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CONTACT

Matilda Likaj Shaqiri
Hëna e Plotë “Bedër” University
Tel: +35542419200
Email: bjes@beder.edu.al

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A SOCIOLOGICAL STUDY OF LANGUAGE USE OF LAGOS BUS CONDUCTORS

ESTHER OLAYINKA BAMIGBOLA ^a
A. T. ADELEYE-ABIWO ^b

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Abstract

In addition to its communicative uses, language also has many social and cultural values, such as group identity, social stratification as well as social grooming and entertainment. This study aims at identifying the relationship between social class and language, analysing how the social identity of Lagos bus-conductors are being conveyed in their use of language and ascertaining the relationships among human beings (i.e. bus-conductors), their environment and language use. It examines in a sociolinguistic point of view, the language use of bus-conductors when interacting among themselves and with passengers. The methods used involved the administration of questionnaires, observation and interview. Two sets of questionnaires, one directed to bus-conductors and the other to passengers, were administered. The conversations of the bus-conductors with passengers and the interview sessions were recorded on a phone recorder and latter transferred into a disc. Three areas in Lagos metropolis - Agege, Ojota and Oshodi were selected for the study. Thirty respondents comprising fifteen bus-conductors and fifteen passengers were sampled randomly from the three areas. From the study it was revealed that the appearance, dressing, voice and behavior of Lagos bus-conductors send non-verbal signals to people about their identity. It was also found that the use of language of Lagos bus-conductors is significantly affected by their environment of speech community. The study also revealed that Lagos bus-conductors use certain linguistic forms which differentiate them from conductors in other places and people in other professions. The special indications of these findings were discussed and some steps to take to address them were suggested. The recommendations if appropriately implemented will impact positively on proper language use of bus-conductors.

Key words: *group identity, social stratification, social grooming, bus-conductors, sociolinguistics, questionnaires, Lagos metropolis*

^a Department of English Studies, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria, bamigbolayinka@yahoo.com

^b Department of English Studies, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria

1. INTRODUCTION

The use of language is deeply entrenched in human culture. In addition to its communicative uses, language also has many social and cultural values which include group identity, social stratification, as well as social grooming and entertainment. Language is used by those who speak them to communicate and to solve a plethora of social tasks, (Evans and Levinson 2009).

Bus conductors are numerous in Lagos, Nigeria. This is partly because the job serves as a source of mass employment for unskilled labour, though unemployment has also endeared it to the overqualified and partly because of the ever-increasing population in Lagos. Most of these bus conductors are uneducated. Bus-conductorship is not peculiar to Nigeria alone but also common in many third world countries and even in some advanced nations.

Until the 1970s and early 1980s, conductors or clippers were a common feature of many local bus services in larger towns and cities in the UK and Ireland. The main reason two-person crews were needed then was that most towns and cities used double-decker buses for urban services. Until the 1960s, all double decker buses were built with front-mounted engines and a 'half-cab' design, like the familiar Routemaster London bus. The conductor communicated with the driver using a series of bell codes, such as two bells to start (the well-known "ding-ding"). Many half-cab double-deckers were boarded from the open platform at the rear, while others were equipped with a forward entrance, a staircase and driver-operated doors. Each case required a conductor to collect fares and, especially on the rear-entrance design, supervise passenger boarding and alighting.

Just like any other profession, the basis of relationship between bus-conductors and passengers is communication. Communication brings people together, keeps them together and ensures that individuals and groups understand one another. Every business person is involved in some form of communication and must be able to use language effectively to send and receive messages. Words are the major tools of language, and they are chosen carefully to express the intended meaning. How well the sender of this message uses these tools and how well the receiver interprets their use are major factors in the effectiveness of the message, (Sovak, 1979).

It is known that every communication situation has social dimensions. In schools, the key social relationship usually is that of a student to a lecturer. At work, there is a much wider variety of relationships, such as manager to subordinate, customer to supplier, or co-workers to co-workers etc. To communicate effectively, one needs to attune the style, tone, and overall approach of each communication to these social considerations.

This study therefore, aims at identifying the relationship between social class and language, analysing how the social identity of the Lagos bus conductors are being conveyed in their use of language and ascertaining the relationship among human beings (i.e. bus-conductors), their environment and language use. The study was carried out through the use of interview and observation. Three areas in Lagos metropolis were selected for the study. These are: Agege, Ojota and Oshodi. These areas were selected based on the high population and concentration of commercial activities. Five bus-conductors and five passengers chosen randomly were interviewed from each of the selected areas making a total of thirty respondents.

2. THEORETICAL BACKGROUND

2.1. Sociolinguistics

Sociolinguistics is the branch of linguistics that studies the properties of languages which require reference to social factors, including contextual aspect, in their explanation (Trudgill, 2000). Wardhough (2006) explains that the simple meaning of sociolinguistics is a study of relationship between language and society. It examines the way people use language in different social contexts and how people signal aspects of their social identity. According to Holmes (2001), the way people talk is influenced by the social context in which they are talking.

One of the concerns of sociolinguistics is how language variations differ between groups separated by certain social variables, e.g. ethnicity, religion, status, gender, level of education, age, etc., and how creation and adherence to these rules is used to categorize individuals in social or socio-economic classes. As the usage of a language varies from place to place, language usage also varies among social classes; and it is these sociolets that sociolinguistics studies. Sociolinguistics is an integral part in the study of language in common, and in the study of the impact of society over language. It studies the relationship between language and the context in which it is used

(Holmes, 2001:1). In other words, it studies the relationship between language and society. This explains why people speak differently in different social contexts. Sociolinguistics discusses the social functions of language and the ways it is used to convey social meaning. All of these provide a lot of information about how language works, as well as about the social relationship in a community, and the way people signal aspects of their social identity through language, (Holmes, 2001).

The significance of language in a community is viewed from the viewpoint of its importance in a community; and it is discussed in relation to the three inseparable elements in a community: human beings, community and language (Downes, 1998). Language enables us to talk with each other. At the same time, it enables us to talk about something. It provides us with not only just a mode of interaction, but also with a capacity of representation (William, 1993).

Man is a social being who always needs another's help. It is hardly imagined that he is able to live alone in a forest without being accompanied by another. In reality, he lives and cooperates with others. Thus, we may agree that human being is a social creature because he has to live in a community. In the effort to fulfill his daily needs, he has to work together with one and another. This cooperation can only be conducted in a community. For instance when he needs rice, he is not necessarily to plant it in a field by himself. Rice planting is the farmer's business, and because he needs rice, he buys rice from the farmer. This example illustrates that all members of a community need help from one another. This cooperation among members of a community can only be achieved through the means of communication known as language. By using a language, man can express his ideas and wishes to other people such as when he needs their help (Udall et al., 1979).

The three elements mentioned above: human beings, community and language, are closely related to one another. In a social community, members of the same age group use a given language as a means of communication. In the social context, language is not only a means of communication but also a means of creating and maintaining social relationship among speakers of the language.

Communication is the process by which information is passed between individuals and/or organizations by means of previously agreed symbols such as words, figures, charts, pictures, gestures, drawing etc. It is the process by which one person (or a group) shares and imparts information to another person (or group) so that both people

and groups clearly understand one another (Little, 1965). An important concept in communication is the speech community. It refers to a group of people who use the same system of speech signals. Another definition of the speech community is any human aggregate characterized by means of a shared body of verbal signs, (Gumperz, 1968).

2.2. Lagos Metropolitan City

Lagos is the largest city and chief port of modern Nigeria. It is located in the southwestern part of the Nigerian federation and is the major city in Lagos State. The area that is now Lagos was habited by the Yoruba people during the fourteenth century, (Peil, 1991). The founders created a coastal village they called Eko. In the 1760s, Portuguese traders settled there and began using Eko as a port for slave trade, renaming it Lagos after the coastal city in Southern Portugal that had the greatest trading links with Africa. In 1960, Lagos became the capital of the newly-independent Nigeria, (Oyewole, 2000).

In the years after independence the city's population ballooned from less than 100,000 in 1963 to nearly 2.5 million in 1974 as people were drawn in from other parts of the country seeking work, education, and freedom from ethnic and religious conflicts. The actual total population total is disputed between the official Nigerian Census of 2006, and a much higher figure claimed by the Lagos State Government. As of 2015, the population of Lagos city is approximately 16 million. Severe overcrowding and traffic congestion were some of the resulting outcomes of this great rise in population since it occurred in advance of the expanding infrastructure. The metropolitan area of Lagos include Ikeja (which is the capital of Lagos State) Agege and Mushin.

3. DATA ANALYSIS

3.1. Semio-Discursive Analysis

Analysis in this section focuses on such issues as dressing and appearance, voice and character. The dressing and appearance of Lagos bus-conductors most times give information about their lifestyle. Lagos bus-conductors are distinct in their manner of dressing. The following pictures portray some modes of their dressing and appearance.

Figure 1: Appearance (1a, b, c, d and e: Dressing of Bus-conductors in Lagos)



Figure 1a

Figure 1b



Figure 1c



Figure 1d



Figure 1e

Lagos bus-conductors often wear shirts or round-neck polos, covered with grime. Sometimes they have a small towel round their necks. They wear jeans to match and a pair of slippers, mostly bathroom slippers as portrayed in Figures 1a, b, c, d and e. Most of them often wear singlet on either black or blue jeans. The wearing of the singlet is partly because of the heat from the traffic congestion and the wearing of the blue or black jean is because of its ability to absorb dirt without being noticed that it is dirty. Sometimes they also put on shorts as shown in Figures 1d and e.

3.1.1. The Use of Tattoo

Figure 2: A Conductor with tattoo and earring

Figure 3: Painted Finger Nails with Bangles



The use of tattoo involves piercing of ears, painting and drawing on the body. Lagos bus-conductors are seen with tattoos on some parts of their bodies especially the shoulder. They either pierce a single ear or both. They have tattoos of things such as axe, cross, dragon, cutlass, etc. The conductor in Figure 2 above has a tattoo of a cross on his left shoulder and earrings on at least the left ear. Some of the bus-conductors use jewelries. Mostly they use chains on their necks, ears and wrists. They wear pendants that have the shape of such things as cross, axe, etc. the conductor in Figure 4d below has ear-rings on both ears while the one in Figure 2 has only on one ear. The conductor in Figure 3 has jewelry on his wrist.

Most Lagos bus-conductors' nails are very dirty. This is because they intentionally leave their nails to grow long. Some have only the smallest finger's nails long while some others have all finger nails long. Some of the bus-conductors also have their nails painted as shown in Figure 3.

3.1.2. Hairstyle, Haircut and Colour of Hair

Figure 4: (a, b, c and d) Hairstyles of Lagos Bus-Conductors



Fig. 4a



Fig. 4b



Fig. 4c



Fig. 4d

The hairstyles and haircuts common among Lagos bus-conductors include galas, obama, afro, etc. In most cases, they have part of the hair cut while the other part is left grown. Some plait their hair, some make dreadlock while others just leave their hair bushy. Some apply relaxer to make their hair look like women's hair. Some also make hairstyles such as 'koko waves' or 'curls'. Some of these styles are shown in Figures 4 a, b and c. Some Lagos bus-conductors use dye on their hair. Some dye a small portion of their hair while some use dye on the whole hair. They use flashy colours such as gold, blue, wine, etc. The conductor in Figure 4d has his hair dyed and has earrings on his two ears.

3.1.3. Voice

In Lagos, a conductor's voice is usually very loud in the bus. He stands at the door of the bus repeating names of bus-stops like a music player on replay. The bus-conductor's voice is usually broad and hoarse. This is partly as a result of the use of hard drugs such as marijuana, Indian hemp, etc. They make use of this broad and

hoarse voice in order to make the names of bus-stops clear and audible enough to people. Lagos bus-conductors are known to be very impolite in their manner of approach. They are very lousy, vulgar and abusive. Most of them behave violently and are more or less hooligans. The following expressions are common among them:

“Ma jemu ẹ (I will eat your nose)”

This expression in Yoruba language when translated literally means “I will eat your nose” but it is used by bus-conductors to mean “I will hit your vehicle”. Nose in this context refers to vehicle. ‘Eat’ is, therefore, substituted for ‘hit’. Lagos bus-conductors say this when in a conflict with other bus drivers or when trying to escape from traffic congestion. It is also used as a caution or warning to other bus drivers to drive on their own route to avoid collision.

“Ma Je’ju ẹ (I will eat your eyes)”

This Yoruba expression which means “I will eat your eyes” is used by Lagos bus-conductors when they are provoked to mean “I will deal with you”. It is also used to mean “to disappoint”. For example: “Ma jeju manna yen” which could mean “I will deal with that man” or “I will disappoint that man”. It is mostly used as a threat.

“Baddoo”

This word is used by Lagos bus-conductors to mean “bad boys”. But when bus-conductors talk about “bad boys” or “baddoo”, it does not mean someone who is unpleasant or poor as interpreted in the dictionary. In their own context, a ‘bad boy’ or ‘baddoo’ means someone who is exposed; someone who smokes or drinks much, a womanizer, a young rich boy, a tout they so much admire, etc. Thus, they use ‘baddoo’ or ‘bad boys’ for someone they cherish.

“Gbagbe oṣi”

In the Yoruba context, ‘gbagbe oṣi’ means ‘forget nonsense’. However, it is used by Lagos bus-conductors to insult. They use this expression when in conflict with passengers or any other person. The meaning associated with it is “excuse me, I don’t have time for that talk” or “excuse me, I don’t I have time for you” or “excuse me, I don’t have time for nonsense”.

“Yarn”

Yarn is a continuous twisted strand of natural or synthetic fibres, used in weaving, knitting, embroidery and rope making. The word yarn originates from Middle English, for the old English genre, akin to Old High German’s yarn, Greeks’s chorde strong and

Sanskrit hira band. Among Lagos bus-conductors, yarn is used as a verb to describe the act of talking to someone especially in a rude way. For example, “shey na me you dey follow yarn like that?”

“Kúrò lójú òbò”

Kúrò lójú òbò is derived from Yoruba language and literally means “leave the virginal surface”. Lagos bus-conductors use the expression to mean “leave the way”. They term the virginal to be a passage, thus, they refer to a road, way or a passage as virginal. If they are on the road and someone or another bus driver is obstructing their way, they say “kúrò lójú òbò”, meaning “leave the way”.

“Gbe ẹ jẹ”

This is also from Yoruba language and in English it literally means swallow you. When Lagos bus-conductors say “Gbe ẹ jẹ”, they mean ‘to have sex with you’. For example: omọ ẹlẹ, se mo le gbe ẹ jẹ? This means ‘beautiful lady, can I have sex with you?’

“Wọn n din ẹyin l’ori ẹ (Is egg being fried on your head?)”

This is another expression used by Lagos bus-conductors to tell someone that the person is insane. Therefore, if a Lagos bus-conductor is asking if egg is being fried on someone’s head, he is asking if the person is insane.

“You Smoke Igbo?” (Did you smoke Indian hemp?)

Igbo is used by the bus-conductors to refer to Indian hemp or marijuana. However, when Lagos bus-conductors ask if ‘you smoke igbo’, they are asking if the person is insane.

3.2. Analysis of the Responses of Bus-Conductors to Interview Questions on General Language Use

The following questions were directed to the fifteen randomly selected bus-conductors during the interview session.

1. Do you through some measures train your voice to become broadened?
2. Has your experience as a bus-conductor affected the way you speak?
3. Do you smoke or drink?
4. Does being a Lagos bus-conductor require the use of language different from the language use of bus-conductors in rural areas?
5. Do bus conductors have social groups?
6. Do you speak in the bus the same way you speak at home?

7. Did you attend any special training on how to speak as a bus-conductor?
8. Are there peculiar words used among bus-conductors only?
9. Has your experience as a bus-conductor affected the way you speak?
10. Does the language use of Lagos bus-conductors differ from that of bus-conductors in other places in Nigeria?

The questions were printed on questionnaires but were read to each bus-conductor and interpreted to the appropriate language for the respondents who could not understand or respond in English language (i.e. Yoruba and Pidgin English). The responses of the fifteen bus-conductors are presented below:

Table 1: Frequency Distribution of Responses of the Conductors

Question No.	Responses		
	Yes	No	Undecided
1	6 (40.0%)	3 (20.0%)	6 (40.0%)
2	9 (60%)	2 (13.3%)	4 (26.7%)
3	12 (80.0%)	2 (13.3%)	1 (6.7%)
4	14 (93.3%)	1 (6.7%)	-
5	8 (53.3%)	6 (40.0%)	1 (6.7%)
6	4 (26.7%)	8 (53.3%)	3 (20.0%)
7	3 (20.0%)	11 (73.3%)	1 (6.7%)
8	13 (86.7%)	-	2 (13.3%)
9	9 (60.0%)	2 (13.3%)	4 (26.7%)
10	14 (93.3%)	1 (6.7%)	-

From Table 1 above, 40% responded yes to question 1, 20% said no, while 40% were undecided. This shows that there are some measures taken by some Lagos bus-conductors to train their voices to become broadened. For question 2, 60% responded yes, 13.3% responded no, while 26.7% were undecided. This shows that Lagos bus-conductors become more experienced in the job based on the duration of practice. In response to question 3, 80% responded yes, 13.3% said no, while 6.7% were undecided. This implies that majority of Lagos bus-conductors do smoke and drink. In response to question 4, 93.3% said yes while 6.7% said no. This implies that Lagos bus-conductors use language different from the way bus-conductors in other places in Nigeria use language. For question 5, 53.3% responded yes, 40% responded no while 6.7% is undecided. This implies that most Lagos bus-conductors have social groups. In response to question 6, four making 26.7% of the respondents answered yes, 8

constituting 53.3% answered no, while 3 making 20% gave no response. This implies that most Lagos bus-conductors do not speak the same way they speak in the bus at home i.e., there is a difference in the way they use language in the bus and at home. The result for question 7 shows that 3 constituting 20% responded yes, 11 making 73.3% said no, while 1 making 6.7% did not give any response to the question. This implies that Lagos bus-conductors do not undergo any special training to learn how to speak as bus-conductors. For question 8, 13 constituting 86.7% responded yes, none of the conductors answered no while 2 making 13.3% did not give any response to the question. What this implies is that majority of Lagos bus-conductors use words that are peculiar to them alone. The result indicates that for question 9, 9 making 60% responded yes, 2 constituting 13.3% said no, while 4 making 26.7% did not respond to the question. This shows that Lagos bus-conductors experience change in the way they speak as they practice the profession. For question 10, the result indicates that 14 constituting 93.3% responded yes while 1 making 6.7% responded no. This implies that the language use of Lagos bus-conductors differ from those of bus-conductors in other locations in Nigeria.

3.3. Analysis of the Responses of Passengers to Interview Questions on the Language Use of Lagos Bus Conductors

The following are the questions directed to the passengers.

1. Is the bus-conductors' use of language different from the way people in other professions use language?
2. Can you say that a bus-conductor is always affected by the nature of his job?
3. Are bus-conductors sometimes provoked by the passengers?
4. Do some bus-conductors exhibit gentleness?
5. Do Lagos bus-conductors use language the way other bus-conductors in other places use it?
6. Do bus-conductors have polite ways of addressing passengers?
7. Do bus-conductors address all passengers the same way?
8. Do bus-conductors smoke or involve in drug abuse?
9. Do Lagos bus-conductors use language appropriately?
10. Looking at the bus-conductors' social life style and their use of language will you like to take up the job?

Table 2: Frequency Distribution of Responses of Passengers

Question No.	Responses		
	Yes	No	Undecided
1	14 (93.3%)	1 (6.7%)	-
2	12 (80%)	-	3 (20.0%)
3	11 (73.3%)	-	4 (26.7%)
4	3 (20.0%)	12 (80.0%)	-
5	2 (13.3%)	9 (60.0%)	4 (26.7%)
6	5 (33.3%)	4 (26.7%)	6 (40.0%)
7	12 (80.0%)	2 (13.3%)	1 (6.7%)
8	14 (93.3%)	1 (6.7%)	-
9	2 (13.3%)	7 (46.7%)	6 (40.0%)
10	9 (60.0%)	-	6 (40.0%)

From Table 2 above, the result indicates that 93.3% responded yes to question 1, while 6.7% said no. This implies that passengers are aware that the way bus-conductors use language is different from the way people in other professions use language. For question 2, 80% responded yes, while 20% were undecided. This implies that passengers are of the view that bus-conductors are always affected by the nature of their job. For question 4, 20% responded yes while 80% answered no. This indicates that passengers disagree that bus-conductors exhibit gentleness. In responding to question 5, 13.3% of the respondent said yes, 60% said no, while 26.7% were undecided. This implies that passengers are of the opinion that bus-conductors in Lagos use language different from the way other bus-conductors in other places use language. For question 6, 33.3% answered yes, 26.7% said no, while 40% were undecided. This indicates that passengers are indifferent whether bus-conductors have polite ways of addressing them or not. The result shows that 80% responded yes to question 7, 13.3% answered no, while 6.7% were undecided. This implies that most of the passengers agree that bus-conductors address them the same way. For question 8, 93.3% responded yes, while 6.7% were undecided. This implies that passengers highly agree that bus-conductors smoke and involve in drug abuse. For question 9, 13.3% responded yes, 46.7% said no, while 40% are undecided. This implies that some passengers strongly believe that bus-conductors do not use language appropriately while others gave no comment. For question 10, 60% responded no while 40% were undecided. This shows that majority of passengers will not like to take up a bus-conductor's job due to their social lifestyle and their use of language.

4. DISCUSSION OF FINDINGS

A bus-conductor is the person who assists the driver in monetary contracts with the passengers and announces the routes plied by the driver. The typical Lagos bus-conductor is usually a young man between the ages 17 and 35. He is instantly known by his appearance, dressing, voice, character, etc. All these combine to make him the real Lagos bus-conductor as they communicate and send non-verbal signals to people about the identity of the Lagos bus-conductor.

The use of language of a Lagos bus-conductor is significantly affected by his environment or speech community. Speech occurs in an interactive context in which participants make choices from the linguistic system. These include the lexical and grammatical choices that express appropriate experiential meaning, that is, meaning concerned with the construal of the world experience. A person's membership in a social group will correlate with the use of certain linguistic forms and patterns of behavior in preference to others. Thus, Lagos bus-conductors use certain linguistic forms different from those of bus-conductors in other places and people of other professions. They also exhibit patterns of behavior that differentiate them from people in other groups. In another study, it was observed that the use of slang and neologisms is rampant among Lagos bus-conductors as discussed in Bamigbola and Abiwo-Adeleye (2016). It was also observed in the same study that the languages commonly used by Lagos bus-conductors are Nigerian Pidgin English and Yoruba. Lagos, being one of the South West States in Nigeria, is dominated by Yoruba speaking people and as a result, most of these bus-conductors are Yoruba speakers, except for a few who are of other tribes. As such, most of the slang common to them have their linguistic root in Yoruba language. (Bamigbola and Abiwo-Adeleye, 2016).

A person's membership in a social group will correlate with the use of certain linguistic forms and patterns of behavior in preference to others. Thus, Lagos bus-conductors use certain linguistic forms and express patterns of behavior in preference to linguistic forms of bus-conductors in other places and people of other professions.

Most of the bus-conductors are never products of their heart-desires but products of their community. A bus-conductor's use of language is informed by his society or his job. Therefore, the language use of an individual is influenced by his environment – profession and social group.

The following are other findings from the study:

- It was revealed through this study that the appearance, dressing, voice and behavior of Lagos bus-conductors send non-verbal signals to people about their identity.
- The use of language of Lagos bus-conductors is significantly affected by their environment of speech community.
- Lagos bus-conductors use certain linguistic forms which differentiate them from conductors in other places and people in other professions.

5. IMPLICATIONS AND RECOMMENDATIONS

The social implications of the above findings are that the ppearance of bus-conductors indicates a nefarious group in Lagos metropolis which is a social threat. Their attitudes portray them as miscreants, hooligans, criminals, and violent individuals. The responses of conductors to interview corroborated by passengers' views indicate that Lagos bus-conductors are a clique of doubtful and unpredictable characters.

In order to save the Lagos society from the harmful effects of this group and curtailing such from spreading to other parts of the country and beyond, the following are therefore recommended:

- The affairs of the bus-conductors should be monitored. A database for bus-conductors could be created for identification and monitoring.
- Training should be provided the bus-conductors for skill development. Such training should also include moral and social education including prescription of dress code.
- Government should put in place strategies for employment generation in order to reduce the number of people that take up the job of bus-conductorship.
- The bus transport system should be modernized by encouraging bus owners to operate joint business which will enable the operation of standard transportation systems.

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**ACTION RESEARCH: INTEGRAL ARMOURY FOR THE
LANGUAGE TEACHER**

MAYA KHEMLANI DAVID^c

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Abstract

Language teachers must make action research an indispensable part of their language teaching armoury. They must realise that if they face challenges when teaching any aspect of the given course outline, be it in the form of disinterest on the part of the students or inability to comprehend the learning lesson, they must conduct some research so as to find solutions and overcome such challenges. In this paper, I will share my experiences in teaching ESP to tertiary students in a university in Malaysia and discuss the nature of the action research conducted. It is hoped that these experiences in action research will encourage participants to conduct their own mini research in overcoming the challenges they face in the language classroom.

Keywords: *action research, language teaching, reflection*

^c *Researcher at Humanity Cluster, University of Malay, Kuala Lumpur, Malaysia,
mayadavid@yahoo.com*

1. INTRODUCTION

Preparing English language teachers should involve more than providing techniques, recipes, and tips. For teachers to develop their practice after finishing formal preparation, they must be able to question and improve their own teaching practices in response to changing conditions and experiences (Richards & Lockhart, 1994). Action research may be integrated into teacher preparation programs so that future teachers can try out new approaches and is a useful way for teachers to investigate issues in their own teaching. According to Burns (2010:1),

Language teachers want to be effective teachers who provide the best learning opportunities for their students. Action research (AR) can be a very valuable way to extend our teaching skills and gain more understanding of ourselves as teachers, our classrooms and our students. We will consider what is different about doing AR from doing what all good teachers do—we will also explore a question you may have already asked yourself – why should teachers bother to do research when, after all, they are employed and paid to be teachers and not researchers? Action research (AR) is something that many language teachers seem to have heard about, but often they have only a hazy idea of what it actually is and what doing it involves. So, one of the first questions teachers new to AR usually ask is: *What is action research?*

A. Action Research

Burns (2010: 2) explains that, “Action research (RA) is related to the ideas of ‘reflective practice’ and ‘the teacher as researcher’”. AR involves taking a self-reflective, critical, and systematic approach to exploring your own teaching contexts. By critical does not mean being negative and derogatory about the way you teach, but taking a questioning and ‘problematizing’ stance towards your teaching. In action research, a teacher becomes an ‘investigator’ or ‘explorer’ of his or her personal teaching context, while at the same time being one of the participants in it. Burns (2010) further adds that, “One of the main aims of AR is to identify a ‘problematic’ situation or issue that the participants – who may include teachers, students, managers, administrators, or even parents – consider worth looking into more deeply and systematically. Again, the term *problematic* does not mean that the teacher is an incompetent teacher. The point is that, as teachers, we often see gaps between what is

actually happening in our teaching situation and what we would ideally like to see happening” (p. 2). Curry (2009) argues that reflective practitioners can make their language teaching tools and methods solid with action research:

Action research is useful not only in preparing future teachers but for all teachers to continue to grow and develop as reflective practitioners. The components of action research are (selecting an issue, refining the research question, and undertaking data collection, analyzing multiple forms of data, developing and implementing new instructional strategies, and making the research findings public).

The fundamental premise of action research “is to intervene in a deliberate way in the problematic situation in order to bring about changes and, even better, improvements in practice. Importantly, the improvements that happen in AR are ones based on information (or to use the research term, *data*) that an action researcher collects systematically” (Burns, 2010:2).

Action is driven by the motivation for immediate change to one’s current approaches towards teaching. The cycle for change consists of several actions that may include making public one’s research findings so that others may benefit from new knowledge (Burns, 2010). Six steps are identified for the cycle of change—identifying an issue, problem, or situation in one’s teaching to investigate. Looking at the teaching and research literature can also help us understand how others have approached the issue and provide ideas on how to investigate it.

B. What are the steps in action research?

According to Kemmis and McTaggart (1988:11-14), who are major authors in this field, AR typically involves four broad phases in a cycle of research. The first cycle may become a continuing, or *iterative*, spiral of cycles, which crop up until the action researcher has achieved a desired result and realises it is time to act. The following steps are involved in the process of action research:

1. Planning	In this phase you identify a problem or issue and develop a plan of action in order to bring about improvements in a specific area of the research context. This is a forward-looking phase where you consider: i) what kind of investigation is possible within the realities and constraints of your teaching situation; and ii) what potential improvements you think are possible.
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2. Action	The plan is a carefully considered one which involves some deliberate interventions into your teaching situation that you put into action over an agreed period of time. The interventions are ‘critically informed’ as you question your assumptions about the current situation and plan new and alternative ways of doing things.
3. Observation	This phase involves you in observing systematically the effects of the action and documenting the context, actions and opinions of those involved. It is a data collection phase where you use ‘open-eyed’ and ‘open-minded’ tools to collect information about what is happening.
4. Reflection	At this point, you reflect on, evaluate and describe the effects of the action in order to make sense of what has happened and to understand the issue you have explored more clearly. You may decide to do further cycles of AR to improve the situation even more, or to share the ‘story’ of your research with others as part of your ongoing professional development

C. Is action research the same as reflecting on your teaching?

Action is the motivating force in the classroom. Teachers are the kind of practioners who reflect upon their current teaching resources and methods to improve upon it to optimise learning process, and in the process help their students. In addition, sharing reflections and experiences is also a critical part of teachers’ professional lives (Richards, 1999). Schön (1983) discusses two crucial concepts about how teachers reflect on teaching. The first he calls *reflection-in-action* and the second, *reflection-on-action*. Reflection-in-action is “reflection on one’s spontaneous ways of thinking and acting, undertaken in the midst of action to guide further action” (p. 22). The reflection-on-action signifies what we do ‘on our feet’ in the classroom as we assess our own and our students’ reactions to the moment-by-moment activities and interactions that are taking place. According to Burns (2010), reflection-on-action is after the event; it’s a kind of ‘meta-thinking’ about what happened—reflecting on the decisions we made, on our students’ and our own responses, and on our thoughts and feelings about the lesson, and working out our reactions to it all. As Schön (1985) refers to, teachers may begin to think or talk about teaching in a rather technical or automatic way without questioning teaching routines, rules about our teaching approaches, students, our teaching contexts, or the philosophies or values that motivate what we execute in classrooms.

Any teacher ‘as-a-reflective-teacher’ is beginning to show qualities that Dewey (1933, 1938) recognised as the difference between teachers who operate routinely and teachers who operate reflectively. First, she shows *open-mindedness* as she begins to listen to other points of view; she also exhibits *responsibility*, as she becomes more alert to the consequences of her own actions; third, she demonstrates *wholeheartedness* by putting the first two qualities at the centre of her actions. She questions her assumptions and begins to introduce new approaches that do not place the students at the heart of the ‘problem’. She is moving from a ‘deficit’ view of the students (‘my students are the problem’) to a deficit view of the learning situation as a whole (‘there are problems in my teaching set-up’). She is trying to find ways to restructure classroom activities that will lead to better outcomes for the students and more productive use of class time.

Zeichner and Liston (1996, p. 4) develop the idea of reflective teaching even further. They argue that the reflective teacher concept is a reaction against a view of teachers “as technicians who narrowly construe the nature of the problems confronting them and merely carry out what others, removed from the classroom, want them to do”. In their view, reflective teaching is “empowering”. In other words, it provides a way for teachers to become actively involved in articulating the nature of their work and extending the knowledge base of teaching. It also enables teachers to complement the work of educational researchers, involve themselves in curriculum development and school change, and take a leading role in their own professional development.

Burton (2009) points out that there are three central questions underpinning reflective teaching: *What do I do? How do I do it? What does this mean for me and those I work with?* She notes that strategies for teaching reflectively are wide-ranging. It also creates opportunities to link teachers’ inquiries with ‘public’ academic theories. Becoming a reflective action researcher has many dimensions and possibilities. For some teachers it may not be attractive, necessary or possible to go into a ‘full-blown’ AR process. Indeed, Allwright (e.g. 1993) has argued that expecting teachers to do AR places a burden on them that may be impossible to fulfill. Instead, Allwright proposes the idea of ‘exploratory teaching’ which, he argues, gives teachers a way of exploring and understanding classroom ‘puzzles’ or ‘dilemmas’. He suggests that exploratory teaching is a more practical way of bringing “a research perspective” into the classroom without adding “significantly and unacceptably” to teachers’ workloads by requiring them to do research. He suggests these procedures for exploratory teaching:

Step 1

Identify a puzzle area

Step 2

Refine your thinking about that puzzle area

Step 3

Select a particular topic to focus upon

Step 4

Find appropriate classroom procedures to explore it

Step 5

Adapt them to the particular puzzle you want to explore

Step 6

Use them in class

Step 7

Interpret the outcomes

Step 8

Decide on their implications and plan accordingly

For Step 4, Allwright suggests several interesting classroom procedures which allow for exploring puzzles, as well as being the basis for good classroom activities.

1. Group work discussions
2. Pair work discussions
3. Surveys
4. Interviews
5. Simulations
6. Role-plays
7. Role-exchanging
8. Diaries
9. Dialogue journal writing
10. Projects
11. Poster sessions
12. Learner-to-learner correspondence.

Exploratory teaching shares many characteristics with AR and it also fits perfectly within the continuum of reflective teacher approaches suggested by Griffiths and Tann. However, it keeps closely to the idea of exploring ‘teaching’, or more recently ‘practice’ (see Allwright, 2005 for an account of how the concept has developed), as the focus. In this respect, it would be unfortunate if it discouraged teachers from contemplating that they, too, can enter the research community if they choose to do so.

AR offers an inclusive and participatory perspective on the range of possibilities for research in the language-teaching field.

D. Classroom voices—teachers' definition of Action Research

Here are some definitions by teachers (adapted from Burns, 2010).

Action research is a research carried out in the classroom by the teacher of the course, mainly with the purpose of solving a problem or improving the teaching/learning process (Elizabeth, Sonora).

Action research is carried out by teachers in their context, in their classrooms. Teachers identify a problem or an area they wish to improve and based on theory, experience, or a hypothesis they think of an intervention. They document the intervention and results of it. If the results are positive, they could lead to the dissemination of the information. If not, the cycle may be started again. (Iraís, Tlaxcala).

AR is a reflective process that aims to solve a particular teaching-learning problem that has been identified. One of the aims of AR is to improve the teaching practice and in the end the whole curriculum. In order to do action research it is necessary to carry out a rigorous study in which the problem has to be clearly specified, an action plan has to be described and carried out, and finally an evaluation has to be contemplated in order to show if the decisions taken were the adequate ones (Carmen, Mexico City).

To follow up what these Mexican teachers stated, here are some definitions offered by writers on action research:

- 'Self-reflective enquiry' undertaken by participants in order to improve the rationality and justice of their own social or educational practices as well as their understanding of these practices and the situations in which these practices are carried out. (Carr & Kemmis, 1986, p. 220);
- The study of a social situation with the view to improving the quality of the action in it. (Elliott, 1991, p. 69);
- A flexible methodology, not merely in terms of being eclectic in research methods, but more fundamentally in needing to adapt to the social and political situation in which it is employed. (Somekh, 1993, p. 29);
- Small-scale intervention in the functioning of the real world and a close examination of the effects of such intervention. (van Lier, 1996, p. 32);

A self-reflective, systematic and critical approach to enquiry by participants who are at the same time members of the research community. The aim is to identify problematic situations or issues considered by the participants to be worthy of investigation in order to bring about critically informed changes in practice. Action research is underpinned by democratic principles in that ownership of change is invested in those who conduct the research. (Burns, in Cornwell, 1999, p. 5).

All these various definitions suggest that AR is not just a simple question of following a fixed pattern to solve a straightforward technical problem in an individual classroom. The aims and contributions of AR are multiple, overlapping, and varied. As Edge (2001:5) explains using examples to illustrate the possibilities, AR may be:

- Means oriented: *We know that we are trying to teach people to write English on this course. How can we improve the ways in which we do so?*
- Ends oriented: *We know that these students want to become librarians. How sure are we about the importance of teaching them to write in English?*
- Theory oriented as *we investigate our teaching of writing, how can we articulate our increased understanding of what is happening here? How can we connect with other written records in order to theorise our practice and perhaps, contribute to the theory that informs us?*
- Institution oriented: *To what extent is my writing course, through its goals, its topics, and my practice, contributing to an integrated educational program through which the institution mediates between its students and its social context?*
- Society oriented: *To what extent is my writing course, through its goals, its topics, and my practice, promoting values that I believe in (e.g. contributing to a healthy dialogic relationship among students, teachers, institution and society at large)?*
- Teacher oriented: *Where is my own personal and professional development in this? What is the contribution to collegiality and, thereby, the kind of society I want to live in?*

Having provided an explanation of what action research means I now move on to provide specific examples of such research.

2. ACTION RESEARCH: EXAMPLES FROM CLASSROOMS & PAPERS

A. Syed Abdul Manan provides an example of Using cricket commentary as a language teaching and learning tool.

He says (in an email) “Self-reflection constitutes instrumental part of my language learning and teaching life. In my view, self-reflection means finding and re-finding ways and means to build upon your existing level of command in any new language

you are learning and teaching. Foreign/second language learning is a never-ending process. You need to configure your strengths and weaknesses and mobilize your energies to the best of your command and control. The configuration and mobilization process could be the result of constant reflection of sizing up where your current level of competence stands in different areas, and what areas you need to work upon. To utilize one's language competence to the optimum level, one of the best tools could be that of self-reflection and reanalysis of the current practices. Self-reflection also entails a flashback and retrospection of one's own language experiences, problems and solution as a learner. A teacher may help students with his/her own experiences of language learning.

Both consciously and subconsciously, self-reflection contributes massively towards my teaching armory. Based on my own language learning experiences and conditions, I have applied, re-applied, and assessed the outcomes of several aspects of language teaching in the classroom. One of the best reflective tools was to recall and rethink of how I myself learned and improved certain aspects of the English language. Based on my experiences as a language learner, I put students in my position, and started to empower my students. For instance, how I developed my vocabulary; how I improved my listening power; how I made myself familiar with a variety of English accents/styles. Such self-reflection on my own learning strategies guided me in mobilizing my teaching tools to assist my students.

Students often used to ask me how they could improve their English language proficiency; my initial reaction would be to gauge the nature of their problem. The analysis focused their major problematic areas and fundamental weak areas. Most importantly, the analysis also involved a scrutiny of their core goal/objective for improving their language proficiency. For instance, my first question was "What do you want to do with your English language proficiency? Are your goals specific or general? Hence, on the determination of their general and specific goals behind English language proficiency, I would suggest them a certain course line of action and remedial work.

"Our listening power is weak. We don't understand when we listen to English either from radio, TV, movies or other sources." Moreover, *"our range of vocabulary is too limited to understand English either in oral or in written form?"* Given the nature of their problems, I had to reflect hard to find the best possible ways within the social

context, and the potential for their access to a form of English that might help them. Upon reflection, I was reminded of my own experience as a language learner in almost similar social context as my student. I recalled my own experiences of how listening to and watching cricket commentaries had bolstered my listening power and familiarized me with a variety of English accents and forms. Cricket commentary traditionally comes in diverse varieties of English as the commentators come from many commonwealth countries.

I first asked my students about their favorite sport; luckily, over 90% of them said Cricket was their favorite game. Nearly all of them said that they had access to TV at homes, and that they were enthusiastic followers of the game. I assigned them tasks that involved different aspects of the English language particularly different accents and vocabulary. I thought careful exposure to cricket commentary would be of benefit to them especially to become familiar with different accents and building vocabulary. Because they were enthusiastic followers of the game, they laboriously worked on the assigned task.

Their assignment included the following:

1. Watch and listen to the cricket commentary of either live match or previous highlights of a cricket match, and note down the way different commentators pronounced certain words—to identify their differences and describe the difference.
2. Note down at least 10 new words, and guess their meanings based on the live actions players performed during the game, and on the facial expressions of the commentators .

The feedback of the students was very positive. Every week, 60 minutes were allocated to students to share their feedback on the above-mentioned tasks. At the end of the semester, the following positive **outcomes** could be identified:

1. Students were able to differentiate the accents of the Australian commentators from that of the commentators from England and New Zealand.
 2. For instance, they could tell that how the Australian commentator Mark Taylor pronounced the word ‘day’ differently from Nasir Hussain, the English commentator—he sounded like ‘to die’.
 3. They also demonstrated the difference of pronouncing ‘r’ at the end by the English speakers and the speakers of the subcontinent. They said that commentators of the subcontinent pronounced r’ much strongly as ‘rrr’ while the others was soft.
 4. The students could point out the accent of Geoffrey Boycott, an ex-English player from Yorkshire country. His was different from other English commentators especially his use of words such as ‘run’ as if he says ‘ruin’, and ‘cut’ as if he says ‘coot’.
-

5. Although their range of vocabulary did not develop considerably given the short time, however, they were made more sensitive to noticing the words and guessing their meanings. For instance, a student said that he heard Indian commentator Ravi Shastri using the word ‘tactics’. On hearing this, he had guessed that probably the word meant ‘plan’. The reason he guessed this because at the time the commentator used this word, the captain of Pakistani team was making field readjustment in field positions of the fielders to put extra pressure on the opposition batsman.

6. They also learned the meanings of verbs and adjectives that were recurrently used to describe the live actions such as ‘tuck the ball’, ‘gently push’, ‘punch through the cover’, ‘flick in the onside’, whack through midwicket, ‘amble for an easy single’, guide through the point region’, caught in follow through’, ‘pull’, ‘hook’ and so on.

7. They could distinctly learn some of the adjectives used repeatedly in the game—elegant, swashbuckling, nail-biting finish, aggressive, defensive, flamboyant, prolific, huge, gigantic stroke, magnificent, tenacious, cautious, valiant, ominous, and sinister and many others.

8. The best thing about cricket commentary was that they could easily guess and thus visualise the action to understand the meanings of the words—an easy way to associate word with the actual action that took place. A visual kind of learning was more sustainable and meaningful in the use of the language.

9. More importantly, such exercise had double advantage—they can improve their English as well as enjoy the game!

B. In a paper entitled Vital Concerns for ESP Language Practitioners I argue that the ESP teacher can improve in the teaching of relational objectives of language by using authentic data, be it from the newspaper, advertisements, or prime minister's discourse or even social media like facebook whats app, msg etc. By providing such authentic data the ESP teacher can improve on the learning of the target language with the aim of demonstrating the power of language in building relationships.

A joint teacher-learner deconstruction of authentic data in the classroom will also help in the understanding of the significance of language in the power of language in selling ideology, services and goods.

C. Let me provide an example of the importance of using appropriate address forms.

As professionals, we make choices on which words to use, when to use them and who to use them with. Our words (written or oral) are used to convey a broad sense of meanings and the meaning we convey with those words is identified by our immediate social, political, and historical conditions (see Kuang and David (2005). Our words are never neutral (Fiske, 1994). Our choice of words is determined by several factors, which include who we are, where we are, the purpose of the discourse and with whom

we are speaking. In addition, the words we choose to use, and whom we use them with are a result of other important elements, such as our upbringing, religious beliefs, values, age, education, gender, exposure, economic status, objectives, and our cultural background. Using language as a means of communicating we can relate to our interlocutor by careful selection of the topic and the lexical items we use depending on who our message recipients are. An example of this can be seen in Malaysians who place a lot of emphasis on hierarchy. So in the Malaysian context to build rapport and establish credibility one must be aware of such differences and manifest this awareness in the appropriate choice of address forms as noted in speech variation and the rigid social etiquette seen during formal functions. Example 1 (below) which was used in the classroom sequences names of guests in order of importance, states their titles and their designations at a Rotary installation. At such functions speeches are preceded by acknowledgments of the dignitaries' titles and lengthy address forms which are carefully sequenced in accordance with the status of addressees. The importance of using appropriate address forms was quickly understood by learners when authentic data was used in the classroom.

Example 1. *Address Forms at a Rotary Installation Dinner in Kuala Lumpur*

Your Excellency Veena Sikri,

High Commissioner of India to Malaysia and Honorary Rotarian of the Rotary Club of Damansara and our Guest of Honor for this evening Installation Dinner.

Yang Arif (Your Honour) Gengadharan Nair, Judicial Commissioner of the High Court of Malaya and Immediate Past President Elect.

PP Stephen Khoo, Assistant Governor representing Group 8 Clubs and also representing

DG Elect Datuk Dr. Mahinder Singh.

Assistant Governor PP Sen Gupta.

Datuk Paddy Bowie.

Tan Sri Datuk Clifford Herbert,

Chairman Council of Past Presidents.

Members of My Board.

Rotary Anns

President Elect R.D. Selva

D. In another research entitled Using L1 to Teach Persuasive Discourse

Maya Khemlani David & Zuraidah Mohd Don

This paper argues that L2 teachers may be able to take advantage of the L1 as L1 is a strong resource which the English language teacher can make use of in the classroom to teach certain language related skills. This paper makes the argument that use of L1 database and resources are useful in teaching the discourse norms of persuasion. Understanding how an argument is made and legitimacy given to a particular line of thought in L1 helps L2 learners make the comparisons and the leap into the unknown i.e. L2. Some examples of positive and negative self-representation are provided in L1 to help learners understand how language can be used as a tool to create a range of positive or negative representations.

To sum up, it should be also pointed out that a teacher must be a brave teacher with a healthy self-esteem if he takes on reflection and action research as a learning tool in the language classroom. Indeed a brave teacher will be willing to use reflection and conduct research.

Positive Self-Representation

Pengorporatan adalah satu mekanisma dimana satu badan kerajaan dibenarkan beroperasi seolah-olah sebagai satu entiti perniagaan. Dari segi undang-undang ia tiada terkongkong oleh peraturan perkhidmatan awam. Ini berdasarkan andaian bahawa syarat-syarat dan peraturan perkhidmatan awam yang dilaksanakan sekarang menghindari operasi universiti-universiti untuk mencapai objektif-objektif yang ditetapkan. Dengan itu "pengkorporatan" di dalam kes ini tidak bermaksud "penswastaaan". (...) Apa yang dilakukan melalui eksesais pengkorporatan ialah untuk membolehkan universiti beroperasi dengan lebih fleksibel daripada badan berkanun biasa atau entiti awam lain kepunyaan kerajaan. (...) ia telah diterima untuk bermaksud sebagai perlonggaran governan universiti supaya universiti mempunyai lebih autonomi di dalam pengurusan kewangan dan pengujudan jawatan untuk membolehkan universiti melaksanakan kegiatan akademik dan bukan akademik.

Corporatisation is a mechanism, which permits a government body to operate as if it were a business entity. Legally, it is not controlled by the regulations of the civil service. This is based on the assumptions that the terms and regulations of the civil service which is in operation at present prevents the operation of the university to achieve the goals that it has set. "Corporatisation" in this case does not mean "privatisation". (...) This corporatisation exercise enables the university to operate with greater flexibility than other or public entity owned by the government. (...) corporatisation is now accepted to mean loosening the university governance so that the

university will have greater autonomy in the management of finance and creation of posts to enable the university to implement its academic and non-academic activities (Our emphasis).

Positive Self-Representation

Melalui pengkorporatan kita akan dapat mengurus Universiti kita dengan lebih cekap, flexible dan sekali gus dapat meningkatkan kualiti dan produktiviti hasil kerja kita.

“Through corporatisation we will be able to manage our University more efficiently, with more flexibility and enhance our work quality and productivity.”

Negative Other Representation

Selepas selebih satu tahun perkara “pengkorporatan” Universiti dibincangkan masih ada suara sumbang yang menyangsikan kejujuran kerajaan yang menyatakan “pengkorporatan tidak bermakna Universiti dipindah milik ke pihak swasta; tidak sedikit pun ada penjejasan dari segi fungsi universiti sebagai pusat peneyelidiakn dan pengembangan ilmu dan tugasnya sebagai pendidik pelajar-pelajar untuk menjadikan mereka insan yang kamil.

Even after debating the issue of university “corporatisation” for more than a year, there still exist deviant voices that question the government’s sincerity in saying that “corporatisation” does not mean that the ownership of the university is transferred to a private sector; corporatisation does not in any way affect the function of the university as a centre of research and dissemination of knowledge and its task as educator of students to make them a person of knowledge.

E. In yet another research entitled Selection of Reading Texts: Moving Beyond Content Schema by Maya Khemlani David & Lynne Norazit

We argue that it is sometimes desirable for students to be given reading material on unfamiliar topics, particularly if we want them to eventually see reading in a foreign language as a purposeful and intrinsically interesting activity which can enable them to gain knowledge of the world beyond their own experience. This paper argued that unfamiliar material/text can be used successfully in the classroom and has proposed ways for teachers to select texts carefully and provide readers with adequate support both before and during the reading process.

The reading teacher can make use of texts which are of fairly interesting and simply written genre as in oral discourse or autobiographies. In addition, the reading teacher can make use of other aspects of the text itself, such as text organization and presentation to help the readers decode the text. This entails providing readers with appropriate schemata by developing information during pre-reading activities and also attempting to activate what readers may already know about the more general aspects of the topic or other related topics e.g. in this case readers should already have a schema for marriage but they may be unfamiliar with different types of marriage customs. By building on the contrasts and comparisons which exist between what the readers find in the text and what they already know the teacher can facilitate the reading process.

In short, we argue that the reading teacher need not be constrained by constantly having to select text which matches the content knowledge of the students. The teacher has to move away and beyond known schemata in selecting texts. In this way, new cultures can be made known to students of English. The effective teacher is continually carrying on some action research in order to improve teaching and learning. Action research simply means being vigilant and aware of one's teaching and learning in the language classroom. For instance, if English for Specific Purposes (ESP) is to play a vital role in equipping the present and future workforce with relevant communicative skills to ensure effective communication, then it is vital that grassroots or downstream research in the dynamics of authentic interactional discourse at the work place precedes language instruction in an academic setting. The professional should constantly be thinking of ways of improving his/her teaching and students' learning. Make this the first example:

F. Tariq Mehmood discusses Using blog as a language teaching and learning tool

Tariq Mehmood (Lecturer in a university in Pakistan) teaches Islamic Studies in a public university in Pakistan. The medium of the textbook is English, and the examination is held in English too. Tariq realised that his students were lagging far behind in the English language particularly their writing skills. In addition, due to their lack of oral proficiency in the English language and the additional stress of speaking before other classmates and teacher, the majority of the students preferred silence to class participation. Thus, lack of competence both in the oral as well as written skills in the English language made classroom exercises meaningless for both teacher and

students. The silence caused partly by the pressure on the use of the English language, and partly due to lack of confidence prompted Tariq to devise a strategy to encourage classroom participation and stimulate writing. Tariq, who is also expert in computer and IT decided to create his own blog to engage students' activities outside the class. Tariq uploaded informative videos and written material such as newspaper articles about Islamic Studies, leaving a space for each student to watch and read, and subsequently make their comments. To his surprise, Tariq found that the students took enormous interest in the participation, and came up with valuable comments and analysis. Even those students who always shirked participation and discussion, started participating and writing in the blog. They were not bound by the presence of classmates, or hampered by classroom anxiety. The exercise benefited them substantively in terms of involvement with the English language, which would have been impossible in the traditional classroom teaching and learning environment. Tariq's reflective and out of the box thinking brought about major change in the overall learning and teaching mindset of the teacher and students. His prompt and thoughtful action paid dividends.

3. CONCLUSION

In the end, I would like to sum up that action research is one of the critical tools teachers need to use for the improvement of teaching and learning issues in classrooms and outside classrooms. For improvement to occur, the teachers in general and language, teachers in particular should engage themselves in constant reflection and deliberation.

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**ENHANCING SPEAKING SKILL OR COMMUNICATION
IN ENGLISH LANGUAGE**

FATMA SHOPI (CAKA)^d

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Abstract

Communicating in a foreign language especially through speaking has been and will always be the priority of the foreign language teachers as well as students of this foreign language. As far as being one of the most visible productive skills it is also one of the most problematic because of the different kinds of difficulties that students might face up.

But apart from this, speaking is still an objective to be achieved in every aspect of studying a foreign language and for this reason it is intended to use the most appropriate and up-to-date techniques. However, communication and speaking are two different terms sometimes confused as expressing the same notion, while in fact they are two different things indicating different processes. The purpose of this presentation is to make the difference between these two concepts pointing out the positive and negative factors which influence developing speaking skill as well as the techniques used to enhance such a skill.

Giving a general idea of the two confusing terms, it is intended to clarify what communication is and how important it becomes in speaking a foreign language. Furthermore it will be another perspective on considering speaking skill, not only as a productive one but what helps and/or discourages students from practicing speaking in English.

In addition this presentation will be a reconsideration of what methods and techniques are used to help students develop such a skill and teachers fulfill and achieve the goal.

Keywords: *techniques, communication, speaking, developing speaking skill, enhancement*

^d “Aleksandër Xhuvani” University, Elbasan, Albania, fatma_caka@yahoo.com

1. INTRODUCTION: WHAT IS COMMUNICATION AND SPEAKING SKILL?

Communication is a very important process in human's life and scientifically concerned it is the process of giving and getting messages between at least two people. Communication appears in different forms and types; we can mention here the linguistic written and spoken communication and non-linguistic communication in which we distinguish communication through signs, gestures, mimics, behavior, dressing code etc. An effective communication helps not only solving professional problems but also improving humans relationships be they among relatives or strangers. Learning to communicate is as important as studying communication as a process, this is linked with the fact that through studying the most appropriate ways of an effective communication helps also in:

- the way you percept yourself
- the way the others consider you
- know better the nature of human relationships
- the importance of the concept of communication in the teaching process (studying of which helps developing speaking skill either in everyday life and/or in the professional one.) (Judy, Paul, Scott, Lynn, ; 2003: 5-6)

All mentioned above could be attributed to the foreign language which is intended to be taught to students, and every referred point gains a special importance as "there is no communication if there is no understanding" (Ibid)

Let see how all the above points are connected to speaking skill:

- studying communication helps in the way you percept yourself

Whoever manages to communicate effectively in a foreign language not only is more self-confident but feeling confident in using the language correctly helps students reach the goals of the process of communication and raise the positive feeling towards them.

- studying the process of communication helps in the way the others consider you
- It is quite obvious that people prefer to communicate with people who have a better process of communication, or better said people prefer speakers who communicate well, who have a rich vocabulary and accurate grammatical knowledge and competences.

- studying the process of communication helps in a better understanding of human relationships

Human relationships serve a wide range of purposes for example affection, control, persuasion, pleasure etc. While studying communication we study the complex relationships of human beings because knowing how to communicate to reach a goal we manage to understand the nature of these human relationships.

- studying communication helps in developing human and professional skills

The last but not the least important mentioned point refers to the importance of communication in foreign language teaching process. It gains a double role because not only it serves as a means for work purposes and establishing humans relationships, but it is an objective itself as well. This is because we intend to make students speak or communicate in foreign language.

Based on what is said above on how effective is a good communication in foreign language, would serve another more important purpose in the process of foreign language teaching. Communication is closely linked with developing the speaking skill in a foreign language, but here communication is considered in another perspective. First of all communication serves to transmit knowledge from one individual to another. Teachers/students it serves to:

- rehearse the lexical and grammatical learned structures
- control the knowledge of a certain topic in a foreign language
- reuse the memorized phrases
- produce similar socio-cultural situations to reality
- express their opinion and attitude
- develop free discussions or debates in foreign languages etc (Andromaqi; 2010: 99-100).

On the other hand communication in class appears in the following ways:

- pair work
- small group
- presentations
- group interactions (Ibid)

All these forms of communications are arranged for a single purpose which is in accordance with stated objectives.

1. THE DIFFERENCE BETWEEN COMMUNICATION AND SPEAKING SKILL

As far as we see, apart from the importance that communication gains in different aspects and situation, in the field of foreign language teaching it gets a more focused consideration regarding its use, and far more than a means it is a purpose. But is communication and speaking skill the same?

Actually, NO. Speaking is part of communication and it can't be the contrary for the simple fact that if we have already made a classification of communication as written or spoken linguistic communication and the non linguistic communication; speaking thus is one of the forms of the linguistic communication which represents the process of communication. Apart from this another aspect is that in the field of language teaching speaking skill is considered as one the productive skills in the process of learning a foreign language. Said this, the fluency of speaking is an objective to be reached in the process of foreign language teaching.

Another difference between communication and speaking skill is that differently from communication which in most of the cases is spontaneous and quite natural, speaking is stimulated, controlled in order not to say a MUST during the lesson hour; because students not only may lack the will to speak in foreign language but what really happens most of the time is their lack of confidence and deficiency in expressing verbally (Judy; Nelson ; Titsworth; Lynn; 2003).

Focusing a little bit more on the lexical abilities it could be said that just like communication speaking skill in the field of methodology has its elements of study which have to be considered as important as the speaking skill itself. This would make clear its importance as well as help both teachers and students achieve the goals and objectives in the process of learning and teaching a foreign language.

2.1 What are the different factors which influence and stimulate the development of speaking skill in the foreign language

Stated above, communication or speaking in foreign language makes the core of the teaching process because it is not only the result required from teachers but it is an expectation from the part of the students. However, during the process to fulfill the objective of gaining the skill or making students able to speak in foreign language, there are some factors which influence positively and negatively.

2.1.1. Factors which influence positively

Based on my personal experience, studied cases and the books of methodology some of the positive factors are:

- fulfilling personal objectives
- being active during the lesson hour
- communicating in foreign language directly
- knowing the socio-culture of another country
- being motivated etc (Ibid)

1. Fulfilling the personal objectives is not only connected with the reason of studying a foreign language, but generally speaking achieving an accurate usage of the language especially in the spoken aspect. Students of the foreign language in the pre university level have the tendency to communicate in the foreign language especially in English to communicate with their virtual friend on the social nets like face book, twitter etc. Meanwhile an older age intends to gain the ability of speaking for professional purposes as far as the candidates who speak English more fluently and accurately are more preferred.

2. The socio-cultural factors are linked with the fact that learning to communicate in the foreign language students are studying, not only do they learn the language but they learn about the culture and the special characteristics of that certain country. Being able to express themselves in that foreign language they may feel part of the same culture. Knowing and gaining the ability of speaking skill motivates students to study the language from a closer perspective by visiting the country in which the language is spoken in this case England.

3. Other factors which enhance the development of speaking skill in English language are closely connected with being motivated to speak English language. Being motivated to develop speaking skill not only has to do with personal reasons but also with being considered positively. If a student would be evaluated with a good mark or a positive oral evaluation for the fact that his/her speech was accurate and fluent, this student would be more self confident and would be encouraged to take part on further activities arranged to enhance speaking skill.

Taking in consideration what has been said above, English teachers and not only have a difficult duty to make students gain this linguistic ability, acknowledge grammatical and lexical knowledge in the English language, but also has to understand

what deprives them from expressing freely and taking part in the activities and exercises which intend to develop speaking skill in them. Constructing a lesson plan and a program which is indicated by the motivating factors the teacher face up the challenges and succeed in dealing with the problems that they encounters while making their students communicate properly in English language.

2.1.2. Factors which impede developing speaking skill

Just like the factors that affect positively the process of teaching/learning a foreign language there are the negative ones as well. We can mention:

- deficiency of grammatical and lexical knowledge
- lack of motivation
- physical and material factors
- social factors. (Andromaqi; Delija; Tabaku; Sula; 2008, 23-25)

1 The lack of linguistic knowledge, and grammatical structures as well as not knowing how to express in different situations or not knowing what vocabulary to use in certain situations as the most appropriate one, deprives students from taking part in the activities which enhance speaking skill. Furthermore students become indifferent and lacking self confidence they consider the activities which intend to enhance speaking quite boring and not attractive at all. Thus the lesson hour proceeds with the teacher speaking alone.

2 The lack of motivation is not of a least importance regarding impeding developing speaking skill. For the time being students in the high school have three times a week English lesson (45 min each), and 108 hours a year. Whereas in the so called beginners English language is taught either as an obligatory or optional language, increasing the lesson hour from three to five times a week , in a total of 180 lesson hours a year (IZHA; 2010). Practicing the language remains within these lesson hours. We should not neglect the fact that apart from the students who attend English courses privately with other teachers, the rest of the students remain with the lesson hours that the school offers. And not only that , but taking into consideration the fact that outside the school students have very few cases in order not to say no cases in which to use English language they gain at school, as a result the students have deficiency in expressing in English language. Demotivation is reflected even with the fact that in most of the cases they do not feel free to express as a result of the lack of

self confidence and being afraid of getting a bad mark because of making mistakes, they prefer not to speak rather than take part in the lesson hour activities and exercises.

3 In the group of physical and material factors we deal with class arrangement and the materials used by the teachers to motivate and stimulate students to take part in the lesson hour and enable them to speak in English language or whatever foreign language that might be. The most visible aspect is that of arranging the desks. In Albanian traditional schools the number of students is so much extended and does not allow the teachers to arrange the desks in the most appropriate form for conversations or debate/discussions, the lack of the audio-visual means as well which serve as simulators for the development of the speaking skill, become impediments for the motivation of students

4 The social factors which in most of the cases serve as a stimulus for developing the speaking skill in English language, quite often have a negative influence. This has to do with the social position of the speaker or student, the relationship among students and their actual status in the society. As far as the classes especially in the pre university level i.e. high school, have become more and more heterogeneous, the students who come from the rural areas feel “discriminated” by the rest of the class which makes the bigger part of the class. Feeling unequal with the other students they “suffer” from the lack of the self confidence and do not take part actively in the lesson hour. This is obvious mainly in those students and individuals who cannot surpass the peer pressure, changing of the environment and do not become part of the big group of the unified “native” students.

2. TEACHING METHODOLOGY, STYLES OF LEARNING AND TYPES OF STUDENTS

Teaching methodology is a discipline and just like all the other disciplines it has its object of study and its methods of function. As far as it is considered neither ancient nor modern form the prospect of its use, teaching methodology functions based on theories and different methods which not only have resulted positive in different moments but even for different specific students who make an important part in the achievement of the process. Before dealing with the methods and theories it is necessary to know what makes the difference among styles of learning and as a result

the types of students which in a way or another define the most appropriate method of teaching.

3.1. Styles of learning

Students are not only the object of reflection for the teachers' job, but also an active subject who to some extent defines the way he considers learning as a process. Related to this last one it is necessary to define the styles of learning which are considered as physiological and cognitive behaviors, as stable indicators on how a student perceives, reacts and interacts toward learning. This means that different individuals react differently in different teaching situations. Referring to the researches there are four different types of learning:

- concrete style
- analytic style
- communicative style
- authority directed style (Andromaqi; Delija; Tabaku; Sula; 2008)

Concrete Style

According to this style students make use of the direct and active means to get the information. Students are curious and take risks; they like variety and ongoing changes. They don't like written work but on the contrary visual means and the spoken activities.

Analytic Style

According to this style students are independent and like solving problems and have their opinion. Requiring a logical consideration of the new material these are serious students and work hard and as a result are sensitive to possible failures.

Communicative Style

According to this style the students prefer a social consideration of learning as a process. They need feedback and interaction with others especially in the group work (Zhang ;2009:32-34).

Authority Directed Style

According to this style students are more confident when led by their teachers. Getting directions and instructions from their teachers they get used to the traditional classes in which there is little space for enhancing speaking skill freely through discussion. Such students feel in difficulty in debates or other activities which relate to the other styles of learning.

3.2. Types of students based on styles of learning

Based on the above mentioned styles of learning students are categorized in six groups:

1. visual students
2. auditative students
3. kinesthetic students
4. students who prefer practical activities
5. students who prefer working in groups
6. individual students (Andromaqi; Delija; Tabaku; Sula; 2008)

If we were to speak about each group of students one by one, we would say that visual students prefer and study better by using visual means such as pictures, clusters, charts etc. Auditative students prefer and study better through oral activities or listening tapes, CD-ROMs or other auditative means. These kinds of students study better by practicing and taking part in activities such as projects, group work or other practical activities. Students who prefer practical activities like dealing with the problems themselves, by improving and working on them they get new information. Students who prefer working in groups enjoy getting new information by working with others exchanging ideas and information. Individual students express difficulty in integrating in group works. They prefer to get new information by doing exercises and other individual activities which are adapted to their preferences. An English teacher should know and understand the category to which the students belong to not only to adopt the methodology, but even the activities and exercises for each lesson hour.

What really happens in everyday teaching practice makes it hard to find teachers who prepare an initial test for the students to identify their types of studying.

3. MOST TRADITIONAL METHODOLOGIES IN ENHANCING SPEAKING SKILL

As it is mentioned above in the styles of learning, we would say that with the existence of so many different types of students regarding the style of learning it makes the teacher adapt the methodology to the request of the students group. Which are these traditional and modern methods and techniques which enhance speaking skill? As far as methodology is a field of study as old as its objective of studying, it would be said that there are different methods approaching teaching process in the foreign language especially that of English language.

a. *Direct Method*

Direct method established by Berlin and Gouin in the XIX century, is considered as very effective by the teachers because this method makes students think and develop activities in the foreign language without needing translation or the native language. The grammatical rules are not of a prime importance; on the contrary it is the fluency and the correct pronunciation of the words which count, through dialogue, presentations, and other types of exercises in foreign language. Suggested by the name of the method itself students learn to speak through speaking (Tafani;2003:78-79).

b. *Audio-Lingual Method*

According to this method the students learn the foreign language by listening and practicing it, in other words receiving the skill and making it a habit. After listening more than once a piece of material they practice it then they see it written. Through this method we see that the primary focus even though is not speaking skill but listening and its practice, if adapted well it can serve the purpose of enhancing speaking skill (Billikova ; Snarski) Between this method and the previous one there is similiarity in the fact that both methods consider learning as an oral activity.

c. *TPR Total Physical Response*

According to this method the student is considered to be part of an active group in learning and find it easy to learn speaking by doing practical activities including listening. But this method, established by James Asher, is mostly used for commands and other simple structures in the form of orders which students listen first and then practice, they repeat it with each other enhancing speaking skill as well (Wallace; Winifred;Walberg; 2004).

d. *CLT Communicative Language Teaching*

This method established by Charls Curran in 60-g0, aims to enhance and enable students to communicate effectively in different situations. Considering the fact that the purpose of this method is enabling students to communicate effectively and fluently in English language, they are considered to have gained a considerable grammatical knowledge. Most of the topics are conversations on invitations, offer/requests, complaints, including expressions of quantity, time, place etc (Sand;2002: 2-7).

e. *Silent Way*

This method of teaching established by Caleb Gatteno in 1970's promotes in students' the ability of being independent and responsible. According to such method the teacher

is supposed to speak as less as possible in that way that it will be the students who can speak and practice such a skill during the whole lesson hour. It is totally prohibited using native language or translation.

f. Community Language Learning

This method functions by establishing strong relationships between teachers and students in the foreign language classes, so that the students should not feel unable to speak English language. Through this method enhancing speaking skill is gained through using too much translation in their native language and phrases repeated and memorized by the students. The method of learning the language in community and the communicative method are similar in that they both help enhancing speaking skill. At the same time they differ in that CLT creates a more suggestive atmosphere for students.

g. Natural Method

This method which has as the author Krashen and Terrell, emphasizes the similarity in learning both native and foreign language. Practicing the foreign language through homework and practical activities there is little correction and the homework done by student is comprehensive or becomes comprehensive to the teachers. This method aims that the practice of English language becomes natural and free just like in the native language in this case Albanian language and its usage in learning activities (Tafari; 2003).

So from this wide variety of the methodologies used to teach English and other foreign language, it could be said that teachers should be more flexible in finding and using the most appropriate method which not only meets the objectives of the lesson hour but also the type of learner and the style of learning the student belongs to. Said this it is the duty of the teacher to choose the possible methods during the teaching process not simply to achieve the goal but also to stimulate the student to be more active avoiding possible obstructions or monotony which produce lack of participation and the default of the objectives. None of the methods used alone has proved to be successful or appropriate to fulfill the needs of the students, without combining it with other methods.

4. CONCLUSION

Regarding enhancing speaking skill not all the methods are suitable and suggestive. Of course the modern and up-to-date methods like direct method, communicative method, natural method and of course all the other methods which do not focus on memorizing the grammatical rules would be appropriate to enable student participate in different activities and do the homework which include and deal with the speaking skill. Of course the most favourite would be the ones which concentrated on students and not teachers, this because today it is intended that the center of the lesson hour should be the students himself, and the most part of the lesson hour should be organized for activities and students speaking in the foreign language in this case English, rather than teachers explaining the grammatical rules.

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**MONSTROUS ACTS AND PARENTAL ABSENCE IN
MARY SHELLEY'S *FRANKENSTEIN***

**ILDA POSHI^e
SÜMEYRA UYURCA^f**

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Abstract

In this paper we will deal with the concept of the monstrous acts and the importance of parental responsibility in the novel Frankenstein. It is highlighted that it is easier to understand the reasons behind some “crimes” when the family relationships are analysed thoroughly. In the novel Frankenstein, there are some certain types of family relationships and under the shadow of these relationships, the relationship between father-like scientist and his creation is held successfully. By analysing some monstrous acts in the light on the flaws of parent-child relationship, we endeavour at demonstrating that Mary Shelley’s Frankenstein is not a simple retelling of a monster fabricated by a disturbed mind. This way, the novel represents a cross between the influence of parents’ role in a child’s life and the degradation of Enlightenment ideas according to which only science and logic can reveal human “truths”, whereas Romanticism worked as a medium to veil or hinder personal fulfilment. Finally, this paper helps us see the real “monster” in our lives and parental responsibilities nowadays socially and historically, where Enlightenment ideologies and concerns such as intellectualism or humanism are still a groove of heightened debate.

Keywords: *monster, monstrous acts, crime, parental responsibility, family relationships, Enlightenment*

^e Department of English Language and Literature, Bedër University, Tirana, Albania
iposhi@beder.edu.al

^f Department of English Language and Literature, Bedër University, Tirana, Albania
sumeyracrmlu@hotmail.com

1. INTRODUCTION

“Did I request thee, Maker, from my clay
To mould me Man, did I solicit thee
From darkness to promote me?”
(**Paradise Lost, X, 743-45**)

Frankenstein; or, the Modern Prometheus, this is the full name of Mary Shelley’s most famous science fiction novel. No wonder if we recall Milton’s *Paradise Lost* and Prometheus who challenged the divine powers stealing fire from the Gods to give it to humanity. Thus, Victor Frankenstein used his science and all he had acquired through knowledge to give humanity a New Adam (Bloom’s Guides, 2007, p.7), a creature coming from the parts of human body (according to the Bible Eve was created by Adam’s rib, Genesis 2:4-3:24, line: 21-22) who is called a monster, who is given no name and did not ask to be “born”, but is as angel as monster and represents not only what his creator made him to be, but Mary Shelley’s own “monsters” as well, people who never truly understood her, or irresponsibly behaved towards her driving her to dream of writing a novel to express her cry.

“Though Mary Shelley, to some extent, shared in these aspirations, her book nevertheless is a powerful, implicit critique of the Romantic Prometheanism of her husband and the radical rationalism of her parents” (Bloom’s Guides, 2007, p.7)

Mary Godwin was born in London, England, on August 30, 1797, the daughter of William Godwin, the writer and philosopher, and his feminist activist wife, Mary Wollstonecraft. Tragically, Mary Wollstonecraft died of puerperal fever *eleven* days after giving birth to her daughter (Bloom’s Guides, 2007, p.10). From some further information about her life, one can interpret that Shelley was influenced by the “loneliness” she went through after her mother’s death and created a book and a lonely monster in it. Moreover, such coincidence repeated itself when she eloped with Percy Bysshe Shelley, twenty-one at the time, an action considered scandalous and acrimoniously objected by her father. Besides the fact that they were not married, Shelley was still married to another woman, Harriet Shelley. Mary was already pregnant by Shelley, a situation rendered even more scandalous by Shelley’s desertion of Harriet, who was also pregnant. But in 1815, Mary and Percy’s daughter, Clara, was

born prematurely and died only *eleven* days after her birth (Doherty, 2003, p. 390) – fate, as we know, is not deprived of the sense of humour.

Later on in her life, she lost three of her children and her half-sister and these experiences are also reflected through the character Victor who loses his brother, his best friend and his wife.

“Too emotionally upset to attend the burial, Godwin never forgave his daughter, whom he considered the agent of *“the unworthy death”* (Carter, 1999, p. 1195). It seems easy to interpret from this statement that the monster in the novel *Frankenstein* is the mirror of Shelley herself. Shelley is ‘psychologically’ abandoned by her father and she created the lonely monster who is abandoned by his father. The part of monster’s own story is really impressive and the reason seems clear now that Shelley reflected her own inner-world on the monster. Her difficult life seems to lead her not to act out criminal behaviour but to write a novel that shows the reasons behind monstrous acts.

“Shelley’s lack of family responsibility disturbed Mary deeply, a primal theme that would reverberate in the fictional portrayal of Victor Frankenstein’s abandonment of his Creature” (Carter, 1999, p. 1197). Carter touches on a very important point in Mary Shelley’s own life that drives her to write her best-known novel. The main reason why a humanly creature is called a monster is his loneliness caused by Frankenstein and need for family bounds. It seems that Mary Shelley was so deeply influenced by her father’s irresponsible position in her life that she put it as a central theme in her novel. On the other hand, it is interesting that the father figure in the novel is one of the caring and supporting one. The reason why Alphonse, Victor’s father, is reflected in such way can be to mirror the long-awaited father image on Mary Shelley’s mind.

“In a suicide note, she wished everyone she had known “the blessing of forgetting that such a creature even existed.” (Carter, 1999, p.1197)

Robert Carter states about Fanny Godwin, Mary Shelley’s step-sister, in that part of his work. Fanny committed suicide and it seems to have a profound effect on Shelley again. Fanny’s suicide note is very important in the way that it shows the reader that the monster in her novel is not only just one person’s reflection but it is also the reflection of some other people in her life. There can only be some references to the theme of ‘knowledge’ in this part of Carter’s work. When the result of knowledge is not satisfying, the forgetting about the knowledge can turn out to be a blessing. This can be held from both sides of Victor and the monster that ‘the forgetting that such a creature

even existed` turns out to be blessing for Victor because he is deeply disturbed and hurt by the monster. Victor tries to escape from the monster and thoughts about him but he can never get rid of him and his tortures. On the other hand, `the blessing of forgetting that such a creature even existed` statement can be held as the thoughts of the monster in the end of the novel when Victor dies and the monster commits suicide as Fanny did. It might be an escape for Fanny from the broken family bonds, and the monster stops following love or happiness when his creator dies and he escapes from the possibility of happiness letting himself die.

Being an opponent to Enlightenment ideas, Shelley did bring some light with a novel full of dark actions. As Walton states to his sister in his letter that he is brimming with enthusiasm for his voyage, so much so that the icy breeze “fills him with delight” directing to a “country of eternal light” where the “sun is forever visible” (Shelley, Letter 2, p. 2), all stared as a voyage to bring truth to light though the truth might be dark and repulsive, still it does not steam from birth it is created, nourished. Maybe this is the ‘truth’ that Shelly is referring to in her apologia in her journal, dated October 21, 1838:

But I have never crouched to society—never sought it unworthily. If I have never written to vindicate the rights of women, I have ever defended women when oppressed. At every risk I have befriended and supported victims to the social system; but I make no boast, for in truth it is simple justice I perform; and so am I still reviled for being worldly. . . . Such as I have written appears to me the exact truth.

(NAEL, vol.2, p. 958)

As Carter states on Shelley: “She also was ostracized by social and literary circles and suffered the disloyalty of former friends—even betrayal by once-confidante Jane Williams, widow of Edward Williams, who publicly accused Mary of being unsympathetic and cold to Shelley. (Carter, 1999, p.1198) This experiences Mary had can be the reason why she put De Lacey family and the other peasants who disappoint the monster. He is expelled even from the cottage of De Lacey family, where he helps them to earn more money.

2. MONSTROUS ACTS IN *FRANKENSTEIN*

Monstrous acts in general are called crime and such acts are always to disturb the social order. Crime is defined as the intentional commission of an act usually deemed socially harmful or dangerous and specifically defined, prohibited, and punishable under criminal law (*Encyclopaedia Britannica*). One can easily get the disturbance of the social order in the novel *Frankenstein* when the monster kills Victor's loved ones.

The source of crime has been discussed for a very long time. Jay Joseph states in his article that some researchers have viewed the criminal behaviour as coming from the "birth" for reasons of heredity while some others have stated that "criminals are made, not born" (Joseph, 2001, p.179). There are many articles on this issue regarding a number of twin, family and adoption studies along with some laboratory experiments. As a result of these studies, it is understood that genetic factors alone cannot determine one's behaviour, but if these people are exposed to the right environment to fulfil criminal acts, their chance to become criminals are greater than the others. From these results it can be concluded that genetic factors seem to be passive because they are not enough to drive people into monstrous acts. Thus these factors can also be repressed and controlled by the right environment. Victor's creation is made up of body parts of different corpses so it seems hard to have an idea about its genetics. He looks like a monster but through the end of the novel especially when he tells about his own story, it can easily be seen that the creature has humanly needs of being a part of a family and the society and he is also very helpful towards people. He tries very hard not to damage people but the people around him prepare the 'right environment' for guilt and turn him into a real monster.

When Victor realised what nature can do he wanted to conquer it, the moment he saw the tree destroyed by the lightning made him think that if he could produce electricity he could efface everything – similarly he would play nature here:

During this short voyage I saw the lightning playing on the summit of Mont Blanc in the most beautiful figures. The storm appeared to approach rapidly, and, on landing, I ascended a low hill, that I might observe its progress. It advanced; the heavens were clouded, and I soon felt the rain coming slowly in large drops, but its violence quickly increased. ...

While I watched the tempest, so beautiful yet terrific, I wandered on with a hasty step. This noble war in the sky elevated my spirits; I clasped my hands, and exclaimed aloud, 'William, dear angel! this is thy funeral, this thy dirge!' As I said these words, I perceived in the gloom a figure which stole from behind a clump of trees near me; I

stood fixed, gazing intently: I could not be mistaken. A flash of lightning illuminated the object, and discovered its shape plainly to me; its gigantic stature, and the deformity of its aspect, more hideous than belongs to humanity, instantly informed me that it was the wretch, the filthy daemon, to whom I had given life. (Shelley, Ch. 7. pp. 82-83)

Here the Sublime, the most frequent literary and philosophical concept in Romanticism, is evident when Victor acknowledges the nature's power where the beauty meeting the terror. Moreover, this spiritual and profound experience of Victor happens in the nature and to Romantics nature was representing the power of God and it shall not be challenged. Moreover, since individualism, external beauty, alienation and the supernatural (NAEL, vol.2, pp. 1-16) are at the centre on romantic period, it is no wonder we would find a romantic Victor in search for experimenting to "immortality and power".

As a child I had not been content with the results promised by the modern professors of natural science. With a confusion of ideas only to be accounted for by my extreme youth and my want of a guide on such matters, I had retraced the steps of knowledge along the paths of time and exchanged the discoveries of recent inquirers for the dreams of forgotten alchemists. Besides, I had contempt for the uses of modern natural philosophy. It was very different when the masters of the science sought immortality and power; such views, although futile, were grand; but now the scene was changed. The ambition of the inquirer seemed to limit itself to the annihilation of those visions on which my interest in science was chiefly founded. I was required to exchange chimeras of boundless grandeur for realities of little worth. (Shelley, Ch. 3, p. 44)

The relationship between Victor and the creature is beyond the relationship between a scientist and a scientific result, not surprisingly he kept the "birth" of the monster secret. Victor himself states about this issue in chapter four as:

"No father could claim the gratitude of his child so completely as I should deserve theirs."

(Shelley, Ch. 4, p. 54)

Victor compares himself to a father and a child to his future creations. The main point of this study evolves out of this tension between Victor and the creature. Victor abandons the creature disappointed and disgusted by the look and manners he has. This irresponsible act of father-like scientist leaves the infant creature alone in the society and forces him to find his way all alone. This parental absence directs the creature to the society to learn the life itself and to find someone to fill the father-like figure's shoes. The reaction of the environment leads the creature to fulfil monstrous acts and

then he turns out to be a monster. The relationship between the two is very confusing; at the beginning Victor abandons and escapes from his creation. He does not want to accept the fact that the monster is the result of his studies. Later on, he listens to the monster's story and he comes to realize his fault along with the reader. Although he can understand the monster, he cannot act brave enough to accept the monster's will to have a partner to go on life with her and live "normally":

'You must create a female for me with whom I can live in the interchange of those sympathies necessary for my being. This you alone can do, and I demand it of you as a right which you must not refuse to concede.' (Shelley, Ch. 17, p. 174)

After that, the monster goes on disturbing Victor's life till the very end when Victor dies and the monster chooses to die with Victor although he blames Victor for creating himself. The monster summarizes the main theme of this study in Chapter twenty-four by questioning the real criminal acts in the novel:

"Am I to be thought the only criminal, when all humankind sinned against me? Why do you not hate Felix, who drove his friend from his door with contumely? Why do you not execrate the rustic who sought to destroy the saviour of his child? Nay, these are virtuous and immaculate beings! I, the miserable and the abandoned, am an abortion, to be spurned at, and kicked, and trampled on. Even now my blood boils at the recollection of this injustice." (Shelley, Ch.24, p.275)

Although he states just about the villagers he has met, the main force behind his criminal acts is the abandonment by Victor, which can be counted as the starting point of the creature's monstrous acts. This question of the monster is an open question to all the people who never think about the background of criminals. This does not mean that they are not to be punished, but it is not right to be judgemental towards them. Although he is raised up by a caring father, Victor fails as a father to his creature maybe because he lost his mother during childbirth. Then the reader faces with a chain of breakdowns starting from Victor's mother's death, goes on Victor's abandonment of his creature and a monster as a result. It seems difficult to decide who the monster is, but Victor seems to have the biggest part of the guilt. Therefore, he realises the monster is now the enemy - he is full of hatred and thirsty for revenge:

My abhorrence of this fiend cannot be conceived. When I thought of him I gnashed my teeth, my eyes became inflamed, and I ardently wished to extinguish that life which I had so thoughtlessly bestowed. When I reflected on his crimes and malice, my hatred

and revenge burst all bounds of moderation. I would have made a pilgrimage to the highest peak of the Andes, could I when there have precipitated him to their base. I wished to see him again, that I might wreak the utmost extent of abhorrence on his head and avenge the deaths of William and Justine. (Shelley, Ch.9, pp.103-104)

All the reasons come together and change a really human-like creature into a monster. It can be difficult to decide how to call a creature that is described like a monster but reflects human-like needs. It seems more proper to call the creature as a “he” because he feels deeper than the other humans in the novel. When he realizes that the De Lacey family feels unhappy because of the poverty, he helps them secretly in collecting more wood for the family and caring for the garden. On the other hand, they react in an opposite way by throwing him out of the cottage just because of his looks. Therefore, his cold revenge gets out of control:

When I thought of my friends, of the mild voice of De Lacey, the gentle eyes of Agatha, and the exquisite beauty of the Arabian, these thoughts vanished and a gush of tears somewhat soothed me. But again when I reflected that they had spurned and deserted me, anger returned, a rage of anger, and unable to injure anything human, I turned my fury towards inanimate objects. As night advanced I placed a variety of combustibles around the cottage, and after having destroyed every vestige of cultivation in the garden, I waited with forced impatience until the moon had sunk to commence my operations. ‘As the night advanced, a fierce wind arose from the woods and quickly dispersed the clouds that had loitered in the heavens; the blast tore along like a mighty avalanche and produced a kind of insanity in my spirits that burst all bounds of reason and reflection. I lighted the dry branch of a tree and danced with fury around the devoted cottage, my eyes still fixed on the western horizon, the edge of which the moon nearly touched. (Shelley, Ch.16, pp.165-166)

An individual has emotions and social skills till he or she meets right circle to be driven into crimes, as the monster states:

The nearer I approached to your habitation, the more deeply did I feel the spirit of revenge enkindled in my heart. (Shelley, Ch. 16, p.167)

And later when he kills William, since he “belongs” to Frankenstein who he had now sworn revenge:

‘Frankenstein! you belong then to my enemy—to him towards whom I have sworn eternal revenge; you shall be my first victim.’ (Shelley, Ch. 16, p.171)

It is obvious in the novel that the creature finds himself in monstrous acts when he is disappointed by the irresponsibility of his so-called father. He kills Victor’s brother

William, his best friend Henry and his wife Elizabeth. He also expresses his feelings just after he is kicked out of De Lacey cottage as following:

All, save I, were at rest or in enjoyment; I, like the arch-fiend, bore a hell within me, and finding myself unsympathized with, wished to tear up the trees, spread havoc and destruction around me, and then to have sat down and enjoyed the ruin” (Shelley, Ch. 16, p.162)

This expression of the monster can be counted as an expression of the feelings of a criminal. When the bigger picture is viewed, it will be easier to realize the source of all these horrific feelings of a criminal. While he is the one who is in search of a happy life as the other human beings, he sacrifices himself helping them secretly and the result is being tortured and expelled from their family. It can be a matter of debate what the family deserves and what the monster deserves, but it seems clear that the monster is not to be tortured because he is not guilty a hundred percent. He is called a monster by the ones who fulfil the real monstrous acts towards him, starting from Victor including the peasants.

All the other reasons except for genetic influences can be regarded as environmental influences. Major environmental influences include inequality, education and family structure (as we will elaborate in the third part). As one can conclude from the study results on this issue, environmental reasons are more dominant than genetic ones. This is very clear in the novel *Frankenstein* in the way that the creature turns out to be a monster by criminal acts when he undergoes abandonment by father-like scientist Victor and injustice by the villagers to whom he tries to be a friend. Although he is abandoned by his creature, he tries to learn about family relationships, reading book and being a part of a society in general. As a result, what he encounters is a huge loneliness which drives him into monstrous acts that disturb the social order. He cannot understand his inequality among these people who breathe, see, smell, walk, feel etc. like himself and he attacks.

Additionally, as this paper opened with parallelism, it is obvious the parallelism between Shelly’s bad “fate” and Victor’s. One environmental example is purely climatic. It is one important link between Shelly’s “fate” and Victor’s. Throughout the novel, bad “weather: accompanies the events. In the opening Letter 2:

Those are as fixed as fate, and my voyage is only now delayed until the weather shall permit my embarkation. The winter has been dreadfully severe. (Shelley, p. 10)

and in Letter 4, since they serve as the setting for the writing of the novel:

Last Monday (July 31st) we were nearly surrounded by ice, which closed in the ship on all sides, scarcely leaving her the sea-room in which she floated. Our situation was somewhat dangerous, especially as we were compassed round by a very thick fog. We accordingly lay to, hoping that some change would take place in the atmosphere and weather. , (Shelley, p. 14)

the death of Madame Moritz,

Perpetual fretting at length threw Madame Moritz into a decline, which at first increased her irritability, but she is now at peace for ever. She died on the first approach of cold weather, at the beginning of this last winter. (Shelley, Ch. 6, p.70)

and to Victor's recounting,

But I did not feel the inconvenience of the weather; my imagination was busy in scenes of evil and despair. I considered the being whom I had cast among mankind, and endowed with the will and power to effect purposes of horror, such as the deed which he had now done, nearly in the light of my own vampire, my own spirit let loose from the grave, and forced to destroy all that was dear to me. (Shelley, Ch. 7, p.84)

In this retreat I devoted the morning to labour; but in the evening, when the weather permitted, I walked on the stony beach of the sea to listen to the waves as they roared and dashed at my feet. (Shelley, Ch. 19, p.200)

where especially these last two speak of a clear personal experience. Shelley lost her child while on a journey on a bad weather, after a difficult labour which finalised in a miscarriage.

In September 1818 came the death of Mary's third baby, Clara, followed less than nine months later by the death from malaria, rampant in Rome at the time, of her adored son, William: "We came to Italy thinking to do Shelley's health good," Mary wrote bitterly, "but the Climate is not [by] any means warm enough to be of benefit to him & yet it is that that has destroyed my two children." These tragedies and her own ill health threw her into a depression that was only partly relieved by the birth of a second son, Percy Florence, in November 1819, and was deepened again the next spring by a miscarriage, as well as by the death of Claire's daughter, Allegra, whom Byron had placed in an Italian convent. (NAEL, vol. 2, p.956)

Of course such thing pushed her to “despair”, having “will and power” to succumb to the horror of the destruction of what “was dear to (her)”. On the other hand, not only

Shelley, but Victor as well opens a book because of bad weather, and to regulate his “fate” he creates the monster – typical symbols of a gothic writing.

Natural philosophy is the genius that has regulated my fate; I desire, therefore, in this narration, to state those facts which led to my predilection for that science. When I was thirteen years of age we all went on a party of pleasure to the baths near Thonon; the inclemency of the weather obliged us to remain a day confined to the inn. In this house I chanced to find a volume of the works of Cornelius Agrippa. I opened it with apathy; the theory which he attempts to demonstrate and the wonderful facts which he relates soon changed this feeling into enthusiasm. (Shelley, Ch. 2, p.34)

3. PARENTAL ABSENCE IN *FRANKENSTEIN*

"From a feminist viewpoint, *Frankenstein* is a book about what happens when a man tries to have a baby without a woman. As such, the novel is profoundly concerned with natural as opposed to unnatural modes of production and reproduction" (Mellor, 2006, p.45). *Birth* is a very delicate process and a word full of meaning in the novel and in Shelly's life. Her mother died eleven days after her birth, so she became orphan of mother; her children died after some days of giving birth so she could not enjoy the feeling of being a mother; Victor “gave birth” to a child who had no mother – as long as we do not call science his “mother”. All these flaws or “miscarriages” do influence the mainstream way of life: two parents who loved each other and their offspring in a fully-regularised society acknowledged by the state and meeting the Enlightenment ideologies – well, it could have been beautiful, but this is not the case. Such beautiful process as the birth-giving was done through logically and scientifically intertwined rules but failed at the end with criminal actions.

At the beginning of the novel, Victor's childhood is described as a happy and joyful one. Despite of his happy childhood, Victor leaves his family at a very early age just after his mother's death and gives himself totally to the studies ignoring his family. Being a son to such a responsible and caring father, Victor acts in a quite opposite way from his father and creates a living being without thinking beyond and leaves the creature all alone. This action can be held in the aspect that Victor studies for his creation in a remote and desolate laboratory; this can be a proof for the idea that he fulfils an anti-social behaviour. From this point-of-view, Victor can be seen as a criminal out of partly `intact family`. Till his mother dies, he has had a happy lifetime but with the breakdown of the family he turns out to be an irresponsible parent to his creation maybe to fill his mother's shoes. “The loss of his mother during childbirth

shattered Victor Frankenstein's idyllic life in Geneva (Carter, 1999, p. 1200). Carter states about this breakdown in Victor's life with the same reason. This point in his life does not affect just his childhood but effects also the irresponsible step in his adult age. When he then creates his own "child" he writes:

Everything is related in them which bears reference to my accursed origin; the whole detail of that series of disgusting circumstances which produced it is set in view; the minutest description of my odious and loathsome person is given, in language which painted your own horrors and rendered mine indelible. I sickened as I read. 'Hateful day when I received life!' I exclaimed in agony. 'Accursed creator! Why did you form a monster so hideous that even you turned from me in disgust? God, in pity, made man beautiful and alluring, after his own image; but my form is a filthy type of yours, more horrid even from the very resemblance. Satan had his companions, fellow devils, to admire and encourage him, but I am solitary and abhorred.' (Shelley, Ch. 15, p. 155)

In this passage the monster discovers from Victor's diary the feeling he had when looking at him. He was cursing himself from creating a horrid form from which he feels abhorred. Of course no child would ever like to know such dark feeling a parent has for him.

In a later passage we find the monster's outbreak feeling condemned of being a "wanton" (excessive) child, - this time the monster is full of hatred and his revenge now had the coming:

Cursed, cursed creator! Why did I live? Why, in that instant, did I not extinguish the spark of existence which you had so wantonly bestowed? I know not; despair had not yet taken possession of me; my feelings were those of rage and revenge. I could with pleasure have destroyed the cottage and its inhabitants and have glutted myself with their shrieks and misery. (Shelley, Ch. 16, p. 162)

De Lacey family is one of the families in a village in which the monster tries to find a shelter for himself. Being excluded by all the villagers he has met, the monster takes shelter in the hovel of their cottage. This family consists of three members; an old man De Lacey, a young man Felix and a young girl Agatha. De Lacey family is very important for the fact that the monster comes to realize the concept and the importance of the family and he learns some social skills including speech. As in the following passage, when he rescues a girl from drowning, obviously having the sense of being helpful, amiable and wanting to be accepted:

I was scarcely hid when a young girl came running towards the spot where I was concealed, laughing, as if she ran from someone in sport. She continued her course along the precipitous sides of the river, when suddenly her foot slipped, and she fell

into the rapid stream. I rushed from my hiding-place and with extreme labour, from the force of the current, saved her and dragged her to shore. She was senseless, and I endeavoured by every means in my power to restore animation, when I was suddenly interrupted by the approach of a rustic, who was probably the person from whom she had playfully fled. (Shelley, Ch.16, p. 168)

On the other hand, De Lacey family disappoints the monster and makes him realize that he needs a companion of his own type to be happy as they are. This family and the other peasants can be thought as some of the people in the society who judge cruelly the criminals although they have an archetypal lifestyle as De Lacey family has. And here we come to the point mentioned above, recognising the real monsters or monstrous reaction – might that mean that Shelley wants us to think if we deserve such monsters? Maybe we should be careful in considering those different in appearance a real outcasts and therefore rejecting them repulsively:

On seeing me, he darted towards me, and tearing the girl from my arms, hastened towards the deeper parts of the wood. I followed speedily, I hardly knew why; but when the man saw me draw near, he aimed a gun, which he carried, at my body and fired. I sank to the ground, and my injurer, with increased swiftness, escaped into the wood. (Shelley, Ch.16, p. 169)

Consequently our *New Adam* reacts by opposition, since the family misunderstood his action of ‘benevolence’ and thinks to call his non-angelic Satan side:

‘This was then the reward of my benevolence! I had saved a human being from destruction, and as a recompense I now writhed under the miserable pain of a wound which shattered the flesh and bone. The feelings of kindness and gentleness which I had entertained but a few moments before gave place to hellish rage and gnashing of teeth. Inflamed by pain, I vowed eternal hatred and vengeance to all mankind. But the agony of my wound overcame me; my pulses paused, and I fainted. (Shelley, Ch.16, p. 169)

There is another interesting point about this family that they are expelled from France but they act in the same way towards the monster expelling him from the cottage without listening to him. In the following passage the monster let go to the despair and anger and describes how he imagined to revenge after trying so effortlessly to be a better creature.

‘I continued for the remainder of the day in my hovel in a state of utter and stupid despair. My protectors had departed and had broken the only link that held me to the world. For the first time the feelings of revenge and hatred filled my bosom, and I did not strive to control them, but allowing myself to be borne away by the stream, I bent

my mind towards injury and death. When I thought of my friends, of the mild voice of De Lacey, the gentle eyes of Agatha, and the exquisite beauty of the Arabian, these thoughts vanished and a gush of tears somewhat soothed me. But again when I reflected that they had spurned and deserted me, anger returned, a rage of anger, and unable to injure anything human, I turned my fury towards inanimate objects. As night advanced I placed a variety of combustibles around the cottage, and after having destroyed every vestige of cultivation in the garden, I waited with forced impatience until the moon had sunk to commence my operations.” (Shelley, Ch.16, p. 165)

Psychologically speaking, in his *Studies on Hysteria*, Freud states that there are three main causes of mental pain. One of these is the feeling of helplessness (Fleming, 28).

Manuela Fleming further explains that:

Helplessness . . . is defined by Freud (1895) as the first condition of the human race. In his view, primordial pain can be found in the human baby’s helpless condition . . . in this context he enhances the importance of the surrounding environment and the early infant-mother relationship (Fleming, 28).

Thus, the mother is considered that external object the child feels attached to escape from the feeling of helplessness and thus develop – being no mother, not even memories of a parent, the mental pain emerges and the child cannot discriminate the reality and create an identity.

‘But where were my friends and relations? No father had watched my infant days, no mother had blessed me with smiles and caresses; or if they had, all my past life was now a blot, a blind vacancy in which I distinguished nothing. From my earliest remembrance I had been as I then was in height and proportion. I had never yet seen a being resembling me or who claimed any intercourse with me. What was I? (Shelley, Ch.13, p.142-143)

Moreover, Melanie Klein argues that “infants form attachment to the maternal figure specifically as a defense mechanism to the state of helplessness” (Liekermen, 156). Defense mechanism in this case means that the child is dependent on his/her “projective identification.” Projective identification is that process through which a child develops psychologically by forming his/her first “object-relation” to the mother (Liekermen, 156). Consequently, the mother is the first object-relation to the child who attempts to build a relationship with. Since there is no mother projection in Shelley’s life (Mary Shelley “obnoxious and unethical” step-mother Mary Jane Clairmont could never substitute her lost mother; (Bloom’s Guides, 2007, p.10) or the monster’s life, all

family relations were to fail. Victor refers to this in the opening chapter when he talks about his childhood and the role of the parents in a child's happiness or misery.

“I was their plaything and their idol, and something better—their child, the innocent and helpless creature bestowed on them by heaven, whom to bring up to good, and whose future lot it was in their hands to direct to happiness or misery, according as they fulfilled their duties towards me.” (Shelley, Ch.1, p. 27)

Though a motherless child is not a child without parents, Victor's failed relationship with his father is then reflected when he from his father's creation becomes the creator. Since his father never understood him for he was not that intelligent Victor starts to play a *better* and “scientific” father with his creature:

I was, to a great degree, self-taught with regard to my favourite studies. My father was not scientific, and I was left to struggle with a child's blindness, added to a student's thirst for knowledge” (Shelley, Ch. 2, p, 36)

Additionally, most of the environmental reasons of crime derive from family structure and parents' role in bringing up a child. Anthony Holzman - Escareno states in his study that some researchers define family structure in two separate ways. The `intact family` is a family that consists of both biological parents and their biological children. The `broken home` is a family that consists of a single parent or any other arraignment without both paternal parents (Holzman – Escareno, 2009, p.17). Although `broken home` children or teenagers seem more likely to be criminals, there can be some other examples in `intact families` because of disturbance of parental responsibilities. Family is the smallest but the most important unit of the society. From the moment when the child settles in the womb, it feels everything including whether the parents want it or not and this has an impact on child's healthy growing (development) (Altun, 2016, p. 159). When this is taken into consideration, it will not be difficult to guess the parents' further impacts on child's life. If the child starts to feel them even when it is just an embryo, it seems inevitable that the parents shape the child during his/her life. Thus, the monster sees in the De Lacey, the family of perfect form, wanted to connect to them and “win their love” through learning how to speak and behave like them:

When I slept or was absent, the forms of the venerable blind father, the gentle Agatha, and the excellent Felix flitted before me. I looked upon them as superior beings who would be the arbiters of my future destiny. I formed in my imagination a thousand

pictures of presenting myself to them, and their reception of me. I imagined that they would be disgusted, until, by my gentle demeanour and conciliating words, I should first win their favour and afterwards their love. (Shelley, Ch. 12, p, 134)

It can be helpful to share a very impressive example for this impact from a novel by a criminal lawyer (*backtranslated from Turkish*).

“I didn’t believe in ‘subconscious’ for a very long time. I exaggerated enough to count it as an example of charlatanism. It was a mistake because I encountered a very interesting case: The murderer I defended had killed his father. He was sentenced with capital punishment. We appealed and the decision was legalized. I went to the jail to pronounce. I was all done in saying and he understood from my facial expression. I couldn’t stand and asked again the question I had asked before: ‘Why did you do that?’ He said ‘I don’t know, I didn’t want him to love me or touch me even when I was a child. I killed him motivelessly. I couldn’t understand the reason why I did so. I suppose I am not a human being.’

I asked ‘Did he use to beat you a lot? Was he hard on your mother?’

He answered ‘No, in contrast, he used to love me so much. He did me a lot of favour and treated my mother with honour; I don’t know why I killed him. I had a feeling that pushed me to do so, I couldn’t stand’.

I left the jail. A woman, the mother of the murderer, came up to me. I said ‘The decision is legalized.’

She started crying: ‘Mr. lawyer, I will tell you something. The man he murdered was not his father.’ I was surprised and fell into her arms immediately; ‘Tell me, let’s go and find the biological father. This case is a reason for repeating the trial. It is stated in the law. We can save him, let’s go immediately.’

She stopped saying: ‘Let me explain.’ ‘I was pregnant when I married to the man my son murdered. The calculation between the marriage and birth date didn’t match; he understood. He put a lot of pressure on me and I gave the name of the biological father. He escaped and killed the biological father. He didn’t show up and no one knew the murderer. Later on, he returned to me. He looked after me and my son very well.’

I asked: ‘Did your child know this?’

She answered: ‘No, my husband made me swear not to tell the truth. But the boy never loved him.’ (Erem as cited in Aymaz, 2012, p.14).

This memoir proves the unbelievable impact of the parents on their children. It can be understood that children can feel and understand everything that their parents feel and think and they can interpret on their own. Children, especially the ones who grow up devoid of parents’ love, experience a huge love hunger and this can give rise to behaviour and adjustment disorders. (Yavuzer, 1997). It is clear from the case of the murderer that the murderer carries the traces of the feelings he got when he is just an embryo and this leads him to kill the murderer of his biological father. In the novel Frankenstein, Victor can be regarded as the father of the monster because he is the one

to give life to it. He abandons his creature without thinking about his responsibility over the creature. Left all alone in an unknown world, the creature tries to fill in for his father. After many attempts, the monster fails at being a part of social life and gaining the love of the other people. As a result, he decides to qualify the place (of which?) people deem him worthy of. The creature is always in search of `love` that Victor denies to him. He begs for a partner when he understands that his creator will not be able to love him, but Victor does not accept his will. The result is the deaths of Victor`s beloved ones and his own death in the end of the novel.

4.CONCLUSION

The production of *Frankenstein* aspired to serve as Walton said in the entry Letter “*some great purpose*” (Shelley, 13). Being a mixture of sci-fi, gothic and tragedy, the novel makes the reader embrace an empathetic approach toward this scientist, who becomes obsessed with human anatomy and decay. He oaths that he “will pioneer a new way, explore unknown powers, and unfold to the world the deepest mysteries of creation” (Shelley, 43) reminding us a little of Marlowe’s *Faustus*. He is the one who will create a “*new race*” (Shelley, 42). Though he tried to come up with a beautiful creature he realizes “now that I had finished, the beauty of the dream vanished, and breathless horror and disgust filled my heart” (Shelley, 53).

Frankenstein is not only a Gothic novel but also a domestic novel with different family relations in the story. These relations can be there to highlight the importance of family in one`s life and to reflect the outcomes of different types of family relations. When it is analysed in detail, one can easily realize the parallelism between the family relations of Mary Shelley and the relations of Victor to his family.

As Mellor states “Mary Shelley’s waking nightmare on June 16, 1816, inspired one of the most powerful horror stories of Western civilization. It can claim the status of a myth, so profoundly resonant in its implications for our comprehension of ourselves and our place in the world that it has become, at least in its barest outline, a troupe of everyday life.” (Mellor, 2006, p.43). Walton journey for the “*perpetual splendour*” and Frankenstein’s intellectual quest would challenge the ideas of the scientific revolution aiming at destroying the human potential. Some could say this is pretty similar to a sci-fi horror story; it begins with an enthusiastic voyage and ends in the murdering of all protagonists.

Although Victor sacrificed the monster's mate and himself to recuperate on the damage he had caused, this did not make him a hero or soften the monster's heart. He sacrificed all his loved ones for nothing at the end. The monster finding himself alone kills everyone his creator ever loved, and burns himself to death. Still the novel calls for reasoning: it is not logical to jeer at the criminals without further information about them: "criminals are made, not born" as some researchers stated. Such is declared by the monster himself':

I am malicious because I am miserable. Am I not shunned and hated by all mankind? You, my creator, would tear me to pieces and triumph; remember that, and tell me why I should pity man more than he pities me? You would not call it murder if you could precipitate me into one of those ice-rifts and destroy my frame, the work of your own hands. Shall I respect man when he condemns me? Let him live with me in the interchange of kindness, and instead of injury I would bestow every benefit upon him with tears of gratitude at his acceptance. But that cannot be; the human senses are insurmountable barriers to our union. Yet mine shall not be the submission of abject slavery. I will revenge my injuries; if I cannot inspire love, I will cause fear, and chiefly towards you my arch-enemy, because my creator, do I swear inextinguishable hatred. Have a care; I will work at your destruction, nor finish until I desolate your heart, so that you shall curse the hour of your birth.' (Shelley, Ch. 17, pp. 174-175)

They are not born as criminals like the creature in Shelley's *Frankenstein*, parental emptiness is sometimes filled with crimes and outside social behaviour or rejection might lead to monstrous acts. Such does Victor confess at the end when he admits to be the only responsible for all that happened and feels disgusted of the human race and deserving no forgiveness:

I abhorred the face of man. Oh, not abhorred! They were my brethren, my fellow beings, and I felt attracted even to the most repulsive among them, as to creatures of an angelic nature and celestial mechanism. But I felt that I had no right to share their intercourse. I had unchained an enemy among them whose joy it was to shed their blood and to revel in their groans. How they would, each and all, abhor me and hunt me from the world did they know my unhallowed acts and the crimes which had their source in me!..... Justine, poor un happy Justine, was as innocent as I, and she suffered the same charge; she died for it; and I am the cause of this—I murdered her. William, Justine, and Henry—they all died by my hands.' (Shelley, Ch. 22, pp. 227-228)

After such rejection and the distance between people who should have considered him as family, being a creature secretly created into the darkness he disappears into the darkness that created him. As the novel closes Walton says:

He sprang from the cabin window as he said this, upon the ice raft which lay close to the vessel. He was borne away by the waves and lost in darkness and distance. (Shelley, Ch. 24, p. 277)

Nevertheless, one thing is clear, Shelley wanted the society to think and elaborate intelligently the issues on parenthood, relations with parents and children and the whole philosophy behind that. To conclude, as a crossroad of allegoric contrast between Enlightenment and Romanticism, *Frankenstein* is the representation of the product of the age it was written. (NAEL, vol.2, p. 7) It is a punch to structuralized religious ideas (Enlightenment) obligating women writers to embrace individualistic intellectualism (Romanticism), or as Wordsworth in his *The Prelude* states “And human nature seeming born again” (Wordsworth, 6.340—42), and precisely Victor’s intellectualism is heightened as an underisive value of Romanticism – and a new creature or maybe a new Victor was born again - but on the other hand, due to the devastative side-effects, it is a reflection on how such excessive emotional launching of the self into hazardous and egoistic achievements can lead to the destruction of humanism. Maybe Mary Shelley did achieve to “write a tale, that shall constitute an epoch in the mind of the reader, that no one, after he had read it, shall ever be exactly the same”, as the philosopher William Godwin (husband of Mary Wollstonecraft and father of Mary Shelley) said in *Caleb Williams, or, Things as They Are* (NAEL, vol.2, pp. 20-21).

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**REDEFINING CULTURE AND LITERATURE
IN TODAY'S WORLD OF SCIENCE**

SUMITA ASHRI[§]

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Abstract

The contemporary age of today is an age of guided missiles and misguided men. Man has reposed faith and trust on science to the extent that counting on calculators has surpassed and even suppressed the counting on beads. Account books and balance sheets are more discussed and debated than holy Bible, Gita and Quran. Artificial sun for light, nuclear plants for power and atomic reactors for energy have been created and built to make life comfortable, cozy and commendable. Instead of visiting churches and temples we visit hospitals, and laboratories for solace and serenity and strength. Life in the twentieth century is a baffling cocktail of the old and the new. Existentialism, surrealism and stream of consciousness co-exist with mythologies, fables and fairy tales. We are moved by man-made satellites and also by the albatross William Butler Yeats' prophetic vision—"things fall apart, centre cannot hold, mere anarchy is lose upon the world and blood-dim tide is loosed" has come true in the form of natural calamities like the frozen Europe and parts of America, wild fires in Australia, floods in Turkey and more recently the floods in China and black-swans out of the blues in Japan followed by Katrina, tsunami and nuclear disaster. Morality, too, is an embellishment. Much talked about but the least observed. Morality, somehow, is being limited to matters pertaining to sex. Mrs. Grundys' are prolific. Our Puritanism is akin to the prudishness of the Victorians. Khajuraho and Konarak are apparently forgotten. Kama Sutra appears in all purposeful mutilations: Essence of Vatsyayana: Hindu Philosophy of Love; Secret of Matrimonial Happiness; Illustrated Vatsyayana; or, any other imaginative title which the publisher can hit at. Our religion is mere sanctimoniousness. Dishing out through the Press and platform the supposed success of democracy, would not lead us anywhere: the real success has to stem from within. Thus, there is a lacuna between our thinking and living in all the spheres. Being unable to formulate, or more correctly, engender a new ethos suited to this age, we are clinging to the old standards of value. Therefore, we are hypocrites, fittingly with a capital 'H'.

[§] Government College, Julana (Jind)-Haryana/India, ashri.sumita@gmail.com

Key-Words: *blood-dim tide is loosed — rampant violence and chaos ; a baffling cocktail — confused mixture; a vestigial relic — an outdated ritual ; fatuous religiosity — self-contained religion ; halcyon days — peaceful and tranquil days*

1.INTRODUCTION: REDEFINING CULTURE AND LITERATURE

The contemporary age of today is an age of guided missiles and misguided men. Man has reposed faith and trust on science to the extent that counting on calculators has surpassed and even suppressed the counting on beads. Account books and balance sheets are more discussed and debated than holy Bible, Gita and Quran. Artificial sun for light, nuclear plants for power and atomic reactors for energy have been created and built to make life comfortable, cosy and commendable. Instead of visiting churches and temples we visit hospitals, and laboratories for solace and serenity and strength. As Philip Larkin writes—Church Going has become a routine and mechanical affair which is more to impress others than to express self. Matthew Arnold's cry: the strange disease of modern life, with its sick hurry and divided aims is endorsed by Nietzsche's outburst that we have not only killed God but we have forgotten that we have killed God. As a result, William Butler Yeats' prophetic vision—"things fall apart, centre cannot hold, mere anarchy is loose upon the world and blood-dim tide is loosed" has come true in the form of natural calamities like the frozen Europe and parts of America, wild fires in Australia, floods in Turkey and more recently the black-swans out of the blues in Japan followed by Katrina, tsunami and nuclear disaster.

Life in the twentieth century is a baffling cocktail of the old and the new. Existentialism, surrealism and stream of consciousness co-exist with mythologies, fables and fairy tales. We are moved by man-made satellites and also by the albatross. The reason behind this strange admixture of the modern and the ancient is simple: truth is immortal and many-faceted. There is an ass in Aesop's fables which masquerades in the garb of a lion. Modern India is such an ass. The smoke-screens of the saintliness of Gandhi, the wisdom of the Buddha, the tolerance of Hinduism and all the etceteras are to no purpose. The game can be easily seen through. We presume morality has no place in normal life. And we condone every act of corruption in the name of human nature. Whenever an anti-social person is caught, we are ready with an answer like: "it is all right for today", or to-day is holy Eid or Dewali", or "think of the

children of the poor fellow.” We exhibit anaemic moral indignation and we are devoid of elementary ethical principles and decencies. Our everyday vocabulary is replete with expressions like ‘put in a word’, ‘do something about it’, ‘mention it casually’, ‘remind him of the party’, ‘does he care for drinks?’ and ‘let me go and call on him’ : all these speak for themselves. These are the unpalatable truths. Whoever dares to point out these is accused of starting McCarthyism in India. Yes, to-day one winks and nods at such symptomatic events and behaviour; and tomorrow one would be wringing one’s hands when the bells begin to toll. Let us not forget history. Let us not forget the three lines (not the only one which we hear too much) and the character who uttered the lines.

The old order changeth, yielding place to new
And god fulfils Himself in many ways,
Lest one good custom should corrupt the world.

-----Tennyson

The plight of intellectualism, too, is no exception to today’s hypocrisy. Our ‘high thinking’ has been developed to such an extent that we are victims of xenophobia. We shout at the top of our voices that we are original in everything. Both the books *Jesting Pilate* and *The Lotus and the Robot* make fun of this senile belief. Because of the *Pushpaka-Vimana* in the *Ramayana*, to Aryans goes the credit for aero-dynamics and Arabs are the pioneers of the space probes of today because of their magic carpet. Is this proper? Certainly not. There was a time when one Basu write history properly punctuated with blood curdling stories relating to the British Raj and for one Gauba to write *Judge or Judas* as an answer to one Beverly Nicholas. The complexes that we developed as a reaction to Miss Mayo’s *Mother India* are no longer justifiable; however, we still pretend everything relating to the west is an anathema. It is very common to listen to the statement that Marx is a villain, while Sarvodaya is the divine cure for all economic maladies. This is a distortion of truth. We recognize the necessity for the eradication of the disparities of wealth. We accept the principles of socialism. We have put before ourselves the socialistic pattern of society as the ideal. Yet, we desperately try to find the roots of socialism in some Veda or the other. We play the role of 600 million Peck-sniffs. Wonder what Chuzzlewit we intend pleasing or ensnaring. What all that we have been doing is this: after shaving off Marx’s beard,

dyeing his face, and then usher him through the back-stairs. What makes us not accept the intrinsic value of Marx? We are not prepared because we are Pharisees.

The social sphere in close bedship with science also vindicates the view-point of this essay. A politician or reformer blares through a megaphone or even through the hi-tech social media that communalism, casteism, and sectionalism are unhealthy and advocates their eradication root and branch, but he eats his words in day-to-day practice. We talk and express loudly that social inequalities and anomalies have been abolished, but their reincarnations are very much with us. Dowry is abolished: the new guise of dowry is the promise extracted from the father-in-law that he would do his best to get a job for his son-in-law or a latest version Car. In India particularly, untouchability has been declared unconstitutional and illegal; but the latest avatar of this untouchability is the social snobbery. A person who uses the word 'meals' instead of 'lunch' or 'dinner' is uncivilized. If a person who ignores to utter few expressions like, 'you-think-so', 'what-is-it-to you?' 'you-have-high-hopes', 'heck-of-it' 'gees', 'guys' 'yeah' and innumerable other, is a 'square', not fit enough to become a 'hipster'. There is something which makes such a talk terribly artificial. Their repartee is minus the dress-suit; and their humour is plus the libido. Amongst the more educated, snobbishness is of a different kind. A person who prefers to think in terms of environment and society is primitive as he has not grasped Ezra Pound, William Faulkner, Kafka, and T.S. Eliot. Here is the new class of aristocracy. Is this the socialistic pattern of society? The battlements of feudalism, royalty and aristocracy are being mowed down by the steam-roller of socialist State, but the spirit survives. Perhaps, no wars and revolution can ever destroy Ideas.

A lexicographer cannot think of writing *King Lear*. A person who is adept at spraying words and images cannot even imagine *The Waste Land*. A person who is proficient at splashing colours just cannot think of painting a *Last Supper*. It is not prolific writing of plays, not the material lines composed, not the number of canvases that are painted which constitute the true criterion of an artist's work but the quality of the achievement with its scientific tenor. A community, too, may be civilized but not cultured. We know well that the two words 'civilization' and 'culture' are the most frequently used words of today, but very few are aware of the nuances in their meanings. The first word 'civilization' has a materialistic or an objective connotation. It stands for a stage, rather

the advanced stage, in the life of a community. In other words, the word ‘civilization’ relates to all the humdrum aspects of a society. On the contrary, the word ‘culture’ has something of an intellectual and moral refinement. Culture relates to the subjective realm of human life: civilization relates to the prosaic in life. Civilization is bland life: culture is worthy life.

But as the two are very often used as synonyms, to get to the root of the words, civilization and culture is rather difficult. Notwithstanding this difficulty, a safe way of explaining these concepts is by knowing the vital features in the cultures of China, India and Europe. Regarding China, it is an accepted axiom that moderation was its hallmark in its halcyon days. This concept of the ‘golden mean’ was imprinted on all aspects of its civilization. It is an astounding fact that in China of yester-year an individual could be at one and the same time a Buddhist, a Confucian and a Taoist. The supreme significance of this feature of China becomes strikingly obvious to anyone who is aware of the horrors of religious and national fanaticisms. The second remarkable aspect of ancient China was its humour. For example, it was said about Lopo that he was an expert in breeding horses and he bred them so well till the time that five out of ten died. This sense of sobriety was true of all aspects of Chinese life like poetry, sculpture, and painting. Thus, there was a conspicuous absence of excess of unbridled belief in extremes in the Chinese culture that was responsible for much of its scientific achievements and advancements. Why should we call this aspect the salient feature of the ancient Chinese culture? The answer is simple. Everybody knows that dogmatism is the bane of our civilization. The blind veneration of the infallibility of democracy has made us believe that every individual possesses the sagacity of Marcus Aurelius, the tact of Queen Elizabeth the First, the moderation of Solon, and the Wisdom of Solomon. The fetish of Marxism had resulted in the deification of one person in Russia. In short, extremism is always pernicious even though it may be good enough for a few divine lunatics in today’s world of science and technology.

The second civilization that needs to be evaluated is that of India. Here caution is necessary since too many childish notions cluster around Indian culture. The culture of India is not in the Lion Capital Sarnath, nor in the forgotten glories of Nalanda, nor in the fading memories of Ajanta, nor in the unintelligible metaphysical jargon of our theology; but it was in the very life led by ancient Indians. Here, let us pose a question.

What was the cementing force that united the divergent atoms of the ancient Indian civilization, irrespective of its pernicious caste system, stultifying taboos and stupid mores? Once again the answer is not a riddle but the simple truth that ancient Indians possessed a concept which gave them solace—the finite nature of man before the Infinite. And it should be noted here that such a realization need not lead to fatalism. Today's debasement of this concept into resignation and apathy is the legacy of the medieval ages. We all know the importance that is given to Karma Yoga in the *Gita*. Again, we are tempted to put another question. What on earth is the value of this? We have to bear in mind that the crisis of modern civilization is primarily owing to the glorification of man as a god, nay as a Jehovah. Ever since the flight of the great scholars from Constantinople, mankind has been inebriated with the belief that man is the paragon of all animals. It is not a Tamburlaine who exults in the slaughter of gods by setting black streamers in the firmament, but every individual. Dr. Oppenheimer had certain lines in his mind when the first atom bomb was exploded in New Mexico. He had a few lines of the *Gita* in his mind, whose purport is: My splendour is equal to the shattering of a thousand Suns and I am Death and the shatterer of the worlds.

The third civilization that needs examination is that of the West. At the moment, the cultural greatness of the West is subsumed by its civilization. The animating idea that guided the West in the past was that suffering was nobler than success. And Christ is often depicted as wearing a crown woven out of thorns. Unfortunately in these days the emphasis is more on man and his achievements and not on the smallness of his stature before the Infinite. The influence of culture is reflected on all aspects of life and it is not certainly confined to a Louvre, to a Sistine Chapel, to an Acropolis or to a Byzantine, Ottoman. Examples of Ottoman architecture of the classical period, aside from Turkey, can also be seen in the Balkans, Hungary, Egypt, Tunisia and Algiers, where mosques, bridges, fountains and schools were built. For that matter life itself is an art. A person may soar into ethereal heights on seeing the painting of a horse by Lautrec: but he is a terrible hypocrite if he cannot appreciate the rhythmic trot of a horse drawing a landau. A sophisticated person can wax eloquent on seeing the Madonna and the Child; but he is a conceited fool, if he cannot appreciate the romping laughter of children in his own house. Art is everywhere. To put the argument in a pithy fashion, life itself is an art and science is and must be the refinement of life.

Coming to the last aspect of the argument, namely, the degeneration of civilization and culture, one need not dwell at length on the theme as it is a platitude. We are pleased to see neon lights but we are blind to the glorious diffusion of colours on the horizon at dawn and dusk. We are dressed in Orlon and Terylene but we are cold toward every sensuous emotion. We have photographed the starry universe from the telescope at Palomar, but the stars are dead to us. We revel in all labels like Doctorates and Masters of Arts and Science; but we have safely forgotten that education is self-knowledge or enlightenment, and not a means for a lucrative profession. Even if we are intellectually active it is equal to that of maggots being active in a carcass. Indeed our culture is great. This is an unimpeachable fact. Our future week-ends can be spent on some heavenly body in the starry universe. No longer does one need to go on a pilgrimage to the British Museum to read a folio of Shakespeare as he can see it enacted on the T.V. everything is cozy and comfortable, nay, to use the slang, it is posh. Yes, this is in glaring contrast with the desiccation of culture in our times. It is only when a community is gifted with an animating spirit that every aspect of its life is refined. culture with an animation spirit spreads its fragrance everywhere, leaves its blessedness on all things of life. The economic, social, political and creative fields, one and all, should be permeated through and through with the blessedness of culture and the gifts of science. Thus, culture and these scientific gifts are not the demesne of one group of people or restricted to one aspect of human life but it is the enlivening factor of all.

Thus, we come to the important conclusion that what is known as culture is not the possession of one individual but the proud possession of a community, whether Indian, Chinese, or Christian, Islamic or any other. But, in today's world of commerce and cohesion, what is needed is a wider and all-encompassing view of civilization that must embrace the mankind as a whole. Therefore, the meaning of culture in post-post modernist context also includes the reciprocity and interdependence, plus a constant striving towards a common goal and better future. In other words, today culture is a characteristic which belongs to the whole world, but not to an individual or a class, or a nation. The sooner we realize is better it is, for the generations to come will never pardon us for this so called parochial and regional, but self-seeking hara-kiri (blunder). To put it in a nutshell, the brilliance, the dazzle and the splendour of modern times are like figures in a shadow-play. Lacking in culture, our living is a fantasy.

But the civilization of the West is ardently loved by most of the young in our society. Most of the elders view with suspicion all the allurements to things of the West by the young without making an attempt to understand them. Mellin, a French architect, was invited by a sister of Sultan Selim III to Istanbul and depicted the Bosphorus shores and the seaside waterfront mansions called *yali*. During a thirty-year period known as the Tulip period, all eyes were turned to the West, and instead of monumental and classical works, villas and pavilions were built around Istanbul. What is the social dance of Turkey and India in which the young of our country can participate? What is the music of Turkey and India which can appeal to the senses? We have had enough of intellectualism. What is sinful about the body? Why are we ashamed to admit that most of our mosques and temples are dedicated to the Prophet Mohammed and Lord Shiva? Let us suppose that most of the youngsters are sloppy and even discourteous to our ancient cultural and moral values. There is nothing odious about this facet of life, as it has to be acknowledged as an important part of our life and living. T.S Eliot's outcry: Where is life, we've lost in living. It takes all people to make the world. It is no use thrusting culture and religion through the gullets of people. And our crusade against the vulgarity of the young, who are influenced by the west, is based on the false presumption that everyone should kow-tow the best in our society. The serious danger involved in such a forced baptism is conveyed by G.K. Chesterton in his essay, In Defence of Penny Dreadfuls: "We do despise vulgar compositions, and we do not ignore them. We are in some danger of becoming petty in our study of pettiness: there is a terrible Circean law in the background that if the soul stoops too ostentatiously to examine anything it never gets up again."

2.CONCLUSION

Thus, there is a lacuna between our thinking and living in all the spheres. Self-criticism is dolefully absent. We are too self-conscious about our virtues. Well, this is the age of the fast-track and radical changes, where all values of the past will have to be, if not replaced then revised and re-adjusted, so as to address the malady of this ailing age. Probably this tragedy is occasioned by our overnight transformation into moderners. We have, by some kind of intellectual ballistics, come from medieval ages into the atomic age. Man can transform the material circumstances in which he lives, but the mind of man refuses to follow suit. It is this difficulty that is at the root of our tragedy.

Being unable to formulate, or more correctly, engender a new ethos suited to this age, we are clinging to the old standards of value. Therefore, it'll not be far away when our future generations will not forgive us and youngsters would call us hypocrites, fittingly with a capital 'H'.

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**THE ANALYSES OF THREE ENGLISH TEXTBOOKS THROUGH THE
PERSPECTIVE OF CULTURAL CONTEXT**

**MAHMUT TERCI^h
ALMA DIBRAⁱ**

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Abstract

In this article we will investigate the cultural elements of three different English Language textbooks used in teaching foreign learners. The textbooks include Face2Face, New Matrix and English Plus, which is the textbook used at “Turgut Ozal Secondary School” where I completed my internship. The great importance of culture and the need to integrate culture into teaching has been discussed and highlighted in many studies. Textbooks are an essential part of learning a language in classrooms. Today it seems very common that teachers forget the importance of target culture information and its impact on learning a language and developing the learner’s linguistic knowledge. In this article we initially will expand our knowledge on culture and culture awareness.

Moreover, we notice the importance of cultural diversity and textbooks as authentic materials and their impact on the success and failure of teaching culture to second and foreign language students. We see closely some of the guidelines to evaluating cultural context in the two chosen textbooks and then present a survey questionnaire done only for the cultural section of English Plus course book to elicit the teacher’s perceptions.

The results have indicated that the teachers of Turgut Ozal College were very satisfied with the English Plus textbook, which is currently part of the curriculum that they are following for the secondary school.

The survey presents a clear picture of the cultural context of the textbooks, and indicates that it has been very helpful for the students in increasing their understanding and awareness regarding the culture in English speaking countries. To sum up, this article mainly deals with the cultural elements of three different English textbooks used in teaching English as a second language.

Keywords: *English textbooks, cultural context, language, teaching, students*

^h Department of English Language and Literature, Faculty of Philology and Education Sciences, Bedër University, Tirana, Albania mterci@beder.edu.al

ⁱ Department of English Language and Literature, Bedër University, Tirana, Albania adibra14@beder.edu.al

1. INTRODUCTION

The strong association between the content of textbooks and learning language process makes textbook evaluation a task of great importance to the future success of an educational program. Learners of English as a foreign language in Albania often do not have much chance to speak or use the target language because learning is limited to the classroom environment and they have little or no contact at all with English or English (native) speakers. The main aim of learning a language is enabling students to become competent members of the prospective culture as they learn about the foreign language's cultural and contextual domains. Significantly, cultural context plays an important role in language learning process, considering the fact the foreign language is presented in a specific context, by a specific learner and a specific hearer (teacher). Knowing a culture means knowing the culture's social contexts, its rules and regulations. This cultural knowledge gives the students information about how to communicate in the most efficient way; it tells them how to produce the most appropriate piece of language for a specific communicative goal and how to interpret language in a culture-specific way.

As a result, it is essential that texts and materials provide learners with knowledge of the target language as accurately and objectively as possible. Since culture nowadays is playing an important role in second language education and textbooks are the main resource of teaching second language, textbooks should receive a greater attention from language researchers. As a former English language student and a future English teacher in my research, I was eager to explore the cultural context in ESL course books used in Albanian private schools and private courses, evaluating their cultural impact, language understanding and language awareness.

This article is completed by my personal perceptual analyses from student's point of view and teacher's point of view of two main course books and real feedback from teachers with over 10 years of experience in teaching. The analyses of three main course books will give us a wider perspective on how different books treat culture differently and the importance that they give to culture when learning the target language. To finalize the study an analyses of a survey on English Plus textbook will give us a clear picture and a new perspective pointing out what to improve in order to increase the proficiency of students when learning a second language.

2. TEXTBOOK ANALYSES RESULTS

The first analyses of *Face2face (pre intermediate)* revealed that this textbook is a great combination of the four activities: listening, reading, speaking and writing. These activities are exchanged naturally in one lesson and leave space to each other, calculating the right time and moment when to be introduced with the learner. It is easily noticed that there is a strong focus on listening and speaking for everyday situations and social situations. Through these main activities, the author introduces the learner different cultural contexts and giving them the possibility to practice their knowledge and to update it through a variety of activities.

What I personally have noticed in all the lessons of the student's book is that, it focuses more on everyday situations rather than on specific ones and gives them the possibility to practice freely and under the guidance of the teacher. The function of the teacher here is just as a helper, a guide or an orchestra chief. The book is not teacher centered, but student centered and the communication comes naturally. I like the illustrations, which are very common and help students to better understand, adding also the fun element in it. Furthermore, I could say that this book has not been written explicitly for a certain nationality or cultural group, as the topics are universal in nature. They include information and situation not only from British culture but also from Indian, Asiatic, and European and American cultures, bringing together pieces of different parts of the world without any cultural boundaries.

The analysis of the second textbook *New Matrix (pre intermediate)* reveals that this textbook is a very rich and complex one. When it comes to the book's view of culture here, we see it as a very important, inseparable part of language as a whole section dedicated to it, and culture here is seen as a process in the majority of the texts. Culture is not something pre-defined and according to the textbook, many things can be regarded as culture (such as beliefs, values, music, sports etc.) In *New Matrix (pre intermediate)* there is a higher presence of texts that can be connected to historical and geographical facts which indicates that the connection between nationality and culture is more common than in *Face2face (pre intermediate)* textbook.

The third textbook analyzed *English Plus* is the one used in English Second language classes at Turgut Ozal College. The analysis on this textbook was further advanced since we had the possibility to touch base closely and to see a real feedback from

students and teachers embracing it. A survey was conducted on the teachers using *English Plus* textbook in their classrooms. We will see closely the results of the survey and the results of the cultural analyses of the main reading and listening materials in the textbook.

3. EXPLORING LISTENING AND READING MATERIALS FROM A CULTURAL CONTEXT IN *ENGLISH PLUS*

In the table below, we see more closely two language skills: reading, listening, and the cultural elements involved in different units of *English Plus* textbook.

Table 1.

<i>English Plus (Level 3)</i>			
Reading passages		Listening	
Topics	Sources/Elements	Topics	Sources/Elements
Hard reality/reality shows	First reality show in U.S.A	TV shows	The history of “The Simpsons” and “Big Brother”
“No impact” family	The experimental life of the Beavon family(New York)	The battle of the bags	Rebecca Hosking story as an environmentalist
Celebrity culture	Instant fame of Craig Janes (U.S.A)	Cyber crime	Interview with a Canadian hacker
Cheating	A study in the U.S.A with high school students	British school	Interview with an English high school student
The food waste scandal	The local freegan group protest (U.K)	Famous celebrities	Beyoncé Knowles career and Angelina Jolie charity work
Movie technology	U.S.A history of cinema and films	Cheating at school	Four interviews with U.S.A students
Dada	The history of Dada movement	Protecting Nature	Interview with a British campaigner and activist
Internet addiction	Article on a British secondary school student	Book World	Discussions with different readers on English and American authors

The table presents eight reading topics and eight listening topics, which make sixteen topics in total. An examination of all eight units, with a focus on listening and reading passage provides us with a complete point of view about the cultural context. As we may see from the chart below, the results indicate a relatively considerable percentage,

62.5%, of the topics with regard to U.S.A culture representation, 31.25% of the topics with regard to British culture representation and 6.25% of the topics with regard to other cultures. This analyzes demonstrates that the authors of this foreign language textbook are promoting mainly U.S.A and British culture.

4. SURVEY ON ENGLISH PLUS

As mentioned in the beginning of this article in order to bring not just my perceptual analyses of two textbooks used in the private schools in Albania for ESL teaching, but even a real understanding and a real feedback, I have conducted a survey questionnaire, whose results are analyzed below. In this study, five English secondary teachers from Turgut Ozal College, in Tirana, Albania were asked to fill in a survey questionnaire giving their views concerning the socio-cultural context of *English Plus* textbook. The total number of the participants in the study was five. Of the participants, all hold B.A. and M.A. degree in TEFL ranging from one to more than 10 years of experience in teaching and supervising English classes in general, and English plus textbooks in particular. The survey questionnaire is composed of 16 items, listed under the following categories namely: (1) intercultural knowledge and understanding, (2) cultural awareness, (3) culture representation, (4) aims and achievements, and (5) teach ability.

5. RESULTS OF STATEMENT ANALYSIS

5.1. Intercultural Knowledge and Understanding

Regarding the first statement if the social and cultural contexts in the textbooks are understandable, the results showed on Table 1 indicate that 80.00% of the participants strongly supported the statement, while, only 20.00 % of participants just agree with the statement. Therefore, the majority of the participants believe that the social and cultural contexts within the textbooks are understandable.

On whether the content of the textbooks is free from stereotypical images and information or not, 80.00 % of participants responded as agree and the other 20.00 % as strongly agree. Therefore, this means that is no quiet free from stereotypes. The results also show that 80.00 % of the participants agree and 20.00% strongly agree on the statement that cross-cultural perspectives in communication and developing real intercultural communication are emphasized.

5.2. Cultural Awareness

Teacher's opinions presented in Table 2 show that 80.00 % of the participants favor the statement that the cultural content of the textbooks increases sensitivity to cultural diversity while nearly 20.00 % of the participants strongly agree to it. Furthermore, regarding the statement that the cultural content of the textbooks promotes flexibility and tolerance of otherness and cultural diversity, more than half of participants, 60.00 % of them simply agree on the statement and 40.00 % strongly agrees. No one is against this statement. Finally, considering the statement that the cultural content of the textbooks does not assign values to cultural differences, we have quite interesting and mixed results as 20.00 % of teachers disagrees, nearly 60.00 % of them are against of the statement, while the remaining 20.00 % agree with it.

5.3. Culture Representation

As showed in the Table.3 when it comes to the accurate representation of cultural content, the results are clear. While almost 60 % of the participants agree with the statement, 40% strongly agree. This states that the textbook meets the questions of accuracy and authenticity to the target culture. Regarding the representation of cultural content without stereotypes or essentialist perspectives, the results indicate an extreme percentage of the participants strongly supporting the statement, i.e., .80% agree and only 20 % simply agrees. With regard to culture representation, the results about the positive views of ethnic origin, social groups, age etc. are contradictory. On one hand, we have 20 % percent of the teachers who strongly disagree with it, then 40 % who disagree and then the same percentage of the participants 40.00 % who support the statement that the book expresses positive views of ethnic origins, occupations, age groups, social groups and disability. 80.00 % of the participants agree that the cultural information is relevant and 20.00 % strongly agree on the statement. Finally, almost 60% of the participants strongly believe that the textbooks in question present cultural content with a validating context, and almost 40% simply agree with it, with no one to disagree or strongly disagree.

5.4. Aims and Achievements

Regarding the presentation of the aims and objectives of including cultural content in the textbooks, presented in Table 4, the majority of the participants, over 80 %, agrees with it and only 20 % strongly agrees. What is very interesting is the fact that all the

participants perceive the textbooks as achieving the aims and objectives of including cultural content, so it is a 100 % positive response, which means that the English Plus textbook totally completes the aims and objectives on a cultural point of view.

5.5. Teach ability

As table 5 indicates, 60% of the participants believe that the teachers are comfortable teaching the cultural content of the textbooks. On the other hand, only about one fourth of the participants strongly support the statement, which is 40%. A considerable percentage of the participants, 40% are against the statement that the cultural content of the textbooks requires minimal preparation and explanation by the teacher, and 60% of the participants agree. On whether or not the students comfortably learn cultural contexts without any sign of rejection, table five shows that 60 % of the participants agree with this statement. Only 40% of the participants strongly perceive that the students comfortably learn cultural contexts without any sign of rejection.

5.6. Results

Based on the results obtained from the different types of categories analyzed, and a per category analysis, the following conclusions are drawn: English Plus textbook satisfies teachers expectations regarding its intercultural content and the understandability of the socio-cultural contexts presented. The survey reveals that the textbooks increases the cultural awareness and understanding and it meets the aims and achievements by providing the desired outcome and that both teachers and students feel comfortable to teach and learn the cultural context.

6. ALBANIAN CULTURAL CONTEXT PROPOSED FOR ENGLISH PLUS

The survey mentioned above allows us to understand the cultural context from teacher's point of view regarding English plus textbooks. The results demonstrated that the textbook satisfies teachers expectations regarding its intercultural content and the understandability of the socio-cultural contexts presented. Nevertheless, would it have been the same result even for the pupils who study English language with this book?

Due to time constrains it was not possible to conduct another survey to get even the students opinion and feedback on questions such: Is this textbook comfortable and interesting enough to learn with? How you feel about British and American culture? Moreover, a very innovative question could be if they would welcome or not an Albanian cultural content in English Plus textbook.

Even though we could not bring specific data and answer these questions in this study, we might always contribute by providing some suggestions on how Albanian elements can be included and presented in English Plus Textbook. The diversity and wide variety of activities, topics, exercises, language skills included in this book offer numerous opportunities to interlace these activities with Albanian examples and subjects. What's more, the book has a section named "Project" which presents the students with many interesting topics.

7. CONCLUSION

The main aim of this article was to explore and to learn more about cultural view in textbooks, and to examine culture and ESL textbooks in the Albanian private and public system of education. This thesis theme was my supervisor's great idea, and I am so glad because this study turned out to be very beneficial for me and it will come in very good use during the teaching experience in the next years. Throughout this study, we have had to reflect on culture in a way different from before and come to the insight that culture and especially the teaching of culture, is something complex and can be difficult to explain. In this chapter, in the first part, we will summarize what we have learnt from this study analyses and then in the second part we will give some recommendation for further researches in the field.

From the analyses of the three textbooks we come to the conclusion that; primary and very prominently, the cultural view was not limited only to British culture or American culture but all the cultures within English speaking countries. Another important issue on textbooks analyzed was that of representing culture based on empirical research and not being effected by author's own experience or feelings or thoughts. The authors of the books represent the reality based on facts and history. When it comes to stereotypes, we might say that there are no stereotypes in a cultural context, if I might call it so, in the sense that biasing any culture over another but we can see from the photos and illustrations that there might be stereotypes in a social context. For example, assigning some professions or sports to men, and other roles to women, suggesting what their role in the society should be and what we should expect from both man and woman.

Another important element when generally evaluating a textbook is the subjects that it covers. This element becomes more vital when it regards the cultural overview of a

target language. It was great from my perspective to learn that in the textbooks under my examination the genres and subjects covered were so different and heterogeneous, rich and multidimensional. They were not only specific to the target language but offered even the possibility for the students to bring new elements from their culture and to bring their own experiences, urging the acceptance of one's culture and also tolerance and respect for the other cultures, by presenting them as not so different from the target language culture.

On the other hand, even though these textbooks have culture sections and it is obvious that they give importance to culture as an inseparable part of language learning, it does not include extra information how to handle the cultural context, and this is very important because teacher should be aware of terms "knowledge", "culture" and "facts", and their importance.

Moreover, the textbooks do not specifically assign a role the teachers should have. Of course that the design of the units guidelines the teacher and serves as a bridge between teachers and students but maybe it should be better to have a more specific role and place especially when it comes to cultural context. In addition, it can be concluded that specialized training is a necessity for ESL teachers, because their role in a multicultural class is extremely important. Teachers, no matter how good they are, without realizing it can prejudice or stereotype and this has a huge impact on learners.

Considering the fact that ESL textbooks are the primary resource of learning a language in Albania, the issue of the cultural context and the elements to be included in these main materials, should be a point of reflection for teachers and mainly educational institutions, textbook publishers and curriculum designers. They should consider the knowledge and cultural points of view in ESL textbooks for the next generation of students.

For further researchers, we would like to recommend to focus their study on examining the cultural viewpoint of photos, pictures and illustrations that are selected in ESL textbooks, and taught in schools. It will probably be interesting and helpful even to analyze these visual elements isolated from the text. They also should provide suggestions on how to improve textbooks.

For teachers and future teachers, as they are a role model, critical educators for their students, we would recommend being careful with their attitude. Especially language teacher's attitude has a big impact on students. Those teachers should make use of students cultural background, their social context, to respect their culture and encourage them embrace it and respect other cultures.

What is of great importance for ESL teachers is their cultural background knowledge of the language they teach. They should always develop and expand their knowledge of culture so they can better help students to learn the meaning of the content in textbooks.

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**THE GRADUAL RELEASE OF RESPONSIBILITY
AND THE ALBANIAN ESL CLASSROOM**

YUSUF INCETAS^j

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Abstract

The traditional teacher-led classroom instruction with minimal student participation can potentially be a burdensome experience for everyone in class. This might especially be so in the English as a second language (ESL) classroom where constant student interaction and involvement is the key to master a foreign language. In this theoretical paper, I present the Gradual Release of Responsibility (GRR) model as a complementary source for the foreign language classroom. I explain the model through a suggested classroom application in an Albanian ESL class. I ask whether or not the GRR model is a viable tool for the foreign language classroom and look into answers through a brief literature review and a discussion. Studies provided in the literature review are from the US, Iran, and Jordan. The results of those studies indicate a potential benefit of the GRR model in the foreign language classroom. However, the scarcity of resources on the subject posed a hardship to come to solid conclusions as well as to offer suggestions. There is need for more research on the various applications of the model in the related field.

Key words: *gradual release of responsibility, English as a second language, foreign language teaching and the gradual release of responsibility, scaffolding*

^j *Heritage University, Toppenish, Washington, USA Incetas_Y@heritage.edu*

1. INTRODUCTION

In one of the TED talk videos I watched (Walker, 2009), I saw a man standing on stage in a large stadium filled with thousands of Chinese students repeating English sentences after him. He would utter a sentence like “I want to learn English,” and they would repeat after him. Then he would say something like “I want to be successful,” and the children would repeat that after him, too. It all looked surreal to me. When I thought about this English class from a language instructor’s perspective, I said to myself, “Yes, you might learn language through communication; however, you do not learn language only through imitation and practice.” This is what they were doing in that large stadium and it was reminiscent of behaviorism. The audio-lingual method-the declaration of behaviorism in the language teaching field- “brought a theoretical basis that integrated a view of language (as behavior) and learning (as habit formation), both of which directly supported a particular view of instruction (as drill accompanied by vigilant correction” (Larsen-Freeman & Freeman, 2008, p. 163).

Students in that aforementioned stadium were trying to form a habit (the learning of English) and gain a behavior (the English language) by simply imitating what the person was saying on the podium. This behavioristic approach fell out of fashion rather quickly because “practitioners found that the practical results fell short of expectations. Students were often found to be unable to transfer skills acquired through Audiolingualism to real communication outside the classroom, and many found the experience of studying through audiolingual procedures to be boring and unsatisfying” Richards & Rodgers, 2014, p. 72).

Today, the focus in language instruction gravitates toward meaningful communication with observable outcomes. Language is a tool for purposeful communication, not a target at the end of the road. Herein, I present the Gradual Release of Responsibility (GRR) as a complementary model for the language teaching classroom of today. The GRR is not particularly a language teaching method; it is a *model* teachers follow to deliver instruction in the regular content area class. The model is relatively new in the US and is mostly applied in regular content area classes or content area classes with English language learners (ELLs). There is scant research on the application of the GRR in the *teaching English as a foreign language* (TEFL) classroom. Hence, the scope of this paper is to find an answer to the following question: “Is the GRR model a viable tool in the foreign language teaching classroom for language instruction?” First,

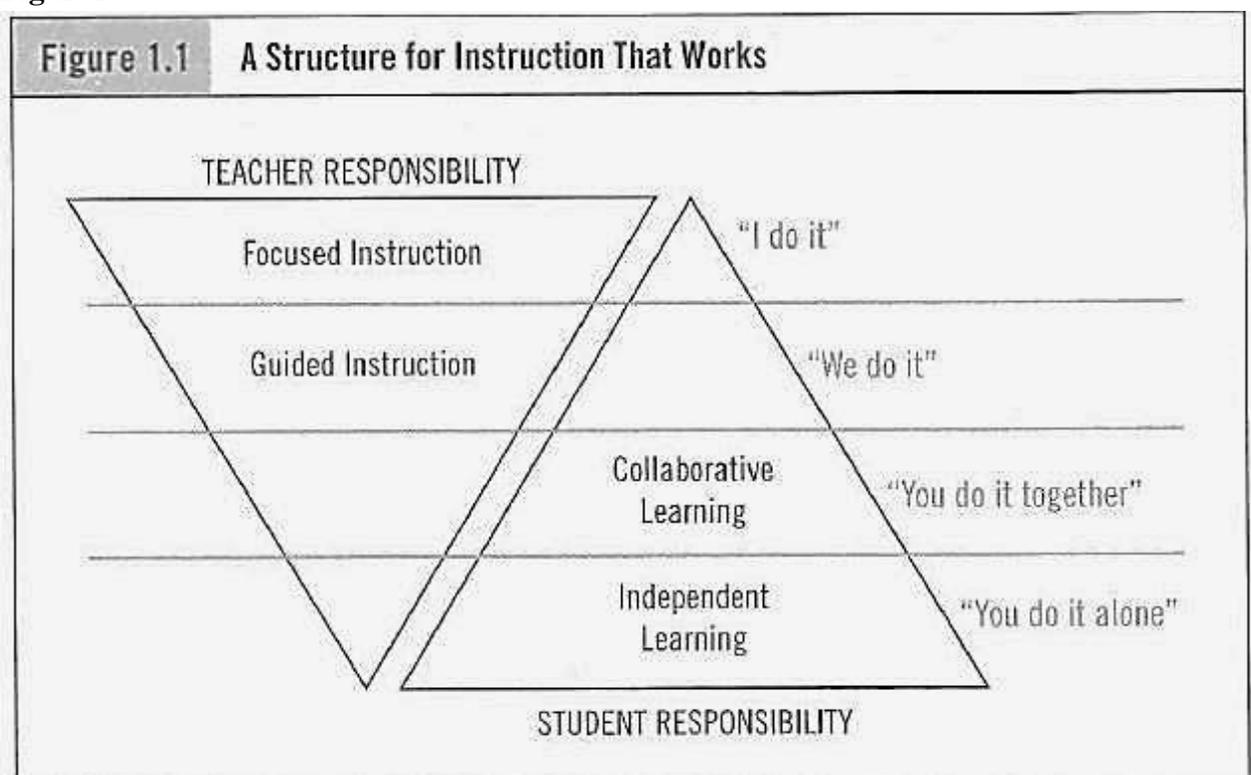
I provide a suggested ESL lesson for Albanian students to explain the GRR model, and then conduct a review of literature and a discussion followed by a conclusion to find an answer to my question.

Simply put, the gradual release of responsibility in the classroom context means teachers slowly let go of their control of the class by putting more responsibility on the students and eventually holding them accountable of their own learning. What follows is an explanation of the GRR model through a suggested ESL lesson and a brief literature review that highlight the important tenets of this method.

2. A SUGGESTED APPLICATION OF THE GRR IN AN ALBANIAN ESL CLASSROOM

The Gradual Release of Responsibility model ultimately aims to students involve 100% in their own learning process. In the GRR, “Teachers move from a situation in which they assume all the responsibility for performing a task while the student assumes none ...to a situation in which the students demonstrate all the responsibility while the teacher assumes none...” (Duke & Pearson, 2002, pp. 210, 211). The following figure (Fisher & Frey, 2014, p. 3) provides a visual example of this process.

Figure1.



The GRR does not have a linear order; that is, the teacher has the liberty to choose the step that fits the instructional needs of the day most. Depending on what she/he is doing

that day, the starting point can be step three and then maybe move to step two and then to step four. The following provides a practical explanation of the GRR model through a suggested application of it in a pre-intermediate/intermediate level Albanian ESL classroom.

The first step of the GRR entails *focused instruction*. This is where the teacher informs the students with the *purpose* of the lesson. In other words, this is where she/he tells why they are doing the lesson. One of the ways to do this is to let them know about the goal or target of the class. This might be through providing the students with an *I can* statement. For example, “*I can use the simple present tense and talk about my daily technology use*” might be the language goal(s) of the lesson in a pre-intermediate or intermediate level ESL classroom. Once that is established, the teacher demonstrates the new form “through direct explanations, modeling, or think-alouds...” (Fisher & Frey, 2014, p. 5). At this point, in order to activate prior knowledge and make content more relatable, the teacher can create a context to build the lesson around a topic. In the age of millennials, an engaging and culturally relevant topic might be the cellphone apps. According to the Albania Institute of Statistics (Instituti i Statistikave, 2016), Albania’s population is predicted at 2,886,026 as of 2016. Moreover, there were 3,500,000 cellphones in use in Albania as of 2014 (IndexMundi, 2016). Chances are most of the Albanian students in class will have a cellphone of their own. The teacher can ask the students, “What apps are there in your cellphone?” for warm up and show her/his cell phone to model them the (relatively) new form, the simple present tense, through a think-aloud. Here is a suggested narrative:

This is my cell phone. I like my cellphone a lot. I do a lot of things on my cellphone. I have many apps. For example, I have a weather app. I check the weather every day. I have a news app too. I read interesting news. I use my Instagram app sometimes. I upload new pictures. I send a lot of text messages with my messages app. I don’t make phone calls often because I like texting more. I download movies with my video app. I don’t download a lot of movies because of the capacity.

By now, students are aware that cellphones is the context of the lesson and that they might be asked to speculate what they do with their cellphones next. They are ready for guided instruction.

The second step, *guided instruction* is where the teacher and students practice the new form together. Here, the teacher and the students work together actively. Guided instruction explicitly entails “the strategic use of questions, prompts and cues” (Fisher,

2013). The teacher can use a T-chart to do this. On one side of the chart students can list the apps they use a lot, and on the other side they can list the apps they don't use as much. The T-chart produced as a class can either be put this on an overhead projector or simply on the board. A sample T-chart might look like this:

Table 1.

I use	I don't use
Facebook Youtube Tingalin Flying Shqipe Twitter	Ebay Snapchat Skype

Once the T-chart is complete, students get sentence frames that serve as *prompts*. One sentence frame might read “I use Facebook because _____.” while the other one might read “I don't use Ebay because _____.” The next step is to fill out those as a class. At this point, it is important for the teacher “to not tell the students the information they are missing, but rather ask a question, prompt them or cue them. It's a little slower, but it's the students doing the cognitive work” (Fisher, 2013). For example, students may express that they make new friends on Facebook, so the teacher might finish the frame as “I use Facebook because I make new friends” with guidance from the students. As for the negative frame, the class may produce a sentence like “I don't use Ebay because I don't like credit cards.”

The third step in the GRR model is *collaborative learning* where students work with a partner or in small groups. In this third step, teacher interference becomes minimal and students experience the language on their own. More precisely, “This phase of instruction is a time for students to apply what they already know in novel situations or engage in a spiral review of previous knowledge” (Fisher & Frey, 2014, p. 7). During collaborative practice, ESL teachers might feel hesitant to let go of control because of class management concerns. It is a possibility that this can be a messy part of the class. However, “Collaborative learning situations help students think through key ideas, are a natural opportunity for inquiry, and promote engagement with content” (Fisher & Frey, 2014, p. 10). Therefore, it is important that teachers do not skip or omit this step from classroom instruction. In essence, students need to interact with each other in the target language because they do not learn it fully unless they produce it. In order to do

this, a graphic organizer can be used for collaborative learning. Below is a suggested graphic organizer student can use to produce sentences with their partner(s).

Figure 2.

Although this is the time for students to experiment with the language, the teacher does not passively watch and wait for the students to finish. Help should be available if needed.

The last step in GRR is *independent learning*. Students should not depend on others to produce the language. They need to have the independence to initiate and carry out a language experience on their own because “The ultimate goal of instruction is that students be able to independently apply information, ideas, content, skills, and strategies in unique situations” (Fisher & Frey, 2014, p. 10). A possible way to do this is to assign them a task that is real-life relevant, in other words, authentic. This can happen both inside and outside the class. For example, students can do a little intercultural research and draft a short report. They can search which apps are popular among their peers in the U.S. as opposed to the ones in Albania. They can also research to find out why this is so and then create their own positive and negative sentences in the simple present tense for the next class. They can use the sentence frames the teacher had given them during guided instruction. A sentence they bring in might read “They use the *4 Nights at Freddie’s* game app in the U.S. because they like horror games.” or “They don’t have the *Zyrtari* game app in the U.S. because they don’t speak Albanian.” Alternatively, students can be asked to conduct a survey on the habits of their classmates/friends/family members/coworkers and provide a short summary for the

next class. Not only may such tasks improve their language skills, but they may also help them improve their social skills.

What follows is a brief literature review on the application of the GRR model in the real-life foreign language classroom.

3. A BRIEF LITERATURE REVIEW

Herein, I present three different applications of the GRR model in various foreign language (ESL) teaching contexts.

The first study focuses on “(a) the types of questions teachers asked and their functions, and (b) changes in students’ participation and use of English oral language in classroom activities” (Kim, 2010, p. 109). The researcher believes that ESL students need opportunities in the classroom that will help them improve their English skills in meaningful contexts and offers the GRR model as a means of scaffolding that could enable such contexts (p. 110). The study attempted to answer how “effective teachers of ELLs use classroom discourse strategies to gradually release their responsibility and help students take ownership in language learning” (p. 110). It consisted of classroom observations of two teachers over the course of three years in upper elementary grades. The location of the study was a Midwestern university town in the US. The two teachers worked in an ESL pullout program in a school with students from nearly 35 countries. They were both veteran teachers with over 25 years of teaching experience. As part of the project, the two teachers chose a focus group to study that consisted of nine students. Most of the students had low English proficiency levels. The teachers incorporated a writer’s workshop into their curriculum while working with those students. The researcher made detailed notes of the classroom observations. The findings showed that teachers mostly used *coaching questions* to “share their expectations for building a supportive classroom community and learning goals with students” (p. 118) as well as to allow “students to exert a small degree of ownership through their responses” (p. 118). Additionally, the teachers used coaching questions to “assess students’ knowledge of key words in a text and understanding of what they learned” (p.118). They also used *facilitating questions* “to deepen student understanding about English language, text comprehension, and communicating while maintaining a supportive classroom learning environment” (p. 118) as well as *collaborating questions* “to have dialogues about personal experiences with students

throughout the year” (p.119). The teachers used the questions as a scaffolding strategy “to promote student participation in classroom activities” (p. 121) that later turned them into collaborators and enabled students to participate “meaningfully in class discussions, which suggests that they developed ownership in language learning” (p. 123). Thus, the study showed the gradual transfer of responsibility from the teachers to the students through the use of teacher questions throughout the school year and indicated the implementation of the GRR model in the ESL classroom.

The second study looked into the “relationship between Iranian EFL learners’ performance on a reading comprehension test and their pattern of using cognitive and metacognitive learning strategies” (Naeini & Rezaei, 2015, p. 182). Research participants consisted of 70 male and 110 female intermediate level EFL students between the ages of 17-25 attending private language institutes in Mashhad, Iran. The researchers note that “reading comprehension plays an important role in academic life of language learners” (p. 184); however, they also state that “with regard to Iranian EFL context, in spite of the good attention the curriculum has paid to reading comprehension, it is surprising why our learners’ level of reading proficiency falls behind language learners” (p. 184). In order to answer their research question, the researchers administered a reading proficiency test first. Then they gave them a questionnaire where the participants used the items to “identify their structure of learning strategy use while they were taking the test” (p. 186). Their findings showed that “Iranian EFL learners use more of metacognitive strategies than cognitive strategies while taking a reading test. In addition, according to the present findings, the use of cognitive and metacognitive strategies had a positive relationship to the reading test performance” (p. 191). As a result, they suggest language teachers incorporate teaching strategies into their syllabi and that they conduct their lessons using the gradual release of responsibility model so that teachers can “change roles and lower their degree of control as the lesson proceeds, giving more opportunity to their students to take the responsibility” (p. 191). Naeini & Rezaei (2015) conclude their study with a suggested reading comprehension lesson based on GRR (p. 192).

Another application of the GRR was through a professional development project for teachers in Jordan that spread over a few years. Lehman and DeLiddo (2010) conducted a series of workshops to “train teachers in methods of teaching English writing” with the intent to “implement a gradual release of responsibility to Jordanian

educators so that they can continue this professional development autonomously” (p. 27). They initially observed some classes and see that those classes “were reminiscent of high school language classes (like French 101) in the United States: students reciting memorized scenes and writing to short prompts off of articles” (p. 27). The training included 80 male-female teachers teaching grades 6-10 at 20 different single-gender schools in Amman. All teachers had fluency with English. The training consisted of two visits. During the first visit, teachers were asked to write about themselves. This helped the trainers determine the level of their writing skills and the syntax they needed to use during sessions. It also served as formative authentic assessment. They then introduced the key terms and asked the teachers to talk about them. Next, they modeled the writing strategies. Within the realm of GRR, this would be part of a focus lesson. They then conducted writing conferences with small groups. In GRR, this is equivalent to guided practice. The first visit ended with the release of teachers into the field (independent practice in GRR).

During the second visit, the trainers modeled the writing strategies for the trainee teachers within a real class setting with real middle and high school students in Amman schools. They modeled the methods they had taught to the teachers during their first visit through mini writing lessons and independent student practice. The purpose of the project was to support “teachers in becoming strong models for their students” (p. 30) and the results of the long-term training were indicative of such a conclusion.

4. DISCUSSION

There is a major shift in the field of education that moves away from teacher-dominated instruction to instruction that enables learner contribution. Although the attention and effort might be recent, the theory for this shift is nothing new. Almost a century ago, Vygotsky (1978) had stated that “An essential feature of learning is that it creates the zone of proximal development; that is, learning awakes a variety of internal developmental processes that are able to operate only when the child is interacting with people in his environment and in cooperation with peers” (p. 90). This theory of the zone of proximal development (ZPD) was later picked up by other contemporary theorists. In the footsteps of Vygotsky, for example, Krashen’s Natural Approach Hypothesis (Wright, 2010) “emphasizes the use of comprehensible input in the classroom so that students can acquire the language and its structures naturally as they

use it for meaningful communication” (p. 45). In the Vygotskian view, the child crosses the developmental threshold with the help of people and peers through the scaffolding of information. Similarly, in Krashen’s Natural Approach Hypothesis, the teachers take on the role of peers and “can identify appropriate activities and expectations for students that facilitate the provision of comprehensible input ($i+1$) and enhance SLA” (Wright, 2010, p. 45). Both the ZPD and comprehensible input utilize scaffolding to achieve their goal (learning). In that regard, the GRR model aligns with both theories/hypothesis. All three studies I looked into in the literature review regarded scaffolding as a major constituent of instruction. Consequently, the GRR model may prove useful in the foreign language classroom.

On the other hand, the scarcity of resources of the GRR model in the foreign language classroom prevented me from gaining access to more research on the subject. This limited me to provide further discussion on GRR in this paper. Therefore, although the available here suggests that the GRR model is beneficial in the foreign language classroom, more application and research is needed to determine whether or not the model is actually a viable tool within that context. Only the first study in the literature review provided detailed classroom applications and data analysis of the research conducted. The second study was part of a teacher training project and lacked the details of actual applications. The third study listed the GRR model as a suggested route to follow in order to develop language learners’ cognitive and metacognitive skills. All these were limitations for this theoretical paper.

Yet, despite the limited resources, the three examples in the literature review and the research from the content area classroom on the GRR model (Fisher & Frey, 2008; Maynes, Julien-Schultz & Dunn, 2010; Lee & Schmitt, 2014; VanNess, Murnen, & Bertelsen, 2013) promise systematic and meaningful language instruction with potentially lasting results.

5. CONCLUSION

At this point, it is safe to say that the GRR model is a new concept in the foreign language teaching classroom. While searching for articles for this paper, I utilized various databases through my university library to include in my literature review. The studies I found were mostly from the content area classes in the US. This calls for more implementation and research of the GRR model within a *foreign language teaching*

context. The GRR may take some time and effort to establish, but it is not rocket science in the end. It can be a useful tool for teachers to involve students actively in their own language learning process. Moreover, when students are given more responsibility, they are held accountable for their learning. This will provide them with a sense of direction and hopefully more interest in learning.

Finally, the GRR model is still on test-drive in many classrooms across the globe. It may succeed in some classrooms while fail in the others. However, it offers room for exploration and therefore is a step toward progress in educational practice. The use of it in the foreign language classroom may just provide that.

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**THE INFLUENCE OF INFORMATION TECHNOLOGY AND
COMMUNICATION IN TEACHING FOREIGN LANGUAGES
(THE ALBANIAN CASE)**

LEONARDA MYSLIHAKA^k

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Abstract

The main objective of teaching and learning through Information Technologies and Communication (ITC) is to develop the students' personality to live and adapt in this world and to prepare them for future professional activities. These challenges are present in the Albanian society as well and day by day the education system requires a proper integration of ITC-s in the teaching and learning process. Their influence is increasing day by day, especially during the last years and in teaching and learning a foreign language. In order to see how much appreciated and preferred are ITC-s from the teachers and the students we organized to experimental teaching classes, one using ITC-s and in the other not, with a number of 50 students. After that the students had to fill in a questionnaire that had 6 questions and helped us to understand better how they relate with ITC-s tools. Last but not least this study made possible to create a clearer picture of how ITC-s are integrated in the class and how teachers and students reacted in a non-traditional academic environment.

Key words: *teaching, technology, information, affectivity, influence, education.*

^k *Aleksandër Xhuvani*'' University, Elbasan, Albania, leomyslihaka@yahoo.it

1. INTRODUCTION

Teaching changes continuously and these changes are reflected in the improvement of the education quality. It is an art and a science in the same time; as an art it strongly relies on intuition and it always produces a dynamic collaboration among individuals, teachers, pupils etc and decisions are always taken based on the context, situation and objectives to be achieved. Nowadays the nature of teaching has changed also from the integration of Information and communication technologies in schools, especially in learning foreign language. This change has proven to be quite important for the education process because it creates:

- Proper learning opportunities, no matter the race, gender, religion or personal capacities
- Equal chances to develop professional competencies, based on knowledge, norms and values that facilitate the work towards further competencies.
- Support in familiarizing students with contemporary technological processes related with the adequate professional qualification;
- Discipline, intellectual and professional curiosity, moral values;
- Support for psychological and physical development
- Chances to develop tolerance and trust among individuals.

1.1. Contemporary methods

The teacher has to adapt the methods he uses to meet the needs and experiences of the pupils because they are different, with different requirements and different auditory, visual and special skills. In difference with the traditional teaching methods, whose goals were memorizing information, concepts and reproducing them mechanically, nowadays the school, thanks to the immense technological improvement, aims to educate an active individual, capable in finding information and to enhance his potential(Wright, Betteridge and Buckby;1984: 124).

The teacher's duty is to create an adequate environment where each pupil is free to express his thoughts, trust himself and to his peers and this is achieved if the teacher selects and uses:

- Interactive teaching methods that make possible the involvement of all pupils and achieving the given objectives;
- Diverse and effective methods to transmit knowledge and incite collaboration and cooperation.

Supported by ICT-s, the majority of teachers interviewed for this experiment were inclined to use contemporary teaching methods. ICT-s inclusion in all Albanian schools is one of the most important reforms being made and that guarantees further professional development for all involved actors. Each educational institution is responsible for training teachers to integrate ICT-s in their classes.

1.2. The role of ICT-s in education

Information and Communication technologies include all types of technologies that are used to take and manipulate information. ICT-s in education has to do with the inclusion of these tools in the teaching process to register and elaborate information digitally. The use of these tools in our schools has changed considerably, especially when we refer to the teaching methods. ICT-s is becoming an integral part of education in schools and the aim is to use them as a tool that develops and incites the learning process. World nowadays is characterized by rapid changes due to technological developments and education has to adapt itself to these changes and use them for the good of the teaching process. This development is directly related with updating information and skills in the field of education by the teacher (Wilemann; 2008:74). Technology has the power and potential to transform the professional teaching environment because it produces a successful teaching, creating chances for the teachers to work together and exchange ideas and experiences that would different and common pedagogical problems. Combining computers and other technological tools such as videos, hypertexts etc are a reforming aspect in the field of education. In the entire world are being done continuous attempts to incorporate technological tools in the school environment and to furnish them with a technological infrastructure. Said this it is becoming important not only to educate students with ICT-s, but we have to reconsider the idea that we have to offer a complete course dealing with ICT-s.

1.3. Integration of ICT-s and their priorities

The ministry of education and science, based on education global trends and in European educational competencies (one of which is the development of ICT-s) says that the inclusion of ICT-s is one the main priorities of the institution. The inclusion of ICT-s in a class offers great profits for pupils, increases the conceptual and perceptual capacities during the lesson hours, brings dynamism and allows independent progress ((Kim;1995: 42). ICT-s, as a functional skill of digital reading and writing, has a spillover effect on other skills such as critical thinking, problem solving, team-working, multi-tasking etc. ICT-s is an important part of our daily lives and in education it has helped facilitating the learning process, because having these tools in a class increases their thinking capacities, brings dynamism and allows students to develop an independent progress (Wright, Betteridge and Buckby; 1984:125). Using ICT-s at class improves students' leadership skills and capacity to elaborate information. Communication, critical thinking and problem-solving are essential skills in a technological society.

1.4. How does technology help teachers and pupils?

One of the main principles of using ICT-s is the proper qualification of young teachers. Teachers, who have computers in their classes, achieve more (in planning their programs, elaborating texts and have more time to read thanks to the computer) (Musai; 2003: 37). Several studies show that computers in class:

- The teacher is focused more on students
- Increase of interest by the students
- More time to advice students
- Experiments with new technologies.
- Integration of new technologies
- Easier administration and productivity
- Higher collaboration among colleagues
- Better communication between teachers and parents;

We can mention several achievements in class related with the use of these tools by the students:

- Students prepare for better results;
- they improve their communicative skills

To achieve success in using ICT-s it is important to use materials and teaching resources that deliver comprehensive information for the students' age and that help him to develop skills, drills and attitudes that are going to be used for the entire life. In the meantime, teachers can work online with teachers in other schools, finding new information that would help them to develop new teaching methods. Some of the resources they can look for are online libraries, leaflets, encyclopedia, electronic software, scientific studies focused in technology and ICT-s etc. In collaboration with students and schools they can organize different seminars and trainings and the best works can be published and given to all schools. Nowadays, students are often a step forward the teachers; that is why they have to create teaching forums where they can compile (Wilemann; 2008: 78). Communication and collaboration: interacts, collaborates and publishes together with peers online; raises awareness on importance of online safety; contributes in increasing working capacities in creating original products; guards ethics of personal and group communication; uses diverse tools (Wright, Betteridge & Buckby;1984: 26). The use of ICT-s can be seen as a tool that helps students to concentrate more in class, because the information can be transmitted in different audio-visual forms (experiments, films, documentaries, PowerPoint, posters, online histories, share information with other schools etc).

1.5. The importance of Information and Communication Technology in the Albanian education

ICTs tools have the potential to increase the quality of education and teaching process. They are an important part of the education policies in many Western countries because they facilitate the acquisition of information and ameliorate the education system. ICT-s tools have the capacity to enrich the students' possibilities to gain information and to be open – minded. Modern education should be well-organized in order for students to understand and increase their knowledge. Students gather a lot of information unsystematically *because they are not under the control of experts who have expertise on psycho-pedagogical methods* (Ruset; 69).

We think that first of all students should have elementary knowledge on informatics. When they do not have this information, they tend to follow extracurricular courses out of the school. What we advise is to offer these courses within the school, in small class. These models should be implemented since the first school years and to continue till high school, which would result helpful for the university years as well. This would facilitate their learning process, especially in foreign languages.

1.6. Experiments using ICT-s and experiments without ICT-s. Analyzing data

The questionnaire was filled in by 50 students and we wanted to see how they felt when using ICTs. Before this we organized two experimental classes, one where we used ICTs and in the second one we didn't. The questionnaire had 6 questions listed below:

1. Was it interesting the class without ICT-s tools? YES/NO
2. Do you think that using internet is important for learning a foreign language? YES/NO/MAYBE?
3. How do you evaluate a class where are used audiovisual tools? Interesting/ Not tiring/ fruitful/ same as other classes
4. Which tools do you think are more interesting during the class hours? Computer tools/ different games
5. Are you concentrated during this experimental class? YES/NO
6. Do you think that a class were used visual tools is not tiring? YES/NO

2. RESULTS

The results of the questionnaire were this:

1. Regarding the first question whether they liked the class without ICTs, all students, think that the class was boring.
 2. Regarding the second question, all students believe that using ICTs is important for the class, especially when they are trying to learn a foreign language, as is the case of the French language.
 3. In the third question, 60% of the students said that the class was interesting, 20% of them said that the class was not tiring and 20% of them said that the class was fruitful.
 4. 72% of the students said that the class was more interesting when ICT-s tools are used and only 28% of them think that games are more interesting. What we see here is
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that students answered according to their preferences, but in all cases the inclusion of different tools proves to be successful.

5. Regarding the fifth question, 80% of the students said that they were more concentrated when audiovisual tools are used and 20% said no.

6. In the last question, all students said that a class with ICT-s is not tiring at all; on the contrary it becomes more attractive.

From their answers we can create a clearer idea related with the influence of these tools in teaching and learning foreign language, as is the case of French language. ICTs are not only preferred by the students but they are seen as indispensable.

3. CONCLUSIONS

Tools of information and communication technologies are already part of the Albanian education system. They play an important role in teaching and learning foreign languages. They not only have modernized the teaching methods and have facilitated the process of acquiring new languages. ICT-s tools make the class much more attractive, coherent and active. The class is more interesting and students are curious about new information. Both teachers and students believe that ICT-s tools are an added value to the teaching process. Despite all these positive qualities the teacher has to be careful in:

- activating the computer and to collaborate with students
- take notes, copy, register different teaching materials
- to adapt methods for each student, working alone or in groups
- to secure different sources of information, based on different learning styles
- to transmit and analyze the students' progress continuously
- to plan and assess the teaching process and extra-curricular activities, through ICTS-s
- to plan and develop different programs for different students
- to search in the internet
- to define types and dynamics of students' activities
- to develop instruments to transmit and asses effects from students work.
- to make students capable to research in the internet
- to search information in the web

- to prepare multimedia presentations
- to develop his/her own website and to maintain contact with students

All these standards are important to conclude a successful teaching and learning process. A well trained teacher has the competency to use these standards in education. Last but not least, these standards are quite important for teachers to use the ICTS-s tools because their application increases the teaching quality and productivity in the educational process.

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**TRANSLATION APPROACHES OF PHRASEOLOGY:
A CASE STUDY OF ELISABETH GILBERT'S 'COMMITTED: A SKEPTIC
MAKES PEACE WITH MARRIAGE' & 'EAT, PRAY, LOVE' AND THEIR
TRANSLATION INTO ALBANIAN**

**JONIDA PETRO¹
DRITA RIRA^m**

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Abstract

Throughout history Albanians have shown their great interest toward other cultures. Thus to satisfy their thirst of foreign cultures the attention of Albanian readers is drawn on reading foreign literature. As a result more and more foreign books are translated to Albanian. This article will analyse the different methods used by two translators when interpreting phraseological units aiming to achieve similarity and avoid translation losses. The two texts under scrutiny are two memoirs of Elisabeth Gilbert, respectively, 'Committed: A Skeptic Makes Peace with Marriage' and 'Eat, Pray, Love' and their corresponding translations into Albanian from Edlira Keta and Diana Culi. Following that the phraseological units will be reproduced in Albanian as in the translated literary texts. They will be considered vis a vis the source text and commented on the best renderings as a result of the employed translation strategies, in order to meet the overall objective of this paper which in turn is to draw conclusions on the best approaches that can be utilized in rendering as much loyally as possible the phraseological units.

Key words: *literary translation, phraseological units, translation strategies, translator, stylistic aspect.*

¹ Department of English Language, Faculty of Foreign Languages, University of Tirana, Albania
petrojonida@gmail.com

^m Department of English Language, Faculty of Foreign Languages, University of Tirana, Albania

1.INTRODUCTION

The phenomenon of globalisation has had a global impact on the international relations evolving from the current political situations, and has largely affected the esthetic life of people directly. As a result cultural features and concepts have been spread across countries, notwithstanding differences of language, religion or cultures. In this global area, translation has developed a crucial position in the arising multiculturalism. It is believed that these widespread cultural phenomena may have influenced some of the culturally-bound phrases, as we will see in the following paragraphs. A very interesting part of the culturally-bound phrases but also of particular difficulty in translation, are the phraseological phrases or units (PU).

Phraseological units are phrases or collocations with a fixed lexical composition and grammatical structure, which have a set meaning more or different than the sum of meanings of its component parts. The metaphoric nature and usage of the phraseological units is a requisite feature of theirs, as it differentiates them from the structurally identical free combinations. The latter are formed and belong influenced by the traditions, approaches and notional assumptions of a language.

Set and phraseological expressions are indisputably part of each language, encountered very frequently in all languages. Their understanding and consequently their translation represent problems, stemming from the nature of their meaning, which cannot be understood as a sum of the meanings of single words constituting them.

Thus, the translation of idioms and phraseological units requires an excellent knowledge of both languages and cultures being transferred. This fine work requires also that the translator be able to recognise and handle the problems in finding the most relevant equivalent for the inter-lingual idiomatic pairs. Such problems are enhanced by the influence of factors such as culture, religion, ideologies, social class of languages, geographical setting etc. Different languages use different combination of words to express a similar connotation. Sometimes, an expression completely perceptible and easy-to-understand for people of a given language may seem completely equivocal and even nonsense to the speakers of another language.

All the above, are factors of influence, by making the process of understanding and translating of the idiomatic pairs from one language into another even more difficult. There are two main difficulties related to this process: a) Detecting the meaning of phrases and expressions in a specific language; and b) Reproduce the same expressions

in another language so that it conveys precisely the same meaning and ideas as in the original language.

The difficulty in translating the aforementioned culturally-bound expressions was recognised also by Teilanyo who mentions that: *'The difficulty arises from the problem of finding adequate target language equivalents for terms conveying culture-sensitive notions in the source language as a result of the fact that the two languages have different meaning subsystems and cultures'* (Teilanyo;2007). Some core vocabulary, despite being simple and basic words, is not perceived as core by all language users thus finding the corresponding words or phrases for these words might not be easy. And if this is the case for core vocabulary, finding equivalents for non-core vocabulary would be even more difficult. The difficulty arises from the individuality of semantic features, categorisations and prototypes of each language. Furthermore, the level of translatability of culturally-bound expressions depends on the feasibility of the TL equivalents at both the denotative and connotative meaning levels (see at same reference). For example, the denotative meaning of *'hand'* is the physiological part of the human, but at the connotative level, the word has many meanings that may either refer to the denotative meaning, like the metaphorical use of *'lend a hand'*. It is also important to consider that the process of transfer, i.e., re-coding across cultures, should consequently allocate corresponding attributes vis-a-vis the target culture to ensure credibility in the eyes of the target reader (Karamanian;2002).

Baker views fixed phrases as two specified groupings within the multi-word units, considering them as —*"frozen patterns of language which allow little or no variation in form, and in the case of PU, often carry meanings which cannot be deduced from their individual components"* (Baker;1992). In addition, she highlights the inability to change the order or word order or structure and the inability to delete, substitute or add words as factors which restrain the use of idioms.

Therefore the translation of the PU depends mainly on the context it has occurred. It may also happen that the idiom has a corresponding expression in the target language (TL); however, the situation in which it has been used may make the idiom have the same logic as in the source language (SL) but a completely different meaning in the target language.

2.COMPARATIVE ANALYSIS

Translation strategies can be either lead toward TL or on the contrary, toward SL, based on the communicative function of the translation itself (Karamanian; 2002). Translation strategies that are pro-source language and culture, tend to use literal translation or borrowing of words, and the translated text is commonly heavily burdened with foreign words, resulting in a foreignized text. Thus a characteristic of the pro-SL translation strategies is introducing new or unfamiliar concepts into the target culture.

By managing non-requisite moves, the translator can produce an acceptable Target Text that mostly conveys the intended message of the Source Text while respecting the norms of the Target Language.

This manipulation of techniques is an indication of the central role the translator plays in the whole translation process. In particular the selection of the strategy s/he uses in translation is greatly influenced by his/her knowledge, experience and ideology. Yet, the negative or positive effect the translator has on the process is at the same degree as the translator mediation, which is —the extents to which translators intervene in the transfer process, feeding their own knowledge and beliefs into their processing of a text (Hatim & Mayson;1997). Therefore his/her approach on translation strategies will differ.

In our article we have selected to identify how chosen phraseological units have been conveyed in Albanian, and specifically these phraseological units have been resected from two novels of the best-selling contemporary prose writer Elisabeth Gilbert. We will investigate the approaches that have been successfully utilized, allow me to say, by the translators Diana Culi and Edlira Keta in facing the challenge of literary translation of figurative language.

Eat Pray Love	Ha, lutu, Dashuro	Translated by Diana Culi
(1) <u>I have a history of making decisions very quickly about men.</u>	(1) <u>Kam nje ves</u> qe i marr me shume shpejtesi vendimet pa i marre parasysh rreziqet.	(1) PU → Collocation: the translated segment is not an idiom or a phraseological utterance in the target language, but a collocation;
(2) <u>I have always fallen in love fast</u> and without measuring risks. I have a tendency not only to see the best in everyone, but to assume that everyone is emotionally capable of reaching his highest potential.	(2) <u>Kam rene ne dashuri gjithnje me shpejtesi</u> pa I marre parasysh rreziqet. Kam prirje jo vetem te shoh me te miren tek cdokush, port e mendoj se cdokush eshte I afte emocionalisht per te arritur potencialin e tij me te larte. <u>Kam rene ne dashuri</u> me shume me ate qe mendoja se do te ishte, sesa me njeriun e vertete	(2) PU → Similar PU: the translated segment is a target-language phraseological unit and is similar in both overall meaning and metaphorical base to the ST phraseological unit;
(3) <u>I have fallen in love more times than I care to count</u> with the highest potential of a man, rather than with the man himself, and then	(_____)	(3) Omission: the ST segment including the phraseological unit has been omitted in the translation; <u>missing in Albanian, reduced</u>)
(4) <u>I have hung on to the relationship</u> for a long time (pg. 306)	(4) <u>dhe jam zvarritur tek ajo lidhje</u> per nje kohe te gjate. (fq. 341)	(4) Omission: the ST segment including the phraseological unit has been omitted in the translation; <u>missing in Albanian, reduced</u>)
There's a reason we refer to (5) <u>“leaps of faith”</u> —because the decision to consent to any notion of divinity is a mighty jump from the rational over to the unknowable (pg 189)	Ka nje arsye pse ne iu referohemi (5) <u>‘honeve te besimit’</u> – sepse vendimi per te pranuar cfaredolloj nocioni te hyjnise eshte nje kapercim I fuqishem nga e arsyeshmja tek e panjohura. (fq 214)	(5) PU → Collocation: the translated segment is not an idiom or a phraseological utterance in the target language, but a collocation;
“I’m not laughing.” I was actually crying. “And please don’t laugh at me now, but I think the reason it’s so hard for me to get over this guy is because (6) <u>I seriously believed David was my soul mate.</u> ” (pg 161) <u>“You don’t want to go cherry-</u>	Nuk po qesh. Ne te vertete po qaja. Dhe mos u tall me mua tani qe nuk me punon truri dhe me duket se (6) <u>Davidi ishte I vetmi shpirt binjak per mua.</u> (fq 180-181)	(6) PU → Similar PU: the translated segment is a target-language phraseological unit and is similar in both overall meaning and metaphorical base to the ST phraseological unit;
<u>“You don’t want to go cherry-</u>	Dhe me thoshte <u>“Nuk do tw</u>	

<u>picking a religion.” (pg 225)</u>	<u>shkoj tani e te kap ndonje fe”(fq 251)</u>	
And if you're not careful, that can's gonna (7) <u>get stuck on your snout forever and make your life miserable. So drop it.</u> (pg 161)	Dhe po nuk tregove kujdes ajo (7) <u>do te te ngelet ngjitur te turiri dhe do te ta nxije jeten. Prandaj, lere nje here e mire.</u>	Addition of a TL PU and literal translation of the SL PU
Committed Felipe is a kind, affectionate Brazilian gentleman, seventeen years my senior, whom I'd met on another journey (an actual planned journey) that I'd taken around the world a few years earlier in an effort to mend a severely (8) <u>broken heart.</u> (pg 8)	Skeptikja ben paqe me martesen Felipe eshte nje zoteri Brazilian zemermire dhe i dashur shtatembedhete vjete me i madh se une te cilin e kasha takuar ne nje udhetim tjetër qe kisha ndermarre perreth botes disa vite me pare per te sheruar nje (8) <u>zemer te thyer.</u> (fq 19)	Translated by Edlira Keta PU → Similar PU: the translated segment is a target-language phraseological unit and is similar in both overall meaning and metaphorical base to the ST phraseological unit;
It was as though through her work \$\$ <u>she found a way to pay back</u> all those cousins and aunts and female friends and neighbors who had suffered in the past for their absence of choices. (pg 112)	Ishte sikur perms punes ajo te gjente nje menyre <u>per te shpaguar te gjitha ato kusherira ...</u> (fq 225)	PU → Collocation: the translated segment is not an idiom or a phraseological utterance in the target language, but a collocation;
As an old friend of mine once told me, you can measure the happiness of a marriage by the number of scars that each partner carries on their tongues, earned from years (9) <u>of biting back angry words</u> (pg 132)	Sic me ka thene nje mikja ime e mire, lumturine e nje martese mund ta masesh nga numri I shenjave ne gjuhe qe ka secili partner per cdo here (9) <u>qe e ka kafshuar per te mos nxjerre fjale te liga.</u> (fq 262)	PU → Similar PU: the translated segment is a target-language phraseological unit and is similar in both overall meaning and metaphorical base to the ST phraseological unit;
Once you have <u>Flooded</u> , once you have (10) <u>Gone Universal on somebody's ass</u> , (11) <u>all hell breaks loose.</u> (pg 132)	Me te arrire <u>piken e permytjes dhe me te kaluar ne</u> (10) <u>shkallen universale</u> , me trapleqet e dikuajt, (11) <u>ai ben mire te gjeje vrime e te futet.</u> (fq 262)	Literal translation instead of finding the existing equivalent plus addition of the collocation with a TL PU.
You (12) “ <u>always let me down like this!</u> ” or “ <u>I can never count on you!</u> ”). (pg 132)	Ti (12) <u>keshtu me zhgenjen gjithmone ose tek ti nuk mund te mbeshtetesh asnjehere</u> (fq 262)	PU → Similar PU: the translated segment is a target-language phraseological unit and is similar in both overall meaning and metaphorical base to the ST phraseological unit;
I felt Felipe's impatience rising to almost epidemic levels (though readers should	Mu duk se padurimi i felipes po ngrihej ne nivele thujse epidemike, megjithate lexuesit	PU → Similar PU: the translated segment is a target-language phraseological unit

probably take the word "epidemic" (13) <u>with a large grain of salt</u> , given that my hypersensitivity to even the faintest human conflict makes me a thin-skinned judge of emotional friction)	duhet ta marrin fjalen epidemike (13) me shume rezerva...	and is similar in both overall meaning and metaphorical base to the ST phraseological unit;
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3.FINDINGS

The following techniques and strategies have been identified as being used in the translation of the phraseological units in the selected texts by the two different translators:

- 1) PU → Similar PU: the translated phrase is a target-language phraseological unit and is similar in meaning and metaphorical base to the ST phraseological unit;
- 2) PU → Different PU: The translated phrase is a target-language phraseological unit but it is different from the ST phraseological unit in meaning or metaphorical base;
- 3) PU → Collocation: the translated segment is not an idiom or a PU in the target language, but a collocation;
- 3) PU → No PU: the translated phrase is not phraseological;
- 4) Omission: the ST phrase including the PU has been omitted in the proposed translated text;
- 5) Collocation → PU: a ST collocation translated as a PU in the TT;
- 6) No PU → PU: a non-phraseological phrase in the ST is translated as a PU in the TT.

4.CONCLUSION

Phraseological units are seldom a challenge in translation. However skilled or knowledgeable the translator on the target language and the expressions that may be encountered in a text, it stills is to be decided if the equivalent expression of the target-text may be utilized to convey the same meaning and cultural connotations.

It may also be the case that there is no corresponding phrase at all in the target language, and the translator has to look for other different expressions to fit in the context, or s/he will have to reword the meaning of the PU in the ST with non-phraseological combination of words.

By having in consideration all the above mentioned difficulties in the process of translating phraseological units, it wouldn't be surprising to have an even higher extent of loss in the process.

Therefore, based on the above analysis it may be said that translators of fiction in Albania nowadays regard phraseological usage in translated texts as something positive and therefore tend to retain or even coin an acceptable degree of phraseological equivalence in spite of English and Albanian being very far apart cultures. And this was also the case of our two translators, Diana Culi and Edlira Keta.

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