Behind bars* = 'në burg' (Stefanllari; 1998:21); - though, we might also use a calque of this expression and say '*prapa hekurave'*, where '*prapa'* means 'behind' and '*hekurave'* (irons) 'the bars'. Other examples: *Behind one's back* = 'pas shpinës, krahëve të dikujt' (Stefanllari; 1998: 21); *Drag one's feet* = 'veproj ngadalë, pa u nxituar' (Stefanllari; 1998: 96); *On the tip of tongue* = në majë të gjuhës (Stefanllari; 1998: 288).

2. Partial Equivalence: In this case, we are able to convey the meaning of the idiom into the TL, but the components of the idioms are different, consequently the form is also different. **Example 1:** *Let the cat out of the bag* = 'Ia zbuloj petët lakrorit, nxjerr sekretin'. The meaning of the Albanian idioms is similar to the English one and does not have full correspondence, because the SL implies to discover a secret by mistake, unintentionally, while in the TL in implies the discovery of the secret, but not that of doing it by mistake. According to Spears (2005: 217), the idiom to '*lose one's shirt means'*: Fig. 'to lose a lot of money; to lose all of one's assets (as if one had even lost one's shirt). I almost lost my shirt on that deal. I just lost my shirt at the racetrack.' In Albanian this idiom would be translated by the idiom '*lë këmishën'* (lit. 'let one's shirt'). In fact, the verb'*lë'* is many often used a synonym of the word '*humb/humbas'* (to lose).

'*Like lambs to the slaughter'* and '*like a lamb to the slaughter'*: Fig. quietly and without seeming to realize the likely difficulties or dangers of a situation. *Young men fighting in World War I simply went like lambs to the slaughter.* The Albanian version would be '*si cjapi te kasapi'* (literally translated:'*a billy goat to the butcher'*) (Spears; 2005: 404-405). **Other Examples: 1.** *Beyond a shadow of doubt* = 'Pa pikë dyshimi'; **2.** *Turn a deaf ear* = 'Bëj një vesh shurdh'; **3.** *Turn a blind eye* = 'Bëj një sy qorr'; **4.** *One swallow does not make a summer* = 'Me një lule nuk vjen pranvera'. In the second and third idioms, again there is not a full equivalence. While the idioms in the TL render the correct meaning of those in the SL, we are obligated to translate the verb '*turn'* by using the Albanian verb '*bëj'*. In both cases these idioms represent what Bell, (1991;15), argues that a total equivalence between a SL and TL text is something that can never be fully achieved.

3. No Equivalence: In this case there is neither correspondence, nor possibility to translate and we have to recur to different translation methods:

– *a. Glass ceiling* – this very specific idiom describing an inappropriate attitude towards women's right to work or study, does not exist in Albanian language and consequently it poses a real problem to the translator, if the latter wants to maintain the stylistic elements of the idiom or of the context in which such an idiom has been used. Even calque as a procedure cannot be applied. We could proceed with paraphrasing. – *b. Left-handed compliment* –In this case, the term compliment may be maintained and the term left-handed may be translated by another term having a synonymic meaning

with it. – *c. **To hear something straight from the horse's mouth** –* This is another typical idiom whose meaning is difficult to give into our language by an equivalent one. Of course, we may propose other alternatives to translate it, but not to find the equivalent.

It is important to mention that in the introduction of his *Fjalor Frazeologjik Anglisht-Shqip,* Stefanllari (1998), describes the methods used for the translation and presentation of the English idioms into Albanian and he say that: '' Në shqipërim ne kemi përdorur këto lloje përkthimesh:

a) Përkthimin me barazvlerës të plotë të gjuhës shqipe. Barazavlerës të plotë janë ata monoekuivalentë të gjuhës shqipe që përputhen me njësitë përgjegjëse të gjuhës angleze nga kuptimi, përbërja leksikore, figuracioni, vlerat stilistikore dhe struktura gramatikore: *An apple of discord* = 'mollë sherri' (Stefanllari; 1998: 3); *Buy a pig in a poke* = 'blej derr në thes' (Stefanllari; 1998: 3); *Play with fire* = 'luaj me zjarrin' (Stefanllari; 1998: 3)

*[**Literally backtranslating:** **a**)* During translation into Albanian we have used these kinds of translation techniques: Translation with fully equivalent idioms into Albanian language. Fully equivalent idioms are the mono-equivalent expressions into Albanian which correspond to the relevant components of the English ones by meaning, lexical components, figurativeness, stylistic values and grammatical structures].

This first procedure is the same as the first translating strategy suggested by Baker and specifically: Using an idiom of *similar meaning and form.*

b) Përkthimi i idiomave me barazvlerës të pjessshëm. Përkthimi me barazvlerës frazeologjikë të pjesshëm transmeton plotësisht kuptimin e njësisë, por ruan dallime leksikore, gramatikore ose leksiko-gramatikore, si p.sh: *A wolf in sheep's clothing* = 'ujk me lëkurë deleje, qengji' (Stefanllari, 1998, p. iii); *Cudgel (beat) one's brains* = 'vras mendjen' (Stefanllari; 1998: 3); *Eat one's words* = 'ha fjalën' (Stefanllari; 1998: 3)

*[**Literally backtranslating:** **b**)* Translation with partially equivalent idioms. This translation transmits the full meaning of the idiomatic unit, but keeps lexical, grammatical or lexico-grammatical differences].

This second strategy used by the authors of the dictionary reflects the second one mentioned in Baker, 1992 and concretely: *Using an idiom of similar meaning but dissimilar form.*

c) Përkthimin me anë të togfjalëshave të ndryshueshëm dhe të qëndrueshëm. Ky lloj përkthimi është bërë në disa forma. Së pari, nëpërmjet përkthimit me perifrazë. Ky lloj përkthimi është i përshtatshëm për idiomat që lidhen me ngjarje historike ose episodike si dhe idiomat me karakter terminologjik. Njëkohësisht përkthimi i idiomave është bërë edhe me ndihmën e frazeologjizmave kalke, si p.sh: *Take part* = 'marr pjesë '(Stefanllari; 1998: 3); *Take measures* = 'marr masa '(Stefanllari; 1998:3); *Break the ice* = 'thyej akullin' (Stefanllari; 1998: 3).

[Literally backtranslating: **c)** Translation by a changeable or unchangeable group of words. This translation has been performed in several ways. Firstly, by using the paraphrase. This type of translation is appropriate for idioms related to historical or episodic events or terminological idioms. The translation of the idioms has been performed even by using phraseological expressions, such as calque].

This third technique is similar to the "Translation by paraphrase" suggested by Baker, or "The calque"suggested by Vinay & Daberlnet.

d) Përkthimin e idiomave me anë të ekuivalent me një fjalë, si p.sh: *Hook, line and sinker* = 'tërësisht; plotësisht'

[Literally backtranslating: **d)** Translation of idioms with one-word equivalents].

e) Përkthim me forma të kombinuara të përkthimeve. Pra, përkthimin e kemi dhënë me paralele frazeologjike, me perifrazim dhe me një fjalë të vetme, si p.sh: *Keep a quiet (still) tongue in one's head = '*hesht, kyç gojën, mbaj gjuhën e mbledhur'*; Talk nineteen to the dozen –'*llomotis, flas pa pushim, flas si çatalle mulliri' (Stefanllari; 1998: 4)

[Literally backtranslating: **e)** Translation with combined types of idioms. Therefore, the translation has been performed with parallel phraseological expressions, paraphrase or one-word equivalents].

As we might see, the authors, as Stefanllari concedes, have used the main translation techniques suggested in Baker's and Vinay & Daberlnet's books.

3. CONCLUSION

This paper is an attempt to tackle only a few of the problems we face with during the study of idioms and their translation in particular. We have aimed to prove that the English idioms can be translated into Albanian. The starting point to succeed in translating idioms reflects the statement of Jakobson that '*all human knowledge can be translated*' and that only '*poetry is by definition untranslatable*'. We have shown that idioms are peculiar modes of expression which usually do not comply with the logical and grammatical rules. It is a well-known fact that English is a highly idiomatic language used in many fields and linguistics levels. To better serve the purpose of our paper, we have considered mainly those which pertain to the everyday and literary idioms, as the most frequently used ones.

Since idioms are considered as kind of fixed expressions, they allow little or no variation in form. Based on the works of eminent scholars, especially Baker, Moon, who dealt directly with the study of idioms and other scholars, such as Fernando, Newmark, Catford, Vinay & Darbelnet who mostly wrote about the translation in general, we deduce that the meaning of the idioms is usually metaphorical and they should be translated as a single unit. Being culturally based, they are often heard being used among everyday conversations of the people of the SC. Nevertheless, sometimes defining the meaning, explaining how or why people use them is, sometimes, difficult for the people themselves. To define the meaning of an idiom becomes difficult from the TC because, that culture might not have such idiomatic expression, the idiomaticity in another language is expressed with other words, different lexemes, and different word-order or it is not actually an idiom in the TC. Moreover, language, even those pertaining to the same family might be that different that the concept, the meaning or use of an idiom is not an idiom but a cliché, a simple word, or in other cases it simply does not exist at all in the TC. Still, our aim is not to prove the existence of such idioms in the TC, rather, to explore if the problematics and strategies defined by Baker, and Vinay & Darbelnet can actually be applied in the translations of idioms in Albanian.

In the paper, we have tried to analyse the idioms as a linguistics feature, the difficulties to understand and interpret them and finally to present what can be some of the most appropriate techniques to render their meaning as accurately as possible. Apart from the theoretical writings, a better way which would lead to more successful translation would be to include their study and use in further reading comprehension and perform

an in-depth study to collect new idioms from the various levels of language, why not creating neologisms by using the calque and paraphrase techniques described in this thesis. As Baker suggests, idioms can be translated: by a more general word, by a more neutral/less expressive word, by cultural substitution, using a loan or a loan word plus explanation, by paraphrase, by omission, by illustration. Such strategies are revised by Baker (2011; 97-107), a later edition of the first, confirming this way that the problem of idioms still persists, and moreover the strategies are moulded according to the languages under study. Still, this edition is a focus of further future study.

On the other hand, some of the methods proposed by Vinay & Darbelnet in *A Methodology for Translation* are: borrowing; calque; literal translation; transposition; modulation; equivalence; adaptation; (Venuti; 2004: 84-91). In case there is no corresponding idiom, the borrowing procedure or literal translation may be used, but only in very isolated cases.

There cannot be fixed standards for translating idioms, consequently, it is up to the translator to proceed with the appropriate translation methods and procedures which best convey the meaning of the idiom and context of use. As a principle, languages have their set of idioms which embodies the linguistic reality of the speakers of a certain language. As an integral part of the language, the use of idioms covers many activities and aspects of human life. Thus, their study should be extended beyond mere translation studies and developed extensively, as a way to avenue the development of the language itself. Finally, we conclude that, being cultural-bound and representing one of the most difficult cases of translation, idioms and fixed expressions fall within the area of translatability, therefore, the methods described by Baker and Vinay & Darbelnet are applicable for Albanian language as well. Furthermore, efforts should be made in studying them more in depth, in developing and enriching the language more and more by means of techniques as the borrowing and calques, creating idiomatic neologisms also, so that the idioms might not be 'hard nuts to crack'.

GLOSSARY
ST – Source Text
TT – Target Text
SL – Source Language
TL – Target Language
SC – Source Culture
TC – Target Culture
TT – Target Text

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IS THE TEACHER A FACILITATOR OR A MONITOR?

Lokman COSKUN[f]

Abstract

The study aims to identify the factors concerning the teacher`s role for making students' learning effective in language learning environment. Through qualitative method, the study was done in order to give the details of those factors, which are influential for drawing the attention/interest of the students towards learning language in the classroom. This is a comparative study concerning correlation between two significant factors, since the study is related to human behavior that helps for predicting likely outcomes between facilitator and monitor as variables. The significance of facilitating and monitoring is known well by the teachers. In this regard, the views of John Dewey shed lights to the researcher for finding out the role of the respective teacher as facilitator or monitor. With the help of the present study, which behavioral role as a teacher would be helpful for meeting the needs of the students in language learning process or for making the lesson be loved by the students? The data were collected from the views of various researchers including the views of the researcher of the present study, since the researcher had a long term teaching experience in language teaching in various countries. The limitation was that the study involved in the views of the researcher and the others and lacks of any questionnaire and interviews with anybody. The study shows that the teachers need to exhibit the behavioral role of both facilitator and monitor. The researcher is of the opinion that John Dewey used the word the teacher as facilitator meaning that the particular teacher has the role of making learning process easier and also directing learning activity overall. Both role causes actively participating of the students towards the learning language.

Keywords: *Supervisor, Behavioral role, facilitator, Teacher`s role, Language learning*

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1. INTRODUCTION

Language learning has a strong relation with the role of the respective teacher, since the behavioral role appears influential for language learning of the students and it is likely to channelize the students towards learning the respective language. At the same time, teacher`s role creates an active learning environment but not a passive one. Because of that, the particular students find the atmosphere very helpful for learning and try to actively get involved in learning the language.

Thus, this congenial atmosphere not only encourages the students to learn the language learning materials but also give the students the opportunities for actively participating in learning process as well, since classroom environment becomes fruitful for the students with the help of teacher`s role as facilitator and monitor. The first makes the process easier and the latter gives the monitoring the process in order to make everything go smoothly for enhancing performance of the students. Also, what about their correlational effects and help for towards students` positive outcomes?

Teachers might be a facilitator, if they give a particular task to the respective students through which the students enhance their responsibility (Hmelo-Silver, et, al., 2006) in their language learning. The behavioral of facilitator not only gives responsibility but also it presents "learners' greater participation rights which give them the potential to take more initiative" (Clifton, 2006). In addition to that, the teachers find the ways of encouraging the students how ask/answer, setting examples for asking, answering and thinking deeply as a role model (Hmelo-Silver, et, al., 2006) during learning process. Also, the teachers find ways of access to the resource materials, which must be available and ready for the use of students (Crosby, 2000) in right time in right place.

Teachers might be a monitor, if they supervise the activities, which might be question/answer, discussion (Hmelo-Silver, et, al., 2006), group work etc. At the same time, the respective teachers find appropriate strategies (Hmelo-Silver, et, al., 2006) in order to put into practice those relevant activities in language learning process. There are two roles of the teachers as a monitor. The first has the role of a guide in order to ask questions, to reply answers, to explore new choices, to suggest alternatives, and to encourage students (Grasha, 1994) to be more creative about informed choices (Grasha,

1994). The latter has the role of consultant through which they are likely to support and give encouragement in group work and project (Grasha, 1994).

2. LITERATURE REVIEW

The teacher`s behavior plays a significant role in language learning in order to make the learning process appropriate for students and guide them in actively participating in the learning process through exhibiting the behavioral of facilitator and monitor.

In this regard, the role of facilitator appears as decreasing the intervention of the teacher but increasing the responsibility of the particular students for the good of their own learning processes. Because facilitator knows how to create the models for questions & answers and encourage the students to think deeply (Hmelo-Silver, et, al., 2006). Also, the teacher is not only a dispenser of information (Crosby, 2000) but also he is acting as instructional designer (Anderson, et, al., 2001). As facilitator, he is aware of importance of resource materials for the students and tries his best for their availability and their access in order to use for learning of the students (Crosby, 2000). At the same time, the facilitator finds ways of overcoming any possible deficiencies in those materials while adapting them into the upcoming curriculum (Crosby, 2000). Moreover, this facilitative approach opens the ways for great amount of participation rights, so that the particular students are likely to take more initiative and responsibility for their learning (Clifton, 2006) towards the aimed language. Actually, this facilitative approach also creates an interaction between the teacher and students through which the students "have a larger say in who says what to whom and when" (Clifton, 2006:143).

On the other hand, the teacher is a manager (Crosby, 2000) and a monitor in terms of discussion (Hmelo-Silver, C. E., et, al., 2006), group work, and projects. And the teacher knows how to select and put into practice appropriate strategies if needed (Hmelo-Silver, C. E., et, al., 2006) in above-mentioned activities in right time in right place. Accordingly, the teacher as being manager and monitor checks over the learning process. First of all, he monitors the interaction between teacher and students (Grasha, 1994). Secondly, he guides the students in terms of "asking questions, exploring options, suggesting alter natives, and encouraging them to develop criteria to make informed choices" (Grasha, 1994:143). Thirdly, he tries to improve the students through considering their "capacity for independent action and responsibility" (Grasha,

1994:143). Lastly, the teacher takes the role of consultant in order to give due support and encouragement in projects, group work and etc. (Grasha, 1994:143).

3. DISCUSSION

The behavioral role of both facilitator and monitor appears very meaningful, since the first increases the intervention of the particular students and gives more responsibilities to students for their learning language. The latter supervises the learning process in order make it a success and to make the learning smoothly for full encouragement and support of the students.

As a matter of fact, the main task of the teacher is that he transfers the knowledge and information to the respective students. But this transferring is not so easy, if the students do not like teaching approaches of the teacher, they may disturb each other or disrupt the lesson. In this case, the behavioral of the teacher plays a significant role to overcome any disruption and disturbance. In this regard, two behavioral roles of teacher appear essential for effective learning. They are facilitating role and monitoring role.

As facilitator, the teacher is not only transferor of the knowledge and information but also he facilitates the learning for the good of the respective students. He can facilitate the learning through giving more participation rights or giving more freedom to express themselves or creating a congenial atmosphere within it the students are likely to take more responsibilities and initiatives for their learning or offering more availability and access to resource materials, since those types facilitative approaches through which the students are likely to be interested in using their full capacities.

Actually, the positive contribution of facilitative "approach creates a scope for both students and teachers not hating from learning/teaching, but loving the learning/teaching process and it also helps the students/teachers learn the learning materials smoothly or teach smoothly" (Aktepe & Coskun, 2014:49). But facilitative role is not enough to teach effectively. What is more than that?

As a matter of course, the monitoring role of the teacher is a requirement for fruitful teaching as well. Because, the teacher is known as manager or monitor, since teaching is needed to be controlled with appropriate strategies. Therefore, teacher as being a

monitor has the role of manager for checking over the whole activities including the interaction between the students and teacher and he has the role of consultant for supporting and encouraging in projects and group work. Lastly, the role of monitor might be directing the students about how to learn, what to learn and why to learn. Because the teacher guides the students for creativity and critical thinking through questions/answers, offering options and alternatives for explorations and teaching the students how to look at life from different angles as well.

4. METHOD AND METHODOLOGY

In this study, a qualitative method was used for comparing two significant factors for behavioral role of the teacher such as; facilitator and monitor. The correlation between two factors plays a very important role, since both of the role should take place in learning environment in order to make the particular students actively get involved in the learning process and to give more responsibilities for their learning as the positive contribution of facilitator and also to check over the this learning process for making the outcomes fruitful as the effective contribution of monitor. The correlations between facilitator and monitor appear essential for transparent learning process.

5. CONCLUSION

Whenever the teachers exhibit the role of facilitator, the students are likely to show more participation in the learning process, since they feel better and comfortable for expressing themselves. In this case, they would like to take more responsibilities, for the facilitative approaches of the respective teacher creates the congenial atmosphere, which gives them more participation rights for showing their potential and encourage them to take more initiative for their learning as well.

With the aid of facilitating and monitoring role, the teacher is likely to give a big hand to the students to use all their capacities through which they are able to find out their weak and strong points. At the same time, they will be aware of using their freedom for expressing themselves in learning environment. Accordingly, they can take initiatives responsibly for the good of their life.

In this regard, the role of facilitator and the role of monitor go along with each other in order to give constructive horizons to the particular teacher how to teach fruitfully and help the students how to benefit from the behaviors of both facilitator and monitor in

terms of actively participation towards learning and learning through taking responsibilities for positive outcomes as well. Both factors not only have effective influence on positive outcomes of the students but also both have strong correlations, since the facilitator prepares the learning process and the monitor checks over the that process for thorough and smooth learning.

Through facilitative and monitoring role of the teacher, the respective students can learn a role model through which they are likely to act in their life in order to solve their personal matters and help the other people accordingly. Therefore, it can be said that the correlations between facilitator and monitor make the learning process easier and understandable and also make the learning process more transparent. As each party knows what, why and how questions. So that, the language learning might be more fruitful for students.

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BJES

THE DEVELOPMENT OF EDUCATION IN KOSOVO BY THE END OF SERBIAN DOMINION AND IN THE BEGINNINGS OF OTTOMAN RULE

Nikollë LOKA [g]

Abstract

The condition of education in Albanian territories before and after ottoman invasion of the country reflects the change of existing social structures and the beginning of the process of building new ones. These changes were reflected in education system as well. Due to the contradiction that Papati and catholic powers of Europe made upon Ottoman invasion in Balkan, the High Gate held a hostile attitude towards Catholic Church, while Patriarchana recognized the Ottoman rule and the rights of the orthodox people to govern a spiritual life for them. In the first years of Ottoman rule, the Catholic Church and schools financed from it, survived only in several civic centers and in rural areas where the authority of Ottoman administration was not settled yet. Meanwhile, schools that were kept from orthodox clerics still continued their activities, although they decreased in number, as a result of the dominion. In the meantime, with the beginning of the process of Islamization the first Ottoman schools were born. The presence of Muslim religious schools in Turkish-Arab languages, of catholic ones in Latin and orthodox ones in Slavic, influenced a growth in the educational level of population. But, the presence of Slavic schools in pressure conditions of Islamization made that a part of Albanian community to assimilate in Serbs. In these occurrences, religious education of this period was linked tight with the development of the events in the land and had a distinct political character. In this case it should be emphasized that due to the specifications of the historical development in Kosovo, Islamic education did not follow the natural process of transition to national education. In conclusion, it ought to be noted that, in the brink of the ottoman conquest and in the first years of the Ottoman rule, it continued educational tradition and Albanians had their clerics and their educated men, who performed the function of the teacher and they gave the education in foreign language the features of the environment and of the Albanian tradition.

Key words: *Churches and orthodox Monasteries, Catholic Church, islamisation, slavisation, Islamic education,   Serbian orthodox and catholic roman education, library, etc.*

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1. INTRODUCTION

In the history of the Albanian education there is little evidence for the development of education in medieval Kosovo, because schools in that period were mostly in Slavic, and they are regarded as instruments of assimilation used by Serbian rulers.

Efforts were made to treat Islamic and Catholic religious schools in the early Ottoman rule, but this does not give us a full view of those developments. Kosovo as a country of churches, cathedrals and monasteries during the middle Ages had developed education and educational developments that occurred in the beginning of Ottoman rule were following a tradition that existed before. Albanian population in Kosovo, in the last years of Serbian rule, during the XIV century, has been the Orthodox and Catholic. At that time the church had a monopoly on education and the educated people finished religious schools.

With the beginning of Ottoman rule, the population of Kosovo was subject to changes in religious composition, which were associated with changes in education. Catholic schools continued to survive, while the beginning of Islamization, initially in towns and then in the villages born the Turkish - Arab schools, through which would be established initial training bases of Islamic clergy and the state employees. The school itself in that period has served as integration mechanism of Albanians in the Empire.

1.1 Methodology

The study is based on literature review of resources, where is done selection and use of literature in an integral way in function

of study goals. Search is located in the historical context historical of development.

1.2 Methods

Here they are used historical research methods and theoretical analysis to determine features of education and school in each period and the trend of educational developments.

2. KOSOVO IN THE SPHERE OF LATIN, GREEK AND SLAVIC INFLUENCE

Even though politically under Byzantium, Illyrian territories remained dependent from Rome until around the year 732, when Leo Izaurasi passed the Patriarchana of Constantinopole, even though, the influence from the West went on even longer and Albanian territories remained portals that connected East with the West. Apart from Greek and Latin impact, Bulgarian and Serbian invasions made Slavic impact enter the

place also. In 880, Pope John VIII permitted the usage of writing and of Slavic language in religious affairs, therefore, in the IX and X centuries Arber tribes were also using Latin, Greek and Slavic alphabet (Della Roka; 1994: 47). This impact increased or decreased depending on the position that Westerners, Byzantines and Slavs gained or lost. Kosovo Serb invasion which was followed with an autonomus Serbian church, served as a cause for the Orthodoxism to return into a tool for fulfilling political ambitions of Serbian conquerors and became an important instrument of slavisation as well. Serbs used religion for political interests and in particular periods of time they fluctuated between West and East.[h] The process of conversion of Serbs through Latin clerics belongs to the years 642-731. The names of Serbian princes of the X century are rather of Latin than Greek origin: Stephan, Peter, Paul, Zaharia. Remnants of Latin influence may be noticed even after the union with the oriental church. Christianity first spread to slaves only superficially, as long as Latin prayers and church books were foreign for the country, and it spread more intensively just after slave language was included in religious sermons as well (Jireček; 2010: 205). As a western nation, Serbs gravitated towards western tradition of using popular languages in liturgy.[i] Since slaves settled initially in the midst of the population that used Greek as liturgy language, it did not seem necessary for them to use their language (Jireček; 1914: 206).

3. AUTOCEFALIA OF THE SERBIAN CHURCH AND SCHOOL SERBISIANATION

New Slavic bishoprics read liturgies in Latin, but the predications and oral instruction of people was made in Slavic from clerics and monks which were Slavic born. The issue was different with autochthonous Albanians which came after a lifelong coexistence with Latin and Byzantines, who possessed a long tradition of the usage of Latin and Greek in liturgy. In order to keep Slaves for herself, Rome did not show any antagonism toward Slave writing and permitted it in catholic churches.In the area of the later

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[h] The conversion of the Serbs from the Latin clerics regards to the years 643-731. The names of the Serb princes of the IX century are more Latin than Greek: Stefan, Peter, Paul, Zaharia. The residual Latin impact, can be spotted even after the union with the oriental church. In the XIII century in Rashka, a big monastery of the Saint Peters in Lim, the monastery Saint Peters of Campo (San Pietro de Campo) in Trebinje, the ruins of Petrov of the monastery in Ciçevo, a province Saint Martin (San Martinus) in Canali (nowadays Pridvorje). Also, in the Drenovo village of Ptjepolja in the Lim valley a small church ruin is found with the fragment of a Latin inscription of the centuries IX-X.

[i] In the east were a lot of liturgical books in all the national languages: the Greeks, the Copts, the Ethiopians the Abyssinian Semitic, the Syrians, the Christian Arabs, the Armenians, the Georgians, the converted Goths in the Lower Danube, all of them honored the God in their languages.

catholic archdiocese of Tivar, since the X century there are expressively mentioned *''monasteria tam latinorum quam graecorum sive Slavorum''*, which differ from one another mainly from liturgics books (Jireček; 1914: 210). In the IX century in Serbia appeared Slavic church books.Slavic influence upon Orthodox Church gradually increased. Serbs, on the other hand, being under the influence of Bulgarian church, and of other western churches, were guided towards the process of autocephalousness. But in different periods of time, in order to gain more, they fluctuated between orthodoxy and catholicisem.

Byzantin and Latin influence at Slaves went on for a certain amount of time. The Slaves themselves, despite the establishment of their alphabet, in different correspondences used Greek and Latin alphabet as well. Serbian princes' stamps also contained Greek inscription, such as that of Pjetri of Dioklea and that of Stephan Nemanja. In these circumstances, Serbs managed to establish large state formations and through them to get factored, and lead forward their great cause. The Great Župan, Stephan, with the aid of Venice, got crowned as a catholic king from The Holy See in 1217, but the fall of Latin Empire soon degraded the relationship with West and he approached to the East (Jireček 1914: 331-334). Serbian nation rose as a Cesaro-papist symbiosis of Nemanja dynasty and of Serbian church apparatus. In order to gain a particular archdiocese, Stephan Nemjanja the King, in 1219 sent his brother, monk Sava in the distant courtyard of Nikea to the Emperor Teodor Laskaris and the Patriarch of Constantinopole. The rise of a new archdiocese was approved willfully and he was ordained ceremoniously as the 1st Archbishop of Serbia. Byzantin emperor intervened that Serbia to remain in its orthodox camp, despite that the appointment was made in contrary with statutes of Canon law, because Sava had not been bishop before. (Jireček; 1914: 335). In that time Serbia was dependent from Archdiocese of Ohrd and the only legal bishop was that of Rasha. Sava gave incentive to the development of education, therefore Serbian church declared him as saint patron of Serbia,[j] and his days are remembered ever since in all Serbian educational institutions. Until the Kosovo War of 1389, the whole process of serbisianation of Catholic Church was completed.

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[j] The Serb Orthodoxy reflects in a high weight the philosophy of the huge impact in the lives of the Serbs. Since it won the autocephalousness in the XIII century, the Serb church has been in a close relationship with the state and political structures of the land. The orthodoxy concept like a "holistic of the Serbian identity" which is presented by the reigning of the Nemanjiceve dynasty lasted for more than a century. Johnson, Douglas M, and Eastwood, Jonathon. 2004. *"History Unrequited: Religion as Provocateur and Peacemaker in the Bosnian Conflict."* In *Religion and Peacebuilding*. Edited by Harold Coward and Gordon S. Smith, Albany: State University of New York Press, 2004, f. 224

Albanian orthodox must choose between serbisianation through orthodoxy or the abandonment of this faith in favor of Catholicism that had penetrated from Raguza and which developed in some important civic centers of Kosova. That phenomenon of conversion from orthodoxy in Catholicism was hugely widespread, is proved in the evidences with contents of articles in the Code of Stephan Dushan, according to which: '' Catholicism is a Latin heresy'' and that catholics are ''half believing people''. None of the Slavic orthodox people dare not pass in ''azim'', whereas if he does, he should go back again into ''Christianity'', otherwise it will be punished (Taranovski; 1995: 178). Those who performed Latin rite were punished to work in mines, while those who promote it were condemned to death (Ristelhueber; 1971: 36). The Latin priest would be punished if he converted any orthodox into catholic religion. Mixed marriages between orthodox and catholics ought to perish if the husband would not pass into the Slavic orthodox rite (Sovoljev; 1980: 174 - 178). Monasteries were the only educational and cultural centers (Čepić &Grbac; 2007: 30) which were primarily in Latin language, Greek and Slavic afterwards. Serbian conquerors repaired them and alienated into Serbian, putting them in service of their politic, because the church and the state consisted of a sole governing organism (Čepić &Grbac; 2007: 29) During Serbian dominion of Kosova, churches, monasteries and schools nearby them were inspected as instruments of serbisianation, therefore provided royal favors (Ristelhueber; 1971: 36) and orthodoxy became state religion guaranteed by law (Tërnava; 1995: 178). Since the very first days of occupation (1189), Serbs devoted primary attention on the returning of the orthodox churches into Slavic orthodox ones (Berisha; 2015: 408-409).

Serbian Kings rebuilt Serbian churches into the foundations of the Albanian orthodox ones, in some countries through the change of liturgy from Greek into Slave, while on the other sides through reconstruction and alienation of the devastated churches. In the third decade of the XIII century Saint Church of the Apostles was built in Peć, upon the foundations of another older church. In 1307, Milutin had rebuilt Saint Paraskevi Church in Prizren, whose name was changed, dedicated as ''The rise of the Lady in Heaven''. Likewise, the monastery of Saint Stephen or Banjska near Mitrovica was rebuilt on the foundations of an old church by King Milutin about the years 1312 and 1317 (Gjini; 1992: 415).

The first bishops, almost all of them lived in monasteries, which does not coincide at all with the rules of western churches, according to which only a monk could become a bishop (Jireček; 1914: 36). High clerics came mainly from ruling families. (Sterk; 2004: 232) When the independent Serbian Archdiocese was formed, the archbishop who was at the same time the most remarkable monk, Sava, established seven dioceses, whose residences were in the monasteries. The monks translated texts from Greek, wrote history, and copied religious handwritings and scientific literature of that time also. Despite the difficult conditions in the aftermath, monasteries remained centers of spiritual life, literature and art (Radîc; 199) beside them, there were also religious schools, where pupils except religious subjects also learned to read and write (Dragnich; 1978: 3; at Koliqi 2002: 93).

Saint Sava stimulated the development of education, which evolved much during Dushan's rule. One of the biggest educational centers mentioned in Medieval Serbia were orthodox monasteries in Sopocani, Studenica and Patriarchana of Peč (Maletić; 1968: 16). After the passage of Serbian church in Patriarchate in 1346, (Avramović, Rakitić, Menković , Vasić, Fulgosi & Jokić; 2010: 16) it residency was settled in Peč, turning this city into an important center of Serbian church and a tool for the slavisation of Albanian territories. In this city, in the first half of the XIV century appears in documents a school in Slavic language (Koliqi; 2002: 49-50). There are also evidences of educational activity in orthodox monasteries in Prizren, Decan, Gracanice etc, but basic knowledge about writing and reading are given in the churches. The planes and programs of these schools were not unique, but they were depended from school and teacher's ability. Only boys were taught lessons in these schools (Koliqi; 2002: 50). Pupils learned Slavic, arithmetic, reading of the church and classic literature. There were cases when Albanians were part of the various state functions, and were were forced to use the Serbian language, which was official, but as catholics and orthodox also had Albanian as a mother language (Tërnava; 1995: 216) and in in daily use was Albanian. Obviously, Latin language in Albanian catholics, by all means, had the same role as Slavic church language did on the orthodox population of that territory. Albanian orthodox people who continued their orthodox schools in Serbian language and followed church career, were subject of the process of slavisation, (Koliqi; 2002: 50) and created a social stratum that was losing so much the more, its cultural identity (Bozbora; 2002: 31). Along with serbisianation of the orthodox church, prevailed the

violent conversions in orthodox, who ensured forced conversion and ethnic assimilation. In this case, there occurred abandonment of the first name and the taking of a new one from Slavic onomastics (Xhufi; 2006: 277).

4. CATHOLIC RELIGIOUS SCHOOLS DURING SERBIAN RULE

The spreading of Catholicism among Albanian population in Kosovo was made as a response to attempts of Serbian rulers and the Serbian church for forced slavicization. Passing into catholicism, Albanians maintained better their ethnic identity, but surely there arose also problems such as in ''Albanian division'', not only because of the Serbian mentality, according to which, ''a catholic only can be identified as an Albanian'', (Богдановиц; 1990: 72-73) but also because of the Albanian mentality of that time, since religion had an important role in medieval period. In the pre Ottoman period in Kosovo the Albanian catholic churches emerged. In the XI – XV centuries in mining and commercial areas, there are churches mentioned in Pllane, Bellasice, Berevnik, Trepca, Novoberda and Janieva (Berisha 2015: 444) As it seems, they were formed primarily for the miners and foreign traders who worked in them, but who also served for Albanians who converted in Catholics. Announcements for the presence of catholic churches are given in the letter from Pope Benedict XI (written in Lateran, in November 18th 1303) where catholic churches were mentioned in Beskove, Rudnik, Rognjoze near Banjska, Trepča and Gračanica. Whereas in the two letters of Popa Clement VI addressed to Stephan Dushan, on 6 and 7 of January 1346, among the churches under the jurisdiction of the Kotorri diocese are mentioned the church of Prizren, Novoberda, Trepča, Janjeva (Berisha; 2015: 444) and that of Pristina. In certain periods of time, catholic dioceses are mentioned in Prizren and Scopje (Berisha; 2015: 444 - 478), which means that catholic people in Kosova had increased and the number of catholic churches was greater than those that are now mentioned in the documents. It says that clerics of these churches were Albanians or Kotorri people, (Jireček; 1914: 49), which indicates the presence of the schools that prepared clerics, to, serve at least for primary education, nearby catholic churches in the Kosovo of that time. Further education was done in schools near benedictine monasteries, which were in other Albanian territories.

Albanian catholic clerics served in many important cities, where foreign people worked, without leaving aside churches in Albanian villages, where the need for Albanian clerics

was certainly huge. There were two churches in Novoberde, that of Saint Nikolla and of Saint Maria. There are also known the names of some priests, one of them from the years 1421-1422, it is surely known that he was Sas *''domus Parcus quondam Pauli Theutonicus''*. Afterwards, there comes a Novoberdian, Nikashin, the brother of Martin Verla. Then come to a row of Albanian catholic priests, presbiteri Ginus, filius Georgii de Nouaberda; dominus Marc caput Apis; Dom Gjoni; domnus Mëhill Martini de San Paolo de Pollato; Dom Gjergj Gega and dom Nicola Progonoich, and dom Nicola de Tanus de Nouamonte (Berisha; 2015: 457).The presence of the large catholic population and of catholic clerics in Kosovo, immediately after the Ottoman conquest shows that Catholicism and religious catholic schools were present even during Serbian occupation. Catholic churches and schools were the sole instrument that Albanians possessed in that time, to oppose the serbianisation of Albanians.

5. EDUCATION IN THE FIRST YEARS OF OTTOMAN RULE

5.1 The spread of Islam in Kosovo

In the first years of Ottoman conquest and thereafter, Turkish-Arabic language schools rose and there came transformations toward Ottoman model of society. As agents of change were first military forces, then employees of administration and clerics, and then immediately behind them, teachers who were in charge of the education of believers into devoted muslims.The penetration of Islam in the Balkan begins with the battle of Maritsa in 1371 and continues on with the battle of Kosova in 1389, where the ottomans penetrated in most of the peninsula.During this period, they submitted local rulers but did not intervene directly in governance.After the battle of Kosovo, intervention became even more direct, thus, in 1392 the Turkish military garrison was settled in Skopje and in 1399 in Zvecan fortress, in north of Kosovo, where there are evidences that Turkish conqueror named Feriz as governor (Malkolm 2001: 86). Also, from 1410 there were official Turks, who worked together with Serbians in Trepča (Jireček 1914: 9-10) the city of miners.By the end of this process, garrisons settled in the main towns, and the ottoman administration that dealt with governance was created. In this period, an ottoman court was formed in Pristina, and there are evidences upon the activity of Turkish custom officers between the roads Pristina-Novipazar (Jireček; 1914: 8). The occupation took a full view from 1439 to 1444 when Turkish rule was set upon the territories of Serbia (Malkolm; 2001: 94). With the conquest of Constantinople, Sulltan

Mehmet II did not destroy the center of orthodoxism, on the contrary, for their interests, selected Patriarch Georges Scholarius naming Gennadius II, who promised that he would serve according to the interests of Ottoman state. Ever since, Patriarkana was settled in the place called Fanar and was in fostering of the Ottoman Sultans (Koliqi; 2002: 69). With the destruction of the Medieval Serbian state, only clerics of Serbian Orthodox Church were recognized from ottoman authorities (Milosavljević 2008: 100). They were permitted to continue governance of their own believers, who took the status of a second hand population, but regardless of this, violent crossings in Islamic religion were rare (Malkolm; 2001: 97).The elimination of Christian nobility brought the impoverishment of monasteries, even though Turkish did not destroy them physically. During Ottoman conquest, monasteries were the only places left as educational centers, where ''learning was cultivated in the old Slavonic'' (Sedlar; 1994: 474). Even under the Ottoman conquest, when Serbian Patriarchate was taken off, orthodox Christianity kept its national identity of Serbians as their prime characteristic (Casiday 2012: 134). In 1459, Turkish omitted Serbian Orthodox Patriarchate in Peć, and settled the Serbian church under the administration of Ohrid Archbishopric, (Phillips; 2004: 19) considering it as a simple bishopric (Bogdani; 1993: 59).

Since ottomans controlled initially cities only, islamization began from them as well. Cities started to work as more economical and cultural administrative centers of a new political system. In them, the majority of administrative and military force were concentrated, adjoined from muslim clerics together with religious institutions which were being multiplied rapidly (Anamali, Korkuti, Prendi & Islami; 2002: 589). Among Kosova cities which were being converted in Islam faster were mentioned: Vuciterna, Pristina and Prizren, (Norris; 1993: 49) following the other cities afterwards. Pristina, being a simple village, 47 years before the First Battle of Kosova of 1389, had started to become a Muslim city in the XV century. Suchlike, islamization progressed in other cities too. Peć in 1845 had 33 Muslim homes and 104 Christian ones; Scopje 623 Muslim homes and 263 Christian ones. Prizren, on the other hand, had four large Muslim quarters and nine little Christian ones (Norris; 1993: 49).`In the very beginning, due to the needs of soldiers and of administration, religious objects were raised in the city castles, while in the second phase, in public environments of the cities. After the Qarshia mosque, was built immediately after First Kosova battle of 1389, other mosques were built as well: Sulltan Murad's mosque in Scopje in 1436; Isak

Beu's mosque in Scopje in 1438; Sultan Mehmet Fatih's mosque in Pristina in 1461(Koliqi 2002: 72); Bajraklia mosque in Peć , built in 1471, all of them financed from Ottoman emperors. The Gazi Ali Beg's mosque in Vuciterne, and Haxhi Hasan Beu's mosque built from 1462 to1485 in Peć, all founded from Ottoman governors. Whereas, Llapi mosque was built in Pristina in 1470. It has been financed from a devoted Muslim inhabitant of that place (Riedlmayer).

5.2 Islamic education system in Kosovo

 The education and the spreading of Islamic culture recognize two phases of organization. In the first phase, mosque was the first school taken as a place where all scientific knowledge was taught (Mustafa; 1997: 50). There the early converters took the first lessons about Islam. Of course, the lessons in mosque were of a distinct religious character, and aimed at bestowing the elementary knowledge about Islamic religion. The passage of mosques in public environments in the cities marks a new phase in the process of islamisation of the mass, since they served the new converters from the Albanians. In this case also, the mosque, it has educational functions.The ottoman authorities were interested in education since they were seeking for translators and there was a need for involving the native into state administration, as an efficient mechanism for the integration of Albanians. Around the Albanian territories ottomans founded also some other educational institutions, from the simplest to those of a higher level. The institution which gave the elementary religious lesson was *kuttab,* where pupils were taught to recite verses from *Quran,* without memorizing them. This lesson was considered to be the first grade in the forming of a child (Hefner: 5). There is a possibility that in the beginning, kuttabs have been created in particular location, inside the mosque, freeing the mosque itself from educational function. Due to the nature of this formation, these schools must have been massive and have been used mainly for the young ages. Nearly in the same period with kuttabs*, mektebi* are also created, which were active a bit after the foundation of the mosques. Through them, Albanians took knowledge of the Turkish-Arab languages, and learned about elements of Turkish-Arab culture that were necessary for their integration in society. Mejteps have existed in every important Muslim locality, where mosques were found. In these mektebi the lesson was organized from the imams of the mosques themselves, which in the beginning were imam-mualims, while the population called them *''ixhazetli''* or imams

Istanbul (Mustafa; 2013). Mejteps were named after imams, who served as teachers of those, and had opened them.   As it is known, wherever Ottoman Empire was spread, education was in the language of the Empire, and the imams, who practiced the profession of the Muslims, in the beginning, undoubtedly, came from the Empire areas (Mustafa 2013). In mejteps, the lessons were given to children of different ages. The turn of work was suchlike: in the beginning children were taught *Elifbaja* (Arabic primer), then following to *Jasine* (sura from Quran which were taught by heart). In higher grades, mathematics, Turkish calligraphy, Arabic, cosmography, etc.., were taught as well. Mejteps were usually built from any humanitarian or *waqf* (local vakuf) was used. The teacher's wages came from tax and endowment funds. In countries where not mosques or mejteps, constantly go mualims (teachers) to teach children (Shllaku; 2002: 35-36). The education of women and men in Islamic schools was done separately, but despite particular mektebi for girls and boys, some other mixed mejteps were opened (Shllaku; 2002: 36), which indicates the right conception of the position of girls in Islamic society of that time. Also, there existed other schools as well *(Dar al hadith and Dar al-qurra)* in which a subject was taught only: Tradition and proper reading of Quran learned by heart (Ramadani 1998: 104).   Since the middle Ages, around the years 1000-1500, the institution most directly involved in the transmission of Islamic knowledge is the medrese, a kind of seminary for Islamic sciences. Now, in the language of the Arabs of the Middle East, the term "madrasa" refers to a general or religious school, while earlier by this name was called an institution that gives lessons to intermediate and advance levels in Islamic sciences. Learning in madrasas included recitation of verses from the Quran, interpretation of the Quran, Arabic grammar, Islamic jurisprudence, sources of law and didactic theology.   Ottoman medreses, starting from the era of Mehmet II, included rational sciences in their formal education.[k] In some environments, medieval madreses taught secular subjects as well that included arithmetic, astronomy, medicine, philosophy and poetry (Hefner: 5). First *medreses* in Albanian territories date from the XV century, primarily in Skopje with the madrasa named Isak Bej in 1445, and then following with Isa Bej madrasa in 1469, and in Prizren also in XV century… (Redzepagiç 1988: 52-56; Ahmeti 1997: 80-85). Even

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[k] Ikmeleddin Ihsanoglu, Instituion of Science, in Turkish studies in the History and Philosophy of Science, edited by Gürol Irzik and Güven   Late Ottoman and early republican science, Springer 2005, 280

medrese funds came from donations of local notables, who left *waqf* - vakuf property (Hefner: 5). *Medreses* did not prepare islamic believers, but clerics and civil administrators, therefore the rise of medreses should be seen as an indicator of integration in Ottoman society of the time. There is a difference in time between the beginning of the process of islamization and the rise of *medrese*, which in the aforementioned cities it goes up to fifty years, long enough to change the character and for conversion of the cities in Ottoman. It is understood that the main direction of these schools was to prepare the teachers of Islamic worship (*imams, vaize, and muezzins*) but also judges and civil servants. After finishing high school, students received a diploma, and the right to exercise the aforementioned professions, which was recognized (Telegrafi 2006). In these madrasas these subjects were taught: Interpretation of The Quran *(Tafsir)*, the science on Islamic tradition *(ilm al-hadith),* Dogmatic *(aqaid);* Right under Sharia *(fiqh),* sources of Sharia *(Usul al-fiqh),* the right of inheritance under sharia *(faraid).*An important part was the Arabic language, its grammar and syntax and lexicography, rhetoric and metrics were taught as well. Schools of higher rank were *themanije medreses,* in which one of these three groups of sciences were objects of study: Legal sciences of Islam, the Quran or interpretation of scholastic theology and rhetoric with other related sciences (Ramadani 1998: 104). The lessons were taught from muderriz *(müderis)* who were highly educated people, most of whom were educated in various Islamic educational and cultural centers. Some of them taught only one subject, while others taught many (Kaleshi 1962: 94). Confirmation of vassalage to a noble range of Albanians against Ottoman sultans, and the beginning of acceptance of Islam by them and their subordinates, had paved the way for more rapid integration into the social life of the Empire. The so called *''gulam-i mir ''* system, allowed boys of Albanian nobility, distinguished as social stratum and formed ever since in the preottoman period, to get educated in the most important institution of *''Enderun-i Humajun''*, where the staff was prepared for the highest administrative functions of the state (Catalogue of the Arabic 1963; Norris; 1993: 57; Kaleshi 1962: 94 at Krasniqi 2009). A part of those who have continued that school, before have completed basic education at home, in Kosovo. Part of the ottoman educational system were libraries also, called *''kutubhane''*. Ottoman libraries settled in Albanian territories, begin with the oldest public library, that of Ishak's Beu madrassa in Scopje, build around 1411, following afterwards with many other libraries in various centers, which have obviously

influenced the development of culture and the rising of the education in the Muslim population of these areas (Mehmeti). But alongside with these large public libraries have existed even smaller, ranging in mosque libraries. The creation of the libraries from imams at that time is a testimony to their commitment in the education of the population. Also, every *mektebi* and *medrese* had its own *kutubhane* (library) *(*with books and manuscripts. Besides the books closely with religious thematic, which accounted for the majority of them, in old libraries existed books in the field of logic, linguistics, rhetoric, astronomy, mathematics, medicine, and so on. For the Islamic education and culture, of a great importance were tekkes, which began to establish in Albanian territories since the XVI century. They had their their own schools where teaching was developed, enriched libraries with Arabian and Persian literature, and also dormitories for the housing of the students (Koliqi; 2002: 76). Education through masjids brought in Albanian environment rich Persian culture, which influenced the cultural developments in Kosovo and other Albanian regions. Islamic education in Albanian lands during the early years of Ottoman rule began the integration of Albanians in Islamic and oriental culture, since the learning of the three important languages of that time: Ottoman language as the language of administration, Persian as the language of literature and Arabic as the language of religion. The first Islamic intellectuals among Albanians have completed their studies in the main centers of the Empire; however, there is a possibility that at least some of them, to have received initial training education at home. So at the end of the XV century and early XVI century, the poet Suzi from Prizren has been known, who with his *''Gazavetname''*(Book of occupations), which remained an example in this kind of literature[1] (Levend; 1956). Suzi's contemporary, Messiah from Pristina (1470-1513) is undoubtedly one of Turkey's most original poets. Gib rightly stresses that he has brought something new in Turkish poetry, what should thanks his Albanian origin (Gibb; 1902: 16). He has created a new gender of poetry called Şehrengiz, which after him will be spread widely. His song *Râiye-of bahariye*, best known as *Bahariye* is too early translated into Latin, and then in English, German, Italian and in Serbo-Croatian. It is the only Turkish poem, which has entered in World Lyrical Anthology. Shortly after him, in the glorious period of the Magnificent Sulejman, Jahja bej from Dugagjini

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[1] In Prizren it's found all literature dedicated to Suzi. The Suzi tomb and his mosque still exist there.

lived and created, whose poems are considered to have derived from Dugagjini's nobility (Gibb 1902: 116 - 133). In his poetry he will remain the classic poet. Even today, no anthology of Turkish poetry can be imagined without his poems. Some of the first Islamic intellectuals came back in Albania and despite their other duties that they performed; they also played a role in opening of the ottoman schools.

5.3 Catholic schools in Kosovo in the first centuries of Ottoman rule

In the new conditions, after Ottoman occupation, orthodox schools among Albanians from Kosovo were at the least not to be mentioned. With the approach towards religion of the former Serbian invader, who thanks to the political strategies had usurped the orthodoxy, Albanian orthodox from Kosova had not much to do. A part of them passed in Muslims and catholics, remaining Albanians, while the others, in order to remain orthodox, were assimilated in Serbians, as their names indicate so. It shows their surnames of holding today, despite gaining Slavic suffix. The complete unification of orthodoxy with serbianisation which occurred after the recognition of Sultan to Peć Patriarchate, made Albanians from Kosovo to abandon orthodoxy and now, with remorse, we are talking about the loss of Albanian orthodox tradition which is in the foundation of our authocthony in Kosovo. After the ottoman invasion, Catholic Church was confronted with problems of survival. Catholicism survived even longer in some important economical centers, and in rural areas that were far from administrative centers. During this time, in Kosovo came Franciscans missionaries, who later built their centers. The presence of Albanian catholic clerics from Kosovo in the XIV – XV century in the important urban centers, it shows that here had education institutions; at least clerics had taken their primary education in the schools nearby their parishes. Even educational developments in the upcoming centuries bear witness that beside catholic churches, primary education has been given to children who would become clerics.

6. INSTEAD OF CONCLUSION: THE ROLE OF EDUCATION IN THE FIRST YEARS OF OTTOMAN RULE

Islamic and catholic religious schools in the wake of the Ottoman occupation and later contributed to the spread of education among Albanians. Islamic schools, as more massive in that period, influenced the creation of the reading culture, since Islam as a religion of the book ought to be learned through reading of the Quran. In these schools a

new Albanian elite was formed, which was integrated in the ottoman system of the state. Especially the elite of the local levels was linked to the fate of its, regardless of the political usage of Islam from ottoman authorities, its ethnic awareness somehow weakened, that somehow weakened their ethnic consciousness, a phenomenon that had repercussions later in the period of the birth of nationalism and the formation of national states. Muslim religious schools played a positive role in the creating of Albanian intellectuals of the time. Regardless of the usage of Arabian alphabet, lessons surely must have been explained in Albanian, for the fact that pupils did not understand Arabian or Turkish. Teachers talked Albanian language and educated the pupils with love for own country. Islamic schools served for the creation of the Albanian Muslim clerics, which generally remained tied to the fortunes of his people. Those schools created a stratum of people who took in charge to finish administrative duties, or who continued on their studies, thus, becoming known throughout the Empire. In conclusion, it ought to be noted that, the first years after the Ottoman invasion were accompanied with fundamental changes in the social organisation. These changes were reflected even in the education. Because of the opposition that the Papacy and the European catholic powers made to the Ottoman invasion in Balkan, The High Gate held hostile to the catholic schools. Even though the Patriarchate recognised the Ottoman invasion and was recognised the right of the management of the spiritual life of the orthodoxes, the schools that the orthodox cleric kept were reduced in number. Meanwhile, with the transition of a portion of the population in Islam, the first Ottoman schools were opened. In these conditions, for only the features of our country, like nowhere else in Balkan, in the first years of the Ottoman invasion we have a variety of religious schools: catholic schools, orthodox schools and Muslim schools. In this case it should be emphasized that due to the specifications of the historical development in Kosovo, Islamic education did not follow the natural process of transition to national education. This delay, of course, influenced our national destiny as well. In this period in Europe in schools were brought the popular languages. Different from the western countries, because of the invasion circumstances, this process in the Albanian regions was developed with delay. However, the presence of the Muslim schools in the Turkish-Arab language, the catholic schools in the Latin language and the orthodox schools in the Greek and Slavic languages influenced the increase of the educational level of the population. It continued educational tradition and Albanians had their clerics and their

educated men, who performed the function of the teacher and they gave the education in foreign language the features of the environment and of the Albanian tradition.

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BJES

GENDER EQUITY IN EDUCATION: TEACHER VISIONS AND CLASSROOM PRACTICES IN ALBANIA

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Abstract

Pedagogy entails teacher-student interaction which influences the learning process more than any other educational component. Teachers play a crucial role in helping children understand how gender roles work and can encourage pupils to challenge the gender stereotypes or simply conform to them. Teacher awareness of gender equity in education can influence children's classroom practices and their performance to great extents. This research aims at discussing teachers' expectations of pupils' classroom behavior and analyzing classroom practices using a gender equality perspective. Classroom observation and interviews conducted with teachers aimed at discovering the reality behind classroom doors regarding gender stereotypes and teachers' interaction with children. Some of the teachers' visions and perceptions are openly expressed; others are more subtle and indirect. The research methodology consists of classroom observations and key informant interviews with teachers in different schools. Results show that teachers who have received additional qualification tend to articulate more easily and show higher levels of awareness regarding gender equity practices in the classroom.

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1. INTRODUCTION

The importance of education in today's society is an undisputable notion, which is particularly valid to the lives of girls and boys in Albania where social, economic and political changes are occurring at high speed. When education fulfills its life-changing mission, both boys and girls are better equipped with a set of skills which can facilitate their future engagement in a democratic society as active citizens. Boys and girls can not be fully entitled to the right set of citizenship values and skills if they are exposed to a set of gender stereotypes by teachers during their education process. Obviously, teacher expectations on pupils' classroom performance according to separate gender roles and gendered performances can seriously affect children's behaviors and make them more inclined to fulfill such expectations, thus perpetuating gender inequality and stereotyped patterns. This research aims at identifying the teachers' visions and problematizing the classroom practices of teachers in Albania regarding gender stereotypes.

In the long run, children risk to be exposed to many gendered patterns during their interaction with teachers. This is why all teachers, especially elementary school ones, should be knowledgeable about gender education, including concepts and theory about gender equality and gender equity. Referring to UNESCO definitions, "Gender equality is the equal valuing by society of the similarities and the differences of men and women, and the roles they play. It is based on women and men being full partners in their home, their community and their society" (UNESCO; 2003: 17). On the other hand, "Gender Equity is the process of being fair to men and women. To ensure fairness, measures must often be put in place to compensate for the historical and social disadvantages that prevent women and men from operating on a level playing field. Equity is a means. Equality is the result" (UNESCO; 2003: 17). Therefore, teachers who are well aware of the importance of gender education do not have biased expectations regarding their pupils' performances. They do not discriminate against boys or girls and try to encourage children to break the gender-based stereotypes in the classroom and beyond. Only teachers and schools as the most official and long term educational institutions can foster change concerning gender equality and gender equity.

2. METHODOLOGY

The level of teachers' gender awareness and their vision regarding gender equity is implicitly transmitted in the classroom through their interaction with children and their expectations on boys' and girls' performances. Information regarding classroom practices of teachers is collected through observation and key informant interviews with twenty teachers of different elementary schools in the district of Elbasan, Albania. The research instruments, including classroom observation surveys and interview questions for teachers are adapted by the Jo Sanders Manual *Fairness at the Source* (2000). The research was conducted in February 2015 and aimed at identifying the spoken and unspoken specificities of gender patterns in classroom practices. The teachers of the fifth grades in all selected schools were chosen based on stratified random sampling including high-performance, low-performance, rural and urban schools. The stratified sample was based on a regional performance indicators card that was created and used by the regional directory of education, Elbasan in the academic year 2013-2014. This performance evaluation card, along with other indicators such as pupils' achievement in local and national exams, was also based on teacher training as an indicator for the ranking of schools. This research used the teacher training level as a stratum for sample sizing. Not to my surprise, all the teacher respondents in this survey happened to be female, which also reflects teaching as a gendered profession. Apart from the subject of foreign languages, these teachers instruct most of the subjects to the same classroom of children from the first till the fifth grade. The key informants' ages vary from 26-58. A relatively high number of teachers have attended a Master's Degree in Education or are in process of doing so. Two of the oldest teachers hold only a high school diploma of pedagogy and are close to their retirement age. Almost half of respondents had participated in additional training on teaching methodologies prior to this research.

3. GENDER EQUITY IN EDUCATION: THE IMPORTANCE OF TEACHERS' EXPECTATIONS

The focal point of gender equity in education is the interaction between boys and girls as well as interaction between teachers and pupils. According to Chisholm and McKinney (2003; 3), the approach to gender equality in the classroom tackles a list of components which includes:

- Gender stereotypes

- Sexual violence, abuse and harassment

- Differential access to and enrolment of boys and girls in school and the curriculum

- Ideologies underlying the curriculum

- Curriculum choices

- Teaching styles, including differential attention paid to boys and girls

- School organization and discipline

- Extra-mural activities.

These components are equally important within the classroom domain, but only the teaching styles and gender differentiated attention in the classroom practices comprise the focus of this research. The list of other components embodies the objectives of different past and future research projects.

As Stromquist asserts, "given that schools are social settings where gender and sexual identities are constructed, negotiated, and officially sanctioned, the overall educational environment offers influential messages about gender" (Stromquist; 2007: 20). More often than not, teachers are the living model of education and they can voice or hush questions; they can encourage boys and girls alike or simply perpetuate gender inequalities. If teachers are well aware of gender education related concepts and theories, their teaching practices can represent an empowering instrument for both girls and boys. Similarly, if children are not exposed to limitations by gender stereotyped practices in classroom, they can learn to be more self-confident and fight gender discrimination. This is how important teacher visions of gender equity are: they can empower or disempower boys and girls alike. Pupils are greatly affected by the teachers' expectations, and they can perform accordingly, thus resulting in a self-fulfilling prophecy of boys dominating certain classroom interactions and girls being more active in teacher-pupil interactions that are related to learning (Stromquist; 2007: 12). The gendered pre-conceptions of teachers may be unconsciously reflected and they are transmitted through interaction such as questions, feedback, criticism or praise (Magno and Silova 2007; Stromquist, 2007 at Eurydice, 2010). Also known as the "Pygmalion effect", the teachers' positive or negative expectations are eventually met, thus influencing pupils' performance in academic achievement as well as classroom interaction patterns.

4. GENDER AND EDUCATION IN ALBANIA

The present education system structure in Albania stems from the most recent basic education reform, including the curriculum reform, which was introduced during 2003-2007 and has been applied ever since. The Albanian Ministry of Education and the Institute of Curricula and Standards suggested gender perspective be mainstreamed in three aspects, including pre-university and university curriculum review and development, developing new textbooks and developing instructional materials for mainstreaming the gender perspective into the curricula (Albania; 2007). The same educational reform also changed the elementary school duration from a total of eight years (4+4) into 9 years (5+4) (Llambiri and Abdurrahmani; 2011).

Children of elementary schools in Albania have most of the subjects instructed by the same head teacher. In other words, the elementary school teachers in Albania spend a relatively long time with children within the classroom environment. Therefore, teachers' visions of gender roles and stereotypes can easily be imprinted into pupils' learning culture through teachers' everyday teaching practices. This is why it is crucial for teachers of elementary schools to believe in gender equity and reflect gender equality awareness in their daily classroom activities and language of instruction respectively.

The PISA 2000-2012 results of Albanian pupils indicate that there exist significant gender differences in the pupils' development and perception of skills. These differences are mainly visible in reading, where girls outperform boys, and mathematics, where girls have lower levels of confidence in their abilities, even though they practically perform well (World Bank; 2012). This gender gap can be explained by presumed different learning strategies used by boys and girls, but most importantly, by different teaching practices used by teachers. Yet again, pedagogy in the classroom is what builds knowledge and beliefs in pupils, who in their turn learn or fail to achieve academically and socially through their own reflection in their teachers' eyes.

5. FINDINGS

Reflecting the main focus of classroom observation and key informant interviews, the findings of this research provide discussion on teaching styles related to classroom arrangement and differential attention in teacher pupil-interaction. Findings also discuss the relevance of remarkable theoretical issues regarding gender equity in the classroom. The stratified sample for this research gave access to interviewing and observing a total of twenty female teachers: thirteen teachers working in the urban part and seven teachers working in the rural part of Elbasan district in Albania.

5.1 Classroom arrangement

Every element of formal education communicates a message to the children, who learn from the formal as well as the non-formal curriculum. When children in elementary schools participate in same-sex or mixed-sex activities, they are also learning gender as being a social construction that is either dichotomist or equivalent. Furthermore, space arrangement and gender division in classroom activities comprise an important element of childhood socialization (Thorne; 1993), while it is also proved that girls are marginalized by the use of physical space in schools and classrooms (Arnot; 2004). The number of children in the observed classes varies from 16-30 pupils per class, with a tendency of rural schools to have fewer children in every class. What is more, one rural school resulted in facing the difficulty of having collective classes, with children of grade 3 and grade 5 instructed by the same head teacher.

Most of the observed classrooms were organized in the common style of having children's desks in parallel rows that face the blackboard and the teacher's desk facing all children. This is a predominant model in most classes in Albania as well as the observed schools, dominating even in groups with less than twenty children which could easily be arranged differently. As teachers say, mostly children prefer to share desks with a same-sex peer, but there are also many teachers who report that they opt for more gender-balanced pairs in same desks. Some teachers affirm they let children free to choose who they want to share the desk with, while others declare that they try to pair boys with girls as a sign of equality and togetherness. However, few of the teachers recognize the importance of gender segregation as a childhood socialization component.

There were five cases of classroom arrangement not following the model of parallel desks facing the board. In one high-performance urban school two teachers holding Master's degrees in Education had positioned the teacher's desk behind the rows of all pupil desks where pairs of girls and boys were sitting together. Being in the fifth grade, the children had worked with the same head teachers for five years sequentially and seemed to have been normally adjusted to this model. Specifically, during the observed classes they could effortlessly work individually or in pairs without much teacher support. These two teachers also showed sensitivity regarding racial issues in their classes. Both having minority children of Roma community in their classes, they openly addressed the cases of Roma children as perfectly fitting in with the rest of the class and equally performing in academic and cultural related activities.

In two other classes in a low performing urban school desks were arranged in a rectangular shape, with all children sharing the same big desk created by all the desks put together. This arrangement model seemed very friendly and cooperative for boys and girls alike, but presented a logistic difficulty for children sharing the same big desk space since their books or personal belongings could easily become messy. One old teacher close to retirement age, who only held a high school diploma of pedagogy and little additional training, used and reinforced gender stereotypes to a great extent throughout her teaching practices. She scolded girls more frequently for not keeping the desk tidy and never addressed boys on the same issue. On the contrary, she asked boys' assistance for hanging a big map on the wall and threatened to send two other boys to the school principal's office if they didn't stop talking loudly to each other. This teacher seemed to have many classroom management issues overall, but her teaching practices that reinforced gender stereotypes in class were mainly prevailing. During the interview she admittedly said boys were the best pupils, boys were the ones that asked more questions and the ones that called out more in class, while girls volunteered more and stayed after class more in order to talk to her.

Another unusual classroom arrangement example consisted of two desks joined together forming a square, and four children sharing the same desk. This classroom in another high performing urban school presented a particular case to notice: when asked during the interview whether children did group work in class, almost all teachers affirmed this. Then, when questioned if the group work was done on the basis of the same-sex groups or mixed-sex groups, the MA-holding teacher of this classroom

answered that they always did group work based on mixed-sex groups. One day in her class during observation, boys and girls were not sitting together but in separate groups and different desks. Recognizing the inconsistency between the reported reality during the interview and the observed reality in class, the teacher felt the need to explain. As she later clarified, that day was an exception since she had asked children to be free to choose their group members. If this is the case, it only means that children tend to choose to work with same-sex peers. However, this also means that teachers can openly identify and articulate issues related to gender equality and keep themselves open to learning and improving their classroom practices of gender equity.

5.2 Interaction between teachers and children

Gender bias in the classroom interaction between teachers and children may be unconscious, but it perpetuates a sense of alienation in the less privileged children and keeps them from developing in personal, academic or professional terms (Davis, 1993). During the key informant interviews most of the teachers stated that they do not discern gender differences in the way they address their pupils. Implying equal treatment between boys and girls while failing to be gender equitable and impartial in classroom practices, these teachers are unaware of their gender-blind position in the classroom. If their attitude later reproduces "unintentional gender bias", it proves that, as maintained by Sadker, "sexism is still a way of life in our schools…" (Sadker et al.; 2009: 58). Gender bias was previously depicted in one previous research in America as "a syntax of sexism so elusive that most teachers and students were completely unaware of its influence" (Sadker & Sadker: 1995: 2). The conducted interviews and classroom observations were partially utilized as action research: having teachers reflect on their interaction with boys and girls in the classroom makes them aware of their teaching patterns. Once identified and discussed as being intentional or unintentional, fostering equity or injustice, the gender bias hiding in the teachers' practices is questioned and weakened eventually.

One interview question asked to the teachers, aiming to discover the perceived reality as well as their gender stereotypes regarding pupil academic performance, addressed the issue of the best pupils in class. When asked if the best pupils in class were mainly boys or mainly girls, less than half of the teachers answered that there was no gender difference. Thirty-five percent of teachers replied identifying girls as the best pupils

and twenty percent evaluated boys as their best-performing pupils. Another more balanced reply came from the teachers when talking about the tendency of question-posing. Forty percent of the teachers answered that there was no gender difference regarding questioning in class, which may reflect the reality as well as their gender awareness to such a level that does not distinguish or stereotype pupils based on their sex. The remaining teachers had a more dichotomist perspective, with thirty percent of teachers reporting girls as being more inclined to pose questions in class, and another thirty percent of teachers reporting the opposite.

A higher level of gender balance was reported by teachers in another interview question. Aiming to identify teachers' perceptions of gender bias, if present, related to group work, I asked teachers to recall who tended to dominate discussion in their classroom, mostly boys or mostly girls. Out of twenty interviews, eighty percent of the teachers reported no difference between boys and girls, fifteen percent reported girls as tending to dominate group work and group discussion and only five percent of the teachers reported boys as dominant to group work activities. In general, teachers who had participated in additional trainings tended to report little or no differences in gender regarding group activities. However, the reported gender balance was broken when it came to the issue of pupils calling out in the classroom. A total of sixty per cent of teachers reported boys as calling out more and only fifteen per cent of teachers reported girls yelling or having incorrect verbal behaviors. The remaining twenty-five per cent of teachers reported no gender differences in calling out in class. Another gender misbalance teachers reported is related to interaction with pupils after class: sixty-five percent of the teachers admitted that girls were more inclined to stay after class in order to talk to them. Boys were reported to stay after class by twenty-five percent of the teachers, and only ten percent of the educators answered that both boys and girls were similarly likely to initiate teacher-pupil interaction after classes.

Essentially, the number of children in all observed classes was almost equally distributed in terms of sex. There was only one exception in a high-performing rural school in the outskirts of Elbasan where the girls visibly outnumbered boys in the class: eighteen girls and ten boys. Previously taught in two different classes, these children were recently joined into one single class. In fact, the teacher of this class openly expressed her willingness to encourage boys to be more active in classroom participation, as her individual way to compensate for the smaller number of boys in

her classroom. She explicitly stated that "boys need to be woken up", thus confirming the differential treatment boys receive by teachers as previously criticized by Sadker. Having more than twenty years of teaching experience, this teacher was also in the process of obtaining a Master's Degree and she openly exposed difficulties encountered in her job. As noticed during classroom observations, she assigned different tasks to three boys in her class with learning disabilities who were simply performing basic literacy and mathematic skills. One of these boys was fifteen: five years older than the rest of his classmates. What is worth mentioning about this teacher is that her interaction with all children was on positive and encouraging terms. Namely, she frequently used praising words to both girls and boys alike, but more openly towards the three boys with special needs. In addition, this teacher also paid particular attention to children of racial minority who faced social problems such as child labor and school drop-out.

6. CONCLUSIONS

"Educational institutions reproduce the gender order in myriad ways. As prime sites for socialization, schools are key institutions for the construction of gender" (Eckert & McConnell; 2003: 29). Within the walls of educational institutions, apart from transmitting the intended subject of instruction, teachers play a crucial role in helping pupils understand the world around them and their own role in it. Therefore, teachers are in the favorable position of assisting pupils to think critically about different gender-related issues. In addition, through their teaching practices, teachers stand between challenging and abiding by the gender stereotypes that boys and girls in schools are confronted with. If teachers are able to understand how influential their role in education is and if they are well-aware of and well-trained about gender equity, their contribution in challenging gender stereotypes in schools can be huge.

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