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*Faculty of Philology and Educational Sciences*

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## **YOUTH'S ATTITUDES TOWARDS OTHER RELIGIONS IN TURKEY (A RESEARCH ON THE UNIVERSITY STUDENTS)**

### **Abstract**

*Within the theological literature, especially in the field known as theology of religions, three such views or models are commonly distinguished: exclusivism, inclusivism and pluralism. This typology, which was initially proposed by Race during the early eighties, is both popular and useful. The exclusivist view is rooted in mono-faith societies or homogeneous cultures in which plurality of religions or world-views did not yet exist. The exclusivist claim would be that only one's own religion is absolutely and uniquely true and that other religions, therefore, should be prohibited. Like the exclusivists, the inclusivists maintain the truth and superiority of their own religious tradition. The difference, however, is that in the inclusivist framework other religious traditions are considered much more positively as products of divine revelation or as legitimate paths to salvation. In the pluralist view, there is an absolute and divine sooth and religions offer different but equally representative ways to the absolute. Therefore, no matter which way is followed, one can achieve the salvation at the end. In this research, it was aimed to analyze the university students' attitudes towards other religions. The research was carried out in the sample of Kastamonu University. In the research, it was used the attitude scale developed by Vermeer and Van Der Ven (2004) as a measuring instrument. The data were analyzed via Statistical Package for Social Sciences (SPSS) 16.0 programme. In order to determine whether the attitudes of students make significant differentiations in terms of independent variables or not, independent samples t-test and correlation analysis were used. In the end of the study, it was determined that the youth's attitudes towards other religions are highly in the exclusivist framework.*

**Key words:** Youth, Religion, Attitude, Quantitative Research.

## 1. GİRİŞ

Dünya sürekli şekilde bir değişimden geçmektedir. Bilhassa son otuz yıldan bu yana değişim daha da hızlı yaşanmaktadır. Çevremize baktığımız zaman, hayatımızı etkileyen bu değişimler rahatlıkla fark edilmektedir. Radyo ve televizyonun ardından internet ve yeni bilgi teknolojileri, gündelik yaşamımızda ağırlığını daha çok hissettirmektedir. İletişim araçlarındaki bu gelişmeler ile dünyanın diğer ülkelerindeki insanlarla konuşmak, yazışmak ve ileti göndermek mümkün hale gelmekte, dünyada meydana gelen olaylardan anında haberdar olunmaktadır. Görülen bu değişim sürecinden şüphesiz aile, din, eğitim ve hukuk gibi toplumsal kurumlar da etkilenmektedir.

Diğer yandan, tarihin farklı dönemlerinde, sosyal yapılar ve şartlarla da bağlantılı olarak dinin konumu ve algılanışında değişimler olmuştur. Günümüzde ise dinin insanlar tarafından algılanışında küreselleşmenin etkisinden söz edilebilir.

Din ile küreselleşme arasındaki etkileşimin, dünyada ortaya çıkardığı yeni formlar konuşulmaya devam etmektedir. Gelişen noktada, hayatın birçok alanında dinin çok çeşitli şekillerde kendisini göstermesi söz konusudur. Ekonomik, politik, kültürel vb. birçok toplumsal sorunun dinle bağlantılı olarak tartışıldığı gözlemlenmektedir. Bu açıdan, dinin küreselleşen dünya içindeki yansımalarını izleyerek, konuyu olabildiğince geniş bir perspektiften ele almak mümkündür.

Ancak bu çalışmada odaklanılacak temel husus, günümüz şartlarında insanların diğer dinlere bakışlarını şekillendiren unsurların ne olduğudur. Bu unsurlar toplumsal olarak mı, eğitim temelli ya da değişik hangi nedenlerle şekillenmektedir. Bireyler kendi dinlerini, diğer dinlere göre nasıl algılamaktadırlar. Bu algılamaları ilgili literatür üç temel sınıflama çerçevesinde açıklamaktadır. Bunlar dışlayıcı, kapsayıcı ve çoğulcu din görüşüdür.

### 1.1. Dışlayıcılık

Tek dinli ve homojen toplum yapılarında yoğun olarak görülen dışlayıcı din anlayışı, bireyin kendi dinini yegâne doğru olarak görmesi, kendi inancı dışındaki dinleri tamamen yanlış kabul etmesidir (Sterkens, 2001: 49-50). Dışlayıcı anlayışın daha ileri boyutunda ise insanlar, sahip olduğu görüşü tek ve eşsiz olarak nitelemekte ve diğer din ya da inanç oluşumlarının yasaklanması gerektiğini savunmaktadır. Buna karşın daha ılımlı bir dışlayıcı anlayışa sahip olan insanlara göre sahip oldukları din her açıdan doğruları barındırmamaktadır ve kendi dininden diğer dinlerden insanlar da bir şeyler öğrenebilecektir (Hobson & Edwards: 1999: 48-49).

### 1.2. Kapsayıcılık

Kapsayıcı görüşte, inanılan dinin gerçek ve diğerlerine göre üstün olduğu kabul edilmekle birlikte, dışlayıcı anlayıştan farklı olarak diğer dinlerin insanlara ilahi alanla ilişki sunduğuna inanılmakta ve insanları kurtuluşa ulaştırma noktasında diğer dinler de meşru görülmektedir. Bu görüş daha yoğun olarak kişinin diğer inançları, kendi inancından doğmuş ama sonradan şekil değiştirmiş şeklinde yorumlaması biçiminde ortaya çıkmaktadır (Knitter, 1995: 28). Bu bağlamda dışlayıcı yaklaşım ile kapsayıcı anlayış arasındaki dinlere bakış açısı, sadece bir derece değerlendirmesi gibi gözükmemektedir.



### 1.3. Çoğulculuk

Çoğulcu anlayış, ilk bakışta insanların aynı Tanrıya inanmaları ve ibadet etmeleri sebebiyle temel anlamda dinlerin eşitliği gibi düşünülmesine rağmen, bu yaklaşım fenomenolojik ve epistemolojik düşüncenin bir sentezi olarak ortaya çıkmıştır (Race, 2001: 29). Fenomenolojik bakış açısına göre tüm dinlerin temeli ilahi alanla yaşanan insani tecrübeye dayanmaktadır. Epistemolojik düşünceye göre ise teolojilerde ve inanç sistemlerindeki temel tecrübelerin açık ifadeleri, her zaman belirli bir sosyo-kültürel gerçekliği yansıtmaktadır ve bu sebeple her hangi bir dinin nihai gerçeklik iddiasında bulunması mümkün değildir. Bu iki argüman çerçevesinde dinlere bakıldığında, her din ve inanç sistemi temelde ilahi alanın kendilerine uygun resmini yansıtmaktadır. Bu durum dinlerde metafiziksel ve teolojik farklılıkların olmadığı anlamına gelmemesine rağmen, çoğulcu anlayışta temel vurgu, farklı dinlerdeki ortak paylaşılan unsurlardır (Race, 2001: 31-33).

Yukarıda ifade edilen üç yaklaşımın da günümüz toplumsal dinamikleri üzerinde etkili olduğu düşünülmektedir. Herhangi bir yaklaşımı kabullenen bireyin, inandığı düşünce çerçevesinde kendisinin dışındaki diğer insanlara karşı düşünce ve tavırları önemli oranda değişebilecektir. Bu anlamda savunduğu inanç ve bu inancın nitelikleri ile dünya görüşü oluşturacak ve diğer insanları da bu noktada etkileyebilecektir. Bu bağlamda dışlayıcı yaklaşımların dünya üzerinde istenmeyen kutuplaşmalar oluşturabileceği gibi, çoğulcu yaklaşımların da dinlerin temelleri üzerinde olumsuz etkilerinin olabilecektir.

Bu araştırmada gençlerin diğer dinlere bakışının dışlayıcı, kapsayıcı ve çoğulcu anlayışlar çerçevesinde analiz edilmesi amaçlanmıştır. Bu genel amaç doğrultusunda çalışmada; “Gençlerin dinlere yönelik bakış açıları; cinsiyet, mezun olunan lise, fakülte, dindarlık düzeyi ve okul dışında din eğitimi alma değişkenlerine göre anlamlı farklılık göstermekte midir?” sorusuna yanıt aranmıştır.

## 2. YÖNTEM

Araştırmada yöntem olarak genel tarama modeli tercih edilmiştir. Bu modelde çok sayıda elemandan oluşan evrenden seçilen belirli bir örneklemden veriler elde etmek suretiyle evren hakkında genel bir yargıya varmak amaçlanmaktadır. Bu yöntemle yapılan araştırmalarda inanışlar, görüşler, davranışlar ve eğilimler üzerinde durulurken, mevcut durum olduğu gibi ortaya konulmaya çalışılmaktadır (Karasar, 2012).

### 2.1. Örneklem

Çalışma, 2013-2014 öğretim yılı bahar yarıyılında Kastamonu Üniversitesi İlahiyat (N=66), Eğitim (N=46), İktisadi ve İdari bilimler (N=70) ve İletişim (N=46) Fakültelerinde öğrenim gören 228 öğrenci üzerinde gerçekleştirilmiştir.

### 2.2. Veri Toplama Aracı

Araştırmada veri toplama aracı olarak “Dinlere Bakış Ölçeği” (Teacher Multicultural Attitude Survey) kullanılmıştır. Vermeer ve Van Der Ven (2004) tarafından geliştirilen ölçek toplam 12 maddeden oluşmaktadır. Ölçeğin Cronbach alpha değeri 0,87 ve toplam varyansı açıklama oranı %68,5’dir. Ölçek maddelerinin aritmetik ortalama değerleri 1,00-1,79 aralığında “hiç katılmıyorum”, 1,80-2,59 “katılmıyorum”, 2,60-3,39 “kararsızım”, 3,40-4,19 “katılıyorum” ve 4,20-5,00 “tamamen katılıyorum” şeklindedir.

### 2.3. Verilerin Analizi

Çalışmada elde edilen veriler SPSS 16.0 programı kullanılarak analiz edilmiştir. Gençlerin dinlere yönelik tutum puanlarının bağımsız değişkenlere göre anlamlı fark gösterip göstermediğini belirlemek amacıyla bağımsız örneklem t-testi ve korelasyon analizi kullanılmış, karşılaştırmalarda anlamlılık düzeyi olarak 0.05 değeri esas alınmıştır.

## 3. BULGULAR

### 3.1. Betimsel Bulgular

Tablo 1. Dinlere Bakış Ölçeği Betimsel Sonuçları

	N	Minimum	Maksimum	X	Ss
Dışlayıcı	228	1,00	5,00	4,27	,335
Kapsayıcı	228	1,00	5,00	4,03	,596
Çoğulcu	228	1,00	5,00	2,89	,853

Araştırmaya katılan 228 gencin dinlere yönelik tutum puanları 1,00 ile 5,00 aralığında değişmektedir. Gençlerin dinlere yönelik dışlayıcı tutum düzeyi 4,27 ve standart sapma değeri ,335; kapsayıcı tutum düzeyi 4,03 ve standart sapma değeri ,596 ve çoğulcu tutum düzeyi 2,89 ve standart sapma değeri ,853'tür. Buna göre araştırmaya katılan gençlerin çoğunlukla dinlere yönelik dışlayıcı bir bakış açısına sahip olduğu söylenebilir.

### 3.2. Bağımsız Değişkenlerin Anlamlı Farklılaşmalarına İlişkin Bulgular

Gençlerin dinlere yönelik tutum düzeyi ile cinsiyet, okul dışında din eğitimi alma, mezun olunan lise ve öğrenim görülen fakülte değişkenleri arasında anlamlı bir ilişkinin var olup olmadığını tespit etmek için t-testi, dindarlık düzeyi ile dinlere yönelik tutum düzeyleri arasındaki ilişkiyi analiz etmek için ise korelasyon analizi yapılmış ve elde edilen bulgular aşağıdaki tablolarda gösterilmiştir.

Tablo 2. Gençlerin Dinlere Yönelik Tutum Düzeyinin Cinsiyet Değişkenine Göre Farklılaşması t-Testi Sonuçları

	Cinsiyetiniz?	N	X	Ss	Sd	T	P
Dışlayıcı	Erkek	86	4,33	1,005	,673	226	,502
	Bayan	142	4,24	,893			
Kapsayıcı	Erkek	86	4,02	,629	,304	226	,761
	Bayan	142	4,04	,577			
Çoğulcu	Erkek	86	2,99	,699	1,414	226	,159
	Bayan	142	2,82	,931			

Tablo 2’de görüldüğü gibi araştırmada cinsiyet değişkeni, dışlayıcı, kapsayıcı ve çoğulcu boyutlar da gençlerin dinlere bakışı üzerinde anlamlı bir fark oluşturmamıştır ( $T=.226$ ,  $p>.05$ ). Buna göre üniversite öğrenimi gören gençlerin kız ya da erkek olmalarının dinlere yönelik düşünce ve tutumları üzerinde etkili olmadığı söylenebilir.

**Tablo 3. Gençlerin Dinlere Yönelik Tutum Düzeyinin Okul Dışında Din Eğitimi Alma Değişkenine Göre Farklılaşması t-Testi Sonuçları**

	Okul Dışında Din Eğitimi Aldınız mı?	N	X	Ss	Sd	T	P
Dışlayıcı	Evet	160	4,42	,840	3,822	226	,000
	Hayır	68	3,92	1,054			
Kapsayıcı	Evet	160	4,05	,557	,664	226	,507
	Hayır	68	3,99	,682			
Çoğulcu	Evet	160	2,85	,894	,977	226	,330
	Hayır	68	2,97	,745			

Araştırmada okul dışında din eğitimi alıp almama değişkeninin gençlerin dinlere bakışı üzerinde anlamlı fark oluşturan bir faktör olduğu belirlenmiştir. Dışlayıcı boyutta öğrencilerin dinlere yönelik bakışında anlamlı fark gözlenirken ( $T=.226$ ,  $p<.05$ ), kapsayıcı ve çoğulcu boyutlarda herhangi bir anlamlı farklılaşma tespit edilmemiştir ( $T=.226$ ,  $p>.05$ ). Dışlayıcı boyutta araştırmaya katılan gençlerin tutum puanlarına bakıldığında, okul dışında din eğitimi alan gençlerin 4,42 ortalamaya, din eğitimi almayan gençlerin ise 3,92 ortalamaya sahip olduğu görülmektedir. Buna göre okul dışında din eğitimi alan gençlerin dinlere yönelik dışlayıcı bakış açısına daha güçlü şekilde sahip olduğu söylenebilir.

**Tablo 4. Gençlerin Dinlere Yönelik Tutum Düzeyinin Mezun Olunan Lise Değişkenine Göre Farklılaşması t-Testi Sonuçları**

	Mezun Olunan Lise	N	X	Ss	Sd	T	P
Dışlayıcı	Diğer Liseler	188	4,14	,971	5,017	226	,000
	İmam-Hatip Lisesi	40	4,91	,244			
Kapsayıcı	Diğer Liseler	188	4,01	,634	1,371	226	,172
	İmam-Hatip Lisesi	40	4,15	,353			
Çoğulcu	Diğer Liseler	188	2,95	,817	4,465	226	,001
	İmam-Hatip Lisesi	40	2,59	,958			

Diğer taraftan mezun olunan lise türü de araştırmada anlamlı fark oluşturan bir değişken olmuştur. Tablo 4 incelendiğinde, dışlayıcı ve çoğulcu boyutlarda öğrencilerin dinlere yönelik bakışında anlamlı farkın olduğu ( $T=.226$ ,  $p<.05$ ), kapsayıcı boyutta ise herhangi bir anlamlı farklılaşmanın olmadığı görülmektedir ( $T=.226$ ,  $p>.05$ ). Dışlayıcı boyutta araştırmaya katılan gençlerin tutum puanlarına bakıldığında, imam hatip lisesi mezunu gençlerin 4,91 gibi yüksek bir ortalamaya, diğer liselerden mezun olan gençlerin 4,14 ortalamaya sahip olduğu ve çoğulcu boyutta ise diğer liselerden mezun olan gençlerin 2,95 ortalamaya, imam hatip lisesi mezunu gençlerin 2,59 ortalamaya sahip olduğu görülmektedir. Buna göre imam hatip lisesi mezunu gençlerin dinlere yönelik dışlayıcı bakış açısına daha güçlü şekilde sahip olduğu, diğer taraftan çoğulcu görüşü ise zayıf bir şekilde benimsediği söylenebilir.

Tablo 5. Gençlerin Dinlere Yönelik Tutum Düzeyinin Fakülte Değişkenine Göre Farklılaşması t-Testi Sonuçları

	Fakülte	N	X	Ss	Sd	T	P
Dışlayıcı	İlahiyat fakültesi	66	4,87	,285	6,754	226	,000
	Diğer fakülte	162	4,03	,997			
Kapsayıcı	İlahiyat fakültesi	66	4,18	,336	1,046	226	,202
	Diğer fakülte	162	3,97	,665			
Çoğulcu	İlahiyat fakültesi	66	2,51	,833	4,451	226	,000
	Diğer fakülte	162	3,04	,814			

Araştırmada gençlerin dinlere karşı bakışında öğrenim görülen fakülte değişkeninin, önemli bir etkiye sahip olduğu tespit edilmiştir. Tablo 5’de yer aldığı üzere gençlerin dışlayıcı ve çoğulcu boyutlarda dinlere bakışını, öğrenim görülen fakülte değişkeni anlamlı şekilde farklılaştırmış ( $T=.226$ ,  $p<.05$ ), kapsayıcı boyutta ise herhangi bir değişiklik yaratmamıştır ( $T=.226$ ,  $p>.05$ ). İlahiyat fakültesinde öğrenim gören gençler dışlayıcı boyutta 4,87 ve çoğulcu boyutta 2,51 ortalamaya sahip iken, diğer fakültelerde öğrenim gören gençler dışlayıcı boyutta 4,03 ve çoğulcu boyutta 3,04 ortalamaya sahiptirler. Buna göre ilahiyat fakültesinde öğrenim gören gençlerin dinlere yönelik dışlayıcı bakış açısına daha güçlü şekilde sahip olduğu, çoğulcu görüşü ise zayıf bir şekilde benimsediği, diğer fakültelerde öğrenim gören gençlerin ise dışlayıcı görüşü zayıf şekilde benimsediği, buna karşın çoğulcu yaklaşımı daha güçlü benimsediği görülmektedir.

Araştırmada, bir tarafın diğerine göre daha fazla din eğitimi almasının farklılık oluşturabilecek bir değişken olarak düşünülmesi sebebiyle ilahiyat fakültesi ile diğer fakülteler ve imam hatip lisesi ile diğer liseler iki farklı taraf olarak düşünülmüş ve karşılıklı olarak değerlendirilmiştir. Çünkü imam hatip lisesi dışındaki tüm liselerin ders programlarında aynı ders saati kadar din eğitimi dersi bulunmakta ve ilahiyat dışındaki fakültelerde de eğitim fakültesi hariç herhangi bir din ile ilgili bir ders yer almamaktadır. Eğitim fakültelerinin sınıf öğretmenliği bölümünde ise son sınıfta

din kültürü ve ahlak bilgisi adıyla bir dersin olduğu görülmektedir. Bu çerçevede araştırmamızda mezun olunan lise değişkeni ile ilgili betimsel verilere yer verilmezken, öğrenim görülen fakülte değişkeni için betimsel verilerin değerlendirilmesi gerekli görülmüştür.

Tablo 6. Gençlerin Öğrenim Gördükleri Fakülte Değişkenine Göre Dinlere Yönelik Tutumları Betimsel Verileri

	Fakülte	N	X	Ss
Dışlayıcı	İlahiyat	66	4,87	,285
	Eğitim	46	4,11	,968
	İktisadi İdari Bilimler	70	4,01	1,070
	İletişim	46	3,97	,923
Kapsayıcı	İlahiyat	66	4,18	,336
	Eğitim	46	4,10	,666
	İktisadi İdari Bilimler	70	3,98	,618
	İletişim	46	3,84	,721
Çoğulcu	İlahiyat	66	2,51	,833
	Eğitim	46	3,12	,826
	İktisadi İdari Bilimler	70	3,01	,850
	İletişim	46	3,01	,755

Tablo 6’de görüldüğü gibi araştırmada dışlayıcı ve kapsayıcı boyutta ilk sıradaki ortalamaları ilahiyat fakültesinde öğrenim gören öğrenciler alırken, ikinci sırayı aynı boyutlarda eğitim fakültesi öğrencileri, üçüncü sırayı iktisadi idari bilimler fakültesi öğrencileri ve son sırayı da iletişim fakültesi öğrencileri almıştır. Buna göre dinlere karşı en güçlü dışlayıcı ve kapsayıcı görüşü ilahiyat fakültesi öğrencileri, sonrasında eğitim fakültesi öğrencileri, sonrasında iktisadi idari bilimler fakültesi öğrencileri ve son sırayı da iletişim fakültesi öğrencileri almaktadır. Buna göre ilahiyat fakültesi öğrencileri dinlere karşı dışlayıcı ve kapsayıcı görüşlere daha güçlü şekilde sahip oldukları ve iletişim fakültesi öğrencilerinin ise daha zayıf olarak dışlayıcı ve kapsayıcı tutumlara sahip oldukları söylenebilir. Bu boyutlarda eğitim fakültesi öğrencilerinin de ikinci sırada yüksek ortalama değere sahip olmaları da dikkat çekicidir. Bu sonucun ortaya çıkmasında, eğitim fakültelerinin öğretim programlarında yer verilen “din kültürü ve ahlak bilgisi” dersinin etken olduğu düşünülmektedir.

Diğer taraftan çoğulcu boyutta ise diğer boyutlara göre farklı bir sıralama görülmektedir. Çoğulcu boyutta en yüksek ortalama değer eğitim fakültesi öğrencilerinin, en düşük ortalama değer ilahiyat fakültesi öğrencilerinin, iletişim

ile iktisadi ve idari bilimler fakültesi öğrencileri ise aynı ortalama değere sahip oldukları belirlenmiştir. Buna göre ilahiyat fakültesi öğrencileri dinlere karşı çoğulcu anlayıştan çok uzak gözükürken, eğitim fakültesi öğrencilerinin diğerlerine göre daha güçlü çoğulcu fikirleri benimsedikleri söylenebilir.

Tablo7. Gençlerin Dindarlık Düzeyi ile Dinlere Karşı Tutum Puanları Korelasyon Analizi Sonuçları

		Kendinizi ne kadar dindar görüyorsunuz?
Dışlayıcı	Pearson Correlatio	,238
	P	,000
	N	228
Kapsayıcı	Pearson Correlatio	,571
	P	,110
	N	228
Çoğulcu	Pearson Correlatio	-,039
	P	,563
	N	228

Tablo 7'deki korelasyon analizi sonuçları incelendiğinde araştırmaya katılan gençlerin dindarlık düzeyleri ile dinlere karşı tutum puanları arasında dışlayıcı boyutta pozitif, yüksek düzeyde anlamlı bir ilişkinin olduğu ( $p < .05$ ), buna karşın diğer boyutlarda herhangi bir anlamlı ilişkinin olmadığı ( $p > .05$ ) görülmektedir. Elde edilen veriler çerçevesinde gençlerin dindarlık düzeyleri arttıkça, dışlayıcı boyuttaki tutumlarının da güçlendiği söylenebilir.

#### 4. TARTIŞMA

Günümüzde toplumlar için sosyal ve kültürel yapının ayrılmaz bir parçası dindir. Din inananlarına bir dünya görüşü ve hayat felsefesi sunması açısından da insanları etkileyen önemli bir sosyal kurumdur. Bunun yanı sıra içinde barındırdığı birtakım akidelerle de din, inananlarının diğer dinlere karşı tavır alışlarında belirleyici olabilmektedir. Bu yöneltmeler bazen küresel ölçekte büyük olaylara neden olabilmekte ya da uluslararası ilişkilerde farklı yönelimleri doğurabilmektedir. Bu bağlamda bireylerin dinler arası ilişkileri değerlendirme durumlarının incelenmesi sonucu elde edilen bilgiler, öncelikle o kültürdeki hâkim dinin diğer dinlere bakış açısını ortaya koymakta, din algısının oluşumunda sosyal süreçler hakkında fikir vermekte ve genel anlamda insanların kendi dinleri penceresinden diğer dinleri nasıl gördüklerini betimlemektedir. Üniversitesi öğrenimi gören bireyler üzerinde gerçekleştirilen bu araştırmada gençlerin dinlere karşı bakışları incelenmiş ve konu ile ilgili birtakım sonuçlara ulaşılmıştır.

Araştırma ulaşılan en genel sonuç; üniversite öğrenimi gören gençlerin, dinlere yönelik dışlayıcı, kapsayıcı ve çoğulcu yaklaşımlar arasında daha yoğun olarak dışlayıcı bir bakış açısına sahip olduklarıdır. Buna göre gençler dinlerinin mutlak doğru iddiasında bulunduğunu ve inananlarını da kurtuluşa erdireceğini düşünmektedirler. Gençlerde bu düşüncenin oluşumundaki etkenleri belirleyebilmek için daha detaylı bilgilere ihtiyaç duyulmaktadır. Öncelikle dışlayıcı, kapsayıcı ve çoğulcu yaklaşımların öğrenim görülen fakültelere göre farklılaşmalarına bakmakta yarar vardır. Bu konudaki veriler (bkz. Tablo 6) incelendiğinde, dışlayıcı boyutta ilk sırayı ilahiyat fakültesinde öğrenim gören öğrenciler, ikinci sırayı eğitim fakültesi öğrencileri, üçüncü sırayı iktisadi idari bilimler fakültesi öğrencileri ve son sırayı da iletişim fakültesi öğrencilerinin aldığı görülmektedir. Buna göre dinlere karşı en güçlü dışlayıcı düşünceye ilahiyat fakültesi öğrencileri sahiptirler.

İlk ve ortaöğretim kurumlarda örgün şekilde verilen din derslerinin dışında Diyanet İşleri Başkanlığına bağlı Kur'an kurslarında veya özel kurumlardaki din eğitimi kurslarında bulunmak suretiyle okul dışında din eğitimi alma durumu da araştırmada bireylerin dinlere bakışını etkileyebilecek bir değişken olarak düşünülmüş ve örneklem grubuna bu amaçla bir soru olarak yöneltilmiştir. Elde edile bulgulara göre okul dışında din eğitimi alan gençlerin, kapsayıcı ve çoğulcu yaklaşıma göre dışlayıcı yaklaşımı daha güçlü şekilde benimzedikleri tespit edilmiştir. Bu konuda okul dışında en yaygın şekilde din eğitimi veren kurumlar Kur'an kurslarıdır. Kur'an Kursları Öğretim Programları'na (2004) bakıldığında ise diğer dinlerle ilgili İtikat dersinde, "İnsan ve Din" başlıklı ünite de farklı din açıklamaları verilmektedir. Bu açıklamalar, İncancım (2010) adlı ders kitabında şu şekildedir:

*"Mukaddes dinimiz İslam'a göre dinin kaynağı yüce Allah'tır...İslam dininin birincil kaynağı Allah tarafından sevgili Peygamberimiz Hz. Muhammed aracılığıyla gönderilen vahiylerdir. Dinimizin diğer bir kaynağı ise Peygamber Efendimizin söz ve davranışlarıdır (s. 15)."*

*"Tek Tanrıcılığa; Tevhid, Monoteizm de denir. Tevhid, bir tek, yüce ve aşkın bir varlığa inanmayla ilgili bir inanç sistemidir. İslâm, en son tevhid dinidir. Bütün peygamberlerin tebliğ ettiği din de İslâm'dır. Bu inanca göre, Allah kendi kendine var olan ve her şeyi yoktan yaratan en yüce ve her şeye gücü yeten yegâne varlıktır (s.16)."*

Kur'an kursu ders kitabında geçen bu ifadelerde dışlayıcı bir din sunumunun yapıldığı görülmektedir. Bu şekilde bir öğretim sürecinden geçen öğrencilerin de kendi dinlerini tek doğru din ve diğer dinleri de bozulmuş olarak ve insanları yanlışla götürecek şekilde algılamaları doğal karşılanmalıdır.

Araştırmada ulaşılan diğer bir sonuç; imam hatip lisesi mezunu gençlerin, diğer liselerden mezun olanlar göre dışlayıcı bakış açısını daha güçlü şekilde benimzedikleridir. İmam hatip lisesi mezunu üniversite öğrencilerinin bu şekilde bir görüşü benimsemelerinde lise öğrenimlerinde gördükleri din sunumunun etkili olduğu düşünülmektedir. İmam Hatip Lisesi Öğretim Programları'nda (2010) yer alan Karşılaştırmalı Dinler Tarihi adlı derste dinlere yönelik bazı açıklamalara yer verilmektedir. Bu açıklamalar, söz konusu ders kitabında (2010) şu şekildedir:



*“İslam’da inanç ilkelerinin başında Allah’a iman gelir. İslam, sadece Allah’ın varlığı açısından birliği değil, varlığın yanı sıra bütün isim ve sıfatlar bakımından da bir birlik ve teklifi vurgular. Tevhit inancı doğrultusunda Kur’an, Cahiliye Dönemi Araplarının Allah inancının yanlışlığını vurgular ve eleştirir. Onların, Allah’ı gereği gibi takdir edemediklerini belirtir. Benzer şekilde Yahudiler ve Hristiyanlar gibi grupları da eleştirir ve onları tevhit inancına davet eder... Tevhit inancı bozulan Hristiyanlıkta, yaratıcı bir tanrının yanında onun sıfatlarını paylaşan başka tanrılara yer verilmiştir. Bu, Hristiyanlık inancında baba-oğul-kutsal ruh olarak sistemleştirilmiştir. Yahudilikte her ne kadar tek Tanrı inancı korunmuşsa da Tanrı’ya istirahat etmek gibi sıfatlar verilmiştir. (s. 70-71)”*

*“İslam, diğer dinlerin peygamberlerini ve kutsal kitaplarını tasdik eder. Ancak bunların tahrif edilmiş olduğunu belirtir. Peygamberler arasında ayırım yapmaz. (s. 72)”*

*“Kur’an kendisinden önceki vahiyleri doğrulamakla birlikte kendisinden önceki kitapların değiştirildiğine ve bozulduğuna dikkat çeker. Kur’an’ın genelinde kendinden önceki kutsal kitaplara yapılan tahriflere çeşitli örnekler vermekte ve benzeri birçok konuyla ilgili ehlikatın (Yahudilerle Hristiyanların) yanlışları düzeltilmektedir. Kur’an hem Yahudileri hem Hristiyanları unuttukları veya farklılaştırdıkları Allah’ın dinine tekrar davet etmekte ve bir Allah inancında buluşmaya çağırmaktadır. (s. 72)”*

Karşılaştırmalı Dinler Tarihi ders kitabında geçen bu ifadeler, İslam dininin tek doğru din olduğunu ve insanlığa gerçek kurtuluşu sunduğunu, diğer dinlerin ise bozulmuş olduğunu, dolayısıyla müntesiplerini yanlış hakikatlere çağırdığını vurgulamaktadır. Ders kitabında geçen bu ve benzeri ifadelerin, imam hatip lisesi öğrencilerinin kendi dinlerini mutlak olarak görmelerini sağladığı ve diğer dinlere karşı öğrencilerde dışlayıcı bakış açısını da güçlendirdiği söylenebilir.

Araştırmanın ulaştığı önemli bir sonuç ta ilahiyat fakültesinde öğrenim gören gençlerin, diğer fakültelerde öğrenim görenlere göre dışlayıcı bakış açısına daha güçlü şekilde sahip olmalarıdır. İlahiyat fakültelerinin bu konuda imam hatip liselerinden belirli bir anlayışla gelen öğrencilerin perspektiflerinde herhangi bir değişiklik ortaya koymadığı görülmektedir. İlahiyat fakültelerinin Öğretim Programı’nda (1998) yer verilen Dinler Tarihi dersinin dinlere karşı yaklaşımının değerlendirilmesi bu konuda elde edilen sonucu açıklama adına önemli olacaktır. İlahiyat fakültelerindeki dinler tarihi dersi ile ilgili olarak şu şekilde bir amaç ve içerik belirlenmiştir.

*“Dinler tarihi dersinin amacı öğrenciye din olgusunun evrensel bir realite olduğunu, bu realiteyi bilimsel metotlarla anlama ve incelemenin bir gereklilik gerekliliğini ve yöntemlerini kavratarak, bazı yaşayan dinlerin ana inanç ve fenomenleri hakkında bilgi sahibi olmasını sağlamaktır. Dersin içeriği dinler tarihinin tanımı, konusu, metodu, önemi ve gelişmesi, Din bilimleri arasındaki yeri, Batı’da, İslam dünyasında ve Türkiye’de dinler tarihi çalışmaları. Günümüz dini coğrafyası (Yaşayan dinler hakkında genel bilgiler). Yahudilik, Hristiyanlık, İslam, Hinduizm, Budizm ve diğer dinlerin genel tarihçesi, temel özellikleri, inanç, ibadet, dini gelenek ve bayramlarını kapsamaktadır.”*

Görüldüğü gibi dinler tarihi dersinde, günümüzdeki din olgusu ve dini çeşitlilik hakkında objektif şekilde öğrencilere bilgi kazandırmanın amaçlandığı ve içerikte



de yaşayan dinler hakkında genel bilgilere ve temel anlatımlara yer verildiği görülmektedir. Bu bağlamda dersin dışlayıcı bakış açısı yerine daha çok çoğulcu ve kapsayıcı bir din sunumu yaptığı söylenebilir. Ancak araştırmanın ulaştığı ilahiyat fakültesi öğrencilerinin çoğunlukla dışlayıcı anlayışı benimsediği bulgusu, dersin amaçları dışında işlendiği ya da içeriklendirildiği veya öğretim hedeflerine ulaşma konusunda derste eksikliklerin yaşanması ile açıklanabilir.

Son olarak araştırmada gençlerin dindarlık düzeyleri arttıkça, dışlayıcı boyuttaki tutumlarının da güçlendiği belirlenmiştir. Bu sonuç, imam hatip liseleri, Kur'an kursları ve ilahiyat fakültelerinde yer verilen dışlayıcı din sunumunun, dindarlığını geliştiren bireylerde dışlayıcı anlayışı da güçlendirmesi ile açıklanabilir. Bakıldığı zaman geleneksel olarak tek yönlü teolojik bakış açısının toplum içinde yerleştiği, aynı zamanda dışlayıcı bu anlayışın örgün ve yaygın eğitim kurumlarında aşamalı olarak geliştirildiği görülmektedir. Ayrıca dini alanda yoğun olarak yer verilen bu dışlayıcı yaklaşımın, bu alan ile çok yönlü etkileşim kurarak bireysel dindarlığını oluşturan bireylerde de gözlenir hale geldiği araştırmanın bulguları arasındadır. Diğer taraftan dini ağırlıklı eğitim vermeyen liselerden mezun olan ve ilahiyat dışındaki fakültelerde öğrenim gören gençlerin kapsayıcı ve çoğulcu anlayışlara yakın görüşlerde olmaları da (bkz. Tablo 4-5-6) yukarıda dile getirilen düşünceyi destekler mahiyettedir.

## 5. SONUÇ

Üniversite öğrenimi gören gençlerin dinlere karşı bakışlarını incelemeyi amaçlayan bu araştırma sonunda şu sonuçlara ulaşılmıştır:

1. Araştırmaya katılan gençler, dinlere yönelik dışlayıcı, kapsayıcı ve çoğulcu yaklaşımlar arasında daha yoğun olarak dışlayıcı bir bakış açısına sahiptirler.
2. Cinsiyet, gençlerin dinlere bakışları üzerinde etkili bir değişken değildir.
3. Okul dışında din eğitimi alan gençler, dışlayıcı bakış açısına daha güçlü şekilde sahiptirler.
4. İmam hatip lisesi mezunu gençler, diğer liselerden mezun olanlar göre dışlayıcı bakış açısını daha güçlü şekilde benimsemektedirler.
5. İlahiyat fakültesinde öğrenim gören gençler, diğer fakültelerde (eğitim, iktisadi ve idari bilimler, iletişim) öğrenim görenlere göre dışlayıcı bakış açısına daha güçlü şekilde sahiptirler.
6. Araştırmaya katılan gençlerin dindarlık düzeyleri arttıkça, dışlayıcı boyuttaki tutumları da güçlenmektedir.

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## **AN APPLICATION OF ENTERPRISE WLAN SYSTEM FOR A UNIVERSITY CAMPUS**

### **Abstract**

*Installation of high quality and stable wireless systems is very essential especially for a University campus. In the market there are many brands of WLAN devices for home and small office use at various prices. Using WLAN devices designed for home in large networks will definitely decrease the performance of network traffic and may cause to enforce rebooting the devices. However Professional Enterprise WLAN systems are much costly to acquire them. This paper will investigate the affordability, quality, high performance and features as well as deployment of the Ubiquity WLAN systems in a university campus.*

**Keywords** **WLAN**; unifi; University; campus; Ubiquity; WiFi enterprise; VLAN; PAYPAL

## I. Introduction

WLAN devices for home use have been used widely in many areas, at home, in the offices even at some universities. In fact these WLAN devices are designed to work alone in a small network. When used a couple of them in larger networks, data traffic congestion, low data speed and crash is the usual result. We have experienced that every few day the devices needed to be rebooted to work. Among the others the home use WLAN devices makes the whole intranet traffic down when not used VLANs (Virtual LAN) or different network address via routers. All these encountered problems led us to replace the home use WLAN devices by WLAN systems designed for enterprise solution and long range coverage. However enterprise WLAN systems are high cost devices which cannot be purchased by every institution. After a company has visited us and presented the ubiquity WLAN systems, we researched in the internet and found that ubiquity would be an ideal solution for the university.

## II. Ubiquity Enterprise WLAN systems

Ubiquity networks have entered the wireless market in June 2005. Ubiquity has over 10 million devices deployed overall the world in 180 countries. Ubiquity offers cutting-edge technology platforms, airMAX™, UniFi™, airFiber™, airVision™, mFi™ and EdgeMAX™ which combine innovative technology [1].

Ubiquity networks provide an official online forum at [www.ubnt.com/forum](http://www.ubnt.com/forum) which helps the customers to overcome any problems in aspects of installation and monitoring the ubiquity products. One can also register for a webinar which includes the outlines, introduction to unifi, customer examples and use case, software enhancements etc.

Unifi software is an easy to learn and very intuitive software. Once the software controller is installed, the Access Points can be managed and all other configurations can be done. Latest Unifi WIFI devices have powerful hardware are capable of latest technology, namely WiFi 802.11ac MIMO and offers a speed of 1 GBits/s and a range of up to 400 meters. Unifi is very scalable. A wireless network can start from one device and expanded up to thousands. Therefore Unifi can be deployed at home, in small companies, enterprise industry and university campuses. Unifi uses 802.11ac dual band or Gigabit Wi-Fi is the latest technology of 802.11 WLAN standards. It can deliver 3 times more speed than its predecessors. This is very suitable for transmitting HD video, videoconferencing, streaming media and VoIP. Unifi features the roaming technology which enables a user to switch seamlessly to nearest Access Point without interruption the connection. Unifi offers a comprehensive hotspot management and can be deployed on private or public cloud thanks the software controller.

Unlike traditional WLAN devices which utilize hardware, ubiquity comes bundled with a software controller which runs on a variety of platforms like Windows, Macintosh, UNIX, Linux and on cloud.

### III. Deploying Unifi on University Campus

Unifi WLAN system can be deployed for outdoor as well as indoor use in a campus. Both combinations would be an ideal solution. In such a situation a Zero Handoff Roaming will take place (Fig. 1). The whole wireless network configurations and traffic can be managed solely through the controller software

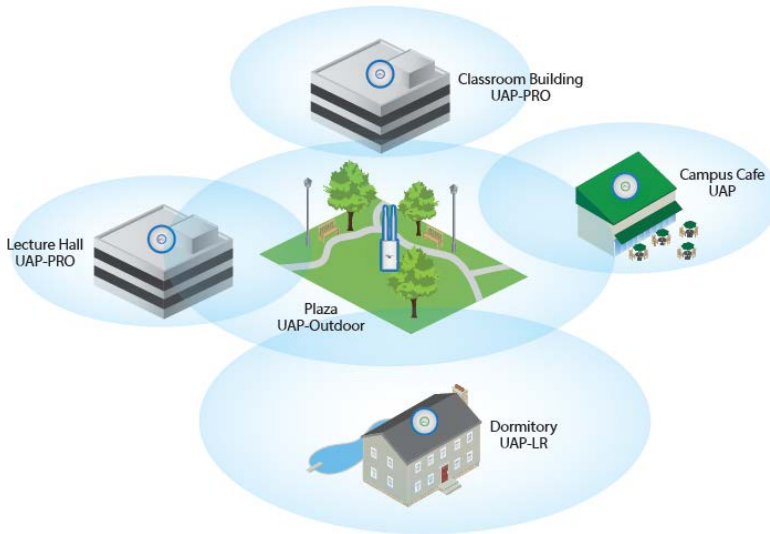


Fig. 1. Zero Handoff Roaming [1].

Unifi hardware (Fig. 2) allows a very easy mounting design of ceiling and wall. It has a very nice aesthetic industrial design with a LED light which allows a controller based tracking of the Access Point. Unifi includes PoE (Power over Ethernet) functionality which makes possible to be carried both data and power over one Ethernet cable for simplicity of installation.



Fig. 2. AP point installed on campus building.

Unifi controller software can be accessed via any web browser. The software is written in Java and it is open source. No license for the management software is required. The controller allows the administrator to provision up to thousand Access Points, integrate them to one controller environment, map out the network, and manage the network traffic.

In the university building on each floor one Access Point, totally 7 APs have been installed on the ceiling (Figure 2). The installation was straightforward since the product design was very simple and handy and the user's manual was very informative.

Each AP is connected via PoE (Power over Ethernet) cable to a main switch in the system room. The computer which runs the controller software is also connected to the same intranet network with the same IP network address. The installation of up to thousand APs is supported.

After downloading the free Unifi Controller Software from [www.ubnt.com](http://www.ubnt.com) and installation we login into the server controller. A map of placed APs is shown (Figure 3). A map of the location from Google can be downloaded or a private map can be uploaded as well for visual representation of the wireless network. Unplaced APs are still on the left pane waiting to be dragged onto the map.

At the top of the page (Fig. 3) is shown Access Points: 8 which indicate the total number of APs running on one controller. Stations informs about the number of active WLAN users connected to the WLAN network.

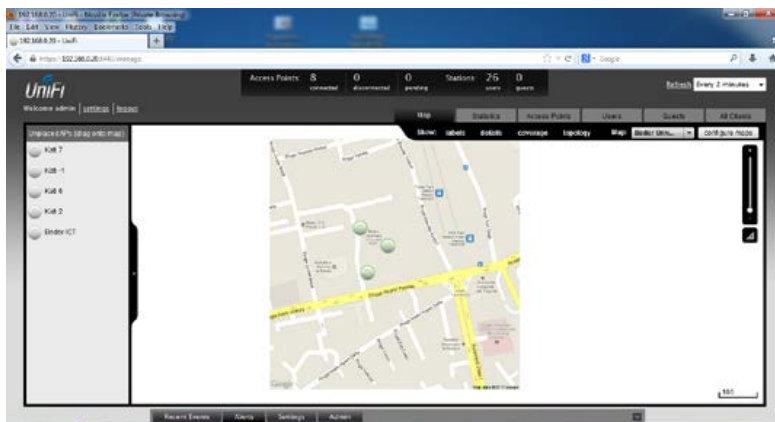


Fig. 3. Map ribbon of Unifi Controller.

The Statistics tab (Fig. 4) visualizes detailed analytics on data traffic in an easy way to read. This helps to manage large populations and expedite troubleshooting



Fig. 4. Statistics ribbon of UniFi Controller.

The Access Points tab (Fig. 5) shows all APs which have been installed. This software controller makes it easy to install, configure and manage the APs. The Status column points out if a unique AP is connected and installed correctly to the wireless network and can communicate with the software. Each AP is assigned a name and IP address. When clicking on locate the corresponding location of the AP on the map will be shown. To configure the AP, we click on the name under the column Name/MAC Address. The configuration of AP also allows us to rename the AP and overwrite the SSID.

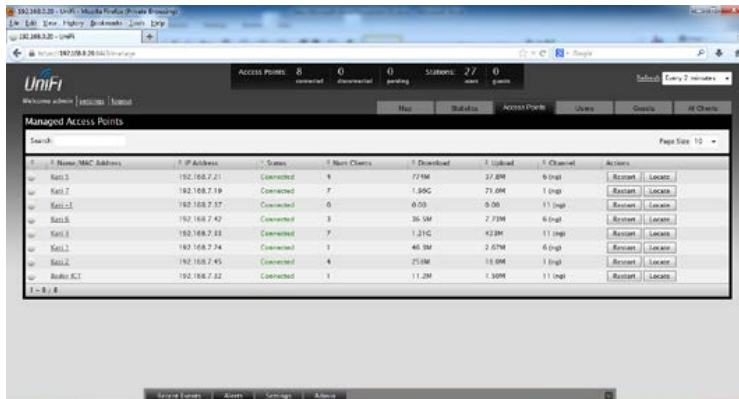


Fig. 5. Access Point ribbon of UniFi Controller.

The Users tab (Fig. 6) list all the active WLAN users. These users can be filtered by each AP to which they are connected. Each users IP address, MAC Address is given. Users can also be blocked or reconnected. These features allow the flexibility of controlling and monitoring the users.

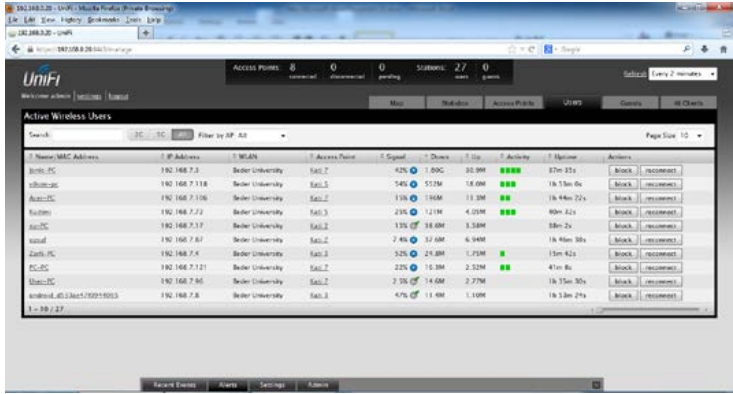


Fig. 6. Users ribbon of Unifi Software.

Under Setting there is user group management which features the control of large deployments. For example, two user groups can be created for Staff and for Students. The bandwidth of each user group can be limited.

Under Settings, Guest Control, we can enable the guest portal. This includes authentication, hotspot and external portal server setup. We can apply different bandwidth rates, total data usage and limit the time of usage. Hotspot functionality supports voucher based authentication, payment option via PayPal and customization and branding of portal pages.

## IV. Conclusion

The simple installation, attractive design, powerful hardware and software and disruptive pricing highlights and makes the Unifi WLAN the choice of purchase. Other products in the market are addressed to customers with high budgets. Ubiquiti networks offer high tech equipment with the latest technology. Unifi WLAN confirms the security requirements.

The number of features combined in Unifi is the reason of choice of adaption. Unifi offers Radius server integration (every student needs to enter his own username and password to access the WLAN), Guest Hotspot, Portal customization, billing system via PayPal, one unique SSID and roaming technology, VLAN (Virtual LAN) and Wireless mesh which enables the wireless connection between APs and extends the range of Wireless coverage.

After successfully installation and running the WLAN system we have seen the difference between the home use WLAN devices and the Unifi system. We have experienced a longer coverage, grater performance and much more stability. Finally, we are satisfied with the Unifi WLAN system.

The installation was for house-in deployment. Taking the benefits of Unifi, in a new campus with a number of buildings, an ideal combination of indoor and outdoor deployment of Unifi WLAN system can be taken into consideration or planned.



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## **The function and importance of discourse markers in political discourse**

### **Abstract**

*Discourse markers are generally defined as linguistic expressions of different lengths, which carry pragmatic and propositional meanings. They are used to combine clauses or to relate sentences and paragraphs to each other. They appear in both written and spoken language to facilitate the discourse, and to indicate a speaker`s attitude to what he is saying. As linguistic items, discourse markers have important functions in discourses of various styles and registers.*

*Through any political text, discourse markers play an important role as a cohesive device in conveying the intended message. As a tool, language is used to achieve political aims and discourse markers are a vivid part of this tool to indicate the speaker`s attitude towards the audience. Taking into consideration this fact, this paper aims at identifying and analyzing the functions and the importance of discourse markers through political discourses in Albania.*

**Keywords:** *discourse markers, political discourse, pragmatics, textual, interpersonal.*

## Introduction

Language and politics are closely related to each other because the doing of politics is constituted in language. Politicians make use of language since it is considered as a resource, which is drawn up on to achieve socio-political goals. Political activity does not exist without the use of language and the doing of politics is constituted in language (Chilton & Schäffner, 2002, pp. 2-3). The relationship between language and politics stems from the fact that language can be thought of as a resource, which is drawn up on to achieve socio-political goals. Van Dijk (1997, p. 12) observes that each speech delivered by a politician is a realization of his intention and has its own function. As a result, for politicians, language is a very important tool used to achieve something.

The aim of this paper is to analyze different Albanian political speeches according to the viewpoint of discourse markers, as a crucial element of discourse analysis and pragmatics. Firstly, there will be given several definitions of different linguists about discourse markers as well as the role they play in discourse analysis. Secondly, they will be analyzed within the context of Albanian political discourse by following Hyland and Tse's (Metadiscourse in academic writing: A reappraisal., 2004) classification of discourse markers into: textual and interpersonal ones. Finally, it will be concluded with the functions and role that discourse markers play in the practical cases of political discourses in Albania under analysis.

### Political discourse analysis.

Discourse analysis may be broadly speaking, defined as the study of language viewed communicatively and/or of communication viewed linguistically. Any more detailed spelling out of such a definition typically involves reference to concepts of language in use, language above or beyond the sentence, language as meaning in interaction, and language in situational and cultural context. (Schiffrin, *Approaches to discourse.*, 1994, pp. 20-39) (Cameron, 2001, pp. 10-13)

Discourse analysis not merely as a "method", like content analysis, but as a new (also theoretical) cross-discipline in its own right, a discipline in which also political science is involved. So, what exactly is "political discourse"? Indeed, the vast bulk of studies of political discourse are about the text and talk of professional politicians or political institutions, such as presidents and prime ministers and other members of government, parliament or political parties, both at the local, national and international levels. Politicians in this sense are the group of people who are being paid for their (political) activities, and who are being elected or appointed (or self-designated) as the central players in the polity. Despite this fact, politicians are not the only participants in the domain of politics. From the interactional point of view of discourse analysis, there should also be included the various recipients in political communicative events, such as the public, the people, citizens, the 'masses', and other groups or categories. That is, once politics and its discourses are located in the public sphere, many more participants in political communication appear on the stage (Verba, 1993, pp. 460-461).

The opinion of Chruszczewski (2002, pp. 70-76) is that by directing presidents speeches (texts) into the desired direction, the texts can quite often manipulate a large number of recipients. According to Chruszczewski language used in speeches is undoubtedly expected by the audience and that professional politicians select specific phrases in order to persuade and influence receivers.

## Definitions and Hyland and Tse`s classification of discourse markers.

Traditionally, some of the words or phrases that were considered discourse markers were treated as “fillers” or “expletives”: words or phrases that had no function at all. Now they are assigned functions in different levels of analysis: topic changes, reformulations, discourse planning, stressing, hedging, or back channeling. Those functions can be classified into three broad groups: (a) relationships among (parts of) utterances; (b) relationships between the speaker and the message, and (c) relationships between speaker and hearer (Swan, 2005, p. xviii).

According to Lynn and Zic (Lynn & Moder, 2004, p. 117), in linguistics, a discourse marker is a word or phrase that is relatively syntax-independent and does not change the meaning of the sentence, and has a somewhat empty meaning, while, Swan (2005, p. 13) defines a discourse marker as “a word or expression, which shows the connection between what is being said and the wider context.” To him, it is something that first, connects a sentence to what comes before or after and second, indicates a speaker’s attitude to what he is saying. Thus, discourse markers can be defined as linguistic expressions of varying length, which carry pragmatic meaning and can facilitate the discourse.

Hyland and Tse (2004, pp. 156-177) mention that discourse marker categories are intrinsically and ultimately interpersonal, and one of their main aims is to persuade the reader. They classify discourse markers into the functional headings of interpersonal and textual markers. Textual discourse markers refer to the organization of discourse. They also fulfill a persuasive function and attain a persuasive effect, while the interpersonal reflects the writer’s stance towards both the content of the text and the potential reader.

Hyland and Tse (2004) sub classify textual discourse markers into seven categories which are:

1. Logical markers: are markers which express semantic and structural relationships between discourse stretches, and help readers interpret pragmatic connections, which are:

**A. Additive** (and, furthermore etc.). The marker “and” has both cohesive and structural roles; structural because they link two (or more) syntactic units such as clauses, phrases or verbs, and cohesive because the interpretation of the whole conjunctive utterance depends on the combination of both conjuncts. Also, “and” can precede support units of talk (explanation, evidence and clarification to previous units). It can also have a pragmatic effect in the sense that it indicates a speaker’s continuation. ( (Schiffrin, Discourse Markers. , 1987, p. 150).

*Such reform, due to its importance and impact, demands minimally a political consensus and as a optimal a constitutional consensus and a public involution.* (Rama, kryeministria.al, 2014)

**B. Adversative** (but, however, while, yet, though etc.)

**However**, you should bear in mind this is a new era; this is the era of the Renaissance of State Police. (Rama, Deep reform in education system, 2014)

**C.** Conclusive relationships (finally, in sum etc.) present in the text.

*Concluding, I am hoping that the opposition is going to think about this process once again (Rama, Orientimi ynë, interesi publik dhe jo politika e përbaltjes, 2014)*

**D.** Causatives (so, because, as a result). According to Schiffrin (1987:330), “because” is used by the speaker to indicate a relation of ‘cause and result’.

*This is why I did not mention our Business Climate reform in the above list of structural reforms, **because** it deserves special mention. (Rama, EBRD, Rama: Government, partner to all who do business in Albania, 2014)*

**E.** Sequencers: are markers which indicate particular positions in a series and serve to guide the reader in the presentation of different arguments in a particular order (in the first place, secondly).

*Second, it is of great importance for the concept of the Rule of Law, that means the functioning of the Rule of Law and of the regarding institutions. (Nishani, 2012)*

**F.** Reminders: are markers that refer back to previous sections in the text in order to retake an argument, amplify it or summaries some of the previous argumentation. (as...said).

*Because **as I said**, in Albania we have many “EU certified” laws prepared with a lot of assistance. (Rama, Acting and Enacting for Next Generation Europe, 2013)*

**G.** Topicalisers: are markers that explicitly indicate some type of topic shift to the reader so that the argumentation can be easily followed such as: (now). Schiffrin (1987:241) claims that “now” is used to indicate the upcoming shift in talk, or when the speaker wants to negotiate the right to control what will happen next in talk.

***Now**, it is clear that at hearing so much swearing, so many curses, so much nonsense, all those who are part of that world, the world of crime, do not feel alone at all. (Rama, We restored confidence of citizens in police forces, 2014)*

**H.** Code glosses: are markers that explain, rephrase, expand or exemplify propositional content. Overall, they reflect the writer’s expectations about the audience’s knowledge or ability to follow the argument (that is, in other words, for instance).

***This is** why I did not mention our Business Climate reform in the above list of structural reforms, because it deserves special mention. (Rama, EBRD, Rama: Government, partner to all who do business in Albania, 2014)*

**I.** Illocutionary markers: are markers that explicitly name the act the writer performs through the text (I hope to persuade, I back up this idea)

***I am hoping to persuade** the opposition to join the reforming process. (Rama, Orientimi ynë, interesi publik dhe jo politika e përbaltjes, 2014)*

**J.** Announcements: are markers, which refer forward to future sections in the text in order to prepare the reader for prospective argumentation. (next, then)

***Next**, we must admit, it is of great importance for the concept of the Rule of Law. (Rama, Orientimi ynë, interesi publik dhe jo politika e përbaltjes)*

Hyland and Tse (2004:156-177) sub classify interpersonal markers into five main categories which are:

1. Hedges: are markers, which refer to markers that withhold full commitment to the statements displayed in the text. From a linguistic point of view, epistemic verbs (may, might, would), probability adverbs (perhaps, maybe) and epistemic expressions (it is likely, it is probable) have been analyzed as hedges.

***It would*** not have been better than this at least for school students. (Rama, Deep reform in education system, 2014)

2. Certainty markers: are markers that express full commitment to the statements presented by the writer (undoubtedly, of course, naturally, in fact, you know). (Schiffrin, Discourse Markers. , 1987, p. 268) maintains that “y’know” has two discourse functions: a marker of meta knowledge about what speakers and hearers share, and a marker of meta knowledge about what is generally known. It is also used to indicate a situation in which the speaker knows that the hearer shares some knowledge about a particular piece of information.

The fact is - and you know it very well – that today we are facing the consequences of such shortsighted politics. (Rama, Deep reform in education system, 2014)

3. Attributors: are markers that perform a double function in the text. They refer explicitly to the source of the information (as the Prime Minister indicated), or at the same time using these references of authoritative value with persuasive goals . (Schiffrin, Discourse Markers. , 1987, p. 268)

***As the Prime Minister had claimed***, new reforms had to be implemented. (Basha, Rilindja Demokratike, 2014)

4. Attitude markers: are markers which express the writer’s affective values towards the reader and the content presented in the text. Linguistically, these markers can adopt the following form:

A. Denotic verbs: (must, have to ...) Regarding the administrative reform, I have to repeat that such reform, due to it’s importance and impact. (Basha, Rilindja Demokratike, 2014)

B. Attitudinal adverbs: (surprisingly, strangely...)

***Surprisingly***, after all the efforts to pass a consensual law on the Public Administration, Rama not only tried to disrupt the consensus, but is still not implementing the Constitutional Court verdict. (Bylykbashi, 2014)

- C. Adjectival constructions: such as (it is difficult, impossible. ...)

***It is clear*** that at hearing so much swearing, so many curses, so much nonsense, all those who are part of that world, the world of crime, do not feel alone at all. (Rama, We restored confidence of citizens in police forces, 2014)

D. Cognitive verbs: such as (I think, I believe...) I **think** it could not have been better than this at least for school students. (Rama, Deep reform in education system, 2014)

5. Commentaries. These markers help to establish and maintain rapport with the audience by means of rhetorical questions (is this right attitude?), direct appeals (dear reader, you), personalization (I, we, me, my feelings). Personalizers, contribute to the development of a relationship with the reader. A relationship that, ultimately, may convince or not but that is inherently persuasive (Schiffrin, *Discourse Markers*, 1987, p. 268).

**We** have, **as you must have heard**, rampant corruption, which drains a lot of energy and financial sources (Rama, *Acting and Enacting for Next Generation Europe*, 2013).

### Functions of discourse markers.

Discourse markers have two fundamental functions: the discursual function and the interpersonal function. First, “the textual or discursual function” refers to signal relations between prior, present and subsequent discourse, marking off one text unit from another or linking discourse units further apart (Aijmer, 1996, p. 210). The “interpersonal function” helps in expressing speaker or writer stance. For example, “Sentence openers” can paint a picture in the reader’s mind and grab their attention by drawing them into the composition.

Apparently, pragmatic meaning is defined by Schiffrin (2006:315-338) especially in relation to discourse markers as the recurrent use of a certain marker to convey communicative meaning. She also adds that pragmatic meaning is dependent upon the relational functions that markers develop in the respective text or context of use. (Schiffrin, 1987, p. 326) describes the contribution of discourse to coherence as follows: “discourse markers provide contextual coordinates for utterances: they index an utterance to the local contexts in which utterances are produced and in which they are to be interpreted.”

The general idea in Relevance Theory is that the linguistic form of a sentence or an utterance (i.e. propositional representations) potentially gives rise to a number of possible interpretations. Thus, the hearer’s task then is to find the most relevant interpretation in the given context ( (Wilson & Sperber, 1986, p. 50) (Blakemore, 1992, p. 150)) points out that “discourse markers guide the hearer in this task by constraining the number of possible interpretations.” Therefore, they “encode instructions for processing propositional representations,” which Blakemore also terms “encoding procedural meaning.”

Blakemore (1988, pp. 183-195) defines discourse markers in terms of their function in establishing connectivity in discourse. Here, connectivity could be understood as either coherence or cohesion, which marks text connections at different levels. Moreover, she refers to coherence as a cognitive notion, which represents the hearer’s integration of the received information into the larger representation of a text. This way, it implies the structural connection between different units of a text as well as between different texts.

**Conclusions.**

There may be concluded that a political phenomenon becomes tangible and discussable only after it has been expressed in words. Taking into consideration the fact that politics evolves alongside the discourse in general, and the political discourse in particular, priority is given to language. Politician make use of language since it is considered as a resource in accomplishing their main goals: persuading the audience and making them believe that their ideology, beliefs or propaganda is the best choice being offered. Discourse markers, due to their important role and functions analyzed throughout the paper, are considered as the most efficient way of awarding coherence to a text or speech. They also contribute in facilitating the discourse, making it more comprehensible and clearer for the audience.

According to their classification into: textual and interpersonal and their further sub classifications there can be agreed that all kinds of discourse markers contribute to the good managing of political discourses. Therefore, political leaders make use of discourse markers to convey their messages correctly, to influence the hearers emotionally and psychologically, and to modify their convictions and feelings.



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## **Renegades: From Homer to Heller**

### **Abstract**

*In this paper I will be focused on the war principles and its consequences from Homer up to Heller. In a research on century Homeric epos called “Iliad or a poem of power?” Simon Wail wrote : The only people who impress us and give the impression that they stay higher than ordinary people, who have do a superiority over pain, sadness and human suffering, are those people who self accommodate in the furrows of illusion, excitement and fanaticism to hide the icy roughness in their eyes, in their spirits that plows only pain. The man who does not wear the armor of lie cannot survive violence without touching himself up to its spirit depths! Insanity of inherent war which turns the stable morality of human values of everybody’s, as well as the material and immaterial institutions in a big grabable hollow of values up siding them down. It is not weird, at least in the literature. The best critics of war literature are insane or ridiculous, or bastards or perverted. Although we (even the authors) can laugh with them, we can distance ourselves from what they say, our laughter can illuminate our minds in a moment, even it influences in transforming our mindset, questioning in our common sense on war in general. Renegades always are in war with the evil without excluding themselves from being defeated from the evil.*

*In conclusion, a renegade is someone who rebels, a deserter. He or she betrays or deserts his or her cause, faith or political party. A renegade can be a rebel who breaks the conventional rules, a coward, a recreant that quits from a cause or a principle. Renegades have existed since the antiquity up to postmodern times.*

**Key words:** *renegade, Heller, postmodern literature, power, rebel, deserter.*

## I. Introduction

In a research work on the Homeric century epos called "Iliad a poem of power" wrote Simone Weil. The only people that impress us for being in a higher status than ordinary people who have advantage on pain, sadness and human suffering are those people who self-accommodate in the furrow of illusions, excitement and fanaticism to hide the icy rudeness in their eyes, in their spirit that plows only pain. "A person who doesn't wear the armor of lie cannot feel the violence without touching himself up to the depth of soul." (Weil; 2005, 36)

The inherent craziness of war which transforms the morality of stable human values in everybody as well as the material and non-material institutions in huge hollow engulfing values upsidings them down. It is not weird, at least in literature, the most renowned critics of war literature are either insane, or comic, or bastards, or beyond themselves. Even though we (even the authors themselves) can laugh with them; we can be distanced from what they might say. Our laughter can illuminate our minds being aware for a moment; even can influence transforming our mindset, doubting our rationality on war generally.

A renegade is a person who rebels, a bandit, a deserter. He or she betrays or his or her cause, religion belief or political party. A renegade can be a rebel that can break the traditional rules, a coward that quit a cause or a principle. Renegades have existed since in antiquity till postmodern times. They have wandered to the long, hard ways not silently but blatantly, even though the triumph is not always a part of theirs. We can mention Thersites in Iliad of Homer, Trellis and Cressida of Shakespeare, Sir John Falstaff in Henry VII, Joseph Schweik from Jaroslav Hasek "the good soldier Schweik", the captain John Yossarian in "Catch-22" by Joseph Heller. All these protagonists are inherent antagonists as their world is defined by the terrors of war, a world we don't want to be in. Their existence in the merciless volcano of deathly war is more than a dramatization for them. "Shame on you! Such a powerful commander leads the sons of Acha to the bloody slaughter!" (Homer; The Iliad (1990) lines 262-277). Thersites ridicules on Agamemnon laughing at him. "Don't kill me, forgive me, and forgive my life!" (Shakespeare, Henry IV, 1998) – begged and cried Falstaff in the battlefield of Shrubbery. "be mad ...you will die" (Heller;1961) shouts Yossarian, "and don't tell me God works mysteriously; He is doing nothing for us, on the contrary He is playing with us, even worse He has forgotten our existence in our real world", - cried Yossarian desperately.

These six depersonalized protagonists tear up the futility of the war, disrepute its hypocrisy: who is fighting, what for and for whom? Mother Courage continued to benefit for twelve years war. Her children and almost a third of world were in fire of that war. They were slaughtered mercilessly from that black cloud war so painfully. Differently from a character in Iliad, Hector for a moment when is abandoned from all Gods, he said "Oh, Alas now I'm invited by Gods to the death gate; there is no more escapes! I don't want to be killed without fights and fame! The mission is going to be committed by me and this is to be known by my grandsons!" (Homer; Iliad; lines 265). Yossarian and others do not share the same thought and do not support the death for an aim; he does not the equality sign between death for a reason and life. Life for them is ABOVE THE ALL. The term "Thersitism" is discovered by George Vilhem (Friedrich Hegel in his essay "The individual as a subject of history" (Friedrich Hegel; 1984) to manifest and scorn rudely the kings. It is an embodiment

of all times. The theme and subject of Iliad, as the core of western literature, is war, of course.

For the first time in literature, comes out a character called Thersites with strong and powerful principles against the war. Thersites was an ordinary man. Homer has described him as the ugliest person that has ever come in Troy. He was a short, humped backed, carved into his shoulder distortion. On the other hand, this character is never skipped by the author. His words are well carved, resonated in literature and philosophy. He became a model of all renegades who fought eagerly, thoughtfully against all participations in futile wars without any certain and useful reason apart from the personal benefits of military leaders. Homer achieved to transform the ridicule authorities into rational and sensible message he wanted to transmit to the reader.

A very similar analogy is the creation of the character, Mother Courage, a creation of century XX, by a poet and a communist playwright, a character rarely depicted from the humor sense. Homer is one those writers, whose the real, painful war plagues, has described in the most masterful style ever. Almost everything about war in literature after Homer writings did not have that alive greatness and horrendous magic, it had. The difference between Homer and lately writers is based on an extend: even though the appeal of the fighters is still admitted and demonstrated. The Hotspur of Shakespeare and Henry V are examples of echo and strong appeals against the war that became more and more sophisticated and deep in all its consequences. This voice has been heard in the sky of all worlds and of all times.

A voice for characters in antiquity, in modernity and for postmodern ones prevailing such a strong influence. It called for justice, a voice that plows only sufferings and pain, an eager desire to live, for which the war is seen as black hollow absorbing anyone approaches nearby. "The good soldier Schweik" by Hasek is a spark that cannot be extinguished to feed himself by a sweet desire to live the precious life. He is an angel who snuggles in safe corners to save his alive soul, to be saved from icy demons, from irrationality of the World War Two.

These characters try to escape from the claws of death, try to ignore the fake superiority of absurd wars, try to rebel strongly enough toward all this absurdity. The same thing happens with a postmodern writer Joseph Heller. The captain Yossarian expresses a total indifference and an obvious revolt toward the irrationality of the Second World War, whereas the protagonist of Brecht is a revolt of thirty world wars. Both for Brecht and Heller, Hasek is a model and an inspiration for their writings. The term "Thersitism" by Hegel is a tribute for the power of Homer "a memorable personality with worldwide dimensions" (Hasek; 1974), whereas "Schweikism" approaches to the naive person, a passive resistance toward the power of authority, trapped by the bureaucratic war machine Schweik is either a full idiot or a hidden ember using masterfully the sarcastic irony.

He simply denies be using and turning into an instrument of authorities' hands. He simply denies being a part of a world wherein the death is present in every second of it. Yossarian like Schweik demonstrates an absolute indifference toward the rules of war, of prestige the war might bring, the military arms, of patriot sentimentalism. In the very first lines of the novel, when the cleaning woman told him that Ferdinand

had died, he replied, "who's Ferdinand" (Hasek; 1974) "because I know two, one the currier of the pharmacist and one who gathers animals shits". "None of them might a loss for us". (Hasek; 1974). This is a sharp irony for leaders, not for spiritual leaders but for leaders of wars, darkness and hell.

During a Russian military advance, Schweik wears the enemy's uniform as "an experiment" he declares, "just to prove how he would feel under foreign uniform". Soon he is arrested by his troops as a spy and here begins all the chain reactions depicting the army of Austrian- Hungary as bureaucrats' sanguinary carnivals. Facing with the execution, indifference and winding of Svejk can make fool of everybody. In a depressed moment Schweik states:

"That's why, we are soldiers", he cried desperately, "that's the reason why our mothers gave birth to us that one day we could be turned into mince meat as soon as we wear these uniforms". (Hasek; 1974).... We gladly do this because we know for sure that our bones are not going to be decayed in vain. We are going to be martyrs for the Majesty, for the royal family, and for the grace. They will make refinery sugar with our bones". (Hasek; 1974)

What joins these rebels is their mindset concerning the war, for them a war is not "either a rebellion, o a business but a disaster" (Brecht; 1994). Brecht warned his natives that war will bring nothing to them but death, sufferings and misfortunate. The drama of war brings endless drama, pain, death, innocent victims and all these are the product of evil insane war. This panorama takes place even in "Catch-22" focusing especially the reality of war hints where the commanders of military just benefit personal profits. The captain John Yossarian just like Thersite thinks that nothing can excuse the aim of war, as the life values on everything. How ugly to profit on victims, on innocents deaths, on chains spirits, on blood in the horrible battlefield! Just like a worm and a mosquito Milo Minderbinder wanders up and down profiting upon any soldiers back and breaking any common sense, any conventional rules and moreover nobody punish him for what he does every now and then, on the contrary everybody profit a little bit form all this "sweet sin" (Heller; 1961) donating ostensibly "shares" to the soldiers in the camp.

This is another wound of war because each of them is deceived, exploited, violated from all humane aspects. Good people, naïve, moderate ones were really insulted when all of them found out what Milo, the officer mess, has done behind their backs only to raise his benefits. He could reimburse government for all the people and properties he had destructed and again he had enough to restart his buying Egyptian wool. Anyone of course profit shares from Milo's business. "In democracy people are the government" Milo explains, "we are the people, aren't we"? (Heller; 1961;p 269)

Battles can be sometimes a source of profiteering for many people especially the superiors of that military system. Yossarian cannot hold a world filled with horrors, murders, injustice. Between the reality of war and every ideal, Yossarian sees only the closure of life phase and approaches to the death line. In a passage in the novel, he stated, "Wherever I have a look at, I see people with money on their hands giving and taking. I cannot see Heaven, God, angels. I can smell only money and money nothing else ...in every cell of human tragedy." (Heller; 1961; p 455) Renegades are always in fight with the evil without excluding the possibility of

defeating themselves from it. If they do not fight for justice, at least they fight for rescuing themselves. This is their principle that only God can prevent them from possessing this motto.

In conclusion, I want to say that inhabitants of this world are confronted by the antagonistic nature of the army. They feel trapped and threatened but also feel compelled to try to make common sense out of an essentially non-sense system. As soon as they reach a conclusion, such as understanding one definition of Catch-22, completing their final mission, the initial figure mutates into something else, spiraling beyond their grasp once again. Ironically, this puts the characters in a position similar to that of the reader as they are confronted by a text (the Air-Corps) that will never yield any substantive conclusions.

As Seed points out, the reader cannot substantiate any of the connections he feels are there and, similarly, the characters cannot substantiate any conclusions. For the soldiers then, "Interpretation becomes nothing but sedimenting one layer of language upon another to produce an illusory depth which gives us the temporary spectacle of things beyond words." (Seed; 1989). Interpretation is futile because each evaluation proves inconclusive and points towards the idea that there is nothing beyond words.

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## **June's revolution and his impact in Albania**

### **Abstract**

Is one of the most important and the interesting event of Albanian state during 1924. The most important figure that emerges in this period on the Albanian political arena was Fan Noli. He demanded the overthrowing of the government of Ahmet Zogu, where the later was the biggest opponent of Noli. According to Noli , Zogu was ruling Albania dictatorial views and features and was orienting it increasingly in the arms of her neighbor opponent Yugoslavia. During this time, Belgrade was constantly trying to get in Albania and some vital issues of concern to this country, for example, the issue of Shen- Naum, Vermoshi, establishing trade and custom relations among them etc. Noli sow the approach of Yugoslavia with Albania very threatening. On June 24, Noli, overthrew Ahmet Zogu, with the latter leaving in the direction of Belgrade. Noli creates the new government. The question arisen is: Weather Fan Noli came to power through a coup, or was it a revolution?

## Revolucioni demokratik i qershorit

### ***Revolucioni i Qershorit dhe qëndrimi i Jugosllavisë.***

Në 10 qershor të vitit 1924, në Shqipëri shpërtheu Revolucioni i Qershorit, e cila ishte një ngjarje e shënuar historike, që do të çonte në rrëzimin e qeverisë së Zogut dhe zëvendësimin me një qeveri demokratike. Qeveria e re përbëhej nga njerëz intelektualë që përfaqësonin rrugën e progresit dhe të demokracisë, ku në programin e tyre politik kishin mbrojtjen e shtresave të ulta dhe të mesme. “Revolucioni solli në fuqi qeverinë më demokratike në historinë e shtetit të pavarur shqiptar.”.[1] Qeveria e re u kryesua nga intelektual i njohur i kohës, që kishte vepruar në Shqipëri dhe jashtë saj, Fan Stilian Noli. Qeveria e re parashikonte ndryshime radikale në reformat që do të ndërmerrnin si: “ç’rrenjosjen e feudalizmit, vendosjen e demokracisë, reforma administrative ushtarake dhe legjislativë, çlirimin e bujkut pakësimin e taksave për shtresat e ulta, mbrojtjen e ekonomisë nacionale nga kapitali i huaj organizimin e arsimit në baza nacionale, ngritjen e prestigjit të shtetit shqiptar në botën e jashtme, marrëdhënie miqësore me të gjithë shtetet etj.”.[2] Qeveria Nolistë ishte për ruajtjen e marrëdhënieve të mira me të gjitha vendet evropiane dhe sidomos me ato fqinje.

Ai kishte nevojë dhe për ndihmë financiare. “Nevoja për mbështetje financiare e detyroi Nolin t’i drejtohej për ndihmë Lidhjes së Kombeve”.[3] Ajo e hodhi poshtë kërkesën e Nolit, sepse sipas tyre, ajo kishte ardhur në pushtet në mënyrë revolucionare. Noli kishte si synim njohjen e qeverisë së tij në arenën ndërkombëtare. Sipas tij kjo ishte qeveria më demokratike që kishte njohur ndonjëherë Shqipëria.

Noli u dërgoi një numër telegramesh Fuqive të Mëdha dhe fqinjëve të saj. Ajo i dergoi telegram edhe Lidhjes së Kombeve në 17 dhjetor të vitit 1924. Qeveritë e Fuqive të Mëdha nuk e njohën qeverinë e Nolit si të ligjshme, sepse sipas tyre kjo qeveri kishte ardhur në pushtet nëpërmjet dhunës dhe rrugeve revolucionare, duke dëbuar nga pushteti personin më të favorshëm sipas interesave ndërkombëtare, Ahmet Zogun. Kuptohet që qëndrimi i shteteve fqinje dhe i Fuqive të Mëdha ishte negativ ndaj qeverisë së re, sepse prekeshin direkt interesat e tyre. Revolucioni Demokratik nuk u mirëprit në Jugosllavi, sepse Beogradit i interesonte një Shqipëri e drejtuar nga A. Zogu, pasi me të kishte patur kontakte të shumta në zgjidhjen e problemeve mes dy vendeve. Një problem që u has me Beogradin gjatë qeverisë nolistë ishte problemi i Shën- Naumit. “Çështja e Shën –Naumit... ishte një çështje shumë e rëndësishme që u dha tonin marrëdhënieve shqiptaro-jugosllave në këtë kohë. Ndërsa, për jugosllavët, Shën- Naumi ishte pjesë e lavdisë së Ohrit, qendër e mësimi sllav dhe pjesë e Jugosllavisë ”.[4]

Fitorja e qeverisë demokratike do të sillte në skenën politike shqiptare ardhjen e disa figurave kundërshtarë të Ahmet Zogut, të cilët kishin kontribuar në rrëzimin e tij, bëhej fjalë për H. Prishtinen dhe B.Currin. Këto personalitete përfaqësonin edhe çetat dhe komitetet kosovare që vepronin kundër Jugosllavisë. Siç shihet qarte, A. Zogu dhe Beogradi kishin një qëllim të përbashkët, asgjësimin e figurave të lartpërmendura dhe rikthimin e Zogut në pushtet. Kjo gjë do të realizohej me ndihmën e Jugosllavisë. Madje Jugosllavia nuk e njohu qeverinë e Nolit “për shkak të mbështetjes që i dhanë Nolit, irridentistët e Kosovës dhe ngaqë në përgjithësi besohej se kryeministri i ri ishte vegël e italianëve”.[5] Pakënaqësinë e saj, Jugosllavia e paraqiti në deklaratat e shumta që jepte në shtyp. Ajo deklaronte, se ndryshimet e fundit në Shqipëri nuk japin arsye që të ndiejmë një gëzim të vecantë

për to. Noli i dërgoi një telegram Pashiçit, ku i kërkoi që Jugosllavia e kishte rrugën të hapur, për të hyrë dhe negociuar politikisht me Shqipërinë. Pashiçi u tregua i ftohtë, në qëndrimin që ai mbajti ndaj qeverisë së re. Ne Jugosllavi gjatë kesaj kohe ç'eshtja e njohjes së qeverisë demokratike mund të konsiderohet e mbyllur përfundimisht në kontaktet diplomatike Italo- Jugosllave". [6] Mbreti Aleksandër e akuzoi qeverinë e Nolit, si nxitëse të bandave të armatosura në kufi. Mbreti i Jugosllavisë gjatë një takimi me ministrin Italian Bodrero, i bënte të ditur këtij të fundit që "sdonte gjë tjetër, vec të jetonte në paqe". [7] Jugosllavët dyshonin për qëndrimin e Italisë, por më vonë sipas gazetës Tirana doli teza se: Italia nuk ka gisht në këtë lëvizje. Jugosllavia përdori cdo lloj menyre, për të penguar konsolidimin e pozitës, si brenda vendit ashtu edhe në arenën ndërkombëtare.

Qeveria shqiptare ishte kundër nxitjes së armiqësisë dhe grindjeve me popujt fqinjë. Fan Noli dha një intervistë më 1 shtator 1924 ku sipas korrespondentit të gazetes greke politika në Gjenevë, "Fan Noli theksoi nevojën e bashkëpunimit midis dy vendeve, i cili mund të vendosej me respektimin e të dy palëve". [8] Noli preku dhe problemin e pakicave ku ai bënte të ditur "se pakicat kombëtare në të dy anët e kufirit duhet të jenë jo si një pengim, por si një urë mes dy palëve duke bashkëpunuar miqësisht me njeri-tjetrin". [9] Ministri i jashtëm italian Ninçiq, në bisedimin që pati me të ngarkuarin me punë të Italisë Sola, në 22qershor tha se nuk i bëri efekt paralajmërimi i të ngarkuarit Italian Sola, i cili pohoi se: Roma ishte e gatshme për ta njohur qeverinë shqiptare. Ninçiqi deklaronte në shtyp se njohjen e qeverisë së re, mund ta bënte dhe Jugosllavia, por ajo në të vërtetë nuk mund ta bënte një gjë të tillë.

Pasi problemi shqiptar u bë i njohur në Lidhjen e Kombeve, Ninçiq u mundua ta paraqiste gjendjen e krijuar në Shqipëri, si kaotike dhe të paqëndrueshme. Kjo vinte prej faktit se në Shqipëri ishin ndryshuar shume qeveri dhe se qeveria e Nolit kishte ardhur në mënyrë jo të ligjshme. Në Jugosllavi ndodhën ndryshime politike, në fuqi vjen qeveria liberale e përfaqësuar nga Davidoviç. Noli shpresonte në ndryshimin e qëndrimit që do të mbante Jugosllavia, me ardhjen e qeverisë së re. Beogradi filloi një luftë kundërshtuese jo vetëm diplomatike por edhe ekonomike. Ajo ndaloi eksportet e drithrave që shkonin në drejtim të Shqipërisë, me preteksin se Jugosllavia vuante për drithëra. Jugosllavia e shprehte hapur qëndrimin kundër qeverisë së Nolit, sepse sipas saj, Shqipëria bënte përpjekje për të nxitur veprimtarinë e bandave të armatosura në kufirin shqiptaro- jugosllav. Noli kërkoi ndihmën e Lidhjes së Kombeve, për t'i dhënë fund pretendimeve jugosllave për të shkelur në kufijtë shqiptar.

Çdo ditë në kufi vinin banda të armatosura, duke shfaqur dhunë dhe genocid mbi popullsinë shqiptare. Një numër i madh agjentësh jugosllav, vepronin kundër qeverisë së Nolit dhe mundoheshin, që të vërtetonin pranë Lidhjes së Kombeve se: shqiptarët nuk janë të zotë për të drejtuar një shtet. Ata hodhën idenë se: Shqipëria duhej të merrej nën mbikëqyrjen e Lidhjes së Kombeve ose ajo të copëtohej ndërmjet vendeve fqinje. Mprapa tyre fshiheshin qëllimet grabitqare të Jugosllavisë dhe Greqisë. Beogradi u përpoq të thurte komplete për të rrëzuar Nolin. Ai u bëri thirrje shteteve fqinje në Lidhjen e Kombeve, se ishte për vendosjen e marrëdhënieve të mira mes dy vendeve, pra me Jugosllavinë, por dhe kjo nuk dha rezultat. Me rikthimin në pushtet të Pashiçit në Jugosllavi, marrëdhëniet shqiptaro-jugosllave u ashpërsuan. Jugosllavia ndoqi një numër të madh fushatash kundër shqiptarëve, si nga pikëpamja diplomatike, por dhe ushtarake. Probleme

u shfaqën në zonat kufitare, ku Jugosllavia mbylli kufirin nga frika se “mos fitorja e demokratëve në Shqipëri ushtronte ndonje influence në minoritetin shqiptar të Jugosllavisë...”. [10]

Konsulli jugosllav i Tiranës mori urdhër nga Beogradi që të mbante kontakte me përfaqësuesin diplomatik të Italisë Markeze di Duraco. Konsulli jugosllav ishte i shqetësuar se mos emigrantët politikë kosovarë, i bënë presion qeverisë shqiptare “në një mënyrë preokupuse për Jugosllavinë”. [11] Noli u mundua që të orientohej drejt Fuqive të Mëdha të cilat mbajtën qëndrime të ndryshme. Anglia nuk e njohu qeverinë e Nolit. Edhe Italia nuk do ta njohte qeverinë demokratike sepse kjo, “e trembur nga programi i qeverisë së tij, si dhe nga mosrealizimi i interesave të saj ekonomike nuk pranoi ta njohë”. [12] SHBA e pershendeti me përzemërsi qeverinë e Nolit por shumë shpejt diplomacia amerikane do të ndryshonte mendim, sepse qeveria e Nolit nuk zgjidhi problemin e dy vrasësve që vranë dy turistë amerikanë në Mamurras, si dhe nuk e favorizoi atë për interesa ekonomike. “Qeveria e vetme që e njohu Nolin, ishte ajo sovjetike”. [13] Orientimi i Nolit drejt një vendi që kishte përqafuar komunizmin në Evropë e etiketoi atë si qeveri bolshevike. Fuqitë e Mëdha e dënuan veprimin e Nolit, se ai po përhapte komunizmin në Ballkan dhe më pas do të përhapej me shpejtësi në Evropë. Ata e cilësuan Nolin si: “agjenturë të Moskës dhe Shqipërine si fole të komunizmit”. [14]

Një nga problemet që hasi qeveria demokratike, ishte problemi i kufijve shqiptarë dhe sidomos kufiri verior. Meqëse nuk ishte caktuar kufiri i Veriut të Shqipërisë me Jugosllavinë, ky problem do të diskutohej pas lufte. Një nga pikat më të nxehta kufitare ishte pika e Vermoshit. Zona e Vermoshit kishte qenë prej kohësh pjesë e pandarë e bajorëve të Kelmendit. Kjo zonë ka qenë objekt sulmesh dhe grindjesh të vazhdueshme midis shqiptarëve dhe malazezëve. Gjatë kohës së sundimit turk ishte shënuar në kufi me Malin e Zi, një zonë neutrale, ku në këtë zonë nuk duhet të shkelnin as shqiptarët dhe as malazezët, por në Konferencën e Ambasadorëve të vitit 1913, Fuqitë e Mëdha vendosën t'i linin Vermoshin Shqipërisë. Jugosllavia e kundërshtoi këtë vendim, sepse e shikonte zonën e Vermoshit me rëndësi të madhe ekonomike. Konferenca e Ambasadorëve vendosi t'i'a caktonte përfundimisht Vermoshin Shqipërisë. Ky vendim solli një acarim nga ana jugosllave, e cila po bënte një serë incidente në kufirin shqiptar. Autoritetet jugosllave ishin të vendosura ta merrnin atë me doemos. Qeveria shqiptare aksionin e saj diplomatik, do ta ushtronte mbi Lidhjen e Kombeve. Gjatë qëndrimit në Gjenevë, Fan Noli mësoi nga qendra se në kufijtë shqiptarë po zhvilloheshin luftëra midis bandave të armatosura jugosllave dhe postave shqiptare të kufirit. Qeveria shqiptare dërgoi përforsime, ajo kërkoi në Lidhjen e Kombeve, që t'i jepeshin fund vuajtjeve të popullit shqiptar, që kishte derdhur gjak në konfliktin shqiptaro-jugosllav për ç'eshtjen e kufijve. Fan Noli në krye të delegacionit, mbajti një fjalim në seancën e parë të Lidhjes së Kombeve, që u mbajt në 3 tetor 1924.

Po në këtë ditë përfaqësuesi jugosllav u bëri të ditur Lidhjes së Kombeve, se nuk kishte qëllim që t'i linin territoret e shumë kërkuara në duart e Shqipërisë. Delegacioni shqiptar kundërshtoi kundër këtyre kërkesave që ishin të padrejta nga ana e Beogradit. Sipas delegacionit shqiptar, forcat ushtarake jugosllave kishin depërtuar në drejtim të kufijve shqiptar dhe se ata ishin duke shkatërruar gjithçka. Sipas tyre, kjo ngjarje nuk duhej të përsëritej më. Jugosllavia dha një version tjetër të ngjarjes, sikur një bandë shqiptarësh u vërsulën mbi fisin malazez të Kucit, ata morën kopetë e lopëve, madje rrëmbyen edhe disa nga bareshat e tyre.

Jugosllavia përdori edhe akuza të tjera, se bandat shqiptare vepronin në pika të ndryshme të kufirit me Jugosllavinë . Ajo bën përgjegjëse qeverinë e Nolit, për përkeqësimin e gjendjes në kufi. Sipas historiografisë shqiptare dhe asaj të huaj, këto akuza ishin shumë të rënda për Shqipërinë dhe se ato po hiperbolizoheshin me qëllimin e vetëm, se Jugosllavia po përgatitej për një sulm të ri në Shqipëri. Fan Noli mbajti një fjalim të ashpër dhe ironizues, se kjo ngjarje ishte qesharake dhe mosbesuese, e kurdisur nga Jugosllavia. Noli ngrinte me të madhe pikëpyetjen, se përse ky fis, duhet të kalonte malin e Vermoshit, kur dihej që kjo zonë ishte objekt mosmarrëveshjeje mes dy vendeve fqinje. Pas shumë debatesh dhe diskutimesh problemi i Vermoshit nuk gjeti zgjidhje, sepse ajo do t'i mohohej Shqipërisë nga Ahmet Zogu, i cili do t'i'a premtonte këtë territor Jugosllavisë, në këmbim të ndihmës që ata do t'i jepnin , për t'u rikthyer sërish në pushtet. Një problem tjetër kufitar ishte edhe rasti i Manastirit të Shën – Naumit , edhe pse Konferenca e Ambasadoreve sipas vendimit të saj në 6 dhjetor të vitit 1922, "kishte marr vendimin që manastiri t'i mbetej Shqipërise".[15]

Kjo gjë kundërshtojë fort nga Beogradi. "Ministri i jashtëm i Francës u tregua i gatshëm të ndërmjetësonte për zgjidhjen e problemit .. pala shqiptare hyri në bisedime duke trajtuar bashkarisht si Vermoshin ashtu dhe Shen- Naunin në kundërshtim me kërkesën jugosllave".[16] Problemi i saj u shqyrtua deri në Gjykatën e Hagës. Qeveria shqiptare caktoi si delegatë në Paris dhe Londër Mehmet Konicen, kurse qeveria e Beogradit caktoi si përfaqësues, ministrin e saj në Paris, Spalaikoviç. Qeveria paraqiti pikëpamjen e vet në memorandumimin e 19 korrikut, i cili u paraqit dy javë më vonë se memorandum i jugosllav. Te dyja memorandumet, si ai shqiptar dhe ai jugosllav, shprehnin po ato fakte që u bënë të njohura para gjykatës së Hagës në seancën e 23 korrikut nga përfaqësuesit e të dyja palëve shqiptare dhe jugosllave. U diskutuan dy çështje kryesore:

**a)** Nëse Konferenca e Ambasadorëve ishte i vetmi organ kompetent që caktonte kufijtë shqiptar.

**b)** Nëse dokumentet e paraqitura nga pala jugosllave, ishin me të vërtetë të reja dhe të panjohura për Konferencën e Ambasadorëve. Që në fillim duhet thene se, të dyja palët kishin ndryshuar qëndrim në lidhje me rolin që duhej të mbante Konferenca e Ambasadorëve për caktimin e kufijve të Shqipërisë. Pala shqiptare ishte duke mbrojtur tezën, se për caktimin e kufijve të saj, kompetente ishte Lidhja e Kombeve, kurse Jugosllavia këtë kompetence ia "vishte" Konferencës së Ambasadoreve. Më vonë të dyja palët, Shqipëria dhe Jugosllavia do të kenë qëndrime të ndryshme ndaj këtyre instancave. Qeveria shqiptare nëpërmjet avokatit të saj Zhidel, mbron tezën se Konferenca e Ambasadorëve pas lufte ishte e plotfuqishme, për të vendosur mbi kufijtë, pa qenë e lidhur me vendimet e Konferencës së Ambasadorëve të vitit 1913.

Ndërsa qeveria jugosllave u përpoq të argumentonte , se Konferenca e Ambasadorëve nuk kishte kompetenca të plota, sepse ajo nuk kishte të drejtë të ndryshonte vendimin e vitit 1913. Sipas palës jugosllave Konferenca nuk kishte kompetenca ekskluzive, ajo nuk kishte të drejtë të ndryshonte vendimet e vitit 1913. Qeveria shqiptare e kundërshtoi tezën jugosllave, duke mbrojtur pikëpamjen e vendimit të 6 dhjetorit 1922, duke e quajtur atë si përfundimtare. Në ndihmë të pretendimeve jugosllave erdhi qeveria greke. Ajo i kërkoi Gjykatës Ndërkombëtare që të shprehte pikëpamjen e saj në lidhje me çështjen e Shën-Naumit. Kjo kërkesë

u pranua në seancen e 23 korrikut, ku përfaqësuesi grek bëri një deklaratë të shkurtër. Ai u shpreh se: Qeveria greke përputhet plotësisht me argumentat jugosllave që solli Spalaikoviçi. "Argumentet që solli Spalaikovici mbi misionin e Konferencës së Ambasadorëve janë po ato që ka edhe pala greke". [17] Gjykata Ndërkombëtare vendosi t'ia njoh sërish vendimin e Konferencës së Ambasadorëve të 6 dhjetorit 1922, sepse sipas saj, Fuqite e Mëdha e kanë përsosur detyrën në lidhje me kufirin shqiptaro-jugosllav. Sipas gazetës së Korçës, ajo bënte të ditur në opinionin shqiptar se: "qeverisë së Beogradit nuk i pelqen vija e kufirit e caktuar nga komisioni përkatës". [18] Ky vendim shkaktoi irritim brenda Jugosllavisë, duke e cilësuar atë si të padrejtë. Shtypi jugosllav shpërtheu në një fushatë të gjerë propagandistike në linjën e vjetër të pretendimeve antishqiptare. Çeshtja e Shën Naumit dhe Vermoshit do të rikthehej si objekt diskutimi, kur Zogu do të rikthehej në pushtet.

### **Shpeshtimi i raporteve Italo- Jugosllave.**

Gjatë qeverisjes së Nolit në Shqipëri pati një largim të Beogradit dhe të Romës, të cilët nuk e shihnin me sy të mirë Nolin dhe as nuk donin ta njihnin qeverinë e tij. Dobësimi i marrëdhënieve të Shqipërisë me dy vendet fqinje, Italisë dhe Jugosllavisë, do të intensifikonte raportet mes dy vendeve fqinje të saj, të cilat e shikonin qeverinë e Nolit si kundërshtuese ndaj interesave të tyre. Musolini në fillim u tregua diplomat me Nolin duke u munduar të vendoste marrëdhënie me të, por nuk pati sukses. Roma tregoi heqje dorë edhe me Jugosllavinë. Ajo ndiqte cdo veprim të saj në lidhje me Shqipërinë. Roma ishte për një ndërhyrje të politikës jugosllave, por kjo gjë do ti jepte prioritet edhe politikës italiane mbi Shqipërinë. Dy shtetet rivale mbi çështjen shqiptare duket se po i linin mënjatë mosmarrëveshjet mbi Shqipërinë dhe po hynin në rrugën e negociatave. "Secilës palë i lihet dorë e lirë të veprojnë me riskun e saj, kurse larja e hesapeve do të bëhet në fund". [19] Aksioni kundër qeverisë demokratike të Nolit filloi me dekretin e këshillit të lartë i nxjerr më 14 nëntor për zhvillimin e zgjedhjeve. "Qarqet drejtuese jugosllave vendosën që të mos lejonin zhvillimin e zgjedhjeve, të cilat mund të rezervonin edhe ndonjë të papritur". [20] Aksioni kundër qeverisë së Nolit pasqyrohet jo vetëm në burimet arkivore shqiptare, por edhe nga dokumentet e shumta italiane dhe jugosllave. Diplomacia italiane dhe ajo jugosllave i lidhte një gjë e përbashkët, të rrëzonin qeverinë e Nolit. Aksionin kundër qeverisë së Nolit bëhej edhe nga Fuqitë e Mëdha. "Qeveria e Nolit nuk u shiti gjë monopoleve anglo- amerikane, nuk ratifikoi traktatin tregëtar, që kish lidhur me Musolinin, nuk i dha asnjë pëllëmbë tokë Jugosllavisë, nuk i ndoqi dhe nuk i vrau emigrantet kosovare e të tjerë të arratisur". [21]

Në politikën e jashtme qeveria shqiptare pati lëkundje. Qeveria angleze nuk e njihte dhe e luftonte qeverinë e Nolit sepse ajo kishte hyrë në rrugën e negociatave me BS. Shtypi i huaj reaksionar bëri një presion të madh "kundër ardhjes në Tiranë të përfaqësuesit sovjetikë fillim i dhjetorit 1924". [22] Qeveria demokratike i pezulloi marrëdhëniet jo vetëm me Anglinë por dhe me mbreterinë Serbo- Kroate -Sllovene dhe me BS. "Në këtë mënyrë qeveria shqiptare mbeti pa asnjë mbështetje dhe të brendshme". [23] Në këto kushte Italia dhe Jugosllavia e kishin rrugën të hapur për në Shqipëri për të realizuar sa më shumë synimet e tyre në territorin shqiptar. Në këtë kohë filloi një intensifikim i fortë i raporteve mes tyre. I ngarkuari me punë Sola mori një takim me ministrin e jashtëm jugosllav Ninçiq. Zhvillimi i drejtpërdrejt i qeverisë së tij ishte në kundërshtim me deklaratat që ai vet kishte marrë në qershor për mosndërhyrje në punët e brendshme në Shqipëri. "Qeveria italiane theksonte se nuk kishte ndërmend të dilte si protektore e kësaj apo asaj qeverie". [24]



Në nëntor në Jugosllavi erdhi sërish qeveria e Pashiçit, e cila e gjeti këtë problem, por sipas shqiptarëve problemi i politikës agresive ndaj Shqipërisë, ka qënë traditë qysh nga e kaluara. Italia luante një lojë të dyfishtë me shqiptarët. "Ajo nuk donte t'i prishte marrëdhëniet me jugosllavët sepse i konsideronte si aleatet më të mirë, por nga ana tjetër ajo kërkonte mandate për Shqipërinë e cila shpresonte se do ta siguronte nga Lidhja e Kombeve". [25] Intesifikimet jugosllave në kufijtë shqiptarë binin në kundërshtim me interesat italiane, të cilat ishin për ruajtjen e integritetit të saj. Në parlamentin Italian bëhen disa interpelanca lidhur me ngjarjet në kufirin shqiptaro- jugosllav. Qeveria shqiptare nuk kishte dhënë ende përgjigje. Qeveria shqiptare i kërkon Romës ndihmë për blerje municionesh aty nga mesi dhjetorit, por kjo ndihmë nuk i'u dha asaj asnjëherë. Roma heshti ndaj agresionit jugosllav, duke i dhënë pëlqimin në heshtje jugosllavëve, të cilët duhet të vazhdonin intesifikimin e tyre kundrejt Shqipërisë.

Nga kjo situatë e krijuar do të përfitonte edhe qeveria italiane, e cila dukej se po luante mjaft mirë në kurriz të të jugosllavëve, për të dominuar me vonë mbi Shqipërinë. Kjo gjë do të bëhej realitet mbas rrëzimit të qeverisë së Nolit. Ardhja e Ahmet Zogut në pushtet do të ndikonte në ndryshimin e kursit të tij politik duke u orientuar terësisht drejt Italisë.

## Konkluzione

Lëvizja e Qershorit erdhi si rezultat i pakënaqësisë së brendshme shqiptare që kishte përfshirë vendin. Dy ishin problemet më të mprehta që shqetësonin vendin. Së pari qeveria zogiste po e orientonte gjithnjë e më tepër Shqipërinë drejt Italisë, duke u dhënë një pjesë të mirë të koncesioneve shqiptare dhe në këtë mënyrë italianët po bëheshin padronë të vërtetë në Shqipëri. Së dyti Ahmet Zogu afrohej edhe me Jugosllavinë, gjë që kërcënonte kufijtë shqiptarë, pasi Jugosllavia ishte e interesuar për kufirin e Shën Naumit dhe Vermoshit. Shqiptarët e ndjenin veten të rrezikuar dhe të kërcënuar nga fqinjët e tyre. Noli i cili dallohet si një nga opozitarët dhe kundërshtarët e qeverisë zogiste bëri përpjekje të vazhdueshme për të rrëzuar qeverinë e tij. Ai u kërkoi ndihmë patriotëve shqiptarë që veproni Brenda dhe jashtë vendit si ; Bajram Curri, Rexhep Shala etj, të cilët të ndërhyenin ushtarakisht për të rrëzuar me forcë qeverinë Zogiste.

Kjo qeveri do të rrëzohet në qershot të vitit 1924, ku Ahmet Zogu do të largohet nga vendi, duke u strehuar në Beograd. Sipas historiografise komuniste lëvizja e Qershorit quhej ndryshe një revolucion, I cili do ti sillte të mira vendit, do të zhdukte feudalizmin, do të sillte reforma përparimtare demokratike, por e parë në kontekstin e politikës ballkanike dhe më gjerë, qeveria e Zogut ishte larguar në mënyrë të paligjshme dhe se po në këtë mënyrë kishte ardhur edhe Noli në pushtet.

Në të vërtetë kjo ishte një lëvizje që kërkonin qarqet patriotike shqiptare për të ndryshuar stilin dhe mënyrën e të qeverisurisë në Shqipëri. Ata e shikonin qeverisjen e vendit duke e identifikuar me figurën Nolit, I cili ishte edhe një nga figurat më të dashura dhe që kishte fituar popullaritet në Shqipëri. Fuqitë e Mëdha nuk e donin Nolin, sepse ai nuk do tua plotësonte kërkesat e tyre për të zotëruar me koncesionet e tyre në Shqipëri. Sipas tyre Qeveria e Nolit kishte ardhur në mënyrë jo legjitime. Ata nuk vendosë që ta njihnin atë, me përjashtim të BS. Noli erdhi në pushtet nëpërmjet një lëvizjeje që përfshiu një pjesë të mirë të shqiptarëve. Ardhja në pushtet e Nolit u realizua me anë të një grushti shteti, por idetë e tij ishin përparimtare dhe revolucionare.

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## New New Media – Challenges for Media Education

### **Abstract:**

*This paper concerns the problem of the behaviour new new media users according to the term proposed by Paul Levinson. This phenomena is called, by the other researchers, social media Web 2.0 or the art of shielding. Examples of such common in network societies behaviour we can find in bloggers activities, Wikipedia editors, Facebook and Twitter users, Second Life players etc. On the one hand it is luck that the Web became, in all those examples, the source of needed information and a place to communication exchange, through the cross and intercultural dialogue platform. On the other hand it leads to questions: did we have to look for all those information in Web? Does the Web communication can replace the "face to face" one? That was for sure the fastest and the easiest way but it leads to a question what we are missing because of that?*

*Transferring our life into the Network we lost our freedom of choice, part of our laws, privacy, freedom of speech, job, transparency, and, paradoxically, the possibility of free access to information and participate with Culture. The example can be changes that shows in our "reformat" brains. That leads for example to inability in linear reading longer texts. It all leads to the fact that we need to redefine medial education tasks. It needs to be understand as "into the media" education. The traditional understanding of teaching changed its value from transferring knowledge from generation to generation to the fact that youth have better understanding of social processes even if they can't put them into the correct axiology. There is a need to educate new competency in media users. One of the core competencies that characterizes this type of action is multitasking. Users of this type of media at the same time are listening to the music, sending text messages and emailing, using instant messaging, watching the videos. The day that is measured by participators activity in such communication type has 40 hours instead of 24.*

*The second characteristic behaviour in the new new media comes from the fact noticed by Manuel Castells. With the changes of participation in the world of communication the anthropological space is also changing and communication replaces space-time coordination. The place of the space is being replaced with the space of the flow. The media education task is to describe those transformations and to interpret them in order to put them into the axiological context and then to point correct communication behaviour connected with using "new new media".*

### **Keywords:**

*New new Media, Education, communication behavior, multitasking.*

It is a truism to say that at present our life depends on the media. The data received by the researchers of the school connected with the University of Toronto, signed by such names as Innis, McLuhan or de Kerckhove, is the best proof.

Those issues have a special meaning in the context of appearing of the new new media – the term proposed by Paul Levinson (Levinson 2010). Other researchers call these phenomena social media, Web 2.0 or screened art. All those notions refer to the new way of participation in culture. Unlike the culture of “the new media”, it is not consumption of artefacts (books, films, exhibitions etc) but it assumes active participation of all participants of communicational act in the process of creation. Levinson says that the new new media have social character. Examples of such behaviours typical for the Internet societies can be found in activities of people who comment posts on blogs, in activity of Wikipedia editors, in exchanging opinions on Facebook, creating avatars in Second Life etc.

In the aforementioned book, Levinson defines categories of the new new media. He enumerates:

1. writing, sound, audiovisuality, photography and their meaning in the process of communication;
2. information which is the target not the form of transfer of the media;
3. social media (Facebook, My Space, Twitter);
4. blogs, podcasts, video podcasts as types of action typical for the media;
5. connection of the media with the sphere of politics on the one hand and with the sphere of entertainment on the other;
6. hardware and software;
7. control of the media and attempts to censor them.

The new new media seem to be the space in which new culture emerges. It can be said that the world of such open culture is not only shaped by the creators but also, to a great extent, by the previous users. Those users comment posts on blogs, create reading canons or musical canons (for example they create their own playlists), they take part in installations and forms of mass activity such as flash mob. They co-create literary texts as it is in the case of multipoetry.

New forms of co-participation in culture blur the differences between professionals and amateurs (participatory journalism is a good example). Everybody can become a creator. Still a whole list of dangers appear. On the one hand they are connected with the problems of defining one's identity and on the other hand with the attempts of breaching its borders by other participants of the Internet communication. Those changes which take place in front of us should provoke us to ask questions concerning new competences connected with them. The answer may be reduced to one key competence which is experience. Experience which is gained in the process of those new actions, during immersion in the network world. That is why young people have a special place in the process and their way of perceiving the world becomes through the Internet and in the Internet dominating. The culture of the Facebook generation is born in front of us.

All those new possibilities make us ask a question who the user of the new new media is. What is characteristic for Man 2.0? Multitasking seems to be the key

notion used for the description. It is one of the basic media competences. It is traditionally understood as the ability to do many operations at the same time, usually in many applications. It can be illustrated by browsing address book during writing an e-mail and simultaneously checking in the calendar whether we have free time on the chosen day. Media users at the same time follow events, listen to music, send messages, discuss in chat rooms, create comments, use communicators and watch films. This phenomenon has a special range in the world of social network, where at the same time one follows information posted on friends' profiles, takes part in social games, uses multimedia etc. For the participant of such communication 24 hours, if it is measured by their actions, last about 40 hours (cf. Bendyk 2012, s.169). What is today called multitasking is „fast app-switching”, which is fast switching of applications. It is enough to click “home” button twice and a list of recently used applications opens. One can choose an application and move to it immediately without even looking at the main screen.

Web 2.0 environment is a sphere of impulsive comebacks, the world of forced immediateness, life of its participants is reduced to constant leaving of digital traces. A common phenomenon, because it concerns over 30 percent of the media users, of simultaneous using of at least two appliances can be observed. For example during watching a film on one screen they use another appliance (for example tablet) to find information about the watched film. What is more they use smartphone to chat with another person watching the same film.

As a result of multitasking the participants of the process of communication undertake a lot of actions to make it faster and to save time. We can include using keyboard shortcuts, creating bookmarks of websites, authorising of network space, synchronizing of mail boxes, caring about the speed of connection. Simultaneous using of two screens is quite common. New technological solutions encourage that especially appearing of smartphones and tablets, iPhones and iPads. You can use these appliances to browse the Internet during conversation or to leave Short Message Service before message is sent. Still it is quite common that in spite of the fact that we have those modern appliances we at the same time use more traditional ones (I call this phenomenon “my favourite Nokia” syndrome).

Under the influence of the new new media traditional perceiving of the world changes. It can be illustrated by the changes that the category of time undergoes. “Great narrations” that Lyotard wrote about, characteristic for our culture, were replaced by a number of “micro narrations” which are stored in the memory of the servers. Servers remember our stories simultaneously immobilize them in time and they change dialog into a cacophony of voices. The servers stop time and deprive the man connected with it of their heritage.

All those changes make us reconsider answers for the questions concerning the essence of time and its meaning in the context of appearing of the new media.

In the recent years we have noticed an increasing level of the discussion on the notion of democracy in the Network. This discussion is of course connected with such events as publishing of confident materials by Julian Assange and so called the WikiLeaks affair and then another network event which was publishing of confident materials about network invigilation (PRISM). This sphere includes a great campaign organized in the context of ACTA argument, defending free

access to information in the Internet, the ban on censoring Network and free exchange of network resources. On the one hand in this discussion we observe attitudes of the world of politics representatives trying to make this information confident or to reduce the access to the information. On the other hand we see actions of cypherpunk movement uniting activists supporting mass using of strong cryptography as a way to defend basic freedoms against political societies who want to change the Internet into environment of totalitarian behaviour. Supporters of the later attitude emphasize that Network is the place particularly encouraging for authoritarian systems, which try to decide what people can find out and whom they can communicate with.

Those systems try to evoke the atmosphere of fear in the network, the threat connected with various dangers. In this way a number of limitations in the access to information is created and the Internet users personally accept them. The activity of great players on media market has the same character, for example Google or Facebook. We let them decide what kind of information we get and what happens to the information we produce: "we have completely centralized Facebook, Twitter as well. Google as well. Everything in the USA, everything controlled by the one who controls the coercive measures" Julian Assange says (Assange 2013, s. 87).

The technical aspect of network communication also encourages such behaviours breaching democracy. Great social networks like Facebook or Twitter because of their range become a temptation for those who communicate and they give them access to their personal data. A similar meaning should be attributed to storing data in the cloud. All those facilities seem to support our exchange of thoughts and democratisation of societies but they suggest the danger of invigilation and limitation of the access to information.

Architecture of the Network also supports such behaviours, concentration of the majority of important servers in the hands of great corporations and decision makers. Cypherpunk supporters warn about this dangers and they say that their actions "are not about political revolutionary avant-garde, it is more about political system which controls this new ability of expressing oneself that everybody has. It is about moving this ability towards sharing thoughts, participation in knowledge exchange without the necessity of belonging to a political party, media corporation or any other centralized structure which you needed in the past if you wanted to be able to express your opinion (Assange 2013, s. 95).

2.0 democracy is born in front of us. Its character is defined today by great Internet players, politicians but also by ordinary Internet users. The question about its future shape remains open.

Manuel Castells notices that together with the changes of participation in the world of digital Communication anthropological space changes as well. The space of flows replaces the space of place. He says that society is organized around flows: flows of capitals, flows of information, flows of technology, flows organizing interaction, flows of sounds and symbols. Flows are not only one of the elements of social organization, they are expressions of processes dominating in our economic, political and symbolic life (Castells, s. 412).

Those flows result in moving our life to the space of Network. Communication

replaces space-time coordination. The participants of the process of communication organize events which take place only in digital space grouping together participants of social networks. For example on Facebook, events can be organized and the will to take part in them can be declared. Some of them move to the real world for example flash mobs, but very often an event has purely network character. It can be exemplified by network meetings of the youth admitted to a new school. The students get together in the Network before they do in reality.

The aforementioned phenomena refer to movements in the range of communication, politics, wildly understood culture and make us ask a question about their educational aspect. On the one hand it should be optimistic that network in all these cases became the source of needed information and the place of communicational exchange, the platform of through-cultural and intercultural dialog, which can be seen as its advantage. On the other hand questions arise whether it was really necessary to look for all the information in the Network, can indirect media communication replace the one "face to face"? It was for sure the easiest and the fastest way but we may ask about the elements our attention might have missed, maybe because of the fact that it was too easy.

Moving life to network we have lost freedom of choice, part of our rights, privacy, freedom of speech, work, transparency, and paradoxically the possibility of free access to information and participation in culture. It can be exemplified by the changes our "reformatted" brains undergo, which results for example in the lack of the ability to read longer texts in a linear way. Users of the new new media are constantly attacked by information, they start to treat all of it in the same way, they cannot create hierarchy or to select those items which contain an element of the truth.

In Network we have to make independent choices according to the rules right for it. They often decide about our identity, accepted way of judging another man, the way of behaviour and reaction. Entering the Network we leave traces and not always remember about our safety. The coming changes are faster and faster, threats to our sovereignty multiply. The aim of new media education should be actions helping create a compromise between our life in real and digital world.

The subject of discussion should be the range of freedom in Network which we give to ourselves and to the others. It should be connected with the sense of risk we experience in the digital world. It is necessary to present to Network users the profit and loss account caused by our presence in the digital world. A lot of space for educational activities is connected with leaving our date in Network. Its loss or using it by other people can vitally influence our real life.

Contemporary man experiences nowadays changes that widely understood humanistic reflection undergoes in the postmodern epoch. They influence a number of conditions of educational process. All of that makes us reconsider aims of media education, which must be understood as pro education "towards the media". The traditional understanding of education, meant as passing knowledge and values typical for older generations to the generation starting life, has changed. Today young people are better at understanding network processes although they cannot settle them in the sphere of values (axiology).

The aim of media education now is describing these communicational, social and technological changes, their interpretation and putting them into axiological context and then indicating ways of creating the optimal (right) communicational behaviours connected with responsible using of "the new new media".

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## **A future whose roots lean in the past “yahya kemal”**

### **Abstract**

*Yahya Kemal, who used the rules and principles of the old poetry, is one of the most important representatives of Turkish poetry and he placed the metaphor of Divan literature in his verses. However, it is not wise to accept Yahya Kemal as the representative of old poetry since he was stuck between the old and the new poetry. Based on his poems, a poetic evaluation about him is the idea that he is a “bridge between the old and the new poetry” and it is accepted by all the researchers. In this study, according to his own poems and the other works, Yahya Kemal’s poetic thought about the old and the new poetry will be put forth.*

**Key words:** *Yahya Kemal, poetic, Divan poetry, Modern poetry, interaction.*



## Introduction

Yahya Kemal is a monumental individual, who we can summarize as “a future whose roots lean in the past”. He is the gardener who planted the seeds coming by “The Wind of Old Poetry” to the garden of modern poetry. This statement, which we prepared with reference to the point in which he acted as a bridge between old poetry and new poetry, is not only the first study conducted within this scope, but also notable in terms of reminding our important poet once again. In this regard, our study is prepared as two chapters for its view on the old poetry and the new poetry.

In the first chapter, Yahya Kemal’ s relation with old poetry is examined. This examination was carried out based on the poems in especially his work called “With the Wind of Old Poetry” and was supported with his words that he has written in various places. Content, style, verse unit and rhyme are some of the issues that are examined with this perspective.

Second chapter, is the section in which modern poetry that he was written based on old times was examined. New poetry of Yahya Kemal, in which he composed his own poetry style, are included in his work called “Our celestial sphere”. While the characteristics of his poetry were being examined, this book was taken as basis.

### 1. Tendancy and Grounds of Yahya Kemal To old Poetry

Poetry that we name as old Turkish poetry of Divan poetry has sustained its existence to the mid Europe in the west; to the India in the east. On this whole geography, at some places, it has either presented itself before; at other places it has come to an end before other regions. It is considered that beginning of this poetry is based on 10th Century and ending is based on at the end of 19th Century and beginning of 20th Century. Divan poetry, which was written, told or listened for almost 600 years on Divan lands in Anatolia, become effected with the impression of Europe as from mid times of 19th century, it has changed its form and its content was varied. At this point, it is the effect of people that visited Europe and affected by the poetry of Europe. This interaction may be seen as the traces of socio-cultural change that the world is affected left on people.

Poet and poetry which have been changed with the change of the country have maintained the divan poetry both as content and form- and caused new subject and forms to be introduced into poetry. In fact, this change has begun with the appearance of Nedim, who is deemed as one of the important representatives of divan poetry. This change that occurred in Nedim, has added new excitement to the divan poetry and made it spicy. However, it has not separated from the line of classic tradition. Even Yahya Kemal is not close to old poetry as Nedim, he used symbols that belong to old poetry because he was connected to the culture of lands, in which he was born and raised. Yet, the poet is a person who reflects its inner world to its poetries. Straddle of poetry world of Yahya Kemal who has lived the Anatolian culture that is changed together both with the world and old cultures may be understood better. Consensus of researchers that study about the work of Yahya Kemal called With the Wind of Old Poetry, in which his older poetries are collected and Our Celestial Sphere, in which his poetries that he has written with new style, are collected, is that dividing the Turkish poetry into two as old and new is unnecessary. Tanpınar, who prepares monographic work about Yahya Kemal,



and student of Beyatlı, has mentioned that also Yahya Kemal is against this definite separation by saying “He was not accepting any interruption in our literature, he was asking me to say that this literature has renewed itself within its development. If we note his Prosody and Rhyme articles that he was written in dervish lodge, it may be perceived that this is the issue he was accenting on for a long time. Even though he mentions the effects that are originated from actual west even the imitation issues, he was trying to show our literature in same line in these articles, which is correct in a way (2001, 157)” .

Muhammet Nur Doğan, who shares the same opinion with Yahya Kemal has mentioned this inseparableness as follows “Our literature is a whole and Turkish literature as literature of all nations, is a reality that maintains uninterruptedly as of the date our nation is appeared at the history till today. Therefore, it is not right to consider Turkish literature as interrupted into contrary two groups as old literature and new literature. Certainly it is inevitable for a literature of community, which has been the preparer and applier of great social and cultural change movements in world and that has the history of centuries, has periods with different characteristics that reflect the perceptions of different world opinions that are brought to the agenda mandatorily by more or less differed values, change and development. Acceptance of this separation is the identification of an important fact that includes all times... (2005, p.35)”

Beyatlı has mentioned the names of important representatives of Divan poetry in his poems and Works and has become the strongest name of ballad type after Nedim. He has written all his poems in aruz prosody except single poem; and adapted them to the rhyme of prosody in Turkish telling. Reason that he gives importance to the prosody and rhyme is that he is willing to approach the poetic music. He purports this condition as follows: “prosodies whether aruz or syllable are inanimate instruments: like musical instruments. Capability of both prosodies in harmony is not less or more than each other. Since, their latest form has not changed; this indicates that their harmony is complete” (Beyatlı, 1971, 116). As it may be perceived in his own words, giving importance to rhyme and end rhyme are other esthetic elements that he has contributed to the poem rather than loyalty to the Divan literature. One of these elements that draw the most attention is the music issue, on which people that have studied about Yahya Kemal, agreed.

As we all know, 44 poems of Yahya Kemal were composed by various composers. (Boz, 2008, 400) Actually, reason of why Yahya Kemal has interiorized, researched and included the important cornerstones of Turkish culture in his poems, may be expressed as it was caused by his connection with French poets and authors. One of the most important issues that separate French poets and authors from poets and authors that are leaned to new poems and have lived in the final era of Ottoman is that they do not deny the old ones completely. Also Yahya Kemal stood up against the ignorance of ancient poems in order to emerge new ones. However, he has linked being indefinite to looking for newer ones.

View of Yahya Kemal to Old and New Poems are briefly summarized in previous paragraphs through opinions of himself and people who conduct studies about him. Some other information shall be narrated through elements that are received from the old poems pool in his work and poems in next sections.

Yahya Kemal defines the poem as follows: "Poem is the manifestation of event that passes through your heart in language. Expression of our thoughts with prosody and language is not a poem. It is very obvious whether a sentence is poem or not. If it was expressed with deep harmony then it becomes a poem. Words that are not heard but expressed only with prosody and language also may not be a poem". (Beyatlı, 1971, 48) He responds to people who say "What kind of poem we ask for?": "If I say and you listen the poem you are asking for, it will not be perfect. You may say that poem better than me or anyone, me and people like me listen that poem and try understanding as much as we can. If we fail to understand, surely there will be people who can, then you will be head of some community. I, however, will have value only before people, if there is a poem that i can hear and if i can tell that poem as well". (Beyatlı, 1971, 14). As it can be perceived both in his expressions, he mentions that the mood of the poet is very important rather than the material characteristics of poem. We may consider poem as beams of word that emerge from the heart of poet like a water that comes out of its source. Issue of blowing soul that comes out of own life to the words, letters which we frequently see in Divan literature also applies for Yahya Kemal as well. As we all know, Divan poets include the word engineering that are granted them by God "blowing soul on the words" into their poems. Our poet stated that for poem to become a "Divan literature" poem, poet has to include various feelings from his world of thought with specially picked words that include harmony into poem.

Works of Yahya Kemal and poems, which are scattered around magazines and newspapers after his passing, were published as complete Works collected together by Institution of Yahya Kemal. Books that include his poems are called as Our Celestial Sphere, with the wind of old poetry, Rubais and Hayyam Rubais. Works rather than poetry books contain clues that give important information about his art of poetry. Many material and spiritual element of Divan Poetry was used in his Works as we have mentioned before, he also frequently cited poems such as Fuzûli, Yahyâ, Nef'i, Neşâti, Nâ'ili, Nâbi in his articles and discussions. (Mazıoğlu, 1994, 73). There are more information that will indicate the traces of his old poetry other than conditions such as these.

**Prosody:** First of these is prosody issue. He has written all of his poems with aruz prosody except a few his poems even though the syllabic meter was very important in his period. We have mentioned the reasons why he was writing with aruz prosody and explained its grounds. Verse units: Secondary important issue is the verse units that were used by Yahya Kemal. He has used couplet verse unit and he has written in trinity, quatrain, and pentad. Poet, who used ode verse style, has written pentads to the poetries of Divan poets. Even he has written pentad for his own odes. He has written elegy based on the elegy of Baki, and versified his poetry called "selimnâme" as epode. He has also written Rubais by taking example by Hayyam. Rhyme: Third issue is the subject of rhyme. Rhyme and end rhyme are important for him to include music and harmony into his poems. Our poet has expressed this matter as follows: "End rhyme is orderly in the poetry of Arabian; however it is wild, excessive, and fiery in the poetry of Turkish and Persian. Turkish and Persian poets examine ending rhyme rather than rhyme.

Especially, Turkish epodes virtually born from ending rhyme; when Turk found the ending rhyme, it means he told the essential of the poetry. For example ending rhyme: it is as one whether we are or not; this ending rhyme is definite philosophy, it

has malignity, sacrifice, emotionless to be told,..” (1990, 117) as may be understood from his words, he mentions that the ending rhyme can be a life saver for poetry which lacks emotion.

**Language and wording:** Next subject after mentioning rhyme is language and wording. It is not groundless that he has written similar poems to Divan poets in terms of language and wording. Language and wording issue is one of the most important criticisms that are made to Divan poetry as of Reform man of letters. Issues of not completely understanding the poem, orienting to national, using the language that public may understand have not successfully provided until Yahya Kemal. Even in the recent Turkey, it is obvious that if you have read one of the poems that is elected as “poetry of the year” to the Anatolian villager, they will understand nothing. Şengül describes this condition as follows: “... Turkish was developed by or ,of which the language that is developed by Bâkî, Nailî, Neşâtî and Nedîm. In Turkish poems, he has reached to white language that is used in Greek and Latin poems.” (Şengül, 2001, 5).

**World of Divan poetry words, meanings and poetic themes:** One of the primary issues that must be considered and show the inclination of Yahya Kemal into Divan poetry is the poetic theme, words, metaphor and comparison that are received from the meaning world of divan poetry. Purpose of writing a poetry for him is not writing the beautiful one. He tried to give the kind thinking and extraordinary beauty of human in Divan poetry. “He has not written his poetry in old style with the competition of telling better and with the passion of appreciation and pleasure such as parallelism of older poets. He oriented to our old poetry with the awareness of giving the essential that is the real poetry by filtering the defects such as poetry perception that concerns with the esthetic, surreal human beauty, word play and poetic theme and details instead of the whole beauty of our old poetry. He gave us the pleasure of our old poetry by using the material that is foundation of the poetry and words and epodes of old poetry world.” (2001, 74) by saying the aforementioned, Mazioğlu has summarized why he has leaned into old poetry and why he has used the word world of old poetry.

World of words are another important element that closes him to the old poetry. This world of words shows similarities with Divan poetry in terms of various aspects. Sufism: first of such similarities is Sufism. Sufism that we encounter in the poetry of Yahya Kemal is also one of the milestones in the Divan poetry in terms of subject. Expressions that give a link to the sincere joy of Sufism in his poetry, present us his Sufi approach. However, subject, on which everyone that has studied on religious and Sufism in the poems agreed on, is “that he sees Islam as an element of Turkish”. So, words that are included to Sufism terminology or that are religious concepts such as “Names of the God, prophet, devotee-ascetic, spirit, desire, fate-fortune, death, perpetuity-mortal, offering, etc” were used outside of the meaning world of the words that is used by Sufi poet. Likewise, Banarlı has mentioned the pietism of him by his words and quoting from Yahya Kemal “My faith in the God was shaken since i was raised in Paris in an era when material ideas were ruling” (Banarlı, 1984, 13). Once he was searching however it is obvious that this search of him would not affect his interest into Islam.

Terms regarding to Islamic grounds that compose the source of Sufism seemed that they include the expressions based on “love and respect” when examined in

the poetry of Yahya Kemal.

“Praise to God that i have seen at this sacred sepulcher” and “Attack of free people shouting God, God” sentences that are included to quadrant with title of imperial ode pendant indicate that how he is filled with love before God. (Beyatlı, 1962, 109) Poet reflects the war condition in the times that he was lived in. He tried to make heard the voiced of soldiers that attempt to attack by wishing the help of God in wars.

Another names that are included to his poetry to identify the Supreme Being rather than God are “Kirdgigar, Hallak, Hik, Hudâ, İzed, Kibriyâ, Müste’an, Rabb, Tanrı, Zülcelâl”. Since it is not possible to give all examples that are included to his book called With then wind of Old Poetry in which poetry of Yahya Kemal in nature of Divan Poetry are contained, we will confine ourselves to give only a few examples that we elected among them.

In his referred poetry “Ode to Kadri” contains,  
Her rind-i Hak dolup boşalan bir piyâleden  
Dünyâyı refte refte saran bir ziyâ içer (Beyatlı, 1962, 77)

He draws the tavern local who has taken the wine of love in his hand in the council of disloyalty like in the Divan poetry. If we interpret in current Turkish, it says death is a right and every living shall experience it when we consider them with the other couplet of the ode by telling “the entire devotee of the God drink light that surrounds the world from a chalice that continuously filled and emptied”. Words like rind, Hak, piyâle, ziyâ that are used in the couplet are originated from Sufism and used frequently in the Divan poetry.

The Prophet, whom Beyatlı has developed a bond with love is included to poetry of him besides God. – It is written with recollection of Muhammad ending rhyme- we may see the eternal love and respect that he has for The Prophet in the poetry with title of “Ezân-ı Muhammedî”.

Gök nûra garkolur nice yüzbin minâreden  
Şehbâl açınca rûh-ı revân-ı Muhammedî (Beyatlı, 1962,43)

Divan poetry is the poems that contain de facto feelings and expressions rather than the feelings that are written under general rules. In this aspect, feelings that are included to poems of Yahya Kemal constitute the own feelings of the poet. Reason of him including a theme and short story is probably caused by this. Titles that are in the poetry are already in nature of summarizing the content of the poetry. Şengül has mentioned those stories, prophet deeds and vesicles, references; miracles of prophet, famous people and legendary heroes in divan poetry for the aforementioned reasons are not included as much as in the divan poetry. (2001, 7)

Vahdet that means union in Arabic expresses the union of God. Its opposite is crowd. (Vahdet article). Also Yahya Kemal has referred to vahdet issue that is included almost all poetry of other poets whether written in Sufism (Kadı Burhanettin) or in coquette manner (Nedim) after the beginning of divan poetry.

**Human:** element that indicates utmost similarities with the old Turkish poetry of Yahya Kemal are human after Sufism in terms of content. In his poetry, human gender and nationality has reached to certain position. Human typing in divan poetry was expressed with words “cân, cânân, padişah, şûh, bût etc) that will remind “beloved” or loved ones. Words that defined the human being rather than beloved in his poetry is heroes (Leyla, Mecnun, Fehad, Behzad, etc) sultans (Kanuni Sultan Süleyman, Fatih Sultan Mehmet) like the ones that step forward in the community. Memorial identities such as “Hayyam, Neşâtî İtrî, Dede Efendi, Tanbûri Cemil Bey vd” who have important position in our cultural history are included to the divan poetry that are written by Yahya Kemal. This is the conclusion of the manner of Yahya Kemal against history. Besides these personalities, also the beloved is frequently included to his poetry just like divan poetry.

Her cevr her cefâ yaraşır hüsn ü ânına  
Bîdâd kıl keremse de şâyân olan sana (Beyatlı, 1962, 25)

This couplet that is contained in his ode with worship title is important in terms of setting forth the beloved form. “Beloved” is in the manner that hasn not interference with loved one; even did, suffers greatly. In this couplet, “rigor and suffering” is encountered as the beauty element which suit to the beloved. Adni, one of the Divan poets, mentions:

Unıtdıysa n’ola yârüm beni lutf ü vefâsından  
Bihamdi’llâh ki her dem yâd ider cevr ü cefâsından

That the rigor and suffering is blessing since it assists remembering the beloved with the similar expression with Yahya Kemal.

Yahya Kemal also mentions from himself as a person like the divan poets mentions pen names in their first couplets of ode. Especially, he uses the name “Kemal” within almost 30 of his poems in his work called With the Wind of Old Poetry:

Kadehde lâ’lini gâhî görür deriz ki Kemâl  
Gönül o âfete meftûndu Lâle Devri’nde

**Social life:** Another issue that must be considered is the reflection of social life into the poetry of Yahya Kemal. All along, there have been criticisms relating that divan poetry is distant from the social life. However, conducted studies indicated that in fact they are not very distant from life; on the contrary they are placed in the middle of the life itself. Even the small details relating to social life of the era in which divan poets were lived, are easier to find in odes, eulogies and epodes. Yahya Kemal has frequently referred to the issues relating to social life in his poetry that are composed in Our Celestial Sphere rather than the poetry which are written in divan style. His poetry included to the Selimnâme chapter of his With the Wind of Old Poetry book, are the poems that have the characteristic of being a historical records. These poems, in which wars of Ottoman Empire were mentioned, are like small heralds. Bebek which has a very nice spot to view Istanbul and still maintains the validity today, has been mentioned in the book with Bebek Ode title. Likewise, Poems, in which Tulip era is mentioned in terms of naming a significant portion of 18th Century is like a names state of the drinking assembly that is mentioned by divan poets:

Gönül o âfete meftundu Lâle Devri'nde  
Ki verdi şân u şeref yâl ü bâle devrinde (Beyatlı, 1962, 33)

Another issue that has connection with the Classic Turkish Poetry and poetry of Yahya Kemal is material elements. Some of these are beauty, adjectives relating to beauty, appeals, horses, music, soul, azan, voice of azan, rose with blood color, rose, nightingale, tulip and beytül'l- hazen:.

For example, last one of the material elements we have mentioned is used to express the house of Yakub in the tradition of classic poetry:

Dil var mı kahr-ı dehr ile vîrân edilmedik  
Beytül'l-hazen mi kaldı perîşân edilmedik (Beyatlı, 1962, 49)

Beyatlı used "beytül'l-hazen" in here in terms of meaning regret even it has no match with divan poetry in actual meaning, it indicates similarities with classic poetry.

"Divan poetry image" which we frequently see in the relationship with rose and nightingale, it becomes the image of silent nightingale rather than singing nightingale in Yahya kemal.

Gülzâr pür-melâl ise bülbül de lâle ise  
Siz müjde-i bahârı veren bâd olun dedi (Beyatlı, 1962, 41)

Gülzâr mentions rose garden and is in the position of nightingale nest. Nightingale comes here in order to rejoin the rose that it is in love with and groans. It is willing to make its voice heard by the rose. Rose represents nobility and love and is in the position of "Indestructible Sultan". Conditions that we mention are the explanation of "poetic theme" that is applicable for divan poetry. Heroes, places and voices that are included to ode of Yahya Kemal that he dedicated to Vâlâ Nureddin with title of Ritl-ı Giran, are similar to the divan poetry; however it indicates minor differences. Rose garden becomes full of sorrow and is in miserable condition. Nightingale becomes silent after becoming mute. Neither beloved is majestic nor is the nightingale singing as they are in divan poetry.

**Historical legendary characters and events:** At some point, divan poetry receives its sources from historical legendary characters, locations and events through references.

Historical-legendary characters are included to his lines by writing poetry to such people or by using them in the couplets through references in his poetry. Some of the historical legendary or religious heroes that are referred as in the divan poetry are Ferhad, Aslı, Mecnun, Cem, Sultan Selim, Hallac-ı Mansur, Mesih, Meryem, Nuh, Hâfiz, Hayyam, Mevlana, Şems, Ali Emîrî, Gedik Ahmed Paşa.

We encounter places general as locations in old Turkish poetry.  
With the couplet of Yahya Kemal:  
On altı yaşına dâhil o şûh-ı Sa'dâbâd  
Cihânı verdi idi ihtilâle devrinde (Beyatlı, 1962, 81)



Sa'dâbâd is mentioned, which Nedim has frequently visited and is an important entertainment place for both poets as the place of beauties::

Bir sen ü bir ben ü bir mutrib-ı pâkîze-edâ  
İznin olursa eğer bir de Nedîm-i şeydâ  
Gayrı yârânı bu günlük edüp ey şûh fedâ  
Gidelim serv-i revânım yürü Sa'd-âbâda (Macit, 2012, 245)

Heralds and conquest stories are the types of divan poetry that contain the subjects of heroism. Also Beyatlı versified important wars and companies just like in this type; he has transferred the voices of battlefields into sentences. Some of the wars that are mentioned in his poetry are wars of Yavuz Sultan Selim, Conquest of Istanbul, Malazgird war.

Niçe olmaya can u dille hurrem  
Çû feth eyledi bir şehir-i mu'azzam (Uygur, 2007, 144)

Above mentioned couplet belongs to 15th Century poet Kivâmi and is written after the battle that the Fatih has made following the conquest of Istanbul.

Son savletinle vur ki açılsın bu surlar  
Fecr-i hüçûm içindeki tekbîr aşkına (Beyatlı, 1962, 27)

Kivâmi has mentioned janissaries that are the soldiers of Fatih Sultan Mehmet in his ode with title of "to the Janissary that has conquered Istanbul". Almost everyone, who has conducted studies about Yahya Kemal, has stated his loyalty to the history of Ottoman. This connection is also similar to the divan poetry that maintains its existence from the beginning and till the end of Ottoman State. Heralds or conquest stories that exist in divan poetry have been transformed into the form of "Ode to the Janissary that has conquered Istanbul" in Yahya Kemal.

**Nature:** Nature was reflected to his lines in classic poetry especially as universe, nature and cosmic universe. Meaning of cosmic elements is composed of sun, moon, sky, Milky Way, moonlight. Such elements have significant position in the poetic world of the divan poetry. When summarized briefly, following elements are compared; cypress to the tall beloved; river to the tears that drop for beloved; almond to the eye form of beloved; sea; tear drop; drinking community; to drinking places in spring; producing fruits to generosity; fate to destiny; rosebud to the lips of beloved; rose to beloved; tulip to cheeks of beloved; moon to beloved. It is possible to increase the examples. Any object that may be found in the nature, has received a correspondence in the world of poetry. Our poet Yahya Kemal has also used the examples relating to nature and cosmic universe in proper with the similarities in divan poetry.

Yahya Kemal has reflected unique elements that are the materials of divan poetry and found in the nature such as the rose garden, moon, tulip, drinking, moonlight, water, fate, drinking place, sky, night, holy water, orchard, rosebud, cypress, spring, night, sun etc. He is somewhat renewed the elements of divan poetry within Turkish neoclassicism.

Nature in the poetry of Tulip era in divan poetry is presented as motive within the entertainment centers. Nedim is one of the most successful ones that is able to reflect these entertainment centers to the poetry. It must be the nature of Nedim since the entertainment is one of the moving points in his poetry. It is obvious that Yahya Kemal has taken Nedim as an example. He has given priority to Nedim; and has used the advanced historical and cultural knowledge for his poetry that he called period of Tulip Era. If Tulip Era is mentioned, it is referred as the historical, cultural and literate nature that is garnished with tulips within the green of spring.

**Country:** Although he is from Skopje, Istanbul, which is gained national identity for Yahya Kemal is like a homeland for the poet. (Şengül, 2001, p.16). There is a great admiration for Istanbul in divan poetry with the rewarding effect, which is rather than being the science and knowledge center. Leading poets of Classic poetry such as Fuzûlî and Nâbî are only two of the memorial characters that mention their longing for the Gates of happiness. Yahya Kemal also admires Istanbul like these poets. He frequently mentioned Istanbul in his odes; he responded to a question “What is beautiful with Ankara?” by saying as “Returning to Istanbul” in the period, when he was a congressman. Istanbul is the capital of Ottoman, in which beauties, ethereal places, cultural elements are located. Loyalty of Yahya Kemal to the Ottoman History has caused this love to be increased.

Ayverdi expresses his love for the country as follows: “Yahya Kemal, who has supported his mental knowledge as he was away from his country for years, has returned to his country without losing any of the national spiritual heritages that he has taken with him. He also obtained the chance to grow the seeds of values that he accumulated in his soul. (1983, 219)

## **2. Innovations in the Poetry of Yahya Kemal**

### ***Periods of New Turkish Poetry***

Yahya Kemal has performed the old-new synthesis in Turkish poetry and has produced a poem which is national in all aspects. According to Taşpınar, Our current poetry has begun with Yahya Kemal. Here, new characteristics of the Yahya Kemal poetry shall be explained. However, before referring to Yahya Kemal, we believe it is beneficial to consider the changes that are found in our poetry as from the Reform era that is deemed as the beginning of innovation of our literature.

Interpretations that are performed when the Turkish intellectuals have learned French as of Reform era (1860-1896) have caused western literature to affect Turkish Literature. Performed interpretations and old poetry losing its significance have caused new understanding of literature to be emerged. Therefore, there have been changes in the wording and language. New style of expression with “Poetical Interpretation” that Şinasi has translated from Lamartine, has caused major types of French literature and French poets to have effect on this period. Namık Kemal and Şinasi, who have written their first poems in old style, begin writing new style poems by separating from old poetry. With the reform poets, foundations of new literature and a new poetry was made. Purpose of the poets in this period is to compose a modern Turkish Literature instead of Divan Literature. Şinasi, Namık Kemal and Ziya Paşa have defended using the daily language in literature and purifying the language however this idea has not been materialized in practice, Muallim Naci has continued the tradition by writing old style poems.



When the wealth of sciences era (1896-1901) arrived, poetry has gained distance from characteristics such as purifying and social benefits in Reform era and become an individual state. More importance was given to the western literature and French imagination in the poetry became more effective. Parnassianism and symbolism movements made understanding of the poetry difficult and non-national literature was emerged. Publicly remote and artificial language that is used by the wealth of sciences era poets made understanding of Turkish poetry harder. However, politics of the era has also made effect. Autocracy of Abdülhamit has not allowed poetry to include social subjects and caused poets to be withdrawn. New language and new poetry that is lead by Şinasi in order to purify the language have been removed from the language with Namık Kemal, Ziya Paşa, Abdülhak Hâmid ve Recaizâde Mahmut Ekrem. When the art for art's sake era (1901-1908) arrived, while the characteristics of wealth of sciences era are maintained, poetry has gained distance from the daily language and confined expression was emerged. In this era, aruz and free increased prosody were used in the poetry. Symbolism and Ahmet Haşim, who was the most important poet of this era has also effected on the poetry.

When we compare Yahya Kemal with the previous poets, we can see the features of his poetry better. Namık Kemal, Şinasi ve Ziya Paşa have defended to purify the poetry language and have written poetry with social theme. According to Yahya Kemal, poetry should not be written for politics and diplomacy and should be deemed a free standing art. Even though he used Turkish words in his poetry, he has not objected to poetic theme and language of former literature. Most significant deficiency of the Reform era poets is that while they are trying to implement western poetry, they have made this without understanding. According to Cahit Tanyol, whether Şinasi or Ziya Paşa were not aware of the western poetry esthetics. (1985, 31). Yahya Kemal has become aware of the Principles of French poetry onsite in the years he spent in Paris. When he returned, he has not become part of any cult. He used the characteristics of western poetry by melting them into his poetry. Recaizade Mahmut Ekrem has thought on the poetry and written the work called "Literature Practice" that defines the principles of poetry. However, Mahmut Ekrem, who was not the best poet was not able to give his own examples. Although Yahya Kemal has implemented the principles, which he adopts in the poetry, into his own poetry, one of the most important poets of the era Abdülhâk Hâmid has thought that the form, idea and subject of the poetry are more important than the language. (Tanyol, 1985, 32).

According to Tanpınar, Hâmid is the man who had breakthrough in the language. He has broken the grounds of grammar and ended prosody. (2007, 73). Yahya Kemal has not removed the old period like Hâmid; he used old and new in the poetry as synthesis. He has not become the defender of old poetry as Muallim Naci, whom he mentioned as the poet that gives most pleasure in his writing called "My thirty years in poetry". He has adapted the elements of old poetry into new poetry. Yahya Kemal mentions that Tefik Fikret, who has affected his poetry, could not dominate French poetry. However, he also mentions that he removed his attention from east through Tefik Fikret and he also left the nature of him after his days in Paris. (Beyatlı, 1986, 106). After Yahya Kemal has taken control of French poetry and French language, he understood the deficiencies in Reform and wealth of sciences era.

When we examine the period beginning from Reform era to Fecr-i Âtiye, there were some innovations in terms of language, wording, prosody and theme in the poetry.

Closing daily language to the literature led by Şinasi, was adopted as an idea however not frequently implemented to the poetry. Our poets, who try to establish free standing poetry and to leave the characteristics of divan poetry, have applied Turkish poetry to the Western poetry however they lack knowledge about on which grounds western poetry based, therefore they were not able to reach the language they have aimed for. (Tanyol, 1985, 31). While Recaizade Mahmut Ekrem clarifying the innovations that are made at Reform and Wealth of Sciences era, how poetry should be "Literature Practice" and its principles, he says that there are three types of poetry that are ruled by idea, feelings and imagination and the best poetry is the total of these. According to Cahit Tanyol, it is not sufficient for actual poetry to have these three features. Yahya Kemal has shows us what the actual poetry is. (1985, 33-34) Yahya Kemal has read the poetry of aforementioned poets and has been affected by them however they has no pure and national poetry, which he wanted to materialize in the poetry.

### Yahya Kemal and New Poetry

Yahya Kemal is synthesis between east and west for our poetry. Turkish words were used in his poetry with aruz also old and new were combined in his poetry. He has formed a language and poetry understanding that is typical. In this chapter, wealth of sciences effect on Yahya Kemal, his years in Paris and composing his own poetry after his return and principles of his poetry shall be told.

Yahya Kemal has written his first poem when he was thirteen and impression of wealth of science poets can be found in this poem. Muallim Naci, Mahmut Ekrem and Abdülhak Hâmid are among the poets that he read. In the years when Yahya Kemal began with the poetry, he says he was closer to Muallim Naci. (Banarlı, 1960, 72-74) Yahya Kemal's sympathy in the poetry understanding of Muallim Naci indicates his interest in the divan poetry. After he read the work of Tevfik Fikret called "Rubâb-I Şikeste", he was very impressed and is charmed by a new poetry. Yahya Kemal mentions that Tevfik Fikret and Cenâb Şehabeddin have become more European without knowing French with their poetry. (Banarlı, 1960, 77) First effect for Yahya Kemal to issue new poetry is the impression of divan literature with Muallim Naci and impression of Western poetry that is accompanied by Tevfik Fikret. What Yahya Kemal is willing to make in the poetry is neither maintaining the divan literature nor adopting the western poetry. He is willing to compose a new poetry and a new voice.

*"Yarab ne müsavâtı ne hürriyeti ver  
Hatta ne o yoldan gelecek şöhreti ver  
Hep neşve veren aşkı terennüm dilerim  
Yarab bana bir ses yaratan kudreti ver"*

Last line of this quadrant indicates the purpose of Yahya Kemal. Yahya Kemal materialized this purpose after his escape to Paris in 1903 and learnt the ideas and languages of French poets over there.

Yahya Kemal has followed the French poetry closely in nine years that he was in Paris and has found an opportunity to examine. Besides, he has tried to learn our old poetry and literature in details with western literature. He has advanced his Arabic and Persian by educating in the Eastern Languages Academy. He has

mentioned “Destiny has given me an opportunity to learn Turkish poetry and its classics in France” in his memories. (Banarlı, 1960, 99) While he is in Paris, he sees that symbolism, which has effect on Turkish poetry, is worn off and has weaker effect and he also says that the Mallarme which is the second stage of symbolism has created a resurrection in the poetry with words “a line becomes a body when the words adjacently come together”. (Banarlı, 1960, 93) He has adopted the perspective of Mallarme and said “lines are my sensibility”.

Yahya Kemal admired the Latin and Greek literature which are owned by European civilization and he became enthusiastic to form such body in Turkish. He wanted to make breakthrough with New-Greek movement. Yahya Kemal, who was charmed by such excitement was impressed by this concept of pure-naked poetry even it has not formed new cult.

Another element that affects the poetry of Yahya Kemal is the music, other words rhythm. According to old understanding, if the poet tells the subject, idea, dream and feeling with smooth and flowing expression, that means the poet has completed its lines. However, according to new viewpoint, smooth language, all principles of rhetoric and fluent, will not be sufficient for telling a poem. Poetry must contain rhythm. This idea of Mallarme reminds Yahya Kemal the wording beauty of divan poetry and he thinks without music, poetry will be incomplete. (Banarlı, 1960, 97-98) Music that has affected Yahya Kemal is the Turkish music and this music takes him to our old poetry. Wealth of science people were impressed by music as well however they gave their attention to the western music. Sources and poetry of Yahya Kemal poetry also contain the complete national elements. He has taken the discipline of western but he is a national poet in terms of his poetic and literature identity. According to Tanpınar, Europe has great impression on Yahya Kemal. His poetry reading style, criticism and reasoning all of them are France, even Paris originated. However he expressed us in terms of issues and excitement. He has written his poems with the attention of European. (2007, 20)

Another characteristic that Yahya Kemal gained in Paris is the concept of history. Albert Sorel and Camille Julian have affected him accordingly. “French nation was created by French soil in thousand year” words of Camille Julian establishes a relationship between nation, history and geography. (Kaplan 2006, 236). This perception has impressed art point of view of Yahya Kemal. In his poems, history is included without containing any ideology and policy.

After Yahya Kemal has returned from Paris in 1911, his real poetry adventure has begun. Yahya Kemal, who knows French poetry and divan poetry very well and synthesized them, has given attention for his poetry to become national while he composes them. Doğan Naci Aksan has divided the poetry of Yahya Kemal into two titles. First, in the way of previous era, second is as his era requires. His odes and rubais that are different in terms of soul and imagination integrity but close to old literature are poetry of him in first chapter. However actual poetry of Yahya Kemal are the pure poetry that are included to second chapter. Purity of telling these poetry, rhythm that his lines have are the elements of poetry that are individual to yahya Kemal. (Aksan, 2000, 71)

Poetry of Yahya Kemal reflects the feelings and ideas of our nation. Besides, he also refers to the humane feelings. While Yahya Kemal sets forth a new poetry that

is individual for himself, he also formed his own Turkish as well. He has written his poetry with Turkish words. According to Yahya Kemal, Turkish is the element that binds us together and maintains us as a nation. Therefore, he has showed sensitivity about using Turkish words. Arabic, Persian and French words he has used are the ones that are settled into living Turkish. While using these words, he considered the meaning that Turkish nation has attached to such word. He expressed the feelings such as love, heroism and sorrow with the meaning that is given by Turkish nation. He also gave importance for poetry to have rhythm from first line to the last one.

The book of Yahya Kemal, in which his new poetry that reflects the poetic characteristics he developed is "Our Celestial Sphere". Yahya Kemal has collected his poems that he has written in new style in separate book. Tanpınar explains reason of this as he is defined by the action of current language of Yahya Kemal. When we consider the poetry that is included to Our Celestial Sphere, we will try to evaluate the principles of Yahya Kemal poetry as four titles in terms of language-wording, prosody-rhyme, verse style and content.

**Language and Wording:** Yahya Kemal has mentioned with the following words that is willing to form a new language: How hard it was to remove the Rubab-I Şikeste and Cenâpkari lines, what an unreachable objective to say a line in new kind". (Aksan, 2000, 73) When he achieved this purpose, this made him one of the most important poets of Republic era. Most significant characteristic of Yahya Kemal language is that it is national and not denies old ones. He has included old words and sayings in his poetry however they do not seem incompatible as he used such words in their meanings in Turkish. According to yahya Kemal, words that belong to the nation are now Turkish and compose the richness of Turkish.

Most important element of Yahya Kemal wording is the music that we have mentioned above. In his poetry, lines have harmony in them and Yahya Kemal had to keep the poetry writing period very long in order to enable this harmony in poem. This event indicates his perfectionism.

Bin yıldan uzun bir gecenin bestesidir bu./ Bin yıl sürececek zannedilen kar sesidir bu./ Bir kuytu manastırda duâlar gibi gamlı,/ Yüzlerce ağızdan koro halinde devamlı,/ Bir erganun âhengi yayılmakta derinden.../ Duydumsa da zevk almadım İslâv kederinden./ Zihnim bu şehirden, bu devirden çok uzakta,/ Tanbûri Cemil Bey çalıyor eski plakta.

(From the Snow Music)

Kandilli'de, eski bahçelerde, /Akşam kapanınca perde perde,/ Bir hatıra zevki var kederde.

(From the Evening Music)

As it can be seen in these poems, In the poetry of Yahya Kemal, lines complete each other with harmony. Poetry has a flow just like a composition. This flow and musicality shows itself in all of his poems. Most important part of the yahya Kemal Poetry is the purity and smooth in the telling. When we examined the poets before Yahya Kemal, there is no western poetry elements like wealth of science poetry or uninspired feeling in the poetry of poets that defend the Turkish. There is explicit and simple telling with Turkish words in his poetry.

**Prosody and Rhyme:** He has only written “Arrow” poem that is one of the eighty poems that are included to Our Celestial Sphere with syllabic meter. Reason of writing his poetry with aruz is that he is willing to use the music more efficiently. He also defends that it is wrong to be linked with the rules such as writing with syllabi or aruz in the poetry. If the poetry is well told with syllabic or aruz, then that must be used. Also Mehmet Akif has written his poetry with aruz and has showed that Turkish is a language that is suitable to aruz. Also Yahya Kemal has adapted Turkish words to aruz and achieved the most suitable expression form. In his poetry, beautiful and ugly concepts are important not old and new. Poet has preferred the one which will make the poetry beautiful. .

Yahya Kemal has given great importance to rhyme in his poems. Reason of this is to achieve rhyme in the poetry. According to him, rhyme is the most important element of the poetry. Also ending rhyme is frequently used in Turkish since verbs are placed at the end. Generally he has used “aa bb cc dd ee ff” rhyme order in his poetry.. \

**Verse Style:** Yahya Kemal has written many of his poetry in the Our Celestial Sphere book in couplets. This indicates one of the style similarities between his poetry and divan poetry. There are also poetry that are written with free style (Karnaval ve Dönüş, İstanbul Ufukta’ydi, Ufuklar, Gece) and trinity (Mevsimler, Akşam Musikisi, Maltepe, İstanbul’un O Yerleri, Viranbâğ, Ric’at, Altın Şehrinde) quadrant (Bir Tepeden, Bir Başka Tepeden, O Rüzgar, Mihriyâr, Rindlerin Hayatı, Rindlerin Ölümü, Bir Dosta Mısralar, Mehlika Sultan, Telâki, Geçmiş Yaz, Güftesiz Beste, Özleyen, Madrid’de Kahvehane) pendant (Gezinti, Bir Yıldız Aktı, Erenköyü’nde Bahar, Eski Mektup, Sicilya Kızları). What is important for Yahya Kemal is telling his poetry beautiful and this beauty to cover whole of his poetry.

**Content:** Our Celestial Sphere is divided into three chapters within itself. First chapter that has the same name with poetry book, Thinking of Road and Ultimate Union. When we examine the poetry in these chapters, we may see that the poetry of yahya Kemal refers both humane feelings and national feelings. There are Sufism, religion, history, social life themes in the poetry of Yahya kemal which are also the themes of old literature. These characteristics are mentioned while telling the relationship of yahya Kemal with old literature especially in the first chapter. However, Yahya Kemal has included the themes of old literature in his poetry with his own style. Therefore, even they are old in terms of themes but new in terms of telling. When we consider the themes of his poetry in Our Celestial Sphere, we may see the following titles.

- Sufism and Religion
- Love-Beloved
- . History( Legends, historical people)
- . Homeland and İstanbul

**Sufism and Religion:** Although there are words relating to religion in the poetry of Yahya Kemal, it would not be right to deem as devotee such as Classic poetry. Yahya Kemal is a poet with western interests. In his poetry, religion becomes important as a national element. While he is telling a Ramadan his poetry called “At the Street in Atik Vali” he says “you stuck at Silent Street without fasting and joy” He sees people and returns while everybody breaks their fasting in Ramadan. However “Leaving

them always troubles me; / if such feelings of me left, praise the Lord” In his lines we can understand that he values spiritualism. Religious feelings and spiritualism for Yahya Kemal are important because these are the elements that belong to us.

**Love-Beloved:** Love element has important place in the poetry of Yahya Kemal. In his poetry, love or beloved are not told according to certain patterns. It separates from divan literature in this subject as well. He tells love and beloved according to his imagination. When we examine the poetry of Yahya kemal, nationalities of beauties are determined. This becomes an innovation that we encounter. In his poetry called “Carnival and Return” he mentions from the beauties of western by his lines “İslâv güzelleri/ Germen güzelleri,/ Hepsinden ince Anglo- Sakson güzelleri” In the poetry of Yahya Kemal, in which he mentions of love and beloved, we may also see the love for Istanbul and love for homeland. In his poetry called “From a peak” he tells the admiration to the beloved with lines “Baktım: Konuşurken daha bir kerre güzeldin,/ İstanbul’u duydum daha bir kerre sesinde” also love for homeland, as Istanbul seen beyond the humane love.

History, legends, historical characters: History has an important place in the poetry of Yahya Kemal. As he mentioned in his poetry called “Dream Composition” lines of “Gönlüm İsterdi ki mâzîni diriltir san’at,/ Sana tarihini her lâhza hayâl ettirsin” he tells the importance of history and purpose of his art. History understanding for Yahya kemal is related with geography. He has not visited to Middle Asia as Ziya Gökalp and he has started our history with battle of malazgirt. According to him, history that develops on a geography is important. In the poetry of Yahya Kemal, history has not been included scientifically. He has presented his ideas in form of literature poetry. (Kaplan, 2012, 189) He mentions battles and conquer and legends that tells the conquer in his poetry such as “Attacker, Mohaç Song, Uskudar that witnessed the conquer of Istanbul, Arrow”. In the poetry of Yahya Kemal, conquer event has very important place but name of Fatih Sultan Mehmet is not referred. However, names of Yavuz Sultan Selim and Yıldırım Beyazid Han are referred. Janissaries and attackers are mentioned together with conquers.

Homeland and Istanbul: Yahya Kemal says “Cihan Vatandan ibarettir, itikadımca” in his poetry called “Road Thinking”. This line summarizes his value of homeland. For Yahya Kemal, who has deeply connected with anything national and establish his poetry on such foundation, concept of homeland has very important place. Homeland is the place that our pas, ancients have live and our architecture, music and our history that includes all. Homeland is very important for Yahya Kemal in this aspect. Homeland that he tells, describes is Istanbul. Istanbul is the manifestation of homeland for him. Istanbul has the characteristic that includes each element from any place of the country. When we examine this concept in Our Celestial Sphere, we may see the excess of poetry with Istanbul subject and as Yahya Kemal describes the homeland, he describes actually Istanbul.

We may see that many elements such as counties, strait, social life and architecture of Istanbul have become the theme in his poetry. He emphasizes the unique beauty of Istanbul by saying “Benzetmek olmasın sana dünyada bir yeri;/ Eylûl sonunda böyledir İsviçre gölleri” in his poetry called “Phraseology in the Mist1. He has told the love for Istanbul in the poetry called “lines for Bedri”. “Gelmek’çün ikinci bir hayâta,/ Bir gün dönüş olsa âhiretten:/ Her ruh açılıp da kainâta,/ Keyfince semâda bulsa mesken;/ Talih bana dönse nazikâne;/ Bir yıldızı verse malikâne;/



Bigâne kalır o iltifâta, / İstanbul'a dönmek isterim ben" There are poems that are written for the counties of Istanbul such as İstanbul'un Fenerbahçe, Maltepe, Moda, Erenköy, Çamlıca, Kanlıca, Boğaz, Yakacık, İstinye and Üsküdar within Our Celestial Sphere. Uskudar is the most important county among them "city that has witnessed conquer". He narrates Uskudar in the poetry called "Uskudar that has witnessed conquer of Istanbul, Dream City, at the street of Atik-Valde, Friendly lights of Uskudar".

### Conclusion

-Purpose of the Yahya Kemal poetry is to transform Turkish hearing into Turkish telling.

-Yahya Kemal considered completely national elements in his poetry. In his poetries, Turkish words, Turkish music, Turkish architecture were narrated in deep harmony.

-Yahya Kemal has not ignored the old poetry tradition, on the contrary, he uses this as a synthesis in his poetry.

-Line sensitivity is important in the poetry.

-Foreign words are used with their meaning in Turkish. Foreign words that are contained in the language asset of Turkish were not ignored.

-Although poetry of Yahya Kemal includes the themes of old poetry, they are new in terms of telling and expression.

-Foundations of Yahya Kemal poetry are nation, homeland, religion and love. These foundations are established together with music, harmony and rhythm.

-He used the ode, masnavi, song, musammat etc. verse styles of old poetry.

-Prosody is important in his poetry. He believes the poetry must be written with prosody.

-He has used the materials of old poetry by filtering through distiller of new poetry.

-Poetic themes of old poetry are used not like word plays but like comparisons.

-He has carefully picked the words among the lines.

-All of his poetry is written with aruz except one.

-Using the materials of old poetry is because of his link to the old culture and history he owned.

-His knowledge over Turkish history is very rich.

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## The supervision of the training: Contributions to the analysis of the transfer of learning to the Workplace – a Case Study

### Abstract

*Over the years, we've witnessed considerable financial investments with a view to the qualification of Portuguese population. On – Job Training was assumed as engine to productivity, efficiency, self and professional employer's development with impact in economic and social development. The evaluation performance, the coaching, management skills earn more adherents in management of Human Resources, however yet still there is no involvement of all stakeholders in the process of management. The work that we're presents result from a research-intervention project, carried out in a municipality Northern Portugal. The main goal was understand the impact that the training activities have in the productivity, development and performance of organizational goals by evaluating the transfer of learning to the workplace, through the training supervision practices for the purpose – as "a method of counseling in the professional context" (Schürkman, 2007, p.2) and expanding, in this context, the field of Education Sciences intervention that, in questions directed to the supervision, are still linked to the training of teachers. Also, we wanted to demonstrate the breadth of the field of the Sciences of education and its ability to promote knowledge and pedagogical impact and economic changes and organizational.*

*Methodologically we chose by methods – qualitative and quantitative – allowing us to cite conclusions resulting from an inter-metodologic triangulation, being possible to remove stronger lessons from, taking into account the variety of instruments and we reiterate the value of qualitative research as a source of information through proximity to the terrain. We started the research with the survey and diagnosis of needs of our audience – target, by conducting interviews and brainstorming, problem tree. Complete this process we transform the topics listed by subject on the list of priorities, by building an array of Severity, urgency and trend, which translated the main needs of the employees of the organization vis-à-vis the formative process. Subsequently, continuous supervision instruments have been designed for training, in order to give time and voice to employees who participated in training, logbooks were used, held Focus Group sessions, in order to achieve the overall objective of our intervention and we reach our specific goals.*

1) Stimulate a more integrated and systemic approach of the processes linked to the various stages of the training cycle; 2) Increase the degree of suitability of the design of courses to the specific needs of the workplace; 3) Enhancing the comprehensive understanding of the learning transfer process; 4) Design, implement and evaluate supervisory instruments which make it possible to monitor the training evaluation; 5) Adapt the teaching methods used in the training to the target audience;

We present the main results the trainees ' recognition, training and acquisition while recycling of theoretical and practical knowledge and one whose intercession brought improvements of character relational view and rise in career; awareness of the factors inhibitors and facilitators of learning transfer; and importance of needs assessment in the legitimation of the formation.

**Keywords:** Supervision of training; Evaluation of training; Transfer of Learning to the workplace; Vocational Training

## **The supervision of the training: contributions to the analysis of the transfer of learning to the workplace – a case study**

The last years have required business organizations and citizens to take an active role in the regain of economic power and the development that the global economic crisis seriously weakened the last. The economic sector and its agents have encountered economic constraints which made them to perspective new forms of production and profitability of its human resources what has given rise to a vertiginous climb in unemployment worldwide, in constant intention to do "more with less" in order to ensure the financial viability of the organization. Thus, the versatility and the enlargement of the worker's skills, makes him an asset to the organization, in a logic of rationalization of costs and resources by reducing labor, being possible for a worker to become multifaceted effectively.

In this way, faced a continuous vocational training as a driving force able to contribute to the personal, social and economic development of a society with a strong qualifying deficit, considering the [training] in a planned learning experience that is designed to result in a permanent change of knowledge, attitudes or skills. (Campbell, Dunnette, Lawler & Weick, 1970; Campbell & Kuncel, 2001, in Velada, 2007, p. 12). In recent years, vocational training was receiving hefty financial amounts under the European programmes aimed at the development and human potential, by pressing and holding the realization of effective utility of training actions within the professional skills and organizational development.

The assessment of transfer of Learning to the workplace assumes a crucial role in the reflection on the proficiency training for participants and on his return (positive or negative) being, naturally expected that this contributes to the improvement of services provided by the organization.

Throughout this article, we will address the following topics of analysis, framed in four themes: 1) Contextualization and relevance of the topic presented and their theoretical references; 2) methodology adopted in the development of the study; 3) presentation of the main results; 4) Conclusive Synthesis which makes a critical analysis of the results, the implications of the same and the disclosure of the impact that the study might have on the organizational development of the economic sector.

### **1. Context and relevance of the topic presented and their theoretical references**

The role of evaluation and supervision of the training took over as crucial techniques for controlling and monitoring the quality and effectiveness of training contributing to the "process to identify, obtain and provide useful information and descriptive about the value and importance of the goals, planning, implementation and impact of a particular object, in order to serve as a guide for decisions solve liability issues and promote understanding of the phenomena involved" (Ventosa, 2002, p. 83). The assessment does not represent the culmination of a formative process, but rather, as Ventosa (2002) is a process of information gathering that runs through the whole process, from its conception to the evaluation of the results achieved, in turn, the supervision comes as a follow-up of the training management process contributing to the consistency of the evaluation of the results of the training. The supervisor may be a figure who acts in the "background" of the entire process for the training cycle, however, eventually, can only have direct contact with the

trainees at the end of the process for evaluation of results.

As Boeuf & Muchielli (cited by Rodrigues & Ferrão, 2006, p. 3) “the formation becomes (...) a key component of the management and mobilization of human resources within the organization. Through a strategy of global, participatory and interactive training, it is possible to build a shared and agreed vision of the future of the Organization, its purposes, means of action and of the underlying values (...) “. In this sense, “the training should therefore be regarded as a decisive factor of strategic management (...) being that glimpsed the possibility of ensuring organizational defrauding not of investment in human capital (...) “ (Rodrigues & Ferrão, 2006, p. 3).

According to Schürkmann (2007), the supervision of the training can be assumed as a way to promote continuing training, allowing “increase the degree of professionalism (...); promote transparency and clarify the tasks and objectives related to professional change processes; facilitate the self-regulation of employees (...); follow procedures for movement of people and organizations [and] help develop a deeper relationship (...) “ (p. 2). In this sense, the supervision of the formation is assumed as an asset for quality, efficiency and proficiency of quality training plans, abandoning the notion of initial and final assessment of the training and ongoing supervision of betting on fomenting a follow-up of this, as well as the enhancement of communication in training processes with emphasis to training based on the experiences and sharing. I.e. the knowledge and implementation of supervise practices allows “Dialogic communication, promotion through knowledge of experiences, interests, expectations, needs and languages in an interactive process that is characterized by a high degree of contingency, symmetry and democracy, social construction of knowledge facilitator” (Vieira, 2009,p. 6)

This study focuses on the implementation of the training Supervision practices within the framework of the evaluation of transfer of learning to the workplace referring to training “on-Job” for enterprises (IQF, 2006) and drifting away supervision while technique directed to the pedagogical practice and teacher training. The intent of this study was to determine whether the formation is assumed as effective for the range of practices and actions more satisfactory in the everyday performance of each employee and focused on the third-level evaluation of the hierarchical model of Kirkpatrick (1959) – transfer of Learning to the workplace – which aims to answer two key questions: “the extent to which the knowledge acquired/developed during the training were effectively applied?” (IQF 2006, p. 203) and “to what extent the application of knowledge acquired/developed allowed achieve the desired outcomes?” (idem).

In this way, this work becomes a chance to add something to the field of supervision as this practice and essential training and assessment, revealing this experience as an asset in the future at a professional level, since the institutions increasingly require improvements in training, boosting the work of its employees, providing a recycling of knowledge and skills to the needs of the labour market and increasing thus their potential for success and external funding, which currently is crucial in private companies and public institutions. The approach proposed by D. Kirkpatrick, in 1959, has been to date, the most applied by the entities that carry out training. The taxonomy proposed by this author endeavored to give a logical sequence of assessment interventions, constituting an important contribution towards the management of the evaluation process, dividing it into four levels, in

this intervention we focus only on level 3 which consists in assessing the behaviors in the real context of work, questioning the changes of employees with regard to their behavior and methods of work on the basis of learning they have acquired and developed based on training. The assessment of trainees' behaviour change as a result of the formative frequency is the main goal of this level, analyzing the applicability of learning in practice daily labour and may be held immediately following the training and/or a few months later, depending on the situation: seeks to answer questions: learning can be effectively applied when graduates return to work? What were the most relevant knowledge and techniques that used? Was a change in behavior and a sustained level of knowledge?

The trainee will be able to transfer their learning to someone else? There is awareness of the level of importance of learning for change in behavior? (Kirkpatrick in Kirkpatrick's learning and training evaluation theory, s/d). In the formation, or the assessment or the supervision of the training are regarded as a form of control, however, it is intended, in effect, that these processes can access a set of information that allows reflect on the planning and what was effectively conducted in training.

The supervision is assumed as a monitoring process that allows you to monitor and improve internal efficiency, adapt training options to existing resources and information from contribute to more balanced decision-making. Supervision underlies the action of "look and see, hear and listen, observe, record and clarify" (Afonso & Ribeiro, 2009, p.8). Supervision and evaluation are two separate processes commonly associated with, however cannot be considered synonyms of each other, i.e., although distinct, are closely linked and complementary tasks, hence the difficulty in decouples them. The supervision is assumed as a formative cycle phase that becomes a privileged source of information for the evaluation, both meet different objectives, hence cannot be considered synonyms.

This develops as an internal process that is performed by the responsible of the project and used to assess their progress at regular intervals, allowing the identification of mismatches between the level of execution and the initially planned, making constant comparisons between the ex ante and the ex-post. The indicators and methods to verify the progress are usually included in the conception phase but, to be effective, need to be understood and suitable for the team and the stakeholders the involvement of development "(idem, p. 10).

Throughout the formative process, supervision is used as an accompaniment with the goal of ensuring that decisions are made assertions regarding the management of daily processes and so that they can be given accounts responsibly and rigorously about how the capabilities and opportunities are being used. Reiterating the importance of the complementarity of supervision while monitoring method of evaluation "increasingly recognizes that the ex-post evaluations and impact of certain types of development interventions that focus on populations, are very difficult to perform if the monitoring system has not collected the necessary baseline data" (ibidem). It is also, increasingly, the value of participatory evaluations that combine the skills and the views of all stakeholders to assess interventions, however, it should be noted also that the interdependence of these two processes once the evaluation also provides crucial information to the oversight process of training through the existing studies are fundamental bases for monitoring activities.

## 2. Methodology adopted in the development of the study

The process of survey and diagnosis of Need ran for two months with the team of the training sector of the organization under study, in which were held Focus Group sessions, brainstormings, interviews and documentary analysis of ongoing projects, in order to obtain the greatest possible knowledge about the context. Based on the guidelines of the methodology of Project Planning by objectives (Pena, Rui & Bee, 2005), the initial phase of the intervention had as objective the tree construction problems with a view to identification of seminal issues organized according to the different stages of formation. In order to give consistency to information collected, has built up an array GUT – decision support tool built through the problems evidenced in previous instrument terminals.

This is a tool for analyzing priorities organizationally and comes into consideration for Gravity vectors, urgency and the tendency for each problem evidenced; been filled by each employee of the institution's Training Division, being established a form of calculation according to the hierarchical position of the speakers: administrative sector is 1, technician sector 2 values, top leaders 3 values, resulting these weights in the formula for calculating  $G * U * T$ . Thus, the severity of the impact analysis assumed that the problem will have on the process and their long-term effects if the problem is not resolved; as to urgency was considered the time to hatching of damage or undesirable results if you act/intervene on the problem; in relation to the trend we analyzed the potential growth of the problem, reduction or disappearance of this, as well as its development in the absence of intervention.

All dimensions were evaluated using a Likert type scale (from 1 to 5). Indeed, managing to prioritize actions, outlined the general objective: Implement supervisory practices that allow the monitoring of the evaluation while crucial phase formative process; and defined specific objectives 1) stimulate a more integrated and systemic approach of the processes linked to the various stages of the cycle of formation; 2) monitor the development of the grid C&F; 3) to increase the degree of suitability of the design of courses to the characteristics and specific needs of the workplace; 4) enhance the understanding of Learning Transfer to Workplace processes; 5) design, implement and evaluate supervisory instruments which make it possible to monitor the evaluation of training.

To achieve the goals, resorted to use of the logbook, populated along the training action for each form; to the questionnaire to evaluate data with regard to the process of transferring learning to the workplace, after 3 months of practical training and streamlined to focus group sessions six months after forming in order to consolidate the data collected through dialogue with the trainees.

Having regard to the variety of techniques, it was considered that this investigation would not fully in objectivism and neutrality of the positivist paradigm, nor on the interpretative paradigm subjectivity marked, positioned itself therefore socio-critical paradigm as a basis for the development of a case study based on theory of action-research in education. Indeed, the option for this eclectic position aimed at "removing the greatest possible information from the context of the investigation, proceeding to the crossing of different methodologies, regardless of its epistemological assumptions" (Sousa, 2005, p. 33).



Denzin (1989 in Duarte, 2009) presents a proposal for a theory that allows us to see clearly the added value of methods through the triangulation of data, with the possibility of the collapse through various sources, even if we have in mind the same object of study (transfer of learning to the workplace), or the methodological triangulation which consists in the option of placing each method in confrontation in order to maximize its validity with reference to the same object of investigation. It was assumed as primary objective that the combination of methods would be the convergence in the results of research, and these will be considered valid when they lead to the same conclusions.

With regard to the processing of qualitative data, we opted for the “content analysis the data analysis is the process of systematic organization and search transcripts of interviews, field notes and other materials that have been accumulated, in order to increase their own understanding of these same materials and allow him to present to others what he found (Bogdan & Biklen, 1994, p. 205), in its genesis, content analysis assumes a form of the pursuit of knowledge through what the subject broadcast, the analysis consists in search of explanation and understanding about which arise subsequently, concepts and theories. Under qualitative, the questionnaires to transfer learning’s were categorized and analyzed using the statistical analysis program Statistical Package for the Social Sciences (SPSS), at the end were integrated the information collected through the different methods and listed the main results.

### **3. Presentation of the main results**

The whole process of investigation described allowed was possible to analyze and compare the results obtained with the objectives initially proposed, either with the existing literature.

Of the results obtained, it was noted that despite training promoted by the organization be considered valid and pertinent on the part of employees, the fact that some of the issues concerned have sporadic use is seen as one of the major inhibitors to transfer of learning, so that it was possible to suggest strategies that this particular embarrassment, in particular through the Simulacra to put into practice the knowledge acquired in particular with regard to civil protection and natural phenomena, as well as, presented a series of content which would make it possible to build a new training plan, in accordance with the objectives and actual practices of employees having contributed to the construction of an array of competence and functions that allowed prioritize different sector of the municipality regarding your training needs as well as its employees.

The development and understanding of the processes of transfer of learning was, effectively, one of our goals achieved more effectively, since the subjects were quite participatory in logbooks, either in the “Focus Group” sessions, making it possible to infer conclusions that, through their written reflections and discussions generated allowed perceiving the trainees ‘ point of view on the procedure for the transfer of learning. In these two supervisory instruments of transfer to the workplace we consider as focus of the formative evaluation issues participation with central focus on relationship between Formative and participation processes of transfer of Learning to the workplace, so we focus the instruments in the register of shares, transfer obstacles and possible changes to make the return to the workplace. It

should be noted that through, only, use of the questionnaire would not be possible to understand, in depth, the link between the activities carried out and the impact of training for the same, since the subject is not open closed to responses showed characteristics of this instrument, however, were clear, when the same question is raised openly and during group discussion.

From the theoretical point of view the results of this investigation does not deviate much from what revealed the theory about learning transfer, however, this differentiates itself by the fact that use entirely different instruments. Many investigations into the process of transfer of learning (Velada 2007, Diogo 2008, Marques, 2007) used the already validated Learning Transfer System Inventory of Holton (1996) which consists of a list that enables you to make a diagnosis of learning transfer. This investigation had markedly the option to bring out the importance of qualitative research in the evaluation of training.

Muchinsky (1991 by Diogo, 2008) considers that the transfer occurs in three different ways: is positive when results in improved professional performance – the analysis of the results has shown that, in its generality the transfer of learning has been achieved in a positive way, once the trainees stressed that the training had contributed to an improvement of performance, to increase the quality of the functions performed and contributed positively to increase trainees ' labour roles adaptation, something you can infer whether through questionnaires Learning transfer's or through the analysis of the "Focus Group". However, we must stress that the positive transfer of training also depends on the maintenance of knowledge gained during a relatively long period of time (Baldin & Ford, 1998 in Diogo, 2008).

Another way of looking at this is that training may be negative, i.e., results in a deficit in relation to the previous performance, which was not evidenced in any of the results obtained. Finally, the transfer may be neutral, when has no effect on employment performance, when the trainees considered that the formation only served to these recall some concepts and skills added. Throughout this investigation, was also stressed by the trainees the need for proximity between training and the real context, what translates in need practical component in the training. Laker (1990 in Velada 2007) stands next transfer concerning the proximity between what is learned in the context of training and the situations that exist in the real context of work and far transfer which refers to a situation in which the contents of the training are different working context. These two different ways of looking at transfer and training have been taken into account in all instruments used in this training, and, only one of qualitative nature achieved collect the opinions of trainees that turn out to be positive, since it can make parallels between the formation, the contents of this and their daily functions. However, if we were to follow Holton & Baldwin (2000 in Velada 2007), considered to be facing a transfer next for this short-term results and far transfer imply long-term results.

The contents of the training, demonstrate have extreme importance to the implementation of the learning process, it should be noted that, in this investigation, the factor "lack of fit between the content and the function", along with "lack of opportunity to apply the learnings" appear as the main factors that hinder the transfer and the study of Baldwin & Ford (1988 in Velada, 2007) demonstrates that even considers that the generalization and maintenance of contents are influenced by three main factors 1) characteristics of the learners; 2) working environment

through support and opportunities for application and 3) the retention of learning which is directly influenced by the design of the training that encompasses learning principles, sequence and content of training. In fact, in this study, we can also observe that “the way training is designed contributes significantly to the success of a training action, providing the forming, or not, the ability to transfer training for the workplace” (2007, p. 36).

Holton et.al (2000 in Velada, 2007) in its investigations suggests the lack of validity of content as an important factor in the context of transfer of learning, “the validity of content is defined as the degree to which the trainees consider that the content of the training reflects adequately the requirements of their function and that the methods and materials used in the training are similar to those used in the workplace” (Veiled2007, p. 37). However, and despite several authors affirm the relevance of the contents in the transfer of training (e.g., Baldwin & Ford, 1988; Garavaglia, 1993), few are those who are able to demonstrate empirically the relation between these two variables (born 2007), as it was not possible to assess effectively which correlation between variables that analyze the contents of training and effective improvements in the workplace; the statistical level, however, we were able to infer the importance of content using the instruments of supervision.

#### 4. Conclusions

In summary, are the key elements, indicators of the impact of the study. Thus, we consider that the objective: to stimulate a more integrated and systemic approach of the processes linked to the various stages of the training cycle was hit as it was possible to collect data that would allow us to infer and generalize about the different phases of the training cycle, and to enhance the use of tree problems that allowed us to do a review of all stages of the cycle of formation and from the field beginning our intervention.

With this work, it was possible to increase the degree of suitability of the design of courses to the characteristics and specific needs of the workplace, as was noted in the analysis of “Focus Group” the logbooks it was also possible to contribute to the design of some course and, since the logbook was an instrument adopted, even after the termination in the intervention in the institution. A systematic analysis of the Journals allows effectively tailor the courses to roles, expectations and objectives of the trainees.

Indeed, once achieved the objectives initially proposed, it is concluded that it is more advantageous to understand the processes TPT by crossing of quantitative and qualitative data as it was reiterated that the questionnaire, by itself, does not allow to realize in full the process of transfer of learning, qualitative research has allowed to realize further the process that leads to results that emanate in the questionnaires.

Overall, it was possible to implement supervisory practices that allow the monitoring of the evaluation while crucial phase formative process that was the primary goal and, indeed, to promote supervisory practices in vocational training, intending, although acknowledging some ambition in this statement, this work also serves to motivate all those who wish to explore a new path in this area.

In conclusion, it is suggested that organizations to analyze the impact of training in the professional development of its employees will be favorable and evaluation training Enhancer conducting periodic Focus Group, in selected samples in order to continue to collect data on the perceptions of the trainees in greatly contribute to the success of training activities;

In the context of transfer of learning to the workplace, it would be ambitious, but could also bring added value to the institution the deepening of level three evaluation using the inventory of Holton (1996), the aforementioned LTSI. As would be expected if the suggested continuity of Supervision while this practice in monitoring and evaluation of training, at a most basic level achieved by monitoring logbooks, betting, finally, in the evaluation of return and financial investment proposed by Phillips (1991).

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## **The translator - “the servant of two masters”: reflections on the act of translation based on first hand experience**

### **Abstract**

*Taking the reader to the author or the author to the reader? Serving the source language in all of its aspects or rather committing yourself to the deprovincialization of the native language? Being uncompromisingly loyal to the original or betraying a little for the sake of beauty in reading? Keeping to the ambition of perfect translation or subjecting yourself to a re-translation? These have always been and perhaps continue to be some of the dilemmas that have historically accompanied the translator of a written text, be it a literary, a philosophical or a poetic one. Perhaps the expression “the servant of two masters” attributed to the translator would undramatize the above described situation.*

*The universally acknowledged equation “to understand means to translate” has never provided a final solution to the big enigma of the translation art, which is also the greatest aspiration of any professional in the field - the perfect text. Translation is one of the most intellectual theoretical and practical jobs which also entails a huge ethical problem. Different scholars in the field of linguistic philosophy have elaborated on the problems emerging in this process, which are of a psychological, anthropological, semiological and philosophical nature.*

*This paper aims at providing some reflections on some of the above mentioned dilemmas, particularly on the anxious pursuit of “perfection” by the translator, which often results in damaging the final product, i.e. the translation. This paper will be based on authors like Ricoeur, Berman, D  tienne, Eco, etc., and the personal experience gained in the process of translating writers like Umberto Eco, Nicol   Machiavelli, Andrea Camilleri.*

**Key words:** translation, translatability/untranslatability, language systems, cultural diversity, perfectionism. .

Atributi “shërbëtori i dy zotnive” që e kemi huajtur nga titulli i nje komedie të famshme të Carlo Goldonit të shekullit të XVIII, sigurisht që vjen nën mvëshjen metaforike për të karakterizuar figurën e përkthyesit universalisht. Do të doja të sqaroja që në krye të herës se kjo përshtatje ka gjetur vend me të drejtë edhe në literaturën botërore mbi aktin e përkthimit duke nisur nga filozofët Hans Christoph Askani e Schleiermacher e deri tek Paul Ricoeur (Ricoeur P., 2008) të cilët e kanë formuluar këtë paradoks në këtë mënyrë: të përkthesh, do të thotë t’u shërbesh dy zotërinjve, të huajit në gjuhën e tij dhe lexuesit në dëshirën e tij për t’u ndjerë komod me rikrijimin (pra përkthimin). Në këtë rast do të marrim në konsideratë kryesisht kontingjentin e përkthyesit të letërsisë artistike, ndonëse problemi mund të qëndrojë edhe për të gjitha llojet e tjera të përkthimit.

Në përgjithësi të përkthyerit është një nga instrumentet më të fuqishëm të përhapjes së dijes e të kulturës. Në planin gjuhësor është një nga mjetet e rritjes, të fuqizimit e të pasurimit të vetë gjuhës në të cilën përkthehet. Të përkthesh do të thotë “të kuptosh”, andaj ajo ka lidhje të ngushta me refleksionin mbi natyrën e ligjëritimit e të komunikimit, siç e dëshmon edhe debati i zhvilluar në mendimin linguistik bashkëkohor, me qasjen hermeneutike, me shkollën logjiko-matematike, me atë filozofike të mirfilltë. Ky debat daton me një fazë vendimtare të historisë së filozofisë së ligjëritimit, pra me atë midis Iluminizmit dhe Romantizmit me linjat e kërkimit të përruara nga Leibnitz, Leopardi e Humboldt. Ekuacioni universalisht i njohur “të kuptosh do të thotë të përkthesh”, nuk e ka zgjidhur asnjëherë përfundimisht enigmën e madhe të aktit të përkthimit, e cila përkton edhe me aspiratën më të madhe të secilit profesionist të kësaj fushe: tekstin perfekt.

Nga këtu lindin një seri seri pyetjesh:

- sa mundësi ka që përkthyesi të përmbushë dëshirat e të dy zotnive (duke i mbetur metaforës)?
- Ta çojë lexuesin tek autori, apo autorin tek lexuesi?
- T’i shërbejë më shumë gjuhës së nisjes, e huaj në çdo pikëpamje, apo t’i kushtohet me devotshmëri çprovincializimit të gjuhës amtare?
- T’i rrijë besnik pa kompromis origjinalit apo të “tradhëtojë” sadopak për hir të bukurisë së leximit?
- Të mbajë ambicien e përkthimit perfekt, apo t’i nënshtrohet një ri-përkthimi?

Këto kanë qenë e ndoshta akoma edhe sot mbesin dilemat që shoqërojnë historikisht përkthyesin e një teksti të shkruar, çfarëdoqoftë ai, letrar, filozofik, poetik. Për ta zh dramaturgizuar këtë situatë, ndoshta vlen edhe shprehja që i atribuohet përkthyesit: “shërbëtori i dy zotnive”.

Cilët janë ato çelësa që mund të hapin dyert e një përkthimi që prek kufinj të tekstit gati perfekt? Dhe, a ekziston vërtetë teksti perfekt?

Duke marrë për të mirëqenë që karakteristikat bazë të një përkthyesi janë të mirënjohura si, kompetencat gjuhësore në të dyja gjuhët në atë të nisjes por edhe në



atë të mbërritjes, dijet e tij në fushat kryesore të kulturologjisë, aftësitë hermeneutike, talentin e lindur të nuhatjes psikologjike të autorit që përkthehet, nuk mund të lemë pa përmendur një tjetër karakteristikë absolutisht vendimtare: ndjeshmëritë psikike dhe artistike të vetë përkthyesit. Tek kjo e fundit nuk hyjnë as teknikat, as strategjitë e kësaj mjeshtërie të vjetër sa vetë bota, por as teoritë e panumërta të përpunuara ndër shekuj në këtë fushë. Bota subjektive e përkthyesit, kompleksi i gjerë i emocioneve, i reagimeve të veçanta që e shoqërojnë “betejën” trup më trup me ligjërimin e tjetrit (autorit që përkthehet), raporti ndijimor e gati instiktiv me këtë të fundit, bëjnë të mundur që figura e përkthyesit, si person empirik, të dalë nga hija në të cilën e kushtëzon roli i tij por duke hequr dorë nga protagonizmi. Ndjeshmëria artistike e përkthyesit është aftësia për ta ndjerë gjuhën në të gjitha potencialitetet e saj shprehëse dhe emotive; aftësia për të kapur frymën e periudhës, konsistencën e paimagjinueshme të një metafore apo të një fraze, aftësia për të individualizuar edhe ato momente në të cilët ligjërimi “politikisht korrekt” duhet lënë mënjanë për të përshkuar rrugë të pashkelura ndonjëherë më parë.

Kur themi “ndjeshmëri artistike” e përkthyesit, nuk mund të themi se është baraz me “aftësi artistike”. Kjo e fundit i përket shkrimtarit, përballë të cilit përkthyesi duhet të jetë shumë modest e i përunjur. E megjithatë as kjo nuk mjafton. Përunjësia e mbajtur në limitet e duhura, të ndihmon ta zbërthesh autorin që po përkthehet, në të gjitha ujdhesat e tij psiko-emocionale pa hyrë në këtë lojë me një qëndrim të prekonfeksionuar. Ky i fundit, si në rastin e mbivlerësimit, ashtu edhe në atë të nënvlefësimit personal të përkthyesit ndaj autorit apo veprës, do të dëmtonte në mënyrë të pariparueshme produktin përfundimtar.

Andaj ky proces, i cili ngjan për sytë e atyre që nuk merren me këtë aktivitet, si një mekanicitet i reduktur leksikor e sintaktor, është mbi të gjitha një proces i pastër e i qashtë cerebral. Të përkthyerit është një nga punët më intelektuale teorike e praktike, por edhe një problem i madh etik. Studiues të ndryshëm të filozofisë së gjuhës kanë ngritur rregullisht problemet që dalin gjatë këtij procesi, probleme të natyrës psikologjike, antropologjike, semiologjike, filozofike. “Ngandonjëherë përkthen jo vetëm për t’ia bërë të disponueshme një përvojë të tjerëve (...), por edhe për të shprehur një kërkesë vetjake, intime e cila mund të pasurojë e ta bëjë më stimulues të gjithë procesin” (Duranti R., 2001). Përkthyesi letrar është pra një vrojtues i privilegjuar i cili vjen dhe piqet përgjatë një “aventure vetmitare”. Për sado të konsoliduara të jenë aftësitë e tij të përfutuara nga teoria akademike në këtë fushë, duhet pranuar se ritmet dhe metodat mbajnë më së shumti vulën e “dyqani” të tij artizanal.

Pyetjes nëse ekziston teksti perfekt drejt të cilit synon çdo përkthyes, do t’i përgjigjeshim me një “jo” të thatë. Nuk është pesimizëm ky i yni, por vetëm një përfundim i nxjerrë sa nga debatet e zhvilluara nga korifejtë e mendimit teorik e filozofik në këtë fushë, aq edhe nga përvojat personale të përkthimit letrar. Në aktin e punës së përkthimit ndeshemi me dy pole; nga njëra anë kemi shenjtërimin e gjuhës amtare, ndërsa nga ana tjetër ndjeshmërinë identitare të saj. Përkthyesi ka ngurrimin e provokuar nga imperativi i “tekstit perfekt”, suxhestionimin nga emri i autorit (sidomos në rastet e autorëve të shquar), sfidën e dilemës së përjetshme

midis besnikërisë e përshtatjes, zgjedhjen e stilit më të përshtatshëm e cila mund të përkohet në rastet më të mira me atë të autorit që po përkthehet, ruajtjen nga oshilacionet dhe daljet nga ky stil, pastërtinë e gjuhës së mbërritjes etj. Ricoeur thotë se “në një përkthim të mirë, dy tekstet – ai i nisjes dhe ai i mbërritjes, duhet të maten me një të tretë, inekzistent”.

Në fakt i gjithë problemi qëndron të thuash të njëjtën gjë ose të pretendosh të thuash të njëjtën gjë (Eco U., 2003). Përkthyesi letrar duhet të zotërojë gati në mënyrë të ngjashme të njëjtat kompetenca të shkrimtarit me të cilin përballlet, me të vetmin dallim që fatkeqësisht luan krejtësisht në disfavorin e tij, që kompetencat duhet t’u përkasin të paktën dy realiteteve historiko-kulturore të konsideruara në integritetin e tyre espistemik.

Nga përvojat personale në përkthimin e disa autorëve të spikatur të kulturës italiane në shqip, si Nicolò Macchiavelli, Francesco Guicciardini, Alberto Moravia, Umberto Eco, Andrea Camilleri etj, do të donim të ndaleshim tek njëri prej tyre. Në rastin e parë kemi përkthimin e një drame të titulluar “Le ultime lune” shkruar nga Furio Bordon, një autor bashkëkohor. Vepra u vu në skenë për herë të parë në Itali në 1995 nga aktori i famshëm Marcello Mastroianni. Suksesi ishte i plotë. Vepra u përkthye të paktën në 20 gjuhë të botës. Ndër to edhe në shqip me destinacionin për t’u vënë në skenën shqiptare. Drama vë në qendër një profesor në pension i cili ndodhet në prag të zgjedhjes së detyruar nga i biri që të futet në azil. E ndërtuar mbi monologje shumë të ngarkuar nga pikëpamja emocionale ku gjithcka luhet me elegancë, por që të trondit me refleksionet e një njeriu të moshuar mbi jetën, vdekjen, dashurinë, nostalgjinë, harresën, shpërfilljen. Duhet mbajtur parasysh se ciliido tekst dramatik konceptohet nga autori për t’u aktruar, recituar dhe jo për t’u lexuar privatisht.

Ajo që karakterizon ligjërimin e dramës është natyrisht një ligjërim letrar, por i një letërsie krejtësisht specifike në të cilën të gjitha fjalët, edhe ato krejt përshtatëse, apo ato që në dukje janë tregimtare, apo edhe ato lirike, duhet të thuhet e të vihen në praktikë në “tani” të skenës. Kësisoj, ato marrin një peshë shumë të fortë semantike dhe pragmatike ku faqja e shkruar, përkthyesit nuk është se i shëmbëllen si e tillë, por i “shfaqet” si e tillë. Vështirësia e parë dhe mjaft e fortë qëndronte për mua tek përkthimi i titullit. Zakonisht, fjala “luna” në italisht është singularia tantum, (në shqip: hëna), por mund të marrë edhe shumësin metaforik “hënat”.

Ndërsa për shqipen kjo tingëllonte krejtësisht e papranueshme. Përpos këtij fakti, edhe nëse do të pranoja kompromisin e shumësit metaforik, në togfjalëshin “hënat e fundit”, keqkuptimi do të ishte gati i garantuar. Në këtë dilemë, zgjidhjen e gjeta vetëm pas një udhëtimi të ndërmarrë enkas deri në Itali ku u takova personalisht me autorin e veprës i cili pasi dëgjoi argumentimin nga ana ime, më sugjeroi dy rrugë: ose të lija titullin në italisht, ose ta përshtasja me “Planeti i kohëve moderne”.

Ndonëse semantikisht ky i dyti e jepte idenë mjaft mirë të përmbajtjes së dramës, nga pikëpamja stilistikore dhe artistike, tingëllonte krejtësisht e metaltë, pa asnjë ngjyrim. Përzgjedhja e fjalës është gjithmonë e një rëndësie parësore, unike, por

në mënyrë të veçantë tek titulli i cili ose të fton, ose të largon. Në rastin e përkthimit të një drame të destinuar për t'u vënë në skenë, nuk bëhet fjalë të përkthesh vetëm gjuhën, frazat, fjalët, por edhe funksionalitetin e tyre pragmatik, energjinë e tyre shprehëse, deklamative, ritmin e sintaksën e tyre të cilat u binden gjithmonë situatave skenike, shkëmbimeve midis personazheve dhe përkthimin e këtyre fjalëve në xheste, lëvizje, shprehje, mimika.

Gjithashtu, duhet thënë se përkthimi i teksteve dramatike-skenike ka nevojë të ndiqet edhe nga një punë endolinguistike. Përkthimi endolinguistik është kompetencë e filologjisë, e historisë së gjuhës dhe e stilistikës meqenëse merret me interpretimin e shenjave linguistike tekstuale përmes shenjave të tjera të së njëjtës gjuhë. Përpos këtyre shenjave, shtohen edhe shenjat letrare të epokës në të cilën shkruhet apo flitet, të cilat mund të çojnë në pikën e vlerësimit të nuancave të shenjave tekstuale. Gjithashtu, teksti dramatik-skenik presupozon edhe njohjen shumë të mirë të kontekstit antropologjik të vendit në të cilin vihet në skenë. Drama në vetë natyrën e saj është pluridiskursive, përpos se plurilinguistike për arsye të përdorimit të gjuhëve speciale, si slang apo variantet dialektore, apo për futjen e togfjalëshave apo frazave në gjuhë të tjera të huaja.

Atëherë detyra e përkthyesit është që të mos i homologojë personazhet në planin sintaksor, sepse është pikërisht mbi këtë plan që shpalosen aftësitë e tyre taktike gramatikore, retorike e stilistikore, presupozimet ideologjike dhe qëndrimet interaktive që i dallojnë në funksionet e tyre dramatike. Në këtë kuadër, është jetike që përkthyesi të jetë edhe destinatari i veprës dramatike, edhe lexuesi teksa e dekodifikon sërishmi në një gjuhë të re, por është e detyrueshme që ai të mos silltet si "lexues" gjatë procesit të shtrirjes së tekstit të përkthyer. Një ekzagjerim i këtij pozicioni nga ana e përkthyesit, do të sillte "tretjen, hollimin" e intensitetit të tekstit origjinal duke i marrë energjinë këtij të fundit, ndërkohë që i duhet t'i rikthejë me të njëjtin ngjyrim kompleksitetin e origjinalit. Duke e përmbledhur, mund të themi se në rastin e përkthimit të tekstit dramatik enfaza më e madhe përmbledhet mbi energjinë e dramës e cila çlirohet nga të gjitha aktet e saja linguistike, do me thënë nga ndërveprimet e batutave dhe nga emocionet e ngjarjeve që zhvillohen nga këto batuta. Pra:

- Energji e hapësirës teatrale;
- Energji e kohës teatrale, pra e së "tashmes" që është e pranishme nga fillimi deri në fund dhe ku çdo element gjuhësor vjen dhe "ritualizohet";
- Energji e trupit të aktorit i cili sendërtohet nga fjala e veshur me konotacionet që e afrojnë me publikun;
- Energjia e invencionit letrar, stilistik, tematik e cila mban të lidhura të gjitha fijet e veprimit të cilat do ta bëjnë të paharrueshme jo vetëm në skenën e teatrit për të cilën është destinuar nga autori, por duke i besuar dramës edhe kënaqësinë e leximit.

Paradoksi i tekstit dramatik qëndron në faktin se ai nuk është asnjëherë krejt i "plotësuar", përveçse në sjelljen në skenë që aktivizon kodet teatrale, por që gjithsesi nuk mund të jetë kurrë baraz me kompleksitetin e tekstit, gjë që bën

këtë të fundit edhe më të rëndësishëm se çdo ngjarje spektakli. Kësisoj, përkthimi dhe përkthyesi “përkthehen” në dy agentë të jashtëzakonshëm të rivitalizimit të kulturave të të gjitha kohërave meqenëse përkthimi është një akt krijimi që ka të drejtën e tij të shenjtë e të përligjur që të ekzistojë me dinjitetin që i përket përbri arteve të tjera. Por, jo gjithmonë kjo përkon me realitetin e gjërave. Përkthyesi në shumicën e rasteve ndodhet në “ishullin e tij” të izoluar, por që për nga ekzaltimi që merr nga operati i tij, mund të krahasohet vetëm me atë të krijimit të vërtetë artistik. Një mrekulli e saktësisë, edhe pse nuk ngjan e tillë. Andaj, duke perifrazuar një shprehje të Steiner mbi natyrën e përkthimit, do të përdornim osimorin: përkthimi është një art i saktë. Si matematika, si letërsia.

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## **Creativity in Teaching different subjects in English through Drama Techniques**

### **Abstract**

*This action research examines the basic concept of creativity, theoretical and practical foundations and implications of drama and theatre as a method for creative foreign language teaching, especially for teaching English as a foreign language to Albanian students at Tirana University and other district Universities.*

*Current research has found that participation in meaningful conversations in the drama classroom helps students develop their conceptual understandings of the subject matter and further develop their creative thinking and learning. Learning outcomes and findings are often shown through descriptions of design interventions that have taken place in ordinary classrooms. In this research, attention has been paid to the use of new creative methods, diverse experiences of individual students within FL classes and what they take away from participation in such discourses.*

## Introduction

### *Creativity is a basic capacity of human intelligence*

Human intelligence is not only creative, but multifaceted. It is for this reason that teachers argue that all young people have creative capacities and they all have them differently. Some of the definitions of 'creativity' are like real food to the thought.

The English word 'creativity' and its lexeme come from the Latin term *creō* "to create, make". The word "create" appears in English as early as the 14th century, notably in Chaucer[1] (in *The Parson's Tale*[2]). However, its modern meaning as an act of human creation did not emerge until after the Enlightenment.[1]

According to Cambridge dictionary, creativity as a noun means:

1. the state or quality of being creative.
2. the ability to transcend traditional ideas, rules, patterns, relationships, or the like, and to create meaningful new ideas, forms, methods, interpretations, etc.; originality, progressiveness, or imagination: the need for creativity in modern industry; creativity in the performing arts.
3. the process by which one utilizes creative ability: Extensive reading stimulated his creativity.

Scholarly interest in creativity ranges widely: the mental and neurological processes associated with creative activity; the relationship between personality type and creative ability; the relationship between creativity and intelligence, learning and mental health; and ways of fostering creativity through training and technology.

In a summary of scientific research into creativity Michael Mumford suggested: "Over the course of the last decade, however, we seem to have reached a general agreement that creativity involves the production of novel, useful products" (Mumford, 2003, p. 110).[3] Beyond this general commonality, authors have diverged dramatically in their precise definitions, with Peter Meusbürger claiming that over a hundred different versions can be found in the literature.[4]

Education is a vital investment in human capital for the twenty-first century. The main focus of it would be on raising standards in Universities by using drama techniques in any English teaching subject. One of the key questions to be asked are:

1. Are creative Drama in Education techniques and cultural education important to unlock the potential of every young person?

Creativity should be regarded as an urgent need to unlock the potential of every young person.

We need the creativity, enterprise and scholarship of all our people.

**By creative Drama in Education** is meant forms of education that develop young peoples' capacities for original ideas and action: by cultural education is meant forms of education that enable them to engage positively with the growing complexity and diversity of social values and ways of life. It has been argued that there are important relationships between creative Drama in Education and cultural education, and significant implications for methods of teaching and assessment.

The concept of creativity must be changed from being something that is added on to education, skills, training and management and make sure it becomes intrinsic to all of these. Independent, 3rd December 2005.

### **Creative drama can also be defined as:**

"An improvisational, non-exhibitional, PROCESS-CENTERED form of drama in which participants are guided by a leader to imagine, enact, and reflect upon human experiences." (Davis and Behm-my emphasis.)

"Creative Drama is not primarily concerned with teaching theatre skills, although this may of course occur. The purpose of Creative Drama is to use the natural dramatic impulse to facilitate learning in an unlimited number of fields and areas. Students naturally act out their perceptions, try out roles, and play "pretend." It is the primary way young people learn about their world. Creative Drama structures this kind of activity so that students can explore topics experientially.

Aristotle said, "Tell me and I will forget. Show me and I will remember. INVOLVE me and I will understand."

Creative Drama can foster personality growth and self-esteem. It can help students learn to work together and to think creatively. It is often a classic problem-solving exercise. It builds language and communication skills better than just about any other activity in teaching English classes. It promotes empathy by letting students step into others' shoes. It can also be used as a tool to teach literally any other subject, if lessons are carefully designed. Whenever I can, I try to support the curriculum of my students in other subjects. What's wonderful about this is that since every Creative Drama lesson necessarily involves subject content of one kind or another, you can usually design a lesson around a non-dramatic curricular topic without compromising the dramatic content of the lesson at all.

Creative Drama is also sometimes called "Creative Dramatics" or "Creative Play" according to Johanna Smith, Arizona State University, 1998

From Aristotle onward, philosophers have described the educational value of the human instinct of mimic play, which I believe is the driving force behind performance. Drama is concerned with understanding, and expressing, the qualities of human experiences. Through drama, we try to give form to the feelings and perceptions that move us most as human beings: our experiences of love, grief, belonging, and isolation, and all the currents of feeling that constitute our experience of ourselves and of others. It is through the drama that young people experiment with and try to articulate their deepest feelings and their own sense of cultural identity and belonging. A balanced creative and cultural education has essential roles in the creative and cultural development of young people.

The analysis of major traditional foreign language learning theories and teaching methodologies shows many parallels and common principles with drama and theatre methods. The examination of certain linguistic, cultural, psychological, sociological, physical, and neuro-psychological aspects of language learning with regard to drama and theatre demonstrates the positive effect of the method on the creative language learning process and the development of the emotional and social development of the learner.

This research study explores practical applications of drama and theatre in the foreign language classroom. First, some basic drama techniques, such as pantomime, role-playing, improvisation, statues, etc. are examined. These are followed by many suggestions and ideas on how these techniques could be instrumental in developing, practicing, and applying foreign language skills and foster holistic learning. (see appendix. 1)

As **Kemmis** and **McTaggart** (1988) have described, this research involves a systematic learning process in which I acted deliberately to improve my educational context and emancipate myself from institutional constraints. I hope my colleagues shall find therefore dimensions of knowledge production and action that make meeting the demands of the new curriculum possible (implementation of Bologna process).

The exercises to be used in the class were created and compiled specifically for the warm-up and language application phase which primarily benefit oral communication skills and the creation of a supportive and relaxed learning environment. Teachers can use them without any previous theatrical training.

The research activity includes participant-observation as well as interviews/ongoing discussions with my two colleagues, reflecting upon, and evaluating my teaching methodology. The action research shall become a way to create a culture of inquiry through my reflection on action with my students and collaboration with two university lecturers.

Role-playing is one of the creative techniques explored in drama classes and carefully managed with students of English Language at the University. When people play roles consciously, they begin to sharpen their skills of noticing and managing their own thoughts. They are both in role and also a little apart from it, and this kind of reflective thinking can be cultivated and leads to creative learning.

Reading about or even watching a drama lesson is not the same as participating in one. And similarly, participation is not the same as teaching. Teachers benefit from teaching, presenting their work, receiving feedback and also by viewing how their colleagues navigate the unpredictable waters of drama. Here the process can be analysed while peers encourage, applaud and offer additional suggestions within a supportive and non-threatening environment.

A drama classroom remains a strong venue for learning to work in role and confirming its value in the practical sense. The teacher's role is defined as: helping students to form their ideas; helping students to test their ideas; helping students to communicate their ideas; and helping them to respond to different real-life situations. Teachers can use these skills for specific learning objectives by stepping



into the fictional work of the students through using drama strategies, in particular, teacher in role.

Teachers can design the structure of the lesson carefully by taking Stanislavsky's workshop as a valuable example. In doing so, the teacher may start the class by:

- Triggering previous knowledge
- Each group reads the scene to the class
- **Individually** each student decides on their respective character's:
  1. Perception of the 'External given circumstances'.
  2. Destiny (The ideal 'Super Objective'), the place and time when the character wants to be and is 'most happy'.
  3. Objectives: what does the character want to achieve during the immediate scene (e.g Nora in 'A doll's house' by Ibsen)
  4. Alternative objectives
  5. Actions. The active verb. Physicalising and animating the action.
  6. Pace of the scene. Marking the points when the pace is changing.
  7. Inner pace of the character
- Based on this individual research, students rehearse the scene once. During this rehearsal, each student will try to achieve what their characters need/want to achieve and at the same time will try to feel/understand what the other actors/characters want.
- Individually each student will review and reassess her/his initial decisions and adjust them if necessary, according to the results of the first rehearsal.
- Second rehearsal.
- Second individual evaluation and adjustment.

As an assignment students rehearse the scene, adding each others' point of view and get ready to perform it in the next class.

The teacher may gradually move from a traditionally empirical style of teaching to a new synthesis, which is dominated by a more democratic and critical theoretical perspective. I invited my students and colleagues to participate in a Live Drama class and negotiated with them about the process at every stage in the procedure. In doing so, the students have displayed an impressive energy and enthusiasm. Even my colleagues highly estimated the students' performance.

'It is good to watch and understand a play as a two way means of communication.'  
– B.H (personal comments)

It was considered as 'A thoughtful and passionate performance that fuels the fires of the longstanding process/product debate close to the heart of all drama/theatre practitioners and scholars.'

#### Validation of findings and Important conclusions

Students discussed and drew conclusions in the end useful to their own creative learning: Keep your decisions to yourself.

Make sure the creation of the character is entirely yours. You will act it therefore you are responsible for its actions.

Lessons learned from the students' workshop:

- Emotion is a psychophysical response to events. In a drama class emotion will spring from the concentration in the given circumstances and the magic IF
- MPA – The Method of Physical Action is a set of techniques and acting exercises originated by Stanislavsky to help the student achieve wholeness in creating a character. Conscious – Subconscious – Unconscious
- Playing games as a means of introducing the system
- The need to view Stanislavsky's system as a live adaptable technique that can be used in classroom drama situations
- The similarities between the actor's creative mood and the students in play
- The purpose of the system is to help the student to empathize with the character and consequently for the spectator to empathize with the character
- Empathy generates on involuntary physical response, beyond an intellectual or emotional one.
- The 'Here and Now' of the theatrical situation 'Not me, Not here, Not Now' simultaneously with 'Me Here Now'
- The Given Circumstance'; 'The Magic IF'; 'The Physical Action'; 'The Sense and Emotional Recall'; 'Tempo – Rhythm of the character'; 'External adjustment'; The 'Character' is a system of movements
- Imagination – As IF - Endowment

Consistently, there is proof of unprecedented improvement in students' writing and speaking skills as a result of the use of drama structures. In the course of my practicum work, I have become a field researcher in my own classrooms, where students can speak with authority (and offer hard data) about what really works for student learning. It is more essential than ever for teachers to take up the role of being researchers, not only for evaluative purposes but so as to expand and explore the complex learning available in the aesthetic moment.

Calling us to focus on “knowing-in-action” **Taylor (2000)** draws our attention to drama teaching as an artistic process of meaning-making. He proposes that “to ignore reflective practitioner design is to remain ignorant to the kind of artistic processes which are the lifeblood of our work”. (p. 27).

Returning to the question of value, drama, perhaps more pointedly than in any other subject area, can not hide that, as a subject discipline and teaching methodology, it is not merely value-laden but value-saturated.

**Heathcote** once again focuses the role of drama in education. “She (Heathcote) sees drama as the means of rooting all the school curriculum back in a human context where it sprang from, so that knowledge is not an abstract, isolated subject-based discipline, but is based in human action, interaction, commitment and responsibility” (Bolton, 1998:177).

## Conclusion

Drama provides myriad ways for students to learn and appreciate language in meaningful, communicative contexts.

Integrated skills can be acquired during drama classes. The various language skills should not be taught separately, for it is rare that we as language users only employ grammar or only speaking or only writing.

Drama is an ideal way to bring the skills of grammar, reading, writing, speaking, listening and pronunciation together in a course where the focus is not on form but rather fluency and meaning for the following main conclusive reasons:

- Drama is used primarily to discover meaning and to come to understandings; it is the vehicle for the learning. Often the drama is serving learning from another area of the curriculum.
- The relation between student and teacher is collaborative.
- The students and the teacher are involved in an enterprise where the children are endowed with power and expertise to enable them shape and develop the work of the enterprise. The work involves making decisions and solving problems, often on behalf of someone else.
- The students are given a role within the drama related to the enterprise. The role gives a point of view or stance from which the class will approach the work. The role also gives them the power to express that point of view. With this in mind, the students don't enact a character in the conventional sense.
- The students' role gives them status and expertise not normally accredited or expected of children.
- Because the work is collaborative, the teacher has a role in the drama and 'teaches' from within the drama. Like the role for the class, the teacher's role is carefully selected to enable the work to progress, and to deepen the experience for the children.
- Teaching in this way involves interplay between the cognitive and the affective,
- Involves moving from the universal to the particular and back to the universal.

Creativity can be taught. Especially Drama Teachers can be creative in their own teaching; they can also promote the creative abilities of their students. The roles of Lecturers and Professors are to recognise students' creative capacities; and to provide the particular conditions in which they can be realised. Developing creativity involves, amongst other things, deepening young people's cultural knowledge and understanding. This is essential both in itself and to promote forms of education which are inclusive and sensitive to cultural diversity and change.

In conclusion, creative and cultural education is not subjects in the curriculum: they are general functions of education. They can and should be promoted in all areas of the curriculum and not just through so called creative subjects. Different areas of the curriculum do contribute to creative and cultural education in different ways. The opportunities and the focus in the arts, for example, are not identical with those of the sciences and humanities, or with physical education. Each of these broad areas contributes in different ways to a balanced education.

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## **The Paradoxes Of Life Of The Albanian Writer Kasemtrebeshina Compared To The British Writer George Orwell**

Although of dozens of articles have already been written about the two writers, Albanian writer Kasem Trebeshina and british writer George Orwell, the knowledge about them is limited. The facts, in brief, are these. Kasem Trebeshina was born in 1926. Along the Second World War, he ranged in partisan formation and after that he started studies for drama in Leningrad (San Peterburg), which interrupted for disagreement with principles of Communist engaged art and came back in Albania. With his character anti prominent, with his consciousness of citizen who cannot live without saying his ideas and aesthetic vision, he raised the reaction of time regime. Almost all his life passed a calvary imprisonment and internment, but he never gave up from writing of many works, however they were banned to be published. So he has been in prison only physically, because in spirit he has never been. He is known for his greatly encouraged prememorie to the state leader in 1950 where he declare clearly his refusion from the schematic art of socialist realism. A prememorie which is never found.

George Orwell was born in Bengal in 1903. Both his parents were Scottish, and he was christened Eric Hugh Blair. Advised by his tutor not to go on to a university, he enlisted in the Indian Imperial Police. Orwell took his duties very seriously, but he found himself unsuited for the job of governing a subject people. Moreover, the climate, he considered, was ruining his health. Given leave after the usual five years, he returned to Europe and later resigned. Orwell was a paradoxical writer, he has made contradictory and sometimes very queer impressions on readers and critics. Some of them see him as the embodiment of common sense, some as a hero of liberalism, some as a peevish or perverse eccentric. In our study we have tried to pursue certain lines of paradox which run through Orwell and Trebeshina's life and writing.

In his speech of January 11, 1991, in the room of High Institute of Arts where "Reflections" were held, Trebeshina dared to compare himself to Volter. Einstein, Beethoven. Was Trebeshina himself really among these figures?

His life wasn't continuous, normal routine reaping profits of his published books. In fact the whole contrary has happened to him: he has written, but his books haven't been published; he is a writer, but he hasn't been read in time; he has been sentences for something which hasn't been published but has remained a manuscript; he has been sentenced three times in his life, because he dared to proclaim his thoughts and he was distinguished for his excessive egotism.

Both writers, Orwell and Trebeshina, have fought for their ideals; they were even distinguished military, even though one in the Spanish War and the other in the National Liberation Movement. They both believe in socialism coming as a rescue. Orwell believed that England could be developed only through socialism, while Trebeshina in his beginnings fought for communism, citing his obligation towards his belief as saint, because as he considers it: "communism is nothing but a religion, opium. The world will always remain as it has always been, submerged in contradictions, without any way out. There isn't a beautiful future for humanity. Wherever you look, you seen failed, dreams, deceived hopes... communism is like a religion, a pure one, the same as Christianity and Islam. That's why it spreads more easily in the underdeveloped countries. Communism is an utopia. Human history has known only one real communist. He is Jesus Christ." (Dragoi, 2007)

In the meantime, he was being sentenced because his work did not accord to the communist reality. His work did not contain a positive hero; his work did not agree that Albania of that time was at the peak of prosperity; his work did not deal with the class segregation and it did not contain the glory of the great leader. Thus, the one who used to have great dreams for communism, at that time did not present anything of communist realism of the time. There is a difference between Orwell and Trebeshina: the first lived in socialism dreams, while the latter experienced socialism at his expenses, but they both link up as their works present a confrontation towards totalitarianism.

Orwell stopped in the exterior functioning of totalitarianism, general violence in the society, an external view of what happens in "The animal farm", while Trebeshina focused in the internal experience of the event, the spiritual and collective deterioration, but mainly on the destruction of personality by the institutional violence.

Orwell never experienced totalitarianism at his expenses, but has dealt with ordinary jobs until he started reaping profits from his publishing. He worked in various hotel kitchens from 5:00 a.m. until 8:00 p.m., but with a suppression of his personality as he came to London from its provinces. Orwell in fact never experienced violence at his expenses, while Trebeshina has never dealt with anything else that was not related to literature and war, suffering the consequences of his passion. He many times objected to ordinary jobs having the idea of being a natural born writer.

Orwell had his first worry against this system when he noticed that more and more states were joining this central economy system called socialism or state capitalism and the unexpected paradox happened. It was thought of a strong economy, but

never of abolishing the individual economic freedom and that kind of freedom in which the individual could do whatever he wished and behave freely. Orwell said: "Totalitarianism has abolished freedom of thought to an extent unheard of in any previous age... It not only forbids you to express — even to think — certain thoughts, but it dictates what you shall think, it creates an ideology for you, it tries to govern your emotional life... as far as possible it isolates you from the outside world, it shuts you up in an artificial universe in which you have no standards of comparison. The totalitarian state tries, at any rate, to control the thoughts and emotions of its subjects at least as completely as it controls their actions."

While Trebeshina had easily noticed since the beginning that dictatorships coming after victories were easier to be restored and more difficult to be identified, due to the fact that they find the human society tired and dizzy because of the triumph celebration and that every speculation is justified in the name of the people." (Dragoi, 2007) He later suffered at his expenses violence and the prohibition of from publishing of his work for a long time.

The Albanian writer KasemTrebeshina not only included paradox in his work "Odin Mondvalsen", but it was seen that his personal life is also full of paradoxical situations. We might as well say the same about George Orwell, whose work and life also unfolds similar and contradictory paradoxes to the Albanian dissident writer. The greatest paradox of KasemTrebeshina's life is the national alternation, of his ethnicity negation, which might be a result of his suffering under the communist totalitarianism. While George Orwell focuses mainly on the outer functioning of totalitarianism, the general violence in the society; he even proclaims its upheaval since the title of his work.

The first mutual paradox of both personalities is: rebellion and responsibility, and the second mutual paradox The second paradox of both writers is: power coming from pain. The same as were their behavior towards various authorities, so was Orwell and Trebeshina's behavior towards power, like a paradoxical scales: the feeling of discontent and of determination.

Orwell was an intellectual, but he continuously imprecated intellectuals because he was not immediately accepted among them. He was an excellent writer of politics, despite his fundamental fear against it. He was a pamphlets writer, despite his continuous warnings to his readers to be attentive towards its injustices. He avidly despised socialism, even though he still believed that socialism was the only thing that could save England. In his books he felt pity for the violence of modern world, when was wounded during the Spanish Civil War. Despite being unhealthy, he had to do extraordinary physical work.

We might as well say the same about Trebeshina who even though interacted with "The Albanian League of Writers and Artists", he never agreed with its ideology. He wrote about politics indirectly, where as he said: my method of symbolic realism can be presented graphically in two axes. The point where these imaginary axes (the one of real time-space and the one of fantastic time space) meet gives to us the



eternal presence. The eternal presence is practically given with two parallel events: the first from the presence and the second from the historical past. The common of both events gives to us the eternal. Trebeshina fought for communism, but he never became a fanatic communist. His aristocratic origin full of traditional glamour and the strangest stories and his prosperous soul, out of every black and white schemes and preachy boroughs, were the obstacles to becoming a communist like everyone else.

For both writers the rebellion started in a confusing non clear way, when they both were two young boys; Orwell was at school and his essay "Such, such were the joys" he described the forms of pressure of the outer world and his resistance. He would always go against rich boys, the strongest, their world and the rules they had submitted. The same happened with religion, - he said in this essay: "You were supposed to love God, and I did not question this, but I was well aware that I did not love him. On the contrary, I hated him."

We encounter the same rebellion in Trebeshina since 1943 in the band he took part, where he was continuously seeking to impose his character and get the obedience of the others. That is how he describes a scene with some non-obedient ex-bandits: "Now come out you, you crazy son of a bitch! – I shouted at the lieutenant commandant. – Come out, 'cause I'll kill you like a dog! The laughs and shouts stopped immediately. The lieutenant commandant became pale ...I insisted: I'm talking to you! Do you get it? Yes or No? ...come out and I'll kill you like a dog!... He remained stuck pale and unable to move. Then I saw the other bandits, and I said forcefully: -Now listen carefully! This a lesson for every one of you! From this moment on, every rebellion deals with me! There followed a short silence and the narrator, helped by my arrogance, continued with his communist tale."

The rebellion of both writers is expressed like a sort of anger against every form of government or social pressure because every form of government and especially totalitarianism is continuously intervening in the intellectual life and everything trying to be published. Their fear against this system is not only as personal violence, but in the literary point of view. His longevity and extension in the whole world would consequently bring the death of literature.

Rebellion is shown in the "Animal Farm", either as an attack against totalitarianism or as an attack against capitalism and the vice-versa. Orwell was mainly affected by Russian Revolution and its results, but he also touched the reaction of other countries for the events happening in Russia.

When the animals took control of the farm, the surrounding people predicted that they would not be able to hold it and as a consequence they would die. Afterwards, when it was clear that the beasts were not dying, people spread word about the wickedness of the new creation: the animals were torturing one-another with hot horseshoes, had their own common farms and were practicing some type of cannibalism. When the farm animals hymn, "England's Beasts" became famous in the other farms, people started behaving furiously and feeling afraid, but they



continued thinking that their song was absurd. They couldn't understand; they kept saying "how could the animals make themselves sing such pathetic stupidities" ; in the last pages of his book, Orwell attacked capitalism from another viewpoint. The pigs, after they had substituting farmer Johns tyranny with their growth, gave a big dinner party for some neighboring farmers, one of which explains in a two-page speech that they could walk in these parties because fundamentally they had the same goals. He instigated his speech with a joke which leads to this conclusion "if you have smaller animals to please, we have our smaller classes" .

The work's story might be understood either as a satire towards protests against every form of social change or as a satire of the requests to continue the dictatorship because it was good business.

Trebeshina attacked the system either during his personal life, daring to directly send a letter of "Memorandum" to the leaders of that time, or in his literary work, which was written in difficult circumstances, but especially in "Odin Mondvalsen" in which the main character is a radical objector and of no compromise, a dreamer of the new world, of the free world, one who openly denounced Dante's inferno in the spaces where he lived, in the Albanian spaces that are identified in a confusion together with the hypothetical spaces. Odin attacks the system he lives in by silencing, turning his back to, showing irony and even sarcasm to the people that talk to him.

The rebellion of both writers is noticed not only against the authorities, but even against literary criticism. The point in which the British critique focused had to do with the writer on its own, but the structure of the work, for instance Orwell has been described as superficial, uninteresting or even incontestable. (Voorhees, 1986)

In his various works Orwell stressed that discussing about structure in literature is just about as pointless as discussing about literary stature. It is possible to show that a work has a good or bad structure, but since the strength of a work does not depend upon any sort of literary value, but on "some indefinable quality, sort of literary vitamin", why bother to demonstrate that the structure of a work is good or bad?, or that a writer has good or bad character. Critics consciously or unconsciously, makes use of esthetical judgments, just as a mask for other judgments to one's interests.

A similar rebellion towards critics can also be found in Trebeshina, even stronger if we refer to his interview released I TVSH on December 29, 2006, where he openly expressed some type of rebellion because he had encountered ingratitude from journalists, publishers, Albanians in general when, as he himself said, Germany had an extraordinary respect towards him, offering citizenship as well.

Orwell might have understood when writing "Animal Farm" that some people would at least read it as more than an animal story, the same as some high school students would, without continuously focusing on "Odin Mondvalsen" as a work written by a crazy man with a crazy character as well.

Orwell might have understood that he was near the edge of two separate dangers a tale writer might encounter: the first being some type of failure when doing narration and convincing characters at a concrete level (simply at the first level). Secondly, making a work of art more convincing at the first level (as an animal story), it can give the reader, the publishers the opportunity to get something and leave out something else. The second happened to Orwell in the first publishing of the work, the book was understood as an attack against totalitarianism, so it was practically avoided from the children's section. The same happened to Trebeshina, because the work does not stand at the first level of reading, but instead it offers a variety of readings in order to understand the strong fundamentals of dictatorships and social changes of that time. The first worry was not that it was not published in time, that it did not attack when the author wrote it, but even when the book was published it was not absorbed by the readers who did not know Trebeshina's life. Even though it was described as a book which attacked totalitarianism it could be found around cities streets at the ridiculous price of 100 leke.

Entering deep into the characters of both writers, Orwell and Trebeshina, we come to another conclusion: every rebellion has been more a consequence of their characters than their convictions contrary to the whole mass. Some critics have considered Orwell as an extraordinary writer, while some others, like Anthony West have described him as a man suffering of psychological neurotics. A pain which apparently had begun when he was at school while facing boys, richer and more handsome than a scraggy boy of no future at the time. "I didn't get it why I was cited as an evil by the headmaster of "Crossgates", just because I used to bed-wet," – he explains in his essay "Such, such were the joys" when inside the college there were others that used to break the rules.

There existed at the time some graduated psychoanalysts that started studying Orwell, while the non-graduated others continued better and more carefully. The amateur psychoanalyst, like Kenneth Burke, a long time ago said: "It is like an attraction to turn this into a game "heads - I win, tails –you lose"."

This game has been adapted to the writer's childhood. If he looks back in the past feeling nostalgic, he can be accused of refusing to grow up (Mark Twain is the classic example). If he looks back at the past feeling repugnance, he can be accused like Orwell, of suffering from neurotics which tend to make a writer close in himself. The tyrant is a neurotic and so is the one hating tyranny; so everyone in reality is a bit strange remaining undetermined. Nevertheless, we can emphasize that in his essays it can be felt some Kafkian atmosphere, like a continuous nightmare, which we have only seen in Kafka. This happened until he discovered his writing geniality.

Even for Trebeshina it cannot be said to have been stable, often a grumbler, a rebel towards everything with continuous wish to rebel, suspicious about everything when communication was between personalities of the Albanian League of Writers and Artists; this could also be explained by the continuous attacks from them, with a continuous feeling of impatience towards sustainers of the system. The wish to command, even though it was not war time expressed some kind of supremacy of

his personality towards the others. The biggest error in Trebeshina's character was believing that he could change something in the reality he lived in.

The same as being two rebels, both writers are at the same time responsible. They have both provided works which have clearly expressed the writer's attitude. Orwell told of a totalitarianism which he hadn't really lived, but he experienced violence that was a consequence of his family poverty and social situation. Isn't it hopelessness to work around 11 -14 hours a day, often in high temperatures, doing ordinary duties: "making tea, coffee and chocolate, fetching meals from the kitchen, wines from the cellar and fruit and so forth from the dining room, slicing bread, making toast, rolling pats of butter, measuring jam, opening milk cans, counting lumps of sugar, boiling eggs, cooking porridge, pounding ice, grinding coffee –all this for from a hundred to two hundred customers." However, it is not a personal rebellion against totalitarianism, but also a social rebellion to present an utopia with its most negative consequences, transforming a human being and the inability to change.

Meanwhile Trebeshina's responsibility attacks strongly every time he starts writing. Didn't they try so many times to present him as crazy with so many doctors that paradoxically the last time of his trial, the doctors sat in the auditorium and Trebeshina sat in the podium. "Kasem felt himself a total stranger. A stranger seemed Albania as well. Even his children, his wife and his father. Like they were not the beloved people, but some others. They seemed further. Like he didn't have with them the same spiritual relationship he used to." (Dragoi, 2007)

Trebeshina's responsibility is clearly a national responsibility. It is the author who seeks to bring everyone's salvation, but he didn't even achieve his own or his work salvation. A realist of utopic dreams for the future. A future which even when it came didn't give to Trebeshina what he pretended for his work.

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## **Scientific Writing Requirements in University Courses according to a Survey Carried out at "A. Xhuvani" University, Elbasan**

### **Abstract**

*Besides major scientific studies such as bachelor, master and PhD studies, short types of texts such as note-taking, protocols, summaries of basic information, essays and course papers, play an important role in the process of scientific writing. These are preparatory texts in the process of scientific writing, which are often forgotten or not treated when talking about scientific writing. The aim of this article is to point out the role played by these types of texts throughout university studies. Through the evaluation and interpretation of a survey results made at University of Elbasan, some scientific writing requirements are outlined and it is stressed the importance of developing a methodology concerning scientific writing as well.*

**Key word:** scientific study, records, protocols, course paper, methodology of writing.

## 1. Introduction

Recently, it has been made clearer with every passing day, that the acquired knowledge, abilities and skills related to scientific writing, are essential/substantial prerequisites for a successful study. The fact, that the majority of the students do not master sufficiently these abilities and skills, has already been proved by the reports gathered from teaching practice/school experience at universities, and from the many empirical studies in this field as well. This study has a different view. It does not scrutinize the difficulties of the students related to writing academic texts through student questionnaires in various disciplines, as done previously in some studies; this study does not see the problem through the eyes of the students but through the eyes of the university lecturers.

The present study/research – a teacher survey at “A. Xhuvani” University, Elbasan – is focused on different types of written scientific assignments that the students have to prepare within respective disciplines/courses and on the role that they play for students’ academic formation. The most important results of this survey will be presented in this study. They allow us to find the main issues of writing in various disciplines/courses and they give a modest contribution to the scientific formation of the students in-depth.

## 2. The survey

For the survey, a questionnaire was prepared, which focused on some practical types of scientific writings, which the students face with in most of their courses. Four types of texts were chosen; each of them belongs to a specific function in terms of knowledge acquisition and assimilation. Within relevant disciplines/courses they play special roles in scientific preparation. It is about note-taking, protocols, summaries and course papers. The lecturers were asked for the frequency of using these types of texts, and their functions in students’ studies as well. At the same time the lecturers were asked for the way they assessed and evaluated their students’ writing.

The prepared questionnaire was given to 120 lecturers of UE, out of which more than half (78 persons) replied to us. The assessment and evaluation was conducted in various courses/disciplines in four faculties. Fig. 1 gives a picture on these groups and their relevant replies. It was noticed that a great number of lecturers accepted the questionnaire. Their personal notes in the questionnaire highlight the importance given to scientific writing.

This research/study has great importance [...] (Methodology and Teaching Department)

I have been teaching ‘Scientific Writing’ for six years, and I have noticed that a lot of students have difficulties in linguistic/language way of expressing themselves, which shows that the students have little knowledge about the right form of scientific writings (English and German Languages Department)

### 3. The results of the survey/ Survey results

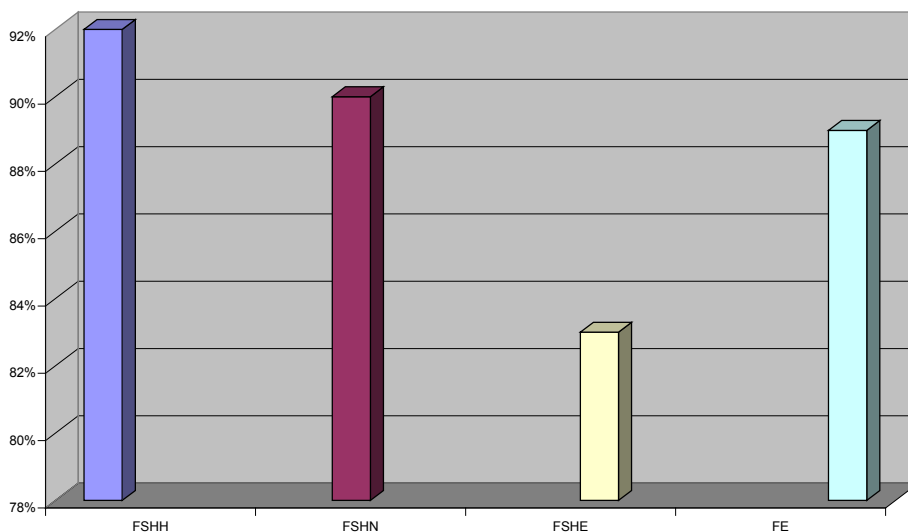
#### 3.1 Note-taking

Concerning note-taking, the lecturers have been asked that how many times the students take down notes during their lectures and seminars, and if the students are given instructions how to take down notes.

The survey results that most of the lecturers notice that their students take down notes regularly while lecturing. Differences among various disciplines are relatively small/minor. 92% of the students at the Human Sciences Faculty (FSHH), 90% of the students of Natural Sciences Faculty (FSHN), 89% of the students of Faculty of Economy (FE), reply 'regularly' (alongside 'rarely' and 'never'; and a little bit less the students of the Faculty of Education Sciences (FSHE) with 83%. (See fig. 1)

Fig.1: Note-taking during the lectures.

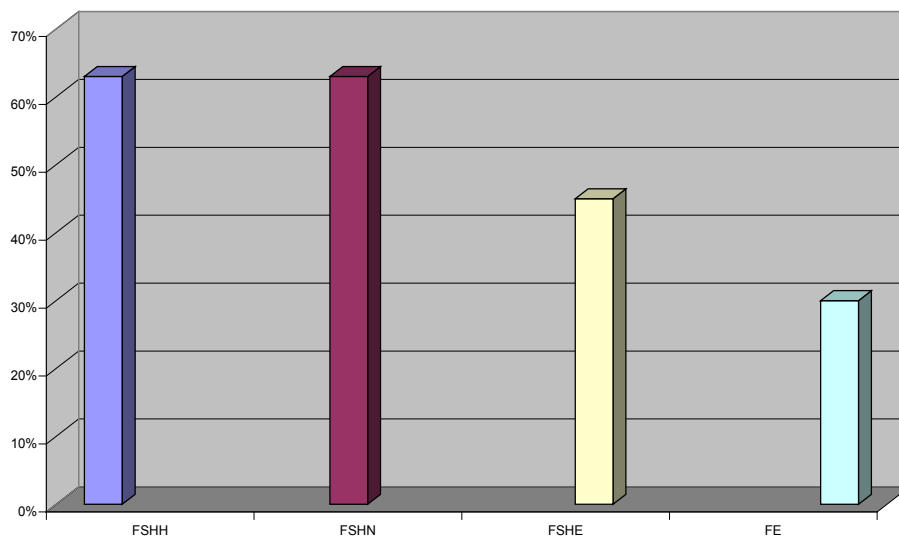
Tab 1



As to note-taking during the seminars, its function is less important. Evaluating all the replies, it results that the percentage for 'regularly' (50%) and 'rarely' (48%) are more or less the same; 2% of the students reply 'never'. Where as considering the replies according to disciplines/courses the percentages change, from 63% for 'regularly' in FSHH, FSHN, FE to 30% in FSHE (see table/fig. 2)

Fig. 2: Note-taking during seminars

Tab 2



From the responses in the questionnaire, it was noticed that the efforts made by the university lecturers to convey the most necessary skills to the students for note-taking, are limited. Only 2% of the lecturers report for such kind of programs. A very interesting fact is also the evaluation of the responses for the question about the connection existing between scripts given by the lecturers and students' notes. Nearly one third of all the lecturers (64%) use – 'always' or 'partly' – scripts designed by the lecturers themselves, which are given to the students.

### 3.2 Protocol

There was a question about 'protocols' in the questionnaire, how often the teachers use this type of text in university studies, and how much the students are able to design scientific protocols.

In university-wide view, it was noticed that protocols were never required during university studies, and there is not a single experience about this type of text.

### 3.3 Summarizing

There were some questions in the questionnaire for the text-type 'summarizing' (the key notes and main information). These questions had to do with the frequency of gathering information and the ability of the students to write this type of text. When lecturers were asked if the students use the technique of summarizing the main information, 24% of the lecturers asked, wrote that their students use this technique 'regularly', 59% wrote 'very rarely', and 17% wrote 'never'. Regarding the quality of writing 11% of the lecturers consider students' summaries 'good', 63% 'sufficient' ('average'-), and 26% consider them 'poor'.



Concerning the pre-preparation of the students for this type of text, the questionnaire shows that the summarizing technique and drawing the main information is rarely practiced during university studies. Only 11% of the lecturers give positive reply. This is more or less the same with the use of note-taking.

### 3.4 Course assignment/Course paper

Regarding the text 'course paper' the lecturers were asked if the students are required to write 'course papers' as a means of evaluation during their studies. They were asked 'how' and 'how much' the linguistic form influences in the assessment and evaluation of the course paper.

From the overall assessment and evaluation, it was noticed that the course paper type was not required in all disciplines/courses. Not taking into consideration the faculties, 62% of all the lecturers asked the students for submitting a coursepaper as an obligatory requirement for assessing and evaluating the students' performance in a certain subject/course.

The differences according to various disciplines/courses are of interest. The course papers in human and linguistic (philology) studies are very important and greatly used (93%), in education sciences (92%, and less in natural sciences (86%), in economy sciences (79%)

The linguistic form, generally, plays an important role in the assessment and evaluation of the written works. Among the linguistic factors, included in the questionnaire are: spelling, punctuation, general style and scientific style. In all the faculties/departments the four mentioned criteria are used more or less the same as far as frequency is concerned, and mostly in this combination: more frequently the scientific style (90%), less punctuation (66%), spelling and general style in the same frequency (80%). (Fig. 3)/(Table 3)

The quality of presenting through a scientific high level language, plays a crucial role, especially in natural sciences (100%), this style should be more important as compared to the general style of a certain written work. In human and philology sciences the right use of scientific language receives a high value (86%), but it remains behind the general linguistic style (91%). It gets the same great value in social sciences as well (90%).

Fig.3: Linguistic factors

	Spelling	Punctuation	General Style	Scientific Style
Faculties	80%	66%	80%	90%

#### **4. Conclusions**

The results of this survey may give a valuable contribution for the development of the methodology/didactics/instructions of writing at university level. The qualification and training of students in these types of writing is necessary.

The form of scientific writing/course papers is a very important issue treated in this article, as well. It is also necessary to mention that this study has not taken into consideration all types of university texts. Other types and the way of teaching and practicing them might be object of another study in this field.

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## **Ndikimi i Reformave Arsimore dhe nivelit Arsimor në normën e papunësisë**

### **Abstrakt**

*Ky studim synon të tregojë problematikat dhe rrishtë që kanë sjellë reformat në fushën e arsimit, lidhur kjo me numrin e studentëve të regjistruar në universitetet publike dhe ato private në Republikën e Shqipërisë dhe me mundësinë e integritetit të tyre në tregun e punës. Bazuar në metodologjitë e përdorura dhe të dhënat e grumbulluara, është kryer një analizë mbi numrin e nxënësve që kanë mbaruar arsimin e mesëm dhe atyre që kanë filluar dhe përfunduar arsimin e lartë gjatë viteve 1992-2012. Duke pasur parasysh evoluimin që ka pësuar sistemi arsimor në vendin tonë këto 23 vitet e fundit, mund të thuhet që janë duke u kryer reforma të përshtatshme arsimore. Nëse shikojmë numrin e studentëve të cilët kanë mbaruar arsimin e lartë në RSH dhe normën e papunësisë për këtë grupmoshë, shihet se ka ende shumë për të përmirësuar në politikat arsimore dhe në infrastrukturën akademike. Megjithatë numrin e madh të studentëve që kanë mbaruar arsimin e lartë publik apo privat, pjesa më e madhe e tyre nuk plotësojnë kushtet minimale të njohurive në fushën ku kanë studjuar, kjo edhe për arsye të mungesës së praktikës efektive që ofrojnë Institucionet e Arsimit të Lartë në vendin tonë.*

*Analizat e mëposhtme do të na tregojnë se ecuria e numrit të të regjistruarve dhe të diplomuarve në universitetet shqiptare ka ardhur në paralelizëm me reformat e ndjekura vitet e fundit në këtë fushë. Janë plotësuar 200 pyetsorë, nga individë të zgjedhur rastësisht në qytetin e Tiranës. Këto pyetsorë konsistojnë në mbledhjen e informacionit lidhur me shkollën e mesme, universitetin dhe nëse është i punësuar në një institucion publik, privat ose i papunë, të dhënat do të paraqiten në përqindje ndaj totalit të grupit të zgjedhur. Kjo shpërndarje rastësore na ndihmon të arrihet në përfundimin se në varësi të kushteve ekonomike, sociale dhe politike, të përcaktohet trendi që kanë këto grupmosha të specifikuara sipas gjinisë, për të qënë pjesë e sistemit arsimor dhe më pas pjesë e tregut të punës.*

**Fjalët Kyçe:** Reforma në arsim, Norma e papunësisë, Procesi i Bolonjës, Sistemi i provimeve, Ministria e Arsimit dhe e Shkencës, Cikli i parë i studimeve, Arsimi i Lartë Publik, Arsimi i Lartë privat.

## ***Përmbajtja e materialit***

1. Nivelet e Arsimit në Republikën e Shqipërisë
2. Arsimi në këndvështrimin e reformave
3. Nevojat për të krijuar një Sistem të ri Arsimit Kombëtar  
Mënyra e shpërndarjes së kuotave në Arsimin e Lartë Publik
4. Lidhja e nivelit arsimor me nivelin e punësimit
5. Konkluzione dhe Rekomandime

### **1. Nivelet e Arsimit në Republikën e Shqipërisë**

Reforma e administrimit në sektorin e arsimit synon konsiderimin e kërimit shkencor si një ndër instrumentat e rëndësishëm të menaxhimit të sistemit, në nivelin e organeve drejtuese dhe të vetë shkollave. Vlerësimet e brëndshme dhe ato ndërkombëtare kanë rivlerësuar pamjaftueshmërinë e zhvillimit institucional dhe të strukturave organizative të kërimit shkencor në fushën e arsimit, për rrjedhojë edhe domosdoshmërinë e zhvillimit dhe rinovimit të këtij komponenti. Aktualisht, shtrohet kërkesa për rishikimin e kërimit në nivel parauniversitar e universitar, nëpërmjet forcimit të qëndrave kërkimore ekzistuese dhe krijimit të një rrjeti efikas institucionesh kuaziveqeritare.

Kjo do të bëjë të mundur edhe krijimin e një sistemi racional të menaxhimit dhe financimit të kërimit shkencor dhe të zhvillimit në të gjithë sferën e arsimit. Zhvillimi i burimeve njerëzore përbën një nga detyrat më të rëndësishme të organeve qëndrore të arsimit. Analiza e këtij problemi në nivel qeveritar, sipas studimeve të organizmave prestigjioze të vendit e të huaja, tregon pamjaftueshmërinë e një sistemi të menaxhimit dhe zhvillimit të këtij sektori, përfshirë këtu dhe të metodave standarte të politikës së personelit. Në këtë kontekst, edhe vetë Ministria e Arsimit dhe e Shkencës, nuk është e imunizuar nga kjo dukuri. Përmirësimet strukturore dhe funksionale të vëna në jetë kohët e fundit, pritet të japin impakt pozitiv edhe në përmirësimin e këtij treguesi.

Politika e këtij programi konsiston në sigurimin e kushteve të barabarta për pjesëmarrjen e arsimit dhe detyruar, për të gjithë fëmijët e moshës. Realizimin e reformës arsimore në përmbajtje dhe metodë, duke hartuar kurrikulën e re dhe duke zbatuar gjerësisht standardet e përmbajtjes dhe arritjes. Përmirësimin e menaxhimit të burimeve njerëzore, nëpërmjet rritjes së motivimit të mësuesve dhe trajnimit të kualifikimit të tyre. Zhvillimin sasior dhe cilësor të Arsimit Parashkollor. Matjen e performancës së sistemit arsimor nëpërmjet vlerësimeve dhe provimeve. Politika e këtij programi konsiston në rritjen e tërheqjes së nxënësve që mbarojnë arsimin e detyrueshëm në arsimin e mesëm të përgjithshëm, krijimin e kushteve optimale pune në shkolla, reformimin e përmbajtjes dhe metodave, përmirësimin e teknologjisë mësimore dhe motivimit të mësuesve, duke synuar rritjen e cilësisë së mësimdhënies dhe mësimnxënies.

Politika e këtij programi konsiston në reformimin e Arsimit të Mesëm Teknik-Profesional dhe Social-Kulturor sipas nevojave të tregut të punës dhe zhvillimeve

të zonave të veçanta të vendit. Rritjen e numrit të nxënësve që studiojnë në këto kategori arsimi, përmes krijimit të mundësive të reja, hartimit të kurrikulave të reja në tërësi dhe me dy nivele në veçanti për arsimin profesional, si dhe zgjerimit të bashkëpunimit me biznesin dhe komunitetin. Përgatitjen më të mirë profesionale e nxënësve, duke ngritur reparte të reja të zhvillimit të praktikave profesionale, kabinete të ndryshme dhe pajisja e atyre ekzistuese me makineri e teknologji të nevojshme. Përshtatjen e strukturës së arsimit profesional dhe atij social-kulturor me sistemin e detyruar 9-vjeçar të arsimit.

Politika e këtij programi konsiston në parimet dhe qëllimet e Deklaratës së Bolonjës, për të arritur standardet evropiane. Në mënyrë të veçantë, prioritetet janë zgjerimi i kapaciteteve të arsimit të lartë universitar dhe pasuniversitar për t'iu përgjigjur nevojave të shoqërisë për kualifikim, rritja e cilësisë së mësimdhënies nëpërmjet përmirësimit të kurrikulave dhe pasurimit të anës laboratorike dhe pajisjeve teknike, realizimi i autonomisë institucionale dhe financiare, përmirësimi i sistemit të bursave për t'i shpërndarë ato sipas meritave dhe nivelit ekonomik.

## 2. Arsimi në këndvështrimin e reformave

Arsimi është një nga fushat më të rëndësishme të çdo shoqërie dhe të çdo sistemi. Përmes arsimit shoqëritë dhe kombet u transmetojnë pjesëtarëve të tyre dijen, kulturën, trashëgiminë kulturore, vlerat përmes të cilave shkon përpara shoqëria. Është edhe një nga fushat që jo vetëm i prin shoqërisë, por edhe ndikohet fuqishëm prej saj dhe ndryshimeve shoqërore. Fakti që sistemet e arsimit janë në ndryshim të përhershëm, nuk tregon paqëndrueshmëri, përkundrazi, ato shërbejnë për t'iu përshtatur sa më mirë ndryshimit të shoqërisë. Ashtu siç ka ndodhur edhe në sistemin tonë shkollor, ndryshimet e shpeshta të bëra këto 23 vitet e fundit, kanë treguar se arsimi është munduar të përshtatet sa të mundë me ndryshimet sociale, ekonomike dhe politike të vendit, por edhe me ato të rajonit. Këto ndryshime duke mos qenë shumë të studiara dhe duke qenë se janë kryer në një terren shumë pak të favorshëm nga gjendja në të cilën sistemi arsimor vjen, jo gjithmonë kanë dhënë frytet e duhura dhe shpesh janë perceptuar nga shoqëria si eksperimente.

Arsimi është një proces që i hap rrugën së nesërme së vendit dhe garanton një të sotme më të mirë. Si i tillë arsimi duhet të mbajë parasysh dy parime themelore: Së pari edukimin, dhe së dyti arsimimin. Të dy konceptet janë dhe duhet të jenë të përcaktuara mirë: edukimi si një proces i zhvillimit të personalitetit, dhe arsimimi, si një proces i zhvillimit mental të subjektit. Shqipëria ka 23 vjet që mbështetet në reforma arsimore që zëvendësojnë njëra-tjetrën, pa arritur asnjëherë të bëhet analiza e dështimit apo arritjeve të secilës prej tyre. Arsimi shqiptar ka vuajtur, më shumë se çdo sektor tjetër, populizimin e politikës dhe mungesën e standardeve. Në këto kushte sot ky sistem është ndër më të kritikuarit nga institucionet ndërkombëtare dhe ka nevojë për një përmirësim konceptual.

Teknologjia e sotme të krijon me mjera mundësi për të lexuar, për të zgjedhur dhe mbi të gjitha për të shkurtuar kohën e leximit. Ndërkohë presioni që bëhet për notat është i madh, sepse diploma, në një vend në zhvillim si Shqipëria, konsiderohet si

mjet parësor për të gjetur një vend pune. Ndaj prindërit ushtrojnë presion te fëmijët për të marrë sa më shumë nota të mira, me synim për të marrë një diplomë që është fortësisht e dëshirueshme në tregun e punës. Pra një rikonceptim i edukimit, krijon mundësi të mëdha për arsimimin. Koha sot kërkon një brez të mësuar që të mendojë lirisht, të tolerojë dhe të kuptojë aftësitë e dëshirat e veta, që të jetë i aftë të ndërtojë një model të tijin, në mënyrë që të përshtatet me realitetin e tregut dhe të jetës shoqërore. Kjo mendoj se duhet të jetë rruga e ndërtimit të sistemit tonë arsimor. Çdo individ, sipas prirjeve dhe dëshirave të tij, duhet të marrë më tej edhe shkallët e tjera të arsimimit. Që të arrihet një edukim i tillë arsimor, kërkohet të ndërtohen kurrikula të veçanta në sistemin universitar e pasuniversitar që të mundësojnë kuptimin dhe qëllimin e edukimit.

Nga disa eksperimente që janë bërë nga universitete me emër në botë, rezulton se sa më e madhe të jetë liria e individit në punë, aq më shumë ai do të priret të punojë me dëshirë dhe pasion. Puna me dëshirë dhe pasion çon në rritjen e shkallës së produktivitetit. Sipas këtyre studimeve, është konstatuar se individi promovohet më shumë në punë, jo duke e vlerësuar materialisht sesa duke e lënë të lirë të veprojë sipas asaj që ai e dëshiron apo e ka pasion. Por që të arrihet deri këtu, duhet edukuar për të qenë i tillë. Brezi i fëmijëve të sotëm do të jetë brezi i zotërimit të aftësive të mëdha zhvilluese të vendit.

Pas krizës globale u vu re që edhe në Shqipëri tregjet ekzistente që mbanin gjallë ciklin e konsumit po lodheshin e po ezauroheshin. Shifrat që vijnë nga industria e ndërtuesve, nga ajo e fasonëve, nga turizmi e nga shërbime të tjera tregonin se rënia e rritjes (ndonjëherë vetë rënia) jo vetëm që është reale dhe e ndjeshme, po kishte rezik të ishte e pakthyeshme në nivelet e mëparshme. Ndërsa këto tregje ngushtoheshin për arsye të kuptueshme, kapitali kërkonte hapësirë ku të mund të zgjerohej dhe për këtë arsye lobbying-u i biznesit ka bërë presion të fortë në kanale publike e jopublike, mediatike e politike që të hapen tregje të reja, sidomos ai i arsimit të lartë. Që prej dhënies së licencave për hapjen e universiteteve Private, akreditimi i tyre, duket sikur i është futur një rrugë që as nuk është diskutuar publikisht e politikisht, dhe as kritikuar, duke mos parë se ç'kosto oportune ka. Përpjekja e paraqitur si një hap më tej për njësimin e sistemit universitar shqiptar me atë european nëpërmjet Procesit të Bolonjës, ka nxjerrë në dukje disa probleme.

**Problemi i parë**, ai më i rëndësishmi qëndron i shpallur në vetë Kartën e Bolonjës, ku efektivisht arsimit i lartë sanksionohet si një mjet i riprodhimit ideologjik. E gjithë kjo farsë ndodhi pikërisht aty ku në 1088 u krijua i pari universitet european që u shkëput prej kishës e prej religjionit për t'iu dedikuar dijes. Sipas kartës së firmosur nga ministrat e Këshillit të Europës, Procesi i Bolonjës do të ndihmonte modernizimin e arsimit të lartë european, do të krijonte një arenë të përbashkët të arsimit të lartë duke njësuar programet e diplomat, në mënyrë që rezultati i studimeve të ishte më i përshtatshëm për tregun e punës, duke rritur punësimin e të diplomuarve dhe duke shkurtuar gjatësinë e studimeve. Universiteti, që sipas përkufizimit duhej të qe bashkësi e studiuesve dhe e studentëve, u vendos në funksion të tregut dhe u kthye në bashkësi të sipërmarrësve (pronarët privatë apo shteti), menaxherëve doktrinarë (pedagogët) dhe klientëve (studentët). E gjithësesi, edhe po të mos



bëhet kjo kritikë, e po të thuhet se universiteti na qenka vendi më i përshtatshëm për të përgatitur ustallarë për punishtet e ndërmarrjeve, nuk duhet harruar fakti se tregjet kanë dinamikë të tyre të cilat nuk do të mund të reflektohen kurrë aty për aty në përgatitjen individuale, kështu që në çdo ndryshim të tregut do të krijohet një armatë të papunësh që do të duhet të bëjnë edhe një master tjetër për t'u përshtatur me risitë.

Problemi i dytë është mentaliteti i kontrollit që mbizotëron gjithë Procesin e Bolonjës. Është e vetëkuptueshme që heqja dorë prej lirisë akademike që kish prodhuar pikën më të fortë të akademisë europiane, pra larinë, do të prodhonte një të tillë mentalitet të nënshtruar tek studiuesit e tek studentët. Hapat të cilët individit duhet të ndjekë për t'u formuar akademikisht tashmë janë të vendosur nga tjetërkush, ndërkohë që në vetë universitetet, programet bachelor, apo programet master janë shëndërruar në fenomene të rëndomta. Programi neoliberal, kaq shumë i fokusuar tek liria, në emër të lirisë së tregut për t'u zhvilluar duket se ka shkelur lirinë e individit për të qenë i veçantë në formimin e vet akademik, madje edhe lirinë e akademisë për të zgjedhur mënyrën e vet të vënies në funksion të dijes.

Problem i rëndësishëm dhe që ndikon në rritjen e papërshtatshme të kostos së arsimit në vendin tonë është edhe zbatimi i skemës së vetfinancimit të ciklit të dytë dhe të tretë të studimeve, duke financuar nga buxheti i shtetit vetëm studimet e ciklit të parë, Bachelor. Kjo në radhë të parë bie në kontradiktë me qëllimin që ka ky proces për të përgatitur njerëz për tregun e punës, sepse tregu i punës kërkon më shumë kualifikim se sa programi bachelor. Në radhë të dytë shihet qartë se shteti zvogëlon periudhën e kujdesit për qytetarët, duke paguar vetëm 3 vjet arsim të lartë për secilin. Pra, nën mbulesën e një politike mirëbërëse, po i jep publikut një shërbim më të shkurtër, të pamjaftueshëm dhe siç ka treguar koha më pak cilësor, ndërkohë që e detyron të paguajë vetë specializimin, apo Masterin.

Eksperimentimi në arsim nuk është diçka e keqe, por kur ky eksperimentim kalon caqet hapësinore dhe kohore, atëherë ai bëhet i dëmshëm dhe ndikon negativisht. Reformat e fundit në arsim dhe debatet që i kanë shoqëruar atë dëshmojnë për një rritje të ndërgjegjësimit të shoqërisë për problemet e arsimit dhe shkollës. Këto probleme duket se i përkasin gjithë shoqërisë dhe jo vetëm një pjese të saj. Reformimi i arsimit tashmë ka prekur të gjithë sistemin arsimor dhe duket se po kulmon me ligjin për arsimin e lartë. Duke qenë se intensiteti i reformave ka qenë i madh dhe koha e kryerjes së tyre, relativisht e shkurtër, janë vënë re dhe po dalin në pah shumë problematika. Është e kuptueshme që vetëm me një reformim të tillë problemet nuk mund të zgjidheshin përnjëherë. Kështu dolën në pah problematikat të cilat në disa raste, nëse nuk trajtohen me seriozitetin e duhur mund të lënë pasoja të rënda në arsimimin e brezave.

Edhe pse duket sikur në shkollë nuk ka ndodhur ndonjë ndryshim i madh, kurrikula e re dhe reformimi tërësor i sistemit parauniversitar ka bërë një revolucion në fushën e arsimit në vendin tonë. Ky reformim nuk duhet parë i ndarë, d.m.th, i copëzuar dhe i rastësishëm, pasi nëse e shohim kështu nuk do të arrijmë të perceptojmë të gjithë ndryshimin që është kryer. Duke filluar me sistemin 9-vjeçar, gjimnazin e ri,

altertekstin, Maturën Shtetërore, etj.

Reformat e kryera shpeshherë e kanë gjetur të papërgatitur stafin akademik dhe nxënësit, për të përballuar gjithë këto ndryshime. Nëse synimi dhe arritja kryesore e kurrikulës së re dhe reformës ka qenë ndryshimi i konceptimit në arsim, pra vënia në qendër e nxënësit, kjo jo nga të gjithë mësuesit është kuptuar, ose është kuptuar në mënyrë sipërfaqësore. Të vendosësh nxënësin në qendër të mësimi nuk do të thotë të mjaftohesh duke përdorur disa teknika mësimdhënieje që në literaturën pedagogjike njihen si “teknika të të mësuarit me në qendër nxënësi”, por duhet të ndryshohet mendësia e mësimdhënies, duhet ndryshuar këndvështrimi. Ende sot, ka mësues që e shohin nxënësin si objekt dhe jo si subjekt. Harrojnë se tek çdo individ ka një veçori të cilën sistemi arsimor dhe veçanërisht mësuesi duhet ta vërë në dukje. Tek nxënësit shohin problemin dhe jo zgjidhjen; nxënësit i vënë në dukje dobësitë, por jo arritjet. Ky këndvështrim, edhe pse nuk është keqdashës bëhet shkak për krijimin e situatave të pakëndshme në mësim.

Reforma e MSH (Maturës Shtetërore), e cila me konceptimin e saj shumë bashkëkohor synoi të vinte në barazpeshë vlerat e secilit, u kthye në të kundërtën e saj si rezultat i një “pakujdesie” të vogël, keqadministrimit. Nëse kjo reformë po shfaq problematikën e saj, kjo nuk do të thotë se duhet të kthehemi pas, por të shohim shkaqet e problemeve dhe të gjejmë rrugëzgjdhje më të mira.

Problematika më e bujshme dhe më shqetësuese, sa herë që fillonte viti shkollor kishte të bënte me tekstet. Mungesa e tyre, shitja në mënyrë të paligjshme, cilësia e dobët, sasia e pamjaftueshme dhe mbi të gjitha përmbajtja e tyre dhe ngarkesa e madhe me mangësi në aparatën pedagogjik, u kthyen në një problem tjetër që shoqëroi shkollën shqiptare gjatë viteve të tranzicionit. Reforma e Altertekstit në arsimin parauniversitar mendohet se ka zgjidhurnjë sere problemesh të ngritura. Nuk mund të pretendohet se cilësia dhe niveli shkencor apo pedagogjik i tyre arriti standardet më të larta, por kjo reformë e futi arsimin në një rrugë të mbarë dhe ndikoi shumë në ndryshimin e perceptimit të tekstit, jo si mjeti më i rëndësishëm i mësimdhënies, por si një mjet i nevojshëm për nxënësin.

Ajo që duket se mbetet e parealizuar në këtë reformë, ka të bëjë me mësuesin. Për sa kohë do të ketë mësues që për probleme të ndryshme apo paqartësi apo edhe gabime shkencore do të shfaqësohen se “kështu e ka teksti”, mund të thuhet me bindje se reforma nuk është kuptuar si dhe sa duhet. Problematika e re që shfaq reforma e altertekstit ka të bëjë me tekstet e përkthyer, të cilat vërtet u përkasin shkencave natyrore dhe si të tilla sigurisht që mund të jenë më të mira në cilësi dhe përmbajtje se tekstet që mund të përgatiten nga specialistët shqiptarë, por nuk duhet harruar tradita e vendit nga vijnë këto tekste dhe mbi të gjitha, përkthimi problematik, që shpesh është më shumë sesa problematik dhe jociësor. Shtëpitë botuese nga dëshira për të qënë sa më konkurrese në treg harrojnë se nuk kanë të bëjnë me një produkt konsumi, por me një material të rëndësishëm për formimin e brezave.

Ajo që mund të dëmtojë seriozisht këtë reformë dhe rrjedhimisht edhe sistemin arsimor, ka të bëjë me interesat klienteliste të shtëpive botuese dhe autorëve të

teksteve. Për miratimin e teksteve është më mirë të zbatohet një procedurë më e hapur dhe transparente, duke përfshirë më shumë mësuesit si zbatues dhe njohës më të mirë të programeve dhe problematikave shkollore. Kështu mund të shmangët çdo ndikim nga jashtë dhe monopolizim i dëmshëm.

Duke qenë se arsimi është ndër sektorët shtetërorë të punësimit, politika e ka shfrytëzuar këtë mundësi për të krijuar përfitime elektorale. Ndikimi i saj ka bërë që edhe një mësues i thjeshtë të mos e ndiejë veten të qetë kur çdo shtator i duhet të presë me ankth emërimet, lëvizjet, largimet apo problematikën që del nga fillimi i vitit shkolllor. Mësuesi është ndoshta i vetmi profesion që ende vlerësohet si në komunizëm. Të gjithë të barabartë, dhe të gjithë të paguar njëllor. Atëherë përse duhet një mësues të përpiket për të ngritur anën e tij profesionale? Vetëm për kënaqësi, kur për punë dhe mund të ndryshëm, lodhje dhe përgjegjësi jo të barartë të gjithë mësuesit paguhet njëllor, sipas një skeme që duket absurde. Skemë që ka funksionuar vetëm në socializëm për kategorizimin e mësuesve sipas vjetërsisë, kur dihet se të jesh më i vjetër në një punë nuk do të thote se je më i mirë.

Kjo ka bërë që të gjitha reformat, ndryshimet, zhvillimet në arsim të përcillen me indiferentizëm nga një pjesë e mësuesve, pasi për ta mjafton të kenë një diplomë, një mik, një njohje e kështu me rradhë dhe pozicioni si dhe paga nuk ndyshojnë. Ky është një faktor që sot profesionin e mësuesit e kërkojnë nxënës jo shumë cilësorë, sepse e dinë që me të mbaruar shkollën do të gjendet një vend ku të rrinë rehat për gati 40 vjet të tjerë. Kjo praktikë duhet ndaluar, sepse po krijon probleme serioze në arsim. Mësuesi si çdo profesionist duhet motivuar të rritë profesionalizmin e tij, por nga ana tjetër duhet vlerësuar dhe i duhet dhënë një status i cili të mos shkelet lehtë nga erërat e ndryshimeve politike.

Një tjetër aspekt që lidhet me përgatitjen e mësuesve ka të bëjë me të rinjtë dhe studentët të cilët e zgjedhin këtë profesion. Universitetet dhe shkollat duhet të krijojnë ura bashkëpunimi për t'u dhënë këtyre të rinjve aftësitë dhe shprehitë e nevojshme, pasi njohuritë dhe dijet i marrin gjatë studimit. Të gjithë e dimë se sa e vështirë është të kalosh nga teoria që merret në shkolla në praktikën konkrete, në terren. Për këtë duhen praktika, të cilat nuk mungojnë në programet e studimit të universiteteve për degët e mësuesisë, por realizimi i tyre dhe organizimi kanë vend për përmirësim. Studentët nuk mund të marrin në shkollë gjithë njohuritë që u duhen për të qenë profesionistë të mirë, aq më tepër kur pjesa më e madhe e pedagogëve janë të shpëputur nga sistemi parauniversitar, por pranë shkollave ata mund të mësojnë më shumë për atë që u duhet.

Kjo arrihet duke ia besuar këtë detyrë një mësuesi specialist dhe jo rastësisë, siç ndodh rëndom. Për këtë duhet menduar si nga universiteti edhe nga Drejtoritë arsimore, për të krijuar mentorë dhe mësues cilësorë në praktika, të cilët sigurojnë duhen vlerësuar. Praktikë e mirë dhe shumë e vlefshme do të ishte edhe punësimi me kohë të pjesshme pranë shkollave të studentëve të sapodiplomuar për të fituar aftësitë dhe shprehitë e punës, por duke e konsideruar këtë si periudhë praktike aktive që mund të bëhet pa pagesë ose me fonde të tjera.

Që nga viti 2005 u aplikua shkollimi i detyrueshëm nëntëvjeçar, në tri cikle, kurse shkollimi i mesëm u bë vetëm tre vjet. Sipas të dhënave të prezentuara, një pjesë e vogël e populates (5-7%) që janë mbi moshën 15-vjeç, janë analfabet ose persona vetëm me shkollë fillore. Ne nuk duam që reformat të na sjellin analfabet me diploma. Në këtë mënyrë koha kërkon një zgjidhje të shpejtë për problemet aktuale të infrastrukturës tonë. Duhet kërkuar përmeshja e angazhimeve rreth zhvillimit të saj, si dhe një rishikim i objektivave dhe treguesve të përcaktuara në të, për shkak të institucionit dhe të keq menaxhimit të tij.

Më poshtë paraqitet grafikisht luhatja e nxënësve të diplomuar në shkollat e mesme në të gjithë Republikën e Shqipërisë, duke përfshirë arsimin e mesëm të përgjithshëm dhe atë profesional. Nga analiza grafike dalim në përfundimin se luhatja në rritje dhe në rënie e numrit të nxënësve të diplomuar vijnë si pasojë e faktorëve politik, ekonomik dhe social, të cilët çojnë në marrjen e masave ose reformave në sistemin arsimor por edhe në zgjedhjet që bëjnë individët si konsumator të këtij shërbimi, qoftë ai publik ose privat. Vitet ku luhatja paraqitet me ritme më të larta janë vitet 1991-1992, ku me përmbyshjen e sistemit u arrit një shkallë e caktuar lirie veprimi dhe zgjedhjeje. Vitet 1997-1998, si pasojë e krizave politike dhe ekonomike shkaktuan rënie të dukshme të të diplomuarve në arsimin e mesëm dhe si pasojë e mungesës së sigurisë në vend u shoqëruan me braktisje të shkollave nga nxënësit dhe kryesisht të femrave. Vitet 2004-2005 shfaqen dukshëm si vitet më të sukseshshëm për sa i përket ritmit të rritjes së numrit të nxënësve të diplomur, si pasojë e ndryshimeve të qeverive dhe ndryshimit në reformat arsimore.

**Tabela 1.** Numri i nxënësve të diplomuar për vitet 1992-2012, të ndarë në gjini dhe profile

Viti Shollor	Në Shkolla të Mesme			E Mesme e përgjithshme			E Mesme profesionale		
	Gjithsej	Femra	Meshkuj	Gjithsej	Femra	Meshkuj	Gjithsej	Femra	Meshkuj
	Total	Female	Male	Total	Female	Male	Total	Female	Male
1991 - 92	30616	16538	14078	11537	6879	4658	19079	9659	9420
1992 - 93	22846	13484	9362	9489	6205	3284	13357	7279	6078
1993 - 94	18223	10708	7515	9135	6065	3070	9097	6643	2454
1994 - 95	17062	9932	7130	13413	8554	4859	3644	1378	2266
1995 - 96	16549	9428	7121	12372	7837	4535	4177	1591	2586
1996 - 97	15892	8838	7054	12694	7622	5072	3198	1216	1982
1997 - 98	15218	8390	6828	12556	7508	5048	2662	882	1780
1998 - 99	17097	9003	8094	13604	7992	5612	3493	1011	2482
2000 - 01	18843	10201	8642	16337	9345	6992	2506	856	1650
2001 - 02	20069	10875	9194	16997	9885	7112	3072	990	2082
2002 - 03	22182	11750	10432	18842	10472	8370	3340	1278	2062
2003 - 04	24840	12683	12157	21348	11415	9933	3492	1268	2224
2004 - 05	29380	14766	14614	25106	13319	11787	4274	1447	2827
2005 - 06	27905	15143	12762	24433	13444	10989	3472	1699	1773
2006 - 07	28756	15679	13077	24303	13350	10953	4453	2329	2124
2007 - 08	31122	16971	14151	26255	14426	11829	4867	2545	2322
2008 - 09	34289	18698	15591	29460	16268	13192	4829	2430	2399
2009 - 10	34823	18727	16096	29984	16450	13534	4839	2277	2562
2010 - 11	40354	20094	20260	35553	18236	17317	4801	1858	2943
2011 - 12	40927	20801	20126	38083	19924	18159	2844	877	1967

**Grafiku 1:** Luhatja në përqindje e numrit të nxënësve të diplomuar në shkollat të mesme 1992-2012



Nga grafiku i mësipërm shihet qartë paqëndrueshmëria e numrit të nxënësve të diplomuar në shkollat e mesme të vendit. Ajo që vihet re dukshëm është një rënie prej 25.4% e numrit të të diplomuarve në arsimin e mesëm gjatë viteve 1993-1994, kjo për shkak të ndryshme, si migrimi drejt zonave më të zhvilluara dhe emigrimit të popullsisë për shkak të hapjes së kufijve me vendet e tjera. Këto ndikuan ndjeshëm kryesisht në lëvizjen dhe largimin e moshës së re. Luhatja më e madhe e ritmit të rritjes së të diplomuarve ka qënë në vitin shkollor 2004-2005 si pasojë e ndryshimeve që kanë ndodhur në reformat në arsim dhe të ndryshimeve në situatën ekonomiko-politike. Trendi i numrit të nxënësve të diplomuar në shkollat e mesme përgjithësisht ka qënë në rritje, por jo në ritme rritje të qëndrueshme, kjo edhe për shkak të uljes së numrit të lindjeve në familjet shqiptare të viteve 90' e në vazhdim, liberalizimit të lëvizjes së individëve drejt vendeve perëndimore, etj.

Përveç informacionit të grumbulluar për nxënës të diplomuar në shkollat e mesme, do të trajtohet edhe shkalla e nivelit arsimor me nivelin e punësimit dhe papunësisë. Për të studiuar numrin e studentëve që kanë ndjekur arsimin e lartë dhe institucioni ku kanë kryer studimet, janë hartuar dhe plotësuar 200 anketa të cilat grumbullonin informacion rreth gjinisë, moshës, arsimit dhe punësimit. Nga përpunimi i këtyre të dhënave kemi arritur në këto përfundime sipas tablës së mëposhtme:

**Tabela 2:** Të dhënat e marra nga 200 të anketuar në Tiranë

GJINIA		MOSHA (VJET)			SHKOLLA E MESME			SHKOLLA E LARTE			PUNËSIMI (INSTITUCION)		
F	M	15-19	20-25	26-30	Prgj	Prof	pa. shk	Pu	Pri	Pa. shk	Pu	Pr	Pa pune
81	119	19	129	52	103	68	29	79	46	75	81	38	81
40.5%	59.5%	9.5%	64.5%	26.0%	51.5%	34.0%	14.5%	39.5%	23.0%	37.5%	40.5%	19.0%	40.5%

*Nga të dhënat e mësipërme mund të thuhet se nga të gjithë të anketuarit 40.5% ishin femra dhe 59.5% meshkuj, 9.5% e të cilëve ishin nga intervali 15-19 vjeç, 64.5% bënë pjesë në grupmoshën 20-25% dhe 26% prej tyre ishin nga 26-30vjeç. Nga 200 të anketuarit 85.5% e tyre kanë mbaruar një shkollë të mesme, nga ku 51.5% kanë mbaruar shkollë të mesme të përgjithshme, 34% e tyre kanë mbaruar shkollë profesionale dhe 14.5% e tyre nuk kanë mbaruar shkollë të mesme. Përsa i përket arsimit të lartë 39.5% e tyre kanë mbaruar arsimin e lartë në arsimin publik, 23% kanë mbaruar arsimin e lartë në IAL private dhe 37.5% e tyre nuk janë me arsim të lartë. Nga anketat 59.5% e tyre janë të punësuar, 40.5% në institucione private dhe 19% në institucione publike, ndërsa 40.5% e të anketuarve rezultuan të papunë gjatë periudhës së anketës.*

### **3. Nevojat për të krijuar një Sistem të ri Arsimor Kombëtar**

*1. Duhet të krijohet një arsim publik sepse kjo është një e drejtë sociale universale që duhet të garantohet nga shteti falas dhe nga interesi i veçantë i orientuar drejt interesit të përbashkët.*

*2. Sistemi arsimor publik duhet të jetë falas, sepse arsimi është një investim social përveç se individual dhe arsimimi duhet të jetë një hapësirë falas pa ndërhyrje nga ana e të ardhurave familjare. Falas sepse ky është një kusht për realizimin e arsimit si një e mirë sociale publike.*

*3. Sistemi arsimor duhet të jetë demokratik dhe pluralist për formën profesionale dhe teknike që të kontribuoj tek ndërtimi i një ndërgjegje kombëtare sa më të denjë tek çdokush nga ne.*

*4. Të krijohet një sistem arsimor i cili për studentët me vlera të larta morale, solidariteti, tolerance, dhe me rezultate të shkëlqyera, në funksion të nevojave që ka vëndi të akordojë bursa ekselence për të përgatitur liderat e ardhshëm të vëndit.*

*5. Të garantoj liri mendimi për profesorët e mësuesit, por në të njëjtën kohë akademikët duhet të respektojnë objektivat e nxjerra nga ministria e arsimit.*

*Është koha që sot duhet të vendoset arsimi në zemrën e çdo qeverie e në këtë mënyrë të vendoset arsimi në pikën kryesore të buxhetit të shtetit për të cilin ka ardhur koha që nga 5 % fonde në arsim të kalojnë 8-10%. Në këtë mënyrë do ti shërbehet të sotmes dhe të ardhmes së vëndit.*

### **-Mënyra e shpërndarjes së kuotave në Arsimin e Lartë Publik**

*Aktualisht në Shqipëri sistemi i vlerësimit të ngarkesës së lëndëve brenda një dege të caktuar vlerësohet me kredite. Krediti, është një sistem i ri vlerësimi për matjen e ngarkesës mësimore në orë që një student i Arsimit të Lartë plotëson detyrimet për çdo lëndë. Përfshihet më tej puna e studentit në auditor, bibliotekë, shtëpi, provime e veprimtari të tjera, e matur kjo në orë, të quajtura “Pikë Krediti”. Nga ana cilësore përvetësimi i dijeve matet me notë, nga ana sasore niveli përcaktohet me pikët e kreditit. Kjo i lejon studentit të fitojë kualifikime dhe të kryejë studime në institucione*

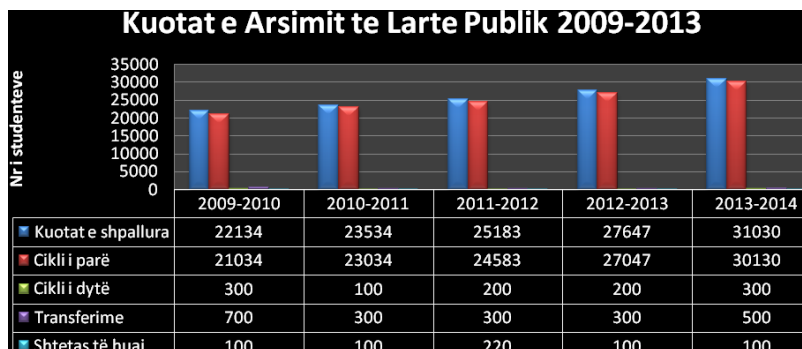
të ndryshme qofshin ato publike ose private. Por institucionet publike çdo fillim viti nxjerrin kuota, ose numër studentësh që do të pranohet në çdo Universitet dhe çdo degë studimi. Para se të dalin përgjigjet e maturantëve për të drejtën e studimit, qeveria ka vendosur edhe kuotat e pranimi që do të ketë secila degë në universitetet publike në Shqipëri. Kështu, Kuotat e përgjithshme të pranimi në institucionet publike të arsimit të lartë, për një vit akademik ndahen si më poshtë:

- Kuotat e pranimeve të reja për programet e studimit të ciklit të parë.
- Kuota për program të ciklit të dytë të studimit.
- Kuota për transferim studimesh.
- Kuota për shtetasit e huaj.
- Kuotat e pranimi për kandidatët brenda territorit të vendit.
- Kuota për shqiptarët nga trojet jashtë kufijve të vendit.
- Kuota për të verbrit (të veçanta).
- Kuota për romët (ballkano-egjiptianë).
- Pesë studentët e vitit të parë, me rezultatet më të larta në plotësimin e kriterëve të pranimi (pikët e fituara në sistemin meritë-preferencë), në programin e studimit përkatës, përjashtohen nga tarifa vjetore e shkollimit. Këtë përjashtim, në asnjë rast, nuk e përfitojnë studentët me notën mesatare të shkollës së mesme më të ulët se nota nëntë.
- Fëmijët e policëve të vrarë dhe invalidët, nuk paguajnë tarifën e shkollimit

**Tabela 3:** Shpërndarja e kuotave të pranimi në universitete publike 2009-2013

Viti akademik	Kuotat e shpallura	Cikli i parë	Cikli i dytë	Transferime	Shtetas të huaj
2009-2010	22.134	21.034	300	700	100
2010-2011	23.534	23.034	100	300	100
2011-2012	25.183	24.583	200	300	220
2012-2013	27.647	27.047	200	300	100
2013-2014	31.030	30.130	300	500	100

**Grafiku 2:** Luhatja në përqindje e kuotave në përqindje 2009-2013

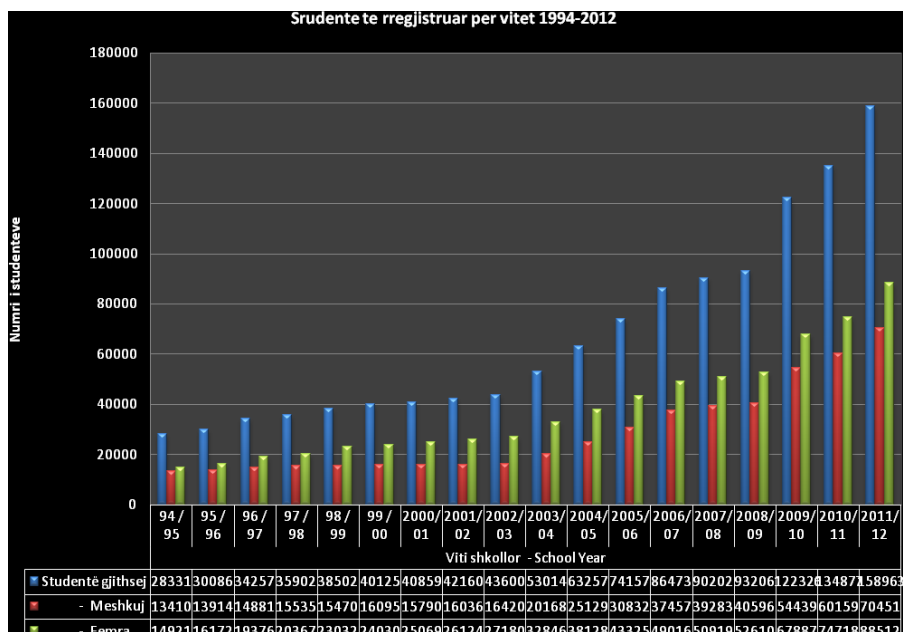




*Nga tabela e mësipërme shohim qartë se kuotat e pranimi të studentëve në universitetet publike për ciklin e parë të studimeve ndahen në kuota totale të pranimi, kuotat e studimeve në ciklin e parë, kuotat e pranimi në ciklin e dytë, kuotat në dispozicion për transferime në universitetet publike, kuotat për pranimin e shtetasve të huaj të ndjekin studimet në universitetet publike të Shqipërisë si edhe kuota për student me aftësi të kufizuar ose që i përkasin pakicave kombëtare. Përsa i përket Institucioneve të Arsimit të Lartë Privat nuk kemi kufizime në numrin e të regjistruarve dhe specifikimeve të mësipërme.*

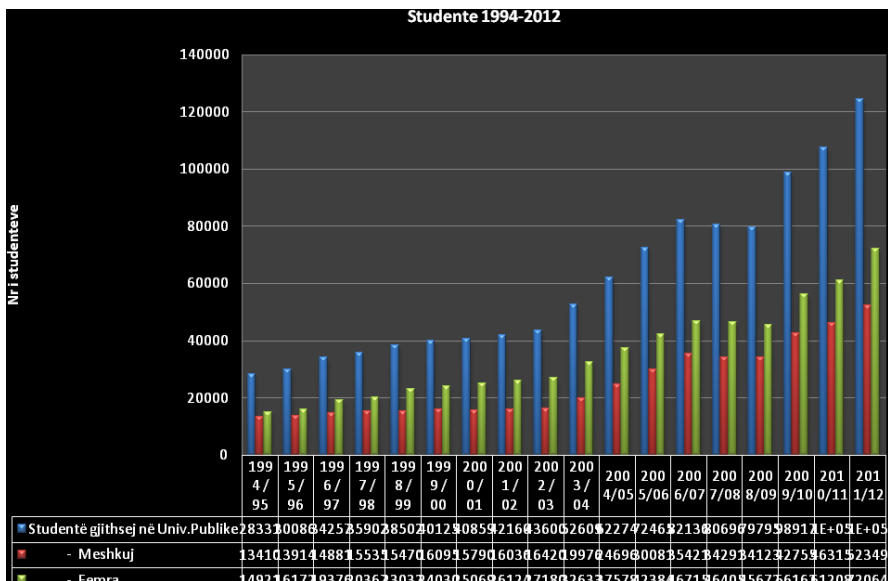
*Nga tabela vëmë re se ritmi i rritjes së kuotave të pranimi nga njëri vit në tjetrin ka ardhur duke u rritur, rritje kjo e cila pasqyrohet kryesisht në kuotat e ciklit të parë të studimeve për studentët vendas. Koordinimi i madhësisë së kuotave bëhet në përputhje me politikat arsimore, me treguesit makroekonomikë dhe në përputhje me faktorët politik, të cilët brenda një periudhe 23 vjeçare kanë ndërmarrë politika herë nxitëse e herë frenuese lidhur me reformat në arsim. Më poshtë paraqitet grafikisht numri i studentëve ndër vite i ndarë edhe sipas gjinisë.*

**Grafiku 3:** Numri i studentëve gjithësej të regjistruar në universitete gjatë viteve 1994-2012

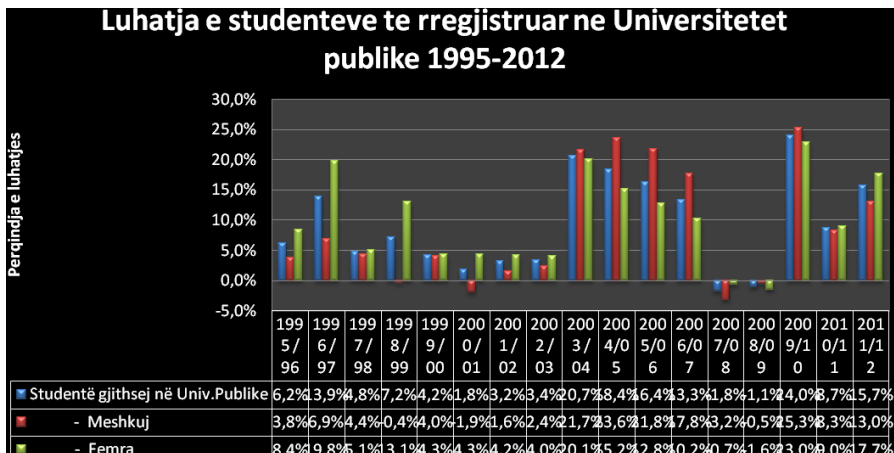




**Grafiku 4:** Studentë të regjistruar në universitete publike në vitet 1994-2012

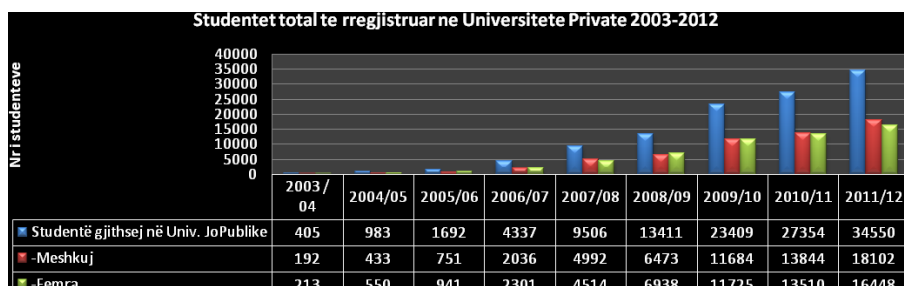


**Grafiku 5:** Luhajtja e numrit të studentëve të regjistruar në universitetet publike 1994-2012

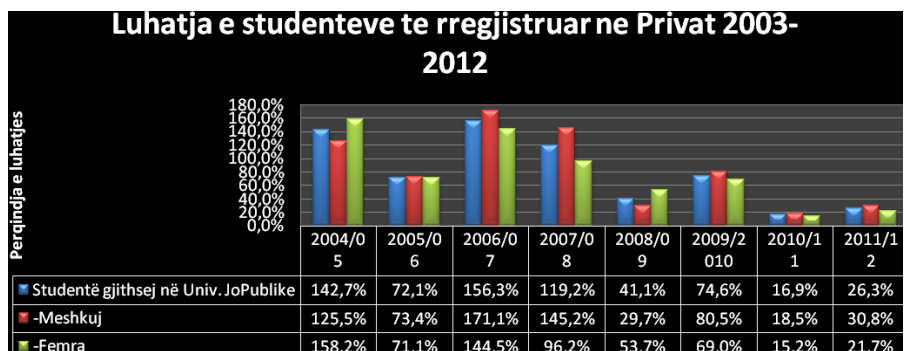


Nga paraqitja tabelore dhe grafike e mësipërme shohim se vitet 1996-1997, 2004-2005 dhe 2009-2010 janë vitet me ritmin e rritjes së rregjistrimeve më të lartë në universitetet publike, kjo mund të ketë ardhur si pasojë e reformave të ndjekura dhe kushteve ekonomike të vendit. Viti 1997 konsiderohet si një ndër vitet me paqëndrueshmëri sociale, politike dhe ekonomike më të lartë në 20 vitet e fundit. Ky fakt u shfrytëzua për të krijuar lehtësira në kushtet e pranimit të kandidatët e mundshëm në universitete, ndryshe nga arsimi i mesëm i cili në këtë periudhë shfaqte një rënie të dukshme të numrit të nxënësve të diplomuar, për shkak kjo të pasigurisë. Ndërsa vitet 2007-2008 konsiderohen si vitet me rënie të ritmit të rritjes së numrit të studentëve të rregjistruar në universitetet publike. Kjo ndodhi pasi përkoj edhe me periudhën kur lulëzuan një sërë institucionesh të Arsimit të Lartë Privat, që me ofertat e tyre tërhoqën një pjesë të mire të kontigjentit në treg. Gjithashtu për shkak të reformave që ndryshuan kushtet e pranimit në universitetet publike, duke futur sistemin e provimeve me zgjedhje. Për të bërë lidhjen midis rënies së të rregjistruarve në universitetet publike do shohim nëse për të njëjtën periudhë do të kemi ritme rritje në universitetet private.

**Grafiku 6:** Numri i të rregjistruarve në IAL Private 2003-2012



**Grafiku 7:** Luhajtja e rregjistrimeve në IAL Private 2003-2012



Grafikët e mësipërm tregojnë numrin dhe prirjen e numrit të studentëve të rregjistruar në universitetet private që nga hapja e tyre në vitin 2003 e deri në vitin 2012. Shihet që në vitin 2006-2007 ka një ritëm të konsiderueshëm rritjeje krahasuar me universitete publike në përqindje. Studentët e IAL publike vazhdojnë të kenë numrin më të madh të studentëve në degët përkatëse. Por nëse do të lejohet hapja në masë e IAL Private do ta kthejmë arsimin në një treg konkurrencial ku tarifat e pranimit në IAL Private do të rezultojnë më të ulëta se tarifat publike, kjo do të jetë shkas për rritjen e vazhdueshme të studentëve të rregjistruar në privat duke çuar kështu në studentë të një cilësie të ulët, që do ta kenë të vështirë të përballen me kushtet e tregut të punës.

#### **4. Lidhja e nivelit arsimor me nivelin e punësimit**

Tregu shqiptar i punës karakterizohet nga disa probleme për të cilat po merren masa të cilat duhet të ndikojnë drejtë-përsëdrejti në përmirësimin e situatës së këtij tregu që do të sjellë si pasojë rritjen e nivelit të punësimit. Ndër to mund të përmendim:

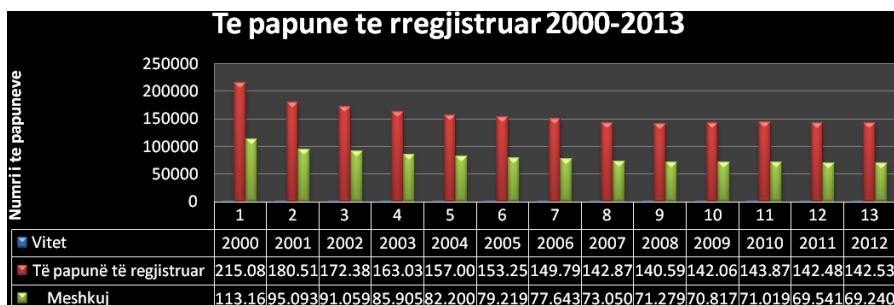
1. Përmirësimi i klimës së biznesit në kuadrin e reduktimit të taksave sidomos për biznesin e vogël si dhe ulja e masës së kontributeve për sigurime shoqërore e shëndetësore.
2. Hapja e vendeve të reja të punës në sektorin privat jobujqësor me më shumë produktivitet dhe me pagë më të lartë përbën një element të rëndësishëm për uljen e varfërisë dhe përmirësimit të standartit të jetesës.
3. Tregu shqiptar i punës vuan akoma nga një nivel i lartë i tregut informal. Për më tepër ka pak lëvizshmëri ndërmjet sektorit informal dhe atij formal. Sigurimi i stimujve është më i favorshëm për formalizmin e vendeve të punës, kontraktimi më fleksibël do të ndihmonte në mënyrë të vaçantë të punësuarit.
4. Personat me nivel arsimor të ulët ndeshen me probleme të konsiderueshme në tregun e punës. Ka një përqëndrim të personave me arsim minimal apo paarsim në sektorin informal. Niveli i arsimit është i lidhur ngushtë dhe me nivelin e të ardhurave. Zgjerimi i aksesit për arsimin dhe formimin profesional është shumë i rëndësishëm. Në të ardhmen, me urbanizimin e ekonomisë dhe largimin e saj nga sektori bujqësor, zhvillimi i kapitalit njerezor do të marrë një rendësi akoma më të madhe.
5. Megjithatë emigracioni është konsideruar si si një burim mjaft i mirë të ardhurash për familjet shqiptare dhe instrument i dobishëm në manaxhimin e riskut ai nxit fenomenin e qarkullimit të trurit. Qarkullimi i trurit ofron përfitime potenciale për të ardhmen sepse emigrantët kanë përfituar formim profesional dhe përvojë në vendet e emigrimit.

6. Femrat vazhdojnë të kenë nivele të ulëta punësimi dhe nivele të larta papunësie. Pagat për femrat janë 35% më të ulëta se sa ato për meshkuj, duke patur parasysh këtu moshën, arsimimin dhe karakteristika të tjera personale. Ndërsa niveli i papunësisë në komunitetet e romëve është rreth 70% dhe pjesa e atyre që janë të punësuar përgjithësisht marrin paga shumë të ulëta dhe shpesh janë të punësuar në punë me rreze në sektorin informal. Kjo ka pasoja negative në përgjithësi dhe ndikon në mirëqënien sociale të këtyre grupeve.

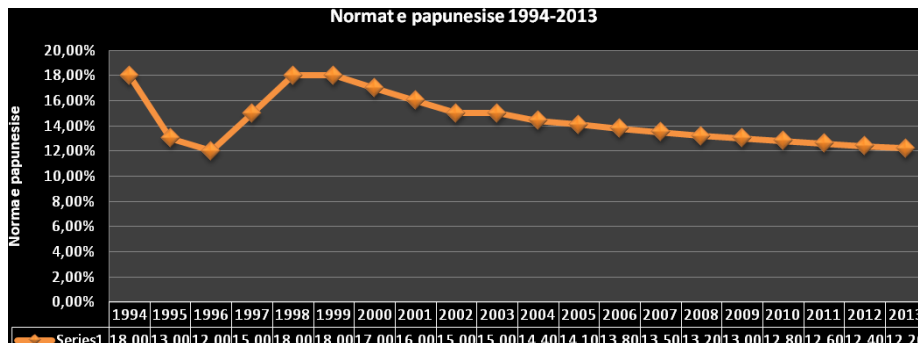
Të rinjtë shqiptarë duket se e kanë më të vështirë të gjejnë një punë, duke pasur një tendencë të njëjtë, me disa shtete të eurzonës (kryesisht ato që po e ndiejnë më shumë krizën, si Greqia, Spanja apo Italia). Sipas anketës së forcave të punës për vitin 2011 të INSTAT, të botuar së fundmi, shkalla e papunësisë tek të rinjtë mes moshës 25 deri në 34 vjeç është 16.6%, më e larta nga të gjitha grupmoshat e tjera, përveç asaj 15-24 vjeç, ku kjo normë është 23.4%, për shkak se një pjesë e madhe e të rinjve të kësaj moshe vazhdojnë shkollën. Për të gjithë grupmoshat nga 15 në 64 vjeç, shkalla e papunësisë rezulton 13.9%.

Edhe shkalla afatgjatë e papunësisë, për të rinjtë, grupmoshën 25-34 vjeç është më e larta (duke përfshirë sërish grupin nën 24 vjeç), prej 12.5%, nga 10.2% që është mesatarja afatgjatë e papunësisë për të gjitha grupmoshat. Grupmosha nga 35-44 vjeç rezulton se ka nivelin më të ulët të papunësisë si afatshkurtër ashtu dhe afatgjatë, me përkatësisht 9.9 dhe 7.8%. Sipas rezultateve të Anketës së Forcave të Punës (AFP) 2011, 68.2 përqind e popullsisë në moshë pune në Shqipëri ishte aktive në tregun e punës (pra të punësuar ose të papunë). Femrat përbënin rreth 44 përqind të forcave aktive të punës. Shkalla e aktivitetit ekonomik varion në mënyrë të rëndësishme sipas gjinisë. Shkalla e pjesëmarrjes në tregun e punës për femrat ishte 60.3 përqind ndërsa për meshkujt ky tregues ishte 76.1 përqind. Për të rinjtë e moshës 15-29 vjeç shkalla e pjesëmarrjes në forcat e punës ishte 46.5 përqind. Diferenca prej 21.7 përqind e shkallës së pjesëmarrjes në forcat e punës për grupmoshën 15-29 vjeç dhe grupmoshën 30-64 vjeç shpjegohet, sipas INSTAT, nga fakti që një përqindje e lartë e të rinjve janë duke ndjekur shkollën. Nga të dhënat e AFP 2011 rezulton që 65.7 përqind e të rinjve 15-29 vjeç nuk ishin pjesëmarrës në tregun e punës për arsye se ata ishin duke ndjekur shkollën. Në grafikun e mëposhtëm paraqitet në vlerë absolute numri i të papunëve të rregjistruar në vitet 2000-2013 të ndarë në gjini:

**Grafiku 8: Të papunë të rregjistruar për vitet 2000-2013**



**Grafiku 9: Nomra e papunësisë 1994-2013**



Po të shohim grafikun e luhatjes së norms së papunësisë në vite vëmë re që periodat me luhatje më të madhe të nomës së papunësisë kanë qënë vitet 1994-1999, kjo për shkak edhe të paqëndrueshmërisë ekonomike dhe politike në vend. Aktualisht jemi në norma papunësie dyshifrore, që krahasuar me inflacionin dhe rritjen ekonomike nuk është një tregues optimal. Përpyekjet e viteve të fundit nga Banka Qëndrore dhe Ministria e Financës për të pasur politika Monetare dhe Fiskale të përshtatshme me kushtet ekonomike-financiare të vendit, nuk kanë rezultuar shumë të sukseshme për vet faktin se jemi një vend në zhvillim dhe lind nevoja për më shumë koordinim midis politikave dhe institucioneve që hartojnë ose zbatojnë këto politika.

## Konkluzione dhe Rekomandime

### Konkluzione

Nga analiza e mësipërme konstatohet se treguesit kryesor të luhatjes së numrit të nxënësve të diplomuar, studentëve që kanë ndjekur ndër vite studimet e larta dhe norma e papunësisë nga viti 1992-2012 janë tregues të cilët janë ndikuar nga shumë faktorë ekonomik, social dhe politik, të cilët kanë ushtruar presion nxitës ose frenues në zhvillimin arsimor-edukativ. Sa më poshtë mund të nxjerrim këto përfundime:

1. Ndryshimi i sistemit me konkurs të maturantëve për konkurim në arsimin e lartë dhe kalimi në sistemin e provimeve me zgjedhje në vitin 2006 ishte një reformë arsimore e cila synonte përshtatjen e preferencave kryesore të kandidatëve, të ndërthurura me performacën e tyre ndër vite dhe pikëve të grumbulluara në provime si dhe me kuotat e miratuara nga MASH për secilën degë dhe për secilin fakultet. Por ky ndryshim solli një çrregullim në sistemin arsimor për shkak të kohës së shkurtër të informimit të grupeve të interesit si dhe mungesës së informacionit gjatë plotësimit të formularëve. Kjo bëri që një numër i madh studentësh të mos studiojnë

në degën e tij të preferuar por në degën ku ai kishte arritur pikët e duhura për tu shpallur fitues, dhe akoma më keq të mos ishte fitues në asnjë prej degëve të zgjedhura, duke ju drejtuar kështu mundësisë së ndjekjes së studimeve në Institucionet e Arsimit të Lartë Privat. Kjo ndikon së tepërmi në performancën e studentit gjatë studimeve të ciklit të parë dhe në përshtatjen e nivelit arsimor me kërkesat e tregut.

2. U kalua nga një sistem arsimor katër vjeçar ose nga Diploma e Integruar e Nivelit të Dytë (DIND), në sistemin e arsimit të lartë sipas Kartës së Bolonjës, ku studenti paisëj me kredite (ECTS), të nevojshme në transferimin e studimeve brenda dhe jashtë vendit. Por aplikimi i një skeme të tillë bën që studentët të mos kenë formimin e duhur për tju përshtatur tregut të punës, duke kërkuar që të kryejnë studime shtesë, të cilat quhen studime të ciklit të dytë ose studime master, të ndara në master profesional dhe master shkencor. Duke qenë se për të ndjekur ciklin e dytë të studimeve në univesitetet publike duhet të përmbushen kritere dhe të paguhet një tarifë e konsiderueshme vjetore në varësi të degës, e cila ka ardhur duke u rritur vit mbas viti, studentët priren që këto studime ti kryejnë në universitete private, duke ngushtuar kështu mundësitë ekonomike familjare ose personale.
3. Aplikimi i detyrueshëm i mbrojtjes së gjuhës angleze para përfundimit të studimeve të ciklit të dytë në një nga institucionet ndërkombëtare që e ofrojnë këtë shërbim, që vlerësimi i tyre të njihet nga institucionet shqiptare, përveç se rrit njohuritë e studentëve ajo ka efekte negative sepse rrit kostot e studimit të ciklit të dytë dhe lë vend për abuzim nga ana e kompanive që e ofrojnë një shërbim të tillë. Duke qenë se janë sipërmarrje private fitimprurëse, priren gjithmonë për të pasur sa më shumë student që e japin këtë provim, pavarësisht nivelit që ata kanë. Kjo si reformë e re e ndërmarrë në arsim për të rritur cilësinë e studentëve që mbarojnë studimet në nivel master kthehet në një pikë të dobët në arsimin shqiptar për arsye të keqadministrimit nga kompanitë private që ofrojnë shërbimin.
4. Paqëndrueshmëria politike dhe ekonomike, janë dy faktorë të rëndësishëm të cilët ndikojnë dhe ndikohen nga niveli arsimor dhe reformat në arsim. Sa më e zhvilluar të jetë një ekonomi aq më shumë nevojë ka për punonjës të kualifikuar në pozicionet e duhura. Gjithashtu sa më të paqëndrueshëm të jenë dy faktoret e mësipërm aq më negative janë ndikimet që japin ndryshimet e reformave në këtë fushë.
5. Norma e papunësisë si një tregues i rëndësishëm makroekonomik, përveç ndikimit që i jep inflacioni dhe GDP-ja në rritjen ose në rënien e nivelit të saj, faktor i rëndësishëm në përcaktimin e sasisë dhe cilësisë së këtij treguesi është edhe niveli arsimor. Sa më i arsimuar të jetë një komunitet aq më i përshtatshëm është ai në zhvillimin e ekonomisë dhe në përputhje me kërkesat që ka tregu i punës. Por si i bëhet kur tregu i punës është i tejngopur me student të cilët kanë mbaruar studimet në degë të caktuara dhe janë pjesë e skemës së papunësisë? Këtu luan rol ndërthurja e elementëve makroekonomik me reformat arsimore në kuadër të përmirësimit të këtyre treguesve.

## Rekomandime

Brenda një periudhe shumë të shkurtër kohore sistemi arsimor ka pësuar ndryshime të konsiderueshme, si pasojë e nevojës së tregut, të fushës sociale, të kushteve ekonomike dhe politike të vendit. Në kuadër të përmirësimit të këtij sistemi bazuar dhe në të dhënat e grumbulluara rekomandojmë:

1. Të nxitet pjesmarrja në rregjistrimin e nxënësve në shkolla të mesme profesionale, në mënyrë që të kompensohen njohuritë e humbura nga zbatimi i sistemit të bolonjës. Duke mos qënë studentët të aftë të përballen me tregun e punës mbas përfundimit të ciklit të parë të studimeve. Kjo mund të arrihet vetëm duke krijuar reforma të përshtatshme arsimore dhe sistemin aktual të koeficientëve të shkollave të mesme në degët përkatëse, në mënyrë që të rritet numri i nxënësve që mësojnë në shkolla profesionale.
2. Ngritja sa më parë e një grupi kontrolli dhe riakreditimi i universiteteve kryesisht private, me qëllimin kryesor të vlerësimit të programeve dhe kurrikulave, infrastrukturës, teknologjisë dhe stafit akademik të institucionit, për të parë përputhshmërinë e kualifikimeve dhe moduleve që kanë në përgjegjësi. Duke lënë në tregun e Arsimit të Lartë Privat vetëm ato institucione të cilat përmbushin kriteret e mësipërme dhe që cilësia e ofrimit të këtij shërbimi të përafrohet me arsimin publik.
3. Mbrojtja e gjuhës angleze të mos kryhet nga institucione fitimprurëse por nga struktura shtetërore, të njëjta me AKP (Agjencia Kombëtare e Provimeve), në mënyrë që ky shërbim të vijë me kosto sa më të ulët për studentin dhe të jetë më efektiv në rezultatin e paraqitur, duke pasur kështu një standart të vetëm të pranuar në nivel kombëtar dhe ndërkombëtar. Kjo krijon premisa për marrëveshje midis Ministrisë së Arsimit dhe Sportit në Shqipëri dhe vendeve kryesisht të rajonit.
4. Për të mos pasur kontigjent të kualifikuar më tepër se kërkesat e tregut, duhet të koordinohen politikat makroekonomike dhe reformat në arsim. Të përshtatet numri i kuotave me nevojat e tregut për specialitë në një fushë të caktuar. Ky nuk është ndonjë tregues i rëndësishëm në uljen e nivelit të papunësisë por është një element i cili mund të menaxhohet për të mos thelluar më shumë hendekun midis të papunëve të pashkolluar dhe të papunëve me nivel arsimor të përshtatshëm me kërkesat e tregut.
5. Një reformë tjetër e rëndësishme që duhet të merret në arsim është aplikimi paraprak i reformave në një projekt pilot në mënyrë që të mos duken këto reforma si eksperimente shoqërore, të cilat çojnë në kushte neglizhence nga ana e nxënësve dhe studentëve.

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## **Review on the changing role of grammar teaching in second language instruction**

### **Abstract**

*The numerous trends in the field of second language instruction have always resulted in different approaches to the role grammar teaching plays in this process. They have varied from the ones which positioned grammar at the heart of second language learning and even equated it to the language itself to the ones which totally disregarded its role thus ignoring it completely. This study aims to review the tendencies regarding the changing role of grammar teaching overtime by giving brief descriptions of most popular approaches. It will also focus on the importance that late approaches and recent research in the field give to the teaching of grammar and the role it plays in developing communicative competence.*

**Key words:** *grammar teaching approaches, second language learning, communicative grammar*

## Introduction

Learning a foreign language has been part of education for over 2000 years. Developments in different fields have had their influence on education and on language learning as well. Approaches to foreign language learning have also been affected by the dominant learning theories of the respective time. With regard to the role grammar plays/should play in second language instruction the language learning world has experienced three major periods: a) grammar age which meant learning a second language is equal to learning its grammar; b) zero grammar age which meant grammar is not important for communication; c) grammar and meaning age which means reconsideration of the importance of grammar because of its importance in target language acquisition and communicative competence.

## Grammar-based approaches

### Grammar translation method

At its very beginnings learning a language meant knowing the rules of grammar with the aim of being able to read and write in the target language rather than communicate. This grammar-based approach to language learning resulted in methods which consisted in teaching rules, concepts and structures of grammar which aided understanding the target language. Since this was firstly achieved through explicit explanation of grammar rules of the target language by translating them in L1 the most popular method came to be called the grammar translation method. Its popularity continued to prevail for a long time and for many reasons it still does in lots of countries, one of them being China with the main reason as LIU Qing-xue and SHI Jin-fang say it being easy to apply and making few demands on teachers. (LIU Qing-xue, SHI Jin-fang, 2007)

There have been lots of arguments for and against the use of grammar translation method in the classroom and numerous survey results have been proof to both cases. Based on his survey results Nazary believes if we want to have proficient L2 users we should free ourselves of misconceptions and reconsider the alliance between the mother tongue and foreign languages. (Nazary, 2008) Our knowledge of L1 determines the way we think and as such it adds to our second language acquisition and ability to use it.

When it comes to evaluating learners' knowledge of L2, accuracy is something that cannot be ignored. Accuracy prevents misunderstandings and enables the L2 user to get his message through appropriately and correctly. In communication especially accuracy means grammar. As Celce-Marcia concluded in 1991 since there is no evidence that lack of grammar instruction benefits the L2 learner, especially the ones who need to achieve a high level of proficiency and accuracy, no one can dismiss grammar instruction altogether. (Celce-Murcia, 1991) Accurate knowledge of grammar can be obtained through grammar instruction in whatever methods. In his contrastive study of grammar translation method and communicative approach in teaching English grammar Chang concluded that learners who used grammar

translation method made more progress in grammar learning than those who used the communicative approach. (Chuan, 2011)

### **Audio-Lingual and Direct Method**

The need for oral communication and ability to speak foreign languages fluently led to the emergence of Audio-Lingual and Direct Methods. Unlike the grammar translation method they concentrated on the structure of grammar and not on separate categories. The focus was also on memorizing structural patterns important for L2 learning by emphasizing the development of oral competence rather than written abilities. But as Hinkel put it “these methods were a reaction to the grammar translation method which produced learners who could not use the language communicatively despite their considerable knowledge of grammar rules.” (Eli Hinkel, Sandra Fotos, 2002) The direct method attempted to make the language learning environment a place where language was used as if in real situations and grammar rules were learned inductively. Through this method the learner was supposed to pick up the L2 grammar in much the same way the child picked up the grammar of his mother tongue. (Thornbury, 1999)

Language learning was viewed as hypothesis formation and rule acquisition rather than habit formation (Celce-Murcia, 1991), which resulted in learners being unable to communicate fluently.

According to Griffiths and Par audio-linguism viewed the learner as a passive entity waiting to be programmed thus paying little or no attention at all to the possibility that learners might contribute to the programming process. (Carol Griffiths. Judy M.Par, 2001)

### **Presentation-Practice-Production method**

Inadequacies of the grammar-based approach methods led to the appearance of communication-based methods

Although PPP method was intended to make a contribution to enhancing learners' communicative competence it was not successful in doing so and remained very grammatical.

In this model a new grammar rule or structure is presented in a dialogue, reading text or listening part in order to make the learner familiar with the new structure. In the practice phase the student repeats or reproduces the structure through different exercises controlled by the teacher. This phase aims to focus the learners' attention on specific structures. The practice stage is less controlled with activities that enable the learner to use the new structures spontaneously and fluently. In this view presentation and practice play a key role in the acquisition of language. (Hossein Nassaji, Sandra Fotos, 2011) Although pretended to promote learners' communicative competence this method was also grammar-based and didn't really make its contribution to the learners' communication skills. According to Thornbury

attempting to move from accuracy to fluency this method only pretended to engage learners in freer practice activities because it required learners to imitate model texts or pre-selected structures. (Thornbury, 1997) some researchers believe that in countries where students do not have much exposure to English and have little need for communication in English in their daily lives it is crucial to reconsider the effects of the traditional PPP approach. (Sato, 2010)

Ellis makes his case against the traditional viewing of grammar teaching as presentation and practice of grammatical structures. He agrees that grammar teaching can consist of both but not necessarily arguing that some of the grammar lessons might need presentation while others might consist of only practice. He also adds that grammar teaching can involve learners in working out the rules for themselves. (Ellis, Current issues in the teaching of grammar: An SLA perspective, 2006a)

### **Arguments for grammar teaching**

Since the role of grammar teaching in second language acquisition has been a priority in recent studies in this chapter we will review the major reasons for the reconsideration of grammar of the role grammar plays in language learning.

### **Conscious learning**

Most SLA researchers agree that conscious learning of forms and structures plays an important role in second language learning. Ellis uses the term consciousness-raising as an effort to provide the learner with an understanding of a grammatical feature. When contrasting the 5 characteristics of practice to those of consciousness he underlines that instead of repetition of the targeted feature the learner should be expected to utilize intellectual effort to understand the targeted feature. (Ellis, Grammar teaching:practice or consciousness-raising, 2002)

According to Hinkel and Fotos the foundations for this view involves the distinction between explicit (conscious) and implicit (unconscious) grammatical knowledge. Based on this model they believe that “activities that raise the learners’ awareness of grammar forms-whether through explicit instruction or through communicative exposure-can assist learners to acquire these forms.” (Eli Hinkel, Sandra Fotos, 2002) Ellis argues that although consciousness-raising does not contribute directly to acquisition of implicit knowledge it certainly facilitates acquisition of knowledge necessary for communication. (Ellis, Grammar teaching:practice or consciousness-raising, 2002)

Nassaji and Fotos hold the view that language learning without some degree of consciousness is theoretically problematic. (Hosseini Nassaji, Sandra Fotos, 2004)

## Focus on form

As opposed to focus on forms which means instruction where the learner focuses on accuracy, focus on form concentrates on meaning of form arising out of communicative activity. It combines formal instruction and communicative language use in a way that enables learners to recognize the properties of L2. (Eli Hinkel, Sandra Fotos, 2002) This approach is very useful if it involves learners in communicative tasks. (Ellis, Current issues in the teaching of grammar: An SLA perspective, 2006a)

When discussing variables that determine the importance of grammar for learners Celce-Murcia(1991) argues that when teaching young adults at high-intermediate proficiency level, teachers have to focus on form if they want the learners to be successful in their composition requirement. (Celce-Murcia, 1991) Focusing on form or forms so depends on the learners' level of the target language and on what they expect to achieve. Celce-Murcia makes two other cases for teaching grammar with a focus on meaning. First, she views teaching the different meanings of prepositions in and on through the examples in the box and on the table as grammar in the service of meaning. Secondly she explains how grammar serves the social function well. The use of will/would instead of can/could in requests does not lead the addressee to thinking that the nonnative is being inappropriately abrupt or rude.

I believe the case is the same with defining and non-defining relative clauses where in written form it is the comma that demonstrates the difference in the number of brothers.

Example    *My brother who lives in London is a teacher.*  
               *My brother, who lives in London, is a teacher.*

## Task-based instruction

As opposed to grammar-based approach task-based instruction emphasizes the involvement of the learner in activities with a focus on the learning process rather than the grammatical forms resulting in students more engaged in communication activities.

They may contribute directly by providing opportunities for the kind of communication which is believed to promote the acquisition of implicit knowledge, and they may also contribute indirectly by enabling learners to

develop explicit knowledge of L2 rules which will later facilitate the acquisition of implicit knowledge.

As Ellis points out task-based teaching requires learner-centered practices that encourage the learner to engage actively in controlling the discourse and topic development. He also emphasizes that this type of instruction calls for learners to forget they are in a classroom learning a foreign language and it requires

them to believe they can succeed in learning this language indirectly through communication. (Ellis, The methodology of task-based teaching, 2006b)

Ellis is for the type of language learning tasks that encourages communication about grammar. In their exploratory study of the use of communicative, grammar-based task in the college EFL classroom Fotos and Ellis concluded that these tasks provide opportunities for the kind of communication which is believed to promote acquisition of implicit knowledge. It may also contribute indirectly by developing learners' explicit knowledge of L2. (Ellis, Grammar teaching: practice or consciousness-raising, 2002); (Sandra Fotos, Rod Ellis, 1991)

Lina Lee believes that tasks that promote communication and meaningful use of the target language are crucial to second language acquisition. Her study in Hong Kong suggests that a combination of online interaction and task-based instruction enhances learners' communicative competence through a lively online environment. (Lee, 2002)

According to Robinson because the complexity of tasks exerts a considerable influence on learner production sequencing tasks on basis of their complexity should be preferred. (Robinson, 2001)

Task-based instruction offers the learners the communication environment which can not always be provided outside class especially in non-English speaking countries. Arrangement of sequencing communicative tasks on basis of difficulty and communication tasks about grammar promote learners' acquisition of implicit and explicit knowledge of the target language.

## Conclusion

Although grammar itself as a language component and grammar teaching as a part of language learning have been central issues of controversy their contribution to second language acquisition is undisputable. When it was noticed that grammar-based approaches did not provide adequate communicative competence for the learner a shift in teaching tendencies regarding the role of grammar seemed to prevail the language learning world. Because this new trend led to communication with inaccuracies which were incompatible with the required high levels of proficiency the role of grammar teaching needed to be reconsidered. This reevaluation of grammar generated new approaches which targeted communicative competence without ignoring grammar.

Researchers and teachers have always looked for the most efficient ways and methods to teach language in general and grammar in particular. A big challenge for them remains the designation of communicative tasks which focus on learner interaction and encourage effective learning.

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## **Investigating a model of Madrasa School named “LIRIA” in terms of education and behavior: a case study of model school regarding teaching and concerned moral values**

### **Abstract**

*In a larger sense, the education is the process of changing one's behavior. Is there ample effort of transmitting values of life and culture to the coming generations? Such an activity is not only to take place within the school environments, but also it is a process that has to continue during a lifetime.*

*Values are known as the best, most right and most useful characteristics within a social environment. These mentioned characteristics are not only accepted by an individual or some, but also they are accepted by the whole society. (Silah, M., 2005).*

*In this document, research has been made on education models that this type of school is practicing in a way that its students are aware of having a better understanding on the fact that these values are changing along with the world. The ones who have been researching on this relevant topic are the directors and teachers of this school.*

*In this project, a very big attention is also dedicated to the quantity and quality of the research methodology. At the same time, even the structured interviews methods have taken place. When choosing the topic, the headmaster has been discussing with other teachers as well about the activities of students and their influence.*

*When this research came to an end, we all agreed that all these activities were very helpful for the students in their understanding of the universal and moral values.*

*This research is mainly showing the importance we give to these activities in order to provide for the coming generations a better understanding on values in a rapidly changing world. In my opinion, all schools should not only simply schedule teaching programs, but also they must organize the more activities possible.*

**Keywords:** Education, Madrasa, Moral Values, Universal.

## 1. Introduction

It is possible for us to give such a definition: Education is a process of changing from one attitude to another attitude. The education process is the one that makes an individual improve his attitude, mannerism in order to be acceptable by the others in the society. (Ulusoy,K.,2012).

In fact, the education is a process that has started through coming to life as a human being. The first human had been trying to give a meaning to everything around him. He has been trying to give a sense to the things he had no knowledge about them so far. Actually, Islam expresses that the education of the human being has started a long time ago. According to Islam, the first informal roots of education has started with the respect shown by angels, when the first human: Adam was created, then the whole angels made supplication before Adam in order to show respect to human being.

This study suggests that educating values has had its roots as from the creation of the first human being. If we think that what makes the human different from other creatures is the mind, there is no doubt that when we all start living with each other in a community as civilized community and well behaved people, no matter what our differences are.

The history of human kind is going through a process where lots of changes are taking place. These changes cause people make themselves change as well as leading other people to change according to rapidly changing world. They have had a very big influence in the understanding of values. They have affected the human's behavior, so that has made their acceptance in society more difficult.

There are changes which are between the ways of conception. It's because of this, the main point in which we will have a better understanding of "value" as a concept, on the other hand, the values that get accepted by a society, and the ones that gain more importance in that respective society. It is clear enough that social change has come as a result of changes and development in science and technology as well. They have become partly "guilty" in opening problems and in changing the way of values must be conceptual.

In this process, even though the social structure is improving in relation with the standards of living. On the other hand, it is getting problematic in a way, because at the same time, it is damaging the values that a sound society must have.

This rapid change has come as a consequence of competition, aggressiveness, the desire for success, the change of family concept, the lack of attention shown by parents, etc. This has led us to an anti-social lifestyle.

As a result, today's generation is growing up to be selfish and lack of love and care. The consequences definitely will not be far away. Yet, it will take its time. This huge change of lifestyle has also a big influence on the ways we are teaching. Huge differences are being made according to the coming generations' concept of value

(Genç, S. Z., & Eryaman, M. Y., 2008).

## 2. Literature review

Many definitions can be made in relation to this concept. These might be shortly expressed in this way: “value” as a concept comes from Latin, meaning “being valuable”. Its root is derived from the word “valere”. “Value “is a theme on which research has been made by different sciences, such as philosophy, sociology, psychology and theology. All of these sciences have given a definition of their own, but, in a larger sense we might conclude it as the norms of general behavior of the individuals of a society, as well as abstracts that have been formed in a standard way for different purposes. The study of students’ values is considered in the University according to some varieties. (Coşkun, Y., 2009)

Mr. Oğuz perceps values as one of the stones that give shape to the structure of our point of view on profession and our lifestyle. According to him, values are real. They have been decided by the majority of a society as the best guide for the members of a society. (Oğuz, E., 2012)

Another definition for values might be given by abstractionisms such as beliefs or behaviors by which the members of a society take pride and which involve all the aspects of one’s life.

Özensel has his own idea of value. He defines it as one of the most important criteria that gives sense to the social-cultural part of the society. According to him, the values are the ones who make a start for the sociological analysis. (Özensel, E., 2003). Furfey has added that the value depends on pure kindness. (Coşkun, Y., 2009)

As Oğuz, Genç or Eryaman have said, values are the norms of morality in a general view that reflects the common feelings or interests of a society, chosen by the society itself. In such a way, the existence and continuity of that society is provided. (Genç, S. Z., & Eryaman, M. Y., 2008)

## 3. Discussion

### 3.1. How do we classify values?

The classifying of values has been made as a result of cultural differences, yet again; they are almost the same for all human kind. There are five of them that are more general and which are used in different scientific projects concerning values. They are as follows:

1. The inventory of Rokeach
2. The classifying of Morris
3. The classifying of Spranger
4. The list of Khale
5. The theory of Schwartz

Bilgiseven even has made a rather different classifying. He has classified them into spiritual and material. According to him the spiritual values are the ones such as altruism and liability. According to another classification, values are divided concerning morals. The ones are related to morality and the ones that are not related. Such values are respect and well- behaviors. (Bilgiseven,A.K.1977)

Meanwhile, the values that have no connection with morals are the ones that are considered as the individual himself chooses or likes doing. For example: He might appreciate a good book or listening to classic music, but he doesn't necessarily have to do it all the time.(Ramazan,G.Ü. 2013)

On the other hand, Spranger has made a division of six groups. These are as: esthetic values, theoretical, scientific, economical, political and religious.

- a) Scientific values: Give importance to critical thinking and knowing the truth. The one with scientific values is intellectual and good critics as well.
- b) Economical values: Give importance to the useful and practical points. What this shows is that to economical values, must be given importance.
- c) Esthetical values: Give importance to the shape. The individual sees art as a must for the society.
- d) Social values: Important is not being selfish, loving and helping others. He highest value for a human is love. These individuals are kind and well behaved.
- e) Political values: Fame and individualism are what is most important.
- f) Religious values: When you see the Universe as a whole being part of that wholeness. Rapture the beauties of the universe in the name of his religion. (Yazıcı,K.,2006,C.19,s.502)

Schwart is another individual that has been analyzing values. He has divided them into two groups as: individualistic and cultural. The values of the individualistic ones are more individual oriented, whereas the cultural ones are the cultural group itself. (Oğuz, E.2012)

Another classifying is done by İbrahim Ethem Başaran. He thinks that the values have such a structure that has always respective changes according to the person. Social values can't be the same when it comes to strength and quality. From this aspect, we divide values into four.

- 1. Essential values: They are main values that mould culture and that are considered important by the major part of society. The changing of these values brings a very big change in society as well.

2. Special values: The values are used by a region or in a specific profession. For example: teachers are meant to behave according to the norms of their position.

3. Optional values: The values are used by members of a society all the time. Those values are expected to be followed from individuals of that society, if not, that cannot be forced either. For example: If nowadays two people want to get married without having a wedding, they are allowed to and not understood in different way.

4. Temporary values: What is considered valuable in fashion industry? These values can be held only by a specific class of the population. (Çavdarıcı, M. 2002.s.3)

### **3.2. What does educating values mean?**

During these last decades, our life is changing along with the changing of the world. As a result, every part of our life is coming to a point of change.

In our society, there are people that are not able to accept such a radical change, as well as there are of those who are able to adapt very quickly with the new changes. These are the ones showing it by their ideas and behaviors.

Especially, when technology has come to such a big advance, our nature and behavior are slowly changing as well. For example: there is a huge difference between our generation and the previous one. Do educating values that will help the individuals go through difficulties? (Doğan, İ.2007)

Educating values for the first time has been practiced as an international project realized by Brahma Kumar when celebrating the 50th anniversary of the United States. This happened in 1995 in the program titled "Educating Living Values". This education has been supported by UNESCO. This program has been supported by other organizations which deal with education as well.

According to Kirschenbaum, educating values help them grow up. It serves to the human in order to live a better and more satisfactory life. The nature of education values are mainly the helping the other topic. Better said, it is trying to help individuals for a better understanding of values, knowledge and capability. The main point on educating values is searching kindness and empathy in order to provide a better living.(Ulusoy ,K.2010,s.34)

### **3.3. Why do we educate values?**

The main aim of the study is to develop the inborn abilities of a child and to bring up his angelic side. Not just that, in the same time we want to develop the human being in every single aspect, possible and perfection in relation with high morals as well. That's why; a child must be informed on what is moral and what is immoral.

The purpose of value education we express as follows:

1. Educating individuals that have no disagreement against the general understanding of values.
2. Educating valuable individuals for the society.
3. Making people get to know themselves.
4. Educating mature individuals and the pure conscious ones.
5. Making the individual know his values and abilities that are useful for the society.
6. Owning an understanding with tolerance keeping them as it is according authentic roots.
7. Being a conscious civilian.

There are other types of course besides these ones. Different cultures develop with different values.

### **3.4. Values education activities organized in the Madrasa of Liria.**

Once, Albania began with the democracy, especially after 2000, it faced major changes in the quality of life. In recent years, when Albania had won right of free movement, we often faced with various topics and news on TV about the violence against women, divorce, family problems etc.

While all complained about this situation, the lack of policy solutions by the state made the situation even more difficult. There were noticed drastic changes in the structure of society, which happened during the industrial revolution in Europe, and also which gave way to degeneration although there were taken measures for this

People of the region do not understand the logic of taking care of the children at the age of 18. According to Genç and Eryaman, today's schools are unable to provide answers to the knowledge trends in society, as they need a new face and a new identity. The aim of schools should be thought again as an institution which will give a greater contribution of knowledge to the society (Genç, S. Z.,2008)

Based on this ideal, schools regulate and implement their programs. As already stated above, in recent years the protection of the values that are being destroyed is very difficult to figure out. Therefore the teachers have a great responsibility in transferring of values to future generations.

The Madrasa of Liria had done and it's still doing dynamically the planning and implementation of these programs. Education of this school consists of a plain education, but it aims to achieve a pattern of behavior. Programs are organized as weekly programs. For example, the week of history, the environment, etc.

### **3.5. Being a responsible individual.**

Activities are organized in that way so individuals will gain their virtues by knowing the responsibilities. They will experience the happiness of others and at the same time, they will get bored if desperation falls within the life of others!

**a) A ray of hope.**

It is a program that aims to help poor families in need. Groups of teachers and students are formed in order to distribute food, clothes, books and other necessary items.

**b) Our people.**

In order to help the elderly and the orphans there are organized to entertain activities in the asylums and at the orphans' houses. Students make gifts, at theater or stage to sing songs in order to make their faces smile and bring a bit of happiness.

**3. 6. A clean environment:** The importance of cleanliness is one of the most important patterns of behavior that aims to give its students the Madrasa of Liria.

a) There is only one world to live.

The Madrasa of Liria gives a lot of importance to cleanliness. Therefore, its board along with the teachers and staff every semester organize cleaning activity in the neighborhood and surroundings. They try to raise the awareness of cleanliness by distributing various brochures related to environmental issues. There are also have given public speeches about cleanliness. Billboards throughout the school give information and show views as well as important things regarding cleanliness. Students which to take care to environmental purity are rewarded with prizes as a stimulation to contribute more in the future.

**b) I love green.**

There are organized competitions and mini programs with the topic: I love trees. Billboards expose school writings, paintings and various works related to green. At the beginning of the week, pupils symbolically plant a sapling and take care of it, till the end of school.

**c) Universal values.**

The board of Liria's Madrasa gives exceptional importance to universal values without making distinction of race, religion, color or gender. They believe that they will educate generations to live together without showing complexity and different from each other. They see everything with respect. Thus, the evil will not exist in their world. According to them, a new world of peace and tranquility can be established only by people who have such perspectives towards life.

**d) Being an example.**

The most important method of education is the visual one. This way of teaching has a close relation with human nature. I think that the biggest feature of teachers at the Madrasa of Liria is just that: being an example. The teachers think that before the learning process of students, they should set a good example and transfer their own behavior models to them while learning the good moral and principles. Therefore, these pupils must believe that all teachers have a good purpose and are sincere people. Love and faith that are shown in the process of education reflect. According to researches that have been made, it is shown that the person, in order

not to lose the person he loves, tries to do the same actions. If it continues in this way, with the time, the pupils will perform the same actions but there will not do the same, if they hate the teachers. (Aydin, Mehmet Z., 2010)

#### **e) I love my country.**

In order to cultivate love toward Albania, there are presented weekly program for history and geography. We have presented this week the folk dances of respective countries and they have also worn folk costumes related to respective provinces. They have also cooked meals regarding to their traditions and customs. I attended a ceremony in the Northern provinces which showed how a girl traditionally was asked for marriage. Such programs tend to remind us of the values that are being lost because of the side effects of the modern world.

#### **f) Languages of the world.**

Teachers and school leaders constantly talk about the importance of learning foreign languages, in a world like this one where the languages are gaining further importance.

For this reason, over there language programs are organized at least twice a year. There are also held seminars, competitions made, and different theaters with different topics about languages of the world. At the same time, other state schools are invited to visit the premises of Madrasa and also organized joint programs. According to the teachers, in this week, foreign language pupils are considered according to their interest of it, thus, it increases their communication skills self-confidence.

### **5. Research problem**

In this research, we have been using the qualitative research method in order to make clear the usefulness of our school. These researches are the ones that use techniques such as survey, meetings, document analysis, information gathering etc. (Yazar, T. 2012, s. 61-68).

We have been trying to find solutions the following problems:

1. What kind of behavior model do the activities we are organizing on value education represent?
2. What are the purposes of these activities for our beloved Albania?

#### **5.1. The purpose and importance of research**

The purpose of this research is to analyze the activities organized under the name of value education. Such activities are held inside our schools environments as well as outside. On the other hand, it defines the way in which other institutions might use these values for further good of the Albanian education.

#### **5.2. The content of research**

Research has been made about education values at Madrasa of Illyria in the period



in an academic year in 2013-2014. These activities have taken place within the school surroundings while the rest has taken place abroad in collaboration with various organizations that are in town.

### **5.3. The collection data-info**

Technique is used as a method of meeting and analysis of documents. In the technique of meeting or conversation that is one of Qualitative research in most cases relies on communicating with words, individual perspectives, experiences and feelings of people. (Kaymakcan,R.,2012)

### **5.4. The research method**

This method has benefited from the qualitative researches in the definition of the references, in the gathering of information as well as in the processes of analysis.

## **6. Conclusion**

In the Century we are live in a society that has changed rapidly. States cannot dominate the whole social media. A small bird is becoming a cause for major social changes. The changes that are experienced have both positive and negative impacts. We must not forget that life goes on and constantly changes.

As clothes and item fashion changes, also the habits and lifestyle of people pass the same process. First years of these changes exceed the pain and difficulties but then become common. In America, in the 18-th century those who wore short swimsuit were persecuted for this, while today nakedness is considered as normal for further recognition.

Actually, the Madrasa Illyria is modestly implementing projects and activities more seriously. As we have mentioned above, the main aim is to profit educational values. We realize this by acting as a member of society and also by making various arrangements for recovery as a model pupil.

Here, there are not only taught natural sciences or other science. At the same time, it is taught at being a good fair and useful man for the community.

For this reason, governments have a great responsibility under these programs. Governments skipping policy structures should take part in promoting non-governmental programs, and should educate future generations. As soon as we put into action these thoughts, the youngsters will adapt the changes that come as a result of time.

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## **Demographic Factors and Community Perceptions Impact Young Adult Retention Trends in Rural Areas**

**Abstract**

The out-migration of youth from rural areas is an issue predominantly driven by economic factors and leaves small communities with a shallow pool of skilled workers. But are there factors that outweigh urban economic opportunity that keep young workers in rural agricultural areas? This study examines trends related to the retention of young adults in rural Northwest Ohio. Extension researchers sampled over 340 young adults (25-34 years of age) from 8 counties in Northwest Ohio. Results highlight rural community perceptions of young adults as well as those factors that impact the decision to remain in rural northwest Ohio. Sampled adults report those with stronger northwest Ohio roots, i.e., who were raised in northwest Ohio along with their parents or spouses, were more likely to settle in the area themselves. The research shows there are correlations between certain demographic factors and the way respondents perceive their community or rural area.

## Introduction

The old adage of “we reap the benefits of what we sow” does not accurately reflect what is happening in many of our agricultural areas across the country as it relates to retaining a young workforce. For many rural communities in the U.S, families invest in good educations for their children; raise them with strong work ethics and values, only to see them out-migrate for better employment/post-secondary opportunities located in urban areas. The existence of out-migration of youth in small communities implies three issues according to research findings of Ley, Nelson, and Beltyukov (1996); their hometowns had few economic opportunities; they lacked faith in their hometowns’ ability to provide favorable economic conditions, and rural youth were willing to look elsewhere for opportunities. This trend leaves small community businesses and family owned farms with a limited workforce and a scarcity of qualified young workers for the jobs that are the life-blood of rural areas.

Some rural young adults do indeed choose to stay in the agricultural areas they were raised, return back home after schooling, or return after getting some experience with out-of-area employment. Current research documents that rural youth often decide to leave their small hometowns and not return. Half of rural college attendees leave home and do not return by age 25 (Gibbs, 1995). Those that do return are drawn back largely by home ties and intervening life choices rather than local job opportunities (Gibbs, 1995). Urban areas simply offer more employment and educational opportunities. However, there is a select subset of young workers that stay in their rural communities or return after a period of time in young adulthood. Pollard, O’Hare, and Berg (1990) found community factors do play an important role in the out-migration of rural youth.

According to Patrick J. Carr and Maria J. Kefalas (2009) in their study of small-town Iowa, 40 percent of the young adults were “stayers”, who had never left; 25 percent were “achievers”, who left for college and rarely returned; 10 percent were “seekers” who joined the military, and the rest (25 percent) were “returners”, who left but eventually returned.

The respondents in this retention survey who were raised in Northwest Ohio (considered to be Midwest dominated by grain farming and livestock production) were a combination of “stayers” and “returners”. The researchers in this study explored the influences that lead to why this subset chose to stay or return in rural communities spread throughout Northwest Ohio. This report summarizes the responses given in a young adult retention survey that was written and distributed by an Extension research team from The Ohio State University and Wright State University to participants within rural Northwest Ohio.

The research team identified people in an eight-county area between the ages of 25 and 34 and invited them to participate in an online survey. About 50 percent of the respondents had a bachelor’s degree or a graduate degree of some sort. This is much higher than would be expected. According to an article posted in the

online Daily Yonder in 2009, 16.8% of adults in rural counties had at least a B.A. degree (approximately half the urban rate). The maps provided in the article also indicated that most of rural Northwest Ohio has a “well below average; less than 14 percent” of its adult population holding a college degree despite the fact that most Ohio residents live within 30 miles of a college or university campus (Riley, 2008). However, the rural retention survey outlined in this report was conducted online, which in turn, would tend to skew respondents toward a higher education level. Online survey respondents are likely to be younger, better educated, and more affluent than the general population (Pokela, et al., 2007).

The researchers acknowledge numerous factors that lead young adults to become a “stayer” or a “returner”. The methodology described below was chosen to closely examine these factors and the role they play in retention trends.

### Methodology

The rural retention survey targeted 25-34 year old residents of an eight-county rural area within Northwest Ohio. The counties were selected based upon populations ranging from 19,614 to 45,949 and demographically having no local urban center. The economies of the selected areas are driven primarily by agriculture-based business, manufacturing, and county government/local schools employment (Ohio Dev. Service Agency, 2010).

The sample population was identified using existing county registered voter lists. From this list of over 12,000 possible participants in the targeted age range, a total of 1500 were randomly selected and distributed equally within the eight targeted counties. These randomly selected participants received a mail invitation that directed them to a web based survey. There were 342 usable surveys that were completed. The survey took an average of 10 minutes to complete. Figure 1 depicts the targeted area for the survey.

**Figure 1.** *Counties included in Survey*



The survey instrument was designed to continue previous research by this same research team. The authors revised a similar reliable instrument utilized in previous studies (Homan, et. al. 2010, Hedrick, et. al. 2011). The survey instrument was piloted with a group of community college students at Wright State University with minor format and content changes made to improve flow and presentation. The authors utilized a web-based survey administrative technique to save on survey implementation costs (such as return postage). Selected participants were invited to participate through a written letter that included a web-based link for survey completion.

The guiding research questions include:

- What are the current retention trends of working young adults particularly in rural areas of NW Ohio?
- How do young adults feel about their home community?
- How do parents, peers, economic factors, impact decisions of remaining in NW Ohio?

## Results

All respondents were between the age range of 25 and 34 years. This same age range was chosen because it is used in the census, and is representative to young adults earlier in their career or in their first job out of college. The percentage of adults in each age was fairly evenly distributed from 6.7 to 12.6 percent of the respondents which was not significant to any results. There were greater variations among the responses by county of residence rather than age (Table 1). Auglaize County, which has the largest population of the surveyed group, attracted one of the smallest numbers of respondents. Paulding, the smallest county population among those in the survey, attracted about the same number of responses as Auglaize County. The two counties with the highest number of respondents were also home counties to the educators.

**Table 1**  
**County of Residence**

Population (ages 24-35) (Ohio Dev. Service Agency, 2010)	County of Residence	Number of Responders (N)	Valid %
6,150	Auglaize	31	9.1
3,603	Hardin	47	13.8
3,428	Henry	48	14.1
4,747	Mercer	55	16.1
2,459	Paulding	33	9.7
4,200	Putnam	59	17.3
3,675	Van Wert	29	8.5
4,332	Williams	39	11.4
32,594	<b>Total (N = 342)</b>	<b>341*</b>	<b>99.7</b>

\* One respondent did not complete this question.

## Gender of Respondents

Respondents in this survey were more likely to be female (about 60% female compared to 40% male). This is not surprising as current research suggests women respond to web based and paper surveys at higher rates than do men (Underwood et al., 2000).

## Self and Family Raised in Northwest Ohio

A large majority of the respondents, along with their parents, were identified as “stayers” (Carr and Kefalas, 2009) or those that grew up in Northwest Ohio and have roots in the area. In fact, nearly 90% of the respondent’s indicated they were raised in the area and have stayed as shown in table 2. Family was found to be a key indicator to whether the respondent wants to live and stay in Northwest Ohio.

**Table 2**

***Respondent, Mother, or Father Raised and Stayed in Northwest Ohio?***

	Respondent		Mother		Father	
	Number	Percent	Number	Percent	Number	Percent
<b>Yes</b>	297	88.4	251	74.9	270	80.6
<b>No</b>	39	11.6	84	25.1	65	19.4
<b>Subtotal</b>	336*	100.0	335**	100.0	335**	100.0

\* Six did not answer this question

\*\* Seven did not answer this question

## Marital Status

Slightly more than 70 percent of the respondents were married and nearly a quarter have never been married. Surprisingly, approximately 4% indicated they were divorced. The average percentage of divorce in the surveyed area is 47% (Ohio Department of Health, Center for Public Health Statistics and Informatics, 2008). This could be a flaw in the survey since it asks questions about the respondent’s spouse. A survey that would use skip logic would have helped with this factor.

## Number of Children

Respondents were asked about the number of children under the age of 18 living with them in their home. One-third of the surveyed 25-34 year olds indicated they had no children and another 46% had one or two children. The remaining 21% had more than two children living with them. Since this is a younger population, we would not expect them to have large families before age 34.

## Household Income

This group of respondents was on par with the rest of the country in earnings. While the average rural household income in the United States is \$50,221, the median earnings for the surveyed respondents were between \$50,000 and \$59,000.

## Trends of Young Adults in Agricultural Areas of Northwestern Ohio

Among the most interesting points of this analysis include a very high percentage of respondents (88.4 percent) indicated they were raised in Northwest Ohio, and a large percentage of their parents were as well. According to a 2008 Pew Research Center report, 46 percent of rural Midwesterners have spent their entire life in one community. Perhaps unsurprisingly, respondents' spouses (if they had one) provided the greatest influence on the respondent's decision to remain in Northwest Ohio, followed by the respondents' parents. When asked who had the greatest influence over the decision to remain in the area, more than 60 percent of respondents reported that their spouse had a strong influence. Nearly 45 percent of respondents listed their parents as having a strong influence, and the number for in-laws dropped to about one-third. There was a strong relationship between parental influence in staying in the area and the presence of (grand) children. (Please note that nearly all of the missing variables in the "spouse" and "in-laws" columns were from people who are not married).

**Table 3**  
***Parental and Spousal Influence on Decision to Stay in Northwest Ohio***

	Parents		Spouse		Grand Parents	
	Number	Percent	Number	Percent	Number	Percent
Strong	150	44.8	149	60.6	80	32.7
Moderate	105	31.3	51	20.8	76	31.0
Weak	80	23.9	46	18.6	89	36.3
<b>Total</b>	<b>335*</b>	<b>100.0</b>	<b>246</b>	<b>100.0</b>	<b>245</b>	<b>100.0</b>

\* Seven respondents did not answer this question

Correlations were found between certain demographic factors and the way respondents perceive their community or area. In particular, education level, income level, whether the respondents (and his/her parents) were raised in the area and job satisfaction are positively correlated with all four "mini-indices" of community perceptions (Viable Activities, Economics, Education, and Community Quality of Life). The survey asked a series of questions about the respondent's perception of Northwest Ohio and/or the individual's community. Table 4 indicates how each



of these aspects was rated using a Likert scale of 1 = Little or No Influence to 6 = Strong Influence.

**Table 4**  
***Rating Various Aspects of Living in Northwest Ohio***

	Mean
Safe Place to Live	5.09
Good place to raise a family	4.94
Affordable cost of living	4.68
Quality schools	4.59
People share my beliefs and values	4.50
A good place to further my education	3.46
There is positive growth in the area	3.25
Enough recreational activities	3.23
Good income potential	2.95
Interesting and fun activities	2.92
Enough employment opportunities	2.88
Enough cultural activities	2.86

The variables receiving the highest ratings were safe place to live, and good place to raise a family, affordable cost of living. The variables receiving the lowest ratings were good income potential, enough employment opportunities, interesting and fun activities, and enough cultural activities. In fact, all of the variables related to employment and activities are in the bottom portion of the table. These variables were split into 4 separate indices in order to compare various aspects of “community satisfaction” with other survey questions, particularly the demographics. The indices are as follows:

**Activities:**

- Recreational activities
- Cultural activities
- Interesting and fun activities

**Economics:**

- Affordable place to live
- Positive growth
- Employment opportunities
- Income potential

**Education:**

- Quality schools
- Further my education

**Community:**

- Good place to raise a family
- Safe place to live
- People share my values and beliefs

In order to determine whether any of these factors significantly affected respondents' outlook on the area, correlations were run of these four mini-indices against gender, education level, income level, whether the respondent and his/her parents were from Northwest Ohio, and other factors.

**Table 5**

***Effect of various factors on respondents' satisfaction with area characteristics***

	Activities	Economics	Education	Community
Gender	NS	NS	NS	NS
Education level	NS	NS	NS	** .184
Income level	NS	** .189	NS	** .167
Marital status	NS	NS	NS	NS
Raised/parents raised in NW OH	NS	** .153	NS	** .124
Round-trip commute	NS	NS	NS	NS
Job satisfaction	** .238	** .264	** .193	** .250
High school GPA	NS	NS	NS	NS
Participation in high school activities	NS	NS	NS	NS
Participation in activities outside of high school	NS	NS	NS	NS
Participation in activities outside of high school, not job-related	NS	NS	NS	NS

\*\*Correlation is significant at the 0.01 level (2-tiered)

It turns out there is no significant correlation at all for most of the factors tested. However, respondents with higher incomes and those with stronger Northwest Ohio roots, i.e., who were themselves raised in Northwest Ohio along with their parents (another index), were more likely to feel positively about Northwest Ohio's economic outlook and the community's strength. In addition, the higher the respondent's education, the more likely the respondent was to react positively regarding the community's strength/safety.

Respondents were given the opportunity to provide additional comments or elaborate on why family influence had impact. A trend occurring within the comments indicate that family and work are intertwined:

- "I work on my father's farm"
- "Now operating third generation family business."
- "I work with my parents."
- "My parents own and farm the land I work on."
- "(My spouse) has a good job and part of family business. If not, we would move."

Living in close proximity of family members and friends was also a common theme among the open ended questions:

- "My friends and family were a big part growing up"
- "They supported our decision to live anywhere, but we wanted to be close."
- "Most of my family has lived here; I love it here."
- "If my family was not located in NW Ohio, I do not think I would have chosen to live here."
- "Spouse would prefer to move outside of the area. However, both she and I work near this area as well as most of our family and friends reside in the area so for now we have chosen to stay."
- "My father-in-law is getting older, so moving away from him would be hard for my husband. But he would not keep us here if we wanted to go."

Others indicated different reasons for remaining in Northwest Ohio not directly connected with parental influence:

- "Born of us are raised here...guess I don't know any different."
- "I like the small community I live in. Did not want to move to a city."
- "Moved away for several years, but moved back because of job position, not because of family."
- "I'm only living with my parents here because I got laid off from my job in Philadelphia."
- "(My husband) has no desire to leave the area. He loves not having too many neighbors, the cost of living, and he likes living where he grew up. I can't wait to get to a real city, with real attractions again."

Respondents with children were even more likely to say that their parents are highly influential in their decision to stay in rural Northwest Ohio. Some respondents wrote:

- “Wanted to stay close to home while raising our kids.”
- “I enjoyed my upbringing and wanted to provide my children with the same type of environment.”
- “They don’t pressure us into staying in the area...but, we want our children to
- know their grandparents.”

### **Conclusions**

Participants indicate that there is influence stemming from family to stay in the rural areas of Northwest Ohio. However, contradictory to this influence is also the pressure for its young adults to become educated beyond high-school and seek successful careers. There is a common assumption in this region that to become successful, mobilization gets you better opportunity. Therefore, it is no surprise that our young generations have perceptions that they need to leave their rural roots in pursuit of what they hope is something better.

The desires to stay local are often at conflict with the fear of being stagnated in the rural community. Generally, young adults indicate encouragement from their parents to remain in Northwest Ohio. Those students whose parents were originally from Northwest Ohio reported a higher level of interest in living in the area and indicated more positive evaluations of their home community. The families that are located here in Northwest Ohio tend to be deeply rooted with a strong desire reported by these young people to want to stay here if the employment opportunities are available for them. Community leaders and Extension Educators have opportunities to reframe what these rural areas offer our younger generations. As a result of this Extension research, many area communities have begun rebranding initiatives to help youth develop their aspirations, and at the same time, highlight career opportunities within these rural communities to which these young workers can aspire. One example of this effort is the emergence of a program called “Hometown Opportunity” which was developed to ensure that young skilled workers in the region are aware of the jobs and careers available to them. Local companies are in need of local talent, but all too often young workers do not realize the great opportunity right in their own backyard.

Northwest Ohio has a strong foundation of stable families, strong communities, quality schools, and a history as a great place to live and raise a family. However, population trends reveal some challenges regarding the inability of the area to retain youth. A number of recommendations should be considered to further position Northwest Ohio to retain the next generation of working young people. Central to the issue of retaining youth in Northwest Ohio is employment opportunity for the next generation and the preparation for this group to match the future job needs of the area. The researchers suggest an analysis of the advising and preparation of high school students as they make choices in their future educational and career

goals. These youth need to be aware of what future employment opportunities might look like. Career exploration, mentoring, young professional speakers, etc. can strengthen the link between community employers and their potential workforce. Internships, job shadowing, tours, and other methods of showcasing a realistic view of local employment opportunities will enable youth to make an educated knowledgeable decision on career goals. Many of these things can be facilitated through Extension programs. To encourage talented youth to remain in Northwest Ohio, they have to be able to see viable professional career options from a realistic perspective.

The linkage with future working professionals should continue beyond the high school setting as youth pursue college training. Some organizations and communities have been successful building linkages with students in the form of internships, coops, and work study arrangements. As organizations consider their financial support of students traditionally given in the form of scholarship grants, they may want to consider formalizing the relationship in terms of a paid part-time or summer position, or asking for a return of investment with a certain amount of community service hours in the home community.

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## **Teaching Language Skills to English Young Learners in Korça, Albania: Listening & Speaking**

### **Abstract**

*Learning to communicate a foreign language is a very complex process which involves the development of the four skills: listening, speaking, writing and reading. The aim of this article is to focus on teaching of two skills: listening and speaking to young learners of Korça, Albania. Of the four skills, listening is naturally the first skill young learners need to develop before they feel ready to speak, read and write. They listen to the teacher when he/she is greeting them, introducing new words and expressions, asking questions, giving instructions and practicing better through the teachers' praises and feedbacks. By listening to all these, understanding their meaning and learning how to pronounce words correctly, they are preparing themselves for the next skill: speaking. In speaking, young learners learn how to use the right pronunciation, stress and intonation patterns in order to communicate successfully. The targets of this article are the English teachers who teach in grades 3 – 6 in public elementary schools in Korça, Albania and they are asked to complete a questionnaire concerning the basic principles of listening and speaking skills and which activities they use to teach these skills. These activities have multiple functions as they make young learners think, concentrate on their work and then speak and participate in conversations. Activities may be seemed as challenging, but teachers can make them fun and purposeful, creating an enjoyable atmosphere and motivating young learners to listen and speak. Also teachers are asked about the benefits of young learners from speaking and listening skills. By providing daily opportunities to use English orally the teachers will help the young learners use the language naturally and develop fluency. Listening to English through different activities makes young learners more motivated to listen carefully and understand the texts. Most of them require little technology, need minimum preparation and can take place regularly in the classrooms.*

**Key words:** *listening, speaking, young learners, basic principles, speaking and listening activities.*

## 1. Introduction

The teaching of listening and speaking has attracted a greater level of interest in recent years than it did in the past. Schools examinations now often include a listening and speaking component of second language proficiency so they are necessary to be learned since they are in the elementary schools.

Earlier views of listening saw it as the mastery of discrete skills or micro skills, such as recognizing reduced forms of words, recognizing cohesive devices in texts, and identifying key words in a text, and these skills should form the focus of teaching. Later views of listening drew on the field of cognitive psychology as they emphasize the role of the listener, who is seen an active participant in listening, employing strategies to facilitate, monitor, and evaluate his or her listening. (Richards, J.C. 2008).

Approaches to the teaching of speaking in EFL have been more strongly influenced by fads and fashions than the teaching of listening. "Speaking" in traditional methodologies usually meant repeating after the teacher, memorizing a dialog or responding to drills reflecting the sentence-based view of proficiency prevailing in the audio lingual and other drill-based methodologies of the 1970s (Richards, J. C. & Rogers, T. S. 1986). The emergence of communicative language teaching in the 1980s lead to changed views of syllabuses and methodology, which are continuing to shape approaches to teaching speaking skills today (Richards, J.C. 2006). Grammar-based syllabuses were replaced by communicative syllabuses built around notion, functions, skills, tasks or other non-grammatical units of organization. Fluency became a goal for speaking courses and this could be developed through the use of information-gap and other tasks that required learners to attempt real communication despite limited proficiency in English. In doing so, they would develop communication strategies and emerge in negotiation of meaning, both of which were considered essential to the development of the oral skills. The basic principles of listening and speaking skills are going to be explored and also the activities and the benefits of Young learners will be in the focus of this paper.

## 2. Methodology

### 2.1 Research questions

The main questions of this paper are:

1. Which are the basic principles of listening and speaking skills?
2. Which are the benefits that Young learners get from speaking and listening skills?
3. Which are the activities that develop listening and speaking skills?
4. Which grades do English teachers use these activities in?

### 2.2 Context and participants

The objective of this paper is to study the teaching of listening and speaking skills in the elementary public schools in Korca, Albania. 24 teachers who teach



English from Grade 3 to Grade 6 were asked to complete a questionnaire to get the answers of the above questions. The data provided are analyzed and are shown in later sections.

### **2.3 Instruments of the study**

The instruments that were used to get the results were two: questionnaires where teachers had to write the answers of the questions concerning the teaching of listening and speaking skills, and also interviews were used to get any detailed answers about the related questions.

### **3. Teaching listening**

It is through listening that babies first learn the language. It is also believed that exposure to English should be first done through exposing young learners to verbal talks. Learners get many things through listening. When learners have the opportunity to listen to listening materials, then teachers should expose young learners to listening to English as much as possible. Of the four skills in English, young learners make the most of the lesson through listening. They learn to understand the materials through listening, get the instruction and explanation through listening, learn to pronounce words through listening, and practice better through listening to teachers' praises and feedbacks. Therefore, listening skills become very crucial emphasis in the teaching of English to young learners.

#### **3.1 The basic principles of listening**

English teachers find the following principles of teaching listening to children useful:

- Listening in English is difficult for many young learners. They often do not understand what the teacher is saying and they ask the teacher to speak in Albanian. Therefore, it is important that the teacher should speak at the young learners' level or just above so that they can understand and not lose confidence (Paul, 2003).
- Instructions are the most natural classroom communication that young learners can experience as Scott and Ytreberg have noticed (1990). Children need a lot of exposure to real spoken English, so it is advantageous for them if the teacher speaks and gives instructions in English as much as possible.
- Because young learners use the teacher as a language model, teachers should think of how to clearly introduce an activity before going to class. The teacher may need to repeat, rephrase and modify her instructions when the young learners look confused. This strategy will enable teachers to give instructions in English. However, if needed, the teacher can give the instructions in Albanian and then repeat them in English, giving the young learners a frame of reference (Bertrand, 2008).
- It is a good idea to support a listening activity with visuals such as pictures, facial expressions, movements, and mimes. When young learners can relate to what they are hearing with movement or action, they comprehend what they hear and remember it for future use.

### 3.2 The benefits of teaching listening to Young learners

Among the many benefits of teaching listening to children the teachers listed the following:

- Listening activities can be used to energize young learners or to create a quiet atmosphere. Some activities require children to make movement and noise, while others make them think and concentrate on their work.
- As children become accustomed to the teacher's repeated greetings and instructions, they internalize the words and phrases, learn to respond appropriately, and begin to participate in genuine conversations.
- Recorded listening material provides opportunities for children to hear different accents.
- Children use the teacher's pronunciation as a model for their own pronunciation.
- Listening activities develop children's abilities to focus on both general and specific information, raising their awareness that they can understand a story or conversation without knowing the meaning of every word.
- Audio lessons using cassette tapes and CDs are useful for modeling correct pronunciation and offering a different approach for young learners to hear spoken English. The teacher should prepare the tape before coming to class and stay calm and focused when trying to rewind the tape for a second listening.

### 3.3 Listening activities

Following the English teachers provided a variety of listening activities that they incorporate into their lessons to teach listening. These activities depended on the grades of the young learners. 85% of the activities were provided from the books, whereas 15% of the activities were created by them.

#### Songs (Grade 3-6)

All the English teachers use songs in their lesson plan to teach listening. The general principles of using songs as a listening activity are as follows:

- Teachers need to prepare the young learners before they listen to a song. This can be done by showing young learners pictures of the situation or characters from the song using a puppet to sing the song alone or with the young learners
- Teachers can also use puppets to ask questions, encouraging young learners to predict what they are going to hear and to show whether they enjoyed the song or not.
- Teachers should encourage young learners to participate while listening to the song by singing along and moving their bodies. This action will give the young learners meanings to what they hear, build up their confidence, and create a fun environment.
- Teachers can use the same song again in different lessons to motivate the young learners and to build their confidence. If young learners are familiar with what they listen to and say, they will feel more secure about learning English.

### **Dictation (Grade 3-5)**

Dictation can be both fun and challenging to young learners from grade 3 to 5. 74% of the teachers use dictation to check listening and also writing skills. It does not need to be boring and monotonous. The teacher can dictate anything from single words to a complete text while the young learners listen and write down what they hear. If a complete text is used, the teacher should dictate word by word or phrase by phrase. Dictation has advantages such as the following (Scott and Ytreberg, 1990):

- It is useful to gain young learners' attention and to calm them down after a noisy and energetic activity.
- It is a good activity for a large class.
- It provides not only listening practice related to sounds, sentence structures, and meanings, but also spelling. In addition, it can be used from pronunciation practice when young learners are asked to repeat what they hear. It is important that teachers give clear instructions with demonstrations when introducing a dictation activity so that the young learners know exactly what to do.

### **Rhymes (Listen and Repeat) (Grade 3-5)**

56% of the teachers use Rhymes in their teaching. This type of activity is used in grades 3 – 5 as it can be fun while motivating young learners to learn English. Young learners gain confidence when they can say the English words with the right sounds, stress, rhythm, and intonation. This activity is even more meaningful to the young learners if combined with movements, objects, or pictures (Scott and Ytreberg, 1990).

Children learn through repetition. Rhymes are naturally repetitive and fun because young learners can play with the language. Below is an example of a rhyme that can be used with young learners:

#### **Rain**

Rain on the green grass,  
Rain on the tree,  
Rain on the house-top,  
But not on me.

### **Filling in Missing Information (Grade 3-6)**

This activity is used in all grades by all the teachers. According to Scott and Ytreberg (1990) there is a broad range of listening activities that require young learners to find general and/or specific information, such as identifying activities in which young learners listen to descriptions and then find the pictures that are being described. Putting things in order activities require young learners to put a number of pictures in the right order according to what they hear. Questionnaire and filling in missing information activities are included in this category and they require young learners to write the words, phrases, or numbers they hear.

While listening to a song or conversation, children can fill in missing words from the printed song lyrics or from a chart or schedule. For example, while young learners listen to a dialogue in which two children are talking about their school schedule, they write the missing information into the schedule.

### **Stories (Grade 3-6)**

The teacher can either tell a story or read a story to the young learners. All the English teachers use stories according to the young learners' level. Teachers ask them to repeat words and phrases, use facial expressions and gestures, and keep eye contact with them. Puppets are used to make the story come alive for the children. The stories are generally included in the English textbooks, but 45 % of the teachers add stories from different story books in their English syllabus.

### **Responding to Commands – Activities Using Total Physical Response (TPR) (Grade 3-5)**

In this type of activity the young learners respond physically to the teacher's commands and it was used in grade 3-5 to teach classroom language, imperatives, and vocabulary related to actions. 95% of the English teachers use this kind of activity in their routine class instructions, games, or storytelling.

Although TPR does not require young learners to practice English orally, it is widely practiced with children and beginner learners as it has several advantages:

- Children enjoy moving around and have fun while learning.
- The teacher does not need a lot of preparation for a simple TPR activity.
- TPR activities do not need a lot of space and work well with large classes.

An example of a TPR listening activity is the Simon Says game.

### **Checking Off Items in a List (Grade 3-4)**

This activity encourages young learners to listen for specific information and 76% of the teachers use it to practice vocabulary the young learners have learned or to introduce new words. While listening, the young learners view a series of pictures or information and check off any pictures or information for which they hear the vocabulary.

### **Arranging Pictures as a Story is Told Aloud (Grade 4-6)**

This activity is usually done in pairs or small groups in grades 4-6 and 64% of the English teachers use this activity. While listening to a story, the young learners look at a series of pictures. By listening to clues and key words, such as names of people, places, things, and physical descriptions, they arrange the pictures in the same sequence as that of the story.

## **4. Teaching Speaking**

Speaking is equally important in children's overall language development. It is the first output after the first input (Listening), long before they can write. Teachers who work with young learners recognize how important it is for children to develop

strong speaking skills. Speaking is the way they communicate about what they feel or what they need, and also the way their adults, such as parents and teachers, to communicate what is good and what is bad. If a child tends to do something bad or has an aggressive behavior, such as bullying his or her friends, may be that because she or he cannot communicate well enough to tell what she or he feels or needs.

#### 4.1 The basic principles of speaking

Bailey (2005) states that the three main reasons for getting young learners to speak in the classroom are:

- to provide young learners with practice in using English in real life situations.
- to inform the teacher and the young learners about the young learners' progress.
- to get information about the young learners' speaking problems.

During the interviews with teachers they argued that the figure of the teacher is instrumental in helping young learners learn to speak fluently and they complete the following principles in the questionnaires:

- Teachers should motivate young learners to practice as much as possible. The more often young learners use the language, the more automatic and natural their language becomes. Once young learners feel comfortable using the language, they will be eager to learn more.
- Teachers must give young learners a reason for speaking. Choosing familiar and interesting topics for young learners to discuss will motivate them to speak.
- Teaching speaking in the language classroom can be challenging. Albanian young learners usually speak Albanian when they cannot say what they want in English, or they may not speak at all because they are afraid of making mistakes.
- Teachers should provide appropriate feedback and correction. In most EFL contexts, young learners are dependent on the teacher for useful linguistic feedback. It is important that teachers provide the kinds of corrective feedback that are appropriate for each type of activity.
- Teachers should focus on both fluency and accuracy. It is very common that teachers focus mostly on interactive activities (fluency) and forget about grammar and pronunciation accuracy. Therefore, teachers should make sure that the tasks help young learners practice both fluency and accuracy.

#### 4.2 The benefits of teaching speaking to Young learners

English teachers were very helpful by providing the benefits of teaching speaking to young learners. This is relatively easier since kids are natural chatterboxes and they love to talk and look for chances to communicate meaningfully.

- Teachers should find the right balance between controlled activities and letting children talk naturally in the classroom.
- Teachers should take care that children talk accurately and correct their linguistic errors. However, no correction should be done when children are talking in free speaking activities.
- Young learners should get as many speaking and listening opportunities as possible in the classroom. Their speaking time should steadily increase as the teacher prepares them for various communication situations.
- Combining different approaches and using various methods and tools should give young learners plenty of opportunities to take part in communicative situations and help them internalize certain vocabulary terms or grammatical points.

### **4.3 Speaking activities**

Many types of speaking activities that teachers included in their lessons are the following:

#### **Recitation (Grade 3-4)**

Young learners choose a short poem or rhyme and recite it in class. This activity can be done individually, in pairs, or in groups. Poems were generally found in the English textbooks of grades 3-4 and all the English teachers use them in their plans.

#### **Pronunciation Drills (Grade 3-5)**

Young learners repeat correct pronunciation in chorus and individually. This activity is used by all the teachers as it helps young learners practice and remembers the vocabulary as well as the pronunciation.

#### **Choral Reading (Grade 3-6)**

In this activity Young learners read a short sentence or passage together and all the teachers use it. As the young learners read, the teacher can listen for young learners' pronunciation and give corrections when the activity ends.

#### **Role Play (Grade 3-6)**

Role plays are used in all the grades and Young learners are given particular roles in an imaginary situation to act out. The teacher can help them prepare their own dialogues for the roles as they need to do more than recite bits of accurate language in drills and dialogues. (M. Lightbown & Spada, 2013)

#### **Storytelling (Grade 4-6)**

The teacher can tell a story, adjusting the language to the young learners' level, or read a story aloud without adjusting the language in grades 4-6. Young learners can be asked to share their experiences with the class, to retell their favorite story, or to create an ending to a story that the teacher tells. 87% of the teachers use storytelling in their English teaching.

### Songs (Grade 3-6)

Young learners listen to a song and learn the lyrics. They are used in all the grades by all the English teachers Adding physical movements to the song creates a fun environment and helps the young learners learn pronunciation, vocabulary, and meanings of words.

### Questionnaires (Grade 3-6)

Questionnaires are found in all grades and Young learners ask their classmates a set of questions in order to complete a questionnaire. The result of their surveys can be checked by the teacher or discussed together in class. For example:

Can you...	Me	Classmate 1 (name)	Classmate 2 (name)
Swim?	_____	_____	_____
Ride a bicycle?	_____	_____	_____
Play badminton?	_____	_____	_____
Sing a song in English?	_____	_____	_____

Young learners first answer the questions for themselves by writing a check mark ( ) next to the activities they can do or a cross (x) next to the ones they cannot do. Next, the young learners move around the room interviewing their classmates and filling in the questionnaire. When they have finished their interviews, the young learners can tally the number of young learners who can or cannot do each activity. The questionnaire above can be used to reinforce the use of can and can't.

### Talking and Writing Box (Grade 3-4)

54% of the teachers experiment with this kind of method in grades 3-4. They can put the pictures or topics in the box and the young learners can choose one that is interesting to them, or teachers can do it like the example below:

*What do you think the girl is doing?*

- She is standing up.
- She is dancing.
- She is smiling.
- What is your suggestion?

The teachers show a funny picture, the funnier the better, and give young learners some multiple choices relating to the language focus and also give them choice to give their own opinion.

### Tongue Twisters (Grade 3-5)

This method can be used to teach pronunciation in a fun way and 89% of the teachers use them in grades 3-5. Children adore tongue twisters because they perceive saying the sounds as a game or challenge. Tongue twisters generally have the same phoneme repeated over and over again, which is quite hard. The examples of tongue twisters are:

***Sally sells seashells at the seashore***

***If Peter Piper picked a peck of pickled pepper, where's the peck of pickled peppers that Peter Piper picked?***

### **5. Conclusion**

Listening and speaking skills not considered by the English teachers as two independent skills but they are related with each other. For example, songs are used to teach listening and speaking skills in grades 3-6 by all the English teachers. A great number of teachers knew the basic principles of listening and speaking skills and the benefits that young learners got from these skills were many.

As far as activities are concerned, it was clearly noticed that they are adapted to the level of the young learners. Listening activities that are used in grades 3-6 are: Songs, Filling in the Missing Information, Stories; other activities such as Dictations, Rhymes, and TPR activities are used in grades 3-5; whereas Checking Off Items in a list is used in grades 3-4 and Arranging Pictures as a Story is Told Aloud is used in grades 4-6.

Speaking activities that are used in grades 3-6 are Choral Reading, Songs, Questionnaires, Role plays; Recitation and Talking & Writing Box are used in grades 3-4; whereas Pronunciation Drills and Tongue Twisters are used in grades 3-5.

In conclusion English teachers can always combine listening and speaking skills in all the activities in the classroom to make young learners confident in the English language learning and provide the best environment for them to speak English as much as they can.



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## Këshillimi motivacional në fushën e shëndetësisë

### Abstrakt

*Per të vendosur një komunikim të mirë është e nevojshme para së gjithash të vëzhgosh cilin person ke përpara, në të gjithë globalitetin e tij, duke patur parasysh rëndsinë që problemi i shëndetit përbën për personin. Përmirësimi i komunikimit me personin e semur do të thotë të njohësh aspekte të ndryshme të personalitetit të tij ku operatori sanitar i përgjigjet me modalitete interaktive që konsiderojne nevojat e ndryshme dhe përgjigjet emocionale verbale dhe joverbale. Është e rëndësishme të mësosh të komunikosh në mënyrë efikase duke e dëgjuar pacientin ndërsa na rrefen çrregullimin, patologjinë dhe efektet që kjo ka në jetën e përditshme, në familje, në punë e në raporte sociale, sepse ajo çfarë na tregon pacienti nuk është vetëm sëmundja, por vetë jeta e tij.*

*Intervista e motivimit është një tip këshillimi që nis nga këshillimi i raporteve. Këshillimi i motivuar qëndron konform kritereve si: përballimi, ndryshimi, autonomia. Në fushën e shëndetësisë intervista motivuese është e dobishme për: a) pacientin, b) operatorin sanitar, c) sistemin shëndetësor në përgjithësi. Këshillimi motivues është një lloj këshillimi plus diçka tjetër si: (aleancë terapeutike mjek-pacient, anamneza, stadi të ndryshimit në të cilin gjendet pacienti, objektivat e tij, objektivat e operatorit sanitar, shkalla e motivimit, kontrata mbi objektivat). Tre pikat kyçe të këshillimit motivues janë: 1. aleancë terapeutike 2. qëndrim empatik 3. negociim i objektiveve të synuara. Në asistimin e pacientëve me sëmundje kryesisht terminale por jo vetëm, komunikimi paraqet një moment strategjik kure, një element kualifikues të shërbimit të ofruar dhe një pritshmëri legjitime e pacientit dhe familjes. Komunikimi midis ekipit mjek-infermier dhe pacientit, është një faktor kryesor i një asistimi cilësor dhe lidhet direkt me rezultatet e mira klinike. Përballimi i patologjive nënkupton të bërit parandalim duke gjeneruar në popullatë aftësinë për të konsideruar drejt sëmundjen dhe të kuruarit me terapitë e duhura të cilat nuk janë vetëm farmakologjike. Po atëherë rëndësishme janë dhe marrëdhëniet, raportet e ndihmës me të sëmurin dhe familjarët e tij. Aftësia e raportimit dhe komunikimit në mënyrë efikase përfaqëson një nga aftësitë më të mëdha të kërkuara sot operatorëve që punojnë në fushën e infeksioneve nga HIV/AIDS apo sëmundjeve onkologjike terminale dhe konsiston në aftesi komplekse që implikon njohuri profesionale dhe faktor personal.*

**Fjalë-kyc:** komunikim, këshillim motivacional, pacient, operator sanitar.

## Hyrja

“Mjeku sheh sëmundjen, pacienti ndjen dhimbjen, janë dy gjëra krejt të ndryshme, Umberto Galimberti”. Konsultimet e literaturave, udhëzuesve, teksteve mbi tematika si Duahnpirja, Alkoli, Komunikimi me pacientët Hiv/Aids, i kushtojnë rëndësi dhe hapësirë intervistës motivuese si një nga format e para të ndërhyrjes drejt promovimit dhe parandalimit nga operatorët e sistemit sanitar. Intervista e motivimit është një nga stilet e counseling më efikase për subjektet që paraqesin probleme vartësie. Ajo përkufizohet nga vetë krijuesit e saj si “një ndërhyrje e orientuar, e përqëndruar tek klienti-pacient, ku ky i fundit gjendet i përfshirë në përballimin dhe zgjidhjen e konfliktit mbi ndryshimin e sjelljes së tij” (Miller, Rollnick, 1991). Intervista motivuese lind në Norvegji me 1983, si vepër e një psikologu të ri amerikan, William Miller dhe nga punimi i tij kemi sot deri në vitin 2012, më tepër se 1000 publikime që trajtojnë intervistën e motivimit. Zhvillimi i mëvonshëm i intervistës motivuese dhe përhapja e saj lidhen me publikimin e manualit Miller dhe Rollnick (1991, 2002) dhe përkthimit të tij në dhjetra gjuhë. Publikime të metejshme për aplikimin e intervistës motivuese i gjejmë në fushën e shëndetësisë (Rollnick dhe kolegët 1999, 2008), në drejtësinë penale (Walters dhe kolegët 2007), me pacientët psikiatrik (Arkowitz 2008), me adoleshentët dhe të rinjtë (Naar – King, Suarez 2011) dhe shërbimi social (Hohman, 2011).

Qëllimi i këtij studimi është prezantimi dhe njohja me intervistën motivuese (karakteristikat, parimet themelore, aspektet metodologjike, fushat e aplikimit, rëndësia e saj). Eksperienca ka treguar mungesën në efikasitetin të screening të bazuar në friksimin, ndëshkimin si mesazhi i shkruajtur në paketën e cigareve. Duhet synuar në mirëqenien e përgjithshme, të ndërgjegjësohemi për të bërë diçka për veten tonë dhe pa vuajtur nga asnjë sëmundje. Autonomia, përgjegjëshmëria personale e pacientit duhet të drejtojë operatorin, pasi nuk ka kuptim realizimi i ndërhyrjes me forcë duke u ndjerë i gjithëpushtetshëm. Një mendje e angazhuar për t’u mbrojtur, nuk është e disponueshme për hyrjen e asnjë informacioni, as në pranimin e ndryshimit.

## Metodologjia

Tema e studimit të zgjedhur është kryesisht teorik duke u bazuar në grumbullimin, përzgjedhjen dhe revizionin e literaturës, dokumentave, në përshkrimin e materialit të grumbulluar me metodë historike, krahasuese.

## Rezultatet dhe diskutimet

Intervista e motivimit është një metodë komunikimi më tepër sesa një seri teknikash apo strategji specifike. Objektivi i saj është të drejtojë pacientin drejt motivimit për ndryshim, duke nxitur arsyet e ndryshimit të vetë pacientit. Me në qendër pacientin, intervista motivuese nxjerr në pah faktin se ndryshimi i sjelljes është vullnetar dhe përgjegjësia ndaj vendimeve dhe rezultateve i takojnë pacientit. Kjo metodë është direktive, adresuar zgjidhjes së ambivalencës. Miller dhe Rollnick (2002) sugjerojnë tre procese përmes së cilave intervista e motivimit arrin në rezultatet e synuara perkatesisht: bashkëpunimi, përjetimi, autonomia. Një marrëdhënie

bashkëpunuese midis mjekut dhe pacientit është elementi kyç i intervistës së motivimit. Mjeku duhet të komunikojë vullnetin për një marrëdhënie miqësore, duke ofruar më tepër mbështetje sesa bindje apo detyrim. Nga vëzhgimi në kontekstet ambulatoriale, spitalore, mbizotron komunikimi mjek-pacient ku ky i fundit i trembur mohon diagnozën si shenjë refuzimi. Shpesh mungon dëgjimi, mirëpritja e pacientit, gjuha e duhur, informimi mbi diagnozën. Mjeku i frustruar, zhvillon një bisedë kërcënuese, friksuese, si një figurë prindërore. Intervistë e tillë nuk frymëzon marrëdhënie besimi, shprese, që të motivojë ndryshimin e stilit të jetesës së pacientit, si bashkëjetesa me sëmundjen, gjërat që do ndryshojnë, komunikimi i avantazheve dhe disavantazheve të sëmundjes, gjetja e kompensimeve, prodhimi i empowerment të pacientit, identifikimi i pikave të forta dhe resurseve të pacientit.

### **I. Bazat teorike të Intervistës Motivacionale**

William Miller i njohur si ekspert në trajtimin e alkoolizmit, kryente supervizione në punën e psikologëve të rinj norvegjez, të cilët ishin të impresionuar nga mënyra se si ai trajtonte pacientët duke i kërkuar të shkruante “metodën e tij”. Shkruante Miller në punimin e tij: “...të gjitha dështimet terapeutike i atribuohen pacientit, mohimit, rezistencës, mungesës së tij të motivimit... në të kundërt, të gjitha sukseset i atribuohen karakteristikave të programit apo cilësisë së operatorit një sistem atributësh tepër komod për operatorin”: nëse gjërat shkojnë mirë, merita është e operatorit, nëse shkojnë keq faji është i pacientit. Përkundrejt këtij parimi të përshkruar në mënyrë “mizore”, Bill Miller në punimin e tij kreu një operacion kopernikan: vendosi në qendër pacientin dhe i ktheu operatorit rolin që i takon, atë të asistimit, favorizimit dhe të udhëheqesit, ndryshe nga ai i të qenit zot që nxit ndryshimin përmes procesit ku ky i fundit është eksperti dhe tjetri një subjekt pasiv. Ky është thelbi i intervistës motivuese, forca, efikasiteti i saj; por vetëm se këtij parimi teorik iu shtuan një metodë praktike koherente dhe e riprodhueshme, duke u bërë e matshme dhe me mundësi aplikimi në fusha të ndryshme sociale dhe shëndetësore.

Bazat themelore të intervistës së motivimit fillimisht identifikohen në tre teoritë eksistuese në psikologji: 1) Disonanca konjitive e Festinger (1957); 2) Vetëperceptimi i Bem (1967) dhe 3) Terapia me në qendër klientin e Carl Rogers (1951, 1970).

**1. Teoria e Disonancës konjitive e Festinger** - është marrë në formën origjinale të përshkruar nga (Miller dhe Rollnick 1991, 1994) si discrepancy, që nënkupton perceptimin inkoherent të gjendjes në të cilën personi ndodhet, dhe asaj që mendon mund/duhet/dëshiron të jetë.

**2. Teoria e vetëperceptimit të Bem** – pohon se në situatat kur personat janë të pavendosur mbi një sjellje, janë të prirur t’u besojnë pozicioneve favorizuese që argumentojnë.

**3. Teoria me në qendër klientin të Carl Rogers** – sipas tij, “një pranim i plotë dhe i pakushtëzuar” është në vetëvetë një proces terapeutik. Empatia e Rogers (“mirëkuptimi, përkushtimi jo posesiv, mungesë gjykimi”) realizohet përmes procesit relacional të dëgjimit refleksiv. Dëgjimi refleksiv që nuk është thjesht kthim,

por shtim i kuptimeve, gjithashtu instrument për të shmangur bllokimet dhe kurthet në komunikim. Transformimi i dëshiruar arrihet përmes përdorimit të teknikave që kanë parasysh vizionin e botës së pacientit, në një atmosferë empatie, mikpritje dhe besimi. Teknikë e tillë lind si rezultat i tre kushteve kryesore:

- 1) studimet mbi përbërësit efikas të ndërhyrjes së shkurtër
- 2) modeli i ri i procesit të ndryshimit i përpunuar nga Prochaska dhe DiClemente
- 3) vizioni mbi ambivalencën e pacientit si simptomë e konfliktit trajtim-shmangie

### **Përbërësit efikas të ndërhyrjes së shkurtër**

Përkufizohet si ndërhyrje e shkurtër një ndërhyrje që realizohet në 4 intervista me kohëzgjatje të ndryshueshme nga pak minuta në një orë. Objektivat e ndërhyrjes së shkurtër janë:

- 1) motivimi i pacientit për t'u nënshtruar trajtimeve me kohëzgjatje më të madhe
- 2) moderimi i konsumit
- 3) realizimi i ndërprerjes, shkëputjes

“Përbërësit aktiv” të ndërhyrjes së shkurtër sipas autorëve (Miller, Sanches) janë:

- Feedback
- Përgjegjshmëri
- Këshilla (Advertising)
- Lista e alternativave (menu of topics)
- Empatia
- Vetëefikasiteti (Self-efficacy)

### **Ndryshimi sipas modelit Prochaska dhe Di Clemente**

Në modelin e Prochaska dhe Di Clemente tre janë aspektet thelbësore që duhen konsideruar:

- 1) fazat e ndryshimit
- 2) proceset e aktivizuara
- 3) nivelet e përfshira në vetë ndryshimin

**Fazat** që vijnë përgjatë procesit të ndryshimit janë:

- **Precontemplation:** e karakterizuar nga mungesë e ndërgjegjshmërie të nevojës për ndryshim
- **Contemplation:** e karakterizuar nga shfaqja e sjelljeve ambivalente drejt vartësisë, që e bëjnë subjektin të aftë për të analizuar anët pro dhe kundër të sjelljes së tij, por jo për të vendosur në favor të ndryshimit.
- **Determination:** shfaqja e dëshirës për të bërë diçka, por që nuk konkretizohet me plane veprimesh të caktuara.
- **Action:** veprimi drejt realizimit të planeve që synojnë ndryshim.
- **Maintenance:** ku subjekti kërkon të ruajë të fiksuara rezultatet e arritura.
- **Relapse:** rikthimi në gjendjen fillestare.

## Proçeset e ndryshimit

Proçeset e ndryshimit mund të përkufizohen si “tipe aktivitete të ndërmarra ose të jetuara nga personi kur ndryshon mënyrë të menduari, të sjellurit përballë një problemi të caktuar” (Spiller, Scaglia, Ceva).

### Stadi i klientit Precontemplation

#### *Detyrat e operatorit për të nxitur motivimin*

- a. lë të kuptohet dyshimi
- b. të rrisë tek klienti perceptimin e rrezikut dhe të problemeve që sjellja aktuale krijon.

### Contemplation

- a. përcaktimi i anëve pro dhe kundër të sjelljes aktuale
- b. përcaktimi i arsyeve për të ndryshuar dhe rreziqet që hasen nëse nuk ndryshohet.
- c. rritja e vetëvlerësimit të klientit për të ndryshuar sjelljen aktuale

### Determination

- a. të ndihmojë klientin për të përcaktuar rrugën më të mirë për të gjetur mënyrën e ndryshimit.

### Action

- a. të ndihmojë klientin të përshkojë hapat e nevojshme për aktivizimin e ndryshimit.

### Maintenance

- a. të ndihmojë klientin për të identifikuar dhe përdorur strategjitë të cilat pengojnë një rikthim të sjelljes së mëparshme.

### Relapse

- a. të ndihmojë klientin për të riaktivizuar proçeset e contemplation, determination, dhe action pa u demoralizuar mbi rikthimin e gjendjes fillestare.

Trajtuar nga Miller dhe Rollnick (1994), Intervista e motivimit, teknika të këshillimit për problemet e alkolit dhe të vartësive të tjera” fq.31

## Ambivalenca

Shpesh motivimi i personave që kërkojnë ndihmë për probleme të vartësisë duket i lëkundshëm dhe përshtypja që kanë operatorët është që pacienti alternon me shpejtësi momente kur dëshiron ndryshimin me momente kur kundërvihet me energji. Pikërisht, për problemet e vartësisë alkolistët, tosikodipendentët, qëndrojnë të lidhur me sjelljen e tyre edhe pse i njohin rreziqet dhe dëmet që ajo sjell. Në raste të tilla, reagimi instiktiv i operatorit është të shtyjë subjektin drejt ndryshimit duke i përmedur dhe renditur seri argumentash në favor të ndryshimit. Teknikat e përdorura në intervistën e motivimit kanë si qëllim menaxhimin në mënyrë të dobishme të ambivalencës në këshillim (Miller, Rollnick, 1991, fq.55). Sipas

autorëve, ambivalenza konsiderohet “normale, e pranueshme, e mirëkuptueshme” pasi i mundëson operatorit të shoh më qartë kompleksitetin e dilemës sesa “të sulmojë mostrën e mohimit”. Ambivalenza interpretohet si simptom konflikti (në veçanti si konflikt i tipit tërheqje-shmangie) sesa të atribuuar “një patologjie vartësie të caktuar” apo “mekanizmave mbrojtës të një çrregullimi karakteri (mohim, racionalizim, projektim)” (Miller, Rollnick, 1991, fq.63-64). Duke shmangur së atribuari vetëm fenomene “negative” pacientit si mohimi dhe mungesë motivimi, e detyron operatorin të ketë parasysh sjelljen e vetë dhe të zhvillojë në çdo kohë një sforcim për t’u vendosur në vendin e klientit-pacient me emocionet dhe ndjenjat e atij që kërkon ndihmë. Për të përmbushur analizën e konfliktit është e rëndësishme që operatori të shmangi caktimin e vlerave faktorëve që përfshijnë ndryshimin, pasi vlerësimi i kostos dhe benefiteve është tepër subjektive dhe zor se vlerat e operatorit mund të perputhen me ato të klientit.

Ajo që për disa është shumë e rëndësishme si (puna, familja, shëndeti) për dikë tjetër ka pak apo aspak rëndësi. Gjithashtu, duhet patur parasysh se dëshirueshmëria ndaj sjelljeve “të rrezikshme”, rriten nëse ato bëhen strumenta për afirmimin e lirisë personale që duket e cënuar. Në shumë raste, pranimi se familjarët kanë të drejtë për sa i përket teprisë së konsumimit të një substance, do të thotë të pranohet dështimi në menaxhimin e autonomisë personale dhe nevoja për ta kufizuar atë. Qasja motivacionale përkundrazi, kërkon të ruajë vetëbesimin e subjektit duke u bazuar në teorinë e vetë-efikasitetit të Bandurës, sipas së cilit, operatori e lë pacientin të thotë gjithmonë fjalën e fundit.

### Aspektet metodologjike

Konceptet bazë të intervistës së motivimit janë:

1. ambivalenza nuk është fenomen patologjik
2. motivimi nuk është statik
3. ekzistojnë faza të ndryshme të procesit të ndryshimit, nëpërmjet të cilave duhet modeluar ndërhyrja
4. sjelljet dhe qëndrimet e operatorit nuk duhet të ndikojnë në shfaqjen dhe kristalizimin e fenomenit të rezistencës përgjatë këshillimit

Teknikat e intervistës së motivimit bazohen në pesë parime themelore:

1. të shprehurit empati
2. zhvillimi i frakturës së brënshme
3. shmangie të debateve
4. përdorimi dhe menaxhimi i rezistencave të pacientit
5. mbështetja e ndjenjës së vetë-efikasitetit

Për të zbatuar në praktik parimet e lartpërmendura, operatori mund të përdori në fushën e counselling të motivimit teknika si:

1. formulimi i pyetjeve të hapura
2. praktikimi i dëgjimit reflektiv
3. të mbështesi dhe të konfirmojë
4. të përmbledhi
5. të nxit deklaratat automotivuese
6. të ristrukturojë



## II. Konteksti komunikues

Për sa i përket kontekstit komunikues spitalor duhet patur parasysh marrëdhënia me personin që jeton në kufizim të lirisë së tij dhe i nënshtrohet kushteve që kanë të bëjnë me çfarë dhe kur të hajë, çfarë veshje të ketë, kur të flejë, çfarë ilaçe të pijë, kur të dali nga dhoma apo me kë ta ndajë etj. Për sa i përket ambjentit komunikues (Berceli, et al., 1999) nënvizon si komunikimi rezulton e influencuar nga faktorë të jashtëm dhe aspekte që i paraprijnë siç janë:

- ku jemi
- me kë jemi
- sa veta jemi
- çfarë raportesh kemi me të tjerët
- motivi i takimit
- siguria e vetes
- besimi ne vetvete
- personaliteti

Flitet për “setting apo kontekst të brendshëm” kur i referohemi qëndrimit të brendshëm të operatorit, që ka të bëjë me “disponueshmërinë”, “të qenurit i hapur” me pacientin në atë moment në atë vend.

### Komunikimi i diagnozës

Komunikimi i diagnozës respekton rregullat e komunikimit të një lajmi të keq. Një lajm i keq është një informacion që modifikon në mënyrë drastike dhe negative vizionin e personit me infeksionin Hiv/Aids apo sëmundje tumorale. Detyra e profesionistit konsiston ta bëjë më pak traumatike kalimin nga perceptimi i realitetit të pacientit (realiteti subjektiv) me gjendjen reale (realiteti objektiv). Janë pesë motivet që argumentojnë nevojën për të komunikuar lajme të këqija (De Santi et al., 2007; Baile et al., 2000):

- 1. Është e drejtë e pacientit** – njohja e diagnozës dhe prognozës përfaqësojnë kushtet e nevojshme për të qënë të ndërgjegjshëm në pjesëmarrjen dhe vendimarrjen e kurimit.
- 2. Përfaqëson një nga detyrat e profesionistit** – si ata që punojnë në spital, dhe mjekët e familjes.
- 3. Është detyrim për operatorët e shëndetit** – në veçanti të mjekut për t'i komunikuar pacientit diagnozën të përcaktuar nga motivacione juridike, deontologjike dhe etike.
- 4. Lehtëson procesin e përshtatjes ndaj sëmundjes** – literatura përmend shumë studime që evidentojnë efektet positive të një komunikimi korrekt ndaj personave me Hiv/Aids për sa i përket kuptimit të informacionit. (Maynard, 1996; Buton et al., 1995; Ford et al., 1996).
- 5. Përmirëson cilësinë/sasinë e të dhënave të grumbulluara në anamnez.**

## Si të komunikojmë lajme të keqja

Në modelet për të komunikuar lajme të këqija, të përdorura në fushën e onkologjisë janë:

- **Modeli i mos-komunikimit:** më i përhapur kryesisht në vendet mesdhetare me kulturë latine.
- **Modeli i komunikimit të plotë:** tipike në vendet anglosaksone si USA, Kanada, Australi dhe Europa veriore.
- **Modeli i komunikimit të personalizuar:** sugjerohet si më i preferuari, ku sintetizon protokolle të ndryshme të njohura rishtazi në literaturë si:

6

**a. Udhëzimet e OSH “Communicationg bad news”** – dokument për të kuptuar aftësitë e kërkuara dhe realizimin e ndërhyrjeve në praktikën klinike. (WHO, 1993)

**b. Protokoll i Girgis dhe Sanson-Fisher** – dokument me udhëzime mbi komunikimin e lajmeve të keqja. (Girgis e Sanson-Fisher, 1998)

**c. Protokoll i Okamura** – dokument me udhëzime për t’i komunikuar pacientit të vërtetën të adoptuar në Japoni nga National Cancer Center dhe spitale të tjera. (Okamura et al., 1998)

**d. Protokoll i Buckman i quajtur SPIKE** – inicialet e 6 hapave kryesore që përbëjnë ndërhyrjen nga eksplorimi i njohurive dhe pritshmërive të pacientit deri në komunikimin e të vërtetës duke respektuar ritmin dhe vullnetin e pacientit. (Baile et al., 2000).

## Sugjerime mbi komunikimet e lajmeve të keqja

Sipas Tuberi (Tuberi, 2005) sugjeron:

- Flisni me gjuhë të thjeshtë dhe të qarte.
- Pyesni veten: “Çfarë do të thotë ky lajm për pacientin?”
- Takohuni fillimisht në një “terren të qetë” (lereni pacientin t’ju rrëfeje historinë e tij dhe gjërat që ai njeh).
- Mos e jepni të gjithë lajmin, informacionin përnjëherësh: mund t’i ktheheni argumentit në takimet e tjera.
- Të jeni gati për të vëzhguar, për të marrë dhe t’ju përgjigjeni emocioneve të pacientit.
- I jepni kohë pacientit për të bërë pyetje, dhe bëni dhe ju pyetje.
- Shmangni ashpërsin, të qënurit i drejtpërdrejtë dhe mos shkatërroni të gjitha shpresat.

Antonio Alfano në vëllimin e tij Komunikimi shëndetësor në shërbimet shëndetësore dhe sociale (Alfano, 2001) identifikon 10 rregulla të thjeshta për të përmirësuar komunikimin me pacientët:

1. Mos shprehni kurrë shumë koncepte njëkohësisht.
2. Kur flisni drejtohuni gjithmonë direkt pacientit, duke shmangur së bëri gjeje që mund ta shpërqëndrojnë.
3. Kur duhen trasmetuar informacione të rëndësishme, nëse pacienti e dëshiron, kërkonit t2 përfshini edhe familjarët e tij nëse janë të pranishëm.

4. Përsërisni nëse nevojitet informacionin disa herë në mënyrë që të jetë i kuptueshëm, sidomos nëse personi që dëgjon ka një nivel të ulët formimi.
5. Planifikoni diskutimin në mënyrë të tillë që pikat më kryesore të informacionit të jepen si në fillim dhe në fund të takimit.
6. Për të qënë më të qartë, përdorni shembuj që kuptohen më lehtë për pacientin, ndoshta duke ju referuar ngjarjeve klinike të pacientit apo familjarëve të tij.
7. Që pacienti të ndihet më rehat dhe ta ketë më të lehtë kuptimin e informacionit, përdorni terminologji të gjuhës së folur, popullore, ndonjëherë dhe dialekte.
8. Kur jepen udhëzime mbi dozat dhe llojin e medikamenteve që pacienti duhet të përdorë, i ilustroni me shembuj praktik: (qartësoni mbi llojin e ilaçit kapsul, tableta, ngjyra, forma, si mund të ndahen; në përdorimin e shurupit përcaktohet doza e marrë me lugë gjelle apo lugë e vogël).
9. Sigurohuni që pacienti ka kuptuar, duke e përfshirë në diskutim dhe i kërkoni të përsërisë dozimin e medikamenteve që duhet të marri.
10. Shprehni gjithmon optimizëm, duke inkurajuar pacientin në vështirësi: teprim pesimizmi mund ta çojë në një pozicion skepticizmi, me rënie të mundshme të besimit dhe refuzim të kurës dhe terapisë.

### III. Formimi dhe trajnimi

Nevoja për trajnime specifike për një përgatitje të duhur psikologjike të operatorëve është gjerësisht e njohur. Mungesa e përgatitjes së nevojshme të tyre, mund të nxis reagues mbrojtëse të afta për të ndikuar negativisht marrëdhënien me pacientin dhe ambjentin e punës. Efektet që formimi sjell në qëndrimet në punë konsistojnë në perceptimin pozitiv të profesionit, në favorizimin e njohjes të aftësive të veta për të vendosur një gjendje kontrolli mbi disa faktore të stresit. Trajnimet duhen të përfshijnë zona të vështira në të cilat është e pranishme komponenti emocional: vuajtja, dhimbja, vdekja, zija në mënyrë që të theksojnë njohurit dhe aftësit për të menaxhuar komunikimin. Përmirësimi i këtyre aspekteve prodhon një rikthim pozitiv të menjëhershëm mbi raportin me pacientin dhe redukton rrezikun e frustrimit dhe burnout për operatorin e shëndetësisë. Mbështetja ndaj operatorëve të fushës së shëndetësisë duhet të vendoset përtej dhe jo vetëm përmes trajnimeve teknike shkencore, por edhe përmes përgatitjes mbi përbërësit që përfshijnë marrëdhënien, komunikimin, dëgjimin dhe këshillimin. Aspekt tjetër i rëndësishëm ka të bëjë me trajnimin për zhvillimin e aftësive për të punuar në ekip, përmes eksperiencave përfshirëse në aktivitete në grupe, të finalizuara për përballjen e vështirësive të lidhura me situata konfliktuale individuale (shembull grupet e vetë-ndihmës) dhe të marrëdhënieve midis komponentëve të grupit dhe ekipeve të ndryshme që veprojnë brënda të njëjtës strukturë. Në planin e mbështetjes, duhet të parashikohet dhe mundësia që operatorët të përfitojnë nga drejtimi individual i personalizuar, i kryer nga një figurë profesionale me kompetenza specifike psh, një psikolog dhe/apo psikiatër. Trajnimi për aplikimin e intervistës së motivimit ka mundësi për të qënë më efikase nëse zgjatet në kohë, me aktivitete verifikuese, mbikqyrje dhe coaching.

## Strategji komunikimi efikas

1. **Pyetje të hapura:** Shembuj: “Më thoni diçka më shumë rreth dhimbjeve tuaja” “Për çfarë informacionesh keni më tepër nevojë të dini?”; “Mund të më jepni një shembull?”
2. **Inkurajime minimale:** “Humm”; Ah-ah; “Po”; “Dhe?” pohoni me kokë apo anohuni drejt bashkëbiseduesit.
3. **Parafrazim dhe përsëritje:** “Ju po më thoni se u shqetësuar shumë kur ju propozua përdorimi i morfines kundër dhimbjeve”; “Kam përshtypjen se ju jeni shqetësuar pasi ndiheni barr për familjarët tuaj...është kështu?”
4. **Sigurohuni që tjetri ka kuptuar saktë:** “Çfarë do t'i tregoni familjarëve tuaj mbi sa thamë?”; “A mund të më përsërisni me fjalët tuaja ato çfarë ju thash pasi dua të jem i sigurt nëse jam shpjeguar qartë”.
5. **Kundërshtoni me takt dhe indirekt:** “Ju më thatë se keni një raport besimi reciprok me fëmijët tuaj, por nuk u keni komunikuar semundjen tuaj. Mendoni se kjo mund të ndikojë në marrëdhëniet tuaja?”
6. **Përmbledhja:** “Më lejoni të përmbledh diskutimin tuaj dhe nëse e kam kuptuar mirë....”

## Përfundimet

Intervista e motivimit është një tipologji këshillimi që e ka zanafillën nga counselling i marrëdhënieve. Fushat e aplikimit ku kjo metodë gjën jetë janë:

- fillimisht si ndërhyrje nga vartësitë si alkoli, drogat, 1985
- në promovimin e stileve për një jetë të shëndetshme
- duhanpirja
- në promovimin e screening

Intervista motivacionale synon përballjen, ndryshimin, autonominë. Ndryshimi ka tre karakteristika: 1) të qenurit gati; 2) të deklaruarit i disponueshëm; 3) të dish ta bësh.

Intervista motivuese është tipologji counselling që bazohet në aleancën terapeutike midis mjekut dhe pacientit, është e strukturuar në kohe, fillon me një analizë të pyetjes, është e aplikueshme jo vetëm në kurim por edhe në fushën e parandalimit sekondar dhe terciar. Është e zbatueshme kur mungojnë motivimi dhe ndërgjegjshmëria rreth problemit. Intervista e motivimit është dialog empatik, bazohet në dëgjim dhe lejimi i personit që gjendet përballë nesh të flasë lirisht përbën rregullin e parë të kësaj metode. Është e rëndësishme respektimi dhe i kohës së klientit-pacient ashtu siç është e nevojshme përcaktimi i pikënisjes me marrjen dhe grumbullimin e informacionit por pa u nxituar, detajet rekuerohen në kohën në vijim. Duhet patur parasysh se objektivat e pacientit ndryshojnë nga ato të operatorit të shëndetit. Pacienti duhet siguruar se jeta e tij do të ndryshojë por jo vetëm negativisht, dhe kjo i komunikohet. Ndërtimi i aleancës para çdo lloji ndërhyrje, trajtimi, përmes dëgjimit krijon besimin tek pacienti. Gjithashtu dhe operatori i shëndetësisë duhet të ketë besim në atë që bën dhe si e bën, dhe tek

pacienti për të cilin duhet të kujdeset. Para çdo lloj veprimi eksplorohet pranimi i gjendjes aktuale dhe statusi i të semurit, statusi pacient. Një instrument që përdoret në intervistën motivacionale është ditari përmes së cilit arrihen dy vlerësime: 1) vlerësimi i sjelljeve jo përshtatëse; 2) vlerësimi i impenjimit, resurseve personale dhe i rezultateve të arritura. Duhet të tregohemi të kujdesshëm ndaj aderences falso, çdo operator duhet të punojë me pikat e forta të fshehura, të nënvlerësuara nga pacienti ku ky i fundit duhet mirekuptuar, pritur dhe mbështetur si person dhe jo për patologjinë që mbart. Kriteret e cilësisë së komunikimit operator-pacient janë:

1. efikasiteti – bazuar në plotësimin e objektivave
2. të qenurit i duhur – individualiteti midis komunikuesve dhe kontekstit
3. përshtatshmëria – sasia e komunikimit e nevojshme, e thjeshtë dhe koerente
4. vlershmëria – matja e cilësisë midis komunikimit verbal dhe komunikimit joverbal
5. fleksibiliteti – komunikim jo shumë i ngurtë, i vrazhdë, por as shumë miqësor
6. Tre pyetjet kyçe që i referohen çdo lloj komunikimi janë: Kush komunikon? Mbi çfarë
7. komunikohet? Përse komunikohet? Aspektet e bashkëbiseduesit që duhen njohur janë:
  - Gjinia
  - Mosha
  - Sa profesionista të tjerë ka takuar? (mjek, infermier, psikolog etj)
  - Niveli i formimit arsimor, kulturor
  - Qendrimet, sjellja

Zonat që duhen eksploruar:

- Ndjenjat
- Idete
- Pritshmëritë
- Konteksti
- Çfarë ndjen pacienti?
- Si ta interpretojme çfarë po ndodh?
- Çfarë prisni të ndodhë?
- Çfarë ka ndryshuar prej kohës kur jeni sëmurur?

Ambjentet organizative të përfshira në counseling dhe intervistën motivuese janë dy:

1. setting i brendshëm (duhet të jetë i mbrojtur, siguruës, duhet të heshtim çdo lloj zhurme për të dëgjuar problemet e tjetrit, distanca nga pacienti parashikohet 50 cm)
2. setting i jashtëm (përcaktohet kultura, vlerat personale, gjendja emocionale)

Aleatët dhe armiqtë e komunikimit janë: mekanizmat mbrojtës, barrierat komunikuese, kanalet pamore, dëgjimore, kinestetike të komunikimit (gjuha përçohet përmes 5 kanaleve sensoriale që mbledhin informacionin nga realiteti). Çdo individ ka kanalin ndjesor të tij të privilegjuar dhe duhet kerkuar përshtatja me kanalin sensorial të tij të zgjedhur. Faktori kohë është deziziv për një komunikim

sa më të mirë. T'i japësh kohë pacientit mundëson ndërtimin e një marrëdhënie të mirë terapeutike, duke marrë më shumë informacione klinike mbi sëmundjen. Foljet që duhen përdorur gjatë intervistimit, këshillimit janë: dëgjoj, krahasoj, qartësoj, fokusoj, inkurajoj, parafrazoj, pasqyroj, përmbledh. Foljet që duhen shmangur janë: refuzoj, kundërshtoj, përkrah, imponoj opinionet e mia. Disa prej rekomandimeve mbi komunikimin mjek-pacient janë:

- Pacienti a më kupton?
- E pyes nëse më ka kuptuar drejt
- Mos dhënia e informacionit, lajmit përnjëherësh
- Jepni kohë pyetjeve
- Mbani një komunikim të thjeshtë
- Bëni pyetje sqaruese
- Të dish të vëshgosh dhe të mbartësh detaje informacioni
- Të përgjigjesh emocioneve të pacientit.

Treguesit e cilësisë së counselling: vendi (studio); pozicioni (të ulur pranë); kohëzgjatja (10min); gjuha (e thjeshtë dhe e kuptueshme).

Disa nga rregullat e përgjithshme të një edukate të mirë në komunikimin me pacientët dhe familjarët e tyre parashikojnë kritere si:

- prezantimi emër, mbiemër, kualifikimi i mjekut kurues
- i drejtohem me ju
- shmanget të folurit në grup në prani të pacientit
- mbahet mend emri i pacientit
- pacientët thirren me emrin që dëshirojnë
- shmangni të flisni me pacientin në këmbë
- mbani kontakt pamor të vazhdueshëm
- mos përdorni fjalë të vështira, pak të kuptueshme

Këto rregulla të një edukate të mirë, shpesh të papërmendura, të ditura, luajnë një rol të rëndësishëm në ndërtimin e aleancës terapeutike dhe aderences ndaj kurimit. Aplikohen jo vetëm me pacientë të sëmurë me Hiv/Aids apo sëmundje terminale, por me çdo pacient në çdo lloj konteksti shëndetësor. Shpesh keto rregulla pengohen nga kohë e kufizuar institucionale, kultur komunikuese prevalente midis mjekëve. Qëllimi i tyre është se pacientët dhe familjarët e tyre duhen trajtuar me respekt dhe edukatë.

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## **Isotopy and textual coherence in Martin Camaj’s fiction**

### **Abstract**

*A text is considered as a linguistic entity made up of linguistic signs and characterized by cohesion and coherence. It is an occurring manifestation of language and as such it carries on a specific meaning. The definition of the meaning of a text is very complex. This is mainly due to the fact that it does not contain only explicit information but encodes a variety of implicit knowledge as well. The literary text is one example of this. The interpretation of the literary text broadly depends on the literary experience of the reader. The former only takes on life after it is realized by the latter. Semiotics makes extensive use of the concept of isotopy when it comes to the interpretation of literary texts. Isotopy is a concept from Greimas’s semio-narrative model, made up of semes, classemes and sememes. In practice, it serves as a strategy or principle that guarantees homologous interpretation of any text or text segment. The detection and identification of isotopies inside the text would provide different levels of familiarity within the narrative, offering so a uniform reading of it and at the same time proving its coherence and eliminating possible ambiguities. The prose fiction of the Albanian author, Martin Camaj contains a wide range of isotopic chains. Each isotopic chain represents a theme inside the narrative and is blended perfectly with all the other textual components. This article aims at providing a brief theoretical account on the concept of isotopy and through the analysis and interpretation of different isotopic chains inside the narrative of Martin Camaj coming to the conclusion that this kind of analysis is very important for a uniform interpretation of the text. This is also considered as a confirmation of textual coherence.*

**Key words:** isotopy, textual coherence, interpretation, semiotics, sign

## 1. Introduction

There are different theories related with text interpretation and the study of meaning within a text. Structural semantics considers meaning to be divided into smaller components. The concept of isotopy developed by Greimas is a method of study that divides the text into elements like semes, classemes and sememes which belong to the same lexical field. Their identification would provide a homologous interpretation of the text and offer a uniform reading of it. At the same time the presence of isotopies inside the text confirms the coherence of the text. Coherence is a very important feature when it comes to text interpretation and text clarity. The present article will try to provide a theoretical background on some important relevant issues such as the definition of the “text”, the definition of textual coherence and isotopy and how these interact with each other. A brief analysis of the isotopy of nature from some of the prose works of Martin Camaj will also be included.

## 2. Defining the “text”

The text is generally defined as a linguistic entity that provides communication, whether in a spoken or written form. Linguistics has a different view on this category. From the linguistic point of view, a text is an entity made up of linguistic signs and characterized by cohesion and coherence. So, according to Werlich a text is an extended structure of syntactic units such as words, groups, and clauses and textual units that is marked by both coherence among the elements and completion. A non-text consists of random sequences of linguistic units such as sentences, paragraphs, or sections in any temporal and/or spatial extension. (Werlich, 1976, p. 23) De Beaugrande and Dressler define the text as a naturally occurring manifestation of language, i.e. as a communicative language event in a context. The “surface text” is the set of expressions actually used; these expressions make some knowledge “explicit”, while other knowledge remains “implicit”, though still applied during processing. (Beugrande & Dressler, 1981, p. 63) The literary text is a specific kind of text. It does not contain one specific meaning but offers a variety of meanings. The perception of different readers may be different and also differ from the aim of the author. However, according to Lotman there is a structural connection that enfolds all the levels of the text. (Pozzato, 2009, p. 135)

## 3. Textual Coherence

Coherence is a key concept in the characterization of the text. It is a very important feature as far as text comprehension and text clarity is concerned. There are different definitions of coherence. According to Halliday and Hasan a text must fulfill two conditions in order to be coherent: Firstly, it has to be consistent with the context in which it is created. Secondly, all the parts of the text must be connected by cohesive devices, thus the text must contain cohesion. (Halliday & Hasan, 1976, p. 23) Teun van Dijk defines coherence as a semantic property of discourse (text), based on the interpretation of each sentence relative to the interpretation of other sentences. (Dijk, 1977, p. 96) He also distinguishes two levels of coherence: linear coherence and global coherence. The first is characterized by relations expressed between the propositions of sentences and the latter is more general

and is concerned with the text as a whole rather than with individual sequences. Van Dijk also identifies a general overall semantic structure of the text, defined as macrostructure. It is a semantic representation of discourse/text and has a hierarchical organization. The macrostructure determines the global coherence of a text which is itself determined by the linear coherence of sequences. This theory can be better operated on a narrative discourse rather than on a spoken one.

De Beaugrande & Dressler share the opinion that coherence is concerned with the ways in which all the components of the textual world (the components that underline the surface text) are mutually accessible and relevant. (Beugrande & Dressler, 1981, p. 4) This point of view suggests that linguistic devices are not enough to deliver coherence. The meaning of a text is fully realized only after it is perceived by a reader. This might suggest that coherence also involves the study of other extra linguistic factors such as the language user's knowledge of the world and context. It is the result of the interaction of linguistic and extra linguistic factors.

#### **4. The concept of Isotopy according to Structural Semantics**

Structural semantics studies the way smaller elements of meaning inside sentences build the general, overall meaning of a text. It states that meaning can be divided into smaller elements. In this case a text is considered as a structure and its meaning is realized only after one sign is associated with other signs. These associations depend on similarity or contiguity between signifiers and signified. (Coseriu, 1981, p. 16)

Isotopy can be defined as the repetition of a series of certain abstract and concrete semes throughout a text. It is like a semantic line that is present along the whole text and guarantees the coherence of the text. However it must be stated that the repetition of some words or semantic items is not enough to guarantee textual coherence. An isotopy refers to a level of meaning which is established by the recurrence in a text of semes belonging to the same semantic field, and which contributes to our interpretation of the theme. (Wales, 1989, p. 265) Greimas defines isotopy as "the principle that allows semantic concatenation". In his first approach Greimas develops the theory of textual coherence on the basis of the concept of textual semes: The iterativity (reoccurrence) of textual semes, which connect the semantic elements of discourse (sememes) assures its textual homogeneity and coherence. (Noth, 1990, p. 319) Greimas also distinguishes three types of isotopies: simple isotopies, which occur in those cases when the text has just one interpretation; bi-isotopies, which belong to texts that provide two simultaneous readings and poly isotopies which occur in cases of superimposition of several semantic levels in a text.

#### **5. Isotopy and Coherence**

As mentioned above, the text is a very complex entity. Thus its interpretation cannot be based just on linguistic means. The cultural background knowledge of the reader, the context and other extra linguistic factors might be crucial for a most accurate interpretation. However, isotopy can function as a guide for the

reader who after organizing the semantic and lexical fields in coherent networks will be able to understand the information and indices revealed by the text. The coherence of a text can be proved and depends on how the reader is capable of bringing together similar or compatible themes.

## 6. Isotopy in Camaj's fiction

Martin Camaj is a writer of major significance to modern Albanian literature. His literary activities cover a period of forty five years over which there have been several phases of development. He is the author of several prose works, one of which, "Circles", considered to be the first psychological Albanian novel, took fifteen years to write. Another great success of his career is the dystopian novel "Karpa", set on the banks of the river Drin in 2338. The general themes that occur in Camaj's works are the loss of tradition, loneliness in a changing world and the continuous search for one's roots. (Elsie, 2005, p. 186) Being an author in exile, his mind always travelled in the Albanian landscape and thus providing the most vivid images of it to the reader.

Camaj makes extensive usage of isotopic chains in order to preserve the textual coherence of his texts, never deviating from the main line of his works: the Northern Albanian nature and costumes. As a result the main isotopys present in his works is the isotopy of nature. The semes that constitute the isotopy of nature are: mal, bjeshkë, vërr, fushë (mountain, highland, winter pasture, field).

According to the Dictionary of Albanian Language of 1984 (Fjalor i Shqipes se Sotme, 1984, p. 1052), the seme /mal/ (mountain) contains these semantic components:

- vend shumë i ngritur (very high place)
- i dukshëm (noticeable)
- masë e forte dhe dhe gurësh (strong pile of soil and stones)
- masë e madhe (big)
- i lartë, më i lartë se kodra (high, higher than the hill)
- i thepisur (craggy)
- me majë, kreshta, shpatë që zbresin deri në lugina (pointed, with crests and slopes that go down to the valleys)
- i pjerrët (slanting)
- sipërfaqe e pyllëzuar ose jo (wooden or not wooden surface)
- me klimë të ashpër (with a very harsh climate)
- krahinë si vendbanim (dwelling province)
- krahinë si njësi etnografike (ethnographic area)

According to the Dictionary of Albanian Language, (Fjalor i Shqipes se Sotme, 1984, p. 155) the seme /bjeshkë/ (highland) contains these semantic components:

- o vend shumë i ngritur (very high place)
- o i dukshëm (noticeable)
- o masë e forte dhe dhe gurësh (strong pile of soil and stones)
- o masë e madhe (big)
- o mal i lartë (high mountain)
- o me majë, kreshta, shpatë që zbresin deri në lugina (pointed, with

crests and slopes that go down to the valleys)

- i thepisur (craggy)
- i pjerrët (slanting)
- kullotë verore (summer pasture)

According to the Dictionary of Albanian Language (Fjalor i Shqipes se Sotme, 1984, p. 2160) the seme /vërri/ (winter pasture) contains these semantic components:

- vend më i ulët se bjeshka në mal (a place in a mountain lower than the highland)
- i ngrohtë (warm)
- që nuk e zë era (untouched by the wind)
- kullotë dimërore (winter pasture)

According to the Dictionary of Albanian Language (Fjalor i Shqipes se Sotme, 1984, p. 521) the seme /fushë/ (field) contains these semantic components:

- vend i rrafshët (flat place)
- i hapur (opened)
- i gjerë (vast)
- pa male e pa kodra (with no mountains or hills)
- zakonisht e papjllëzuar (mainly with no woods)
- hapësirë natyrore e sheshtë (flat natural surface)

All the above analyzed semes share a common feature, the geographic one as well as economical one or the features connected to the relief in general. For example the seme /mal/ (mountain) and the seme /bjeshkë/(highland) have in common the fact that they are very high and noticeable places made up of soils and stones. They are also craggy, slanting and pointed with crests and slopes that go down to the valleys. The seme /bjeshkë/ and the seme /vërri/ are both pastures, the first a winter pasture and the second a summer pasture. /vërri/ and /fushë/ are also similar because both of them are lower flat surfaces. These common features unite these semes inside a domain or lexical field. Their continuous repetition throughout the text is a very significant sign of textual coherence. As mentioned in the previous section, the detailed description of the landscape of his birthplace is a very preferred theme in Camaj's work. All the colors and flavors of the North of Albania are portrayed in the text as vividly as they have always been in the mind of the author. All the previously analyzed semes, as well as their semantic components are beautifully arranged in order to clearly represent the elements of a rugged landscape, typical for the area of the Albanian Alps, the author's birthplace.

## 7. Conclusions

As one of the key elements of a text, coherence occupies a very important position in linguistic studies. Structural semantics offers a method of deducting the coherence of the text. It suggests that the meaning is divided into smaller elements called sememes. The concept of isotopy, broadly used in the field of semiotics too, offers a uniform interpretation of the text. It refers to a level of meaning where there

is a reoccurrence of semes belonging to the same semantic field. This repetition guarantees the coherence of the text. As the text takes on life only after it is realized by the reader, isotopy works as a guide for the latter, permitting a more accurate reading. In the work in prose of the Albanian writer in exile Martin Camaj there is a central theme which is present in almost all his works: the search for one's roots. It looks like he never lost the ties with his country since the detailed descriptions of the northern Albanian landscape are very vivid and colorful. His texts are very coherent considering the presence of semes sharing common geographical features that make up the isotopy of nature. The identification of this isotopy would provide the reader with the necessary cultural background which is crucial for the interpretation of this author's texts.

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Proverbat në gjuhën angleze dhe shqipe: veçoritë sematike, klasifikimi dhe tipet e motivimit kuptimor

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## **Proverbat në gjuhën angleze dhe shqipe: veçoritë sematike, klasifikimi dhe tipet e motivimit kuptimor**

### **Abstract**

*The aim of this paper is to deal with the history of the proverbs, analyze them, to point out the differences between proverbs and sayings and even to research the structural type of English and Albanian proverbs. The actuality of the study of proverbs in both languages is realized through a contrastive analysis and descriptive research to show that the usage of proverbs in speech is of crucial importance. The proverbs describe the every branch of people's life and reflect the viewpoint of nation's spiritual and mental characteristics. To give a more detailed outlook and to light the issue, a psychological method of analysis has been developed and will be presented in order to show which psychological mechanisms the proverbs use to reach their goal of giving advice for human action regulation and human action organization. Some examples will be given to show which psychological insight there is inside the proverbs. The study discusses the three approaches (semantic, functional, and contextual) to conclude that proverbs have very much in common as the main criteria of phraseological units appear to be essentially the same, i.e. stability and idiomaticity or lack of motivation. This discussion of the nature of the proverb is almost as an attempt of summarizing the common understanding of proverbs highlighting the types and semantic features of meanings motivation.*

**Key words:** proverb, semantic feature, speech, motivation, classification, lexicon

## Abstrakt

*Qëllimi i kësaj kumtese është studimi i historisë së proverbave, analiza e proverbave, nxjerrja në pah e ndryshimeve ndërmjet proverbave dhe thënieve, si dhe studimi i strukturës tipike të proverbs në gjuhën angleze dhe shqipe. Aktualiteti i trajtimit të proverbave në të dyja gjuhët në këtë punim, është realizuar nëpërmjet një analize krahasuese dhe përshkruese për të treguar përdorimin mjaft të rëndësishëm të proverbave në ligjërime. Proverbat përshkruajnë çdo aspekt të jetës njerëzore dhe reflektojnë pikëpamjet shpirtërore dhe psikike të një populli. Metoda e analizës psikologjike është përdorur për të dhënë një qasje më të detajuar si edhe për të hedhur dritë mbi studimin e proverbave, cilat mekanizma psikologjike përdoren nga proverbat për të përmbushur qëllimin e tyre të përcjelljes së një këshille apo “ndihme”, për rregullimin apo organizimin e veprimtarisë njerëzore. Disa shembuj do të jepen gjithashtu, për të treguar depërtimin psikologjik të proverbs. Punimi trajton tri qasjet (semantike, funksionale dhe kontekstuale) për të dalë në përfundimin se proverbat kanë mjaft të përbashkëta, sikundër kriteret kryesore të njësive frazeologjike shfaqen në thelb të jenë të njëjta, si p.sh. qëndrueshmëria dhe idiomaticiteti apo mungesa e motivimit. Ky punim mbi studimin e natyrës së proverbs është një përpyetje për të përmbledhur të kuptuarit e përgjithshëm të proverbave, duke nxjerrë në pah tiparet dhe tipat semantike të motivimit kuptimor.*

**Fjalët kyçe:** *proverbë, karakteristika semantike, ligjërime, motivim, klasifikim, leksik*

## 1. HYRJE

Të kuptuarit e një gjuhe nuk kërkon vetëm mjeshtëri të njohurive gramatikore, por profesionalizëm për të kuptuar veçoritë specifike dhe karakteristikat e një gjuhe, siç janë idiomat, shprehjet dhe proverbat. Proverbat bazohen në përvojën njerëzore dhe përmbajnë informacion kulturor të një vendi të caktuar.

Në folklor krahas të gjitha varieteteve dhe pasurisë domethënëse poetike dhe formës është e vështirë të gesh një zhanër më interesant dhe hulumtues se sa proverbat dhe thëniet. Ka qënë objekti i një studimi të thelluar të shkencëtarëve në shumicën e degëve të ndryshme ideologjike. Shumica e shkencëtarëve ndajnë mendimin se proverbat janë ligjërime folklorike duke shprehur botëkuptimi i përgjithshëm të njerëzve. Proverbat dhe thëniet luajnë një rol të rëndësishëm në gjuhë. Ato përcjellin emocioanlitet, shprehi në ligjërime, zotërojnë tipare të pastra gjuhësore.

Synimi i këtij artikulli është të studiojë proverbat dhe të dallojë tiparet kulturore në gjuhën shqipe dhe angleze, të japë veçoritë semantike dhe tipat e motivimit kuptimor, të japë origjinën e proverbave, të gjurmojë në lëmin e studimeve në botë, të japë tipare dhe karakteristika të tyre.

### **Qëllimi i këtij punimi është:**

- të klasifikojë proverbat dhe thëniet dhe të bëjë dallimin midis tyre
- të zbulojë aspektet e jetës dhe të të menduarit të reflektuara në proverba.
- të japë kategoritë semantike të proverbave në gjuhën shqipe dhe angleze.

### **Metoda kërkimore**

Analiza përshkruese dhe krahasuese është përdorur për të qasur përkufizimet e proverbave nga studiues në gjuhën shqipe, angleze dhe gjuhë të tjera.

**Vlera teorike** e punimit është të japë një informacion të vlefshëm për folkloristët, studentët, mësuesit e arsimit bazë dhe universitar, e më gjerë.

## 2. Proverbat si njësi frazeologjike

Proverbat dhe njësitë e ngurosura karakterizohen nga qendrueshmëria, idiomaciteti dhe mungesa e motivimit. V.V.Vinogradov mendon se proverbat duhet të studiohen së bashku me unitetet frazeologjike. N. N. Amosova (1963) bie në kundërshtim me Vinogradov dhe mendon se është e pasaktë t'i përfshish proverbat në sistemin e gjuhës sepse ato janë njësi të pavarura komunikimi. Kjo pikëpamje është vështirë të pranohet veçanërisht nëse ato nuk përshtaten me kufijtë e ngushtë të frazeologjisë. Sipas saj (1963), kuptimi i pjesëve përbërëse në shumë proverba nuk tregon ndonjë ndryshim specifik kur krahasohet me kuptimin e fjalëve të njëjta në kombinimet e lira, njësitë e ngurosura formojnë bazën e proverbave. Për shembull: the last straw breaks the camel's back: the last straw; a drowning man will clutch at a straw: to clutch at a straw.

Nga ana tjetër proverbat kanë vlerë fjalie, tipar që i klasifikon si pjesë e frazeologjisë letrare. Sipas J.Thomaj (1981), “As proverbat, as fjalët e urta nuk mund të jenë prototipe të njësive frazeologjike, por, nëpërmjet reduktimit ose fragmentarizimit, mund të përftohen, sidomos nga proverbat, njësi frazeologjike” (p.sh. nga proverbi ujku qimen e ndërron po zakoni e vjetër s’e harron ka dalë njësi frazeologjike ka ndërruar qimen). Në anglisht proverbi: All is not gold that glitters - e shohim edhe si citim: It will be an age not perhaps of gold, but at least of glitter.

Duke krahasuar tri qasjet e diskutuara më sipër (semantike, funksionale dhe kontekstuale) konkludojmë në faktin se ato kanë mjaft të përbashkëta ashtu si kriteri kryesor i njësive frazeologjike shfaqet të jetë i njëjtë, si p.sh stabiliteti, idiomaticiteti dhe mungesa e motivimit. Këto kriterë janë të mjaftueshme për të nxjerrë rastet e veçanta: togfjalësia idiomatikë jo të ndryshueshëm dhe togfjalësia të lirë të ndryshueshëm.

Proverbi është një thënie e shkurtër që përfaqëson një të vërtetë. Ajo bazohet zakonisht në praktikën e përditshme. Qëllimi i proverbit është të tejçojë në mënyrë të qartë urtësinë që ajo përcjell. Proverbat janë thënie që kanë kaluar nga brezi në brez në fillim si gojëdhëna.

Proverbat kanë qenë gjithmonë pjesa më e gjallë dhe më e qëndrueshme e gjuhëve kombëtare. Proverbat dhe thëniet janë dokument i folklorit. Ato shprehin këndvështrimin e njerëzve nga ideat sociale dhe funksionale të tyre. Proverbat dhe thëniet përfshijnë në vetvete një sërë tiparësh të zhvillimit historik dhe kulturën e një populli.

Sfera semantike e proverbave është mjaft e gjerë dhe nuk mund të kufizohet. Proverbat përshkruajnë çdo fushë të sferës njerëzve. Fakti tregon se proverbat dhe thëniet janë të ngjashme në kuptim pavarësisht diversitetit në formë dhe gjuhë. Për të vertetuar atë që sapo thamë më sipër kemi:

*A bird in hand is worth two in the bush - Më mirë një vezë sot se një pulë mot*

Pavarësisht formës, struktura e fjalës dhe struktura stilistike e këtyre proverbave është e ndryshme, ato kanë të njëjtin kuptim. Proverbat e ndryshojnë kuptimin dhe formën e tyre shumë rrallë, ato kanë tipare e karakteristika jetëgjata. Përhapja e një proverbi ndër popull implementohet ngadalë ashtu siç krijohet.

Ato mund të krijohen dhe zhduken për një periudhë të gjatë kohore. Kjo lidhet me tiparin formal të përmbajtjes së proverbit, pasi proverbat duhen të përshkruajnë jetën sociale, ekonomike dhe politike të njerëzve. Së dyti, ideja e shprehur në proverb duhet të ketë karakter global dhe së treti, realizim të formës letrare. Vetëm në këto raste, kur struktura i përgjigjet këtyre çështjeve rezulton të jetë proverbë. Gjithashtu duhet të theksohet se karakteri i krijimit të menjëhershëm i proverbave lidhen me strukturën sociale, me mbizotërimin dhe jo mbizotërimin e jetës politike, kulturore, sociale-ekonomike. Përmbajtja e proverbës ndryshon me ndryshimin në jetën sociale.

Proverbat reflektojnë praktikën njerëzore në periudha të ndryshme si dhe normat morale dhe besimin fetar të një kombi duke shërbyer si një ogur për studimin e natyrës njerëzore.

### 3. Karakteristikat semantike të proverbave

Proverbat janë njësi përbërëse të trashëgimisë kulturore dhe mendësisë të një populli. Profantová (1998: 306-307) pohon: “Proverbat kombëtare janë konsideruar qysh prej fillimit si manifestim i filozofisë së folklorit, duke shprehur mendimin qartë, në një mënyrë poetike dhe tëlogjikshme”. Malinauskiene (2004:4) beson se proverbat transmetojnë karakteristika individuale kulturore, pikëpamjen kombëtare kulturore, eksperiencën dhe mentalitetin e njerëzve, si rrjedhim ato përmbajnë modele didaktike dhe shembuj të veçantë sjelljesh. Vulić & Zergollern-Miletić (1998:360, 364) ndër studiues të tjerë si (Grigas 1976:15, Mieder 2004:11, Uzija 2007:403-404) theksojnë se proverbat janë reflektim i mendësisë dhe filozofisë së njerëzve mbi jetën të cilat përmbajnë vëzhgime të situatave praktike, njohurive dhe aspekte të ndryshme të jetës. Proverbat shprehin eksperiencë, besime, vlera morale dhe sociale të cilat janë në themel të njëjta në të gjitha gjuhët dhe kulturat.

Taylor (1994:8) pohon: “Proverbi është një shpikje e një individi i cili përdor ide, fjalë dhe mënyra të foluri që janë përgjithësisht familjare, kështu ato fitojnë pranim dhe qarkullojnë në traditë”. Sipas Grigas (1976:41), proverbat mund të konsiderohen si rezultat i psikikës së njerëzve, jetës shpirtërore, etikës dhe zakoneve, kështu ato janë të lidhura ngushtë me qëniet njerëzore. Profantová (1998:304-305) thekson vazhdimësinë e traditës proverbiale, e cila vazhdimisht gjeneron sjelljen sociale të një personi. Ajo beson se ky fenomen mund të zbehet me kohë dhe më pas të rishfaqet mbas një periudhë kohe përsëri. Për Tatár (1998:343), “Të qenit një njësi gjuhësore, proverba është një eptim që ka kuptim figurativ dhe të drejtpërdrejtë”. Sipas Honeck (1997:11), “Proverba është një tërësi fonologjike, sintaktike, semantike, pagmatike dhe semiotike”. Për Galperin (1977:181), “Proverbat janë pohime të shkurtra që tregojnë eksperiencën e grumbulluar të komunitetit dhe që shërbejnë si simbole praktike konvencionale për të shprehur mendime abstrakte”. Natyra kontradiktore e proverbave reflekton habitatin natyror të ekzistencës së tyre, kështu kuptimi i tyre realizohet në kontekstin social ku ajo shfaqet. Duket sikur natyra kontradiktore e proverbave është një fenomen natyral karakteristik i tyre por çdo proverb shfaqet në situatën e vet tipike dhe saktësia e tyre është e pamohueshme.

Përdorimi i gjerë i proverbave reflekton shpeshtësinë dhe aktualitetin e përdorimit të tyre për një kohë shumë të gjatë nga njerëzit. Kjo reflekton rrënjosjen e tyre mirë në mendjen e njerëzve aq sa ato shfaqen në përdorim në vendin dhe kohën e caktuar. Përdorimi i gjerë i proverbave reflekton domethënien e tyre, mbartjen e një të vërtete të caktuar që ka mbizotëruar ndër shekuj dhe vazhdojnë të përdoren ende në ditët tona. Sipas Norrick (1985:40), “Proverbat janë shembëlltyra të tradicionalitetit, ku traditat manifestohen më së miri në domethënien e tyre, si p.sh prezenca e arkaizmave apo imazheve rurale”.

Proverbat krahasohen shpesh me citimet. Për disa gjuhëtarë p.sh. Norrick (1985:26) proverbat nuk ndryshojnë shumë nga thëniet e cituara nga Bibla, veprat e Shekspirat apo citimi i ndonjë autori tjetër. Këto citime janë bërë të njohura ndër kohë dhe kanë hyrë më vonë në traditat e njerëzve duke fituar statusin e proverbit. Sipas Mieder (2004:9), “Proverbi është një proces gradual i cili duhet të kalojë disa nivele të marrdhënieve sociale”, p.sh.së pari shprehja përdoret nga një rreth familjar, më pas është përhapur në një rajon, shtet dhe më pas në të gjithë botën. Funk (1998:114) prezanton mendimin se “Nëse proverbi nuk identifikohet si një shprehje popullore apo një shprehje e mendësisë dhe mençurisë së popullit, ajo përdoret pergjithësisht si citim.” Proverbat janë njësi të folklorit. Thjeshtësia, saktësia në formë dhe karakteri i tyre universal janë karakteristika tipike të strukturës së proverbit.

#### 4. Origjina e proverbave

Fjala proverb e ka origjinën nga fjala greke paroimia (George Muntean, 1969:33). Kultura greke ka qënë ndër të parat kultura ndër të cilat shfaqet tradita e proverbave dhe fjalëve të urta të përdorura nga Homeri, Hesiodi, Sokrati, Pitagora, Platoja, Aristoteli, etj. Koleksioni i Erazmus së Roterdamit me një përmbledhje prej 800 fjalëve të urta të shkëputura nga autorët latinë, përfaqëson një pikë të rëndësishme të zhvillimit të proverbave në kulturën njerëzore, duke ndikuar drejtpërsëdrejti në punën e mbledhësve të tjerë të proverbave. Përmbledhja e parë është botuar në vitin 1546 nga John Heywood: *Proverbs in the English Tongue*. Në Spanjë më vonë u shfaqën dy përmbledhje të tjera: *Proverbios* (1552) nga López de Mendoza dhe *Refranes o proverbios en castellano* (1555) nga Hernán Núñez.

Edhe pse është mjaft e vështirë të gjurmosh mbi origjinën e proverbave, nuk ka dyshim që ekzistenca e tyre shihet në burime të lashta. Shumë shkollarë mendojnë se origjina e tyre daton me fillimet e shoqërisë njerëzore dhe i konsiderojnë ato si një nga fushat e para të shkencës humane (George Muntean, 1969:36). Ato mund të jenë shfaqur si gojëdhëna ose në formë të shkruar. Norrick (1985:6) prezanton dy kategori bazë të korpusit që funksionon si burim për studimin e proverbave. Ai bën dallimin midis traditës gojore dhe të shkruar të proverbave duke mos përfshirë natyrën ligjërimore të tyre. Profantová (1998:305) sygjeron se transmetimi gojor i proverbave ka bërë të mundur përdorimin e tyre në situata të veçanta me qëllimin për të ndikuar në veprimet, mendimet, zgjedhjet e individëve.

Provat me të vjetra të ekzistencës së proverbave janë gjetur në disa tekste Asiro-Babilonase të shekullit të katërt para krishtit të cilat përmbajnë një koleksion të plotë proverbash. Në shekullin e tretë disa tekste egjiptiane përfshijnë proverba, aforizma dhe fjalë të urta. Koleksione proverbash janë parë edhe nëshkrimet kuneiforme Sumeriane të cilat datojnë në shekullin e tretë para krishtit. Sipas Profantová (1998:306), proverbat mund të gjenden në mbishkrimet e pairuseve Layden të prodhuara në Egjiptin e Lashtë. Civilizimet greke dhe romake kanë grumbulluar koleksione të pasura proverbash. Sipas Basaj (1998:12), “Proverbi është bërë pjesë e kulturës europiane sipas veprës dy mijë vjeçare *Moralia* e Plutarkut”.

Tekstet biblike janë një burim shumë i pasur i proverbave. Dy tekstet biblike Proverbs and Ecclesiastes, përmbajnë fjalë të urta mbi mënyrën praktike dhe të “mençur” që udhëheq jetën njerëzore. Gjithshtu psalmet dhe libra të tjerë biblikë përmbajnë këshilla të ngjashme me ato që jepen në proverba. Bibla ngelet një burim referent në historinë e proverbave. Shfaqja e kristianitetit dhe reflektimi në Bibël ka përhapur urtësinë dhe mençurinë që përcjellin proverbat në njerëzit dhe në të gjithë botën. Fakti që Bibla është përkthyer në shumë gjuhë ka bërë të mundur transmetimin e tyre në shumë popuj.

*P.sh. You cannot serve God and mammon;  
The spirit is willing, but the flesh is weak;  
The labourer is worthy of his hire;  
A soft answer turneth away wrath.*

Mieder (2004:12), sygjeron se gjuha latine e mesjetës që në atë kohë ka luajtur rolin e lingua franca mund të konsiderohet si burim i proverbave, duke marrë parasysh faktin që këto shprehje nuk mund të gjenden në antikitet. Paczolay (1998:265) thekson se ndërveprimet ndikojnë në shfaqjen e huazimeve proverbiale. Si rezultat proverbat karakterizohen nga një universalitet kuptimi në kulturat dhe gjuhët e shumë kombeve.

Mieder & Dundes (1994: vii) tregojnë se tradita e mbledhjes së proverbave daton në kohët e Erasmusit të Rotterdam-it, i cili botoi përmbledhjen e proverbave klasike dhe bilike me titullin Adagia. Në lëmin e koleksionimit të proverbave njihen mjaft studiues si: Wander, Walther, Krikman dhe Sarv, Wilson, Sohweven, Whiting, Mieder, Kussi dhe të tjerë.

Tradita proverbiale është disa mijëra vjet e lashtë. Kontributet e mbledhësve të parë janë pasuar nga studiues të tjerë për vazhdimin e traditës së mbledhjes së proverbave, duke paraqitur koleksione të pasura në ditët e sotme.

Proverbat karakterizohen nga universaliteti dhe diversiteti. Ato janë përdorur nga njerëz të ndryshëm në vende të ndryshme të botës në periudha të ndryshme duke u rrënjësuar në pjesë të ndryshme të kulturave mbarë botërore e në këtë mënyrë duke fituar karakteristikat tipike të secilës kulturë.

Një pjesë e proverbave e ka origjinën nga veprat e Shekspirit. Me përhapjen e fjalës së shkruar, shumë nga thëniet e popullit u gjetën të shkruara në veprat letrare. Mbas biblës, Shekspiri është pa dyshim burimi më i madh letrar i proverbave moderne. Një pjesë e tyre ruhen në rendin original, p.sh:

*Brevity is the soul of wit;  
Sweet are the uses of adversity;  
Cowards die many times before their deaths*

Një burim tjetër i proverbave është huazimi nga gjuhë të tjera. Nëse një proverb ka ekzistuar në latinisht, fërngjisht ose spanjisht përpara se të shfaqej në anglisht,

nuk ka prova nëse është huazuar nga një gjuhë tjetër. Një numër i proverbave të huazuara kanë qëndruar në formën e tyre origjinale p.sh. Cherchez la femme; Honi soit qui mal y pense; Noblesse oblige, In vino veritas, Verb. Sap.; caveat emptor.

## 5. Tipet e proverbave në motivimin kuptimor

Sipas fjalorit *The Advanced Learner's Dictionary of Current English*, përkufizimi i proverbës jepet: “një thënie e njohur dhe e shkurtër që shpreh këshillë ose paralajmërim.” Sipas J.Thomaj në *“Fjalori frazeologjik i Gjuhës shqipe”*, “proverba quhen thënie të organizuara strukturalisht si fjali dhe me pohim tashmë të mbyllur, të vërtetë”, si: s’ka tym pa zjarr; hekuri rrihet sa është i nxehtë; ç’hedh në det e gjen në kripë; ujku ujku s’e ha etj.

Доступные файлы në artikullin “Semantic classifications of proverbs and sayings in modern English” jep disa tipe proverbash:

Proverbat universale - Këto janë shprehje shumë të thjeshta të vëzhgimeve apo të koncepteve të thjeshta etike, por jo të gjitha shprehjet bëhen proverba në çdo gjuhë.

Proverbat krahinore - në zonat kulturore të lidhura – në modelin e fjalëve të huazuara – shumë proverba të huazuara shfaqen afër atyre vendase. Një pjesë e konsiderueshme e tyre mund të gjurmohet prapa në letërsinë klasike të së kaluarës së zonës, në Europë në letërsinë greke e romake dhe në Lindjen e largët, në letërsinë e vjetër sanskritishte e Koreane.

Proverbat locale - në një zonë kulturore shpesh shfaqen ndryshime të brendshme, p.sh. Bibla nuk konsiderohet si burim i proverbave në çdo gjuhë. Afërsia gjeografike jep shtysë një tjetër grup proverbash lokale. Këto konsiderime janë ilustruar në disa gjuhë europiane si anglishtja.

Sfera semantike e proverbave është shumë e gjerë dhe ne nuk mund ta kufizojmë atë. Proverbat përshkruajnë çdo aspekt të jetës. Fakti qëndron në ngjashmërinë e proverbave dhe thënieve pavarësisht ndryshueshmërisë në formë dhe gjuhë.

Ashtu si në çdo gjuhë dhe kulturë tjetër edhe në gjuhën shqipe proverbat janë reflektim i mendësisë, traditave dhe zakoneve të popullit shqiptar. Studimet mbi proverbat nuk janë shumë të pasura në gjuhën shqipe. Ne i jemi referuar fjalorit të M.Stratit (2004), i cili është një përmbledhje e proverbave i klasifikuar sipas tematikës së tyre në gjuhën shqipe të dhënë nëpërmjet çifteve antonimike.

Gjatë analizës mbi proverbat nga pikëpamja semantike jemi ndeshur me disa tema të dukshme të proverbave si: miqësia, njohuria, bukuria, puna, etj. (Strati:2004) në “Proverba të krahasura” jep këto tema çiftesh antonimike proverbash: prindër-fëmijë, rini - pleqëri, burrë e grua, jetë dhe vdekje, mik dhe armik, ha dhe pi, shpresë dhe durim, harmoni - mos pajtim, fjalë dhe vepra, e vërtetë - gënjeshtër, ndershmëri - pandershmëri, dukje dhe realitet, falsitet, punë-përtesë, tregt i - zanat, dituri - eksperiencë, kohë - mot, fillim - mbarim, mençuri - marrëzi, shkak dhe efekt,



relativitet, pamundësi - padobishmëri, e mire - e keqe, drejtësi - padrejtësi, nevojë, lumtur i- fatkeqësi, guxim - frikë, perëndi, djall, pak - shumë, varfër-pasuri, lakmi - koprraci, hua-borxh, sundim, dashuri, solidariteti - reciprokësi, shtëpi- atdhebotë, fat- kontraste, etikë, edukatë, aftësi- paaftësi, njeri, kujdes, fqinj- mysafir, martesë, shëndet- sëmundje, siguri-pasiguri, gëzim- trishtim, mënurë jetese, kursim, mirënjohje- mosmirënjohje, shoqëri, inters. Ja disa prej tyre: **Miqësia**: Even reckoning makes long friends; "Hesapet e mirë bëjnë miqt e mirë" **Atdheu**: East or West home is best "Shko kah të shkojsh, si shpia jote s'ka kurkun" **Koha**: Time and tide wait for no man "**Koha** s'pret njeri" **Njohuria**: Soon learnt soon forgotten "Ajo që mësohet shpejt harrohet shpejt" **Bukuria**: All that glitters is not gold "Jo gjithçka që shkëlqen është flori" **Shëndeti**: Diseases come on horseback, but go away on foot "Sëmundja vjen kaluar dhe ikën më këmbë", **Puna**: A good beginning is half the work "Fillimi i mbarë është gjysma e punës", etj.

Fusha semantike e proverbave në gjuhën shqipe është e gjerë duke pasqyruar njësi nga jeta sociale, baritore dhe bujqësore e vendit tonë duke reflektuar karakteristika tipike të popullit shqiptar. Siç vihet re edhe në gjuhën shqipe tematika e proverbave buron nga jeta njerëzore duke universalizuar tematikën e tyre pothuajse në të gjithë botën.

## 6. Proverbat si mënyrë e të shprehurit të urtësisë dhe gjendjes shpirtërore në veprat letrare.

Abrams, M.H (1981) pohon se stili është mënyra e të shprehurit lingistik në prozë apo poezi. Ai gjithashtu shton se stili karakteristik i një shkrimtari mund të analizohet në termat e zgjedhjes së fjalëve, në strukturën e fjalive dhe sintaksën, densitetin dhe gjuhën e figurshme, strukturën ritmike, tingujt përbërës, qëllimet dhe mjetet retorike. Stili përshkruhet si mënyrë shprehëse e autorit, veçanërisht e një artisti letrar.

Ndudim, C. (1999) pohon: "Një nga ndryshimet bazë midis letërsisë imagjinare dhe formave të tjera të të shprehurit është gjuha dhe mënyra se si fjalët kombinohen apo krijohen për të tërhequr vëmendjen tonë mbi eksperiencat e autorit".

Metoda psikologjike e analizës është përdorur për të treguar mekanizmat psikologjikë që përdoren nga proverbat për të arritur qëllimin e dhënies së një këshille, ndihme për rregullimin e veprimarisë njerëzore dhe organizimit të veprimtarisë humane. Teoria e Comer mbi organizimin e veprimtarisë njerëzore (Dorner, 1990, 1991) përdoret për të krahasuar me shumë proverba të marra nga Simrock, 1846. Ajo mund të tregohet që proverbat kanë një njohuri mjaft të diferencuar rreth organizimit të veprimarisë njerëzore dhe gabimeve që njerëzit bëjnë gjatë të vepruarit dhe planifikimit, edhe në situata komplekse dhe të pasigurta. Proverbat janë 'udhërrëfyes drejt sjelljes së duhur'. Psikologët kanë përdorur proverbat përgjithësisht për të testuar dhe dalluar grupe personash.

Proverbat janë përgjithësime të eksperiencës njerëzore, konsiderime të shpesh përsëritura të dukurive të varietetit të gjykimit dhe gabimit. Mbi të gjitha ato janë

fryti i vëzhgimeve dhe gjykimit induktiv, dy nga aftësitë më të mëdhaja të mendjes njerëzore duke përcjellë një moral të caktuar.

## 7. Përfundime

Fjalori i një gjuhe pasurohet jo vetëm me fjalë por edhe nga njësitë frazeologjike. Ato janë togfjalësha që nuk mund të ndërtohen në procesin e ligjërimit, ato ekzistojnë në gjuhë si njësi të gatshme. Proverbat së bashku me gjëagjëzat e fjalët e urta janë trajtuar jo si pjesë e gjuhësisë, por si pjesë e letërsisë artistike e krijimtarisë artistike të popullit. Sikundër njësitë frazeologjike, proverbat kanë vlerë fjalie duke shprehur një këshillë apo paralajmërim dhe nuk klasifikohen si pjesë e gjuhësisë, por si pjesë e frazeologjisë letrare. Proverbat e disa fjalë të urta i afroh me frazeologjinë gjuhësore figurshmëria dhe qëndrueshmëria e strukturës, por dallohen qartë prej saj, se kanë strukturë fjalie dhe shprehin gjykim, pra kanë edhe kuptim e funksion fjalie.

Proverbat kanë qenë gjithmonë pjesa më e gjallë dhe më e qëndrueshme e gjuhëve kombëtare. Sfera semantike e proverbave është mjaft e gjerë sepse ato përshkruajnë çdo aspekt të jetës njerëzore. Proverbat ndryshojnë kuptimin dhe formën e tyre shumë rrallë, ato kanë tipare e karakteristika jetëgjata. Përhapja e një proverbi ndër popull implementohet ngadalë ashtu siç krijohet. Ndërsa proverbat reflektojnë praktikën njerëzore në periudha të ndryshme ato gjithashtu reflektojnë normat morale dhe besimin fetar të një kombi.

Është e njohur se origjina e thënies mund të jetë një person apo një situatë por, për shumë të tjera origjina nuk njihet. Pjesa më e mirë e proverbave rrjedh nga eksperiencia e përditshme, ku thënia gradualisht u kthye në proverbë pa ndonjë krijues original të saj. një pjesë e proverbave e ka origjinën nga veprat e Shekspirit, nga gjuhë të tjera por edhe me origjinë biblike.

Vendi i proverbave, thënieve dhe citimeve familiare respektivisht me njësitë e ngurosur, është një çështje e diskutueshme.

Proverbat kanë mjaft të përbashkëta me njësitë e ngurosur sepse komponentët e tyre leksikorë janë gjithashtu konstante, kuptimi i tyre është tradicional, përgjithësisht figurtiv dhe paraqiten në ligjërime si njësi të gatshme.

Ka disa lloj tipesh proverash: proverbat universale, proverbat krahinore, proverbat lokale. Gjatë analizës mbi proverbat në gjuhën shqipe kemi analizuar ato nga pikëpamja semantike dhe jemi ndeshur me disa tema të dukshme të proverbave pothuajse në çdo kulturë si p.sh: miqësia, atdheu, koha, njohuria, bukuria, shëndeti, puna, çka vërteton një game të madhe të shtrirjes dhe përdorimit të tyre.

Çdo proverbë tregon një histori dhe jep një mësim. Proverbat janë përgjithësim të eksperiencës njerëzore, konsiderime të shpesh-përsëritura të dukurive të varietetit të gjykimit dhe gabimit. Mbi të gjitha ato janë fryti i vëzhgimeve dhe gjykimit induktiv. Ky artikull ka pasur për synim të japë një panoramë të përgjithshme mbi përkufizimin

e proverbave, lidhjen e tyre me folklorin, krahasimi me thënien, proverba si njësi frazeologjike, evidentimi i aspekteve të ndryshme të jetës njerëzore. Ai mund t'i shërbejë sadopak kërkuesve, studiuesve, mbledhësve të folklorit por edhe mësuesve të arsimit bazë dhe të lartë, si një vështrim i përgjithshëm i proverbave rëndësisë dhe aktualitetit të përdorimit të tyre në ligjërimin e përditshëm e më gjerë.

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## **Investigating the factors affecting students' decision making process in post-secondary education: A case of Madrasa schools in Albania**

**1 Abstract**

*This study investigates the factors that influence student's choice of university in admission process in Albania. A questionnaire methodology was utilised in the study to find out data in relation with decision making process of the students.*

*A qualitative was used to get reliable data through using secondary data. This study helps students to understand which factors are more important than others when selecting a university.*

*Some factors such as friends and teachers of students at a high school that play very important role for this decision. And, the abilities and competence of students are the most influential factors that affect choice of branches or departments as well. Further, socio-economic status of family and individual-level background characteristics are basic impacts on student's choices. The present study will be beneficial to give guidance for students who are on trail of the best choice of university along with branches.*

*It reveals that negative elements are also playing key roles in their choices to make sound decision, such as; bad habits, wrong choice of friends, unorganized ways of studies, unawareness of the importance of decision making for post-secondary education.*

**Key words:** *post-secondary education, choice of university, decision making, branches.*

## 1. Introduction

This study aims to show that environmental issues, different talents, variety of the goals, and most importantly family and socio-economic status are some of the factors that affect decision making about branches and university. The purpose of this study is to identify the reasons for types of choices for high school students about university.

Particularly, in the schools I have been working, these elements or factors are quite visible through real time experiences and observations. First of all, the economic models that are associated with the econometric assumptions through which prospective university students consider reasonably when choosing their respective faculty (Hossler, Schmit, & Vesper, 1999). Secondly, with the help of the status-attainment models, the students consider their utility in decision-making process and through keeping in mind their social and individual elements that open ways for occupational and educational considerations, the respective students chose their university (Jackson, 1982).

Thirdly, the combinations; the first includes reasonable considerations in terms of economic models and the latter involves in individual and social factors, so that the respective students consider their utility in decision making model (Jackson, 1982).

## 2. Literature review

A child's education starts in the family, thus it is the first school of each individual in a society. A good relation between father, mother, and children would help the student to achieve satisfactory results in his/her life. One of the main problems of today's world is the neglecting of the education of parents before and after marriage.

The search for unknown throughout history brought us to the interrelation between school, teacher, and students; as it has always been a need for human beings to quench their thirst for learning more and more. Among above mentioned elements, school as an institutional factor helps today's world to involve the whole society and families of the students into education of the students.

In particular, a handful of recent papers appear to show broad agreement that disruptive peer behavior has negative effects on individual achievement (Figlio 2007; Carrell and Hoekstra 2010; Aizer 2008; and Neidell and Waldfogel 2010).

On the other hand, a best friend may be your worst choice when it comes to decision making. Because, the good relation you have with friends doesn't necessarily lead you to the paths you may wish to take to achieve academic success, yet it is up to the student to find the equilibrium between a good friend and academic choices.

However, by the large, the professionals tend to enter late in the decision making process, typically during the choice stage (Hossler, Schmit, and Vesper 1999). For most students, these professional resources provide advice primarily in the 11th and 12th grades (Johnson, Stewart, and Eberly 1991 ). Cabrera and La Nasa (2000) found that low SES students who regularly consulted with a counselor were



more likely to attend college. Some students turn to college admissions counselors when they make school visits or attend college fairs (Hossler, Schmit, and Vesper 1999).

While research and meta-analytic studies have investigated goal orientations, there exists a need for a more comprehensive integration of goal orientation theory with other theories of self-regulation and corresponding variables as it may provide answers to the important questions regarding achievement in the workplace (e.g., DeShon and Gillespie 2005; Diefendorff and Lord 2008).

Here decision making is the key role as they have chosen a path that goes together with their talents and skills on the branch they choose. For high school students it is more vital as they may not have the chance to change their goals after a certain time. Bean and Bradley (1986) reported that students' satisfaction with the institution of their choice had a greater impact on academic performance than academic performance had on student satisfaction.

Perna (2006) presumes that an individual's college choice is influenced by academic preparation, the availability of financial aid, and family resources to pay for college, which are nested within multiple contextual layers including school and community context, the higher education context, and the broader social, economic, and policy context.

Perna's model indicates that the college choice process is influenced not only by individual factors but also by broader social, economic, and policy contexts such as state higher education policy as well as social and economic conditions.

### **3. Discussion**

#### **3.1. Family factor**

When it comes to vital decisions on the student side some parents seem to be quite uninterested as they think financially supported student should always be successful. In other studies, social capital is also manifested through parents' and/or students' behavior in seeking information and knowledge available through social relationships in the college choice process, and evidence on the significant effects of access to postsecondary information on college enrollment has been found (Engberg and Wolniak 2010; O'Connor et al 2010). And some seem to reflect overwhelming insistence on his/her success that causes boredom and depression on student.

School, on the other hand, should successfully involve parental support into students' decision making affairs. Academic level of parents is another factor that affects students. Successful siblings could play good role models for the students' perspectives and prospects.

College enrollment rates vary considerably with parents' educational attainment, with first-generation students, especially those whose parents did not graduate from high school having the lowest levels of college enrollment. While confounded by racial and economic variables, these data demonstrate the powerful role college-educated parents, particularly educated fathers (cf. Avery and Hoxby, 2004), play in determining their students' likelihood of participating in postsecondary education.

### **3.2. School**

Technological improvements also brought up new facilities included into education, yet having students attached to the school is getting a bit more difficult as they like to have more and more freedom. The role of school is one of the key components in providing a better setting for learning and teaching, a sense of attachment to the school on the student side would bring fruitful results; when students feel connected to or have strong bonds to their schools, they are more likely to experience academic success.

They stay in school longer and attend school regularly (Centers for Disease Control and Prevention [CDC], 2009b). Yet only about 50% of the youth in schools report feeling connected to or engaged in school (Blum, 2005) (Bryan, et. al, 2011). A setting of student oriented without financial purposes could provide a more trusted atmosphere as economic chasings would stain the good will on the subject.

### **3.3. Friends**

The school provides an atmosphere that can help students get acquainted with one another, and they have the chance of being socialized as they make new friends some of whom maintain friends for a life long time. Thus, it is quite vital to create a peaceful atmosphere for students' psychological and physical well-being.

Although there is an extensive body of work that estimates peer effects of various stripes in academic settings, the findings vary widely across these studies, and consistent policy implications are hard to extract. As is well known, steep challenges are involved in identifying peer effects, due to issues such as endogenous peer selection, simultaneity of outcomes, and the presence of correlated inputs within peer groups.

Yet in recent years significant progress has been made as researchers have made clever use of available data. Teranishi et al. (2004) specifically examined the role peers play among Asian American students. The authors found that Chinese and Koreans who took advice from friends tended to choose less selective colleges. In a different study by Johnson, Stewart, and Eberly (1991, p. 86) a sample of students representing several racial/ethnic groups did not rate "friends' preferences for college" as even moderately important and, indeed, ranked them as the least important factor they considered.

The surprisingly limited role of friends is reconfirmed in the literature on sources of college information, examined later in this review. Friends that would lead the student to astray are friends only for their own profits as the proverb suggests; "A friend in need is a friend indeed."

### **3.4. Teachers**

Teachers are the pillars of educational system as they hold the whole burden on their shoulders. They are the ones who sacrifice their lives for the salvation of the mankind and the ones who are willing to drop tears to make the others smile. Numbers of professionals, including guidance counselors, teachers, college recruiters, and college admission officers, guide students through the college search and choice process.

One of key factors that could bring success in academic career or even life itself is without doubt the teacher whose role is quite essential in shaping students' character together with moral values, future mindedness, openness to new developments, decision making, and many other elements that effect the students life directly or indirectly.

In a good teacher's hand talents may bloom in the bosom of fertile fields where needed receives his\her needs, and the addresser finds fertile grounds to sow his\her seeds. Thus, vast areas of deserts may turn into heavenly gardens in teachers' hands.

### **3.5. Goals**

A well determined individual with strong ties of commitment can overcome obstacles; even deepest oceans would be lakes in front of such a will. To achieve success motivation, hardworking, organized ways of studying are some of the needed elements.

According to DeShon and Gillespie (2005), this construct has spurred such interest because of its roots in the achievement motivation literature and, given its theoretical foundation, the potential to provide insights into important questions such as why some people set higher goals, persist longer in the face of adversity, or conversely why some people tend to avoid achievement situations.

College choice research (Hossler 1984; Vellella and Hu 1990) has revealed that a weak, inaccurate search increases the risk of choosing the wrong institution to attend, becoming dissatisfied with the institution, and withdrawing before graduation.

These findings suggest that some of the seeds of college retention are sown prior to enrollment, during the search and decision making phase. Once they start the university, they may think that they have made a bad decision by choosing that branch, but changing the mind at that point would be quite difficult in terms of finance, time, motivation, loss of determination for the new change of the course.

### **3.6. Socio-Economic Status**

One may think education is a basic human need which should be free to all individuals, and all people may equally receive the same level of education. However, in today's world this would be a utopic vision. Recent researchers have enriched the theory of college choice by suggesting a multilevel framework of a college enrollment model.

On the other hand, students in the same school have different socio-economic backgrounds and regions. Job openings for the chosen branch is also important as the students of today's world should seriously consider job opportunities after graduation. The significant factors used to choose among in-state, out-of-state and international students might not be the same. Tuition and financial aid are different for each of these groups.

In some states there are more scholarships available for in-state applicants to encourage attracting more high achieving students. Job opportunities during and after graduation are not the same. Also, the reputation or recognition of a

college might be different internationally than domestically. This could affect job opportunities for students in their own countries.

Therefore, it is assumed that the significance of the various factors is not the same among these three groups of these students. (So Jung lee—the analysis of ...) Students from poor backgrounds are mostly inclined to choose branches that would bring them economic welfare. The financial dimensions of college cannot be completely separated from social and family factors.

For example, findings from a student survey of 11th- and 12th-graders in low-income high schools illustrate that low-income students make sense of college and financial aid information through the filters of their school culture, perceptions of college affordability, and family backgrounds (De La Rosa 2006). Hodkinson and Sparkes (1997, p. 33, cited in Hemsley-Brown 1999, p. 87) drew a similar conclusion, stating that “decision-making could not be separated from family background, culture, or life histories of the pupils.” These researchers claimed that student decisions were only partially rational and were influenced strongly by feelings, emotions, and preconceptions. Even in socio-economically developed countries like Canada, financial problems may occur;” Will my child go to university? And can I afford it?’ These are important questions for most families across Canada, as postsecondary education becomes increasingly critical in determining individuals’ career (and, consequently, socio-economic) success.

While access to postsecondary education in Canada has increased over the past decade, a number of studies demonstrate that youth from disadvantage socioeconomic backgrounds experience some level of exclusion in our postsecondary educational system. These studies tend to emphasize the cost of tuition and students’ financial aid as the main source of this vulnerability.

Research involving access to postsecondary education is often based on the assumption that financial constraints are the predominant impediments to post-secondary education, and that, loans, grants, and students’ debt relief programs are the main antidote to the problem.”( George Frempong • Xin Ma • Joseph Mensah, 2011) Students from rich backgrounds are more idealists in their choices and free of economic obstacles for their decisions.

#### 4. Conclusion

The most significant result of the so far studies in general reflect that the factors on students decision makings are quite related with each other that even the missing of one of them could cause serious handicaps in front of the student.

However, among them some seem to be more vital as they have more effect on students and their determination; student`s own talents, school bonding and setting, choice of friends etc. the observations and experiences obtained from real school settings reveals the fact that a final choice at the end of the high school is quite important as it shapes the whole future of the student and it is a cornerstone to student`s psychological and physiological well-being in avoiding depressive outcomes.

If the process of choice for post-secondary education can be managed in good hands the factors studied in this article would bring fruitful outcomes.

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## **Profesionalizmi Në Shërbimin Turistik, Gur Themeli Për Zhvillimin e Turizmit në Shqipëri**

### **Abstract**

*Tourism, an often bended word by governments that have ruled Albania after the 90's, has nothing to do with tourism as such in reality and even less with tourism as an industry. Creating opportunities for a country from this industry is a real and very difficult challenge. The real challenge lies not only in the fact that all know, which is the people's lack of culture and education in tourism, this inherited from the communist system but in the today's awareness not only of the government but of every individual to view tourism as an important source of their living standards but as the future of our country as well. This future cannot be achieved without a proper education in tourism which should start in its early stages and continue up to university levels of the youth. The challenge is opened to all the actors of this industry such as leading government bodies, private businesses, and human resources operating in this field. People make change possible and they define the future. Human resources in tourism service sector in Albania have lack of quality, are untrained and have no knowledge of this sector due to the negligence of the government, and the lack of entrepreneurs and tourism education throughout the society. Tourism education and professionalism in the tourism service is and will be the real challenge of raising the level of human potential and the cornerstone for the development of tourism in Albania.*

**Keywords:** *tourism, students, education, development*

## Hyrje

Turizmi sot, është një ndër industritë më të fuqishme në botë dhe si e tillë, ajo ka një impakt të madh në zhvillimin ekonomik e social të mjaft vendeve, sidomos atyre në zhvillim ku shihet si një nga burimet më të rëndësishme të të ardhurave, të mundësive të punësimit, të diversifikimit të ekonomisë, të mbrojtjes së ambientit si dhe të promovimit të shkëmbimeve ndërkulturore. Levizja turistike në fillimet e këtij mijëvjeçari është bërë një fenomen tipik i qytetërimit modern. WTO parashikon rritje të turizmit ndërkombëtar në 1,6 miliardë udhëtime në vitin 2020, respektivisht një qarkullim prej rreth 2 bilionë \$. Për vendet e Mesdheut WTO parashikon ulje të pjesëmarrjes në treg nga 30% në 22% por në shifra kuantitative, rritje të vizitës vjetore prej 3%, nga 167 milionë në vitin 1995 në 346 milionë në vitin 2020. Shqipëria është një vend i bukur, me një potencial të madh atraksionesh historike, kulturore dhe natyrore që e bëjnë atë “autentik” duke ngjallur interes të madh jo vetëm tek turistët e huaj por edhe vetë shqiptarët.

“Ajo çka e bën unike Shqipërinë është afërsia e madhe e një larmie të madhe atraksionesh dhe afërsia relative e këtyre atraksioneve në një kontekst unik kulturor për një numër të madh turistësh vendas dhe ndërkombëtarë.” Potencialet turistike shqiptare janë pjesë e ofertës turistike globale e cila bën të mundur perqasjen ndaj saj të kërkesës turistike nga e gjithë bota në një treg sa atraktiv po aq konkurrues. Të jesh pjesë e këtij tregu është një oportunitet por njëkohësisht dhe një sfidë. Oportunitetet kanë të bëjnë me efektet që sjell kjo industri në gjithë aspektet. Krapfi thotë “Elementi ekonomik është emëruesi i përbashkët në aspektin psikologjik, sociologjik, gjeografik dhe teknik të turizmit. Turizmi është industria më e rëndësishme në zhvillimin ekonomik të një vendi e cila shërben për të plotësuar nevojat e turistëve për shërbime dhe produkte turistike.” Prodhim i turistik përbën instrumentin kryesor të marketingut.

“Nëqoftëse nuk është i pozicionuar në mënyrë adekuate, instrumentat e marketingut nuk mund të vijnë në shprehje, përgjithësisht janë kundërproduktive për shkak të kundërproduktivitetit të vetë prodhimit” Produkti turistik është një paketë me disa elementë si: atraksionet, shërbimetargetimit, akomodimit, ushqimit, udhëtimit, transportit dhe zhvillimi i infrastrukturës që lidhen me to. Rëndësia e tij në zhvillimin ekonomik dhe shoqëror të një vendi evidentohet nëpërmjet vlerësimit ekonomik dhe shoqëror të burimeve natyrore, kulturore e njerëzore të tij.

Percaktimi i turizmit si industri ka të bëjë me tërësinë e aktiviteteve që kanë si objekt përdorimin e pasurive turistike, transformimin e tyre nëpërmjet përdorimit të burimeve njerëzore dhe ato të kapitalit në lëndë të para, shërbime dhe produkte turistike në përputhje me kërkesën turistike. Rezultatet e arritura nga turizmi shqiptar gjatë dekadave të kaluara janë relativisht të dobëta, ku shkaqet për këtë gjendje janë sa objektive (sistemi shoqëror-politik komunist dhe tranzicioni i tij i gjatë dhe i veshtirë) dhe subjektive (niveli i ulët turistik i popullsisë vendase dhe niveli i ulët arsimor dhe profesional i kuadrove në këtë fushë). Shqipëria është përfshirë vonë në tregun botëror turistik. Oferta turistike e shërbimeve nuk ka qenë e përqasur ndaj kërkesës. Kërkesa turistike është dominuar më shumë nga tregu vendas, emigrantët dhe shqiptarët e rajonit. Potencialet natyrore dhe kulturore, vecantë e tyre vlerësohen si pika më e fortë e Shqipërisë në tregun botëror.



## Potencialet natyrore dhe kulturore që favorizojnë zhvillimin e kësaj industrie

1-Pozicioni gjeografik i favorshëm pranë destinacionit me të kërkuar sot,Mesdheut dhe mundësinë e pozicionimit të produktit tonë turistik pranë këtyre tregjeve.

2-Kushtet klimatike të favorshme me afro 200 ditë me diell dhe me temperaturë mbi 20 gradë.

3-Vijë e gjatë bregdetare prej 472km,ku alternohen plazhet e gjera ranore me masivet shkëmbor

4-Relievin e thyer kodrinor dhe malor me shumëllojshmëri te florës dhe faunës.

5-Trashëgiminë historike,arkitektonike të shprehur në praninë e qytetërimeve të të gjitha kohëve.

6-Pasurisë shpirtërore,të reflektuar në një folklor original,të pasur dhe të larmishëm.

7-Traditat e jetesës të një populli mirkpritës.

Ndër pikat e dobëta mund të evidentojmë produkte të papozicionuara në tregun turistik global,informacion dhe marketing i pamjaftueshëm në promovimin e aseteve turistike shqiptare,mangësi në shërbime,dëmtimet të mjedisit,infrastruktura,mungesë të standarteve dhe eksperiencave në shërbim,si dhe burime njerëzore të pakualifikuara dhe të paarsimuara.Burimet njerëzore dhe cilësia e tyre përbëjnë një faktor themelor për ti dhënë vlerë dhe jetë burimeve të mësipërme me qëllim përdorimin e tyre ekonomik për turizmin.

Në turizëm burimet humane ndahen në burime të mundshme për punë dhe burime të mundshme për kualifikim.Kualifikimi i burimeve njerëzore në industrinë turistike është një nga sfidat kryesore të kësaj industrie.“Rritja cilësore e profesionale e të gjithë llojeve të shërbimeve si dhe të produkteve turistike kërkon kualifikimin e burimeve njerëzore,prandaj edhe ai përbën një element specifik të nëntë fushave prioritare të strategjisë sektoriale të zhvillimit të turizmit në vend,pasi ato janë shprehje e realizimit të sasisë dhe cilësisë së produkteve dhe shërbimeve turistike. Duke ju referuar realitetit shqiptar dhe problematikave që sjell ky realitet thënia e profesor Mesinës :“Shqipeëria është si ai bari që i ka të gjitha llojet e pijeve por i mungon baristi për të shërbyer kokteilet e mrekullueshme” është evident dhe i pamohueshëm.Mungesa e profesionalizmit në fushën e turizmit si dhe fakti që ende nuk është krijuar një kulturë dhe edukatë e mirëfilltë e orientuar në mbështetje të turizmit në Shqipëri është rezultat i shumë faktorëve të cilët i klasifikojmë në bazë të periudhave para viteve 90’ dhe pas viteve 90’.Para viteve 90’ pas përfundimit të Luftës së Dytë Botërore, në Shqipëri ekzistonin vetëm 16 hotele dhe nuk mund të flitej me të vërtetë për zhvillimin e turizmit.

Në vitin 1955 u krijua Drejtoria e Albturizmit, e cila varej nga Ministria e Tregëtisë së Brendshme.Veprimtaritë kryesore të saj,kishin të bënin me pritjen,strehimin dhe organizimin e udhëtimeve turistike në Shqipëri ku turistët e huaj që vinin nga vendet e Evropës Lindore ishin miq dhe simpatizantë të ideologjisë .Oferta e pasur parësore dhe dytësore deri tani nuk kishte gjetur vendin e duhur në produktin turistik të vendit tonë kjo për faktin se gjatë periudhës së ekonomisë së centralizuar turizmi nuk stimulohej.Veprimtaria turistike përbëhej kryesisht nga forma klasike,si turizmi bregdetar,malor,kulturor dhe ai kurativ ku mbizotëronte turizmi i brendshëm.

Turizmi i jashtëm nuk është konsideruar si burim i rëndësishëm për hyrjen e valutës. Ai zhvillohej në formën e udhëtimeve “paketë”, të organizuara nga Albturizmi si i vetmi tour operator që vepronte në atë kohë si ndërmarrje shtetërore.

### **Faktorët pengues të zhvillimit të turizmit në Shqipëri para viteve 90-të**

1-Izolimi i Shqipërisë për 50 vjet si dhe zhvillimi fare pak i turizmit para viteve 90' si rezultat i politikave të gabuara të sistemit komunist.

2-Investimet ishin shumë të pakta të pastrukturuara dhe kapacitete të pamjaftueshme.

3-Arsimimi i plotë i burimeve njerëzore për zhvillimin e turizmit mungonte.

4-Turizmi nuk u trajtua asnjëherë si degë prioritare për zhvillimin e vendit.

5-Ekzistonte vetëm një agjensi turistike shtetërore e quajtur “Albturist” e cila menaxhonte grupe të pakta të turistëve të huaj të “përzgjedhur”.

6-Nuk pati asnjëherë një strategji të mirëfilltë për zhvillimin turistik qofte edhe brenda vendit.

7-Pasuritë natyrore, historike, artistike dhe kulturore nuk u trajtuan asnjëherë si një aset me vlera të mëdha për njerëzit si dhe ndërgjegjësimin e tyre për ti ruajtur këto vlera.

8-Portet turistike nuk ekzistonin .Aeroporti dhe infrastruktura rrugore të papërshtatshëm dhe me mangësi të shumta.

9-Mikpritja dhe bujaria si traditë e popullit shqiptar edhe pse evidente nuk mjaftonte.

10-Prodhimi industrial dhe bujqësor nuk ishte në mbështetje të zhvillimit të turizmit, shumë pak ai artizanal e i traditës.

11-Kushtet evidente bënë të pamundur lindjen dhe formimin e një kulture dhe edukimit turistik të njerëzve.

### **Zhvillimi i turizmit pas viteve 90-të**

Fillimet e viteve 90-të shënojnë një faqe të re për zhvillim të turizmit sipas modeleve të ekonomisë së tregut. Shpërbërja e Entit Shtetëror për Turizmin “Albturist” dhe krijimi i agjensive të para turistike private, privatizimi dhe rikonstruktimi i hoteleve ekzistuese si dhe ndërtimi spontan i hoteleve të reja krijuan ofertën agregate pritëse të kësaj industrie e cila i përgjigjej deri diku kërkesës në rritje të vendasve për të eksploruar botën dhe jo aq fluksit të turistëve të huaj që kërkonin të vizitonin Shqipërinë.

Krijimi i Entit Kombëtar të Turizmit në vitin 2005 i cili më pas emërtohet Agjencia Kombëtare e Turizmit i cili merret me përgatitjen e programeve të asistencës financiare për perkrahjen e investitorëve e sipërmarrjeve turistike që paraqesin projekte bashkëkohore, për zhvillimin e një turizmi të qëndrueshëm, si dhe sigurimi i ndihmesës në sigurimin e shërbimeve e të lehtësive për biznesin privat të turizmit, nëpërmjet tarifave të miratuara për këto shërbime. Gjatë vitit 2005-2006

Ministria e Turizmit Rinisë dhe Sporteve hartoi për herë të parë ligjet në mbështetje të zhvillimit të Turizmit në vend. Për herë të parë Shqipëria merr pjesë në Panairin Ndërkombëtar të Turizmit dhe bëhet anëtare e OWT. Duke ju referuar faktit që turizmit gjatë kësaj periudhe po i jepej prioritet, burimeve njerëzore edhe pse nga shumë studiues dhe eksperte të fushës janë përcaktuar si “lënda e parë” e kësaj industrie nuk po i kushtohej rëndësia e duhur nga politikëbërësit, sipërmarrësit e bizneseve, menaxherët e niveleve të ndryshme.

Mungesa e profesionalizmit në turizëm vihet re edhe sot, në cilësinë e dobët të shërbimeve të ofruar në këto fushë e cila ka ndikuar jo në forcimin e aktivitetit turistik por në dobësimin e tij. Realiteti shqiptar është vërtet i hidhur duke vënë përballë nga njera anë ndërtime luksoze, hotele, resorante, resorte dhe fshatra turistike të arregduar me paisje moderne dhe të teknologjisë së fundit dhe nga ana tjetër një shërbim i ftohtë, jo mikpritës, jo cilësor në përputhje me nevojat e konsumatorit turistik. Duke mos mohuar rolin pozitiv të shumë bizneseve të cilët e kanë kuptuar rolin e profesionalizmit si vendimtar në suksesin e biznesit shumë pak po bëhet për arsimimin profesional në fushën e turizmit. Kërkesës për menaxherë të niveleve drejtuese dhe punonjësve në industrinë turistike nuk po i përgjigjen politikat e qeverisë mbi arsimimin profesional turistik në gjithë nivelet e arsimit publik dhe privat. Shqipëria po integrohet çdo ditë e më tepër në Europë dhe sistemi arsimor është pjesë e këtij integrimi i cili kërkon domosdoshmërinë e ndryshimeve rrënjësore të kurrikulave dhe programeve duke i përshtatur më tepër me tregun e punës.

Mungesa e arsimit profesional në fushën e turizmit vihet re:

- 1-Në mungesën e shkollave profesionale në turizëm.
- 2-Në mungesën e një Universiteti Publik të Turizmit në Shqipëri.
- 3-Në mungesën e trajnimit të menaxherëve të të gjitha niveleve.
- 4-Në mungesën e trajnimit profesional të brezit të rinjve në profesionet si: hidraulikë, kuzhinierë, elektrikistë, mirëmbajtës, karpentierë, shërbim hotelerie, shoferë, baristë etj.
- 5-Në mungesën e guidave turistike të përgatitura dhe profesionale dhe një sërë problematikash të tjera.

Duke mos mohuar ekzistencën e 3-4 shkollave të mesme profesionale të turizmit, hapja e degës “Ekonomi Turizëm” në studimet e larta në Universitetin e Vlorës, Durrësit, Korçës, Sarandës, Elbasanit si dhe hapjen e Universitetit Europian të Turizmit në Tiranë, programet master dhe doktoraturë në këto fushë, janë të pamjaftueshme për të krijuar një staf profesionistësh në shërbim të kësaj industrie. Të investosh në burimet njerëzore në turizëm është një detyrë dhe sfidë e aktorëve pjesëmarrës në sektorët privat, shtetëror dhe atë vullnetar me interes në turizëm ose të ndikuar nga ai.

## Aktorët kryesore që duhet të investojë në këto burime njerëzore janë:

- 1-Ministria e Turizmit,kulturës rinisë dhe sporteve.
- 2-Organizmat ministrore përgjegjës për turizmin.
- 3-Ministria e Mjedisit.
- 4-Ministria e Bujqësisë dhe Ushqimit.
- 5-Drejtoria e Përgjithshme e Pyjeve dhe Kullotave.
- 6-Instituti i Studimeve dhe Projekttimeve Urbanistike.
- 7-Autoritetet e Qeverisjes Vendore dhe Komunitetit.
- 8-Shoqatat private të turizmit(dhoma e tregëtisë,shoqata hoteliere,shoqata e restoranteve,shoqata e agjensive turistike) dhe organizma të ngjashme në nivel nacional dhe lokal.
- 9-Drejtoria e Parqeve Kombëtare.
- 10-OJQ që prekin sektorin e turizmit.
- 11-Institucionet arsimore profesionale, të larta, master,doktoraturë etj.
- 12-Kompanitë e transportit.
- 13-Furnizuesit e shërbimeve të nevojshme.
- 14-Bizneset private në sektorin e turizmit.

Aktorët kryesorë që ndikojnë drejtpërdrejt në edukimin profesional të burimeve njerëzore në turizëm janë institucionet arsimore profesionale,të larta dhe më tej.Universitetet janë ato që kontribuojnë dhe i përgatisin studentët për të qenë nëpunës të mirë,menaxherë dhe sipërmarrës të zotë ku bën pjesë dhe sipërmarrja në turizëm për të përmbushur misionin e tyre në shërbim të shoqërisë.Duke ju referuar këtij fakti hapja e degës"Ekonomi Turizëm" në Fakultetin Ekonomik të Universitetit "A.Xhuvani" në qytetin e Elbasanit ishte një hap i rëndësishëm por jo i mjaftueshëm, në edukimin e profesionistëve të fushës të cilët do të ndikojnë në zhvillimin e turizmit në këtë qytet.Pyetësorët drejtuar studentëve të degës"Ekonomi turizëm" të vitit të parë dhe të dytë në muajin shkurt 2014 në Fakultetin Ekonomik të Universitetit "A Xhuvani" pati si qëllim testimin e këtyre studentëve për rëndësinë e zgjedhjes nga ana e tyre të degës "Ekonomi Turizmi" , mundësinë e punësimit të tyre në të ardhmen, si dhe prioritetet që sjell zhvillimi i turizmit në këtë qytet. Pyetësi që është përdorur është pyetësor me shpërndarje dhe mbledhje dhe përbëhej nga 11 pyetje.Ky pyetësor u plotësua nga 100 studente të kësaj dege.

1-Pyetjes që "Universiteti që ju ndiqni është degë e parë apo e dytë?" ata ju përgjigjën : degë e parë 100 studentë ose 100% ,degë e dytë asnjë student.

2-Pyetjes se "Përse këta student zgjodhën degën "Ekonomi Turizëm" në UE?" ju përgjigjën sipas alternativave:

a-E zgjodhën sepse ishte dege e re i janë përgjigjur 35% e studentëve.

b-Fituan këtë degë sepse nuk kishin mundësi tjetër i janë përgjigjur 75% e studentëve.

3- Pyetjes se " A mendojnë se dega ka të ardhme në zhvillimin e ekonomisë së vendit" i janë përgjigjur:PO 100% e studentëve.

4- Pyetjes se "A mendojnë se dega do t'ju sigurojë një punë të mirë në të ardhmen?" i janë përgjigjur 63 % e studentëve PO dhe 37 % JO.

**5-Pyetjes** “A mendoni se tregu i punës ka nevojë meë tepër për profesionistë në këtë fushë?” i janë pergjigjur 100% PO.

Nga rezultatet e marra del se edhe pse 75% nuk e kanë zgjedhur me deshirë atë degë, mendojnë se do të ketë një të ardhme në vendin ku jetojnë dhe se kontributi i tyre do të jetë mjaft i madh në ndryshimin e situatës në industrinë turistike. Fakti që vetëm 35% e tyre e kanë zgjedhur këtë degë tregon se qeveria vazhdon të mos orientojë studentët ndaj edukimit në fushën e turizmit.

**6-Pyetjes** se “A zotëronin ata ose familja e tyre biznes në turizëm subjekt turistik(hotel, resorant agjensi turistike etj)” 12% prej tyre i janë pergjigjur PO dhe 88% të tjerë JO. Nisur nga ky fakt vërehet se pronarët e bizneseve po bëjnë përpjekjet e para për të njohur rregullat dhe mënyrat e funksionimit të turizmit, duke investuar në arsimimin e fëmijëve të tyre, e cila do të sjellë në një të ardhme investime më të mirë organizuara si dhe drejtim të shërbimeve të specializuara në këtë fushë.

**7-Pyetjes** “A mendoni se qyteti i Elbasanit është në nivelet me të larta të mundshme të zhvillimit të turizmit dhe nqs jo pse?”. Rezultatet e marra nga këto pyetje janë:

<b>Niveli i zhvillimit</b>	<b>Nr i studentëve të pergjigjur</b>
Në nivele të larta	0
Në nivele mesatare	0
Në nivele të ulta	100

**8.Në pyetjen** se “Cilat janë problematikat e zhvillimit të turizmit në qytetin e Elbasanit ?” janë vënë në dukje një sërë problematikash ku më të rëndësishmet janë: Mungesa e promovimit të qytetit të Elbasanit nga të gjitha strukturat drejtuese të turizmit si qytet i artit dhe kulturës, ndotja e lartë mjedisore e cila ul imazhin e qytetit si destinacion turistik, mungesa e profesionistëve të fushës, mos sensibilizimi nga ana e mediave dhe strukturave përkatëse të opinionit publik dhe të çdo qytetari për rëndësinë që ka zhvillimi i turizmit në këtë qytet, mungesë e theksuar e infrastrukturës për ti bërë të arritshme nga ana e turistëve të aseteve turistike të kësaj zone.

**9- Pyetjes** “Ku mendojnë ata se do të punësohen pas përfundimit të studimeve?”, i janë pergjigjur:

<b>Ku mendoni se do të punoni</b>	<b>Nr i studentëve të pergjigjur</b>
Në komunë, bashki, zyrë, info. turizmi	13
Në agjensi turistike	43
Menaxher të nje subjekti turistik	34
Menaxher të biznesit të tyre	10

**10-Pyetjes** se “A mendoni se turizmi ka vetëm efekte pozitive apo edhe negative dhe cilat janë ato?” i janë pergjigjur: Rezultatet e marra tregojnë se 100% e studentëve janë pergjigjur se turizmi sjell efekte pozitive në zhvillimin e ekonomisë, në rritjen e të punësuarve, në rritjen e investimeve në të gjithë sektorët që janë të lidhur me turizmin, në rritjen e të ardhurave si dhe pa mohuar dhe efektet negative si: shfrytëzimi pa kriter i burimeve natyrore, ndotja mjedisore etj.

**11-Pyetjes se “A mendoni se është domosdoshmëri ushtrimi i praktikës profesionale ?” i jane pergjigjur 100% PO.Përfundimet nga ky anketim modest janë:**

Studentët që studiojnë në degën “Ekonomi Turizëm” në Fakultetin ekonomik të Universitetit “A.Xhuvani” në Elbasan përbëjnë një element pozitiv që do të sjellin zhvillimin e turizmit në këtë qytet bazuar në burime njerëzore të kualifikuara. Evidentimi i problematikave nga ana e tyre kërkojnë një investim të konsiderueshëm nga ana e qeverisë në kapitalin human për ta kthyer në prioritet. Domosdoshmëria e praktikës profesionale që bën të mundur zbatimin e koncepteve teorike të mësuara. Kordinimi i punës së qeverisë,bizneseve që operojnë në këtë fushë,universitetit për të krijuar një bazë të shëndoshë të profesionistëve të turizmit.  
Konkluzione dhe rekomandime

Turizmi është një sektor shumë i madh dhe për të qenë në majën e kësaj industrie duhet të kesh edukimin më të mirë.Edukimi turistik sot përbën një sfidë reale për qeverinë, organet përgjegjëse të turizmit dhe njëkohësisht sfidë për çdo qytetar që sheh tek turizmi burimin e rëndësishëm të përmirësimit të cilësisë së jetës dhe të ardhmes së vendit.

-Arsimimi dhe trajnimi i burimeve njerëzore në shërbim të turizmit.

-Rritja e cilësisë në arsim duke harmonizuar procesin mësimor dhe atë kërkimor shkencor të fushës së turizmit.

-Duhet të riorientohet më mirë tregu arsimor i edukimit profesional,universitar dhe parauniversitar,duke u orientuar më shumë në funksion të tregut të punës dhe zhvillimeve ekonomike.

-Roli i Universiteteve është vendimtar dhe përcaktues në edukimin profesional të menaxherëve të kualifikuar që do të drejtojnë këtë industri sipas standarteve që kërkon sot bota globale turistike.

-Prioritet në universitete tujepet degëve “Ekonomi turizmi”,”Manaxhim biznesi”,”Manaxhim marketing” , “Gjuhëve të huaja”,”Shkencave informatike”,këto degë do të jenë në gjendje të kontribuojnë drejtpërdrejt në ndërtimin dhe zhvillimin ekonomik pozitiv të qytetit si dhe cilësinë e zhvillimit të turizmit dhe ofertës turistike.

-Pasurimi i kurrikulave në këto degë,krahasimi me programet arsimore përëndimore dhe përfshirja e studentëve tanë në projekte të BE mbi edukimin profesional të menaxherëve elitë të fushës.

-Dhënia nga ana e qeverisë së bursave studimi ,studentëve tanë për tu arsimuar në universitetet më të mira të botës në degët e “Ekonomi Turizëm”.

-Mbështetja nga organet qendrore dhe lokale si dhe subjektet turistike private të studentëve për ushtrimin e praktikës e cila do tu mundësonte atyre të reflektojnë njohuritë e tyre teorike dhe njëkohësisht rrit shkallën e profesionalizimit që në të ardhmen do të kontribuojë në zhvillimin e turizmit në Shqipëri.

-Trajnimi profesional për të rinjtë në profesione të tilla si hidraulikë ,elektracistë, karpentierë, mirëmbajtës,kuzhinierë,shërbim hotelerie si dhe orientimi me programe dhe aktivitete edukuese në disa drejtime.

-Edukimi turistik mbarë qytetar për vlerën e aseteve turistike të vendit ,ruajtjen e tyre,mirëmenaxhimin e elementit mikpritje si një aset me vlerë që e lidhur ngushtë me asetet natyrore dhe të kulturës do të bëjnë diferencimin e Shqipërisë në tregun turistik global.

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## **Decentralized e-Learning Environment Using Cloud Computing Models**

### **Abstract**

*With the new Cloud computing technology applications and infrastructure development and access advantage in terms of efficiency, reliability, portability and flexibility. This paper presents a cloud computing based solution for building a decentralized learning environment for Universities with their existing infrastructure, or not by providing better: Mobile, decentralized and just in time learning; cost effective; speed of implementation and updating; virtualization; easy to monitor data access; latest dependency on IT department.*

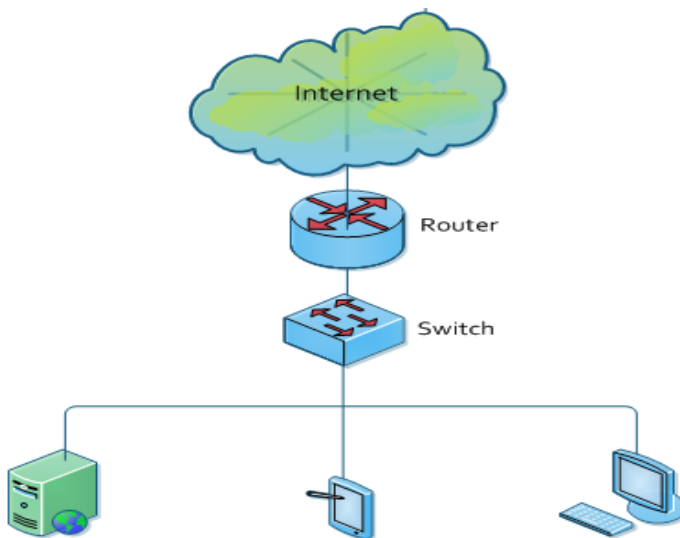
*As in every institution also in education it is presenting a positive impact while University services are operating for the exclusive use, enabling their own users (learners, instructors, and administrators) to perform their tasks effectively with less cost by utilizing the available cloud based application offered by the cloud service providers.*

**Keywords:** Cloud Computing, Efficiency, Reliability, Portability, Flexibility, Virtual Platform, Infrastructure.

## Introduction

Cloud computing is the technology which is growing rapidly, with applications in almost any area, including education for greater agility and cost efficiency in management of digital information of any organization or company, through a simple and flexible implementation. Essentially, cloud computing is the management and provision of applications, information and data as a service. These services are provided through the “cloud” to often in a consumption-based model, a concept that will be discussed later.

Dramatic advances in computing power, storage, and networking technology have allowed the human race to generate, process, and share increasing amounts of information in dramatically new ways. As new applications of computing technology are developed and introduced, these applications are often used in ways that their designers never envisioned. New applications, in turn, lead to new demands for even more powerful computing infrastructure. [1]



E-learning systems, also research labs usually require many hardware and software resources. These systems need to improve its infrastructure, which can devote the required computation and storage resources for these systems.

The proposed platform: implementing University services in the cloud can be will be operated for the exclusive use, enabling their own users (learners, instructors, and administrators) to perform their tasks effectively with less cost by utilizing the available cloud based application offered by the cloud service providers.

Considering that every University is designed on closed and isolated system interface due to the specific requirements that faculty needs to offer to students and faculty staff as a service. The isolation as a term in this case must be understood as an opened system interface whereas students and faculty staff have more freedom and opened resources to achieve their lab activities, duties and services that the faculty may requires to implement and organize during the academics year.

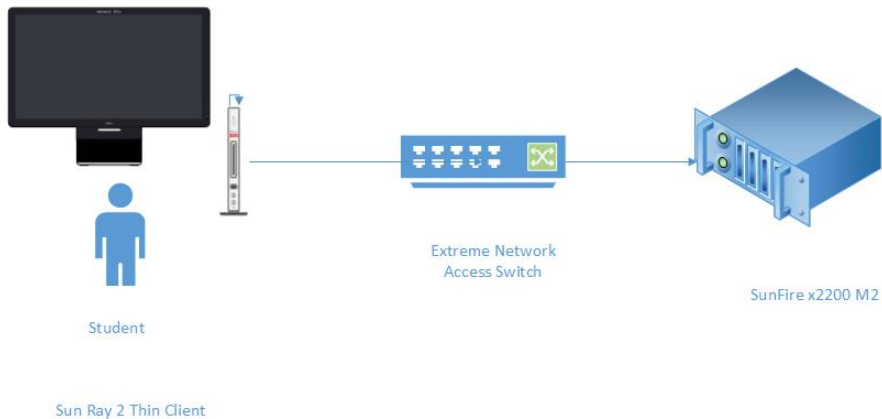


Figure 2. Topology System Design

Figure 2 shows the technology system design for student desktop environment. Students are accessing the system using desktop environment whereas all the processing and computing is done on a local server. Client is connected directly on the access switch and from the switch directly on the server, but the idea is using the laboratories and services in a decentralized environment and have access whenever is needed. Such usability is offered by Cloud computing models.

Using Cloud computing models has a steep learning curve for the whole organization, for students, staff and administrators. Although highly scalable, with possibility for installing at a number of sites, it seems that the work needed to install and maintain large stage deployments is too big, and significant labor would be needed, in terms of both time and skills. There is a need of more than average level of skills required for installing, managing, and using a private or a piece of public cloud (only how University need).

## Cloud Service Models

Services offered by the “cloud” are distributed among all traditional architectural layers a computer system, from the hardware layer to application layer software itself and are grouped into three categories:

- **IaaS (Infrastructure as a Service)** - allowing the use of a hardware computing resources as a service provider also allows customers to purchase hardware resources (servers, storage, switches, routers, etc) as if it were fully outsourced services.
- **PaaS (Platform as a Service)** - provide all the components necessary for creating a new software application, offering a service that normally integrates environment development and application programming interface, or Application Programming English Interface.
- **SaaS (Software as a Service)** - Virtualized applications can be moved onto different hardware extremely quickly in response to increased demand and also shares the other standard advantages: easy backups, flexible pricing, and portability.

## Types of Clouds

There are several models for the systems that make use of the paradigm of Cloud Computing. The idea is choosing the appropriate model to solve a specific problem.

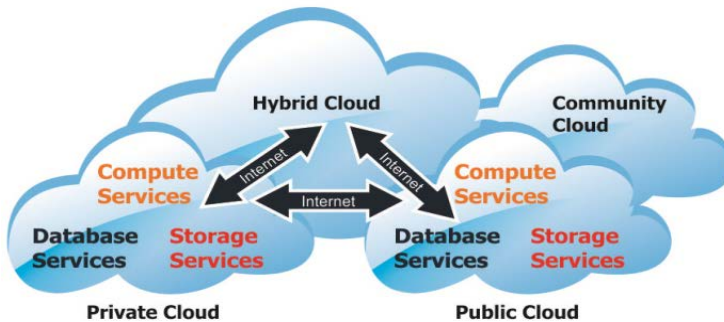


Figure 4. Cloud Computing Platforms

The private cloud is established for a specific group or organization and limits access to just that group. Private clouds are built exclusively for a single enterprise. They aim to address concerns on data security and offer greater control, which is typically lacking in a public cloud. [2]

The name public cloud refers to the standard model of Cloud Computing which the service is available to anyone on the Internet infrastructure (its software or hardware) free or by paying certain amount related to the volume or time of use thereof, while the Hybrid Cloud model is the combination of the two models described above so that the advantage of physical location of the information managed by exploits private clouds with the ease of expanding public cloud resources.

### **Cloud Computing for e-Learning**

E-learning includes all forms of electronically supported learning and teaching. The information and communication systems, whether networked learning or not, serve as specific media to implement the learning process. This often involves both out-of-classroom and in-classroom educational experiences via technology, even as advances continue about devices and curriculum. Abbreviations like CBT (Computer-Based Training), IBT (Internet-Based Training), or WBT (Web-Based Training) have been used as synonyms to e-learning. [3]

Taking in consideration that current e-learning systems are not scalable and do not lead to the efficient utilization of the resources. As a response to this increase in pressure and to increase the efficiency and availability of their current e-learning system, the educational institutes may adopt a service-oriented approach.

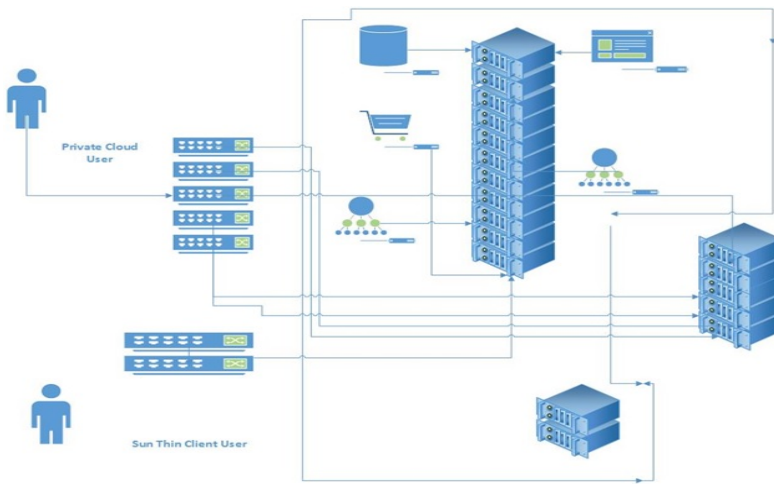
These models are designed for networked information and communications technology (ICT) for teaching and learning, its growth increased directly related to the increasing access to ICT, where the ICT systems serve as specific media to implement the learning process. Student's learning is no longer confined within the classroom; the environment of ICT could help the student to access learning resources anywhere. E-learning represents the computer and network-enabled to transfer skills and knowledge to other using the control of e-learn administrator of the teachers providing the university staff, students, and IT managements with many high points (efficiency, reliability, portability, flexibility, and security) to enhance their knowledge and education..

### **Proposed Decentralized Platform**

Taking in consideration that the desktop computer is on the verge of extinction, computer labs are almost always associated with the desktop computer, and our solution will provide effective usage of resources, scalability, on-demand service and also a low cost solution to the University Data Center, starting by:

- Services and support to a wide range of users.
- A wide-range of course materials and academic support tools to instructors, teachers, professors, and other educators and university staff.
- Research level computational systems and services in support of the research mission of the university.
- With these requirements, the major challenges of planning a cloud computing solution in a higher educational, research-oriented institute involves following factors:
  - -Excellent resource utilization depending on different user demands
  - -Variety of diverse service environments
  - -Operating cloud infrastructure as an economically viable model

- Decentralized learning
- SaaS platform where students can communicate with each other and with lecturer in a specific course and find all SEEU services.
- The new economic normally. Computer hardware is expensive to buy, to maintain, and to keep current.



**Figure 4. Proposed University Platform in the CLOUD**

The system will provide:

**Better student experience** – Is important that the present desktop virtualization for the labs that is in use to be upgraded so the students to gain a much better and performing environment that allows a much wider utilization of applications.

**Deployment of a Fortieth LAB** – the new upgraded server infrastructure can accommodate a networking and security lab that will enable the professors of faculty to create a very comprehensive curriculum about security, security practices, and defense against cyber threats.

**Deployment of more advanced simulation solution** – the new virtual environment can accommodate new simulation solutions like

- MatLAB - for data processing, data analysis, advanced mathematics computation, signal processing, and control systems
- National Instruments Multisim - for high-level electronics simulations, FPGA programming.
- 

**Security research** – safe code practices are vital for secure IT infrastructures, so by researching into advanced hacking techniques like fizzling, memory injection, and

buffer overflows ... can enable the professors to have more data, publish materials, identify 0 day exploits and provide a very well security minded curriculum to the students.

**High computing** – By redesigning and increasing the capabilities of the high performance, cluster is possible to perform new experiments in the grid research, high distributed computing, mathematical simulation, signal processing, computer programming algorithms research.

### **Conclusion**

As Cloud is a trend nowadays, considering that many businesses studying their business strategy find cloud computing as the best solution for their information technology part. Going on cloud computing can save a lot of money, because there are many factors that have a high cost and which cloud computing we can reduce them to nearly zero, for Universities also it is a greater solution by having services in time and with a low cost.

This research paper is a new approach to produce a solution for old problems, offers many benefits to universities. We have tried to show that the Cloud Computing can also be used for universities such as accessing the file storages, e-mails, databases, educational resources, research applications, and tools anywhere for faculty, administrators, staff, students, and other users in university, on demand. A few universities already started cloud computing technology for educational use. The main goal of suggested prototype is; managing effectively the technological needs of universities such as delivery of software, providing of development platform, storage of data, and computing.

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## **Electronic Portfolio in Primary School: A Tool for Self-Reflection and Learning**

### **Abstract:**

*An electronic portfolio provides an environment where students can collect their work in a digital archive; select specific pieces of work to highlight specific achievements; reflect on the learning demonstrated in the portfolio, in either text or multimedia form; set goals for future learning or direction to improve; and celebrate achievement through sharing this work with an audience, whether online or face-to-face. Digital portfolios can be powerful tools for facilitating reflective practice when based on developmental principles and adequately supported by mentoring, peer review, and other effective practices.*

*E-Portfolio is an improvement of traditional portfolio. It is an opportunity to show skills and abilities which are not easily certified with traditional instruments. Students have the possibility to represent work in multiple modalities and the opportunity to self-reflect and represent how they construct meaning from their academic learning and personal experiences.*

*The digital portfolio, introduced in primary schools, would be an effective knowledge instrument for children and families, beyond being a valuable tool for teachers. Through a description of him/herself, the child would be able to recognize their emotions, to check their own capabilities and to develop self-guidance. This could be a way to help him/her to modify their behavior in relation to the objectives that he/she wants to achieve. In this way each child would be participatory and responsible for his/her own learning.*

*While the notion of using electronic portfolios for students' assessment is not new, in Romania teachers are just beginning to explore the advantages of digital formats for these assessment tools.*

*This article explores the use of the digital portfolio to promote reflection by practitioners and suggests strategies that can be employed by teacher educators to maximize the benefits of these constructivist tools for learning, reflection, and assessment.*

**Keywords:** *electronic portfolio, self-reflection, learning, assessment, primary school.*

## 1. INTRODUCTION

Portfolio is defined as “a purposeful collection of student works that display the efforts, development and successes of the learner” (Paulson, Paulson & Meyer, 1991). The most distinctive property of portfolio is that it makes a person both assessor and assessed, apart from making him/her assessed. In this case, apart from being the object of assessment, the student is both the partner of the assessed object and the assessment (Wolf, 1991). Here, the learner actively participates in the selection of the content and determining the selection criteria.

Portfolios serve both for the teacher and for the student. It provides students the opportunity to project their successes and teachers the opportunity to evaluate the development and success of the students. Students test their own works and project them on their targets for the future.

One of the many benefits of portfolio is that brings clarity to the fairness problems in assessing the student performances. In determining the assessment criteria negotiation between the learners and between learner-teachers has an important role. In order to shape the assessment criteria, class discussions of students are allowed. This method provides an educational environment both for the students and for the teachers (Mullin, 1998). This environment will enable the student to be responsible for his/her own development and learning and be aware of his/her own improvement. So, an opportunity will be provided for the learners to assess their own learning.

Students and teacher reach a common decision by acting together to determine the structure, contents and criteria of the portfolio and the necessary documents. The new task of the teacher focuses on encouraging instead of judging students and showing alternatives instead of imposing ideas. This situation provides flexibility for the learning environment.

## 2. ELECTRONIC PORTFOLIOS

Electronic portfolio, also known as digital portfolio, e-P, digital notebook and web-folios or e-Folios is the transformation of all the products reflecting the development of an individual into soft copies that can be read in digital format (Chang, 2001). Digital portfolios require especially technology knowledge and skills and the use of a composition of electronic media resources such as hypermedia programs, database, word processor software and web design programs. Digital portfolios are collected in a hard disc, a CD-Room or Home Page, corrections can be made on them when necessary and it is easy to carry them.

E-Portfolios are used for a variety of purposes. While one author identifies the types of portfolios as documentation, process, and showcase, others identify them as developmental, presentation, and assessment. One of the widely accepted definitions proposed by Barrett (2007) emphasises the main features of this instructional tool: “A portfolio is a collection of work that a learner has collected, selected, organized, reflected upon, and presented to show understanding and growth over time. Additionally, a critical component of a portfolio is the combination of a learner’s reflection on the individual pieces of work (often called artifacts), as well as an overall reflection on the story that the portfolio tells”.

This process of collecting, selecting, organizing, reflecting upon, and presenting addresses the student-centered nature of e-portfolios identified by other authors. According to Estes (2004), student-centered learning puts power in the hands of the learner, fosters collaboration, and focuses on activities that are useful and relevant. In creating and reflecting upon e-portfolios, students are challenged and empowered to think not just about what they learned, but about how they learned. Although this can be a short-term exercise, ideally the learner is provided with continuous opportunities for reflection. In these circumstances, when students can keep working on them throughout the learning period, e-portfolios provide the benefit of continuous improvement, as students do not see them as definitive. This extensive reflection opportunity is cited by Lewis and Baker (2007) as the e-portfolio's greatest advantage. It also contributes to the development of meta-cognitive skills, allows the student to view learning as a process, and provides an effective means of assessing that process.

Assessment is generally categorized as formative or summative. Barrett (2007) describes the differences in formative vs. summative e-portfolios as follows: "In implementing [formative] portfolios, artifacts are selected by students to tell the story of their learning. The portfolio is maintained throughout a class, term or program. The portfolio and artifacts are reviewed with the learner and used to provide feedback to improve learning. In contrast, when looking at [summative] portfolios... students submit specific required artifacts that are mandated by the school to determine outcomes of instruction. Summative portfolios are usually developed at the end of a class, term or program. These portfolios are often measured based on a rubric and quantitative data is collected for external audiences. The summative portfolio is structured around a set of outcomes, goals or standards and is sometimes used to make high stakes decisions." In relationship to e-portfolios, purely summative assessment has been criticized.

### **3. BEST PRACTICES**

Farr Darling (2000) noted that, in order to make the process as meaningful as possible, certain areas need to be addressed prior to implementation. In synthesizing the findings of Farr Darling and numerous other authors, the following issues emerged as critical in the process of developing meaningful e-portfolios: clarity of purpose; clear evaluation criteria; collaboration; reflection.

As with any other educational tool, the effective use of e-portfolios is dependent upon having a clear idea about the instructional purpose. Defining evaluation criteria would be the next pivotal point in using e-portfolios in terms of student assessment. Collaboration, including the interaction among students and between student and instructor, fosters collegiality and improves performance. Finally, the essence of the e-portfolio concept is the process of reflection, making connections between the past and the present in order to shape the future.

#### **3.1 Clarity of purpose**

As previously indicated, the e-portfolio is ideally used in a long-term capacity, the minimum of which would be the duration of a semester. The primary purpose of this is to allow for depth of reflection and continuous learning; however, a possible secondary benefit is that students are able to demonstrate a pattern of achievement and/or growth. There are a wide variety of purposes for creating an e-portfolio, assessment being one of them, and it is the purpose of the e-portfolio which dictates

its design and content (Lewis & Baker, 2007). Students, however, are not always clear on the purpose of the e-portfolio they are charged with creating (Chambers & Wickersham, 2007). It is, therefore, essential that the e-portfolio task is developed with clarity of purpose in mind. More importantly, the purpose and the value of the e-portfolio must be clearly communicated.

### **3.2 Clear Evaluation Criteria**

An important step in ensuring fair and meaningful assessment is familiarizing students with the manner in which they will be evaluated (Bauer & Anderson, 2000). Regardless of whether the goal is assessment of learning, assessment for learning, or a combination of both, there will inevitably be certain learning outcomes or processes that will be of interest to both student and assessor.

Portfolio development, whether formative or summative, is often viewed as an authentic method of assessment in that it involves real-world applications. However, these types of processes and products can prove difficult to evaluate, especially when it is hard to separate the process from the product, or the process is as important, or more important, than the product (Thorndike & Thorndike-Christ, 2010). Rubrics are commonly used in assessing e-portfolio products and/or processes (Barbera, 2009; Lynch & Purnawarman, 2004), but they are certainly not the only means of evaluating learning.

Regardless of the method of evaluation, the expected standards should be communicated in advance. Instructors are not the only assessors of e-portfolio projects. A key component in building metacognitive and self-regulating skills, and a recurring theme throughout the literature on e-portfolios, is the opportunity to self-assess and assess one's peers. These activities are so beneficial in building autonomous learners that authors such as Bauer and Anderson (2000) believe that the incorporation of peer and self-assessment are a requirement for effective e-portfolio development.

In having the opportunity to view and evaluate e-portfolios created by other students, learners are naturally inclined to compare these projects to their own and subsequently make improvements (Barbera, 2009). Including both processes, assessing self and assessing others, maximizes the potential for deeper learning and higher quality products. Thus, e-portfolio-based assessment is ideally a collaborative effort between an instructor, the student, and the student's peers. In both cases a variety of evaluation methods are available such as rubrics, checklists, and rating scales. Regardless of the method employed, defining clear evaluation criteria is the crucial element for successful assessment.

### **3.3 Collaboration**

In addition to fostering a collaborative relationship among students, e-portfolios can help improve collaboration between a student and the reviewer of the e-portfolio (instructor, tutor, advisor, etc.). Reading student reflections and observing the learning process via an e-portfolio can help a reviewer identify the student's progress.

### 3.4 Reflection

Without reflection, the e-portfolio is really nothing more than an online storage device. It is through the reflective process that a student is able to “see” their learning. Miller and Morgaine (2009) summarize the benefits of reflection as allowing students to: (a) build personal and academic identities, (b) make learning connections, (c) develop self-assessment skills, and (d) plan academic pathways through the development of meta-cognitive skills.

The essence of reflection is making connections between the past and the present in order to shape the future. Reflection improves practice when an individual compares and contrasts experiences, analyzes the actual versus the desired, critically evaluates current assumptions and understandings, and makes modifications as a result (Conrad, 2008). The problem is that this process is complex and difficult for most students.

Just as assessors should be trained in evaluation methods, students should be trained in how to reflect and the purpose of reflection. Instructors should discuss the reflection process, clearly define what it means, and demonstrate how it works (Herner-Patnode & Lee, 2009).

## 4. FUTURE DIRECTIONS IN DEVELOPING E-PORTFOLIOS

The instructional value of e-portfolios has been recognized by educators since the 1990's. Recently, the emergence of Web 2.0 has reinforced the e-portfolio concept, improving its usability in a variety of educational settings. The body of literature (Owen, 2009; Zhang, Olfman & Ractham, 2007) indicates an increasing potential for merging Web 2.0 tools with e-portfolios to create a dynamic approach to student assessment. Undoubtedly, the new direction in e-portfolio development is associated with ever-growing Web 2.0 technologies that are open-source, flexible, interactive, and accessible.

The Bologna Process, a reform movement aimed at creating a unified, yet diverse, higher education system throughout Europe, has recognized e-portfolios and Web 2.0 as integral parts of the future development of European higher education. Learning via e-portfolios is more comparable, visible, portable, and transparent, which are four main principles of the Bologna process. In regard to Web 2.0, the authors pointed out that e-portfolios based on Web 2.0 tools enhance learning “through mechanisms based on the concept of collective intelligence.” This concept of “collective intelligence” may be associated with the process of collective reflection, or peer assessment, which is one of the main instructional components of the e-portfolio.

Students are more passionate about presenting themselves through a combination of text, images, audio, and video, than using text alone. It seems that multimedia representation of e-portfolio content has already become a widely accepted trend. Therefore, a multimedia approach, supported by Web 2.0, may be considered one of the future directions in developing e-portfolios as an assessment tool.

## 5. E-PORTFOLIO IMPLEMENTATION IN ROMANIAN PRIMARY SCHOOLS

While the notion of using electronic portfolios for students' assessment is not new, in Romania teachers are just beginning to explore the advantages of digital formats for these assessment tools. The digital portfolio, introduced in primary schools, would be an effective knowledge instrument for children and families, beyond being a valuable tool for teachers. Through a description of him/herself, the child would be able to recognize their emotions, to check their own capabilities and to develop self-guidance. This could be a way to help him/her to modify their behaviour in relation to the objectives that he/she wants to achieve. In this way each child would be participatory and responsible for his/her own learning.

There are different types of student created portfolios in the K-12 context. The literature differentiates between two main types of portfolios: showcase (best work) and process (progress) (Nitko, 2001). A showcase portfolio focuses on final accomplishments. In contrast, a process portfolio is defined as a systematic and organized collection of work that a learner has reflected upon, selected, and presented to show growth and change over time (Barrett, 2007). Either in paper-based format or digital format, a process portfolio is student-centered, focuses on students' progress and supports an environment of goal-setting, feedback, reflection and self-evaluation.

The present study explored the process of implementing e-portfolios in a first grade primary school class in Romania, as a way for students to share their work and exchange peer feedback. This has been an interesting challenge, having to take into account the operating limits of school resources, teacher' skills and the meta-cognitive ability of the children themselves. A weblog was set up through <http://kidblog.org/>. It included all students in the class as registered users and the teacher as the administrator. Each student had an individual password-protected account and a personal space, which will henceforth referred to as the student's portfolio. A student could access his/her portfolio by clicking on his/her name on the class' weblog. Therefore the class' weblog consisted of a collection of students' individual portfolios.

The implementation of e-Portfolio was developed through several activities. The first task was the design of the shared home page, followed by the retrieval of collected, classified and digitized material. Another activity was the use of tools to allow children to create their own digital logo to be included on their home page. The produced e-Portfolios were very good in complexity and quality. Two sample of a student's works are shown in Figures 1 and 2 ("The environment" - WordCloud and "Save the Earth!" - Automotivator).





Fig. 1 A sample of a student's work: "The environment" - WordCloud (in Romanian)



Fig. 2 A sample of a student's work: "Save the Earth - Automotivator" (in Romanian)

Regarding the role and use of e-portfolios in this study, it is important to note that the e-portfolio tool was not simply used as a repository of students' artifacts. As Balaban et al. (2013) note, the learning aspect of e-portfolios not only embraces the storage and presentation of past work and experience, but also encompasses reflection and feedback. A Web 2.0 e-portfolio facilitates participation, collaboration and interaction among learners and makes feedback easier for both teachers and students (Barrett, 2007). A sample of teacher's feedback is shown in Figure 3.

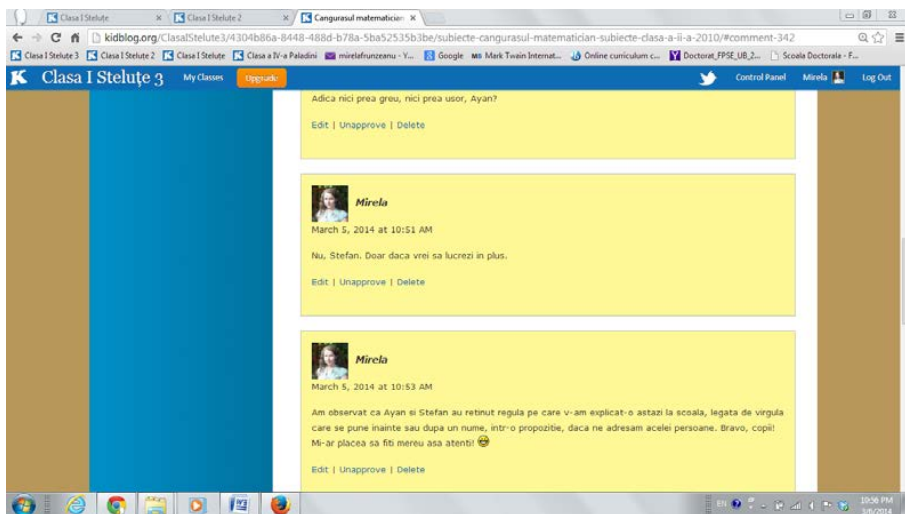


Fig. 3 A sample of a teacher`s feedback to a student`s work (in Romanian)

With regard to portfolio implementation, students uploaded their works in the portfolios throughout the academic year, shared their work with their peers and teacher to receive feedback in order to revise their artifact in a second draft. The use of Web 2.0 technology (weblog) for an e-portfolio made it possible for students to easily upload and share content and easily provide annotated comments asynchronously on their peers' work, a feature restricted to invited users.

Over time, peer feedback became very detailed. Students spent time posting comments about their peers' work. They paid attention to the way those comments were communicated. For an example demonstrating constructive feedback the reader is referred to the sample shown in Figures 4.

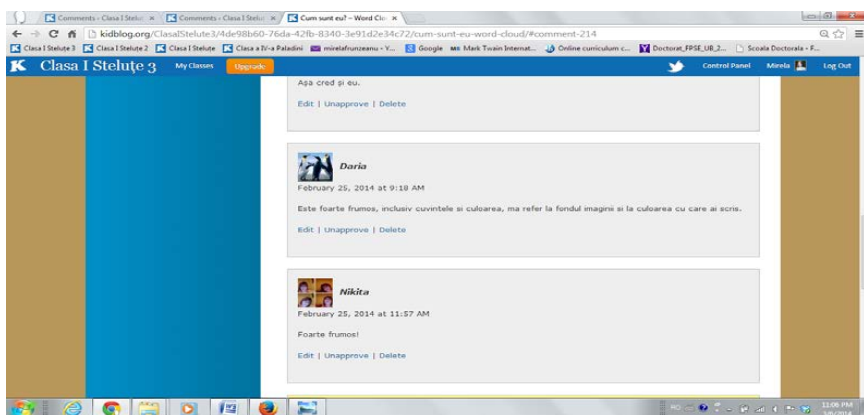


Fig. 4 A sample of a student`s feedback to a classmate`s work (in Romanian)



Among the advantages of using e-portfolio in a primary school is included the easier access to students' work which, in turn, facilitates peer feedback, interactivity and communication. Additional advantages could be: easier making of editorial changes by students on multiple drafts, students' increased motivation through the use of technology and the potential of parental involvement to support and extend the work that is done in the classroom. This finding agrees with Butler (2006) who noted that student "motivation can be encouraged through public access to and recognition of students' work over the web" and with (Ash, 2000), who pointed out that "integrating technology into the learning process motivates students to reach their full potential" (Ash, 2000).

## 6. CONCLUSIONS

Digital portfolio assessment is an assessment method that can be applied successfully both in teaching the subject and assessing the learned material. Apart from its positive effects on academic success, it also contributes to high self-confidence. Digital portfolio assessment method affects the development of children in various aspects positively apart from their learning skills

As a tool for collecting, selecting, organizing, reflecting upon, and presenting information, e-portfolios have gained in popularity across a variety of disciplines. Most of this popularity is due to the fact that the e-portfolio concept provides multiple advantages to the teaching and learning process.

First of all, the integration of e-portfolios into the course curriculum is labeled as a step forward in developing student's metacognitive skills. In using e-portfolios students are able to view learning as a process and to reflect upon their personal and professional growth. The e-portfolio has also become a commonly accepted tool for measuring learning outcomes, as it provides an effective means, not only for evaluation of student assignments, but for holistic assessment of academic progress.

The instructional value of e-portfolios is determined by several interrelated elements. There are a variety of purposes for creating an e-portfolio. From the standpoint of effective instruction, it is essential to identify and clearly communicate the purpose of using e-portfolios in the classroom. If the purpose of the e-portfolio is student assessment, then it is necessary to define evaluation criteria. Key components of every e-portfolio are the processes of self and peer assessment, the latter contributing to the best practice of collaboration. The opportunity for students to reflect on their own work, as well as that of their fellow students, deepens the learning process and allows the students to make connections between seemingly separate learning activities. As previously indicated, without reflection the e-portfolio is nothing more than an online storage device.

Finally, the advancement of Web 2.0 technologies provides a new and fertile ground for the further expansion of e-portfolios in the educational setting. Web 2.0 tools allow both instructors and students to design multimedia-infused, flexible,

interactive, and dynamic e-portfolios. Although it may be difficult to precisely state the direction in which they will continue to flourish, it is more than evident that Web 2.0 has become the driving force behind future development and transformation of e-portfolios.

The findings of the study indicated that e-portfolios are easily accessible and they have a strong social feedback role as they allow for sharing with peers and parents easily. This finding agrees with Barrett (2007), who explained that the development of the so called Web 2.0 tools, a classification under which weblogs are included was based on an architecture of participation, collaboration and interaction. This in turn can also facilitate a pedagogy of interaction, through the use of those technologies to support interpersonal communication. The technology is changing the portfolio pedagogy by making interaction and feedback easier for teachers and more motivating for students (Barrett, 2007). Therefore, teachers who are interested in promoting peer feedback may chose to invest time on technology and implement e-portfolios with their students.

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## **Professor Motivation in Albanian Public Universities: The Case of "Aleksandër Xhuvani" University, Elbasan**

### **Abstract**

*The public universities' professors are the main source of the professional knowledge and skills of all students that attend public education system, Workplace motivation of the Albanian public university system is examined in this paper. Public universities' professors are numerous in size and are considered as a highly professional group; therefore their impact is crucial for accomplishing the demanding goals of Albanian high education system. The main objectives of this research are: (1) to investigate the most relevant dimensions of the workplace motivation in Albanian public universities, and (2) to identify the most prevalent motivation areas that necessitate improvement for enhancing public universities' professors performance. Workplace motivation based data were collected by both primary and secondary research. Professors from the public university of Elbasan were surveyed and further public universities workplace motivation documents and literature have been considered for the purpose of this topic. Through the analysis of the professors motivation in Albanian public universities are identified the main strengths and weaknesses of workplace motivation in high education institutions. In accordance with the contemporary theories of motivation, suggestions are provided for improving the effectiveness and performance of the Albanian public universities' professors.*

## INTRODUCTION

University's professors are beyond doubt one of the most meaningful professional group in Albania. Professor's performance is vital for an improved education and for the future of a country mainly because their capability and performance are the educational basis of the knowledge and competencies that students need for entering the labour market. The purpose of this study was to describe and analyze the motivation dimension of professors in the public university of Elbasan. Motivation is crucial to professors' performance; therefore the motivation component can be wisely used for encouraging commitment towards university's objectives. According to Wortman et al. (Muller, 2010, p. 1) motivation is a driving force "that gives impetus to our behaviour by arousing, sustaining and directing it toward the attainment of goals". Therefore, motivation is the process or mechanism that causes an individual to put efforts and sustain the desired work performance for achieving personal or organizational goals. Professors' motivation of the public university of Elbasan is examined referring to the contemporary theories of motivation which represent the current thinking in workplace motivation.

Contemporary theories are considered to represent the most updated explanations regarding workplace and employee motivation. According to the cognitive theory, motivation is based in two systems: intrinsic and extrinsic motivators. Intrinsic motivators consist on responsibility, recognition, and employee development and growth. Extrinsic motivators consist on payoffs, verbal rewarding, and promotion. Whereas, Goal-Setting Theory implies that motivation and goal setting are interrelated, it supports the idea that motivation and work performance are directly influenced by clear, smart, and challenging goals. In addition, Self – Efficacy Theory considers a person's confidence and capability to perform or accomplish a task. The higher the self-efficacy of an individual the more motivated the person will be for achieving goals. Equity Theory is based on the premise of balance. In simple words, a person's motivation is interrelated with his perceptions about fairness, justice, and equity applied by his superiors.

One other theory, one of the most widely applied is the Expectancy Theory. According to Victor Vroom, the probability for one person to act in a specific way depends on the strength of the expectation that this act will drive to the achievement of a desirable outcome. Thus, employees' work and efforts recognition is imperative for enhancing their motivation. Hereupon, through the analysis of motivation variables in the public university this paper will provide insights on how much motivated are the public university professors, as also the most prevalent areas where improvements are needed for increasing professors' motivation. (Robbins and Judge 2009).

## Methodology

In this research the methodology that was used to examine professor motivation in the public university of Elbasan consists on questionnaire. The questionnaire is designed referring to the contemporary theories of motivation. Hence, the research questions reflect the main issues of the motivation in the public university in order to

gain proper insights of the workplace motivation. This questionnaire was designed in that manner to provide the necessary quantitative data to calculate the participants' opinions statistically. The number of full time professors in the "A.Xhuvani" University is 219 professors. The questionnaire was sent to 200 professors, a sample size of 135 professors, teaching in the public university "A.Xhuvani in Elbasan, participated in this research, providing a response rate of 75% percent.

## RESULTS

University 'A.Xhuvani' is an important institution of scientific education in Albania, one of the most prominent universities in the country for the preparation of teachers, specialists and young researchers. The story for nearly four decades has seen significant achievements in many areas of the learning process and research. Before representing the motivation – based results of this, it is important to report some important demographic data.

### Demographics

Referring to the demographic characteristics of age, displayed in Table 1, it is noticed that out of the total number of the sample, 54.1 % of the respondents of this study are female and 45.9 % are male. In fact this is not surprising , but rather a real reflection of professors' gender composition of the overall educational sector of Albania, where the female presence in education is dominant.

Table 1: Respondents Gender

Gender	Number	%
Male	62	45.9
Female	73	54.1
Total	135	100

Regarding the demographic characteristic of age presented in Table 2, results denoted that the prevalent age – group of this study respondents is the one consisting in the age – group of 31 - 39 years old, who made 45.2% of the entire representative sample. While the number of teachers respondents who were between 40-49 years old was the second interval. These demographic aspects of this sample's age relate to the fact that teaching in the university requires a high degree of abilities and education experience.

Table 2: Professors Age

Age	Nr	%
22 – 30	32	23.7
31 – 39	61	45.2
40 – 49	42	31.1
> 50	32	23.7
<b>Total</b>	135	100

Another important demographic facet is professors' marital status, Table 3. Data show that 65.9% of the study's participants are married. This evidence can be supported by the fact that 90.7% of the respondents are 31 and above years old, meanwhile Albanian social culture dictates, up to a point, the marriage of people who are above 30 years old. As for the others marital status options the evidences show that the percentage of respondents who were single was 23.7%. While, the percentage of the participants who were cohabiting, divorced or widowed was at low levels, comprising almost 11% of the total sample.

Table 3: Marital Status

Marital status	Nr	%
Single	32	23.7
Co – habiting	4	3.0
Married	89	65.9
Divorced	8	5.9
Widowed	2	1.5
<b>Total</b>	135	100



Professors' parenthood results shown in Table 4, indicates that 75.6% of the professors were parents. Being a parent or not, it is an important variable that both impacts and constrains motivation and performance. Professors who are parents, tend to be more motivated and responsible for their educating job, mainly because they want to maintain their incomes for their family.

Table 4: Parenthood

<b>Children</b>	<b>Nr</b>	<b>%</b>
<b>Yes</b>	102	75.6
<b>No</b>	33	24.4
	135	100

As for the educational level' of the professors sample, displayed in Table 5, it is pointed out that 68.1% had a master degree. While, it is pointed that 31.9% of participants had a doctorate degree. This evidence might be rationalized that individuals with a doctorate degree most of the professors tend to have a PhD degree after starting teaching in university in order to have a more clear perspective of their specialization area. Moreover, the persuasion of doctorate degree is reflected in the motivation for benefiting both promotion opportunities and increased salary.

Table 5: Education

<b>Highest degree earned</b>	<b>Nr</b>	<b>%</b>
<b>Master</b>	92	68.1
<b>Doctorate</b>	43	31.9
<b>Total</b>	135	100

Another important facet that needs to be noticed is the number of courses professors teach in university. The results displayed in Table 6 indicated that 18.5% of the respondent professors teach only one course per year and 54.8% of them teach two courses per year. While, 17.8% of the respondents teach three courses and only 8.9% teach four courses per year. University education provides focused and critical knowledge through their courses to the students, as such professors should have the appropriate knowledge background and specialized competencies for teaching in university.

Table 6: Number of Courses

<b>Number of</b>		
<b>courses</b>	<b>Nr</b>	
<b>%</b>		
<b>1</b>	25	18.5
<b>2</b>	74	54.8
<b>3</b>	24	17.8
<b>4</b>	12	8.9
<b>Other</b>	0	0
<b>Total</b>	135	100

And last but not least important, teaching experience is also investigated in this study. Data displayed in Table 7, revealed that only 18.5% of the respondents had 0 - 2 years of teaching experience and 28.1% of the teachers had 3 – 7 years of experience, while 53.4% of the participants in this study had 8 – 23 and above years of teaching experience. These results are very good regarding the purpose of this study, because information gathered from more 'mature' professors provide deeper insights into motivation dimension. This is mainly because larger experience in teaching provides more reliable knowledge to individuals regarding the workplace environment, their self-capabilities, and helps for professionally growing.

Table 7: Number of years teaching

<b>Years teaching</b>	<b>Nr</b>	<b>%</b>
<b>0 – 2</b>	25	18.5
<b>3 – 7</b>	38	28.1
<b>8 – 12</b>	48	35.6
<b>13 – 17</b>	12	8.9
<b>18 – 22</b>	7	5.2
<b>&gt; 23</b>	5	3.7
<b>Total</b>	135	100

### **Motivational Variable of Objective Specificity**

Regarding the motivation-based questions respondents were asked to identify which professors' objectives are clearly explained and specified to them from university authorities. The responses are summarized in Table 8.

Table 8: Explained and specified objectives

Professors' Objectives Specified by University Authorities	%
1. The positive development of the professor – student relationship	90
2. Systematic daily preparation of the classes with efficacy and competence	88
3. Collaborating with colleagues, students and others for the development of effective teaching practices	73
4. Applying various teaching methods appropriate to enhance the professional knowledge of the students with different capacity levels	89
5. Personal professional development through self – qualification and advanced qualification agencies	66
6. Being competent in the respective courses and in the teaching methods	99
7. Using the adequate techniques of students' achievement assessment for motivating them to strive for higher – level learning objectives	75

From the results it is demonstrated that teacher's objectives such as: "Being competent in the respective course and in the teaching methods" specified by 99% of the respondents, "The positive development of the professor-student relationship", which was assumed to be well – clarified 90% of the respondent professor, "Applying various teaching methods appropriate for the enhancement of the professional knowledge of students with different capacity levels" comprising 89% of the sample, and "Systematic daily preparation of the class with efficacy and competence" specified as well for 88% of the participants it can be assumed that professors' objectives are well explained and clearly specified. Thereupon, professors are properly informed about what is required by them. It is easily observable that these objectives that are most rated from respondent professors reveal the objectives that tend to increase student knowledge and skills. Besides, other important objectives are also required form professor (gathered through open-ended questions) such as: educational level, professional preparation, students'

final results. Meanwhile the teachers, clearly specified objectives rated at least

### Motivational Variable of Training

Training variable data in Table 9 displayed that 0% of the respondents stated that training is “always” provided, while 4.4% of the survey’s participators stated “often”, 20.7% of them replied “rare” and 74.8% claimed that training is “never” secured or undertaken. These, training – based data presented here, indicate that training is not considered by university authorities as an important factor for enhancing motivation and teachin performance.

Table 9: Training

Have there been provided training, courses, seminars				
	Nr			
Yes, always	0	0		
Often	6	4.4		
Rare	28	20.7		
Never	101	74.8		
Other	0	0.0		
<b>Total</b>	135	100		

Self – efficacy theory, stresses that self – efficacy increase individual’s confidence for being able to succeed in a task. And one of the most efficient mechanisms that is used for increasing the employee’s self – confidence is training (Robbins and Judge, 2009).

### Motivational Variable of Intrinsic Rewards

Referring again to Robbins and Judge (2009), Cognitive theory argues that intrinsic motivators are linked with internal locus of control, which makes individuals to believe they have control of their own behaviour. Meanwhile, extrinsic motivators are linked with external locus of control, meaning individuals believe that others or

external environment impacts their behaviour. Due to this fact, it is very important that professors should be motivated only by intrinsic motivators for improving their teaching performance. Table 10 represents the data gathered regarding intrinsic motivation dimension of the university. Professors through the questionnaire were asked to give their opinion for five different variables. The variable 1, "Teaching is a challenging work", was pointed out by 97% of professors, including those who "strongly agreed" and "agreed". None of the respondents did not "disagree" or "strongly disagree" and only 4% were neutral with that statement. This in fact reflects the reality of Albanian educational system which is continuously changing; therefore changes in curriculum and teaching programs are constant.

Regarding, variable 2 of intrinsic motivation "I spend some of my free time by reading professional books and articles, attending workshop and meeting for being improved professionally", 82% of participants strongly agreed and 67% agreed, 10% were neutral and again none of them disagreed. Courses in public universities are highly specialized consisting in concepts and topics that require periodic updates.

Table 10: Intrinsic motivation

The extent to which you agree or disagree with the statement					
	SA	A	N	SD	D
1. Teaching is a challenging work	19%	78%	4%		
2. I spend some of my free time by reading professional books and articles, attending workshop and meeting for being improved professionally	82%	67%	10%		
3. My students think I'm a good professor	15%	46%	21%	10%	1%
4. The average number of students that show interest and pay attention during the classes is relatively good		10%	90%		
5. The education system of public university gives me opportunity to grow and develop professionally	2%	1%	1%	28%	22%

Intrinsic motivator variable 3, “My students think I’m a good teacher”, results are spread among all the optional answers, and where “agree” dominates with 46%. Recognition as an reward is a very important intrinsic motivators. Hence, we can suggest that respondent professors are moderately motivated referring to recognition motivation dimension. “The average number of students per class that show interest and pay attention during the classes is relatively good” statement revealed that respondents were indifferent 90% were neutral and only 10% agreed. This variable means that students’ interest and attention are at medium levels indicating that professors are not highly stimulated to be more committed and internally motivated during teaching. And last intrinsic motivator consists in the statement “The education system of public university gives me opportunity to grow and develop professionally.” revealed that 50% of the respondents disagreed, while only 3% of the sample agreed. The significant size of disagreement implies that public university system does not ensures opportunities for development and growth, consequently decreasing professors motivation for contributing and performing better.

## CONCLUSIONS AND RECOMMENDATIONS

This project is an analysis of the main dimensions of the professor motivation in the Albanian public university of Elbasan. The research strategy of this study was based in the contemporary theories of motivation.

With regard to the specificity dimension of the teacher’s objectives, it was revealed that not all of the teacher’s objectives were well – specified and explained to the professors of the public university of Elbasan.

Training is not provided consistently

As the intrinsic rewards are recognized as crucial rewards that cause high employee motivation, it was revealed that Albanian are moderately intrinsically motivated.

to improve their job performance level and to accomplish all of their teacher’s objectives successfully there are necessitated the following motivation – based intervention such as: well – specifying and clarifying all of the respective teacher’s objectives; setting teacher’s objectives that are realistic and reachable

securing pertinent teacher training whenever the change affects the teaching activities and/or teacher’s objectives;

with the teacher training content that enable them to approach to their teacher’s objectives smoothly; increasing the incidence of ensuring ‘training for specific courses’, inasmuch as it is the most effective method of teacher training as well as increasingly using the new methods of teacher training such as ‘training on distance’ and ‘mixed training’

Provide opportunities for development

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## **The role of the syntactic features of similes in their translation from English into Albanian: The case of Thomas Hardy's Tess of the d'Urbervilles**

### **Abstract**

*It has often been stated in translation theory that affinity between linguistic features in different languages may facilitate their translation from one into the other. Similes are one of these features. Apart from the fact that they usually comprise a tripartite structure, the comparison markers establishing the relationship between the other two constituents happen to be quite close semantically. Similarity may be seen even in the syntactic function that they fulfill in the texts where they appear. However, do these syntactic affinities really affect the translation of similes in a positive way? If yes, to what degree? In this paper we set out to investigate these two issues using data from the novel "Tess of the d'Urbervilles" by the British author Thomas Hardy and its translation into Albanian "Tesi i d'Erbervileve". We will first analyze similes in terms of their syntactic make-up and the functions they fulfill in the source text followed by an analysis of their translations. Finally, we will discuss the implications of these analyses for the issues above.*

**Keywords:** *similes, syntactic functions, comparison markers, adverbial modifiers of manner, clause of manner-comparison, qualifiers*

## 1. Introduction

The motivation for this paper comes from what Raymond van den Broeck (1981) states about the task of the translation theory. According to van den Broeck, the task of the translation theory is not to prescribe how people should translate but rather to predict and test the role that various aspects of linguistic phenomena play in their translation from one language to another.

Bearing this in mind, in this paper we investigate the extent to which two syntactic aspects of similes, namely comparison marker and the syntactic function in the clause, affect their translatability. It is based on the assumption that a linguistic feature which is similar across languages would facilitate translation rather than pose difficulties. We would like to test this possibility using data from Thomas Hardy's "Tess of the d'Urbervilles" and its translation into Albanian "Tesi i d'Erbervileve".

We will proceed in the following way. We will first look at the two syntactic aspects of the similes in the source text. Then, we will move on to the analysis of their translation into Albanian.

## 2. Theoretical framework

Similes are 'comparisons between two different things that resemble each other in at least one way' (Harris 2010). Similes are one of the most frequent linguistic expressive means in literary texts. Their communicative function is fulfilled by establishing a relationship of similarity between two entities which are essentially different but are regarded as similar from the point of view of some given feature (Pierini 2007).

Similes are structurally organized in three components. The first component is the entity that is being described. The second is the comparison marker which establishes the relationship between the constituent entities, and the third is the constituent serving as the descriptor.

Similes display a relatively high degree of syntactic stability. This is indicated by the fact that similes almost always contain a comparison marker by which they are recognized. In English comparison markers range from verbs (look/seem like, resemble), adjectives (similar to, the same as) to prepositions (like, as) and conjunctions (as if/though) (Pierini 2007). Pierini also points to a special type which is peculiar to English and which is structured as noun-like and is placed before nouns functioning as adjectives.

## 3. Methodology

The data come from Thomas Hardy's novel "Tess of the d'Urbervilles". As similes are almost always signaled by comparison markers such as like, as, as ... as, as if/though, their identification is greatly facilitated by the use of computer programs specially designed for text analysis. Using one such program named antonc3.2.1,

which is a freely downloadable text analysis toolkit, we have managed to find and document about 160 similes and other expressions of comparison most of which will be presented in this paper.

#### 4. Analysis of the data

##### 4. 1. Similes according to the comparison marker.

Similes with the comparison marker *like* constitute the largest group in our corpus. There are at least 88 instances or 58% of their total number. The following examples are some of them:

*like* a map beneath him (p.6), **like** a weaver's shuttle (p.15), **like** a raging tiger (p.25), **like** an arrow (p.28), **like** a sword (p.28), **like** a geranium bloom (p.33), **like** a bather about to make his plunge (p.35), **like** one in a dream (f.37), **like** a painter from his easel (p.46), **like** those of a wild animal (p.52), **like** Impatience on a monument (p.58), **like** a nimbus of a saint (f.63), *like* a Chinaman's queue (f.66), (f.91), **like** a slimy snake (p.66), **like** the love-making of the grasshopper (p.89), **like** that of a lover (p. 90), **like** Babylon (p.102), **like** a fly on a billiard-table of indefinite length (p.107), **like** a long-dog (p.113), *like* the beginning of a gallows. (p.123), **like** a fascinated bird (p.125), **like** breezes (p.126),

Similes with *as* constitute the second largest group with 52 instances. They fall into two types.

##### a. *as* + noun/noun phrase

*as* the sap in the twigs (p.102), **as** the one soothing thing within the dusky horizon (p.323), **as** one in a dream (p.344), **as** the faeces of the same buzzing red glutton (p.345), **as** of Pandemonium (p.347), **as** Abraham might have mourned over Isaac while they went up the hill together (p.351), **as** the voice of the cuckoo in the third week (p.372), **as** a shining light (p.400), **as** in an isometric drawing. (p.413),

##### b. *as* + adjective/adverb + *as* + noun/noun phrase

###### - adjective/adverb + *as* + noun/noun phrase

**as** sumple *as* a duchess's (p.22), **as** dignified **as** Chapels-of-Ease (p.34), **as** luminous and beautiful **as** some Praxitelean creation (p.67), sensitive **as** a gossamer, and blank **as** snow (p.74), rapid **as** the shadow of a cloud (p.105), **as** dazzling **as** that of cultivated flowers (p.126), stealthily *as* a cat (p.126), **as** surely **as** two streams in one vale (p.132), rotten **as** touch-wood (p.136), **as** unnatural and ghastly **as** a laugh in hell (p.235), **as** white *as* the scene without (p.303), heavy and thick **as** a warrior's (p.343)

Another category is that in which the relationship between the two entities is expressed by means of *as if/as though*. At least 16 instances have been counted.

## **as if/as though + clause**

**as if** they were a pair of eyes in the small of his back (p.89), **as if** it had been a snake's (p.173), **as if** they had put off a vegetable for an animal integument. (p.297), **as if** you'd been had-rode (p.339), **as if** they were a quarter of a mile off, (p.42), as if they were silvered (p.413), **as if** in prayer (f.414)

There is a fourth way by means of which comparisons are encoded. This is the case when the comparison marker like is placed after the noun as in the following examples. It functions as an adjective and is known as a condensed form of comparison (Pierini, 2007). 8 such instances occur in our corpus.

## **noun-like**

lath-like stripling (f.4), cliff-**like** dwellings (f.47), business-**like** tones (f.112), the wave-**like** curl of her lashes (f.130), moon-**like** eyes (f.135), dream-**like** fixity f.154), a pumpkin-**like** moon (f.182), tower-**like** pillar (f.409)

## **4.2. Similes according to their syntactic function in the clause**

### **4.2.1 Adverbial modifiers of manner**

Similes may fulfil various syntactic functions in the clauses and texts where they appear. In our corpus they occur mostly as adverbial modifiers of manner indicating the way something happens by means of a comparison. They are usually expressed by a noun or noun phrase preceded by like or as. For example:

Tess still stood hesitating **like a bather about to make his plunge**...(p.35), ... and it glistened **like a slimy snake** in the rays of the moon. (p.66), ...the brim encircled it **like a nimbus of a saint**. (p.63), ...William clinked off **like a long dog** and jumped safe...(p.113), ...to come here affected him **like throwing off splints** and bandages;...(p.156) ...where it rested **like crystals**. (p.200), He was arriving like a ghost... (p.268), ...the ground ringing under her feet **like an anvil**. (p.305)

Variants of these are, what we call, independent adverbial modifiers of manner which act like common adverbial modifiers of manner but in writing are separated by commas. In the text they are also used to emphasize, to clarify or specify the exact circumstances under which things happen by likening them to something else.

Her mother's pride in her girl's appearance lead her to step back, **like a painter from his easel**...(p. 46), A kind of rope could be seen descending to some distance below her waist, **like a Chinaman's queue**. (p.66), ...and think not only that d'Urberville, like Babylon, had fallen. (p. 102), Tess stood still upon the hemmed expanse of verdant flatness, **like a fly on a billiard-table of indefinite length**, ... (p.107)

#### 4.2.2 Clauses of manner – comparison

The second largest group is that of similes functioning as clauses of manner – comparison. This term indicates that these clauses show the way an action happens by comparing it to something else. The relationship between the two entities is expressed by *as if*/ *as though*.

...the open mead impressed them with a feeling of isolation, ***as if they were Adam and Eve***. (p.133), The others waited for the dairyman's answer ***as if their lives hung upon it***... (p.159), ...conned the characters of her face ***as if they had been hieroglyphics***. (p.179), ...irradiated as if they bore fire within them... (p.206), Clare arose in the light of a dawn that was ashy and furtive, ***as though associated with crime***. (p.243), In his throat was something as if a sob had solidified there. (p.279), ...The irregular chalk table-land or plateau, bosomed with semi-globular tumuli – ***as if Cybele the Many-breasted were supinely extended there***

#### 4.2.3 Qualifiers

In this quality, similes provide additional information about what they qualify. They usually qualify nouns or noun phrases. They can occur alone or along with adjectives or prepositional phrases. Even here we need to distinguish between simple and independent qualifiers. The latter are also separated by commas.

##### a. Simple qualifiers

The lath-like stripling frowned. (p.4), ...the ***cliff-like dwellings*** of Shaston broke the line of the ridge. (p.147), there arose from within a ticking ***like the love-making of the grasshopper***. (p.89), ...till Clare, regarding for a moment the wave-like curl of her lashes (p.130), ...an immense rope of hair ***like a ship's cable***... (p.271), ...she could discern a surface ***like polished steel***... (p.291), ...in front of it the long red elevator ***like a Jacob's ladder***, ... (f.345)

##### b. Independent qualifiers

...as she listened Tess, ***like a fascinated bird***, could not leave the spot. (p.125), ...and drops upon her hair, ***like seed pearls***. (p.134), They marked the buoyancy of her tread, ***like the skim of a bird which has not quite alighted***. (p.200), ...during those first moments in which brain, like a Samson shaking himself, is trying its strength, ... (p.258), The wind, playing upon the edifice, produced a booming note, ***like the note of some gigantic one-stringed harp***. (p.409)

#### 4.2.4 As subject complements

As subject complements similes are used mainly with verbs like *be*, *look*, *appear*. ...they looked from this height ***like the meshes of a net***. (p.307), And the immense stack of straw where in the morning there had been nothing, appeared ***as the faeces of the same buzzin red glutton***. (f.345), Their every idea was temporary and forefending, ***like the plans of two children***. (f.402), ...her breathing was now quick and small, ***like that of a lesser creature than a woman***. (f.412), ...was to Angel Clare ***like a fairy place suddenly created by the stroke of a wand***... (f.391), You are ***as weak as a bled calf***, you know you are;... (f.347), The Froome waters were

*clear as the pure River of Life...* (f.105), Having been lying down in her clothes she *was warm as a sunned cat.* (f.174)

### 4. 3 Translation of similes into Albanian

#### 4.3.1 Translation of like

In the translation of like similes, in 67 out of a total of 88 instances the translator has opted for its direct Albanian equivalent *si*.

*like* a map beneath him (p.6) - *si* ndonjë hartë gjeografike (p.12), *like* a weaver's shuttle (p.15) - *si* ai meqiku i endësit (p.26), *like an arrow* (p.28) - *si* shigjetë (p.43), *like a sword* (p.28) - *si* ndonjë shpatë (p.43), *like a geranium bloom* (p.33) - *si* ndonjë elbarozë e kuqe (p.51), *like* a bather about to make his plunge (p.35) - *si* një notar që matet të zhytet në ujë (p.53), *like* one in a dream (f.37) - *si* në ëndërr (p.56), like those of a wild animal. (p.52) - *si* sytë e ndonjë egërsire. (p.74), like Impatience on a monument (p.58) - *si* statujë e Padurimit (f.81), *like* a nimbus of a saint (p.63) - *si* brerorja e ndonjë shentori. (f.88), like a Chinaman's queue. (p.66) - *si* balukja e ndonjë kinezi. (p.91), *like* a slimy snake (p.66) - *si* ndonjë gjarpër zvarritës. (p.92)

In the remaining instances two translation tendencies have been noticed; a. translation without *like* but with verbs such as *ngjaj*, *ngjasoj* (resemble), b. translation with the Albanian equivalent *si* followed by verbs *duket* (seems), *ngjan* (looks like, resembles).

#### a. Translation without like

*like* a raging tiger – *i* ngjante një tigr (resembled a tiger), like the last coin – *i* ngjasonte një monedhe (resembled a coin), *like* a painter – *siç* bën piktori (as the painter does), *like* a piece of day left behind by accident - *dukej* sikur rastësisht aty kishte mbetur nje copë ditë (looked *like* there was a piece of day left), *like* Babylon - *siç* ra dikur Babilonia (as Babylon once fell), the meadows lay *like* a white sea - *luadhet* i përngjisnin një deti të bardhë (the meadows looked *like* a white sea), flinch under it like a plant - *siç* mblidhet bima (as the plant flinches), *like* the bitterness of dissolution - *që* *i* ngjasonte hidhërimit të vdekjes (that resembled the grief of death)

#### b. Translation with *si* and an Albanian verb meaning seems, looks like

*like* a Chinaman's queue - *që ngjante si* balukja e ndonjë kinezi (which looked like a Chinaman's fringe), *like* those of an animal – *që dukeshin si* sytë e ndonjë egërsire (which seemed like the eyes of a wild beast), like polished steel - *që dukej si* petë e lëmuar çeliku (which looked like a sheet of polished steel)

#### 4.3.2 Translation of as, as ... as

The comparison marker *as* used alone has been translated in a number of ways. On at least 7 occasions it has been translated by the Albanian *si*:

**as** a swimmer to the wave - **si** notari midis valëve, **as** echoed from a time of foolishness - jehoi aty **si** mbeturinë e një periudhe marrëzie të verbër, **as** a dying man to the dying - **si** një njeri që është në buzë të varrit, **as** lofty bastions – **si** kështjella, **as** a fiend – si armik, as a lover – **si** dashnor, **as** a shining light – **si** rreze drite

Other forms of translation are: sikur/sikundër, siç/ashtu siç, thua se/ si të thuash, sa/ sa ç'. The first two, sikur/sikundër, siç/ashtu siç may be considered as variants of si as they are quite close semantically. Thua se/ si të thuash mark a slightly farther variant equivalent in English to as it were/as if.

**as** the sap in the twigs - **sikundër** çohet peshë lëngu i pemëve, as a canvas by Van Asloot or Sallaert - sa ç'janë të mbushura pëlhurat e piktorëve Alsloot ose Salert, as in a chemical process - **thua se** po ndodhte ndonjë proces kimik, **as** at a foolish nightmare - **siç** mund të qeshë njeriu me një makth, **as** in a funeral procession - sikur po shkonin prapa një qivuri, **as** the dive of the kingfisher - **ashtu siç** bën një peshk, appeared as the faeces... - ishte, **si të thuash**, një pjellë, as the voice of the cuckoo... - sa zëri i qyqes...

Some cases have been found where the comparison markers have been omitted in the translation and have been replaced by expressions or clauses that provide additional comments but with no comparison markers.

spread **as** the one soothing thing within the dusky horizon - tingëllonin **në një mënyrë disi qetësuese** (sounded in a somewhat soothing way), The snow had followed the birds from the polar basin as a white pillar of a cloud - Fill pas ardhjes së shpendëve prej rrethit polar kishte filluar të binte dëborë: **ajo binte në formën e një reje të bardhë pluhuri** (right after the birds' arrival from the polar circle it had begun to snow: it fell in the form of a white cloud of dust)

27 similes with as ... as have been counted. Both adverbs appear in 15 of them, whereas in 12 only the second as is used. This difference, however, does not seem to affect the way they are translated. On 14 occasions they have been rendered as si.

**as** sumple as a duchess's - të hollë e delikate **si** ndonjë dukeshë, sensitive **as** a gossamer - i ndjeshëm si cerga e merimangës, clear **as** the pure River of Life - të kulluara **si** vetë Lumi i Jetës, stealthily **as** a cat - **si** ndonjë mace, as surely as two streams in one vale - **si** dy rrëke uji që bashkohen së fundi në, të njëjtën luginë

4 instances have been translated by aq...sa/ sa ç', which constitutes the direct Albanian equivalent of as ... **as**.

a polychrome as dazzling as that of cultivated flowers - larmi aq të këndshme ngjyrash sa lulet e ndonjë kopshti të mirëmbajtur, as horizontal as the mead itself - po aq horizontale sa livadhet, as peculiar to the rural labourer as the hexagon to the bee - ishte po aq i pandryshueshëm për fshatarët sa ç'është gjashtëkëndshi



për bletët, as unnatural and ghastly as a laugh in hell - aq të panatyrshëm e të lemerishëm sa do të thoshe se ishte të qeshurit e skëterrës

In two instances we find respectively *si të qenë* (as if they were) and *sa...aq* (as .. as) which is another variant of *aq ... sa* above.

1.as luminous and beautiful as some Praxitelean creation - *si të qenë krijuar nga dora e Praksitelit* (as if they were created by Praxitele's hand)

2.as inexpressive as silence - *sa të thata aq dhe të qeta*

#### 4.3.3 Translation of noun-like similes

According to Pierini (2010), similes with this structure are not as productive in analytical languages like Italian as they are in English. She adds that in order to translate these linguistic structures they first need to be 'unfolded', which means their syntactic structure has to be changed, one or more components need to be omitted or added in accordance with various syntactic, semantic or stylistic intentions. The translation of noun-like similes will be discussed in section 4.4.1 below.

### 4.4 The syntactic functions of the similes and their translation into Albanian

#### 4.4.1 Similes with like

There is a total of 50 similes with like which function as adverbial modifiers of manner or independent adverbial modifiers of manner. As such they are related to the verb indicating the way the action expressed by the verb is happening by comparing it to something else. In 28 instances they have been translated into Albanian as adverbials of manner, preserving, thus, their syntactic function in the source text. For instance:

...extended like a map beneath him (p6) - ...që ndehet te këmbët e tij si ndonjë hartë gjeografike (p.12), ...speeding along these lanes like an arrow (p.28) - ...kishte kaluar si shigjetë nëpër ato rrugë (p.43), She obeyed like one in a dream (p.37) – Ajo i bindej si në ëndërr. (p.56), I have been watching you from over the wall – sitting like Impatience on a monument (p.58) – Po ju vështroja nga muri. Ju qëndroni si statujë e Padurimit ...(p.81), the brim encircled it like a nimbus of a saint. (p.63) - ...strehët e saj e rrethonin kokën si brerorja e ndonjë shenjtori (p. 81), ...and it glistened like a slimy snake (p.66) - ...ai shndriste si ndonjë gjarpër zvarritës (p.92) The syntactic function has been changed in the translations of 23 instances. Here, apart from adverbial modifiers per se, there are also several instances of independent adverbials of manner. On 8 occasions adverbials of manner have not been translated as such but rather as independent adverbials of manner, manner-comparison clause or with phrases without comparison markers. The following patterns have been identified.

1. Translation as independent adverbials of manner

Tess stood hesitating like a bather about to make his plunge (p.35) – Tesi po



qëndronte ende duke nguruar, si një notar që matet të zhytet në ujë (p.56), ...his great knife and fork planted erect on the table like the beginning of a gallows. (p.123) – thikën dhe pirunin ai po i mbante perpendikularisht mbi tryezë, si ndonjë trikëmbësh që...(p.162), ...out of which the scattered trees rose like dangerous rocks. (p.134) - ...mbi të cilin ngriheshin, si shkëmbinj të rrezikshëm, pemë të shpërndara...(p.177)

## 2. Translation as manner-comparison clauses

...to come here ...affected him like throwing off splints and bandages... (p.172) - ...ndiente sikur këtu në Telbotejs i flakte tej fashat dhe kështallat... (p.224) (...he felt as if here in Talbothays he threw off his splints and bandages), ...she seemed to flinch under it like a plant in too burning a sun. (p.174) - ...dhe mblidhej sa një grusht, siç mblidhet bima nën rrezet përvëluese të diellit (p.227) (just as the plant flinches under the scorching rays of the sun), she seemed to feel like a fugitive in dream... (p.394) – I dukej sikur ishte në një ëndërr ... (p.481) (she felt as if she was in dream)

## 3. Translation with no comparison markers

Among them I should have stood like Hymeneaus and Alexander, ... (p.341) – Ndërmjet tyre unë do të kisha luajtur rolin e Himeneut dhe të Aleksandrit,... (p.425) (...I would have played the role of Hymeneaus and Alexander), ...allowing it to drift, like a corpse upon the current ... (p.395) – Ajo i përngjante një trupi që i lëshohet rrymës ... (p.482) (She resembled a corpse overwhelmed by the current)

Differences in the syntactic function can be seen even in the translation of the similes as independent adverbials of manner. There is, in our opinion, only one instance in which this syntactic function turns out unchanged.

...by moving their heads round in a slow, horizontal, passionless wheel, like the turn of puppets by clockwork. (p.134) - ...kthenin kokën mengadalë dhe pa u turbulluar, si marioneta që vihen në lëvizje prej një mekanizmi sahati (p.177)

However, most of them manifest differences in their syntactic function. For instance, we find some of them translated as adverbials of manner.

...that was only because, like Peter the Great, in a shipwright's yard ... (p.128) - ...si dikur Pjetri i Madh në kantierin detar... (p.169), ...and drops upon her hair, like seed pearls. (p.134) - ...dhe ia mbulonin flokët si me kokrriza margaritarësh. (p.177), tossed about by doubts and difficulties in London, like a cork on the waves, ... (p.232) – i torturuar prej dyshimesh dhe prej problemesh të pazgjidhura, sillej andej e këndej si ndonjë gogël e përpirë prej valëve... (p.293)

In rare cases independent adverbials of manner have also been translated as clauses of manner-comparison and relative clauses.

## As manner-comparison clauses

Her mother's pride in her girl's appearance lead her to step back, like a painter from his easel... (p.46) – Misis Darbefildi, krenare për pamjen që kishte marrë e bija, u spraps nja dy hapa, siç bën piktori kur sprapset nga kambaleci... (p.66)

### As relative clauses

...a kind of rope could be seen descending to some distance below her waist, like a Chinaman's queue. (p. 66) - ...i varej deri poshtë tek beli njëfarë gjalmi që ngjante si balukja e ndonjë kinezi. (p.91) (...which looked like some Chinese guy's fringe)  
 Similes with like occur also as qualifiers. They are fewer in number than adverbials of manner and unlike adverbials of manner which are related to the verb, they are related to a noun or noun phrase providing comment on a specific aspect of it by way of comparison. They fall into two subtypes: simple and independent, and range from single adjectives to whole phrases.

### Simple qualifiers

#### 1. Translation as qualifier

...an immense rope of hair like a ship's cable...(p.271) - ...gërsheta të gjata si ballamar anijeje. (p.337), Like the prophet on the top of Peor Izz Huet would fain have spoken perversely at that moment...(p.279) – Si ai profeti në malin e Peorit, Iz Hueti do të kishte dashur ta fshihte atë çast të vërtetën...(p.347)

#### 2. Translation as relative clauses

...there arose from within a ticking like the love-making of the grasshopper. (p.89) - ...u dëgjua njëfarë tik-taku që ngjante si këngë dashurie e ndonjë gjinkalle...(p.122) (which resembled the love song of a grasshopper) - , ...she could discern a surface like polished steel...(p.291) - ...mundi të shquante...një syprinë të sheshtë që dukej si petë e lëmuar çeliku...(p.360) (which looked like a sheet of polished steel),

#### 3. As independent adverbial modifiers of manner

...in front of it the long red elevator like a Jacob's ladder, ...(p.345) - ...ngrihej, si shkalla e Jakovit, një elevator i gjatë, i kuq...(p.431) (...rose, like the Jacob's ladder, a long, red elevator)

We have already mentioned that there are 8 noun-like similes in our data. The way they are translated confirms once again what Pierini points out about the impossibility of a word-for-word translation and the need for further translational action. Three instances of noun-like similes have not been translated.

1....the band of milkers at this request burst into melody – in purely business-like tones...(p.112) - ...duke ju bindur porosisë, kori i mjelësve ia nisi këngës (obeying the order, the choir of milkers started singing)

2....till Clare, regarding for a moment the wave-like curl of her lashes...(p.130) - ... dhe Kleri, pasi u hodhi një vështrim qepallave të saj një çast...(p.171) (...and Clare, after having a look at her lashes for a moment, ...)

3. feeling sideways they encountered another tower-like pillar...(p.409) – duke ecur anash, ata ndeshën një tjetër shtyllë (p.499) (moving sideways they ran into another pillar)

The strategy followed on three other occasions is that of reducing the simile to its sense without using any linguistic means of comparison.

1. The lath-like stripling frowned (p.4) – Djaloshi i gjatë stërhell u vrenjt në fytyrë (p.12) (the tall skinny boy frowned)

2....the boy who kept the horse going outside put on moon-like eyes ...(p.135) - ...dhe çuni që shtynte kalin zgurdullonte sytë ...(p.178) (and the boy who kept the horse going opened his eyes wide)

3....though the curious dream-like fixity disappeared...(p.154) - ...megjihtëse shprehja e menduar dhe ëndërruese iu zhduk...(p.202) (even though her thoughtful and dreamy expression disappeared)

The comparison form has been retained in two cases. The two of them have been translated as relative clauses by means of verbs resemble, look like.

1. Far away behind the first hills the cliff-like dwellings of Shaston broke the line of the ridge. (f.47) – Diku larg, prapa kodrinave të para që ngriheshin mbi sfondin e bregoreve shtëpitë e Shestonit që ngjanin si shkrepë (p.47) (...the houses of Sheston which looked like cliffs)

2....and presently a pumpkin-like moon arose on the other hand. (p.182) - ...doli një hënë e përbindshme, që i ngjasonte një kungulli. (p.236) (a monstrous moon appeared, that resembled a pumpkin)

Similes with as, as ... as

The basic syntactic function of similes with as alone is that of the adverbial of manner. While in a number of them their function has been preserved, the translator seems to display a preference for translating them in the form of clauses of manner-comparison.

as adverbial modifiers of manner

they abandoned themselves to the air as a swimmer to the wave - në ajrin e freskët e ndienin veten si notari midis valëve, I send this message to them as a dying man to the dying - Unë ua dërgoj këtë porosi si një njeri që është në buzë të varrit, Tess resumed her position...as one in a dream - Tesi, duke ecur si në ëndërr, u kthye te vendi i saj i punës, Nightfall, which in the frost of winter comes as a fiend and in the warmth of summer as a lover - Në dimrin e ftohtë nata vjen si armik, në verën e ngrohtë vjen si dashnor

as clauses of manner-comparison

began to differentiate themselves as in a chemical process – filluan të diferencoheshin, thua se po ndodhte ndonjë proces kimik (as if a chemical reaction was happening), and smiled at her disquiet as at a foolish nightmare – dhe qeshi siç mund të qeshë njeriu me një makth që nuk ka asnjë bazë, (just as someone could laugh at a nightmare that has no basis) walking very slowly, without converse, one behind the other, as in a funeral procession - ecnin shumë ngadalë, pa folur fare dhe njëri prapa tjetrit, sikur po shkonin prapa një qivuri, (as if they were going

after a coffin), his arrival stirred the atmosphere of the Vicarage as the dive of the kingfisher stirs a quiet pool - ardhja e tij e papritur e tubulloi familjes e priftit ashtu siç bëjnë peshk, që duke u zhytur në ujë, e turbullon sipërfaqen e një liqeni të qetë (just as a fish does, which, diving into the water, disturbs the quiet surface of a lake)

In two cases they function as complements. This appears unchanged even in the translated text.

And the immense stack of straw where in the morning there had been nothing, appeared as the faeces of the same buzzing red glutton - Dhe qipia vigane e kashtës që ishte ngritur aty ku në mëngjez nuk kishte asgjë, ishte, si të thuash, një pjellë e atij llupësi të kuq gumëzhitës, though as approached on the other side from Blackmoor in her childhood they were as lofty bastions against the sky – kurse nga lugina e Blekmurit ngriheshin si kështjella, që spikatnin në sfondin e qiellit

The as...as similes are mainly subject complements. Their function has been retained even in the translation.

The stables....were as dignified as Chapels-of-Ease - Stallat...ngriheshin madhështore si kisha të vogla, they looked as luminous and beautiful as some Praxitelean creation - dukeshin të shndritshëm dhe të hijshëm si të qenë krijuar nga dora e Praksiteli, The Froom waters were clear as the pure River of Life - Ujrat e Varit, përkundrazi, ishin të kulluara si vetë Lumi i Jetës, he's rotten as touch-wood by now - është katandisur si ndonjë trung i kalbur, her arm...was as cold and damp to his mouth as a new-gathered mushroom - krahu i Tesit ...iu duk i ftohtë dhe i lagësht, si ndonjë kërpudhë e freskët

This is not the case though when they occur as independent qualifiers. There is only one instance in which the syntactic function has been preserved.

upon this beautiful feminine tissue, sensitive as a gossamer, and blank as snow - shpirti i bukur i kësaj femre, i ndjeshëm si cerga e merimangës dhe i pastër si dëbora

In two other instances independent qualifiers. have been replaced by relative clauses or comparison clauses.

1. the beams of the sun, almost as horizontal as the mead itself, ... - ndërsa rrezet e diellit që ishin gati po aq horizontale sa livadhet (...whereas the beams of the sun which were as horizontal as the meads...)

2. broke into horrible laughter – as unnatural and ghastly as a laugh in hell - ia krisi një të qeshuri të llahtarshëm, aq të panatyrshëm e të lemerishëm sa do të thoshe se ishte të qeshurit e skëterrës (so unnatural and ghastly that you would say it was a laugh in hell)

## 5. Conclusion

Tess of the d'Urbervilles abounds in similes and other comparative expressions.

With the help of computer programs specially designed for text analysis we were able to identify no less than 160 instances of such expressions. Similes were looked at from two angles, namely the comparison marker and syntactic function they fulfill in the clause. In terms of the comparison marker they fall into four types. The first and most frequently occurring type is the simile with like with 88 instances. The next type is that of the simile with as. There are 52 cases. Similes with as can be further subdivided into two subtypes: a. as + noun/noun phrase, b. as/- + adjective/adverb + as + noun/noun phrase. The third type is the simile with as if/as though with at least 16 instances. The fourth type, with only 8 instances, is the noun-like simile.

Most of the similes function as adverbial modifiers of manner expressed by a noun or noun phrase and preceded by like/as. Similes with as if/though function as manner-comparison clauses. In some cases similes may also function as qualifiers, which can be simple or independent, as well as subject complements usually using verb such as be, look or appear.

67 out of 88 instances of similes with like have been translated with its direct Albanian equivalent *si*. This suggests this aspect of similes presents no considerable difficulty in translation. Similes that have been translated with the most variety are those with as and their subtypes. The comparison marker which is translated with the most variety is the subtype as/- + adjective/adverb + as + noun/noun phrase.

The majority of the similes with like, 50 out of 88 have been translated as adverbial modifiers of manner preserving thus the syntactic function they fulfill in the original text. This indicates that this may be a common point between the syntactic systems of English and Albanian which does make the translator's job easier. The translation of the rest of the similes displays two major patterns. One is that in which adverbial modifiers of manner have been translated as independent adverbials by separating them with commas. Another translation pattern is the translation as manner-comparison clauses. A third pattern is the translation with no comparison markers. Even originally independent adverbial modifiers of manner have undergone changes. The most frequent are the translations as manner-comparison clauses and as relative clauses.

Most of the similes that occur as qualifiers in the original have been translated as such into Albanian. The main deviation is that when they are translated as relative clauses, which constitutes an act of explicitation.

The noun-like similes turn out to be the most difficult to translate. A literal translation is impossible as in Albanian there are no linguistic means to enable it. Under these circumstances, the translator has resorted to other ways such as omitting them altogether or by paraphrasing their meaning. The simile has been kept in two cases only.

The main function of as similes in the source text is that of adverbial modifier of manner. In the target text they are translated either as such or as clauses of

manner-comparison. When they occur as complements, the function is preserved in the translated text.

On the basis of the above analyses, the following conclusions would be drawn:

1. The formal aspect of the similes, especially like/as similes does not present significant difficulty in their translation into Albanian. The overwhelming majority of these similes can be translated with their direct Albanian equivalent *si*.
2. The most frequently occurring deviation from this pattern is the translation as manner-comparison clause preceded by the linguistic means used in Albanian. However, it should be noted that this is not a forced choice but it is done mainly for stylistic purposes in order to avoid repetition.
3. The most significant shifts are to be found in the syntactic functions that similes fulfill in the target text as opposed to those in the original. Numerically, the most common shift is that from adverbial modifier of manner to independent adverbial modifier of manner.
4. The noun-like similes are irreproducible in the form they appear in the original. Their translation is realized in various ways ranging from their omission to recreation as a simile consisting of verbs like *seem/appear* and the comparison marker *like*.

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## **Translation of synonymic collocations in Thomas Hardy's "Tess of the d'Urbervilles". A comparison of the Albanian and Spanish translations**

**Abstract**

*In this paper we are going to investigate the translation of synonymic collocations in Thomas Hardy's "Tess of the d'Urbervilles" comparing the original with the translated text in Albanian and in Spanish. Synonymic collocations are a significant feature of Hardy's writing style. However, important as they are for the literary text where they occur, they often pose considerable problems during the process of translation into other languages. We will first focus on their formal as well as semantic features in the source text. Then, they will be compared with the Albanian and Spanish equivalents in order to evaluate the degree to which their formal-semantic structure and stylistic effects have been recreated in the respective target texts.*

**Keywords:** *synonymic collocations, semantic traits, stylistic functions, denotation, connotation*

## 1. Introduction

This paper aims to investigate the translation of synonymic collocations in Thomas Hardy's novel "Tess of the d'Urbervilles" into Albanian and Spanish. Synonymic collocations will first be analyzed in terms of their formal structure, semantic relationship between their constituents and the stylistic functions they fulfill in the source text. Next, their Albanian and Spanish translations will be analyzed to see how the formal, semantic and stylistic dimensions of the original expressions have been recreated in the translated texts. By comparing the Albanian and Spanish translations and analyzing the gains and losses in the process, we intend to shed some light on how the respective translators have dealt with this problem.

## 2. Theoretical Discussion

According to Antrushina et al., (2001:186) the main function of synonyms in language is to represent experience in its various aspects, shades and variations. Synonyms are used in two basic ways. The first is by selecting in a synonymic paradigm a specific lexical item which is thought to be well suited for a specific artistic function because it provides the right denotation and connotation. The second is by juxtaposing two or more of them in the same immediate context forming thus what Ullman (1962: 153) calls "synonymic collocations".

According to Ullman (1962:154), synonymic collocations in English go back to Middle Ages when a foreign word was accompanied by a synonymous word of Anglo-Saxon origin to explain what it meant. Over time it became a widespread phenomenon especially in literature found in various writers such as Chaucer, Shakespeare and others. ". Lloshi (2001: 136), too, recognizes the presence of synonymic collocations in Albanian authors from medieval to modern ones such as Pietër Bogdani, Naim Frashëri etc.

Discussing the use of this phenomenon for semantic-stylistic purposes, Ullman (1962: 153) says that synonymic collocations may serve as 'outlets for strong emotions'. A typical example is Hamlet's soliloquy which contains a synonymic collocation consisting of three lexical items:

O, that this too too solid flesh would melt,  
Thaw, and resolve itself into dew!

Synonymic collocations may also be used in order to clarify, specify and intensify thoughts, ideas and emotions. Lloshi (2001:136) argues that because these synonymic collocations have common semantic components, placing them on the same syntagmatic plan makes their semantic components more salient and heightens the intensity of their expression. A direct consequence of the use of such synonymic collocations is that of enhancing the meaning of their constituents and making it more explicit (Ullman, 1962:154).

### 3. Methodology

The corpus of data consists of Thomas Hardy's novel "Tess of the d'Urbervilles" and its translations into Albanian "Tesi i d'Erbervileve" and Spanish "Tess, la de los d'Urberville". 59 instances of synonymic collocations were selected in the source text, which were then mapped on to their respective translations into Albanian and Spanish. In terms of the number of their constituents, the synonymic collocations fall into two types. There are those that contain two lexical items and those with three lexical items. There are 44 instances of synonymic collocations that contain two lexical items and 15 that contain three lexical items. The tables below present a list of the synonymic collocations consisting of two and three lexical items.

**Table 1: Synonymic Collocations with two Lexical Items**

	ENGLISH	ALBANIAN	SPANISH
1	...still and stark...(p.28)	...i palëvizur dhe i ngurosur...(p.44)	...inmóvil y rígido (p.42)
2	...scratched and scraped...(p.29)	...nuk i kishin fshirë ende pllackat e gjakut...(p.44)	...aunque medio borrado (p.43)
3	...the acme and summit...(p.39)	Not translated.	...la cúspide (p.56)
4	...cursed and swore...(p.53)	...i gërthiti dhe e shau...(p.76)	Prorrumpió en denuestos y maldiciones...(p.75)
5	...hate and detest...(p.53)	...unë s'ju shoh dot me sy. Ju urrej. (p.76)	Es usted odioso! Le aborresco, ... (p.75)
6	...altering and improving...(p.55)	...me ndryshime dhe përmirësime...(p.78)	...disponiendo y arreglando...(p.77)
7	...owner and mistress...(p.55)	...pronarja dhe nikoqirja...(p.79)	...la dueña...(p.77)
8	...wrinkling and twitching her face...(p.56)	...duke rrudhur turirin...(p.80)	...frunciendo y contorsionando el rostro...(p.79)
9	...restless and uneasy...(p.63)	...u shqetësua...(p.88)	Sentíase inquieta y a disgusto...(p.87)
10	...staggerings and serpentine courses...(p.65)	...u merreshin këmbët dhe ecnin me zigzake.(p.90)	...les hacía dar tumbos y hacer eses...(p.89)
11	...loathe and hate...(p.78)	...përbuzja dhe urreja...(p.110)	...no me tendría a mi misma ese odio y horror que me tengo...(p.105)
12	...crushing! killing...(p.81)	...Janë mizore! Vrasëse...(p.114)	Espantosas! Mortales! (p.110)
13	...strange and unwonted...(p.82)	...të çuditshme, hijerëndë (p.115)	...extraños y singulares...(p.110)
14	...teave and slave...(p.83)	...lodhem e mundohem...(p.116)	...estoy echa una esclava...(p.112)
15	...despised and disliked...(p.84)	...kishte ndjerë përbuzje e neveritje...(p.117)	...llena de desprecio y odio, ... (p.113)
16	...dust and ashes...(p.84)	...i vdekur...(p.117)	...era como si no existiese...(p.113)
17	...flashes and flickerings of envy...(p.85)	...shfaqjet e lehta të zilisë...(p.119)	...los rubores y pujos de envidia...(p.114)
18	...stranger and alien...(p.91)	...të huaj, të ardhur...(p.125)	...extraña...(p.122)
19	...wearing and wasting...(p.93)	...çfilitur dhe vërosur...(p.128)	...haberse torturado...(p.124)
20	...tender and puny...(p.94)	...e dobët dhe e brishtë...(p.130)	...lo delicado...(p.126)
21	...economizing and stinting...(p.118)	...po kursejmë dhe po lemë veten në të keq...(p.157)	...las economías...(p.158)

22	...typical and unvarying...(p.120)	...si tip i pandryshueshëm...(p.159)	El tipo aquel del palurdo (p.161)
23	...foibles or vices...(p.120)	...të metat ose veset...(p.160)	...las flaquezas y vicios...(p.161)
24	...easy and effortless...(p.124)	...më e lehtë ...më e vogël...(p.164)	...mas fácilmente...(p.167)
25	...rich and prosperous...(p.128)	Not translated	...a lo grande...(p.171)
26	...dejected, disheartened...(p.128)	...bregosej dhe pikëllohej...(p.169)	...empequeñecida y desalentada, ... (p.171)
27	...developed and matured. ... (p.131)	...Po vinte vera... (p.173)	Iba adelantando otra vez el buen tiempo... (p.175)
28	...struck and whizzed... (p.132)	...posa binte zilja e sahatit... (p.175)	...repiqueteaba... (p.176)
29	...enmity or malice... (p.149)	...as për armiqësi, as për shpirtligësi (p.195)	...ni enemistad, ni malquerencia... (p.197)
30	...tossed and turned... (p.150)	...silleshin e vërtiteshin... (p.197)	Revolvianse... (p.199)
31	...so humble, so insignificant... (p.157)	...të thjeshtë dhe pa stoli... (p.197)	...tan humilde y insignificante... (p.208)
32	...the aged and lichened... (p.157)	...e vjetra dhe plot myshk... (p.208)	Los viejos ladrillos del alero vestidos de líquenes (p.208)
33	...decayed and disappeared... (p.170)	...ra nga vakti dhe u shua... (p.223)	...vinieron a menos y desaparecieron... (p.224)
34	...amazed and enraptured... (p.198)	...e mahniste dhe e magjepste... (p.255)	...arrebataba y desconcertaba... (p.259)
35	...manners and habits... (p.210)	...zakonet dhe të sjellat... (p.269)	...hábitos y modales... (p.273)
36	...speech and phrases... (p.210)	...fjalët dhe frazat ... (p.269)	...manera de hablar... (p.273)
37	...temerarious and risky... (p.217)	...punë me rrezik... (p.277)	...temerario y arriesgado... (p.282)
38	...all my faults and blunders... (p.217)	...gjithë gabimet dhe fajet e mija... (p.278)	...todas mis faltas y deshaciertos... (p.283)
39	...they'll squint and glane... (p.267)	...do t'i shkelin syrin njëri-tjetrit, do të më shikojnë shtrembër... (p.331)	Not translated.
40	...rough and brutal... (p.288)	...të vrazhdë e mizorë ... (p.356)	...rudos y brutales... (p.370)
41	...twisted and spun... (p.299)	...e sillte dhe e vërtiste përqark... (p.370)	...retorciálas en excéntricos giros... (p.383)
42	...the sauciest and most caustic... (p.302)	...më guximtarja dhe më shpotitësja... (p.374)	...la más irónica... (p.387)
43	...less starched and ironed than... (p.311)	...aq i spitulluar dhe i krekosur... (p.386)	...menos estirado y severo... (p.399)
44	...bitter and black... (p.319)	...mërmë në qafë njerëz si unë... (p.398)	...amargarles la vida a criaturas como yo, ... (p.408)

**Table 2: Synonymic Collocations with three Lexical Items**

1	...clear, bracing, ethereal...(p.105)	...më i pastër, më i lehtë, më i shëndetshëm.. (p.141)	...claro, diáfano, etéreo...(p.141)
2	...exhausted, aged, and attenuated...(p.107)	...i drobitur, i plakur, gjysmë i shterruar...(p.143)	...caduco, exhausto y mortecino...(p.144)
3	...nebulous, preoccupied, vague...(p.116)	...e vagët, e hutuar, e papërcaktuar...(p.155)	...nebuloso, preocupado y confuso...(p.155)
4	...stultified, shocked, paralyzed...(p.118)	Not translated.	...estupefácto, paralizado, anonadado. (p.157)
5	...argument, persuasion, entreaty...(p.118)	...argumente, këshilla, lutje...(p.157)	...trató de argumentar, de persuadir, apelando incluso a la súplica...(p.158)
6	...dim, flattened, constrained...(p.125)	...të paqartë, të turbullt e të mbytur...(p.165)	...débiles y cohibidas...(p.167)
7	...comfortably, placidly, even merrily...(p.131)	...të qetë e pothuajse të gëzuar...(p.173)	...disfrutaban de plácido y risueño bienestar...(p.175)
8	...novel, fresh and interesting...(p.132)	...të freskët dhe origjinale...(p.174)	...un nuevo y interesante...(p.176)
9	...spectral, half-compounded, aqueous...(p.133)	...të mugët fantastike...(p.175)	la acuosa luz spectral...(p.177)
10	...distracting, infatuating, maddening...(p.153)	...do të mbetej i mahnitur, do të dashurohej, gati do të luante mendsh ...(p.201)	...de un enloquecedor hechizo. (p.203)
11	...heterodoxy, faults and weaknesses...(p.157)	Not translated.	...defectos y debilidades y heterodoxia, ...(p.209)
12	...unwarped, uncontroled, untrammelled...(p.162)	...të pagjymtuar dhe të pandrydhur...(p.213)	...libre y desembarazado ...(p.214)
13	...black, sinister and forbidding...(p.238)	...e zezë, e mbrapshtë, e neveritshme...(p.302)	...negra, siniestra, repulsiva...(p.308)
14	...ill with thinking, eaten out with thinking, withered by thinking...(p.250)	...ato e sëmurën, e tretën, zhdukën tërë butësinë...(p.316)	...llegando casi a ponerse enfermo de tanto cavar,...(p.323)
15	...had suffered, died and wasted away...(p.352)	Not translated.	...habían padecido, muerto y desaparecido...(p.449)

#### 4. Analysis of the results

It has already been mentioned that synonymic collocations fulfill their rhetorical functions by means of juxtaposing two or three or even more semantically related lexical items. Bearing this in mind, our analysis of the Albanian and Spanish expression focused on two elements. First, the translated expressions were examined with regard to the number of their lexical constituents. Second, the Albanian and Spanish expressions were compared with the English expressions and each other in terms of their semantic content.

#### 4.1 Translation of the formal features

The analysis of our data reveals that in the Albanian translation expressions with two lexical constituents occur on 31 occasions (1, 5, 6, 7, 10, 11, 12, 13, 14, 15, 18, 19, 20, 21, 23, 24, 26, 29, 30, 31, 32, 33, 34, 35, 36, 38, 39, 40, 41, 42, 43), while in the Spanish translation on 22 (1, 5, 6, 8, 9, 10, 11, 12, 13, 15, 17, 23, 26, 29, 31, 33, 34, 35, 37, 38, 40, 43). These figures suggest that the Albanian translations of the two-item synonymic collocations are closer to the original expressions than the Spanish ones in terms of their structural components. There are 8 instances of translated expressions consisting of three lexical items in the Albanian translation (1, 2, 3, 5, 6, 10, 13, 14) and just as many in the Spanish translation (1, 2, 3, 4, 5, 11, 13, 15). Here we have included even instances in which there are shifts in the part of speech but which, nonetheless, have the same number of lexical items as their equivalents in the source text. An example of this would be instance 15 in both translated texts where noun + verb in Albanian and adjective + prepositional phrase in Spanish have been used to translate verbs. Another case is instance 4 in the Spanish translation, in which verbs have been translated by a phrasal group consisting of verbs + preposition + noun.

Our analysis also focused on the instances which were not translated as synonymic collocations. The most frequent translation pattern is that when the English synonymic collocation is rendered by a phrase or a single word. Examples where in both translations synonymic collocations have been reduced to phrases or words are:

- (1) scratched and scraped – (Alb) nuk i kishin fshirë ende pllackat e gjakut (had not wiped out the blood stains yet), (Spa) aunque medio borrado (even though half wiped out).
- (16) dust and ashes – (Alb) i vdekur (dead), (Spa) era como si no existiese (it was as if he didn't exist)
- (22) typical and unvarying – (Alb) si tip i pandryshueshëm (as an unchanging person), (Spa) El tipo aquel del palurdo (that unrefined person)
- (27) The season developed and matured – (Alb) Po vinte vera (summer was coming), (Spa) lba adelantando otra vez el buen tiempo (the good weather was late again)
- (44) bitter and black – (Alb) merrni në qafë njerëz si unë (do harm to people like me), (Spa) amargarles la vida a criaturas como yo (to embitter the life of people like me)

However, the above are outnumbered by the occasions when the deviation from the original occurs in one of the translations and not in the other. Instance 4, wrinkling and twitching her face, has been translated into Albanian as duke rrudhur turirin (wrinkling her face), which indicates that only the first component of the English

synonymic collocation has been rendered, duke rrudhur (wrinkling), whereas the second, twitching, has been omitted. The Spanish translation, on the other hand, goes like frunciendo y contorsionando el rostro, which is almost a literal translation. This phenomenon occurs also in the translation of restless and uneasy, which is u shqetësua (grew worried) in Albanian, but sentíase inquieta y a disgusto (she felt uneasy and disturbed) in Spanish. Another occurrence of this translation pattern would be 17, flashes and flickering of envy, which in Albanian has been translated as shfaqjet e lehta të zilisë (slight manifestations of envy) whereas in Spanish los rubores y pujos de envidia (the embarrassments and struggles of envy). Cases of the same phenomenon but in the other direction – there are two lexical items in the Albanian and one word or phrase in Spanish – are instances 7, 18, 19, 20, 21, 24.

- (7) owner and mistress – (Alb) pronarja dhe nikoqirja (owner and administrator) – (Spa) la dueña (the owner)

- (18) stranger and alien – (Alb) të huaj e të ardhur (strangers and aliens) – (Spa) extraña (strange)

- (19) wearing and wasting – (Alb) cfilitur dhe vrerosur (exhausted and embittered) – (Spa) haberse torturado (having tortured herself)

- (20) tender and puny – (Alb) e dobët dhe e brishtë (weak and fragile) – (Spa) lo delicado (delicate)

- (21) economizing and stinting – (Alb) po kursejmë dhe po lemë veten në të keq (we are saving and depriving ourselves) – (Spa) las economías (the economy)

- (24) easy and effortless – (Alb) më e lehtë, më e vogël (easier, smaller) – (Spa) mas fácilmente (more easily)

In our opinion, the biggest loss in the translation of synonymic collocations is related to those consisting of three lexical items. 8 out of 15 instances in each translation have been rendered as expressions containing three elements. In the other seven the number has been reduced to two leaving out one of the elements. Contrary to our expectations, translatability does not seem to be a major factor in determining which of the lexical elements is omitted. Even though common sense would have it that the most likely item to be omitted would be the one that is the hardest to translate, this is usually not the case. If we refer to the Albanian translation of instance No.7, comfortably, placidly, even merrily, we find that it has been rendered by two lexical items, të qetë e pothuajse të gëzuar (in peace and almost content), which serve as equivalents of placidly and even merrily respectively. The first item has not been translated although it does not pose any difficulty. The same would be said about the Spanish translation. Even here the number of the lexical items has been reduced to two. The first, de placido, corresponds to placidly but this is where the similarity ends as the second item, risueño bienestar (promising well-being) does not seem to bear any semantic relationship to any of the lexical items of the original expression. Another interesting case would be instance No.8, novel,

fresh and interesting. The Albanian translation is *të freskët dhe origjinale* (fresh and original). A comparison between the two reveals that only the second item, fresh, has been preserved, *të freskët* (fresh). The first, novel, and the third, interesting have not been translated. For interesting there is *origjinale* (original). The same occurs in the Spanish translation, *un nuevo y interesante* (a new and interesting). Here again, the first and third have been translated by their direct equivalents in Spanish while the second fresh is missing. The only example which, we believe, runs counter to this tendency would be instance No.9 and more specifically the lexical items half-compounded and aqueous. Both these terms are technical in nature and are characteristic of Hardy's preference for rare words often of Latin origin (Chapman, 1990). However, suited as they are to their particular context, they pose difficulty in translation, especially in Albanian as there are no direct equivalents for them. Faced with such a problem, the Albanian translator has opted for *të mugët, fantastike* (dark, fantastic), which, because of their meaning serve as replacements for the first word, spectral. The other two have not been translated. The Spanish translation, which reads *la acuosa luz spectral* (the spectral aqueous light) stays relatively closer to the original because two items out of three have been translated, spectral, aqueous, and also because they have been translated with their Spanish equivalents.

In conclusion to this section, the analyzed data indicate that the Albanian translations of the synonymic collocations with two lexical items are closer to the English original expressions than the Spanish translations. The Albanian translator has tried to stick to the original more than the Spanish translator, who translates with more variety. On the other hand, it is hard to take a position regarding the translation of the synonymic collocations with three lexical items. Here both translations seem on a par with the same number of instances translated with the same number of lexical items as their English counterparts. It is true that there are three instances (4, 11, 15) in the Albanian translation which have not been translated, but we believe they cannot be considered as conscious omissions because they occur in a chapter of the book that has not been translated as a whole.

## **4.2 Translation of Semantic features**

### **4.2.1 Synonymic collocations with two lexical items**

Next, the semantic content of the translations into Albanian and Spanish was analyzed. They were examined with regard to their semantic similarities and/or differences in relation to the synonymic collocations in the source text and to each other. First, we looked at both translations in order to identify the instances which could be considered literal recreations of the source-text expressions not only in their formal, but also their semantic-stylistic features. There are 18 instances of synonymic collocations with two lexical items in the Albanian translation which would count as quite close equivalents of their source-text counterparts. They are (1, 6, 7, 11, 14, 18, 19, 20, 23, 29, 30, 32, 34, 35, 38, 40, 41). In the Spanish translation there are 15 cases (1, 5, 6, 8, 9, 12, 13, 23, 29, 31, 34, 35, 37, 38, 40). Four instances are of Latin origin and have been translated by their direct Spanish equivalents.



- (23) foibles and vices – (Spa) las flaquezas y vicios
- (29) enmity or malice – (Spa) – ni enemistad ni malquerencia
- (31) so humble, so insignificant – (Spa) – tan humilde y insignificante

The rest of the expressions translated into Albanian and Spanish display semantic deviations of varying degrees from the original synonymic collocations. Closer to the above category would be those instances in which the meaning has been preserved but has been expressed with a different part of speech. Cases vary from those in which both elements undergo shifts in their parts of speech to the ones in which only one lexical item has been changed. In the Albanian translation we have counted three such cases. Two of them exhibit shifts in both lexical items.

- (6) altering and improving – (Alb) me ndryshime dhe përmirësime (with changes and improvements) [present participle to prepositional phrase]

- (15) despised and disliked – (Alb) kishte ndjerë përbuzje e neveritje (had felt contempt and disgust [verb to have + noun phrase]

In the other, only one of the elements has been translated with a different part of speech.

- (32) the aged and lichened – (Alb) e vjetra dhe plot myshk (old and full of lichens)

In the Spanish translation the situation is more or less the same with three translations where shifts occur in both lexical items,

- (4) cursed and swore – (Spa) prorrumpio en denuos y maldiciones (burst into curses and maledictions) [verb to verb + prepositional phrase]

- (11) loathe and hate – (Spa) no me tendria a mi misma ese odio y horror (I wouldn't have in me this hate and fear)

- (15) despised and disliked – (Spa) llena de desprecio y odio (full of contempt and hatred) [verb to prepositional phrase] and one in which there is a shift in one element.

- (5) hate and detest – (Spa) Es usted odioso! Le aborresco (You are hateful. I abhor you) [hate is translated with the adjective form]

A variant of these translation forms is that when the translated expression is not just another part of speech, but it is rather an explication, an elaboration of the meaning of the original through various linguistic means. One way is by translating one of the elements as an idiomatic phrase, while another as a whole phrase. There are three cases in Albanian,

- (5) hate and detest – (Alb) unë s'ju shoh dot me sy. Ju urrej (I can't stand the sight of you. I hate you) [hate has been translated with an idiomatic expression]

- (21) economizing and stinting – (Alb) po kursejmë dhe po lemë veten në të keq (we are saving and depriving ourselves [stinting is translated as a phrase])

- (33) decayed and disappeared – (Alb) ra nga vakti dhe u shua (were impoverished and vanished) [decayed is translated as an idiomatic phrase] and two in Spanish.

- (33) decayed and disappeared – (Spa) vinieron a menos y desaparecieron (were impoverished and disappeared)[decayed is translated as an idiomatic phrase]

- (10) staggerings and serpentine courses – (Spa) les hacia dar tumbos y hacer eses (made them lurch and zigzag)

Further along the semantic continuum are the translations in which the original synonymic collocations have been reduced to a single word or phrase. In terms of their semantic content they are either a paraphrase of the meaning of the synonymic collocation as a whole or a recreation of one of the constituent elements only. As we indicated in the section on the formal features of the synonymic collocations, they are more numerous in the Spanish translation. The tables 3 and 4 below show the instances pertaining to the two above-mentioned categories in both translations.

Table 3

Albanian Translation		
	Paraphrase of the meaning of synonymic collocation	Recreation of the meaning of one of the lexical items
1	(2) <i>scratched and scraped</i> – Nuk i kishin fshirë ende pllackat e gjakut (had not wiped out the bloodstains yet)	(8) <i>wrinkling and twitching her face</i> – duke rrudhur turirin (wrinkling her face)
2	(9) <i>restless and uneasy</i> – u shqetësua (she grew worried)	(22) <i>typical and unvarying</i> – si tip i pandryshueshëm (as an unchanging/unvarying type)
3	(16) <i>dust and ashes</i> – i vdekur (dead)	
4	(17) <i>flashes and flickerings of envy</i> – shfaqet e lehta të zillisë (slight manifestations of envy)	
5	(28) <i>struck and whizzed</i> – posa binte zija e sahatit (as soon as the alarm went off)	
6	(37) <i>temerarious and risky</i> – punë me rrezik (risky business)	

**Table 4**

Spanish Translation		
	Paraphrase of the meaning of synonymic collocation	Recreation of the meaning of one of the lexical items
1	(2) <i>scratched and scraped</i> – <i>aunque medio borrado</i> (although half wiped)	(3) <i>the acme and summit</i> – <i>la cúspide</i> (the summit)
2	(14) <i>teave and slave</i> – <i>estoy hecha una esclava</i> (I have become a slave)	(18) <i>stranger and alien</i> – <i>extraña</i> (stranger)
3	(16) <i>dust and ashes</i> – <i>era como si no existiese</i> (it was as if he did not exist)	(20) <i>tender and puny</i> – <i>lo delicado</i> (tender)
4	(19) <i>wearing and wasting</i> – <i>haberse torturado</i> (having tortured herself)	(21) <i>economizing and stinting</i> – <i>hacemos las economías</i> (we economize)
5	(36) <i>speech and phrases</i> – <i>manera de hablar</i> (way of speaking)	(28) <i>struck and whizzed</i> – <i>repiqueataba</i> (rang)
6	(41) <i>twisted and spun</i> – <i>retorcíálas en excéntricos giros</i> (went round in circles)	(30) <i>tossed and turned</i> – <i>revolvíanse</i> (turned)
7		(42) <i>the sauciest and most caustic</i> – <i>la más ironica</i> (the most ironic)

As the tables indicate, the Spanish translator tends to translate with more variety, while the Albanian translator seems to be more rigorous in his efforts to recreate synonymic collocations as a whole in terms of their formal structure as well as their semantic content.

Finally, there are a few translated expressions which, in our opinion, display various kinds of semantic deviation from the source-text expressions. It could be denotative or connotative and might occur in one or both lexical items. 4, 12, 13 would be examples of translated expressions in which there is a semantic shift in one of the constituents. For instance, for (4) *cursed and swore* there is *i gërthiti dhe e shau*. Longman Dictionary of Contemporary English (1999: 337) defines *curse* with *swear* and *swear* as ‘using offensive language, especially when one is angry’ (1999: 1455). It is not clear though whether *curse* in the original is used strictly in this sense and not in its second sense, which, according to LDCE (1999: 337) is, to ask God or a magical power to harm someone’. If we consider the Albanian translation, only the second lexical item is close semantically to the original expression. The first item, *gërthiti*, means to shout or yell at somebody, which presupposes anger and loudness, but otherwise bears no relationship to either of the original lexical items. *Crushing* in (12) *crushing and killing* is translated as *mizore* (cruel) in Albanian and *espantosas* (dreadful) in Spanish. LDCE (1999:332) defines *crushing* as ‘very

hard to deal with and making you lose hope and confidence'. In the context of the novel it is used to refer to the overwhelming effect words from the Bible have on the main character of the novel, Tess. Even though the Albanian *mizore* (cruel) and the Spanish *espantosas* (dreadful) take up certain semantic traits of the original, showing no mercy and being fearful, they are secondary and it is clear that these lexical items deviate significantly from the original. *Unwonted* in (13) *strange and unwonted* has been translated as *hijerëndë*. LDCE (1999:1579) defines it as unusual and not what you expect to happen. According to the Dictionary of Albanian Language (2006: 386), *hijerëndë* figuratively means looking solemn or sublime. It is obvious that the Albanian word has no semantic relationship to the original one. This is not the case with the Spanish translation, though, where we find *singulares* (strange, quaint, odd, peculiar).

There are two synonymic collocations, (27) *the season developed and matured* and (44) *make the life bitter and black to people like me*, which have been translated as single phrases, respectively (Alb) *po vinte vera* (summer was coming) and (Spa) *lba adelantando otra vez el buen tiempo* (good weather was being late again). Both translations seem like they have little to do with the meaning of the source-text expression. However, on closer examination, it could be said that somehow the translations paraphrase the meaning of the original. The Albanian translation sounds closer to the original than the Spanish one. Yet, both equally miss out on the metaphorical effect of the original.

#### 4.2.2 *Synonymic collocations with three lexical items*

In the analysis of the semantic aspects of the translation of these synonymic collocations we first focused on the instances translated with three lexical items. In our opinion, instances 2, 3, 5 and 13 in both translations, are the closest to the original. Thus, the Albanian translation for (2) *exhausted, aged and attenuated* is *i drobitur, i plakur, gjysmë i shteruar*. There is a high degree of semantic equivalence between the lexical constituents, even though their order in the translated expression may not reflect that of the synonymic collocation in the source-text. The English – Albanian Dictionary (2000:343) translates *exhausted* as *i kapitur, i dërrmuar, i shteruar*. The third item, to which *gjysmë* (half) is the one that has been used in the translation of the synonymic collocations.

For *attenuated* EAD (2000:59) gives *i ligur, i dobësuar*, which emphasize loss of strength as a result of illness, age etc. The adjective *i drobitur* derives from the verb *drobit* defined by the Dictionary of Albanian Language (2006: 218) as *rraskapit* (exhaust), *dërrmoj* (wear out, exhaust), *dobësoj* (wear out). Based on this, it is not absolutely clear whether *i drobitur* replaces *exhausted* and *gjysmë i shteruar* replaces *attenuated* or it is the other way round. The Spanish translation is *caduco, exhausto, y mortecino* (decrepit, exhausted, and weak/dying). As the back-translation shows, even the Spanish translation does not stick to the order of the source-text expression; the second and third items are used for *exhausted* and *attenuated*, whereas *caduco* (decrepit) for *aged*. No. 13 seems to display the highest degree of similarity not only to the original but also to each other.

The main semantic component underlying (3) nebulous, preoccupied, vague, is that of vagueness, lack of clearly defined contours. This is especially the case for nebulous and vague. The second lexical item, preoccupied, adds a somewhat different dimension to the collocation. This meaning relationship, though, has been kept in both the Albanian translation, *e vagët, e hutuar, e papërcaktuar* and the Spanish translation, *nebuloso, preocupado, y confuso*.

There are also other instances consisting of three items that, in Albanian or Spanish but not in both, manifest a fair degree of semantic similarity to the English expressions. The Albanian translation of instances 6 and 10 would illustrate this point. No.6 has been translated as *të paqartë, të turbullt, e të mbytur*. The synonymic collocation in the source-text refers to musical notes and the main semantic trait is their lack of sharpness. The Albanian translation succeeds in conveying this same semantic component by lexical means that stay fairly close to their English counterparts, even though they may not be taken as perfect equivalents. The Spanish translation consists of two items, *débiles y cohibidas* (weak and inhibited), which summarize the semantic essence of the original without recreating it in its entirety.

There are two instances in the Spanish translation which are felt to be quite close to the English collocations mainly due to the use of the Spanish direct equivalents. Examples are Nos.4 and 11. Instance No.4 stultified, shocked, paralyzed is translated as *estupefacto, paralizado, anonadado*, while No.11 heterodoxy, faults, and weaknesses as *defectos, debilidades y heterodoxia*. One thing to be noted is the fact that while the translations stay quite close to the original expressions semantically, the order of the lexical elements is different. In the Albanian translation the above synonymic collocations have not been translated.

Some other synonymic collocations with three lexical items have been rendered as expressions consisting of two constituents. Instances in which this occurs in both translations are 7, 8, 9 and 12. No.7, lived comfortably, placidly even merrily has been translated respectively as *jetonin të qetë e pothuajse të gëzuar* in Albanian and *disfrutaban de placido y risueño bienestar*. The first thing that catches the eye is the reduction of the expression into two elements. Secondly, a shift in the part of speech is noticed in the translated expressions. What are adverbs in the original have been rendered as adjectives into Albanian and prepositional phrases into Spanish. The Albanian translation recreates the second and third item while leaving out the first, comfortably. The Spanish translation seems to stray somewhat from the original in two aspects. The first is the use of the verb *disfrutaban* (took advantage of). Secondly, the semantic essence of the English lexical items has been summarized in one single word, *bienestar* (well-being, welfare) which is modified by two adjectives *placido* (placid, serene) and *risueño* (promising). A typical case is No.12. For unwarped, uncontorted, untrammeled we find (Alb) *të pagjymtuar dhe të pa ndrydhur* (not crippled and unrestrained) and (Spa) *libre y desembarazado* (free and unrestrained). What both translations have in common is the fact that the first element translates the first and second item of the synonymic collocation. In the context of the novel the synonymic collocation refers to life and existence. The difference, if any, lies in that the Albanian uses a somewhat more specific term,

whereas the Spanish employs a more general one.

## 5. Conclusion

Synonymic collocations constitute an important stylistic feature of Hardy's novel *Tess of the d'Urbervilles*. However, they present the translator with a challenge due to their complex structure and multifaceted aspects of meaning that have to be recreated in the target texts. In the present paper we tried to analyze the way they were dealt with in an Albanian and a Spanish translation.

As we have already said, synonymic collocations fulfill their stylistic-communicative function by juxtaposing two or more semantically related lexical items. Therefore, an ideal translation of them would be one which produces an expression with the same number of lexical constituents and the same semantic content. Based on this premise, we set out to investigate the degree to which this was achieved in both translations.

As far as their structural make-up is concerned, we found the number of synonymic collocations consisting of two lexical items translated as expressions with two lexical items greater in Albanian than in Spanish. This is something that ran counter to our expectations as we had thought that as Spanish is a Latin language and as a considerable number of the lexical items in the synonymic collocations are of Latin origin, they would be translated mostly with their direct Spanish equivalents. It also shows that the Albanian translator has tried to stick to the original more than his Spanish counterpart. The same cannot be said about the translation of the synonymic collocations with three lexical items. We found eight instances in both translations containing three lexical items.

The most common deviation from the original is the translation of the synonymic collocations as a single word or phrase. Due to the greater number of collocations translated into Albanian as two-item expressions, this occurs more in Spanish than in Albanian. There are a few cases where this happens simultaneously in both translations. However, the cases when this happens in one of the translations but not in the other are more numerous. The biggest loss in this aspect is related to the synonymic collocations with three lexical items. There are seven instances in the Spanish translation that have been rendered with less than three lexical items. The situation seems worse in Albanian where there is no translation at all for three instances.

We have looked at the semantic content of the translated expressions as a continuum; on one pole there lie the ones which are closer to the original expressions, and then, further along the continuum there are those which display varying degrees of semantic deviation. The translated expressions that may count as close equivalents to the original ones are those that have been translated with the most obvious options and could be considered literal recreations of the original synonymic collocations. There are 18 instances in the Albanian translation as opposed to 15 in the Spanish translation that meet the above criteria. This finding is in line with the first one about

the translation of the formal features of the synonymic collocation and constitutes further support for the hypothesis that in general the Albanian translation stays closer to the original than the Spanish translation. Besides, it indicates once again that the fact that the language into which the synonymic collocations are translated does not seem to play any major role. The closest variant to this category is the one that consists of lexical items semantically close to their original counterparts but differing from them in their part of speech. Further along the meaning continuum there are a few cases which display varying degrees of semantic shifts in separate components or in their entirety. These also constitute the opposite pole of this semantic continuum.

Finally, on the basis of the above analysis, we would conclude that:

1. The Albanian translator stays closer to the original than the Spanish translator. The latter prefers to translate with more variety.
2. The fact that the Albanian translation is closer to the English original is first seen in that more English synonymic collocations have been translated as such into Albanian than into Spanish. Furthermore, this is not restricted to the translation of their structural features, but extends over to their semantic content. This is not just a corollary of the first but is related to the Albanian translator's extra efforts to stick to the original.
3. Contrary to our expectations, the fact that the synonymic collocations are being translated into Spanish does not seem to affect their degree of equivalence in any significant way.

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## **Poetry – Challenges of Untranslatability**

### **Abstract**

*Translating a literary work is a very difficult task because of its relevant aesthetic and expressive values. The aesthetic values reflect the beauty of the writer's figurative language. The expressive values reflect the writer's thoughts and emotions. Hence, the translator must focus on transferring such values from the source language into the target language. As a separate genre of literature, poetry has something that makes it different from the others. Thus, the beauty of a poem does not result from diction, as is the case with novels and short stories, but also from rhythm, rhyme, meter, and particular expressions and structures, which may not match with those of the daily language user. In a word, translating of poetry much more attention and hard work than translating other literary genres. Through this paper, we aim to present some brief considerations about poetry translation, and offer certain considerations related to the procedure stages of translating a poem.*

**KEYWORDS:** *poetry, aesthetic, translation strategies, untranslatability, challenges*

## 1. Introduction

Jacobson (1959, p.35), who is one of the famous linguists, defines translation as “whole message transference from source language into target language, rather than the substitution of single separate code unit.” According to this definition it is shown that the whole message involves a combination of all the components that are included in a text, such as: content, form, meaning, the text, semantic and physical features. In poetry translation the translator should make a decision to sacrifice the form for the content or the content for the form. According to (Boase Beier, 2009), translation of poetry is the most polemic issue caused by the existing conflict between form and content and also high figurative language of poetry. In translating poetry the translator needs more effort and creativity to translate the structures and the language full of figurative elements. Nida & Taber (1964, p. 126) stated that “the conflict between the dictates of form and content becomes especially important where the form of the message is highly specialized”. In poetry translation the form and content are much connected to each other and the total meaning of a piece of poetry is the result of the interaction of form and content. It is very difficult to separate content of poetry from its form because it causes much to be lost in translation.

For many scholars translation of literary work is challenging and the main concern of the translator is whether to prefer the content over the form or vice - versa. The most famous scholar Jakobson believes that “Poetry by definition is untranslatable... and it requires creative transposition.” (Venuti, 2000, p.118). But, according to other scholars like Dryden meanings and concepts can be translated and what is said in one language can be transmitted in another language. The theory of translation has raised a trend toward academic, generalizable and objective criteria, especially from the second half of the twentieth century (Bell, 1991; House, 2001; Melis & Albir 2001). Translating a literary work has always been seen as a very difficult task and more perplexing than translating other texts, such as law documents or business documents or some booklets that give instruction how to use machinery or tools or equipment. This difficulty results because literary works have specific values called the aesthetic and expressive values. The aesthetic function of the work shall emphasize the beauty of the words (diction), figurative language, metaphors, etc. The expressive values reflect the writer’s thoughts and emotions. And the translator should try, at his best, to transfer these specific values into the target language (TL).

Considering the fact that it is very difficult to understand poetry, the process to translate poetry is also very difficult and a complicated process. During his creation work, the translator may encounter some words which cannot be translated because of the existing cultural and linguistic differences among language systems. As one genre of literature, poetry has something special compared to the others. In a poem, the beauty is not only achieved with the choice of words and figurative language like in novels and short stories, but also with the creation of rhythm, rhyme, meter, and specific expressions and structures that may not conform to the ones of the daily language. In short, the translation of poetry needs ‘something more’ than translating other genres of literature. And in addition to having a perfect

understanding of both languages in translation a literary text the translator must have the gift of words, an artistic spirit and flair, the talent of a poet or a writer and the feel for the language. According to the definition of Robert Frost, "Poetry is what gets lost in translation." By these words he meant that it is impossible to keep and to communicate from one language to other languages qualities such as rhythm, rhyme, meter, and particular expressions and structures. To translate poetry is difficult because poets speak with emotions and apply a variety of figures of speech such as rhythm, rhyme, tone and musicality is expressed through meters and cadence. And to translate poetry is often referred to be as an art. These words are best described in what Edgar Allan Poe definition "Poetry is the rhythmical creation of beauty in words".

The difficulty of translating poetry bears two aspects: the words and meaning on the one hand, the flow and rhythm (or rhyme) on the other. Most translations of poetry are bad. This is mainly because the translator might know the foreign language too well and his or her language too poorly, whereas many other translations which are good because have an existence independent of the original. The most famously good translator is Edward Fitzgerald, whose universally-known rendering of *The Ruba'iyát of Omar Khayyám* reads as if it were originally composed in English. In fact he re-wrote and re-ordered a selection of Khayyám's verses, and sacrificed the original (rather obscure) meaning to fluency, thus creating not just a new poem in its own right, but a uniquely visionary poem of genius. This is why it is very important to know your language very well first and then try to translate a poem.

By taking into consideration some examples taken from well – known translators of poetry, this paper aims at suggesting some strategies that can be used by poetic translators and challenges of poetry untranslatability.

## 2. Poetry translation strategies

Nida and Taber (1969: 205) say that "to convey a message in translation is to relay the total meaning or content of a discourse; the concepts and feelings which the author intends the reader to understand and perceive". According to Sperber and Wilson (1986), this message is a set of assumptions that the original communicator aims to express, and that includes what Simon Dik (1989: 9) has called "the full body of knowledge, beliefs, assumptions, opinions, and feelings available to an individual at any point of interaction".

Translation of poetry should express the entire explicit information and the entire implicit information that is shown in the original text to all readers. If an original text shows problems of interpretation it can be settled by (a) making the translation more explicit or (b) maintaining the difficulty. In the latter case, the effort to understand the contextual implications could make the readers' processing effort increase to a level that defies the aim of the translation (Gutt, 1991).

Translating poetry is a matter of relativity and for this fact aesthetic aspects of the original text of the poem cannot be transferred into the target language text. There

are a number of perfect masterpieces in the world of poetry which although it is difficult and somehow believed impossible to translate a poem these have shown that it is possible to translate poems. In order to develop a literary text, and in particular poetry as the most difficult genre of literary texts, translators should have some artistic genius.

There are different theories and methods used for poetry translation. Jones (1989) discusses four different levels or types of translation of poetry: Literal translation, Approximation, Adaptation and Imitation.

Holmes (1988, p.25), proposes four different strategies to translate the verse form:

1. Mimetic: the original form is retained.
2. Analogical: the cultural correspondence is used.
3. Organic: the semantic material takes on its own unique poetic structure.
4. Deviant/extraneous: the adapted form is in no way implicit of the original.

Andre Lefevere (in Bassnett-McGuire, 1980: 81-82) noted seven methods adopted by English translators in translating Catullus's poems: phonemic translation, literal translation, metrical translation, verse-to-prose translation, rhymed translation, free verse translation, and interpretation.

- Phonemic Translation: reproducing the source language sound in the target language.
- Literal Translation: word for word translation.
- Metrical Translation: reproducing the source language meter.
- Verse to Prose Translation: Distorting the sense, communicative values and syntax of Source text.
- Rhymed Translation: transferring the rhyme of the original poem into target language.
- Blank/free verse translation: finding just the proper equivalents in the target language with a proper semantic result.
- Interpretation: version and imitation. Version occurs when the absence of source
- Language text is retained and the form is changed. Imitation occurs when the translator produces the poem of his own.

Sen & Shaole (2010), suggest that Lefevere's classification of methods is useful for the cases in which either the source or the target language is English. They also say that the strategies are comprehensive enough and the elaboration on each strategy is well-defined Explanation given by Lefevere seems to reemphasize the opinion of Cluysenar's that the weaknesses of the poetry translation methods occur due to the emphasis given to one or some of the poetic components in the process of translating. The literal, metrical, and rhymed translation seem to emphasize the "form" or "poetic structure" of the poem; while the rest emphasize on the transferring of the precise meaning into the TL. Free vs. Literal Translation are two main strategies too familiar to the translators. In literal translation poetry is

rendered to either poetry or verse. The main characteristic of literal prose translation is the preference of the meaning over the form. In this case the translator's main concern is the meaning or content of the poetry, while in verse translation of poetry both form and content are of importance to the translator. As Frost (1969, p. 19) puts it "a prose translation of poetry, however deft its workmanship, cannot convey the effect which verse produces; if it could, why do poets take the trouble to write verse?".

Abbasi and Manafi Anari (2004) mention that literal verse translation itself can be subdivided into several categories. They also divide free translation strategy into some categories: Phonemic translation, Stanza imitation, Meter imitation, Imitation of rhyme scheme, Literal blank verse translation, and rhymed translation. According to Rose (1981) "The translator of poetry must be fluent in and sensitive to the source language; he must know the source language's cultural matrices, its etymologies, syntax, and grammar, as well as its poetic tradition. He must culturally and politically identify himself wholeheartedly with the original poet. He must penetrate the exteriority of the original text and lose himself in its intertextuality. To make the translation become a poem, the translator must also meet successfully the expectations and sensibilities of the poetic tradition of the target language. Thus, the most successful translators of poetry are frequently those who happen to be bilingual and bicultural and, above all, poets in the target Language" (p. 136).

Dryden (as cited in Venuti, 2012, p. 38-42) had fully recognized the difficulties involve translation of poetry. He proposed three methods for poetry translating to overcome the dilemmas of poetry translating. Dryden prefers imitation over the metaphrase and paraphrase. A deliberate examination of imitation as a solution of translating poetry would not really maintain balance between the form and content of poetry. Dryden main concern in poetry is the way of preserving the thoughts of the author.

### **3. Facing the challenges of untranslatability**

Literary translation is not an easy task. Each literary work has its own specific problems of translation. Of the four genres of serious literary, poetry is more difficult to translate. It is worth to explore the challenges that the literary translator faces in its efforts to rebuild the form, rhythm, meaning and imagery of poetry in another language, as well as suggested procedures to cope with such challenges. Dissimilarities, differences between poetic forms of the original language and the language of translation pose a challenge for translators of poetry. It is natural that every language has its own poetic distinctive forms. Adaptation and applicability issues have greater importance when choosing a form of poetry in the language of translation (Mary Massoud 1988 page 50). To accurately translate poetry, translators should be poets, who know the poetic forms of the original language and the language of translation. Equally important is that poets should have sensitivity when to translate a poem in verse and when to translate it into prose. After that, the translator must decide when to translate into free verse, and when the regular translate rhyming poetry, in columnar form. The decision is important,

due to the fact that cultures differ in the way they use or associated with different types of languages.

In some cases, the translator can choose to translate poetry into prose or in free verse. There are opinions that historical poetry dramas are better translated in prose than in verse. The reason is that prose can convey the sense of direct and precise language translation, and to maintain the spirit of historical facts and events narrated. Sometimes, it may be preferred translation of a poem in free verse. In attempts to mimic a poem in Albanian, for example, it may be impossible to transmit in English the Albanian features in phonetic level (for example, alliteration and assonance), which may not be less important than features meter and rhythm. Furthermore, the simulation could ask the translator to change dramatically connotative sense, in order to make language text translation to suit the desired form of string concatenation, poetry. Here, careful use of vocabulary that clearly belong to poetic registry, or one that has appropriate meaning in the context in which it is used, can compensate the loss of metrical and rhyming features (Dickens, James, Hervey, Sander, and Higgins, Ian, page 92).

Obviously there is a connection between the purpose and form of poetry (Basil, Hatim, and Mason Ian, 1994, page 12). In translation of lyric poetry it is preferred translation of all rhymed and regular poetry, such as songs and chants, in rhymed metrical regular. Undoubtedly, lyric poetry music is essential for conveying meaning, that is, it has a meaning, which, obviously, is no less important than the meaning of words. Another example is the translation of the psalms. A psalm has no fixed form, so his strings vary in length. As possible, the translator must creatively find its equivalents in the language of translation. So, the translation of songs and psalms, however accurate translation is, in some form, except with rhyming verses and regular, is likely to harm, distort, the purpose of poetry. On the other hand, during the translation of lyric poetry, which does not have a fixed form, the translator is free to choose the most appropriate form of poetic language translation reader. So, he produces a poem that has the characteristics of rhyme and rhythm of language translation.

Rime poses a challenge due to the fact that every language has its unique form, structure, rhyming patterns. For example, traditional models of language rhyming patterns change from rhyming translation of the original language. So, the translator who decides to use rhyme in translation of a poem must make a choice: Either use the rhyming style of the original language, which conveys to the reader the sound of foreign language translation, or to use a rhyming pattern, which sounds more natural to wear the readers of language translation, despite the significant loss in sound level.

Differences between metric models of the original language and the language of translation constitute the second problem area in the translation of poetry. So naturally, the translator cannot interpret the rhythm of a particular language into another language, despite his skills. In fact, he is not required to do so, because the rhythm of the original language makes no sense, nor connection with the reader's

language translation. Rather, the translator should transfer rhythms of translation language in equivalents corresponding to the original language, so that the reader of the translation language tastes them. Ultimately, the choice of meter depends on how the translator of experiencing situation prevailing in poetry. The length of the string determines meter in all languages. Style of complementary arrays is widespread in classical poetry and in modern poetry as well. According to this style, they bind to each other in terms of grammatical and semantic. During the translation of a poem with such features, the translator faces problems arising from the difference between meters, to which must be stopped and who do not need to stop. Another challenge is to balance the preservation of the image of a rhythmic meter of the original language, language translation, with its reproduction as a meter that is typical for language translation.

During the translation of poetry, a challenge arises from the fact that all poems have plural meaning. As Beiker (Mona Baker, 1992, page 152) suggests, it is not easy to determine “the basic meaning of a word or prepositional utterance / phrase with absolute certainty.” Naturally, most of the time, words have “ blurred border / unclear “, and their meanings are disputed in large scale. In other words, every act of reading a poem is the act of translation itself. The notion of understanding the original language is “rogue “. Reading of poetry in the original language is only one of the whole range / range of possible meanings. S. Basneti (Susan Bassnet 1980, page 72) admits that between translation and interpretation there is no distinction: first translator reads / translates the original language, and then translates the language of the translation. Therefore, the translator is forced to make repeated attempts and much larger than the average reader, in order to correctly understand poetry.

Interlingua translation is likely to reflect the creative interpretation of the original language, made by the translator (Mona Baker 1992, page 82). The translator should try to conceive, how to capture with precision the possible meanings of the words of the original language, in order to convey them in language translation. Forcing readers to read the original language by the translator is a common error that occurs during the translation of poetry, because polyvalence is the essential feature of poetic discourse. Since the original language allows variety of reactions among readers of the original language, the task of the translator of poetry to preserve as much as possible the range of possible reactions among readers of language translation, keeping intact the potential meanings present in the original language. Thus, Newmark suggests that the translator can “translate the possible sense, and decide meaningless possible in an explanatory note, if he considers that this understanding is important.” (Peter Newmark, 2003, page 220).

The translator of poetry must be aware of the difference between reference meaning and poetic meaning. The task of the translator of poetry is not limited to the transmission of the meaning of words, that is, the reader may refer to the same thing that the poet has referred to the original language. It also includes tracking of meaning and producing the same effect as the original language. Unlike translation of scientific / technical, success in poetry translation does not depend on the degree



to which, from the standpoint preferential translation of approaching poetry in the original language, rather, it depends on other criteria, based on literary criticism and applications in language and writing. This is important, because the text is likely to produce meanings that are not physically present in it. Again, the difficulty in translating the poetry arises not only from changing planes of meanings, but also the need for a translator must recognize the cultural context of the language in question, to choose the word nearest to the author's meaning.

Translating the tone of the original language poet is the most challenging task, because embodies the attitude of the poet towards poetry of the author. Translation of tone in another language that is different from the literary conventions of the original language is obviously very difficult. As long as the understanding of poetry in the original language is "rogue " and is more accurately to describe the meaning conveyed by the translator, as interpretation of the meaning conveyed by the original author of the poetic text , cannot be proved that poetry has a tone or that there is only one true tone or "target".

The metaphor is a literary figure that much depends on understanding than the sound. It is defined as a literary figure based on the comparison, which is implied more than stated directly. To say he was a lion in battle. According to Newmark, metaphor has two purposes. The first is cognitive, that is, the reference purpose: To describe a process or state of mind, a concept, a person, an object, a quality or an action in more detail and more comprehensive way than is possible in the language of literal or physical. The second is aesthetic, that is, pragmatic purpose: to seduce the senses, arouse interest, to clarify, to satisfy, to enjoy, to surprise. (Peter Newmark, page 104). In general, during the translation of images, the most important principle is that the translation must give the same sense as the original, and should produce the same emotional effect. A metaphor can be universal, cultural, or individual. Newmark argues that metaphors are six types: dead, clichés, forgotten, tailored, and new (recent), and original.

Poetry translators may need to choose a suitable procedure for the translation of metaphor. Translators must have an aesthetic sensitivity to the images and symbols, as well as possess the skill / agility, effective way to select the effective tracking of meaning and metaphor, choosing among the many possibilities. Usually, cultural metaphors are more difficult to translate than universal or personal metaphors. Difficulty arises when local flowers and herbs are used as metaphors. To produce the same effect, the translator may have to create a metaphor culturally equivalent to the original language, or to convert the metaphor of the original language, to give proper meaning, or if possible, by added meaning metaphor, ie, semantically enriched metaphor.

Translator of poetry must reproduce the original metaphor scrupulously, though can cause culture shock to the reader of the translation language, which does not recognize the culture of the original language. Reader of the translation language should make some effort to understand the truth of metaphor, relying on the following verses. The reader should understand this background and, if he wants



to feel it, repeated reading is more likely to make it his property. When metaphor is recognized in the culture of language translation, the translator can transfer the image of the metaphor. However, if the translator considers metaphor important, his duty is to follow it, to put it in the language of translation and its culture (Peter Newmark, page 164)

During the translation of poetry, games are the hardest words to translate, because they carry restrictions due to meter. According to Newmark, games with words, in English, are the most common, because one syllable words arise frequently and easily. The simplest type of game with words is the use of two words that have the same shape and different meanings (Peter Newmark, page 217). A pun created either by using a single word, two words that are spelled a kind, or a group of words with the same pronunciation in their two possible meanings, usually aiming at causing laughter or amusement, and sometimes to strengthen understanding. Play with words, its effects depends on the combination pronunciation - meaning, in general, it is not repeated in other languages simply because the two languages are never the same. Translator of poetry must sacrifice games with words, simply because they carry restrictions due to meter. For example, when the aim of the game is just words causing laughter poet can compensate for this, choosing a game other words, with different meaning, but related to the source. If the two meanings of the word game are more important than the means, the poet can translate them, producing two incompatible meanings. When a play on words used in the original language poetry, to illustrate a language or speech, or a linguistic slippage, or when the meaning is more important than warning, poet should transfer, translate, in both meanings, and usually even explain it.

Alliteration and assonance are the most common patterns in poetry and thematic and expressive purposes. Alliteration is the repetition of consonant and vowel sounds identical, often at the beginning of words. Assonance is the repetition of words within the same sound or sounds heap. End sounds that are not defined as rhyming assonance. Both types can come together. Another challenge is the sound level designation, where the meaning of the word followed by the sounds of it. These features are called voice as sound symbolism, which has two forms. The first occurs when the sound of a word in the poems evoke / invoke other words, that are not present in the text. The second occurs when a sound appears in more than one word and establishes links between such words, by implication follows that of the others.

Translation of alliteration and assonance is a special translation challenge, as long as they depend on the repetition of sounds and carry restrictions due to the meter. It is clear that no translation language can reproduce the same sequence of sounds, as the language of the original, simply because the two languages are never the same from the standpoint sound. Translator facing as sound symbolism must decide what position he has, how much money to begin translating a poem. When deemed essential, while the goal of the translator is forwarding as possible the text of the message in the original language, translators will have to feed them through symbolism language translation language translation as sound. No doubt,

as sound symbolism will be different from that of the original language. Poet translator is able to compensate the loss of voice features of the original language, replacing them with voice features language translation, which has a comparable effect. Usually, this causes losses in terms of meaning and connotative denotative. Within the field of literary translation, more time is devoted to examining the problems of translation of poetry than any other literary form. Many of the studies that deal with the review of these problems are translations or different assessments of a single act, or formulations own special translators on how they act to solve problems (Burton Raffel). Quite often, studies of poetry and translation seek to discuss the problems of methodology by non-empirical positions, however, this is exactly the kind of study that remains the most valuable and most needed.

#### **4. Conclusion**

In closing this paper, it is pertinent to note that it should never be forgotten that the work is not to translate the language in the language, but “poetry” in “poetry” and “poetry” is a soul so fragile that during its casting from one language to another language, it may evaporate altogether, if the expression is added to a young soul, then from it will remain nothing but a corpse without burial.

And this paper aims to illuminate the way to lead the translator to translate “poetry” in “poetry” without killing the spirit and without removing its source soul.

In order to achieve the better literary results in the difficult duty of translating poetry, the advantage is to receive some relevant instructions and trainings for the translators who are interested in poetry. Translators in the field of poetry will find useful to have knowledge on the existing strategies for translation of poetry which are proposed by different scholars.

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## Citizenship and Educational Policies in Europe

### Abstract:

*If education is an investment for the future, citizenship education is an investment for the democratic future of Europe. The concept of citizenship has always been associated with a complex set of rights and duties explainable on the basis of a common membership recognized and shared. Democracy is not something taken for granted, nor an abstract concept. It requires investment and responsible actions of citizens in daily life. In an age where young people are deserting the polling stations and the public and political life, it is urgent to address the question of education for democratic citizenship, a long-term investment for the promotion of human rights, tolerance and cultural pluralism. This article identifies in European projects, the most advanced experiences of European citizenship. It is a rich and varied projects that show how schools across Europe can learn from each other and how the United States can mutually acquire information and suggestions in order to develop effective policies for the development of citizenship education*

**Keywords:** *citizenship education, Europe, multiculturalism, European citizenship.*

## 1. Introduction

The strengthening of social cohesion and solidarity in society is one of the main objectives that confront political leaders of all the countries of Europe. To get there, it is important to agree on a preliminary on the meaning of what it means to “act as a responsible citizen”. From here derives the need for each country to define its own national concept of ‘responsible citizenship’. However, it should be noted that, in general, to define the term “citizenship” is already among the most difficult task. Its meaning and its perception is different from one country to another, even when there is no equivalent term in the national language, as happens in some countries. In this context, education plays an important role and can contribute significantly to promote active and responsible citizenship. In addition to her parents, her family in an extended sense of the term, friends and the local community, the school is the main place of socialization. One of the educational goals of the school has always been to prepare young people for adult life. It is therefore essential that the school sends students the basic skills and knowledge that prepare them to participate in society by positively contributing to its evolution. Two major issues related to these issues are being addressed in this article:

- There is a national concept of ‘responsible citizenship’? If yes, what is of significance in the relevant sources of law?
- What are the main characteristics of educational policy regarding the role of the school system in the development of a “responsible citizenship” as defined in the official reference?

## 2. The concept of ‘responsible citizenship’

The definition of ‘responsible citizenship’ and the concept of citizenship education, which is closely related, are based to some extent on the definitions established by the Council of Europe as part of its project on Education for democratic citizenship .

As a starting point, the “citizens” can be considered as “people who coexist in a society.” Over the past decades, societies have changed and, with them, the theoretical concepts and practical applications of citizenship. The concept is transformed and expanded to such an extent that the styles and patterns in our relationships with others in various ways. Far from being limited to the national level, the concept of harmonious coexistence among citizens refers to the community in all contexts - local, regional, national, and international - in which individuals live. The notion of ‘responsible citizenship’ raises questions about consciousness and knowledge of rights and duties. It is also clearly linked to civic values such as democracy and human rights, equality, participation, cooperation, social cohesion, solidarity, tolerance of diversity and social justice. The concept of ‘responsible citizenship’ is widening more and more since they were adopted by the Member States of the Council of Europe a number of specific recommendations and resolutions designed to promote this issue. The European Commission has also published in the White books and in many studies on this topic, which has become a priority for many European countries.

Citizenship education refers to education that the school aims to equip young people's ability to contribute to the development and welfare of the society in which they live as responsible citizens and active. In the vast field covered by its objectives and its content, we can distinguish three key thematic issues of citizenship education which, essentially, is to try to develop in the students:

- (a) A political culture,
- (b) Critical thinking and certain attitudes and values,
- (c) Active participation.

The development of a political culture may include:

- the study of social institutions, political and civic organizations, as well as human rights;
- the study of the conditions in which people can live in harmony, social issues and current social problems;
- preparing young people to exercise their rights and duties as defined in national constitutions;
- promoting the recognition of the cultural and historical;
- promoting the recognition of cultural and linguistic diversity of society.

The development of critical thinking and certain attitudes and values is based, for example, on:

- The acquisition of skills necessary for active participation in public life as a responsible citizen and critic;
- The development of recognition of and respect for self and others in order to foster greater mutual understanding;
- The acquisition of social and moral responsibility, including the self-confidence and responsible behavior towards others;
- Consolidation of the spirit of solidarity;
- The construction of values that take full account of the plurality of points of view within a company;
- Learn to listen and resolve conflicts peacefully;
- Learn how to contribute to a safe environment;
- The development of more effective strategies to combat racism and xenophobia.

Finally, the active participation of students can be encouraged through the following means:

- Allowing them to be more involved in the community in the broad sense (at international, national, local and school);
- Providing them with practical experience of democracy at school;
- Developing the individual's ability to commit towards each other;
- Encouraging pupils to develop joint initiatives with institutions (such as associations, international organizations and public bodies) and projects that involve other communities.

A comparative survey carried out by the Eurydice Network, (Citizenship Education at Schools in Europe), revealed that the translation of the term “citizenship” in the national languages does not necessarily produce an equivalent term that refers to the role of citizens in a society in which coexist with others. In some countries and depending on the context, the term translated can summon or a legal or a social role while in other languages these dimensions are insignificant or do not exist. In the national language of many countries, the term “citizenship” expresses only the legal relationship between the citizen and the state.

The majority of the sources of national law does not define explicitly the notion of “responsible citizenship” despite being present in several official documents. Many countries use another expression to refer to the definition of ‘responsible citizenship’, as for example: “civic participation” (Latvia, Romania), “civic skills” or “civic consciousness” (Poland), “civic engagement” (Romania) or “civic rights and duties” (Germany, Lithuania, the Netherlands, the United Kingdom, and Scotland). Generally, it can therefore be said that the ‘responsible citizenship’ concerns matters related to the knowledge and the exercise of the rights and civic responsibilities. All countries associate the concept to certain values closely linked to being a responsible citizen. These values include democracy, human dignity, freedom, respect for human rights, tolerance, equality, the rule of law, social justice, solidarity, responsibility, loyalty, cooperation, participation, the spiritual, moral, cultural, mental and physical. Despite the fact that some countries give more or less importance to one or other of these notions, it is generally agreed that they all contribute to the overall understanding of the concept and its implementation. Almost all countries refer to their constitution or other specific documents in the field of education (curriculum, education laws, other official documents) as sources that express in the best way their notion of ‘responsible citizenship’.

In the Czech Republic, for example, the responsibilities of citizens towards other individuals and towards the community, is emphasized by the Constitution. This also puts the emphasis on values such as human dignity, freedom, equality, respect for human rights, the respect of the natural, cultural, material and spiritual respect for the law and the authorities.

In Germany, the concept of ‘responsible citizenship’ is part of the Grundgesetz (Basic Law), Article 33 states: “All Germans have, in each state, the same civic rights and duties.”

The general curricula of Lithuanian schools of general education (1997), state that a citizen is a person conscious of his rights and obligations and able to participate constructively in public life. The curriculum specifies that the “responsible citizenship” “is based, for example, on moral principles and core values”. In Scotland, the notion of citizens as “people who live in a society” is debated and discussed in the consultation document Education for citizenship in Scotland published by the Learning and Teaching Scotland: “Citizenship implies the enjoyment of rights and the exercise of the duties in different types of communities”. This concept of



citizenship encompasses the specific notion of political participation by members of a democratic state. It also includes the more general concept according to which citizenship covers a range of participatory activities, is not overtly political, that affect the social welfare of the community. (...) The citizenship is to take decisions and make informed choices as well as take action individually and as part of the collective processes. "Most of the countries of Eastern Europe has stressed the importance of the historical dimension that covers the term" civil society".

In the early 90s, when they were established democratic principles to their societies, these countries have experienced profound changes. The social and political changes of the last two decades have significantly influenced the meaning and role of 'responsible citizenship' and , therefore , the idea of citizenship education; This development has prompted experts and policy makers to reconsider the role of curricula and, more specifically their influence on the formation and development of a democratic political culture. In several countries, especially those that include many minority groups, the concept of 'responsible citizenship' is also closely associated with the policy of integration of non-citizens, such as people living in the country for a long time, or even that we are born, but do not have the nationality.

Estonia, for example, has launched a state program integration planned between 2000 and 2007, whose main objective is to promote the integration of non- Estonians into Estonian society. One of the three sub-programs of integration, known by the name of "social competence", has as its basic objective the formation of a "socially responsible Estonian population" and "the active participation of the inhabitants of Estonia to the development of civil society, whatever it is their nationality and their mother tongue".

### **3. The principal guidelines of educational policy**

To the extent that the school is one of the leading institutions for socialization, it is also extremely important to analyze how the educational policy of each country promotes, through its own school system, the 'responsible citizenship'. All countries have declared that they promote this concept, some as a priority, through legislation in the area of education, white papers, action plans and decrees, etc. The majority of countries explains how pupils / students are guided in the school system through a path based on the three above-mentioned objectives of citizenship education, namely the acquisition of a political culture, the development of critical thinking and certain attitudes and values the active participation.

In the German state of North Rhine - Westphalia, for example, Article 1 of the Gesetz zur Ordnung des Erstes Schulwesens (First Act on the Education System) provides the following: "Young people need to be educated in a spirit of humanity, of democracy and freedom, a goal of tolerance and respect for the convictions of others, of responsibility for the preservation of the natural environment. (...). The young people should be able to prove that they can successfully serve the community, family, profession, individuals and the state".

In Cyprus, according to the Primary School Curriculum (2003), the education provided in public schools “has the purpose of contributing to the harmonious development of democratic and responsible people, who have the knowledge, skills and abilities to cope with a changing world. At the same time, pupils must be ready and able to contribute, through their actions, the political, economic and social development of their country and the wider European society to which they belong”.

In Finland, the legislation on basic education in 1998, said that “the aim of education described in this Act is to support the development of pupils as individuals with a sense of humanitarian and ethical and responsible members of society.” Following a decree Government issued by the Minister of Education in 2001 states that “the goal of education is to support the development of students to become harmonious and individuals with a healthy ego, members of a society capable of exercising a critical opinion on their social and natural environment. At the base is the respect for life, nature and human rights, as well as the appreciation of the study and their personal work and that of others”.

Interestingly, some Nordic countries such as Estonia, Finland, Iceland and Norway include respect for nature among the items to be promoted in the context of the development of ‘responsible citizenship’ of pupils. Few countries establish an explicit link between education on the one hand and religion and / or Christianity on the other.

In Germany, the *Erstes Gesetz zur Ordnung des Schulwesens* (First Act on the Education System) (Article 1) of the Land of North Rhine – Westphalia, includes the “respect for God” as one of the main objectives of education. According to Icelandic law school, methods and educational practices should be characterized by tolerance, Christian ethics and democratic cooperation. In the preamble to the Norwegian Education Act of 1999 reads that “the primary and lower secondary school contributes, in collaboration and agreement with the family, to dispense to the students a Christian education and morality. (...) The upper secondary education contributes to bestow knowledge and understanding of basic Christian and humanist values, the national cultural heritage, democratic ideas and a way of thinking and scientific work”.

Preparing young people to participate constructively in the national and European society is one of the main objectives of educational reform in the new Member States of the EU, particularly the former socialist countries. In the last decade there have been major reforms in the countries of Eastern Europe. The reforms of the public education system are based upon the common heritage of European political values, cultural and moral reflexes in human rights as befits any State governed by the rule of law and based on a pluralist democracy, tolerance and solidarity. All the countries of Eastern Europe underline the importance of strengthening the power of integration and social cohesion in the country.

In the Czech Republic, the National Programme for the development of education puts emphasis on strengthening the cohesion of society, support for democracy and the preparation of cooperation between the European and global society. It

also emphasizes the need for a transition between the acquisition of facts and theoretical knowledge on the part of the pupils and the development of skills and competencies needed to live in a healthy, responsible and well-informed within the company, with the other.

In Latvia, the Concepts of Education Development (2002-2005) attempt “to make changes in the education system so as to promote the formation of a democratic and socially integrated”

In Lithuania, the National Education Strategy for 2003-2012 defines the mission of education in the following terms: “to help the student to understand the contemporary world, to gain a cultural and social competence and to become an independent, active and responsible, strong-willed and able to constantly learn, who builds his own life and that of his help to build community”

The changes related to education reform in Slovakia after 1989 included in particular a greater focus on democracy , autonomy of schools, an expansion of the rights of students and their families, respect for non-native citizens and the general awareness of the location human rights in a global society .

#### **4. The participation of the school in society**

One of the most important ways to capture the behavior of a responsible citizen is to take an active part in society, exercising their rights and duties. In addition to acquiring greater familiarity with democratic principles and the related organizational measures, it is important to put into practice what has been learned in school. In almost all European countries, schools are trying to engage their students in the activities of the company and vice versa. The schools and civil society can connect in two different ways: either the representatives of the public can be involved in school activities, or, alternatively, students can cross the boundaries of their school and experience the many aspects of life in society. In society, schools can find numerous counterparties with which associate to transmit to the students the behavior of a responsible citizen. There may be students from other schools at the national and international members of the local community and representatives of institutions, enterprises or non-governmental organizations (NGOs).

The school participation may include a variety of activities ranging from information initiatives to their actual involvement in everyday life of the local community. Such activities may include the following:

- Partnering and exchanges between students with schools in other countries, including the correspondence of the pen;
- Days “open doors” or school parties, at which the citizens of the area are invited to visit the schools to find out how they work and to meet the students;
- Visits to nearby institutions or groups in the community, including police, firefighters, museums, local or national authorities, specialized centers for

vocational guidance, religious institutions, NGOs, shelters for children with special educational needs, the elderly and refugees;

- Simulations of elections, modeled on the national elections or the European Parliament and simulation games work councils or parliaments citizens;
- Fundraising to support projects of charity and solidarity, especially for the benefit of children living in developing countries or who are victims of natural disasters;
- Volunteers, including help in nursing homes for the elderly, or cleaning the play areas or local parks;
- Internships short term for secondary students is to introduce them to working life and give them the opportunity to meet potential future employers.

Schools have a variety of potential partners to support their participation in the activities of civil society: public authorities, businesses and industries to local, national or even international, cultural institutions, religious or social, youth associations and institutes of higher education.

Moreover, in all countries schools can cooperate with NGOs or international organizations. For example, they can take part in the campaigns of NGOs such as Greenpeace and Amnesty International, the activities of charitable institutions or other care organizations (eg, UNICEF, UNDP, Red Cross) or projects of international organizations like the United Nations.

## **5. Conclusions**

In conclusion, it is clear that one of the most important tasks of citizenship education is to prepare pupils for their future role as active citizens who contribute to the welfare of society. The most effective way to do that is to give them the opportunity to experience firsthand what it means to be responsible civic action, reducing the gap between the school, as a microcosm closed, on the one hand, and the real world on the other. In other words, it is important to give young people the opportunity to be involved in the daily operation of the local community, but it is no less important for them to have taken previous responsibilities within the structure and organization of their school. Only if schools bring into being what they teach can persuade students that their commitment to citizenship must be done seriously. And the most convincing way to do this is to encourage a participatory and democratic ethos involving both pupils and parents, their main models, decision-making processes of the school.

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## **The postmodern female autograph in american literature: Black female autobiography in between literary experimentation and cultural strangulation**

### **Abstract**

*Based on a qualitative analysis of the American literary canon of the 1980's, early 21st century. This paper aims to identify and highlight the position that women –of –color occupy in this canon, the status enjoyed by autobiography in such a society and the degree to which writing one's self for black female autobiographers meant revealing one's innermost subjectivity rather than living a lie to oneself and to others. Considering the female quest for a voice in the mainstream American literature autobiographical canon as a claiming for at least a niche of one's own, this paper correlates the peak periods of autobiographical productivity for women to the 1890 WWI era and the late 1960s and 1970s, as time frames characterized by an ever increasing participation of women in the public service. Delving deep into the differing texture of the male and the female discourse, the paper considers that while male writing held a privileged place in the canon, female writing held a marginalized devalued position in the outskirts of society. While, even after the postmodern decision that the author is dead, males feel free to express the truth in the corpus of their writing; women's autobiographies posit their Selves as a way of establishing their own Selves. Though the majority of critics still persist in either erasing the woman's story by relegating it to the margins of the critical discourse or uncritically conflating the dynamics of male and female selfhood, they agree that female autobiographies share the use of understatement and fragmentation, and tend to be more truthful while writing outside the guise of fiction.*

*Viewing America just as a shattered mirror mistakenly reflecting the sense of oppression, discrimination and alienation that the blacks go through, this paper considers the need for handling black autobiographical texts by developing culturally specific ways. While the early black autobiographies were mainly conversion narratives focusing on the spiritual development and emancipation of the individual, the black autobiographies of the 1980s started to regard the genre as a site of formal revisionism and free play of signification, adopting a new agenda of exploring the genre and developing new ways of dealing with texts and traditions. While the slave narratives articulated the ideals of selfhood, and the emancipation autobiographies*

*celebrated the personal triumphs, the post-WWII autobiographies assisted the task of full definition by adding denominators such as race, sexuality, class and religion.*

*Revisiting the tenets of postmodernism for establishing a bond between the genre of autobiography and the postmodern condition the paper regards the postmodern autobiography as the one challenging the traditional concepts of a completeness of the Self and revolutionizing the narrative practice, by offering new patterns of meaning which reject completeness, linearity and order in the name of randomness and chance. By delving into some of the autobiographies of the time the paper reveals how feminist politics and postmodern aesthetics become inextricably linked, abandoning the presence of a single, reliable narrative voice in favor of the postmodern blurring of the boundaries between fact and fiction, history and myth*

**Keywords:** *postmodernism, female autobiography, female narrative voice, cultural experimentation*



## I. INTRODUCTION

In *A Room Of One's Own* (1929) Virginia Woolf speaks about women being reserved the right place in society. As far as the society is made to be shared by men and women, let women be assigned a room of their own without interfering in the so-called men's world. While Virginia Woolf, a white woman, claims for a room of her own, black women would by rule, be asking for at least a "niche" of their own, but female autobiography mirrors pretensions much more challenging than that.

The earliest first-person narratives were the accounts of travel and travail through which male Europeans mapped their encounters with the projections of new geographies, new peoples, new experiences and new identities. From the women's point of view, it was a time when marriage was considered an economic necessity and public anonymity, the mark of God-given identity. Autobiographical forms like that of the poetry of Anne Bradstreet (1630), the captivity narratives of Mary Rowlandson (1682), the diaries of Sarah Kemble Knight (1704), and the spiritual testimonies of Quakers like Elisabeth Ashbridge (1774), provide an intimate vehicle through which colonial women responded to the unsettling experiences and to the challenges to their sense of subjectivity.

By the late 18th- early 19th century, heterogeneous autobiographical forms circulated through the vast space of a now New Republic. "The Cult of True Womanhood" emerged as the prevailing ideology affecting white bourgeois women and the narrative testify to the cultural pressures of such femininity. Autobiographical writings of the period include Lydia Sigourney's *Letters of Life* (1866), Jane Addams' *Twenty Years at Hull House* (1910), etc. The post-bellum narratives of Anna Julia Cooper and Elisabeth Keckley, on the other hand, shift the emphasis to the representation of women as independent Selves desirous of participating in the Franklinitan myth. By the early decades of the 20th century, large numbers of immigrants swelled the population of the urban centers leading to the flourishing of autobiographies like Mary Antin's *The Promised Land* (1915), and Lillian Wald's *The House on Henry Street* (1915) which negotiate the multicultural identity and the ethnic assignments. The involvement of women in public activism, the migration and immigration processes, and the emergence of the United States as a world power led to the development of the autobiographical form. Included here are writers like Emma Goldman—*Living- my Life* (1931), Ida B. Wells—*Crusade for Justice: The Autobiography of Ida B. Wells* (1932), and Gertrude Stein—*The Autobiography of Alice B. Toklas* (1937).

In the last half of the 20th century, the civil rights and feminist movements influenced contemporary autobiographical practice in developing multiple strands and helplessly getting involved in the discovery of a true Self. Contemporary autobiographical writers include Maxine Hong Kingston—*The Woman Warrior* (1977), Audre Lorde—*Zami* (1983), Gloria Anzaldúa—*Borderlands /La Frontera* (1987), and Adrienne Rich—*Of Woman Born* (1976). Heading into the 21st century, America is still in turmoil and transition, a country in the making.

The peak periods of autobiographical productivity for women have been during the Progressive Era (1890 to WWI), an era of unprecedented public service by women, and during the late 1960s and 1970s. In her introduction to *The Private Self: Theory and Practice of Woman's autobiographical writings* (1988), Shari Benstock speaks of women situated in conflicting and constricting roles, women faced with the rigid distinctions between man's world and women's domain, and women seeking freedom from bourgeois definitions.

There is a growing body of critical material that argues that women have developed a separate tradition on the autobiographical genre, one in which selfhood comes out as a mediated entity influenced by the male discourse. In *A Poetics of Woman's Autobiography* (1987), Sidonie Smith has explained "the autobiographical inscription as the result of the interaction of the women's marginality with the self-authorization that comes in writing their life stories. As a result, the genre, she argues, "is characterized by a 'double' voice." (qtd. in Culley, 1992:65). Women's unique perspective is a consciousness of alterity that enables them to recognize the importance of the Other in the creation of selfhood.

As Shari Benstock emphasizes in *The Private Self* (1988), "for white American women, the Self comes wrapped in gender, or rather gender constitutes the invisible, seamless wrapping of the Self." (Benstock, 1989:73). So, in order for a woman to be an "I" at all, she has to be a Self, to belong to a gender.

## 2. THE FEMALE AUTOGRAPH:

### **Differences Between The Male And Female Discourse In Autobiographical Writings**

Besides the differentiation between the black and the white texture of the autobiographical discourse, there are also the distinctions between the male and the female texture. The criticism revolving around the differences between the male and the female autobiographical discourse includes theorists who consider that the two are interchangeable, others who believe that the differences between the two outnumber the similarities, and some who agree on some points of contact. There are several critics that, while analyzing the male and the female discourse, become aware of the interchangeability of the two and, thus, become less attracted by the respective differences. As Mary Mason states in "The Other Voice: Autobiographies by Women Writers" which can be found in James Olney's *Autobiography: Essays Theoretical and Critical* (1978), women's autobiographies often involve the positing of the Other through which the female autobiographer establishes her own Self: "The tradition of autobiography and of autobiography criticism has been a masculine and andocentric one. It is a story of male selfhood rendered representative and representable." (Mason, 1980:146).

French theorists of writing and sexual difference-Luce Irigaray, Julia Kristeva, and Helene Cixous-interrogate the complacency with which Western discourse has described and valued sexual difference in male and female writing. Using the

psychoanalytic theory as a basis for a deconstructionist reading of autobiography, Willis R. Buck, Jr., considers that the poetics of autobiography remains by and large an andocentric enterprise. Sidonie Smith, on the other hand, argues that until the twentieth century women could only represent themselves in scripts male discourse had constructed for them and female writing enjoyed a marginalized, devalued position. This is the reason that leads her to further claim: "Therefore, women's true autobiography has yet to be written, since women writers have, until recently, reinscribed male writing and thereby produced a text, which either obscures women or reproduces the classic representations of women." (Smith, 1987:18). Thus, women's Selves exist through merging with others rather than differentiating themselves from them.

A second stand is adopted by Smith and Miller while trying to highlight the differences between the two discourses without paying much attention to the points of contact. According to Smith, women are caught in a double subjectivity: "being at once protagonists and narrators of their own stories." (Smith, 1993:124). Considering the postmodern decision that the author is dead does not necessarily hold for women. Nancy Miller searches for the real truth of her life in the corpus of her writing rather than in her body: "the historical truth of a writer's life lies in the readers grasp of her intratext, the body of her writing and not the writing of her body, and this makes it essentially different from the man's autobiography." (Miller, 1994:69).

Nevertheless, critics and representatives of different schools of thought generally agree on the following: 1) women's self-image is projected by a variety of forms of understatement; 2) irregularity rather than orderliness informs the Self portraits by women, the narratives of their lives are often not chronological and progressive but disconnected, fragmentary, or organized into self-sustained units rather than connecting chapters; and 3) whereas the male protagonist is inclined to be passive, sensitive and shy, the female protagonist tends to be stalwart, spirited and fearless. Such tenets of female discourse make women sound more truthful when presenting their lives under the guise of fiction than when offering them up as unembellished truth.

### ***2.1. Shattered mirrors in the "Promised Land": Representation in the Black Autobiography***

The reason why I have entitled the heading in this way is because America was supposed to be the land promised by Moses, the land of freedom, equality and opportunity, the country in which the beacon of liberty, democracy and unyielding hope would be burning brightly, but it turned into a shattered mirror for the African Americans who could see there just a distorted image of themselves: oppressed, alienated, discriminated and endlessly fighting for their rights.

As William Andrews states in his introduction to *20th Century Autobiography* (1990), autobiography holds a position of priority among the narrative traditions of black America. African American autobiography has witnessed the attempts of people of color to actualize the promise of their American birthright, while articulating their

achievements as individuals and as persons of African descent. Moreover, it has provided a “forum for addressing the socio-political and cultural obstacles to the black integration.” (Spengemann, 1982:508). Debates have been rising concerning the appropriateness of evaluating black American autobiographies according to the standard frameworks of western autobiography. If, in the western discourse, the dominant myth is that of the individual forging a career, reputation, a business or a family out of the raw communal material; in black autobiography, the unity of the personal and the collective voice remains a dominant tradition.

The most influential African American autobiographies were the slave narratives, the secular autobiographies and the spiritual autobiographies. As personal accounts the slave narratives flourished from 1760 to 1865, focusing as much on the individuality of the slave as on the institution of slavery. At the time it was thought that the best way for the slave narrator “to cover his flank while firing his guns.” (Andrews ed., 1997:368), was to write those accounts in a simple, direct style and a calm, controlled voice. This would lead to little sense of the narrator’s individuality coming through the 19th century slave narratives. Classics of the slave narrative genre were in particular: *The Narrative of the Life of Frederick Douglass, an American Slave* (1845) and *Harriet Jacobs’ Incidents in the Life of a Slave Girl* (1861). Female slave narratives revised the one-dimensional perceptions that black men held of them and reflected basic hints about the position they held in society. The woman’s slave narratives appeared either as amanuensis or as fictionalized accounts.

The Africans who were brought to the Americas in slave ships viewed man, nature and God as distinct but inseparable aspects of a sacred whole. Thus, although the first African American autobiography “*A Narrative of the Uncommon Sufferings and Surprising Deliverance of Briton Hammon, a Negro Man* (1760), basically describes the physical perils of Briton Harmon’s thirteen year sojourn at sea, the narrative concludes on a distinctly religious note. The same also happens in *The Narrative of the life of Olaudah Equiano, or Gustavus Vassa, the African* (1789) where the author adopts religious posture and the moral language of a biblical prophet while analyzing chattel slavery as one of the basic problems of Western society.

The spiritual autobiography developed mainly in the 19th century. Its most classic form emerges in the work of George White as he chronicles his journey through the institution of the Methodist Church of the time. *Nancy Prince’s Narrative of the Life and Travels of Mrs. Nancy Prince* (1799), and *Sojourner Truth’s Narrative of Sojourner Truth* (1850) chronicle an American life of activism and spiritualism. The decline of the spiritual autobiography in the half century after the Reconstruction, the end of the Civil War and the beginning of the Depression Era emphasized the development of the slave narrative in the form of the post-bellum narrative.

Since World War II, autobiography in the hands of persons as different as Malcolm X, Audre Lorde and Itabari Njeri has turned to exploring such dimensions as sexuality, religion, class and family in view of full self-assertion. Mary Burgher’s “*Images of Self and Race in the Autobiographies of Black Women*” (1979) and

Regina Blackburn's "In Search of the Black Female Self- African American Women's Autobiographies and Ethnicity" (1980) outlined for the first time the thematic range of black women's autobiography while they paved the way to the development of the idea of "black autobiography as a site of formal revisionism and the free play of signification." (Eakin, 1992:82), thereby leading to a fresh examination of texts and traditions. The reconsideration of the African American texts through the lenses of language, history and culture lead to the coining of the term autho-ethnography by Lionnet.

The contemporary black autobiography theory is voiced by hooks who overscores the importance of postmodernism to the shaping of the African American Self. In "Postmodern Blackness" (1990) hooks claims that, not only is postmodern theory relevant to African American experiences and culture, but "the overall impact of postmodernism is that many other groups now share with black folks a sense of deep alienation, despair, uncertainty, loss of a sense of grounding even if it is not informed by shared circumstance." (hooks, 1990:27). Her proposed alternative is that of incorporating the voices of the displaced, marginalized and oppressed in view of having a wider image of society.

## **2.2. White and Black Female Autobiography Compared.**

Black women who write autobiography show their determination to take control of their lives without submitting either to the racism of the whites or to the sexism of the black and white men taken together. While the writings of the black autobiographers in general are renowned for their impersonal traits, the female black narratives take into consideration extra-textual conditions and inscribe their ideas into the culture. Their autobiographies constitute a running commentary on the collective experience of black women in the United States. Yet in the framework of what Sidonie Smith holds: "much of the autobiographical writing of black women eschews the confessional mode--the examinations of the personal motives, the searchings of the soul-- that white women autobiographers so frequently adopt." (Smith, 1993:63).

Thus, women seem torn between exhibitionism and secrecy, self-display and self-concealment. Domna Stanton in turn seems to surrender in this war of discourses and coins the term autogynography to refer to the black female autobiographical writings reflecting gender constrictions. In her "In Search of the Black Female Self" (1980), Regina Blackburn argues that "black women autobiographers use the genre to redefine the black female Self in black terms from a black perspective." (Blackburn, 1980:147). Even Bernice Johnson Reagan focuses on the construction of the black female Self while identifying black women's autobiographical writing as cultural autobiography, and regarding selfhood as inseparable from her sense of community.

No matter the fact that women, black or white be they, are motivated into surging for their own rights and against roughly the same forms of repression and discrimination, there are several differences to be outlined between the black and the white female

autobiography. Firstly, the consideration of black women's autobiography forces careful treatment of extra textual conditions. Secondly, while all autobiographers confront the problem of readers, black female autobiographers confront the problem in an especially acute form. Thirdly, as Sidonie Smith suggested, while for white American women the Self comes wrapped in gender; for the Afro-American women, differentiation between Self and Other is almost impossible. Fourthly and lastly, to write the account of one's Self is to inscribe it in a culture and to stick to impersonation. This is also asserted by William Andrews in his *African American Autobiography: A Collection of Critical Essays* (1993) where he states that: the "Afro American autobiographical statement is bereft of excessive subjectivism and mindless egotism and presents the Afro American as reflecting a much more impersonal condition." (Andrews, 1993:25).

### **3. Literary experimentation and cultural strangulation: autobiography as a collage of Postmodern life**

#### **3.1. Postmodernism and the Status of Autobiography**

The origin of the term postmodernism remains uncertain, though we know that Frederico de Onis used the word "postmodernism" in his *Antologia de la Poesia Espanola Hispano-Americana*, published in Madrid in 1934, and Dudley Fitts picked it up again in his *Antology of Contemporary Latin-American Poetry* (1942). As suggested in *Autobiography and Postmodernism* (1994), edited by Kathleen Ashley, Leigh Gilmore and Gerald Peters, "postmodernism results from a second wave of loss of belief in the twentieth century, prompted especially by the Cold War, the McCarthy hearings, the Vietnam War, and other events of the 1950s and 1960s which suggested the breakdown of traditional systems of meaning." (Ashley, Gilmore, Peters, eds., 1994:59). More profound and pervasive than the first loss, the second claimed that everything was dead to this generation: traditional values, social institutions, and even the novel and the author were proclaimed dead. On the other hand, while attempting to make a picture of the traits characterizing postmodernism as a movement and as a discourse, Warhol and Hendel state that postmodernism lacks a disciplinary or scientific stability and engages two divinities at once: sameness and difference, unity and rupture, filiations and revolt." (Warhol, Hendel eds., 1993:66).

A glance at the history of autobiography studies reveals that at the end of the 1970s the study of autobiography was being remade. Two collections of essays published in 1980 inaugurated a new wave of interest: *Women's autobiography: Essays in Criticism* by Estelle C. Jelinek, and *Autobiography: Essays Critical and Theoretical* by James Olney. Jelinek's collection situated feminist criticism in relation to autobiography, and Olney's collection examined autobiography through a range of merging post-structuralisms.

According to Leigh Gilmore in his "The Mark of Autobiography: Postmodernism, Autobiography and Genre" (1994), postmodernism runs counter everything that is conventional and the concepts of Self and identity bear this influence more than anything else. In his own words: "Postmodern autobiography challenges



the concepts of Self and identity underlying conventional autobiography, offers new patterns of meaning which oppose traditional concepts of completeness of Self, and queries its narrative practice and revolutionizes it.”(Gilmore,1994:39). If autobiography traditionally features a first-person autodiegetic narrator who retrospectively recounts the story of his/her life using a two narrative level (that of the narrator, and that of the character), in the postmodern autobiography the narrator can use different verbal persons for him/herself, can employ another person to act as a focalizer, or invite several narrators with their own stories. In postmodern autobiography identity is never given a priori, it is never complete. According to Mike Featherstone in his *Undoing Culture: Globalization, Postmodernism and Identity*(1993): “The shifting boundaries of identification, involve an illusory image of presence, a sign of absence and loss.”(Featherstone,1993:69).

### **3.2. The Woman's Autobiography and Postmodernism**

Postmodern feminism is anteceded by the publication in 1949 in post war France of Simone De Beauvoir's *Le Deuxieme Sex* (The Second Sex). Asserting that the woman is made and not born, De Beauvoir investigated how woman has historically functioned as the culturally constructed and conditioned Other of the man. To follow the feminism development trend, a second generation response titled the New French Feminism furthered the concerns raised by De Beauvoir. In contemporary times, postmodern feminism has relevantly developed to refer to the second generation of French Feminists. Recognized in North America as the postmodernists, these feminists: “aimed to expose the internal contradictions of metaphysical discourse privileging the subject of certainty, the cogito, a disembodied and male-identified consciousness.” (Taylor ed., 2003:142).

A prominent voice of postmodern feminism is that of Helene Cixous. In appropriating Derrida's concept of *différance*, she coined the term *l'écriture féminine* (feminine writing) and analyzed its difference from canonized masculine writing (*littérature*). The largest departure from mainstream feminism is the argument that sex itself is constructed through language. The most notable proponent of the argument being Judith Butler in her 1990 book *Gender Trouble* whereby she criticizes the approaches of Beauvoir, Foucault and Lacan and the distinction drawn between biological sex and socially constructed gender. The same orientation is advocated by Mary Joe Frug who regards human experience as located inescapably and as helplessly entrapped within a system of meaning produced by language: “cultural mechanisms encode the female body with meanings.”(Frug, 1992:1047). While privileging the autonomous or metaphysical Self, the autobiography valorizes individual integrity and separateness and devalues personal and communal interdependency.

Another way of looking at postmodern feminism is by having a look at the intertwining of the dimensions of feminism and postmodernism. As asserted in *Women's Lives into Print: The Theory, Practice and Writing of Feminist Auto/Biography*, (1999) edited by Pauline Polkey, postmodernism wavers between integrity and annihilation, wholeness and separatism:

While postmodernism's usefulness for feminism is debated in conference rooms and scholarly journals, the term postmodernism itself has become a catchphrase for any discourse that questions and subverts accepted notions of reality. Postmodernism's varying impulses range from the playful to the nihilistic to the polyphonic to the inarticulable. (Polkey ed., 1999:103).

This is the reason why postmodern writing experiments with such formal elements and textual practices as genre closure, narrative shift, and nonlinearity. This experimentation sometimes called meta-fiction or deconstructive fiction was primarily associated with white male writers from the 60s and led to the assumption that there are no postmodern women writers.

The disruption of postmodernism by 20th century realism placed writers such as Virginia Woolf, Gertrude Stein, Djuna Barnes in the background. This problem was referred to by Betty Friedan in her book *The Feminine Mystique* (1963) as the problem that has no name. Resultingly, novels such as *The Diary of a Mad Housewife* (1970) by Sue Kaufman; *The Bell Jar* (1963) by Sylvia Plath; and *Fear of Flying* (1973) by Erica Jong; and successively autobiographies of writers such as Maxine Hong Kingston, Audre Lorde and Gloria Anzaldúa exemplify a postmodernism more thematically and stylistically innovative than that of male writers.

What seems to reconcile feminist politics and postmodern aesthetics is the abandoning of a single reliable narrative voice in favor of multiple narrators and shifting points of view for stable entities. The connection between the genre and the cultural ideology is brought forth by many postmodernist ethnic writers like Maxine Hong Kingston and Audre Lorde. While the former blurs the boundary between fiction, art, and history by revisiting Chinese myth and talk story to connect the dead ghosts of the cultural and familiar past with the live ghosts of the present world; the latter blurs the boundaries of biography, autobiography, and mythology to express in a daring way her activism, individuality, and even her lesbian inclinations. Reformulated in Smith's words, postmodernist female writers "refuse the univocal, fixed subjectivity in the name of the multiplicitous, polyvocal, fragmentary and contradictory." (Smith, S., 1987:184).

There are many points of contact between feminism and postmodernism, but there are some differences between them as well. The main issue, according to Jessica Dallow, is: "the bridging of feminist activism and postmodernism's deconstructionism." (Dallow, 2007:170). Postmodernists attempt to deconstruct many of the categories that feminists have placed at the centre of their theories and deny the presence of any essential core in any of the subjects. In Eileen Schlee's words: "there is no essential core natural to us, and so there is no repression in the humanist sense." (Schlee, 1993: 13/2). Feminists are pointed towards their oppressive categories and forced not only to answer for them but to destroy them.



## CONCLUSIONS

In conclusion, we may state that autobiography is a form of communication that unites inner and outer worlds, past and present individuality and collectivity. Autobiography does not communicate raw experience; it presents rather a metaphor for the raw experience. As an author translates his life into language he creates for himself a symbolic identity and sees himself through the mirror of language. In a world of others, the subject who claims to be himself is just lying while trying to present a false image in front of the community. Autobiography lies in the domain of the intransitive, shifting from reality to fiction and vice versa.

In the mobile, multicultural environment of the contemporary United States, autobiographical storytelling becomes a means of simultaneously unfolding convergences and divergences. The majority of autobiography critics still persist in either erasing the woman's story, relegating it to the margins of the critical discourse, or uncritically conflating the dynamics of male and female selfhood and sexuality. But women and mostly female autobiographers are never easy to be challenged, denied, or-- even worse--erased. The female autobiography is to be regarded as a matrix where gender and identity meet, a site where subject positions converge to produce what we call the female Self.

The truth is that women are there, part and parcel of society, and will continue to fight to get a say in the rumorous, multicultural and multiracial reality of the United States. While African American female autobiographies are formally written self-reports that intertwine objective fact and subjective awareness, their agenda develops from the ideals of selfhood at the time of slave narratives, to the personal triumphs after emancipation, and to the task of full definition in the time of WWII. Black female autobiography forces are such that they impose careful treatment of extra textual conditions, bring the Self as wrapped in gender, and inscribe culture by sticking to impersonation

One of the beliefs rejected in postmodern autobiography is the concept of identity characterized by completeness, causality, linearity and order. Instead it is shown that we are subjected to randomness and chance. Unlike many other theories that tend toward a definitive closure, postmodernism develops toward openness flexible enough to allow diverse, heterogeneous and contradictory elements to cohabit, emerge and merge without final resolutions. So the postmodern approaches merge in the face of the modernist search for authority, progress, universalization and rationalization and involve a radical questioning of the grounds upon which knowledge claims are made.

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## Education to info-freedom. Introduction to the issue

### Abstract:

*The new media have become both constant elements of contemporary man's everyday life and signs of civilization progress. Therefore, they have to play more and more important role in the processes of learning, school education and extracurricular education, the role, which significantly exceeds the meaning of didactic help known in these processes so far. Education cannot ignore the most important changes which take place in the surroundings of every man. For a few decades there have been attempts to familiarize multimedia in various conceptions and forms of media education but they do not bring satisfying pedagogical results because expansion of multimedia still lasts and it is accompanied by the crises of tradition, science (especially the arts) and values. I support stubborn working on efficient models of media (or rather multimedia) education, which takes into account specific national cultures, multinational communities and religions, but in my article I concentrate only on the phenomenon of informational freedom, so called infofreedom, which is strongly connected with these new areas of pedagogy.*

*In my opinion the problem of freedom offered by mobile, personal and almost omnipresent new media, their producers and political decision makers goes beyond purely pedagogical aspects. It refers (even if does not now it will in the future) to thinking and behaviour of every man and that is why it should be treated as a starting point for reflection concerning their contemporary mental and material condition. In spite of the excess of information, which is felt by multimedia users, and a huge potential of activity, which is offered to them (so called consumers changing into prosumers) by so called "participatory culture", I accept Lawrence Lessig's critical assumption that in this case we do not deal with freedom changing into arbitrariness, it is rather „freedom through control". Such an attitude has significant consequences for the didactic and educational processes. I explain this apparent opposition by commenting heated quarrels of cyber-libertarians, announcing total freedom of the Internet, and cyber-paternalists, proving that in network communication there is more invigilation and control than before this electronic metamedium appeared.*

*I prove that the dominating direction of media education is indicated by communicational practice, which shows that the new media, more than traditional ones, limit freedom of an individual and they broaden the range and possibility of*

*authority influence (mainly political and economic) in every aspect of private and social life. That is why infofreedom should neither be apotheosized nor used to threaten young multimedia users, who first of all should be taught conscious, which means critical and useful, using of this freedom. They should be also brought up in the atmosphere of responsibility for their interactive behaviour in the network.*

**Keywords:** Media Education, Infofreedom, Cyber-libertarianism, Cyber-paternalism, Responsibility.



The notion of „media education” has been commonly used in the majority of countries since the beginning of the 1970s. It refers to the tendency in education and upbringing which is concentrated on film and television. It complements knowledge about natural media (speech, nonverbal behaviour) and traditional technical media such as: paintbrush, chisel, papyrus, parchment, paper, Morse code, flag signals or print. The term was, and still is, reserved to education based on technical mass media, which are visual and since 1928 (the beginning of sound cinema) mainly audiovisual.

The beginning of the 1980s was the birth of the Internet, which is described as „network of networks” and is based on surfing hypertexts, interactivity and visualisation. Since then, media education has been experiencing real Renaissance, it has become the feature of civilization megatrend connected with the process of changing agricultural and industrial societies into information societies. The special feature of the megatrend is spreading of digital media. They are used by growing groups of people for daily routines, work, education, artistic activity, spending free time, all that is well described by the term of „techno-everyday-reality” (Żabicki, 2007, 207-214).

New technical media have radically changed and multiplied for the last 30 years and their borders have blurred in the process of convergence (Jenkins, 2006b). It broadened both the range of their daily use and the arsenal of interdisciplinary methods, which are used in the research concerning the media and in pedagogical practice. Education cannot ignore such a common phenomenon. It has to adopt it, which is very difficult. On the one hand media education is an attempt to answer the challenge of the contemporary times, but on the other hand it experiences all the time a real crisis of “identity” because multimedia allow their users to cross many limits of cognition and breach social rules (Jenkins, 2006a). They offer communication freedom which has never been available for people before.

Therefore, the role of the new media in transformation of our reality and in thinking about the character and the very essence of educational reforms, necessary for many other reasons, should be profoundly considered. The defence of traditional school and existing methods of education and upbringing weakens. Even the future of school, traditional course books, pedagogical programmes and methodologies is uncertain. It is mainly caused by social-political-economic upheavals, the crisis of many life guiding posts and values and the aforementioned radical expansion of the media, which dominate the life of children and parents, students and teachers at the beginning of the 21st century. They strongly influence all the components and aspects of didactic and educational societies. According to many researchers of the present, the media already influence the young generation in a stronger way than school or even family (Postman, 1995).

The sphere of media influence is commonly perceived as highly efficient and weakly controlled by teachers, in other words it is a strong rival for school education. That is why for example Karl Popper thinks that no society has future unless it diminishes omnipotence of the media, which allure with almost unlimited freedom and educate

people for violence. In his opinion, within the frames of political-economic-social structure there should be systems to impose responsibility on audiovisual culture for participation in “gigantic educational process”, and every society should make strategic decisions concerning mass media (Condry, Popper, 1996, 39). Although they will be efficient only if the attitude of people responsible for education towards the world of media will change. Another researcher of the issue – John Condry – without any doubts indicates the direction of action. He says: “We should stop expressing indignation over television [which today is already internet television – by T. M.] and act according to the knowledge we already possess. [...] School should teach children how to use television, both its programme and commercials” (Ibid, 22). Umberto Eco’s opinion is quite similar although he is sceptical about the present state and future possibilities of media education. He writes: “Mass media do not have any long tradition so they are not obliged to be decent. I do not believe it can be fixed though. I do not believe particularly in any kind of censorship. Nevertheless, while television can be censored the Internet cannot. In my opinion education is much better idea. If schools started to teach how to watch television, how to analyse it in a critical way .... school must be reinvented! [! T. M.] It has to prepare for intelligent and critical use of the media. But today governing forces hardly deal with the issues”(Eco, 1996, 14).

In other words, essential problems of the whole contemporary education are caused, among others, by long-lasting and multilateral influence of the media upon participants of school and extracurricular education. They can be solved efficiently only when the knowledge concerning the media will be included into this communication by the means of school curriculum. In the surroundings of every school the meaning of the media will increase, the answer to the challenge, which is an avalanche of electronic media, can be only modern and stubborn media education, which takes into account inevitable globalisation processes, specific character of national cultures, religions and different types of societies.

The basic perspective in which the education should be situated and perceived is outline by the problem of freedom. It is mainly connected with loading, storing, processing, creating and transferring information. Using such freedom, called info-freedom (Miczka, 2012), is described by Henry Jenkins in such a way: “people take the media into their own hands”, provide more and more intensive dialogue with the mass media, create their own network communities, and new interpersonal relations, they learn to think, work and process the culture in new ways. In his opinion we do not talk about interactive media technologies any more. We talk about the “participatory culture” (Jenkins, 2006a). In this case it is not participation in a traditionally understood way, based on a very wide range of human activity in culture, communication and other spheres of reality.

When Jenkins writes “people take the media into their own hands” and thanks to that “participatory culture” is created, he announces the dusk of existing communicational homogenization and hierarchization of cultural participation and the birth of individualized communication which more and more often allows to personalize information transfers. Instead of the former communication

characterized by the phrase: “everybody reads”, we have communication which can be described by the words: “everybody participates”. Nevertheless, they do not have any choice: “everybody has to participate” to avoid civilization exclusion. In my opinion “Jenkins just like the majority of users of handy electronics, personal computers, especially smartphones – multifunctional follower of mobile phone and ephemeral “cloud” replacing computer hard disc, is fascinated with the unbridled nature of the Internet, offered by »participatory culture«. It is hard not to share the fascination when we think about changing the limits of human freedom and the range of human cognitive possibilities, but exaggerated optimism concerning our future life in cyber world is hardly justified when we realize what new ways of thinking and processing the culture and forms of work replace (of course for now) experience in communication or even in material and spiritual life” (Miczka, 2014, 4).

The starting point for outlining the bases of new media education is precise recognition of info-freedom and describing pedagogical attitude towards it.

In 1985 when Neil Postman focused on the issues in his book: *Amusing Ourselves to Death. Public Discourse in the Age of Show Business*, he juxtaposed two most prominent dystopias of the 20th century. The majority of the researchers accepted his negative definition of freedom offered by show business, but stayed reserved as far as his conclusions were concerned. According to Postman, the visions presented by Aldous Huxley in 1932 in *Brave New World* and by George Orwell in 1949 in 1984 come true in contemporary culture. Orwell was afraid of the consequences of the influence of the mass media on social life, the emerging of totalitarian informational autarchy, because in his opinion media are mainly used to steer and manipulate consciousness of individuals and communities. As we know, his novel with its threatening leitmotiv: “Big Brother is watching you”, became inspiration for creating a popular television reality-show *Big Brother* in the Netherlands, which was broadcast and continued in many countries. Huxley predicted that new technologies in culture will lead to emerging of closed and self-efficient circulation of information, which will be used to broadcast infantilized and stereotype contents and they in turn will trivialize the majority of cultural human needs and minimize them quickly. According to him new inventions allow to concretize three dangerous utopian ideas: commonness (based on the rule “everybody is for everybody”), identity (of preferences, opinions and appearances) and stability (achieved through constant control and fighting with behaviours which breach the rules). Postman agreed with both writers but his ideas were closer to Orwell’s.

In 1988 Zygmunt Bauman in his sociological work devoted to freedom, indicated the vision which was the most adequate for the latest culture, undergoing intensive transformation. It was the literary depiction created almost 500 years ago by François Rabelais – the vision of Abbey of Thélème, presented in the last fragments of the first volume of *Gargantua and Pantagruel*. He wrote: “consumption society starts where Gargantua and Pantagruel ends, The strict rules of Rabelais’ abbey have been dignified to the level of refined system rules. Society organized around

consumption freedom can be perceived as thoroughly worked out version of Thélème” (Bauman, 1988, 109). As it is known, Thélémistes were restricted by only one “strict” rule: “Do What Thou Wilt” and “their whole life was governed not by laws, statuses and rules but by their own will and their own wishes” (Rabelais, 2010, 122).

Early Renaissance vision of freedom actually found many supporters at the end of the 1990s. Thanks to the fact that the Internet became mass medium, on the fundamentals of freedom culture of the first network societies the myth of so called “independence of cyber space” appeared and became common.

The Internet was not used commercially till the mid-1990s. It offered its users paid services but they could not make any purchases. The most important forms of internauts’ activities were then: e-mail communication and participating in online chats, discussion groups and games, so called MUDs. The Internet was perceived as the place where no rules governing the real world are binding. Network communication guaranteed anonymity and social relationships were built as informal system of standards based on believed values. It was a perfect space which organization and rules were supposed to challenge actual reality dominated by oppressive authorities and corporations. Users and researchers who shared the opinion and promulgated such a vision of network communication created social movement and research direction which is often called cyberlibertarianism. It is mainly represented by journalists, artists and active multimedia users. Representatives of the world of science stay reserved or even reluctant to the movement.

Julian Dibbell, a journalist and one of the most famous cyberlibertarians, in 1993 described so called emancipation potential of cyberspace. He proved that thanks to the Internet the access to information and knowledge, which guarantees man almost unlimited total freedom and progress of human civilization, is possible. In his opinion in the new completely independent virtual world man gets rid of the country supervision and limits of physical world and freely shapes their identity (Dibbell, 1993, 36-42).

John Perry Barlow, a columnist of Wire magazine, situates the cyberworld closely to the Abbey of Thélème. He literally compared it to “the Wild West” convincing everybody to fight against potential colonisations, which are according to him planned by contemporary countries. That is why Barlow together with a group of activists started the movement called Electronic Frontier Foundation which was supposed to prevent conflicts on the border of reality and virtuality. This group acted according to the rules written in the published work – A Declaration of the Independence of Cyberspace (1996). It urged multimedia users to build and defend the world which will be better and more honest than all democracies that have existed so far (Braniecki’s Wiki).

In the spirit of ideology of cyberlibertarianism scientific works concerning the law, which should be binding in the Internet communication, started to appear. For

example David R. Johnson and David Post were convinced that it is necessary to create such “cyber law” which takes into account more and more clear concretizations of freedom ideas in the virtual world and its influence upon the real world (Johnson, Post, 1996, 123-139). The authors who thought in a similar way were and still are strongly impressed by activities of the Internet societies (communities) which do not base their activity on previous models of hierarchy (domination of privileged groups) but on conceptions of heterarchy (authority of diversified group) or even panarchy (authority possessed by all participants). They do not try to hide their aim – the state of anarchy (no authority at all).

At the end of the first decade of the 21st century this kind of “wishful” thinking of cyberlibertarians was supported by scientific reports based on wide-ranging, interdisciplinary research concerning contemporary technology. One of the most famous reports is the book by Jacques Attali *A Brief History of the Future* in which the author characterized four megatrends shaping our daily life (2006). The first megatrend was called Things that think and it referred to the expansion of artificial human environment. These are the media which move together with their users and can be located everywhere. The second megatrend was the imperative – “search”. John Battelle introduced it like that: “in the nearest future searching will leave its cradle – the World Wide Web, spreading freely in every kind of appliances. [...] searching will be built-in in every existing digital appliance. Telephone, car, television set, hi-fi, the most trivial object containing silicon chip and having the possibility of connecting – everything will allow to search the network” (Battelle, 2005, 187). This megatrend is still hardly noticeable in places where the range of digitalization is small but today among 2 billions of interanats there is an increasing group which starts to plan business decisions, contacts or even the first dates with logging into web portals.

The third megatrend mentioned is connected with development of visionics, omnipresence of so called “the vision machines”. So far smart cameras have visualized in micro and macro scale everything around us and what we imagine. What is not monitored or screened is treated as unknown. Their expansion slowly but consequently creates a specific inversion in culture: it is easier to notice technology than the man who uses it. The last technological megatrend is called by Attali “communitation” (communication + commutation). He meant the end of communication as it has been understood so far, which means transforming the process of transferring in a way which leads to bio-electronic hybridization of man, to the situation in which medium will not be transfer anymore, because transfer will absorb the relay. This megatrend is in its early stage but even today evokes great fascination among supporters of propagating of the freedom ideas.

In the last two decades an opposition against cyberlibertarianism – cyberpaternalists became active. They created their own theories concerning regulation of cyberspace. The big break in the unconvincing criticism of apologists of freedom culture was made by Lawrence Lessig – a law professor. In his book *Code and Other Laws of Cyberspace* (1999) he postulated creating “cyber law” as a separate discipline because the Internet generated completely new social phenomena

and challenges for the binding law. According to Lessig, cyberlibertarians' fascination with info-freedom understood as "network randomness" is based on false assumptions referring to, among others, anonymity in network and the fact that multimediuim is independent of the country. The Internet do not have one and constant "nature" but various kinds of in-betweens are vital in the process of accessing to the Internet. What is more the idea of concretization of the idea of pluralism in cyberspace is closely connected with profound hiding of controlling mechanisms which results in shattering or even destroying the aforementioned myth of "independent cyberspace".

The reaction to cyberpaternalists' offensive was revision of some libertarian assumptions and a successful attempt to start at the end of the first decade of the 21st century so called school of neo-cyberlibertarianism, which supports active and radical actions defending absolute independence of cyberspace. Still the majority of multimedia users today realize, as L. Lessig (2004), Yochai Benkler (2006), Cass Sunstein (2007) and Jonathan Zittrain (2008) prove, that while using mobiles, bank cards or the Internet they are controlled even more than before but this control is not directly experienced. This situation is well illustrated by the words: the bigger amount of visible freedom, the bigger amount of invisible control. They also realize that intellectual property and copyrights still exist and in the new economy of producing information anarchy cannot dominate. It is high time to start precise work concerning new rules describing individual and social right of internauts.

Contemporary researchers, who focus on Google Browser and the phenomenon called Web 2.0, provide a lot of knowledge concerning the uncertain character of "the myth of independence". They also signalize the further problems with info-freedom, which are connected with the emerging of Web 3.0 - the Internet processing data in three dimensions, its websites will be able to identify internauts' intentions on the basis of the context of transferred data. Research on "googling" indicates that browsers are not independent and objective appliances or sources of access to all the information. Lev Manovich says that research results are always strongly influenced by commercial factors of functioning of network (2008).

Subsequently, info-freedom, although very obtrusive and intriguing, is another illusion to which man yields. Man always stubbornly fights for its independence, but as philosophers warn, they do not usually know what to do with the independence. That is why, before one starts to fight to increase personal and social freedom, it is worth remembering what are experiences on this field. They were expressed by Zygmunt Bauman in the words concluding his description of contemporary ambiguity. He reminded then: "Freedom is just as crippled as before although others of its organs are amputated. In postmodern practice freedom is mainly reduced to consumption choice" (1995, 315).

Of course today this reflection has to be deepened because info-freedom is not only connected with consumption any more. The character of info-freedom and life problems of contemporary man connected with it, is quite precisely illustrated by the following Manuel Castells' findings. He writes: "The source of authority today is



mainly the possibility to create and diffuse culture codes and information contents. Governing communication networks becomes the starting point that allows to change one's own aims and values into binding rules of human behaviour. The process, just like the previous processes in the history, is not deprived of contradictions. The Internet is not the tool of freedom or a weapon which guarantees the domination of one side. [...] Freedom is not given. Freedom is constant battle. It is the ability of constant defining of the borders of one's independence and using democratic methods in every social or technical context. [...]

That is why the matter of social control over the Internet is probably the most fundamental political matter of the age of information" (2003, 186-187). In the context of such a conclusion, info-freedom becomes a problem which will be certainly solved for a long time and in a heated atmosphere, because apart from many new and changing elements, which in this case should be taken into account, the priority still is: whether freedom means the lack of strong influence of authority in public space or quite the contrary, thanks to the active presence of authority in the space of social-political life freedom of every individual is protected? Neither old philosophers nor philosophers of culture, who focus on mass culture, cannot answer the question.

Pedagogues will not answer the question in a satisfactory way either. Still without any doubts both teachers and students at school, just like parents and their children outside school, together have to make an attempt of educational adopting of such info-freedom. It means first of all consciously critical approach of all multimedia users to communicational freedom. Subsequently the category of responsibility gains a unique meaning. The question: who is an internaut, should be answered with the following information: they are a responsible creature and the area of their responsible activity today is spreading *terraininternetica*. In this area one can navigate, record, copy, modify, paste, retweet, share, blog, mail, text, play, tweet on twitter, "update status"...

Info-activism is overactivity in which still not everything is possible, and decisions and actions should be morally estimated. Facing the aforementioned changes, which take place in life of contemporary people, the way responsibility and its demands are understood must change. Responsibility for oneself and other people responsibility for interlocutors, players, people hiding behind their avatars and virtual identities.

In my opinion the integral person is the most important person who "not only tries to acquire suitable abilities necessary to know how to move in the contemporary world, but has not stopped judging the world" (Kłos, 2005, 352). A person who has both technical abilities and abilities to judge technology and their attitude towards it.

I have already written in another dissertation about the conception of integral person as a subject of education and school upbringing (Miczka, 2013, 334-338). In this place I would like just to emphasize that a man in network faces numerous new

experiences which encourage disintegration of their mind and personality. Still they can always become an integrated person again when they take an effort to develop at the same time both their pro-technological attitude to reality and mature intelligent using of one's individual freedom, choosing thinking and suitable moral activity, based on certain values.

Education for info-freedom understood like that has just started. It created many possibilities to make postulates come true. They were formulated at the turn of the 1970s and the 1980s by Gregory Bateson – a creator of cybernetic theory of correct learning and behaviour (1973). He treated previous models of education as “primeval learning” which is strongly ideological and steered. That is why he supported developing of “learning of the second degree” which just meant “learning how to learn”, he suggested decreasing of curriculum knowledge and obligatory books list and paying attention to learning fast things which are perceived as useful. According to Bateson, in modern education “learning of the third degree” is and will be the most important. It is the ability which allows to realize fast to what degree knowledge is inadequate or redundant and in what way the mastered patterns and one's own plasticity of thinking and acting can be used to organize new sensible entities of knowledge. This artistry must be mastered by today pedagogy. It is not devaluation of education and upbringing but a change of traditional notion of learning and decent behaviour. In other words it is necessary to create such didactic and educational strategies which we do not possess yet.



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## Meeting of Cultures. Intercultural Competence in Education and Upbringing.

### Abstract

*In the article we can find a hypothesis saying that the aims of education / learning of a native language or foreign languages change and that is why complements should be introduced. Consequently, present aims include: language, communication, social and cultural activities. In the article definitions and ways of building of intercultural competence are discussed. The important elements of the competence are indicated, these elements are: the definite range of knowledge and abilities concerning both native and foreign realities. They include: everyday life (dishes, beverages, meal hours, table manners), conditions of life – standards of life, interpersonal relations, system of values, opinions and attitudes (regional cultures, history and tradition, religion, stereotypes, cultural standards). Program propositions which are possible to introduce into language teaching are presented. Verbal and non-verbal ability to act in native and foreign language contexts, which are everyday-life-culture-oriented, are shown, including the ability to use language strategies. Sociology and culture of everyday life in today education and upbringing complement didactics. I propose the metaphor of interpersonal space to introduce it. For didactics it is a meeting with Other, Stranger, Another. There are four types of characters which inhabit these areas: enemy, stranger, weirdo and neighbour. We can meet all of them during classes. Our activities should aim at tolerance, but it does not mean resigning of diversity and distinctness. Another element included in the program of contemporary culture are contexts of everyday life. They are commonly used in programs and course books. Therefore, we have texts about work, school, leisure, and about the most typical thing which is meeting other people and establishing various relations with them. Still, contexts of everyday life differ at the moment of meeting with other culture. We can enumerate six types of relations which constitute interpersonal space: contacts (meetings), interactions, social relations and ties, social identity and virtual references.*

*Interpersonal space in action is the basis for building communicational competence and at the same time cultural and intercultural competences, which are part of it. Activity towards one's own culture and the knowledge of activity, values and rules of the target culture were emphasized. The latter includes tolerance, empathy and the ability to solve problems referring to particular, intercultural situations of activity. Didactic propositions using techniques and trainings of creating of intercultural abilities are included in the article.*

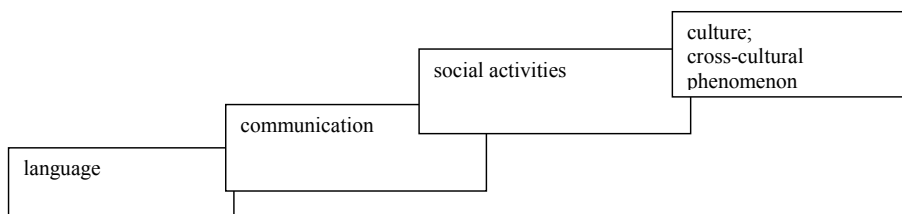
## 1. The Other, The Stranger, The Second in education and upbringing

The development of a network society and globalization processes place every teacher in a situation of tough choices. We often ask ourselves, how to teach, what to teach? We know perfectly well that in contemporary reality it is not enough to educate a linguistically efficient pupil or student. We face a choice of teaching and educating communications and culture in the first and second language. And, by implication, we touch upon the problem of our own and our fosterlings' identity. We ask ourselves a question, where are the boundaries of the The Other, The Stranger, The Second? Should the category of identity be present in the classroom? As accurately observed by Zygmunt Bauman, identity is not something given, „it has to be acquired, [...] it can not be acquired once and for all, but it has to be acquired over and over again, selecting each time from a different set of possibilities, but without knowing in which direction (Bauman 2004). Contrary to what the author suggests though, the identity of individuals is not discovered, but created ( Chymkowski 2004, 100) . Identity understood this way is a reflective interpretation of a certain continuity across time and space (Giddens 2001). Therefore it requires consistent training within cultural and intercultural communication. Another problem to be resolved by the teacher is the relationship: language, communication and culture in the sense of linguistic communication and native culture as well as foreign linguistic communication and culture.

The purpose of this article is an attempt to expand didactic activities within language and culture education by the subject area of culture and sociology of everyday life and to include the notions: competence, intercultural competence within the model of competences acquired in the process of teaching and learning

As a result of globalisation processes and changes in society and culture the purposes of teaching must take into account the area of cultural and cross-cultural activities . Consequently, the current goals of teaching/learning include: language, communication, social and cultural activities.

Diagram 1. The goals of teaching and learning in contemporary didactics



I put forward a hypothesis that the culture of everyday life nowadays constitutes a basis for the introduction of a range of competences, and the concept of competence as used in educational literature actually refers to communicative competence. I

suggest the classification of new competences recorded in the Common European Framework of Reference for Languages (CEFR 2003) and required in teaching, and thus, not only teaching the language but also teaching about the culture, for the culture and through the culture. In questions about knowledge and competence clearly the problem of procedural knowledge appears, but so does the problem of specific linguistic and cultural activities.

Sociology and culture of everyday life in contemporary education and upbringing constitute a supplement of didactics. To introduce it I suggest a metaphor of interpersonal space. For didactics this is a meeting with the The Other, The Strange, The Second. (Sztompka 2009, 40). These areas populate 4 character types: enemy, stranger, weirdo and neighbour. In a classroom we can meet each of them. Our actions should aim at tolerance, which does not mean giving up on diversity and difference, does not mean melting our specific characteristics in the common homogenous pot of the global culture.

Another element in the programme of contemporary culture are contexts of everyday life. They appear widely in programmes and textbooks. This is because we have texts on work, school, leisure and, what is the most typical – meeting other people and establishing diverse relationships with them. However, the contexts of everyday life differ while meeting another culture. We can distinguish six types of relationships that constitute interpersonal space: contacts (meetings), interactions, social relationships and bonds, social identity and virtual reference (Sztompka 2009, 36). Social contact is the simplest relationship. This event assumes copresence in space and mutual awareness of this copresence. In such space we may differ in respect of behaviour, outfit, respecting the distance - that is those elements that arise from our culture. The interaction, however, is more important than the contact, since focusing on actions, both verbal and non-verbal is what matters (gestures, body language, facial expressions,). The basis of interaction is conversation and focusing on the actions of the other person, as we expect well-known principles of interaction, whereas in a conversation with a foreigner these verbal and non-verbal actions may be different. Social ties are connected with emotional factors, personal engagement. Shared experience connects people, but may also bear our differences between them. That is where knowledge how to behave communicatively when we „differ beautifully” is required. The virtual relations in which the meeting of different cultures takes place must also be mentioned.

Interpersonal space in activity is the basis for building communicative competence, and consequently for cultural and cross-cultural competences which constitute its components. The material in respect of knowledge and skills is included in the Common European Framework of Reference for Languages (CEFR 2003). It is worthwhile to append this area with something that constitutes the condition of interpersonal space in our times. „Revolutionary transformation of communication tools has taken place, whereby the act of conversation is no more subject to any space and time limitations. We communicate with others regardless of where we are from (...), language barriers fall (Sztompka 2009, 45) but the barriers

resulting from culture and sociology of everyday life remain. The cultural space in the teaching of the native and foreign language has also found its place in CEFR, which „also defines the cross-cultural awareness of learners. It stems from the knowledge of awareness and understanding of relationships between „the world of the learner” and „the world of the taught language” and marks awareness of existence of regional and social differences within these two worlds” (Gębal 2010, 83). The catalogue of knowledge comprises issues related to everyday life and living conditions, interpersonal relations, system of values and ethical-cultural references, the body language in interpersonal relations as well as paying visits (CEFR 2003, 38).

Competences described in the CEFR require clarification

## 2. Competences in the CEFR

The notion of competence and strategy occupies a central position in contemporary teaching of the native and foreign language. The CEFR defines competence as „the totality of declarative knowledge, abilities and skills as well as the features of character of a given person, which factors determine their mode of action” (CEFR 2003, p. 20). Iwona Jankowska defines competence as „knowledge, skills and attitudes, which the language user acquires and shapes throughout their life experience, and which allow them to face the requirements of communication, both in terms of language and culture” (Jankowska 2011, p. 58–59). In other words, competences are subordinated to social activities and culture. The CEFR lists the general competences and communicative competences. Communicative competences include linguistic competence, which covers „knowledge and ability to apply systemic knowledge of a language, such as phonology, morphology, syntax, lexis and semantics regardless of sociolinguistic and pragmatic aspects related to the use of language forms” (CEFR, 2003, p 23).

The description was supplemented with spelling and orthoepic competence. Sociolinguistic competence refers to the social dimension of communication. It takes into account determinants of social relations, polite expressions, expression registers, varieties and styles. It also takes into account situations that define specific linguistic behaviour (CEFR, 2003, p 24). Pragmatic Competence refers to the “functional use of language, the implementation of pragmatic functions (speech acts) with the use of using the standard discussion scenarios and negotiations” (CEFR, 2003, p 24). Multilingual and multicultural competence was also highlighted in the described document. The authors explain that “the individual components making up the cultural competence of a given human being (standard, regional, group culture) derived from their individual experience do not exist separately or separately next to each other - on the contrary, they influence each other, are constantly compared and contrasted with each other, forming as a result his/her unit multicultural competence” (CEFR, 2003, p 17).

Another concept associated with competences are the strategies of language learning. Extending the educational objectives by social activities and knowledge

and cultural skills requires choosing a specific type of effective action. Thus, the “strategies are measures applied by the language user in order to mobilize and control their own language resources and activate their skills and ways of doing things to effectively perform the task to the fullest or in the most economical manner, in accordance with the stated objective and a given context of communication” (CEFR 2003 p 61). The strategies of reception, production, interaction and mediation are particularly important.

The typology proposed in the document drawn up by the Council of Europe allows to assign levels of language proficiency, identify general and communication competences, to create diverse programmes and textbooks. It also helps in conducting examinations and compiling test tasks.

### 3. Terminology stipulations: culture, cross-cultural dialogue, cultural standards

Cultural issues can be considered from the perspective of an entity, in which the focal point is the man and his actions. He is the driving force of the duration of change. I refer here to the theory of Andrzej Zachariasz (2001), whose concept of culture is a reality that is created as a result of human activity through his experiences and actions (Zachariasz 2001, p. 193). Cultural entity experiences culture, but also creates, understands and lives it. Meaning remaining in specific relationships with other meanings becomes the basic element (thus creating systems of meanings). This meaning is cognitive, contains specific information about the subject, and also has an emotional function. So it is accomplished in an action of a specific entity. The elements of so understood culture are stereotypes, autostereotypes and cultural standards, often referred to as patterns or scripts (compare Tabakowska 2001, p. 193; Wierzbicka 1999, p. 164). Implementation of the standards of action „manifests itself in verification of abstract meanings, conceptual operations, creation of private knowledge and private tasks, intellectual taming of changes” (Torenc 2007, p. 30).

The term culture shall be here understood as valuation, beliefs and standards adopted by the society as well as behavioural patterns and patterns of conduct in practice, which address the needs of a certain community. Looking at culture from the point of view of human activity we take into account the knowledge of the standards in a given society. So culture includes standards of human actions and behaviour (Eller 2012, p. 33-69). These definitions mean that we can tentatively accept the concept: culture, consisting of nature, civilization and culture, with such elements as: space, przestrzeń, schemes and patterns of actions, interpretations of values, system of values (Technik... 2006, p. 15). Another concept closely connected with cross-cultural dialogue is cultural communication, which is „a type of conduct that creates social life by making it possible for an individual to participate, identify with and negotiate this life” (Mikołowski-Pomorski 2006, p. 20). It is a socially active factor and is governed by two principles:

a) each conversational community bears traces of culturally defined means and meanings of communicative conduct, and communicates effectively and according to the context;



b) communication is a heuristic, behavioural resource used to perform cultural functions in the lives of individuals and communities (Philipsen, 2003, p 35 - 72). If we translated these definitions into the notion of culture in functional terms, then it would include the following elements: social bond, values and expectations, and also realities, patterns of behavior, ideas, institutions. All these elements are subject to interpretation. It is worth noting that the user of a given culture does not always realize all the exponents of their own culture, and even more so the culture of the Other. The surprising element in this kind of thinking is an overall coherence of values ideas and behaviour. In education, we mostly take into account the most common patterns of behavior, values and interpretations in relation to, for example, literary text, and forget about the whole range of indicators that go beyond awareness of those participating in culture. No let us look at the areas, in which there is culture. It may be realities, institutions, traditions, language, everyday lifestyle. These various manifestations and patters are important for interpersonal relations. This collective cooperation in culture, using specific conventions and meanings, forms the basis of cultural standards characteristic for each country.

Dialogue, a meeting is the form of mutual, two-way, reversible communication. It is always accompanied by: the language, social, and cultural context. Dialogue is equivalent, which means that it utilises negotiated forms and content . Dialogue is the interaction, mutuality and understanding . It mostly unites, does not divide. In contacts between people or groups speaking different language and living in different countries we deal with intercultural dialogue. Today intercultural communication takes place in a new space. It is multilateral, global, discovers new patterns and models. Globalisation significantly changes the terms, intensity and the course of the intercultural dialogue.

The suggestion to demonstrate intercultural dialogue and teaching intercultural competence concerns introducing in the world of everyday culture, native and another, second. The aim is to show the multiplicity and diversity, as after all, we are dealing with two or more ethnic groups. Comparative material here may be the analysis of cultural standards and functioning autostereotypes for instance in Albania and other countries, such as Poland.

1. Intercultural dialogue requires the use of cultural standards present in the native and foreign culture for the functioning of the native and foreign language.
2. Intercultural competence should be an important part of education.
3. Intercultural competence requires knowledge of one's own and foreign autostereotype.
4. Stereotypes are an important part of culture. However, they may restrain competition.
5. Modern programmes and projects in the field of culture require symbiosis of language, literature and culture.

Cultural standards are subordinated to the definition of culture and relate to values, norms, rules in the culture, which include communication practices based on



perception, thinking, assessing and acting (Żydek-Bednarczuk 2010). Cultural standards contain rules of the game of social life in culture. Native users of culture and language are not always fully aware of them. For the researcher of intercultural dialogue they constitute the basic knowledge, which will be used to teach intercultural skills. Cultural standards as signs include thinking, action, perception and behaviour (Thomas, 1991; Heringer 2004) .

The contents of cultural standards and autostereotypes form topics and issues implemented within culture. Programme assumptions of an intercultural communication course can be formulated as follows:

1. Developing skills of observation, adaptation, sensitivity and empathy in a situation of meetings in one's own culture and intercultural meetings;
2. Understanding the similarities and differences between communication and cultural systems in Albania and in other countries;
3. Creation of an open attitude, which is characterised by a free expression of one's needs and problems , and the ability to view social reality from the point of view of others;

#### 4. Intercultural competence

In order to describe intercultural competence, one needs to pay attention to objectives and effects of education (Żydek-Bednarczuk 2012). Intercultural competence is the ability to communicate across different cultures and establishing and maintaining contacts with representatives of other cultures. Its implementation in the educational process is associated with motivation , knowledge and skills

Michael Byram (1997) presented a model of intercultural competence , which includes knowledge, the ability to interpret behaviour , the ability to observe and real interactions as well as cultural awareness . After an analysis of scientists' considerations and presented models one notices that within knowledge and skills the participant should:

have specific knowledge of their own and the other, foreign culture as well as knowledge of social groups and differences arising in the process of interaction . This knowledge relates to the history and views on it , national remembrance, knowledge about everyday behaviour associated with traditions , customs and everyday life , for instance courteous forms of address, ways of discussing, making commitments and fulfilling them. General knowledge about intercultural communication concerning individual and collective cultures, high and low context cultures, male and female, or linear, flexible and cyclic time cultures is useful here (Hofstede 1966,1996 from: Mikułowski-Pomorski 2006, Hall 2001, 2005). A teacher of both native and foreign language should have such information, since then they will sooner understand the differences resulting from the comparison of the native and the Second culture and will be able to show them to the students;

- acquire the ability to interpret their own culture in the context of the other and their

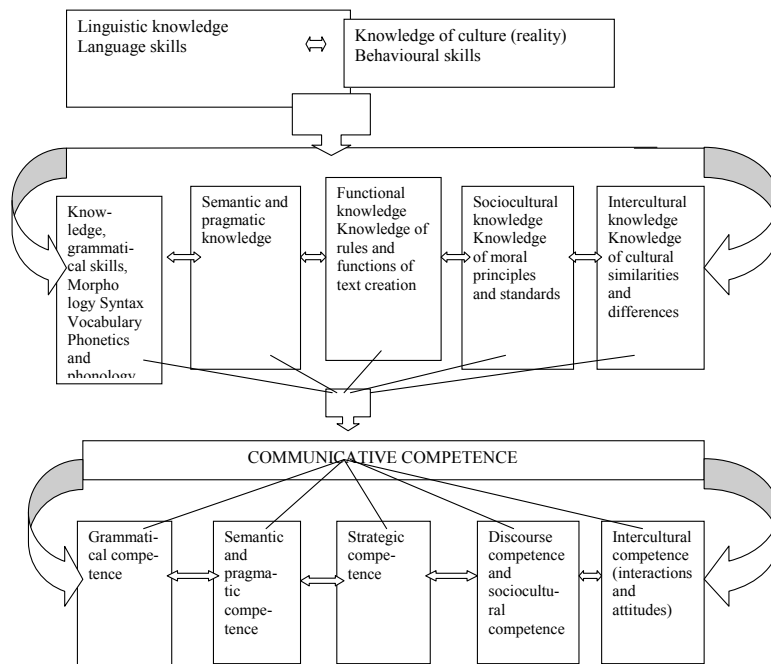
own culture. It is mostly about finding similarities and differences. The analysis and practical exercises involve the use of media (press, television, film or the Internet). Special attention is paid to troublesome places, the ones that can become a source of a conflict, for instance religious, racial, ideological, ethnocentric;

- teach ability to perceive their own attitude and behaviour in the context of both cultures. This regards the issue of observation of reality and making interactions associated with nonverbal and verbal behaviour in different specific communication contexts, such as gestures, interactive behaviour during a conflict situation, responding to hostile and racist behaviour, ritual behaviour;
- develop the ability to consciously approach the otherness and difference (tolerance education) and critical cultural awareness. It is not about acceptance of all behaviour of a foreign culture, but about promoting a culturally relativistic approach and identifying potential areas of conflict.

Good curricula and didactic proposals allow to teach in today's didactics specific knowledge and develop the necessary competences. Intercultural competence remains a blank spot. Its place in the model would fall next to the competence in the native culture. In the description of the skills I would suggest two levels of conveying knowledge and specific competences. The first level concerns supplying the student with knowledge and grammatical, semantic and pragmatic skills. Education at a certain level of proficiency will provide the ability to communicate in the native and foreign language in various communication situations. Education in the native culture is parallel to the language education. As a positive transfer we superimpose on this language and culture area the second level – knowledge and skills of a student in their native language and own culture. The knowledge refers to the following areas: language – within the framework of knowledge on the system, knowledge of the meaning of lexemes and expressions according to the current curriculum in schools and their use, sociocultural and intercultural knowledge concerning information about their own country as well as the second, foreign country.

Communicative competence concerns the degree to which the desired objectives are achieved through communication in a manner appropriate to the context. The basic elements of the communicative competence model are: knowledge, motivation and skills. The context of communication creates a framework in which the interaction takes place. For us, this context is language and culture. Culture consists of fixed patterns of thinking, values and behaviour that define a group of people. It involves convictions and views of people on the world, their spirituality, understanding of the status and hierarchy, use of time and physical space as well as mutual relations. The elements of competence are appropriateness and effectiveness, since they determine achieving the assumed communicative objective. It is the teacher and type of education that determine what knowledge is needed and what skills are optimal. In the presented view communicative competence appears as a linguistic, sociocultural, sociopsychological phenomenon. Yet, they are not autonomous elements. The principle of continuity is applicable between them.

Diagram 2. The model of conveying knowledge and competence in Polish as a foreign language



Didactic process provides knowledge about communication and competence. At the same time it includes the processes of opening up to civilisational, cultural or social phenomena in a broad sense. These educational challenges increased considerably at the time of development of the Internet but also due to mobility of people and meeting various cultures . As a result, the education must be hybridized, open, dynamic, reflecting the needs of the information society. The tasks modern education faces require building new and transforming old communicative and linguistic competences and enriching them with cultural and intercultural competence. These in turn must be supplemented by the teacher's knowledge of intercultural communication .

## 5. Didactic applications

Taking into account the contents of the CEFR (2003, 95-96) and that included in the curricula we present a catalogue of cultural and intercultural contents. The starting point are sociocultural contents and skills. The canon of intercultural contents was prepared based on the catalogue of sociocultural knowledge by CEFR (2003, pp. 95-96), and theories of intercultural communication (Hofstede 1966, Hall 2001, 2005), culinary styles and metaphors.

Table 1. The canon of cultural (the culture of everyday life) and intercultural contents

Everyday life (food, beverages, meal times, table manners)	Comparison of everyday life in a native and foreign culture. Drawing attention to similarities and differences.
Living conditions – standards of living	Showing life, for instance of students in Albania, Poland and the country of origin of a student . Drawing attention to various education systems. Ethnicity in Albania and in another culture.
Interpersonal relations	Relations between sexes (feminine and masculine cultures, the structure of family relations– role sharing and partnership (native culture and <i>the Other, the Second</i> ), relations at work, intergenerational relations, divisions and political and religious relations–application of knowledge of cultural dimensions with division into high- and low-context cultures collectivism vs individualism, masculinity vs. femininity, distance towards authorities.
The system of values, opinions and attitudes	Wealth, regional cultures, tradition and history, national identity, religion, humour, stereotypes and cultural standards, similarities and differences between cultures.
Body language	Proxemics, kinesics, haptics and consequences in behaviour
Social conventions	Time in cultures: linear, flexible and cyclic; punctuality, visits and conventions prevailing in different cultures.
Ritual behaviour	Religious ceremonies, family celebrations, special events - cultural and linguistic behaviour, avoiding uncertainty, neutrality vs. emotionality.

The proposed catalogue of contents for teaching intercultural competence requires adequate preparation of classes. The knowledge of the teacher and lecturer on various dimensions of culture will facilitate the discussion and identifying similarities and differences between cultures. Methods of implementation applied to the activities would include training in four areas of teaching (Bachmann, Gerhold, 1996; Geçal 2010, 199-207):

1. Training of perception - in the form of free associations with the presented iconic forms and movies, identifying stereotypes and cultural standards (own and foreign), telling the same story from the perspective of behaviour in one's own country, describing the material according to the scheme: description - interpretation - one's own feelings - similarities and differences in native and own culture of the listener.
2. Acquisition of a strategy for interpreting the meaning of statements and situations. Describing one's own associations related to concepts and comparing them with

associations, for instance of Albanians, sensitisation to conflict situations and ways of getting out of them, playing roles in different situations;

3. Ability to compare cultures, empathising with the Strange, the Other, the Second culture, an attempt to produce a third culture and create tolerance to a meeting with the Other, the Second;

4. The ability to communicate in intercultural situations, pay attention to conflict situations, courteous forms of address, non-verbal communication (significant gestures, facial expressions).

The importance of the introduction of knowledge and cultural and intercultural skills has its reasons. Firstly, the approach to didactics changes. The development of many theories and the importance of communicative competence resulted in expansion of the model to yet other competences, also noted in the CEFR (2003). Secondly, the observation of the processes taking place in the world today indicates cultural tendencies associated with globalisation. Mobility of people, standardisation of patterns of life and value systems leads to a situation where an increasing number of phenomena joins rather than divides people, but it is very hard to find a cultural community which would be autonomous. Cultures might rather be represented as overlapping circles. Thirdly, the shift in scientific paradigms in didactics equates language training with cultural and intercultural training.

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## **Motivational Factors on Learning: A Case of Students in Albania**

### **Abstract**

*This study examined high school and university Albanian students' motivational factors on learning while they pursue education. In this paper, the factors that motivate the students on their learning during their education in different schools and universities in Albania are investigated to create a broader understanding of their purpose in improving their academic progress. The data are obtained from a close-ended survey in a Likert type scale with adequate validity and reliability. The sample consists of 145 students ( $n = 104$ , 71.7% female and  $n = 41$ , 28.3% male) who were high school and university students studying at public and private schools in Albania.*

*The results revealed that there were no significant differences between male and female students; 10th grade high school students and 1st year university students; and between private high school students and private university students on motivational factors on learning. However, the findings show that there is a significant difference on "My voice is being heard at school or university and this motivates me" ( $p = .044$ ); "I find interesting the students club that can entertain me and improve my skills" ( $p = .015$ ); and on "I find learning at school a fun activity" ( $p = .013$ ). At the end conclusions and recommendations are provided for the pre-university and higher education institutions and other policy makers on education.*

**Keywords:** *High schools, university, students, motivation, learning.*

## Introduction

Education is perceived as a key determinant in our personal development and intrinsic growth. In a world of capitalism, education is considered an important indicator of economic and professional success not only for the individuals but for their families as well (Teowkul, Seributra, Sangkaworn, Jivasantikarn, Denvilai, Mujtaba, 2009). Students who have motivation for learning use higher cognitive processes in learning (Driscoll, 2000; and Pintrich, 2003).

Motivation is one of the most important elements of our mental life, playing a significant role in learning and achievement (Taheri, 2011). Motivation is among the most powerful determinants of students success or failure at school (Stipek 2000; and Ryan & Deci, 2002). There are different categories of motivation, that identify the individuals' reasons for motivation such as: self development, career development and success and environmental factors. It is well-established in research that student's academic achievement does not happen by chance, but it involves the partnership of several parties who contribute to this process. Student achievements are not the result of simple cause-effect relationships, but there rather are results of regular interactions of factors that include the different characteristics that students can bring to the educational setting.

Psychologists and other scientists have proposed a number of different ways of thinking about motivation, including the one that involves looking at whether motivation arises from outside (extrinsic) or inside (intrinsic) the individual. People can be motivated by various things and in different ways, but the most well-known types of motivation are intrinsic and extrinsic motivation. According to a psychologist (Kendra Cherry), extrinsic motivation occurs when we are motivated to perform a behavior or engage in an activity in order to earn a reward or avoid a punishment. Examples of behaviors that are the result of extrinsic motivation include: Studying because you want to get a good grade; Cleaning your room to avoid being reprimanded by your parents; Participating in a sport in order to win awards; Competing in a contest in order to win a scholarship. In each of these examples, the behavior is motivated by a desire to gain a reward or avoid a negative outcome. On the other side, intrinsic motivation involves engaging in a behavior because it is personally rewarding; essentially, performing an activity for its own sake rather than the desire for some external reward. Some example behaviors of intrinsic motivation include: Participating in a sport because you find the activity enjoyable; Solving a word puzzle because you find the challenge fun and interesting; Playing a game because you find it exciting. In each of these instances, the person's behavior is motivated by an internal desire to participate in an activity for its own sake.

One of the most common places where motivation is manifested earliest in students is the classroom setting. The classroom is that context in which we can find different types of students all motivated by different combinations of factors. Different motivational factors and levels can have different results on student achievements. As mentioned before, different students have different factors of motivation: some rely too much on external factors and if those factors are not very favorable, they

immediately become demotivated and lose their connectedness to school which results in directly influencing their goals in their lives. The other individuals who rely on internal factors, their inner strengths and determination help them balance their level of motivation. The decline of learning motivation is a growing problem among children in this everyday changing world. Research shows that learning motivation decreases during adolescence (Maeher & Anderman, 1994) and especially during the transition period from middle school to high school (Slavin, 2001).

### **The theory of human motivation**

According to Maslow (1943), among other basic needs in human being, individuals have desires to know, to learn and to understand. Acquiring knowledge and systematizing the universe have been considered as, in part, techniques for the achievement of basic safety in the world, or, for the intelligent man, expressions of self-actualization. Also, freedom of inquiry and expression have been discussed as preconditions of satisfactions of the basic needs. True though these formulations may be, they do not constitute definitive answers to the question as to the motivation role of curiosity, learning, philosophizing or experimenting. Curiosity, exploration, desire for the facts, desire to know may certainly be observed easily enough. The facts that we acquire, if they are isolated or atomistic, inevitably get theorized about, and either analyzed or organized or both. This process has been phrased by some as the search for 'meaning.' We shall then postulate a desire to understand, to systematize, to organize, to analyze, to look for relations and meanings.

### **Self- determination theory**

According to self-determination theory, student's motivation for academic performance varies in both strengths (amount) and quality (nature), and both variations predict learning ,achievement, and continuation to university (Deci & Ryan, 2002; and Reeve, 1996). So self-determination emerges from the student needs and desires and it is this self-determinant motivation that predicts the success of the students. Students can increase their motivation towards learning process through internalisation. Internalisation is a process of a student adopting increasing choice and value for learning, ownership of the learning process (Ryan & Connell, 1989; and Reeve, Deci, & Ryan, 2004). Through internalization process a student becomes highly self-determinant.

### **Achievement goal theory**

As self-determination is very important to student motivation so are the student goals. So are these two characteristics that help to explain why students engage or fail to engage with educational settings. According to achievement goal theory, it is not only the strength but also the nature of students academic goals that influences their approaches to learning opportunities and their consequent learning and achievement (Ames, 1992).

### **Teacher- Student relationship**

Teacher-student relationship is one of the most essential factors which help motivating them. Teacher's expectations, trust, care, values, ideals and positive feedback

are the elements that effect positively in the establishment of a warm and healthy teacher-student relationship that definitely enhances the motivation among high school and university students. Some academic factors that have been proved to be effective on students' motivation toward learning are: educational method, learning program or goals and expectations, educational materials, the reward and punishment system set in place, emotional support of students, mutual respect, teacher's enthusiasm and behaviour, teacher and student interactions and assessment method (Taheri, 2011). Most of the parents consider the weakness of childrens' motivation to be due to education and especially due to teachers (Epstein & Sanders, 2002).

### **Learning Environment**

Learning environment is as important as other factors in maintaining a high motivational level, but it is not the primary one. Reflecting on the results of the survey, we can report that a high percentage of the students weren't much affected by the learning environment. But of course the school facilities such as the laboratories, technology, sport areas and comfortable classroom environment were somehow important for the students.

### **Peer Motivation**

Inside the classroom setting, peers are a potential source for motivating one another. Most of the lifelong friendships are formed at school and sometimes peers have been known to stand up for each other even more than siblings. Feelings of belonging to a peer group, sharing knowledge and skills, obtaining better results when studying as in group are crucial elements in peer motivation.

### **The school system and environment**

The school system can influence students either to flourish or to rebel. A school system which is extremely strict can negatively influence the students, the opposite is true; at schools in which the students voice is being heard, the students can share opinions without being worried and their evaluation according to their merits makes possible the flourishing of the students.

Generally students are motivated to learn more when conditions in school are favorable. Their tendency is to reach high academic achievements, good peering, good teacher-student relationships and spend a good time within a classroom environment. Motivation can come from any kind of source but no matter where it comes from, it is that force which pushes us to move forward and to succeed in life. This study aimed at investigating the relationship between the motivational factors on learning and gender, grade level and school level. The following research questions are formulated: (i) Are there any differences in motivational factors on learning between male and female students? (ii) Are there any differences in motivational factors on learning between 10th grade and 12th grade high school students? (iii) Are there any differences in motivational factors on learning between high school and university students?

## Methods

### Sampling and Procedure

This study was conducted to provide a broader understanding of mainly Albanian students' motivational factors on their learning. It aimed at exploring the factors that motivate them while they are pursuing education at an educational setting and what influences them more during this experience. As shown in Table 1, a total of 145 high school (10th, 11th and 12th grade students) and 1st and 2nd year university students where (N = 41, 28.3 %) were male and (N = 104, 71.7 %) were female representing a group of students who are heterogeneous in nationality especially Albanian and Turkish.

Table 1. Distribution Categories by Gender

Table 1. Distribution Categories by Gender			
Distribution	Frequency	Percent	
Male	41	28.3	
Female	104	71.7	
Total	145	100.0	

Paper based questionnaires were distributed in person to the students of three private high schools, one public and two private universities found in two different cities of Albania. The students were provided brief information about the aim of the study, they were assured confidentiality and they were thanked about their willingness to participate in this study. The survey took about 10 minutes to be completed during their break time in a classroom environment. Completed questionnaires were collected by the research assistants from each high school and university and they were returned to the research team.

### Measurement tool

In this study, a close-ended survey was used to obtain demographic information and data about the students' motivational factors on learning. The items of this survey were forced choice and a five-point Likert type scale (from 1 = "Very dissatisfied" to 5 = "Very satisfied") was used to measure the respondent's level of agreement with the motivation factors. The statements included in the questionnaire were clearly stated and aimed at obtaining the needed information about the students' opinion on their motivational factors on their learning. The questionnaire consisted of two parts in four pages. In the first page of the questionnaire, demographic information related items are included. The second part of the questionnaire included 30 items

about students' motivational factors on their learning. A Likert type scale is usually used in this type of questionnaire to measure the respondent's attitude, preference, expectation and subjective reactions.

### Scale reliability

For the internal consistency and reliability, we measured the Cronbach's alpha, which is a method of estimating internal reliability. As shown in Table 2, we received a Cronbach's alpha coefficient of 0.662 for the items. Since, the items in the scale have quite different means and standard deviations, we used the standardized alpha. The Cronbach's alpha should be greater than 0.6, so this questionnaire is reliable.

Table 2

Reliability statistics	
Cronbach's Alpha	N of Items
.662	30

### Data Analytic Strategy

The data were analyzed by using SPSS 20.0. Descriptive statistics were used to describe the sample. The responses received from this study were coded as 1, 2, 3, 4, 5. The data was analyzed using the independent samples T-test of SPSS for windows to compare the level of agreement of the motivational factors on learning, and to check if the difference between the mean values of the test variable for one group differs significantly from the mean value of that variable for the second group with regard to gender, education level and type of school of the respondents.

### Results

The results revealed that there were no significant differences between male and female students in the motivational factors on learning in an educational setting. However, as can be seen from Table 3, male students were significantly different from female students on "My voice is being heard at school or university and this motivates me" ( $p = .044$ ).

Table 3					
<i>Comparison of Female and Male High School and University Students on Motivational Factors on Learning ( n = 104 females and 41 males)</i>					
Variable	M	SD	t	df	P
<b>Voice heard at school</b>			-2.04	103.01	.044
Female	41.59	192.4			
Male	3.07	.93			

T-test analysis showed that there were no significant differences between 10th grade high school students and 1st year university students on motivational factors on learning. We found that 10th grade students were significantly different from 1st year university students only on “I find interesting the students club that can entertain me and improve my skills” ( $p = .015$ ) as shown in Table 4.

Table 4					
<i>Comparison of 10<sup>th</sup> Grade Students and 1<sup>st</sup> Year University Students on Motivational Factors on Learning ( n = 30 10<sup>th</sup> grade students and n = 46 1<sup>st</sup> year university students)</i>					
Variable	M	SD	t	df	P
<b>Interest Students Club</b>			2.49	74	.015
10 <sup>th</sup> Grade High School Students	3.30	1.24			
1 <sup>st</sup> Year University Students	2.61	1.14			

There were no significant differences between private high school students and private university students on motivational factors on learning. As shown in Table 5, we found that private high school students were significantly different from private university students only on “I find learning at school a fun activity” ( $p = .013$ )

Table 5					
<i>Comparison of Private High School Students and Private University Students on Motivational Factors on Learning ( <math>n = 33</math> private high school students and <math>n = 57</math> private university students)</i>					
Variable	M	SD	t	df	P
<b>Learning as a Fun Activity</b>			-2.56	56	.013
Private High School Students	3.18	1.07			
Private University Students	107.82	308.39			

## Discussion and Conclusions

This study was conducted to reveal more about the motivational factors toward learning among high school and university students in Albania. Motivation plays a crucial role in students' learning process. Their learning experience is greatly influenced by a set of factors related to the students' social environment, educational setting, and family environment. However, since students spend most of their time at school, their relationships with peers and teachers has an impact on their motivation about learning and attain a high academic achievement (Lens, 2005). For the motivation system to be successful, the teacher must provide opportunities not only to reward successes but also to make up for the failures. They must insist on establishing positive values by providing successful models, improving existing capacities by training for attributing the successes to attempt and failures to lack of attempt, and developing new capacities by training useful skills and approaches to learning and study; they must also guarantee equal and appropriate opportunities for all the students (Taheri, 2011).

The findings of this study revealed that there are no significant differences among students from different grade level, gender, type of school or educational level on their motivational factors on learning. The results showed that students value more the way how they are treated and the degree to what their voice is heard by the school. Another significant finding was that if school environment is more entertain-



ing and attractive for the students, they are more willing and motivated to learn and highly achieve at school.

This study comes with some limitations that reduce its potential to be generalized and among them we can mention the relatively small number of the respondents, the small number of high schools and universities and especially not being able to include public high school as well. The restricted geographical area where the survey was distributed by including only two major cities such as Tirana and Durrës, points out at another limitation of this study.

Considering these limitations more research is needed to be conducted in the future by using different designs to further investigate practical strategies on how to enhance students' motivational level and improve the potential of motivational factors on students' learning at school.

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**Using the Data from Learning Management System in  
Educational Data Mining  
(Amasya University Moodle Sample)**

**Abstract**

*Extracting meaningful results from educational data and using these results in reorganizing education is called educational data mining. In this study, students studying at Amasya University, Faculty of Education, Department of Computer education and Instructional Technology, some of whose undergraduate courses are instructed in accordance with Moodle system, have been analyzed by means of data mining. For this purpose, the log files received from Moodle system and the database files of Moodle system were extracted using SQL queries, and clustering, association rule mining analyses were made with the help of the WEKA program and Microsoft data mining tools software. The obtained results and recommendations have been expressed.*

**Keywords:** *E-Learning, Course management system, Data mining, Moodle system*

## INTRODUCTION

With the swift transition from an industrial society to information society, the unbelievable developments in Information Technologies have made human beings come closer to each other thus causing the world to become a global village. The cheap availability of Information Technologies and the Internet, together with personal computers, slowly made it possible for human beings to reach any kind of information anywhere any time (Şeker, 2007).

This was followed by the use of personal computers and the Internet in educational field. One of the most important steps in internet-based education is the use of Teaching Management Systems (Önal, Kaya, & Draman, 2006).

The Learning Management System (LMS) software is a platform which enables the web-based application of teaching activities and various interactions of them that were formed as target-focused teaching activities. With the widespread use of Learning Management Systems (LMS), it has become obvious that these systems can be used in formal education as well as in distant education systems (Önal, Kaya, & Draman, 2006).

Moodle is an internet-based class and website designing software package. Moodle is used in 138 countries and supports 77 languages and has 75000 registered users. Moodle is an online php based education system with open source codes. Classes are established in modules. It provides support for Linux, Unix, Windows and Mac OS X operation systems. The demo version and help system are available on the Internet. It is used with GPL license and managed with portal logic. It provides SSL, TSL support; and since plugins are loaded in modules, it is a very easy system for people who have portal management experience (Elmas, Doğan, Biroğul, & Koç, 2008).

In this study, the data received from the Moodle system are analyzed together with association rules and clusters from data mining algorithms. The results obtained will provide opinions for designing future Moodle activities and for making the learning of students easier. The findings are presented in the conclusion and assessment section .

## Datamining

Datamining is defined as the extraction of the potentially useful information which is not previously known and not very clear from among the data in wide databases (Özkan, 2008). In this study, the association rules from data mining algorithms and clustering have been applied to the data received in the study and thus the final results have been obtained (Kaya & Köymen, 2008).

## METHOD

Apriori and clustering from data mining algorithms have been applied to the e-learning data received from the Moodle in the study. The purpose was to determine how the class or classes could be better conducted by examining the activities of the students over Moodle. This study has been conducted with the undergraduate students from Amasya University, Education Faculty, Computer Education and Instructional Technology Department in 2012-2013 Academic year. The data received from 51 students in classes over Moodle were used in this study.

### Pre-processing Moodle Data

The following steps were used during the datamining application.

- The course usage data of the students were received from the Moodle system. These data were obtained from the database files over the Moodle system.
- Pre-processing were applied to make the data processable. The data were cleared and were converted into the proper format.
- Datamining algorithms were applied.
- The results obtained were used to increase the learning of the students in classes.

MySQL interface was used while the data were being extracted from the Moodle system. The MySQL interface is given in Figure 1. The data in more than one table in the database in a complex structure were extracted with the use of SQL questions and then cleared and converted into the proper format.

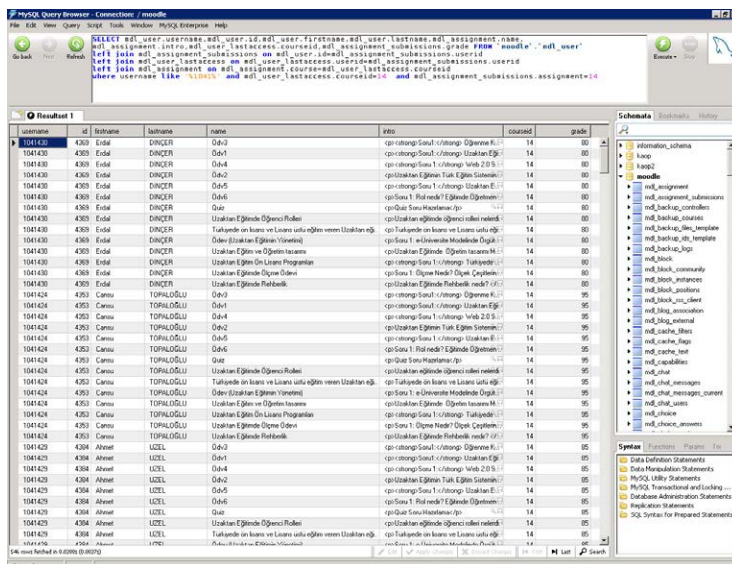


Figure 1. The MySQL screen where the data are chosen by making query from the

One of the sample SQL queries used during the data extraction from the databases is given below.

```
SELECT      mdl_user.username,mdl_user.firstname,mdl_user.lastname,mdl_
user.id,mdl_files.filename,mdl_user_lastaccess.courseid,mdl_assignment.
name,mdl_assignment.intro FROM `moodle`.`mdl_user`
```

```
left join mdl_files on mdl_files.userid=mdl_user.id
```

```
left join mdl_user_lastaccess on mdl_user_lastaccess.userid=mdl_user.id
```

```
left join mdl_assignment on mdl_assignment.course=mdl_user_lastaccess.
courseid
```

The data which are extracted from the Moodle database and cleaned with query in MySQL program are converted into .arff format to be analyzed in WEKA program (Figure 2).

```
@relation education

@attribute asm1 {low,medium,high}
@attribute asm2 {low,medium,high}
@attribute asm3 {low,medium,high}
@attribute asm4 {low,medium,high}
@attribute asm5 {low,medium,high}
@attribute asm6 {low,medium,high}
@attribute asm7 {low,medium,high}
@attribute asm8 {low,medium,high}
@attribute asm9 {low,medium,high}
@attribute asm10 {low,medium,high}
@attribute asm11 {low,medium,high}
@attribute asm12 {low,medium,high}
@attribute asm13{low,medium,high}
@attribute quiz {low,medium,high}
@attribute course {low,medium,high}
@attribute blog {low,medium,high}
@attribute forum {low,medium,high}
@attribute quiznumber {low,medium,high}
@attribute resource {low,medium,high}
@attribute midterm {low,medium,high}
@attribute final {low,medium,high}
@attribute pass {fail,middle,success}
```

Figure 2. The arff format used in the study



## Applying datamining algorithm to Moodle Data

We analyzed the data from the Moodle system with the help of WEKA datamining program in our study. WEKA (Waikato Environment for Knowledge Analysis) is a data mining and machine learning software developed in New Zealand Waikato University. WEKA software has been developed with Java, which is one of the many programming languages directed to the object. Java provides a smooth platform for various learning algorithms. The most powerful side of WEKA is that it includes many classification techniques. Another property is that it enables the realization of the applications by entering a command. There are Preprocess, Classify, Cluster, Associate, Select Attribute and Visualization panels in WEKA (Önal, Kaya, & Draman, 2006). Attributes used in the study are also shown in Table 1.

**Table 1**

**Attributes used for each student**

Course	Identification number of the course
Assignment 1	The grade received from the Assignment 1
Assignment 2	The grade received from the Assignment 2
Assignment 3	The grade received from the Assignment 3
Assignment 4	The grade received from the Assignment 4
Assignment 5	The grade received from the Assignment 5
Assignment 6	The grade received from the Assignment 6
Assignment 7	The grade received from the Assignment 7
Assignment 8	The grade received from the Assignment 8
Assignment 9	The grade received from the Assignment 9
Assignment 10	The grade received from the Assignment 10
Assignment 11	The grade received from the Assignment 11
Assignment 12	The grade received from the Assignment 12
Assignment 13	The grade received from the Assignment 13
quiz_number	Number of Quizzes
Quiz	The grade received from the Quiz
Blog	Number of the published items in the blog
Forum	Number of the written messages in the forum
Resource	Number of the reading the added class material
Midterm	The grade of the Midterm
Final	The grade of the Final
passing grade	Pass status according to the Visa and Final exams

## Clustering

Clustering analysis is a collection of methods that is helpful in separating the units in the X data matrix whose groupings are not known; and distributing the variables into sub-clusters (group, class) that are similar to each other. Clustering analysis is used to define certain prototypes and to divide the units into homogenous groups by making use of some criteria calculated based on differences or similarities between the variables (Kudyba, 2004).

Another definition for clustering analysis is like this: "Clustering analysis is a group of multi-variable techniques whose basic aim is to group objects (units) according to their characteristic properties (Romero, Ventura, & García, 2008). Clustering analysis clusters objects in similar ways but so as that become distinctive from each other. If the clustering is successful, and if a geometrical drawing is made, the objects will be very close to each other, and the clusters will be far away from each other (Hair et al., 1995). They are used in e-learning to determine the students with similar learning characteristics.

We used simple Kmeans from clustering algorithms in WEKA program. The WEKA clustering screen is given in Figure 3. The parameters used are as follows: number of cluster: 2 and max. iteration: 500. When the classification algorithm was applied, the student group was divided into two clusters. The characteristics of the students in the clusters are given below:

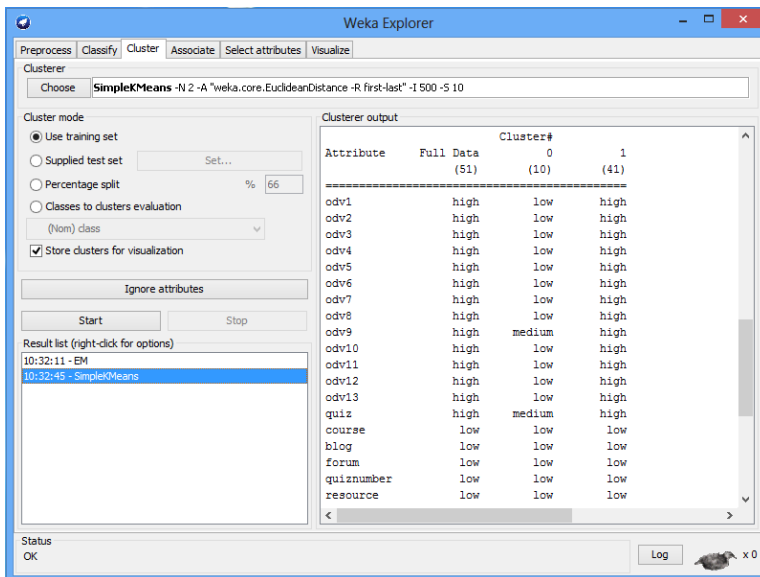


Figure 3. Execution of clustering algorithm in WEKA

The first cluster consists of 10 people and shows that the homework grades, quiz grades, messages sent to the forum and the resources read are relatively lower. Furthermore, the passing status of the students in Cluster 1 is lower. On the other hand, Cluster 2 consists of 41 students and shows that the homework grades, quiz grades, messages sent to the forum and the resources read are higher. Furthermore, the passing status of the students in Cluster 2 is higher. To sum up, it can be suggested that Cluster 1 has used the Moodle system less and become unsuccessful; and Cluster 2 has used the Moodle system more and become successful. After the analyses it is suggested that unsuccessful students should form a separate group and be motivated for the classes more. They should be encouraged to follow the documents in Moodle. The unsuccessful students can be given extra homework and made to learn easier.

### **Association Rule Mining**

The first technique used in datamining is the association rule (Agrawal et al., 1994). The association rule is an approach that enables the analysis of past data and determine the association behaviors in these data thus supporting future studies. "Sunday basket" analysis can be suggested as an example for the association rule datamining application (Frawley et al., 1991). The purpose in association rule is finding the association relationship among the purchased products during shopping and determining the purchase habits of the customers using these relationship data (Kudyba, 2004). Sellers have the opportunity of efficient marketing and selling their products by using the discovered association relationships. For example, customers bought yogurt together with milk and cheese from a market in 70% of the shopping samples. To determine such an association relationship, the products in the pattern should be together in more than one purchase activity. When datamining techniques are applied on millions of data, the algorithms used for association query must be fast (Agrawal and Srikant, 1995).

The name of the Apriori Algorithm is Apriori because it takes the data from the previous step that is the "prior" step (Agrawal and Srikant, 1994). This algorithm has an iterative (repetitive) quality in its basis (Han and Kamber, 2006) and is used in discovering clusters that are frequent in databases which contain movement information. According to the Apriori Algorithm, if the k-elements cluster (the cluster having k number of elements) meets the support criterion, the sub-clusters of this cluster also meet the minimum support criterion.

The association rule mining consists of two steps which are finding all the frequent elements and producing strong association rules from these elements. The Apriori Algorithm used for the first step of the association rule is the most popular and classical algorithm used in frequent elements mining. The characteristics and data in this algorithm are assessed with Boolean association rules (Romero, Ventura, & García, 2008).

The association rules are applied to web-based education systems (Zaiane, 2002).

We used Apriori algorithm which is among association algorithms in the WEKA program. The WEKA Apriori screen is given in Figure 4. The parameters used are as follows: minimum support: 0.3 and minimum confidence 0.9. We determined many association rules with this algorithm. Some of these rules are explained as follows:

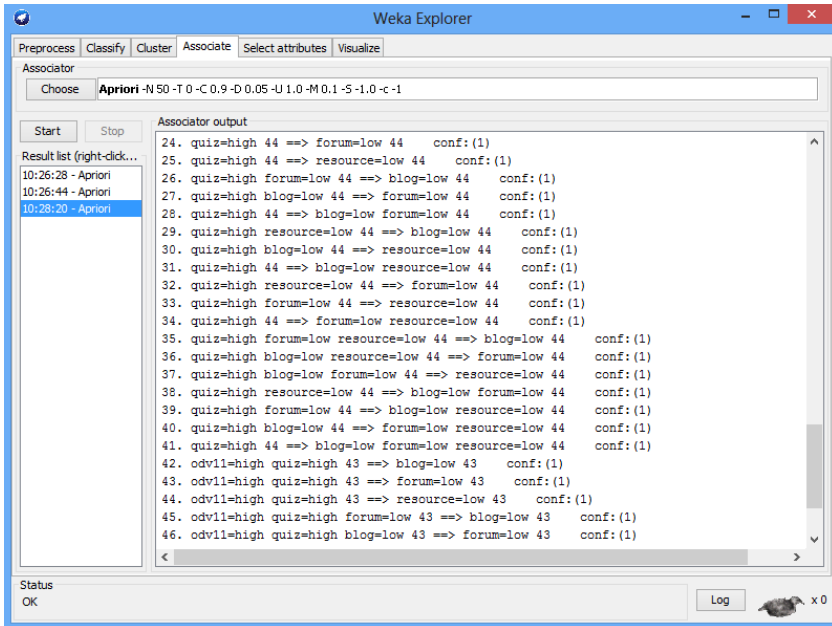


Figure 4. Execution of Apriori algorithm with WEKA

Many association rules are obtained as shown in Figure 4. Some of these rules are interesting and some are not. If we consider some of them which can be used for educational purposes;

If the student has read many resources and has followed class materials and has received high grades from homework, it means that s/he has had a passing grade. In another rule, it is observed that if a student has not fulfilled the assigned practises, s/he has had a failing grade.

By considering these rules, it is concluded that the teacher should make the students follow the resources more; and give extra assignments for unsuccessful students if necessary. Furthermore, the teacher should encourage students to spend more time in the Moodle system. Since students use the forums and blogs less than the expected rates, they should be encouraged to use them more.

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## Conclusions

The educational data from the Moodle System, which is one of the course management systems (Learning Management Systems), have been received and subjected to datamining application. By using association rules and clustering algorithms, normally invisible results have been revealed. The analysis results of datamining will be used to increase learning skills of students.

Association rules and clustering algorithms of datamining algorithms have been applied to the data received from the Learning Management System Moodle. The other algorithms of datamining can be applied to e-learning data in further studies. Furthermore, similar studies can be conducted with the data received from other Learning management systems. It is obvious that the results of the data mining applications can be used in better teaching activities and in increasing the learning skills of students.

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## Adult Attachment Styles Of Mothers In Preschool

### Abstract

*The aim of this paper was to review previous research/literature that focused specifically on attachment styles of mothers in the effectiveness of preschool. In early childhood, children make transitions into new environments where they meet new and unfamiliar challenges in. So, they need to strong support for have a smooth transition. Especially as facilitator and encouraging mothering has come to important through this transition. Besides this, the power of home and school cooperation plays crucial role in success of preschool education. Thus, mothers are supposed to make a contribution create a supportive network. The most influential theories about developmental and interpersonal relationships is attachment theory. Bowlby (1988, p.5) asserts that "Attachment theory is a way of conceptualizing the propensity of human beings to make strong affectional bonds to particular others and of explaining the many forms of emotional distress and personality disturbance, including anxiety, anger, depression, and emotional detachment, to which unwilling separation and loss give rise".*

*Many researches have shown that attachment influences processes related to psychosocial functioning, life satisfaction, and well-being (e.g., Cassidy & Shaver, 2008). Secure mothers, are able to be consistent, reliable, and available to their infants and children, effectively attuning to and regulating both negative and positive states of arousal. Mothers with a preoccupied state of mind relative to attachment are inconsistent and unreliable, sometimes overattuning and hyperactivating in response to their infants' negative arousal. Mothers with a dismissing state of mind exhibit a restricted range of emotional expressiveness and a tendency to withdraw from interactions involving negative affect. Preoccupied mothers are those whose own internal working models do not support organized caregiving. In this context this study emphasizes on studies that have examined specific components (e.g., parent involvement in preschool and communication) on mothers role in preschool education. We also provide general conclusions and suggestions for future research.*

**Keywords:** attachment styles, mothers, preschool

## 1. Introduction

Recently, attachment theory, as one of the theories aiming the comprehension of close relationships in childhood and adulthood, has been a guide for theoretic and empirical studies in development psychology, human development and also in education. John Bowlby (1982) has put the mother-child bond as the core of the attachment theory. He has emphasized the importance of a mother-child relationship quality in growing of the child as a healthy individual both in physical and psychological aspects. John Bowlby has further developed the psychoanalytic object relationship theory in accordance with ethology and evolution theories (Ainsworth and Bowlby, 1991).

The conceptual framework of the attachment theory has the three basic features: proximity seeking, safe haven and secure base (Bowlby, 1982). Infant desires to be close to the caregiver when he/she senses a threat or is actually under a threat and danger. Having this proximity provides assurance and comfort for the infant. The infant, who become aware of the convenience of the attachment figure, can develop behaviors like exploring the environment. Because the infant is aware of the secure base to which he can return for comfort and assurance whenever he desires or needs. This study “Mother” was used as a term is the one who mostly takes care for the infant, the attachment figure is usually the mother. It should be noted that attachment does not always need to occur with biological parents; it can occur with multiple caregivers who offer security to the child .

## 2. The Foundation and Outcomes of Mother-Child Relationships

Attachment theory is initially developed to explain the complex nature of infant-mother relationships. Attachment styles are based on the relationship between mother and child, and they include the behavior of mother to child and child's response to mother. According to the attachment theory, infant needs the devotion and care of the attachment figure to maintain a healthy development (Bretherton, 1992).

One of the significant contributions to the attachment theory is ‘Strange Situation’, conducted by Ainsworth and her colleagues (1978), which she revealed the individual differences in attachment behavior by observing Ugandan infants and their mothers. The Strange Situation Test includes seven sections consisting of three minutes recording each. To what extent an infant explores the environment when he is alone, or with his mother or with a stranger and what kind of responses he gives when his/her mother returns are recorded. They concluded three types of behavior patterns: secure, insecure/ambivalent, or insecure/avoidance.

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It was observed that securely attached infants explored the environment by using their mothers as a secure base when they are together with their mothers and they showed the signs of stress when they were not with their mothers. This reaction to mothers' leaving lasted until mothers' return. When mothers were back, infants were back to exploring the environment after the contact with their mothers. Insecure/ambivalently attached infants had an intense stress when they were not with their mothers. When they came back together with their mother, they reacted to the separateness and resisted to the comfort provided by mother's return. They explored little in the absence of their mother. Insecure/avoidantly attached infants showed little stress when they were not with their mothers. They avoid the behavior of proximity seeking and they did not return to exploration when they came together with their mothers (Ainsworth, Blehar, Waters & Wall, 1978).

Main and Solomon (1986) added the "disorganized" group into the classification established by Ainsworth et al. According to Atkinson (1996) infants in this group mostly show ambivalent behaviors, get close to the mother without looking at her, avoid mother semiconsciously or scream in the first contact. Some of them appeared to be disinterested and showed no sign of a sensation. Disorganized type is observed in neglected infants or infants whose parents or caregivers are emotionally unreachable. With their attachment style, this kind of children faces irreversible paradoxes (Hovve and others, 1999; as cited in Shemmings, 2004: 301).

Relationships experienced in early period do not only affect the attachment but also affect all development aspects of the child (Schore & Schore, 2008). Secure children are able to carry the positive social expectations and skills to new relationships and hence build positive social interactions and relationships. On the other hand, insecurely attached children have less positive expectations and skills that will damage their social success in the future (Yunger, Corby & Perry, 2005: 90-91).

When mother is sensitive and supportive, child develops an intrinsic model of attachment figure in accordance with care-worthy self-model. These kinds of attachments are defined as secure. Otherwise, child feels worthless when maternal reaction is absent or temporary. Such attachment models are defined as insecure (Applegate & Shapiro, 2005).

George and Solomon (2008), in their longitudinal research, revealed the intergenerational attachment transfer, as a relationship between attachment styles of family and attachment styles of child. Insecurely attached parents always have trouble with having a sensitive and supportive approach (Lieberman, 2004). Therefore, their child will not have a sensitive care and so he/she will have an emotionally fragile nature in organizing his/her emotions and resisting against stress (Hughes, 2007). Reactions of mother to pay attention to child's behavior or feelings (considering and understanding) are very important as such reactions form the reaction of mother to her baby (Slade, Grienemberger, Berbach, Levy, & Locker, 2005).

Collins and her colleagues (2006) revealed that some personality traits ease the caregiving behaviors and some constitute an obstacle for caregiving behaviors. In

addition, four personal and interpersonal traits have been presented for an ideal parentage: 1. lack of social skills causes misinterpretation of communication requests; 2. inadequacy of psychological sources is an obstacle for giving an effective and planned response to persons seeking help; 3. lack of motivation to help causes reluctance for taking responsibility to make a contribution for the good of someone; 4. reacting selfishly against help requests.

Although secured attachment does not directly determine the care giving behaviors, it provides a psychological infrastructure for motivation to help and for empathy. Securely attached mothers can exhibit such ideal caregiving behaviors easily as they have experienced this ideal caregiving model in their childhood (Collins & Feeney, 2000).

Avoidantly attached individuals tend to avoid from the needs of their children, as they feel uncomfortable with proximity and expressing feelings (Collins et al., 2004; Schachner et al., 2005). Avoidantly attached mothers have a lower motherhood sensitivity (Edelstein et al., 2004; Rholes et al., 1995). The study conducted by Selçuk et al. (2010) is the first study examining the relationship between romantic attachment types and motherhood behaviors. They observed the caregiving (motherhood) behaviors of mothers in home environment. Just like avoidantly attached individuals, ambivalently attached individuals are not sensitive to the signals of the children (cited in Selçuk et al, 2010).

In addition, ambivalently attached individuals have more anxiety about having their attachment needs met than meeting the needs of their partners. They might prioritize their own needs against the needs of their children. Tendency of such mothers to maintain excessive proximity may negatively affect being a secure base for their children to explore the environment (Mikulincer & Shaver, 2007).

As a result, generally, sensitivity and responsiveness are necessary to achieving the caregiving system's fulfill an objective (meeting the careseeker's needs). Insensitive caregivers are likely to ignore or misinterpret a careseeker's signals and avoid the caregiving role or are not unable to concentrate on careseeker's needs. Insensitivity and unresponsiveness can cause a careseeker to feel misunderstood and disrespected which causes distress rather providing a secure base (Collins, Ford, Guichard, & Allard, 2006).

### 3. The Role of the Mothers in Preschool

Parenting has an important role for children development particularly in the first few years of a child's life (Barlow, Smailagic, Ferriter, Bennett, & Jones, 2010).

Parent-child interactions which are characterized as warm, structured, and emotionally responsive are related to positive cognitive and behavioral gains in children (Connell & Prinz, 2002). Mother-child attachment relationships are broadly implicative for children's social and personality development across the life span (Bowlby, 1988). Children who have developed a secure relationship with their par-

ents may depend on their internal working model of the attachment relationship to reframe a stressful situation and regulate their emotions (Cassidy, 1994).

Insecure children had more dependent relationships with preschool teachers and less positive relationships with elementary school teachers than did secure children (Sroufe, Fox and Pancake, 1983 and Sroufe, 1989).

Significant relations between infant attachment and later popularity, behavior problems, and social competence were found for 6-year-old boys. In addition, they were less liked by teachers than secure boys of the same age (Cohn, 1990). Insecure, infants, were found, later on, to be more negative and dependent in relation to teachers, and less likely to turn to teachers for help than were secure infants (Vondra, Hommerding, & Shaw, 1999).

Parents, the most influential and significant people for children, provide the early learning experiences that promote life skills, abilities, and attitudes that are the foundation to school success. (Pelletier & Brent, 2002). Parental involvement is a significant factor that influences student achievement and the educational process for a child (Flynn, 2007). Participating in parent involvement activities can have positive impacts on reinforcing the home learning environment and improving the parent-child relationship (Lamb-Parker, Boak, Griffin, Ripple, & Peay, 1999).

Supporting and training of families during the pre-school education period and provision of their contributions to education is a systematic approach to improve the experiences of children with enhanced communication between their homes and educational institutions and its sustainability, and enriching of programs with the participation and contribution of parents.

Communication is a key component for parent-teacher relationship. Confidence and comfort between the family and school forms a basis for this communication. Parent and teacher learn each other's purposes and expectations from the child. In this way, they can constitute a supportive source for each other. As the parent knows what their child was thought in the school, they can maintain this in home environment and teacher can reflect this to education environment by increasing his/her knowledge on child's attention, needs and opportunities (in existing conditions) (Gelfer, 1991; Maxwell & Eller, 1994).

The support to be given to the parent and to be taken from the parent should have a planned and flexible structure in this period. The extent of this flexibility should be very sensitive to the individual differences of mothers. To support the development of the child, working with mothers who accept support on their behaviors and ready for substantial stimulus they can provide for their children, presents an ideal environment for the progress of the program.

#### 4. Conclusion

Every child becomes emotionally attached to his/her primary caregivers regardless of the quality of bond between caregiver and the child (Cassidy , 2008). Here, we desire mothers to have warm and sensitive behaviors for the benefit of the child. This is vital for the relationship between mother and the child as well as for the child to benefit from this parentage at highest level during his/her life.

Child-family cooperation supports the child for benefitting from pre-school period. Otherwise, the education environment can be challenging for both mother and the child (Shankoff& Philips, 2000).

Ideally before starting preschool education some intervention programs may be used to help insecure mothers prevent the transmission of their own insecurity to their children. Video-feedback Intervention to promote Positive Parenting - Sensitive Discipline (VIPP-SD) and Attachment-based Play (Theraplay) may be applied for these mothers.

Pre-school programs should support mother on both her own attitude and her attitude against child. In this context, such intervention programs to enhance the mother-child relationship should be supported to be able to get the desired results from pre-school education.

In addition, to build and maintain an effective family involvement, the impact of the relationship between the romantic attachments of mothers and mother-child communication based parenting styles on the child should be researched by observations in home environment

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## **The importance of e-learning system in higher education in developing countries - A Case of Macedonia**

### **Abstract**

*The growing influence of information technology on all aspects of life, also including the education sector, particularly higher education, involves developing countries to use e-learning system that helps in the realization of the learning process, to follow the example of developed countries. E- Learning systems are a technological development aimed at the use of the information and communication technology for the distribution teaching materials and interaction between students and teachers. E-learning system in developing countries represent a new era in communication between students and teachers. E-learning represents an essential paradigm on higher education unlimited by time and place, offering new opportunities for the development of the educational process, making it more flexible and cost effective, thus many universities in developing countries have begun apply such a system.*

*The purpose of this study is to identify the importance of using an e-learning system in the learning process in developing countries, such as Macedonia, specifically will focus on State University of Tetovo. By literature review and discussions with university colleagues and students will be shown the importance, various issue and benefits of e-learning system in the learning process in the SUT. From the study will be seen that the implementation of e-learning system in higher education will be very important on improving and increasing the efficiency of the learning process.*

**Key words:** *E-learning system, Developing Country, Higher education, Importance.*

## Introduction

The rapid development and widespread of Internet and communication technologies have materially altered many characteristics and concepts of the learning environment. Nowadays, the traditional teaching in universities' classrooms becomes no longer sufficient for our students. E-learning emerged as an imperative paradigm of modern education unrestricted by time or place, offering new possibilities to higher education institutions for providing flexible and cost-effective remote or distance learning environment, thus many universities put it in their programs, depending mainly on the Internet as a delivery medium (Chen & Tseng, 2012; Ahmed, 2010).

E-Learning has become increasingly important in higher education institutions. E-learning is defined as all electronic forms that support learning and teaching, the use of all electronic media and information and communication technologies. Information and communication systems, whether networked or not, serve as specific media to implement the learning process. E-Learning is an ideal learning environment using modern means of information technology, through the effective integration of information technology and the curriculum to achieve, a new learning style which can fully reflect the main role of the students to thoroughly reform the traditional teaching structure and the essence of education, to train large numbers of high quality personnel. (Ma, Wang, & Liang, 2008)

Notably, the E-learning system is considered as an effective tool of teaching and learning (Liaw, Huang, & Chen, 2007). In fact, of late, the E-learning system rapidly used to interact with students and teachers. One can conclude that this kind of learning brings solutions to constrain like, but limited to, time, geographical differences, and cost (Kester, Kirschner, & Corbalan, 2007). Put together, it allows education organizations and/or teachers to deliver education via online. Global wide, educational institutions have spent large portions of their budget on online learning.

Over the last twenty years, developed countries and emerging economies have introduced ICT to enhance all their sectors of society including the educational sector. This change has had a significant impact on the curricula, the methodology of teaching, and learning processes. But, today also have started to follow the path of developed countries and developing countries, so, to implement and use e-learning systems in the learning process. E-learning system in developing countries represent a new era in communication between students and teachers.

Therefore, this study aims to identify the importance of using an e-learning system in the learning process in developing countries, such as Macedonia, specifically will focus on State University of Tetovo (SUT). By literature review and discussions with university colleagues and students will be shown the importance, various issues, benefits and challenges of e-learning system in the learning process in the SUT. From the study will be seen that the implementation of e-learning system in higher education will be very important on improving and increasing the efficiency of the learning process. This study will be a message for the institution to think in

terms of adoption and implementation of e-learning system in learning process in the SUT.

## 2. Literature Review

Relevant literature, which provided the conceptual foundation for this paper and past research were extensively reviewed and integrated sequentially, including a wide range of recently published works, in order to develop more effectively the study hypotheses. E-learning has been conceptualized and defined in multiple ways in literature. Hassanzadeh et al. (2012) defined e-learning as a learning technology that uses web browsers as a tool for interaction with learners and other systems. Also e-learning is defined as using the network technologies to create, foster, deliver and facilitate learning, anytime and anywhere (Duan et al., 2010), or simply it refers to the education delivered through information and communications technologies to support individual and organizational goals (Maldonado et al., 2011). Here e-learning is perceived as a key enabler to knowledge transfer within the higher education sector, which considered the central theme of the system (Owens & Price, 2010; Sridharan et al., 2010). E-learning as a new paradigm shifts higher-education from instructor-centered to learner-centered and enhance the quality of teaching and learning. Through the Internet, e-learning allows digitized educational materials to be quickly and efficiently delivered to higher-education students. The self-paced aspect of e-learning gives students a chance to access educational materials any time, any place and choose tools appropriate to their different needs. It also allows students to customize the organization of their personal learning course (Jeong et al., 2012; Bhuasiri et al., 2012).

E-learning platforms are applications used for delivery of learning content and facilitation of learning process. They are developed for administration and teaching in tertiary education. This software enables the administrators and lecturers to treat enrolment data electronically, offer electronic access to course materials and carry out assessments (OECD, 2005).

E-learning system has launched to incorporate in developing countries and is believed to have huge potential to meet growing demand for education. E-learning can be seen as a tool for raising the number of students who have access to higher education. In spite of e-learning advantages and goals, challenges are plentiful; in many developing countries there is a lack of vital e-learning components such as computers, skills; and the active, participative student that is required for interactive learning is also very rare in countries where the tradition is to teach in a more traditional. For those concerned with implementing e-learning in developing countries it is important to understand all challenges, benefits and the importance of using an e-learning system in learning process.

Macgregor et al. (2009) stated that the advantages of e-learning are frequently purported in the literature and are generally manifest in the Web. Such benefits include (a) the ability to engage students in non-linear information access and synthesis; (b) the availability of learning environments from any location and at any time; (c)

the ability for students to influence the level and pace of engagement with the learning process; and (d) increased opportunities for deploying disparate learning strategies, such as group discussion and problem-based or collaborative learning, as well as delivering interactive learning materials or learning objects.

Other benefits have been documented by Zhang et al. (2010) they argued that the implementation of e-learning showed some benefits for both university student and educational institutions, these benefits are: (a) provides time and location flexibility; (b) results in cost and time savings for educational institutions; (c) fosters self-directed and self-paced learning by enabling learner-centered activities; (d) creates a collaborative learning environment by linking each learner with physically dispersed experts and peers; (e) allows unlimited access to electronic learning material; and (f) allows knowledge to be updated and maintained in a more timely and efficient manner.

Universities can achieve numerous benefits from implementing e-learning programs, including personalized instruction, content standardization, accountability, on-demand availability, reduced cycle time, increased convenience for students, improved tracking capabilities, and reduced cost. Universities in developing countries face unique challenges compared to developed countries and suffer from congested classrooms, e-learning can compensate the weakness of their traditional education methods and enables higher-education instructors to transfer their knowledge for a relatively large number of students without limitation of space, time or facilities (e.g. Bhuasiri et al., 2012; Maldonado et al., 2011).

Although the benefits and advantages of e-learning are obvious, it could be argued that it still has some weaknesses. For example, since users are not bound by time, the course is available 24/7 and does not require physical attendance which could reduce the social and cultural interaction. The learners may also feel isolated and unsupported while learning since the instructors and instructions are not always available. They may become bored with no interaction. Technology issues required for e-learning could also become potential problems for the learning process. The learners need to have access to resources such as computers, internet, and software. They also need to have computer skills with programs such as word processing, Internet browsers, and e-mail (Welsh et al, 2003; Collins, Buhalis and Peters, 2003).

### 3. Research objectives

Like in most developing countries, the use of ICTs and the implementation of e-learning in Macedonia are still in an early stage. While some Macedonia universities have implemented e-learning system in their learning process, but the State University of Tetovo still don't have such system, still use the "traditional" model of education; this model is based on face-to-face interactions in, and outside of, classroom between students and teachers, and learning activities that are only available on campus.

State university of Tetovo is one of the universities with large number of students and also has a large number of study programs. Student studying not only from Macedonia, but also from other countries such as Kosovo, Presevo, Montenegro, Albania. Also, given that in addition to regular studies, SUT also offers part-time studies. Given these issues and also review the literature regarding the development of teaching and learning process in developed countries, therefore, these are some of the main reasons that make significant to use e-learning system in learning process.

The main objective of this paper is to see the importance, benefits and challenges to use one e-learning system in SUT.

#### **4. Research Methodology**

This study was conducted in one public university in Macedonia, in the State University of Macedonia. The data collection was based on interviews to students and academic staff and secondary information. Questions covered in the interview guide were laid out in two sections. The first section targeted general and historical background information on e-learning in the higher education. The second section sought to identify advantages and the benefits to use one e-learning system in SUT.

Secondary information has been collected from various documents such as books, newsletters, reports, magazines, journals, WWW, as well as from existing literature to understand the important to use e-learning systems in higher education. So, the main aim of the study is to collect opinion from the respondents to examine the state of the role of e-learning system in the higher education in the context of SUT.

#### **5. Importance and benefits of e-learning system for higher education - SUT**

By literature review and also from the data collected from interviews conducted by academic staff and students of SUT will give some conclusions about the importance and benefits of using e-learning system in the learning process. Reviewing the literature on e-learning practices shows common agreement on the importance of information and communication technology (ICT) in today's learning environment (Lytras, Pouloudi and Poulymenakou, 2002). Most organizations have understood that e-learning has to be integrated as part of daily tasks of students and employees (academics and managers), not to be seen as a separate tool or technique for learning and training. Therefore, e-learning has become a strategic advantage that participates in the realization of the organizational strategic plan (Magalhães, 2004).

E-learning system offers the opportunity for information to be presented in various forms – text, sound, pictures, etc. More than that, it affords the opportunity for the information to be stored in various mediums and formats over long periods of time and accessible over long distances. Compared to face-to-face learning, these mediums can provide means of revision several times over in a day and over a period in a manner more accurate and convenient to students who are at the centre of the

teaching and learning activity.

E-learning offers great flexibility in learning (Kocur & Kosci, 2009). This flexibility provided by the various forms in which the learning material can be presented, allows the students a variety of options to learn from at their own pace and time. So, as we said SUT has a significant number of part-time students, they can more easily access the course and this in turn supports the objectives of wider participation, removing the traditional barriers to higher education study. Writers such as Hemsley (2002) express the view that full time and part time students can now partake in their chosen degree courses from any location, giving people who travel or who are relocated, a transferable and easily accessible learning resource and experience. Through the use of advanced technology, students who have previously not had access to higher education now have the opportunity to study at the location that best suits their needs (Sadler-Smith 2000).

Another benefit of using e-learning system is that this system gives the opportunity to students with disabilities can study from their homes. Seeing conditions and opportunities offered by developing countries, highlighting Macedonia, namely SUT, are impossible studies of students with disabilities, therefore, from this we can say that the use of an e-learning system in the SUT will be a good opportunity to study these students.

Also, E-learning system offers lower cost to both students and implementers. These are some of importance and benefits to use on e-learning system in SUT in the learning process.

## 6. Conclusion

E-learning has grown significantly over the last decade to become a significant mode of instruction in higher education. For students, e- Learning system can provide an educationally-superior alternative to traditional lectures, in which learning can take place outside the lecture hall. Can also provide a model for students how to become independent from lecturer, therefore, to become self managing their studies.

Noting the importance of using an e-learning system and the opportunities offered by such system can conclude that the application of e-learning system in learning process in the State University of Tetovo will impact on improving and increasing the efficiency of learning, and also to encourage the students in their study. Also, the importance and benefits of e-learning system are believed to be great enough to allow the governments and universities of developing countries to meet the growing need of education effectively.

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## **Italian language curriculum versus labour market challenges**

### **Abstract**

*The purpose of this research is to emphasize the issues that arise from the actual application of Italian language curriculum versus nowadays labour market challenges that are met in Albania and abroad, and to offer possible solutions related to it. In this research we are going to present a summarized overview of the Italian language curriculum for both existing studies' cycles in the Faculty of Foreign Languages, of the development of this language in the Albanian framework, a summarized overview on the Italian or Italian-Albanian enterprises operating in our country and the employment needs they have.*

*It is a well-known fact that the Italian language cannot be considered an instrumental language; therefore, there are encountered difficulties in studying, acknowledging and using it within this framework. From the surveys carried on with first year students in our faculty, there is noticed a lack of motivation from their part in studying Italian, a very significant indicator which emphasizes the difficulties this language faces while functioning as a labour language in a labour market. Of course, this will result in a drastic reduction in the number of students who want to study Italian, and a decrease in the quality of students who will apply in our faculty in the upcoming years. It is true that the average marks of students learning Italian has been that of a decreasing trend. Also, the employment index of graduated students according to the proper study profile is very low, and this highlights the low level of needs and requirements that labour market offers for this students' profile.*

*Therefore, there arises the necessity of an urgent intervention in the curriculum of this language, to offer programmes which are suitable to the education of people who can find a job in their study field in the future. Also, this intervention is necessary not only in the employment framework, but also in handling the challenges that we face due to globalization; in order to make our faculty and especially the programs offered by the Italian department more attractive, so that they can serve to the requirements and needs of the future, in collaboration with local and foreign institutions. The ways and the forms of this intervention and the proposals will be a very important part of this research. This intervention will be vertical, as well as horizontal, for more efficiency and productivity in the education of people capable to manage future challenges.*

**Keywords:** curriculum, Italian language, labour market, student

Teaching Italian language at the faculty of Foreign Languages, Tirana, is facing more and more problems that are directly connected to its usage as a language able to be used in practice in the labour market in Albania and abroad. This is greatly noticed in those generations which have finished both study cycles in this faculty and who are now facing difficulties finding a job in their specific profile. Not only this, but the majority of them are either employed with no relation to their studies, or, in the best case, in positions that require knowledge of Italian language, such as call centres, but this does not justify long years of studies, cost, efforts and their education. Without any doubts, this depends on many factors:

First of all, Italian language, different from the English one, is not and cannot be considered an instrumental language, and, as Balboni claims, it is considered a “useless” language (Balboni, E. P. 1994) with regards to its instrumental usage, and can be such only in those cases where it can be applied in countries, where political, economic, social and cultural relations and geographical proximity allows it. In fact, the Albanian environment favours such a thing. The relations between Italy and Albania have been and continue to be of mutual collaborative nature, which favours a positive atmosphere with regards to a multitude of relations between them.

As far as the way Italian is taught in Albania is concerned, let's refer to statistics. Teaching Italian in high school or elementary is ranked third, after English and French. Recent statistics (M.A.SH) of 2013 show that the number of pupils who study Italian before going to university, as a first or second language, is 65000 (M.A.SH).

Different projects of the Italian government, which are managed and followed up from Italian institutions present in Albania, such as: Italian Embassy through the Education office, Italian Institute of Culture, etc., try to invest, preserve and spread Italian language and culture in Albania. Therefore, projects such as Iliria, initiated years ago and which is present in 19 regions of the country (Alla, 2012), not only has assisted this spreading, but has also offered continuous training of Italian language teachers on the recent developments of global glottodidactics, through a close collaboration with famous local and foreign professors. Initiatives, enterprises and different cultural activities that accompany this process are often done from these institutions, in order not to lose what Italian language used to mean to Albanians: the language of music, movies, of love and future. Actually, in some aspects the Italian language has lost ground, although it has gained in other aspects, but despite this, it has suffered continuous downfall. In a country where 60 % of the population understood and 50% spoke Italian (Italian Embassy, 2014), this number has decreased due to some factors:

1. Italian television is not the only access Albanians have to the rest of the world
2. The need for knowing other languages much more necessary than Italian with regards to studies, employment and emigration, despite the fact that in Italy the presence of regular Albanian immigrants is around 482.627 (ISTAT, 2012) equal to 13,7% of the number of foreigners living in Italy, and which ranks it as the second largest foreign community in Italy (Husha A., 2013). Let's add to this the number of 11.802 Albanian students in Italian universities, ranking them as the first foreign

students' community in Italy.

Still, requests to study and use this language for employment purposes are declining. This can be noticed from the decreasing number of students that attend studies in this faculty and the declining quotas offered for studying Italian in the same faculty. This number varies from 80-120 students a year, but the number of those who are registered as final students of this language is always decreasing. There are further drops in the upcoming years due to internal factors, such as:

- Lack of will and lack of motivation to study Italian
- Small knowledge of the perspectives this language has to offer
- Difficulties in deeper studies of this language
- Large number of failed exams
- Other study or employment perspectives
- Dropping the studies with no convincing reason
- External factors

Motivation to learn this language in its entire complexity and using it in the future is low and this is clearly shown in the applications of high school students in the acceptance forms, where they have the right to choose ten study fields and then, based on the gained points, the Ministry of Education defines which field they will study. Italian language is ranked nearly at the end of the selections. Actually, from the surveys we have done with freshmen of Italian language on why they chose this language, it results that:

- 75 % of them chose Italian just to fulfil the number of preferred studies and they attended because the Ministry of Education defined it based on their points
- 5.5 % of them, because they like Italian language and have a fair knowledge of it
- 3.5% of them, because they want to attend master studies in Italy
- 3% of them, because they like Italy and what it represents
- 2.5 of them, because they have attended the bilingual lyceum, where Italian has been their primary language
- 1.5 % of them do not know why.
- 0,5% of them, because they want to find a job in Italy.

Definitely, this shows clearly the lack of motivation our students have. Also, the fact that the selected field is ranked at the end, means that these students have fewer points, and as a consequence, it means that the level of students is not good, and if we take into consideration their lack of motivation, we can imagine that their future education in the application of this language will be poor and shallow. Therefore, even if they graduate, are they going to be able to use Italian with the quality the existing labour market demands?

The Faculty of Foreign Languages, especially the Department of Italian language, actually offers three study cycles ( F.G.J.H, 2014), based on the Bologna Card System:

### **The first three-year Bachelor cycle in three profiles:**

a) Italian Language, Literature and Civilization, where the below subjects are taught in Italian language GjB, while part of the subjects are done in Albanian language GjA (Albanian language and syntax) or GjH C and Gj D:

- First year: Practical Language (it), Phonetics (it), Introduction to Linguistics (it), Text Typology 1 (it).
- Second year: Theory of literature (it), Italian Language Morphology, Text Typology 2/3 (it), Medieval / Modern / Contemporary History (it), Italian Literature 1/2, Italian Syntax, Stylistics (it), Lexicology (it), Research Methodology (it), Sociolinguistics (it)
- Third year: Italian civilisation, Glottodidactics (it), Italian Literature 3 /4, Text Typology 4, Text linguistics (it), Translation (it), Didactics (it), Language History (it), Philology (it), Introduction to Communication theory (it). Thesis (it)

b) Language and communication, first and second year coincide with the profile of Italian Language, Literature and Civilisation, whereas distinct changes in this profile are noticed in the third year,

- Third year: Italian civilisation 1/2, Introduction to Semiology (it), Basis of Anthropology (it), Italian Literature 3/4, Text Typology 4, Introduction to pragmatics, Text linguistics (it), Translation (it), Didactics (it), Language history(it), Philology (it), Introduction to Communication Theory (it). Thesis (it)

c) Translation and Interpretation, first and second year coincide with the above-mentioned profiles, whereas distinct changes in this profile are noticed in the third year,

- Third year: Theory of Translation (it), Consecutive Interpretation ( A-B, B-A), Text Typology 4 (it), Practice of Translation (A-B, B-A) 1/2, Simultaneous Translation, Comparison of Translation, Thesis (it)

### **Second two-year cycle, Scientific Master, which profiles in:**

a) Teaching – as follows:

- First year: Teaching Methods and Critical Thinking (Alb), Development Psychology (Alb), Curriculum Development (Alb), Psycholinguistics and Foreign Language Methodology (It), Foreign Language, Learning and Class Management (Alb), Evaluation (Alb), Applied Linguistics and Intercultural Communication (it), Sources of Information for Teaching a Foreign Language (it)
- Second year: Foreign Language for specific Purposes (it), Methodology of Scientific Research and Research in the Pedagogic Context of Foreign Language (it), Practical Laboratory for writing the final exam thesis (it). Practice. Thesis (it).

- b) Intercultural and tourist communication
  - First year: Literature Culture B (it), Applied economics (alb), Tourist communication (it), Translation, Interpretation, Literature Culture A (alb), Public relations (alb), Literature Culture C.
  - Second year: Communication strategy (it), Archaeology and Ethnography / tourist enterprise (it), Methodology of scientific research (it), Translation (C-A), Practice, Thesis (it)
- c) Translation
  - First year: Translation, Translation methodology and didactics, foreign language C, Interpretation, Terminology translation, Translation C-A, and a subject of choice
  - Second year: Translation C-A, Methodology of scientific research, Interpretation, Practice, Thesis (it).
- o **Third cycle, Doctorate School which has the below profiles:**
  - Linguistics
  - Didactics and methods
  - Literature
  - Communication
  - History and civilisation
  -

We will deal more with the presentation of subjects that are done during only the first two study cycles, as they include nearly 98 % of the students in our faculty.

The first three-year Bachelor cycle aims at a general education of the students with regards to the language, the country of origin with whom it is closely related. These three years serve to make the student understand what he is capable of, for a further profiling and what will be his specialty in the second and third study cycle.

But, analysing the curriculum and based on the continuous feedback from our students, we verify that besides the above-mentioned gaps, the stated subjects are in need of a review with regards to the improvement of, first, learning the Italian language as a communication language in every form, and then, in deepening other aspects related to it.

#### **- What does this mean?**

Our students face difficulties in learning the language, especially that of university. Despite the fact that they spend 160 hours learning the language, that is 6 hours/week for 30 weeks during the first year, for the majority of them the level of language remains in mediocre levels. Without any doubts, this brings frustration, emotional and affective barriers, and as a consequence, lack of motivation and no knowledge. This is later accompanied by incapability of understanding theoretical subjects and consequently, leads to low levels of education.

#### **- What can be done?**

Of course, there is area for improving the subjects and also the content of specific subjects in order to improve the situation. We have to admit that the blame is ours

first, and then we can blame the student. We need to check where our gaps lie and not take for granted the fact that the students must know the language, because we know it. What we can suggest with regards to this issue is:

- Review of content and number of hours in subjects that deal specifically with language learning, such as: practical language, morphology, syntax and lexicology and the way they are presented, in order to make possible an effective and productive language learning for the student, making it possible for them to absorb enough knowledge that will enable them to deepen the learning of this language with the necessary will and passion to achieve a complete education that will serve in the future.

Also, in subjects of choice, students are offered subjects in the Albanian language, such as: Physical training, Human geography, Albanian literature, Economics, International relations, etc. It seems inappropriate for a foreign language student to participate in subjects that are not related to his profile, and especially in Albanian, with no aim to damage the general education of the student, who manages a complete background from high school, or to deteriorate the use of Albanian language. If Albanian subjects have to be organized, let's increase the hours in Albanian morphology and syntax which are reduced in a semester, while our specifics require from the student to be a good acknowledger of his native language first, and then of a foreign one. And actually, our students lack even in this aspect, which is important in knowing and then approaching two languages.

How can a student learn a foreign language when the reference points in the native language are weak and lacking? Even this is an issue that needs to be solved, but actually this needs to find a solution in the high school system, so that when the student studies at the university, he will not have to start learning the native language from the beginning. He must deepen and develop his critical, analytical, and approaching aspect in the university. This needs to be solved.

What can we do? We provided a solution previously: increase the number of hours in the classes of Albanian morphology and syntax. Another suggestion would be to include new subjects that aim at the improvement and development of writing in Albanian and acknowledging different typologies of Albanian text.

The second cycle aims at a true specific acknowledgment, specialization in the respective profile. But if we could look more carefully, we could see that there are issues, such as:

- In the teaching profile, the majority of the subjects are done in Albanian, especially during the first year, which is normally reflected in the linguistic education of the student, who stops at the effective use of the respective foreign language he is studying, despite the fact that the content and the teaching of these subjects are good ones, as they are prepared and taught from specialists, who have few or no knowledge of the Italian language. Still, this does not deny the fact that teaching Albanian from professors of Social Sciences represents a weakness for the Faculty of

Foreign Languages. And this is verified not only from us, but also from the students themselves, who often complain on the lack of usage of Italian or for a seldom use in subjects which occupy less hours than the Albanian subjects.

- Another fact that can be verified is that the teaching plans between the three profiles do not respect a fair share of subjects. Hours and credits are the same, but there is noticed that, while the teaching profile has a great number of subjects, the profile of communication and translation has a decreasing trend.

- Also, in the approach between the two cycles, there are noticed repetitions of subject titles. It is clear that the subjects are aligned to a deepening from one cycle to the other, but there should definitely be a specification to distinguish one module from the other.

However, we should accept the fact that these teaching plans are continuously improving, due to the fact that the Bologna process has been recently implemented and, of course, there will be issues and difficulties during the road, and it is important to identify and work for their improvement.

Still, we should accept the real fact that even with five long years of study, the Italian language students do not find a job in the majority of the cases, or, as we mentioned above, they find a job that has no relation to their education. This arises some questions that require an answer, as our students' development and the development of our department, as well, depends on them.

1. Has the labour market ever been tested in order to verify the specific needs it represents with regards to the usage of Italian language in terms of employment?
2. How many Italian language students have been employed in their specific profile after graduating?
3. Are our students capable to face the requirements of this market?
4. How valuable and practical has been the knowledge acquired during the study years in the workplace?
5. Is it necessary to review the curriculum of both study cycles, in order to approach more closely to the market requirements and students' needs for the future?
6. What proposals and suggestions can we offer in order to solve these issues?

Of course, before we start thinking about changing the curriculum and bringing forth other proposals and suggestions from other departments, it is necessary to carry on a more general research, in order to understand what truly is needed in the actual labour market, and not make assumptions based on those design curriculum, subjects and programs, which will not serve to the real employment of students in the future.

If we can make an overview of the Italian presence in Albania, we could verify a large number of investments, enterprises, schools, hospitals, medical labs, insti-



tutions: the embassy, the Italian Institute of Culture, The Italian Chamber of Commerce, which, as we explained previously, comes as a result of bilateral relations between our countries, which have been in place for a very long time. All these close collaborative relations in different areas and sections not only of economic, industrial, social and cultural nature, but of political, military and juridical, as well, are a very important indicator that there really exists the need for people with good knowledge and use of the Italian language. Let's take a closer look in the areas where the need is stronger and what their nature is.

With reference to data provided from different sources on the Italian presence in Albania, there is noticed that (ICE, 2013):

Import from Italy: food, beverage, minerals, fuel, energy, chemical and plastic products, leather and similar products, wood and paper products, textile and shoes, building materials and metals, machinery, tools and exchange parts, etc., make a total of 1.211 million Euro = 32% of Albanian import

Export to Italy: 748 million Euro = 51% of Albanian export.

Italian and Italian-Albanian enterprises – 1460 active enterprises with different nature and forms, starting from commerce, light and heavy industry, telecommunication, agriculture, livestock, education, medical services, banking, television, etc.

Therefore, we can say that there are job positions in every area; it is only needed to find and apply. But that is not so simple:

- The fact that the majority of employees in key positions or the respective administration of these enterprises is Italian and only simple employees are Albanian, because they are paid less than what is paid in Italy.
- What Italian entrepreneurs present as an issue is the fact that, if they accept employing Italian graduates, only a few of them possess enough knowledge of the Italian language needed for a specific position or a few of them are able to use it properly.

So, what is required from us is not only the creation of professionals with linguistics capability, but also to know what kind of professionals we need to form. Therefore, the labour market requires specifics, such as: language users with good knowledge in the economic & industrial, health, administrative, communication and education section. Therefore, the purpose of our job is not to create invalid, theoretical and impractical education, but to make it practical and vital, so that it can serve to our students to achieve what they aspire in the future.

Due to all the above-mentioned reasons, the purpose of this research is to identify what we need to do to change the actual reality.

The required intervention must be deep, vertical, as well as horizontal. What we can do is face the need of the market, so that our students will not be employed in



positions that do not justify five years of study.

That's why, our faculty, and more concretely, our department, besides the review of the existing curriculum of the Italian language, has proposed the opening of professional short-term master studies, whose purpose will be the creation and forming of new professionals that will adapt to the labour market specifics. These proposals, designed from workgroups in our department, are linked to different areas, such as communication, knowing and using Italian for specific reasons, creating multimedia translators. They are presented below:

a) Professional master in translation – profile audio-visual, with the objective of : Preparing qualified professionals in the translation of audio-visual texts.

- Subjects: History and theory of audio-visual translation, cinema and translation, theory of translation, characteristics of the audio-visual language, subtitles' translation, translation via dubbing, translation of cartoons, C language translation, translation for dubbing language C, Practice, Thesis.

#### **Possible employment areas**

- Televisions
- Different agencies that deal with translation and movie dubbing

b) Professional master in translation – technical profile, with the objective of: Preparing translators for different specific areas.

- Subjects: Theory of specialized translation, Terminological aspects of specialized translation, Text editing, Linguistic and informatics sources of specialized translation, Characteristics of terminology and translation of economic texts, Characteristics of terminology and translation of medical texts, Characteristics of terminology and translation of administrative texts (language C), Characteristics of terminology and translation of economic texts (language C), Practice, Thesis.

#### **Possible employment areas**

- Freelance translators
- Employed translators (in translation societies, enterprises, organs, institutions of public and private research, national and international organizations)
- Translators in press offices
- Translators and linguistics consultants for information portals

c) Professional master in Communication – operative profile with the objective of: forming a professional general image with regards to the public relation area. It aims at enabling the student to intermediate and facilitate the communication between different institutions, between public and private institutions, between institutions and the public or even within the institution he is employed.

- Subjects: Ethnology of public speech, institutional communication, public speaking, research and analysis of the material used in public communication, organizing and promoting public events, communication through art: music, cinema, pictures, techniques and strategies of online communication (language and culture C), practice, and thesis.

### **Possible employment areas**

- In different public or private institutions, as spokesperson in the public relation section
- As a translator in the public relation section
- In the administration
- In different NGOs
- In newsroom
- Any kind of administrative assistance
- Any other institution that deals with public information

As we have noticed, the offered proposals highlight the preparation and formation of professionals in different areas in the use of Italian language, with the sole purpose of enabling our students not only to compete, but also aim a qualitative and adequate employment, which gives them the opportunity for a further development in their career and their future in the respective specific areas of their professional education.

We do not pretend that, through these proposals, we are going to solve everything at once, which cannot be reached, because, in order to achieve this, there is required for both educational policies to play their role in the enforcement and preservation of the Italian language and culture. Also, with regards to the employment policies, it is essential to design and implement the agreement with effective Italian and Italian-Albanian enterprises which are present in Albania, with the purpose of mandatory employment of Albanian professionals.

Besides this, as the institution which prepares these generations of students, we think that it would be very effective if a common agenda should be prepared together with the private Italian enterprises of every sector that are operating in Albania. Such a step would require preliminary meetings in the beginning of the academic year with representatives of such enterprises, where they would present real needs they have for students with the appropriate profile for such job positions. Such a structured and long term (3-5 year) agenda would highlight the areas of improvement in the existing curricula or even introducing new elements in the existing ones. But, normally, this would be most effective in the labour market. In the light of such an organization, we have to add that we need to thoroughly consult the legislation with regards to the design of a common agreement with these foreign private sectors operating in the Albanian territory. This legal "precaution" would avoid any kind of future dissatisfaction or disagreements from both parts.

There is still a lot to be done and more difficult challenges await us in the future,

but we will try hard to make it possible for our students to gain enough knowledge and make them ready to handle with success the challenges they will face after graduation.

Translation by: Doruntina Mekshi

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## **Anxiety/Depression and Academic Achievement in Adolescents in Prishtina**

### **Abstract**

*Numerous empirical studies suggest that psychological difficulties of children and adolescents are negatively correlated with academic achievement. The main purpose of the study is the recognition level of emotional problems-anxiety and depression to an adolescent school sample in Prishtina and their relation with academic achievement. A sample of the school population (219 children aged from 10 years to 18), 38.8% boys and 61.2% girls have completed instruments: Revised Children Manifest Anxiety Scale (RCMAS) and Depression Self-Rating Scale for children. 15% of cases have resulted in anxiety and 22.1% with depression. Results showed that anxiety and depression have no significant correlation with success at school while having significant positive correlation between them ( $r=.56, p<.00$ ) with great effect size. Nonsignificantly students with depression had a poor success and those with anxiety had better success. Also the results showed statistically significant gender differences in the level of anxiety and depression. Women have more anxiety ( $r=.24, p<.00$ ) and depression ( $r=.20, p<.01$ ); in both cases the effect size is small. The multiple standard regression analysis of academic achievement as the dependent variable and gender, age, anxiety and depression as independent variables resulted in a significant statistical model ( $R^2=.216, F(5, 131)=6.598, p<.00$ ). However, the model describes only 21 % of shown success variance, significant unique contribution have given gender ( $\beta=.17, p<.04$ ), residence ( $\beta=.24, p<.00$ ), age ( $\beta=-.19, p<.02$ ) depression ( $\beta=-.24, p<.01$ ) and anxiety ( $\beta=.20, p<.03$ ). These results have important implications in the context of addressing anxiety and depression with the goal of improving academic achievement.*

**Key words:** academic achievement , anxiety, depression, students, Prishtina.

## 1. Background

### 1.1 *Anxiety, depression, academic success*

Experiencing emotional states such as anxiety and depression is a universal phenomenon (Spielberger, 2006). Anxiety is one of the most common psychological disorders in school-aged children and adolescents worldwide (Costello, Mustillo, Erkanli, Keeler & Angold, 2003). The prevalence rates range from 4.0% to 25.0%, with an average rate of 8.0% (Bernstein & Borchardt, 1991; Boyd, Kostanski, Gullone, Ollendick & Shek, 2000). Anxiety is associated with substantial negative effects on children's social, emotional and academic success (Essau, Conradt & Petermann, 2000) and with negative sequelae: poorer academic performance and higher rates of school drop out (Ialongo, Edelsohn, Werthamer-Larsson, Crockett & Kellam, 1994; Ialongo, Edelsohn, Werthamer-Larsson, Crockett & Kellam, 1995; Kusche, Cook, Greenberg, 1993).

The depressive syndrome in young people has been estimated at 10 to 30% by some researchers (Hammen & Rudolph, 2003). Edwards and Holden (2001) found that among college students seeking counseling services, anxiety and depression were ranked first and third as presenting problems.

Performance in academic life demands all aspects of well-being, those that include physical, social, emotional, spiritual, and psychological well-being (Crystal, Chen, Fuligni, Stevenson, Hsu, Ko, Kitamura, & Kimura, 1994).

### 1.2 *Literature review: anxiety, depression and academic success*

Numerous empirical studies suggest that children's psychological difficulties are negatively correlated with academic achievement. Previously it has been known that anxiety plays a significant role in student's learnings and academic performance (Tobias, 1979). According to Owens (2012): "a finding that schoolchildren and adolescents experiencing high levels of anxiety or depression are at risk for poor academic performance (Hembree, 1988) has been replicated in many countries including South Africa, Finland, Australia, the UK, Germany, the USA, and others".

The majority of the research literature in this area has tended to focus on anxiety rather than depression, a fact which is reflected in the extant meta-analyses on anxiety and test anxiety (Ergene, 2003; Hembree, 1988; Ma, 1999). The researches show that psychological problems like anxiety and depression affect academic achievement inversely; especially the high level of anxiety has more damaging effect on academic achievement and can lead to lower academic performance and poorer working memory function; because school tasks that involve more working memory are greatly affected (Owens et al., 2012). In the same time this effect is due to poor school attendance and the negative behavior (Hughes, Lourea-Waddell & Kendall, 2008). Similarly, in research carried out by Von Ameringen et al. (2003), results suggest that children and adolescents with anxiety problems suffer greater risk of failing academically, of dropping out of school, and of not aspiring to higher education, when compared to the normal population. In this line, results from Mazonne et al. (2007) reveal a statistically significant association between high level

self-reported anxiety and poor academic performance. Thus, children with high levels of anxiety were more likely to have school grades in the failure range, as compared to children with low scores in anxiety.

Ialongo et al. (1995) followed first grade children for 4½ years and found that the children who were in the top third of self-reported anxiety symptoms were 10 times more likely to be in the bottom third of achievement in the fifth grade. Moreover, research findings suggest children and adolescents with anxiety problems are at increased risk of underachieving in school, dropping out of school, and/or not pursuing higher education compared to the general population (Kessler, Foster, Saunders & Stang, 1995; Von Ameringen, Mancini & Farvolden, 2003) .

Regarding depression in children and adolescents the results of the studies showed that there was an inverse relationship between academic achievement and depression. Moreover, several researchers have linked depressive disorders or symptoms to underachievement (e.g., PuigAntich et al., 1993). Adolescents with depression are at increased risk for impairment in school and educational attainment (Asarnow, Jaycox, Duan, LaBorde, et al., 2005). This notion was then supported by Zaid, Chan, and Ho (2007) in the study on emotional disorders among medical students in one of the Malaysian private colleges found that students who experienced depression had a lower academic performance.

Eisenberg, Golberstein, & Hunt (2009) stated that detailed descriptive analysis of association between mental health and academic outcomes in college showed depression as a significant predictor of lower GPA (Grade Point Average) and co-occurring anxiety and depression have an additional negative association with GPA. Students who experience mild or moderate symptoms of depression or anxiety also demonstrate more academic difficulties and lower GPA than non-depressed students (Locke, 2009; Deroma, Leach, and Leverett, 2009). Certainly, clinical depression is often associated with both an inability to concentrate and intrusive ruminative thoughts (Nolen-Hoeksema, 2000) which are likely to reduce available cognitive resources. Many clinical descriptive reports suggested that depression may be a contributing factor to poor academic performance (Fine & Carlson, 1994). It is noteworthy that other researchers have found no connections between internalizing symptoms and poor academic performance (e.g., Reinherz et al., 1993).

## 2. Aims

In this study, it is aimed to estimate the levels of depression and anxiety to a sample of adolescents in Prishtina and their correlation with academic achievement. At the same time it will be analysed socio-demographic factors such as age, gender and residence and their correlation anxiety, depression and academic achievement in adolescents.

The scope of this research is to answer the following questions:

1. Do the anxiety levels of students show a significant difference according to their age, gender and residence?
2. Do the depression levels of students show a significant difference according to their age, gender and residence?
3. Do the academic success levels of students based on GPA show a significant difference according to their age, gender and residence?
4. Do the academic success levels of students based on GPA show a significant difference according to their presence of anxiety?
5. Do the academic success levels of students based on GPA show a significant difference according to their presence of depression?
6. Do the levels of anxiety and depression can predict academic success levels of students based on GPA ?

### 3. Method

The population of this descriptive study, carried out to identify depression, anxiety and the academic success levels of students of the primary and secondary schools in Prishtina kapital city of Kosovo. The data were obtained by using The Revised Children Manifest Anxiety Scale (RCMAS) and The Depression Self-Rating Scale for Children that were applied to students in the school, between 15 and 30 January in 2014. In terms of the accessibility the study group consists of 219 students randomly selected, aged 10-18 years. The sample was constructed by students of primary and lower secondary schools of Prishtina region. School population regarding the gender composition was 38.8% boys and 61.2 % girls. 85.4 % of samples come from urban areas and 14.6% from rural areas. Regarding to academic achievement students are classified as follows: excellent, very good, good, enough, not enough. In Kosovo in pre-University education grades are from one five. The classification is done based on the average mark of self-reported by students in the end of research.

#### 3.1 Instruments

To measure anxiety and depression are used: Revised Children Manifest Anxiety Scale (RCMAS) and Depression Self-Rating Scale for Children. These two questionnaires are translated in Albanian language by Martin Asshauer, Merita Osmani & Ziberi.

Revised Children Manifest Anxiety Scale (RCMAS) is a 28-item self-report inventory used to measure anxiety in children, for clinical purposes (diagnosis and treatment evaluation), educational settings, and for research purposes. The RCMAS consists of 28 Anxiety items and was developed by Reynolds and Richmond (1978) to assess "the degree and quality of anxiety experienced by children and adolescents" (Gerald and Reynolds, 1999, p. 323). Wisniewski, Mulick, Genshaft and Coury (1987) examined the test-retest reliabilities of the RCMAS with 161 children in Grades 6 to 8. Analyses of retesting after one and five weeks indicated "good reliability" (Pearson correlations from .60 to .88, significant at  $p < .01$ , p. 67) and



an insignificant difference between test and retest mean raw scores. These results would support the stability of the scale over brief periods. With retesting after a substantial longer period, nine months, Reynolds (1981) found a .68 correlation between RCMAS Anxiety Scale scores for 534 children in Grades 4 to 6. This would be indicative of relatively high temporal stability. The RCMAS is suitable for individual or group administration, by clinicians, researchers or teachers, with 6 to 19 year old children. Each item is given a score of one for a "yes" response, yielding a Total Anxiety score. A score above 18 has been suggested as indicative of possible depressive disorder. In this study the reliability of the scale was assessed using Cronbach alpha coefficients. Cronbach's alphas for the 28 items of Depression Self-Rating Scale for Children were .84. Thus showed that has good internal consistency. The Depression Self-Rating Scale for Children was developed in 1978 as part of a Masters of Philosophy Thesis at the University of Edinburgh. The Depression Self Rating Scale (DSRS) is an 18-item self-report measure for children (Denda, Kako, Kitagawa, & Koyama, 2006), which has been used in a range of cross-cultural contexts (Denda, Kako, Kitagawa, & Koyama, 2006). This instrument records symptoms over the past week. Items are presented as statements, e.g. "I sleep very well." Responses are a 0 'mostly', 1 'sometimes', 2 'never'. Scores are then added. A score above 15 has been suggested as indicative of possible depressive disorder. Author reported test-retest reliability coefficient of 0.80 and a split-half reliability of 0.86 (Birleson, 1981). Further studies have found split-half reliabilities ranging from 0.61-0.85 and alpha coefficients ranging from 0.73-0.90 (Birleson, 1981). This measure has moderate concurrent validity and demonstrated discriminative validity with acceptable sensitivity and specificity (Birleson, 1981). In this study the reliability of the scale was assessed using Cronbach alpha coefficients. Cronbach's alphas for the 18 items of Depression Self-Rating Scale for Children were .75. Thus showed that has good internal consistency.

Students' GPA was accepted as the indicator of their academic success.

### **3.2 .Data Analysis**

The data analysis was performed using SPSS 21.0 software package and Microsoft Excel 2007. Since the scores obtained by study group from the scales don't show a normal distribution, non-parametric tests were used. Thus, Mann-Whitney U test was used to analyze whether student's anxiety, depression and academic success levels differ significantly according to tender and residence. Kruskal-Wallis H test was used to analyze whether student's anxiety, depression and academic success levels differ significantly according to their age-group and to analyze whether academic success levels differ significantly according to their anxiety and depression levels. The multiple standard regression analysis is used to examine predictive power of anxiety, depression, age, gender and residence in the academic success levels. The results obtained from analysis are summarized in the finding section.

## **4.Results**

### **4.1. Anxiety and depression**

Results showed that 15,7 of cases resulted with anxiety; by sex 3,4% are boys and

12,4% are girls. With depression are 22% of sample; by sex 4,7% are boys and 17,4 are girls.

Based on found correlations we have some statistically important differences in anxiety and depression level by gender, age and location. Gender is in significant positive correlation with anxiety ( $r=.24, p<.00$ ), which means girls have correlation with highest levels of anxiety and in this case the effect size is small. (Tab.1). Also in case of depression gender is in positive significant correlation with highest levels of depression ( $r=.20, p<.00$ ), where girls have correlation with highest levels of depression and in this case the effect size is small. (Tab.1).

Chi-square test (me Yates Continuity Correction) indicates that we have significant association between gender and depression presence,  $X^2 (1, n= 163) = 7.028, p= .008, \phi = .22$ . This has a small effect size. From this analysis we understand that in cases with depression 81.8 % are girls and 12.8 % boys. We don't have significant association between gender and anxiety presence. Also, we don't have significant association between residence and anxiety / depression presence.

We calculated the Eta to estimate association between age and depression presence; in this case  $\text{Eta}=.022$  and in case of anxiety  $\text{eta}=.016$ . This is a small effect size in both cases.

It is used Man-Whitney technique for testing differences between groups within variables by sex. Therefore Mann-Whitney test has found that there are statistically important differences between girls ( $Md=11; N=98$ ) and boys ( $Md=10; N=65$ ) in depression level;  $U=2601.500, Z=-2.841, p < .04, r = .21$  (this is a moderate effect size). With this technique there are not found differences in anxiety level. Also there are not found differences in case of location.

Correlations	Sex	Residence	Age	Success	ANXIETY	DEPRESSION	Mean	SD
Sex	-	.104	-.044	.206*	.243**	.203*	1.6136	.48877
Residence	-	-	-.349**	.328**	.023	.023	1.8333	.37410
Age	-	-	-	-.293**	.055	.067	14.3788	2.37522
Success	-	-	-	-	.104	-.093	4.17	1.099
ANXIETY	-	-	-	-	-	.580**	12.28	6.436
DEPRESSION	-	-	-	-	-	-	11.55	5.362
*. Correlation is significant at the 0.05 level (2-tailed).								
**. Correlation is significant at the 0.01 level (2-tailed).								
c. Listwise N=132								

**Table 1.** Intercorrelations, Means and Standard Deviations for variables (N=132)

#### 4.2. Success at school

In terms of academic achievement, students are classified as follows: excellent were - 58.8 %; very good-15.5%; good-19.6 %; enough - 4.1 % not enough - 2.1 %. Gender is in significant positive correlation with success in school ( $r=.20$ ,  $p<.01$ ), where girls have correlation with highest levels of success (Tab.1). In this case the effect size is small. Residence is in positive significant correlation with success in school ( $r=.32$ ,  $p<.01$ ), where students from city have correlation with highest levels of success (Tab.1). In this case the effect size is medium. Age is in negative significant correlation with success in school ( $r=-.20$ ,  $p<.01$ ) where younger ages have correlation with highest levels of success Tab.1. In this case the effect size is small.

To investigate the report between success and gender we have used Kendall-Tau analysis. It indicates that we do not have significant association between them.  $(161) = .314$ ,  $p<.00$ . But Kendall Tau analysis has found positive significant association between success and residence. This means that students from urban areas had better success. This is a medium effect size.

#### 4.3. Anxiety, depression and success at school

Results showed that anxiety and depression don't have significant correlation with school success but have positive significant correlation between each other with big effect size ( $r=.58$ ,  $p<.00$ ) (Tab.1). Non significantly the high level of depression was in correlation with lowest success. In case of anxiety we have positive non-significant correlation where the highest level of anxiety resulted with the highest level of success.

The multiple regression analysis with academic achievement as a depended variable and gender, residence, age, anxiety and depression as independent variables resulted in a model with statistical significance ( $R^2=.216$ ,  $F(5,131)=6.598$ ,  $p<.00$ ) (Tab.2). However, the model describes only 21 % of shown success variance, where significant unique contribution have given gender ( $\beta=.17$ ,  $p<.04$ ), residence ( $\beta=.24$ ,  $p<.00$ ), age ( $\beta=-.19$ ,  $p<.02$ ) depression ( $\beta=-.24$ ,  $p<.01$ ) and anxiety ( $\beta=.20$ ,  $p<.03$ ). (Tab.3).

**Table 2.** Arithmetic average, standard deviation and correlations between success at school and gender, residence, age, anxiety, depression

Variable	M	SD	Sex	Residence	Age	Anxiety	Depression
School Success (GPA)	4.17	1.099	.206	.328	-.293	.104	-.093
Predictor variables							
Sex	1.6136	.48877	-	.104	-.044	.243	.203
Residence	1.8333	.37410	-	-	-.349	.023	.023
Age	14.3788	2.37522	-	-	-	.055	.067
Anxiety	12.28	6.436				-	.580
Depression	11.55	5.362					-

**Table 3.** Summary of standard regression analysis gender, residence, age, anxiety and depression while predicting success at school

Variables	B	SEB	$\beta$
Sex	.383	.184	.170
Residence	.712	.249	.242
Age	-.091	.039	-.197
Anxiety	.036	.017	.208
Depression	-.049	.020	-.241
Constant	3.865		

Note:  $R^2=.216$ ,  $F(5,131)=6.598$ ,  $p<.00$

So Kruskal Wallis test found that there are not any statistical differences between the groups by success in school.

Kruskal-Wallis analysis performed on groups by school success showed that there are not any significant differences in depression level between groups (not enough success,  $n=4$ : enough success,  $n=8$  good success,  $n=31$ : very good success,  $n=28$ : and  $n=103$  excellent success)  $X^2(4, n=174)=7.996$ ,  $p=.092$ . Cases with bad success had the highest median ( $Md=15.5$ ) comparing to other groups ( $Md=10.5$ ), ( $Md=11$ ), ( $Md=12$ ) dhe ( $Md=10$ ).

Kruskal-Wallis analysis performed on groups by success in school showed that there are not any significant differences on anxiety levels (not enough success,  $n=4$ : enough success,  $n=8$ : good success,  $n=36$ : very good success,  $n=27$ : and excellent success,  $n=101$ )  $X^2(4, n=176)=5.227$ ,  $p=.265$ . Cases with good success had highest median ( $Md=14$ ), comparing to other groups ( $Md=13$ ), ( $Md=13$ ), ( $Md=9$ ) dhe ( $Md=8$ ). Overall, groups with higher success had higher level of anxiety.

## 5. Limitations

A limitation is the measure of academic success based in only student's self-report average of their marks. However, it should be noted that there is empirical evidence (meta-analysis) which suggests that self-report of marks's average reflects good actual performance (Kuncel et al., 2005). In fact Chi-square test showed that academic achievement of study are statistically higher than official reported marks in years 2004-2005 in Kosova's level  $X^2(4, n=219)=32.029$ ,  $p<.00$  (MASHT, 2008).

## 6. Discussions and conclusions

Finding of a higher level of depression than anxiety are interesting; but however as prevalence are in range of findings from different known researches (Bernstein & Borchardt, 1991; Boyd, Kostanski, Gullone, Ollendick & Shek, 2000; Hammen & Rudolph, 2003); in the other side their presence in our case with big effect size is something accepted in research literature (Costello, Mustillo, Erkanli, Keeler & Angold, 2003).

Findings that these disorders are often present in girls (Rutter, et al., 2008, Costello, Mustillo, Erkanli, Keeler & Angold, 2003 ) based in correlations they are verified only for depression and not for anxiety with association and difference between groups statistical analysis.

Findings of higher of depression than the anxiety are interesting but however as a prevalence are in a range (Strahan, 2003) to most of the research findings, but in some cases contrary to most of the research findings, Preiss and Franova (2006) found no effect of gender on academic achievement of school students.

Findings that anxiety and depression have no significant correlations with success in school despite that students who had more anxiety and those who had less depression had better results in school, they hadn't achieved statistical significance in comparative and differences between groups analysis; thus showed that relationship between academic performance and anxiety /depression symptomatology is complex; and as Ormord (2000) stated "anxiety and academic achievements has been a difficult relationship to clearly elucidate". This goes in line with findings of one longitudinal study in community (Reinherz, Giaconia, Pakiz, Silverman, Frost, & Lefkowitz, 1993). Overall all the variables as gender, age, residence, anxiety and depression each gave predictive power of success.

Despite of these findings we are sure that understanding the relationship between psychopathology and academic performance may have implications for devising counselling interventions directed at the negative effects of psychological distress on students' learning outcomes.

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## Phraseological Irreversible Binomials in Albanian

### Abstract

*In the group of the set phraseological multi-word sequences of the Albanian language we include even those structures with a transferred meaning for which they are studied in phraseology, eg shëndoshë e mirë (safe and sound, lit. sound and good), herët ose vonë (sooner or later), pak a shumë (more or less), natë e ditë (night and day), kokë e këmbë (completely, lit. head and legs), etc. Those structures will be called phraseological irreversible binomials. In the phraseological irreversible binomials we will include only the literal phraseological ones, whereas the so-called “figurative phraseological binomials”, such as flakë për flakë (immediately, lit. flame to flame), mish e thua (very related to each-other, lit. flesh and nail), etc., will be included in the category of idioms, because they are characterized by the figurativeness which is more important than the structure and which constitutes one of the basic features of idioms. Consequently, “the figurative phraseological binomials” will be called idioms with a binary structure. Then, we will focus on the phraseological nature of the literal binomials whose main phraseological condition is the meaning transfer of the lexical structure. Finally, we will make a distinction between literal phraseological binomials and non-phraseological binomials which are characterized only by the one-level content, such as sot e tutje (from today onwards, lit. today and away), lëre e rritur (born and grown-up), etc. A special case of non-phraseological binomials in Albanian are also some binary structures, e.g. javë për javë (week by week), muaj për muaj (month by month), vit për vit (year by year), shtëpi më shtëpi (in every house, lit. house by house), fshat më fshat (in every village, lit. village by village), rrugë më rrugë (in every street, lit. street by street), etc., in which there is no meaning transfer and which, structurally, constitute a “type of sequence formation” that is not characteristic of the phraseology.*

**Key words:** *Phraseology, phraseme, idiom, phraseological binomials, irreversible order, meaning transfer, semantically related words.*

## Introduction

Although phraseological expressions are very useful tools in any (natural) language, the interest of linguists in them came too late. The first who developed Albanian phraseology from the point of view of the linguistic discipline is J. Thomai, in 1981. As far as “phraseological units” of the Albanian language are concerned, in “the phraseological dictionary of the Albanian language” (1999) J. Thomai states that “the general features of phraseological units which are recognized in Albanian are two-content-word-combination structure, semantic unit, stability, figurativeness, neutralization of internal syntactic relations, word equivalence from the view of categorical meaning and function in discourse”. It is true that most phrasemes are figurative, but figurativeness is not sufficient to determine or identify phrasemes, because there are also phrasemes that are not figurative, e.g. *rreth e rrotull* (lit. round and around, for from all sides), *fund e krye* (lit. bottom and top for everywhere over the whole body), *ditë për ditë* (day by day, continuously), etc.

The determining criterion that we propose for phraseology is non-literal referentiality or meaning transfer, which means that phrasemes have lost their literal meanings or say more than their literal meanings. They are studied for their (new) transferred meaning, obtained only within stable syntactic word combinations. The essence of phrasemes lies in their semantic nature and, as a result of that, they have been studied in the framework of lexicology. Otherwise, stable word combinations should have been studied by syntax as syntactic combinations. Through non-literal referentiality we can identify all phraseological sequences. Consequently, we will expand the phraseology of the Albanian language by also adding non-figurative phrasemes, e.g. *rreth e rrotull*, *fund e krye*, *ditë për ditë*, etc., which are not figurative and which we include in another phraseological category, the phraseological irreversible binomials.

### Definition and history of phraseological irreversible binomials

Phraseological irreversible binomials are phraseological stable multi-word combinations or phrasemes consisting of two words which are semantically related and which generally belong to the same word class, are placed at the same level of the syntactic hierarchy, are connected by coordinate conjunctions and have an irreversible order, e.g. *urtë e butë* (lit. quietly and gently, for without being noticed), *shëndoshë e mirë* (lit. soundly and well, for safe and sound), *mirë e bukur* (lit. well and beautifully, for fully, completely), *rreth e rrotull* (lit. round and around, for from all sides), *natë e ditë* (night and day, continuously), *ditë e natë* (night and day, continuously), *fund e krye* (lit. bottom and top for completely, over the whole body), *anë e kënd* (lit. side and corner, for everywhere at an wide area), *lart e poshtë* (up and down, everywhere), *poshtë e lart* (lit. down and up, for up and down, everywhere), *brenda e jashtë* (lit. inside and outside, for everywhere), *jashtë e brenda* (lit. outside and inside, for everywhere), *herët ose vonë* (soon or later, surely at an indefinite moment), *pak a shumë* (lit. less or more, for more or less, almost), *bardhë e zi* (lit. white and black, for black and white # in colour), *me sot e me nesër* (lit. with today and with tomorrow, for soon), *me sot me nesër* (lit. with today with tomorrow, for soon), *gjallë a vdekur* (lit. alive or dead, for without fail), *rrallë e tek* (lit. rarely

and alone, for very rarely) , orë e pa kohë (lit. time and without time, for untimely), rrallë e për mall (lit. rarely and for longing, for very rarely), kokë e këmbë (lit. head and leg, for everywhere all over the body), poshtë e përjetë (lit. downwards and upwards, for everywhere), këmbë e duar (lit. legs and hands, for completely), kockë e lëkurë (lit. bone and skin, for very thin), sot a nesër (today or tomorrow, for soon), mirë a keq (lit. well or badly, for to the best of one's possibility), krah për krah (lit. arm next to arm, for together), sot për sot (lit. today for today, for having nothing sure for the future), tani për tani (lit. now for now, for temporarily), një për një (lit. one by one, for in great detail), fjalë për fjalë (lit. word by word, for in great detail; without any change), fije për fije (lit. a bit by a bit, for in great detail), nga çasti në cast (lit. from a moment to another moment, for very soon), ditë për ditë (day by day, continuously), gjysh pas gjyshi (lit. grandfather after grandfather, for from ancient times), brez pas brezi (generation after generation, for from ancient times), dita ditës (lit. the day from the day, for day by day, continuously), dita ditën (lit. the day the day, for day by day, continuously), gjerë e gjatë (lit. widthways and lengthways, for completely), gjatë e gjerë (lit. lengthways and widthways, for completely), rrugë pa rrugë (lit. road without road, for through inappropriate or undesirable pathways), rrugë e pa rrugë (lit. road and without road, for through inappropriate or undesirable pathways), kohë pa kohë (lit. time without time, for at inappropriate time), kohë e pa kohë (lit. time and without time, for at inappropriate time), etc.

The term irreversible binomials was established in 1959 by Yakov Malkiel. In his work "Studies in Irreversible binomials", Malkiel particularly describes semantic relations between the two constituents of binomials, but also the semantic relations between the constituents of the binomials and the meaning of the whole sequence. He states that binomials often have syntactic and semantic features not predicted on the basis of their forms.

The term binomial is a mathematics term (where it refers to an expression consisting of two elements connected by plus or minus signs), which is used more and more in linguistics as well. Consequently, in linguistic binomials there are two words connected between them by word connection means. The main connection means are the conjunctions, e.g. e (and), a (or), etc.

#### Nature of the constituent words of phraseological binomials

The first model of phraseological binomials in the Albanian language is the combination of (quasi-) synonymous words, e.g. shëndoshë e mirë, urtë e butë, rreth e rrotull, etc.

Another model of phraseological binomials includes combination of (quasi-) antonymous words, e.g. lart e poshtë, rrallë e tek, pak a shumë, etc.

Another model of phraseological binomials includes the combination of words that complete each-other, e.g. këmbë e duar, kockë e lëkurë, fund e krye, ditë e natë, etc.

A frequent model of phraseological binomials are the word sequences made up by the repetition of the same word, e.g. *krah për krah*, *sot për sot*, *tani për tani*, *një për një*, *ditë për ditë*, *fjalë për fjalë*, *kokë për kokë*, *gjysh pas gjyshi*, *brez pas brezi*, *dita ditës*, *dita ditën*, *këmba këmbës*, *kot më kot*, etc.

### **Types of phraseological binomials according to their meaning**

On the basis of the literal meaning or the figurative meaning that phraseological binomials may have, we will single out two types of phraseological binomials: literal phraseological binomials, e.g. *shëndoshë e mirë*, *bardhë e zi*, *mirë e bukur*, *lart e poshtë*, *rreth e rrotull*, *poshtë e përperjetë*, *urtë e butë*, *rrallë e tek*, *pak a shumë*, *rrallë e për mall*, etc., and figurative phraseological binomials, e.g. *flakë për flakë* (lit. flame to flame, for immediately), *mish e thua* (lit., flesh and nail, for very related to each-other), *me kuç e me maç* (lit. with dogs and cats, for all the family members and house things), *hiq e mos këput* (lit. pull it and don't cut it, for to never finish a job), *kodra pas bregut* (the hill after the bank, for nonsense), etc.

Figurative phraseological binomials are binomials for their special binary structure, but they are idioms for the figurative meaning they have. As Gabrovsek (2003) notes, most existing phraseological typologies recognize that there is partial overlapping between phraseological categories and that there are few clearly distinct categories. As figurativeness is a more important phraseological feature than the structure of phrasemes, because it constitutes the highest level of meaning transfer for which set phrases are studied by phraseology, and as it constitutes one of the basic criteria of idioms, the so-called figurative phraseological binomials can be included in the phraseological category of idioms. For the proper phraseological category of phraseological irreversible binomials we propose to include only the literal phraseological irreversible binomials, also mentioned in our study as literal phraseological binomials, or phraseological binomials, or literal binomials, which differ only in their special binary structure, whereas the so-called figurative phraseological binomials will be called idioms with a binary structure.

The category of literal phraseological binomials is relatively small and, as far as their structure is concerned, this category is simpler than the other phraseological categories. The general feature of this category is its structure with the use of two semantically related words (synonyms, antonyms, etc.) or with the repetition of the same word. Structurally, they constitute the simplest group of adverbial phraseology, even the first degree in the field of phraseology.

### **Phraseological fixedness of literal binomials**

Not only figurative binomials (or idioms with binary structure), but also literal binomials are phraseological. Unlike literal binomials, figurative binomials are also phraseological for their figurativeness as well as idioms.

In the course of our study we will focus on arguing the phraseological nature of phraseological binomials, because they present some very interesting points about their phraseological fixedness:

### Meaning transfer of phraseological binomials

As far as their meaning is concerned, literal phraseological binomials have a broader meaning than the sum of the meanings of their constituent words. Thus, the meaning of the literal phraseological binomial *bardhë e zi* (in black and white) in the example “film/ fotografi *bardhë e zi*” (film/photo in black and white), is more than the sum of the meanings of the constituent words black and white, which is “having only the combination of black and white” as it happens in the example “*këmishë bardhë e zi*” (a black and white shirt), where the binomial black and white is not a phraseological binomial, but constitutes a non-phraseological binomial. In the example “film/ fotografi *bardhë e zi*” the basic (literal) meanings of these lexical elements have a role in the meaning, but they form only part of this meaning. The expressions also has the semantic feature of the lack of colors “without colours”, which can not be inferred from the specific meanings of the constituent words. As a result of this added (or new) meaning “without colours”, which might be more or less dominant, the literal phraseological binomials have a non-compositional meaning.

The same can be said for the literal phraseological binomial *ditë për ditë* (day by day, continuously), which obtains the added idea of continuity, or the literal phraseological binomial *kokë e këmbë* (everywhere, all over the body), which acquires and the idea of all-over-spreading and, therefore, the above sequences obtain an added meaning, such as continuously, anytime, anywhere, very much, etc., which makes their meaning non-compositional.

Regarding literal phraseological binomials we can add that the phraseological relationship is weak, because, besides the meaning transfer that is expressed through the added meaning, the constituents preserve their literal meanings too.

### Syntactic restrictions

Literal phraseological binomials are two-syntactic-member expressions with strong syntactic relations (Thomai, 1981) and in most cases they appear to have an irreversible order, e.g. *bardhë e zi*, *shëndoshë e mirë*, etc. Even those literal phraseological binomials that are not irreversible, show a clear tendency to a preferred order, e.g. *gjerë e gjatë* vs *gjatë e gjerë*.

Syntactic restrictions are also expressed by not allowing the modification of the constituents of phraseological binomials. Consequently, we can not say \**shëndoshë e shumë mirë* (lit. soundly and very well), \**mirë e shumë bukur* (lit. well and very beautifully), \**shumë mirë e bukur* (lit. very well and beautifully), \**mirë e më bukur* (lit. well and more beautifully), etc.

### Morphological restrictions

Morphological restrictions concern the phraseological binomials consisting of variable parts of speech. Thus, the noun constituents of phraseological binomials tend to be used in a fixed form (regardless of the form fixedness tends to happen), e.g. *fund e krye*, *anë e kënd*, etc.

### **Lexical restriction**

Lexical restriction is expressed through the tendency of the constituents of phraseological binomials to be used only in the company of each-other, e.g. *shëndoshë e mirë* (lit. soundly and well) and not *\*shëndoshë e shkëlqyer* (lit. soundly and excellently); *mirë e bukur* (lit. well and beautifully) and not *\*përkryer e bukur* (lit. perfectly and beautifully); *mirë e bukur* and not *\*mirë e këndshëm* (lit. well and kindly); *gjallë a vdekur* (lit. alive or dead) and not *\*gjallë a vrarë/ plagosur* (lit. alive or killed/wounded), etc.

### **Phraseological features of literal phraseological irreversible binomials**

Based on the above defining criteria of literal phraseological irreversible binomials we can now single out their phraseological features which are as follows:

#### **Polylexicality**

The first criterion that allows us to talk about the fixedness of literal phraseological irreversible binomials is the criterion of polylexicality, which implies the existence of more than one word having autonomous existence in the language, e.g. *shëndoshë e mirë*, *mirë e bukur*, *fund e krye*, *rreth e rrotull*, *ditë për ditë*, etc., where each of the constituents is a word with autonomous existence in the language (in the dictionary).

#### **Lexical restriction**

The lexical restriction criterion means the impossibility to replace a word with another (quasi-) synonymous word in the paradigmatic axis, e.g., in the binomial *shëndoshë e mirë* the constituent *mirë* (well) can not be replaced with its synonyms *shkëlqyer* (excellently), *përkryer* (perfectly) or *mbarë* (auspiciously).

#### **Meaning transfer or non-literal referentiality**

One of the main criteria of phraseological fixedness is non-literal referentiality or meaning transfer of the constituents or the structure of phrasemes. Meaning transfer is the term used to describe the fact that phrasemes have a transferred meaning which is different from the sum of their original literal meanings, e.g. the binomial *kokë e këmbë*, besides its original literal meaning, has also obtained the added meaning of all-over-spreading, i.e. “completely, all over the body”.

#### **Semantic non-compositionality.**

According to the principle of non-compositionality, the meaning of a sequence can not be derived from the sum of the literal meanings of its constituents, because the expression is not coded on the basis of the literal meanings of the constituents, and, therefore, can not be decoded on their base. The meaning of phraseological binomials is different from the sum of the meanings of the constituents, e.g. the binomial *kokë e këmbë* = completely, all over the body.

#### **Morpho-syntactic restrictions**

Unlike free word combinations, literal phraseological irreversible binomials are characterized by morphology and syntax restrictions which are related to the impossibility to change the forms of the constituents or the construction of the expres-



sion, such as the number and the forms of nouns, the number of the constituents, etc. Thus, the binomial *kokë e këmbë* (lit. head and legs) can not transformed into *\*koka e këmba* (the head and the leg) or *\*koka e këmbët* (the head and the legs) without losing the phraseological meaning of all-over-spreading. The same can be said about the binomial *shëndoshë e mirë* which can not be changed into *\*mirë e shëndoshë* (lit. well and soundly) or *\*shëndoshë e shumë mirë* (lit. soundly and very well).

### **Word equivalence and their lexicalization**

Word equivalence is another feature of literal phraseological irreversible binomials. As a result of semantic non-compositionality, they enter the sentence as a single lexical unit like words, i.e. they are word equivalents, e.g. *mirë e bukur* = fully, completely. In this case we say that the structure is lexicalized and literal phraseological irreversible binomials constitute lexical units.

### **Prefabrication of the sequence and its reproduction as a ready-made unit**

In literal phraseological irreversible binomials the combination of words is not made on the spot, at the moment of speaking, but it is done with the passing of time, historically. They are not produced at the moment of speaking from the beginning, but are reproduced in the discourse as ready-made, inseparated units.

### **Memorization of the sequence**

Literal phraseological irreversible binomials constitute language ready-made units and, as such, they are memorized in the mental lexicon of the speakers of the language. Their constituents are determined only by use, unlike free phrases whose composition is determined by the meaning of the constituents and which, therefore, are not memorized, but are constructed in discourse. They are stored as a whole by the users of the language and are not produced from the beginning at the moment of speaking, but are reproduced in discourse as ready-made, inseparated units.

### **Non-productivity of the sequence**

Non-productivity is due to lexical restriction. Literal phraseological irreversible binomials do not constitute productive models in the language, because their constituents are determined only by use and not the meaning. Consequently, phraseological binomials can not be built unrestrictedly on the basis of a given model. Thus, according to the model *mirë e bukur* we can not construct other phraseological sequences having a transferred meaning, e.g. *\*mirë e urtë* (lit. well and quietly), *\*shpejt e bukur* (lit. quickly and beautifully), etc.

### **The structure of literal phraseological irreversible binomials**

Most literal phraseological binomials are structures built with two words of the same part of speech. But what are the parts of speech that enter the formation of binomials and which parts of speech contribute most to their formation? Word classes entering the construction of literal phraseological binomials are as follows:

-Most of the constituent elements of phraseological binomials are nouns, e.g. brez pas brezi, natë e ditë, fund e krye, krah për krah, etc.

-A lot of the constituent elements of literal phraseological binomials are adverbs, e.g. shëndoshë e mirë, bardhë e zi, mirë e bukur, mbarë e prapë, rreth e rrotull, poshtë e përpjetë, etc.

-Finally, we have a group of literal phraseological binomials with a different structure where the second part is not equivalent to the first part, e.g. orë e pa kohë, rrallë e për mall.

### **Cases of literal phraseological binomials according to their structure**

The most difficult categorization of literal phraseological binomials is the one based on their structure where a lot of elements are involved, such as the lexico-grammatical nature of the constituent parts, their syntactic relations, their order and their connection means.

We will single out two cases of literal phraseological binomials: the typical case and the limit cases.

#### **-The typical case of literal phraseological binomials**

By the typical case of literal phraseological binomials we understand the binomials that are constructed by coordinate conjunctions, belong to the same part of speech and are placed at the same level of the syntactic hierarchy, as provided in the definition of phraseological binomials.

As a typical case of phraseological binomials in the Albanian language we find binomials having as constituents synonymous or antonymous words, e.g. shëndoshë e mirë, bardhë e zi, mirë e bukur, mbarë e prapë, çikë e thërrime, etc., or words that complete each-other, e.g. kokë e këmbë, etc.

#### **-Limit cases of literal phraseological binomials**

##### **Limit case through the use of prepositions**

The first and most important limit case for the Albanian language is the one where the constituent words are connected by prepositions, e.g. krah për krah, sot për sot, brez pas brezi, rrugë pa rrugë, kohë pa kohë, etc. The most important prepositions are për (lit. for), pas (after) and pa (without). Sometimes, the construction with the preposition pa is built by coordination through the conjunction e, e.g. rrugë e pa rrugë, kohë e pa kohë etc.

##### **Limit case through asyndetic connection**

Another limit case are the binomials through asyndetic connection, e.g. me sot me nesër, dita ditën, dita ditës, etc.

### **Limit case through syntactic anomaly**

Another limit case are binomials constructed through syntactic anomalies, e.g. dita ditës, dita ditën, etc. in which the rules of syntactic connection are broken. It is about “phrases with a subordinated relation, without any preposition, but with a noun in the nominative case and one in the dative-consecutive definitive cases, or as a more old form, in the accusative definitive case, e.g. dita ditës/ dita ditën, këmba këmbës, etc.” (Thomai, 1981).

### **Limit case of binomials with an non-irreversible order**

Another limit case are the binomials that don't have an irreversible order, e.g. lart e poshtë and poshtë e lart, gjerë e gjatë and gjatë e gjerë.

### **Limit case of binomials with phrase structure constituents**

The case with phrase structure constituents constitute another limit case of binomials, e.g. me sot e me nesër, etc.

### **Limit case of binomials with non-equivalent constituent parts**

Finally, there is a group of binomials with a different structure where the second part is not equivalent to the first part lexico-grammatically speaking, e.g. orë e pa kohë, rrallë e për mall, etc.

### **Functions of literal phraseological binomials**

From the functional point of view literal phraseological irreversible binomials are adverbial phrasemes that denote manner, time or place.

Most phraseological irreversible binomials denote manner in an intensifying meaning like the adverbs very, too, completely, etc., e.g. Pas ndërhyrjes fëmija është shëndoshë e mirë (After the operation the child is safe and sound) = “very good”; E tregoi historinë fjalë për fjalë (He/she told the story word by word) = “in very great details”, or without any connotation, e.g. Film i xhiruar bardhë e zi (A film in black and white) = “not in colour”.

Another part of them denote time in the meaning of frequency or continuity like the adverbs frequently, always, continuously. Thus, ditë për ditë has the meaning “frequently, always, continuously”, e.g. Ditë për ditë po kjo punë është me ty (We have the same old story with you day by day) = “always, continuously”.

A few literal phraseological irreversible binomials denote place in the meaning of all-over-spreading like the adverb everywhere, e.g. Uji i ftohtë e drodhi fund e krye dhe e pruri në vete (lit. The cold water shook him/her bottom and top and revived him/her) = “everywhere over the whole body”.

### **Boundaries and identification of literal phraseological irreversible binomials**

To determine the boundaries of literal phraseological irreversible binomials, we will start from the reason that leads to their creation, which is semantic cohesion or opaque relation between the meaning of the specific words and the meaning of the

whole sequence (Libben, 1998).

The role of semantic cohesion in literal phraseological irreversible binomials can be seen when they are compared with non-phraseological binomials that, although they consist of semantically related words which are frequently used with each-other, are not phraseological, because the frequency of their use has not led to the meaning transfer of the sequence or to semantic cohesion, which is the object of study phraseology is interested in, e.g. *lerë e rritur* (born and grown-up), *sot e tutje* (today and on), *tani e tutje* (now and on), *babë e bir* (father and son), *nënë e bijë* (mother and daughter), *zonja e zotërinj* (ladies and gentlemen), *bukë me djathë* (bread and cheese), etc. Referring to the examples *sot e tutje*, *tani e tutje*, etc., Thomai (1981) points out that they “generally have one-level content, without idiomaticity and without any obvious semantic development, that is why we think that they should not be considered as phraseological units”, but as non-phraseological binomials. “Some of them form relatively open word groups, within a lexical field”. The last case includes non-phraseological binomials with words that repeat themselves, e.g. *rrugë më rrugë* (street by street), *fshat më fshat* (village by village), *shtëpi më shtëpi* (house by house), *derë më derë* (door by door), *javë për javë* (week by week), *muaj për muaj* (month by month), *vit për vit* (year by year), etc. Even in these binomials there is no semantic development and the word group remains a sequence with a simple repetition of the first constituent, such as the sequence *vit për vit* in the example *Vit për vit këtë tokë e kemi mbjellë me grurë* (We have planted this land with wheat year by year), which has not won any added meaning, but simply marks the meaning of distribucion “every” expressed by the preposition *për* (by). “Structurally, we have here, as it were, ‘a type of formation’, which is not characteristic of linguistic phraseology in general” (Thomai, (1981). As a conclusion, phraseological binomials should be sequences with an associative connection between the constituent elements, with semantic cohesion and with an order generally irreversible. These are the cases phraseology is interested in.

The role of semantic cohesion in literal phraseological irreversible binomials is more obvious when they are compared with free binary word combinations. Although free binary combinations may be frequent, they can not be phraseological if their constituent elements don’t have semantic cohesion and if they are not memorized as language sequences. For example, although the expression “*bora dhe e ftohta*” (snow and cold) is frequent, it has nothing unchangeable. The speakers are free to overturn the order of the constituents snow and cold and replace them with semantically related words, e.g. snow and winter, rain and cold, etc, which can not happen in phraseological binomials, e.g. \**shëndoshë e shkëlqyer* instead of *shëndoshë e mirë*, \**përkryer e bukur* instead of *mirë e bukur*, \**gjallë a vvarë* instead of *gjallë a vdekur*, etc. Thus, although the words snow and cold are contextual synonymous words, the sequence snow and cold is not a phraseological binomial. Their frequency of use have not led to semantic cohesion.

A special role in phraseological binomials of the Albanian language is played by conjunctions. “As regards the adding coordinate conjunction, this is the conjunction *e* (and). It can not be replaced with another adding coordinate conjunction

(dhe (and) or edhe (and)), which shows how far the formal fixedness of these phraseological units has gone" (Thomai, 1981).

The importance of studying literal phraseological irreversible binomials

The study of literal phraseological irreversible binomials is important:

- to specify the nature of these items and their place in Albanian phraseology.
- to determine their volume as well as the volume of Albanian phraseology.
- to expand the volume of phraseology even by stable, non-figurative multi-word units.
- to separate stable phraseological word combinations as the object of phraseological studies from other, free or stable, word combinations which are not the object of phraseological studies.

### Conclusions

The phraseological meaning of literal binomial is not inferred from the sum of the meanings of the constituent words of the sequence, but it is built on the sum of these meanings, to which is added another extra meaning, although the direct semantic value of the constituent words is still very clear.

Most literal phraseological irreversible binomials are two-syntactic-member expressions with strong syntactic relations (Thomai, 1981), which have irreversible order. Even those literal phraseological binomials that are not irreversible, show a clear tendency to a preferred order.

The category of literal phraseological irreversible binomials is relatively small and, according to their structure, it is simpler than the other phraseological categories. From their functional point of view literal phraseological irreversible binomials are adverbial phrasemes that denote manner, time or place.

The typical case of literal phraseological irreversible binomials includes binomials that are constructed through coordinate conjunctions, belong to the same word classes and are placed at the same level of the syntactic hierarchy, as provided in the definition of phraseological binomials.

The delimitation of literal phraseological irreversible binomials starts with the fixedness of the sequence and ends with its semantic cohesion by leaving outside the phraseological volume not only the non-stable binary sequences, but also the stable binomials without meaning transfer.

The difficult problem of classifying the so-called figurative phraseological binomials is related to the fact that among different phraseological categories there is partial overlapping and that there are few clearly distinct categories.

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## Phraseological Conversation Formulae in Albanian Language

**Abstract**

*Within the framework of phraseology in the broad sense, according to which the value of phraseological sequences goes up to the sentence level, we will study the Albanian phraseological conversation formulae, such as Tundu vendit! (Touch wood!, lit. Move from your place!) Punë e madhe! (It doesn't matter!, lit. Great work!) Me fund! (Bottoms up!, lit. With the end!) Si në shtëpinë tënde! (Make yourself at home!, lit. As at your home!), etc. Phraseological conversation formulae constitute a separate group because they are characteristic of the spoken language and because they are characterized by their use in various kinds of social encounters. From the point of view of phraseological fixedness they are phraseologically fixed structures due to idiomaticity, viz. their meaning is not the simple arithmetical sum of the literal meanings of their constituents, for which fixed structures are studied by phraseology. Afterwards, we make a distinction between phraseological conversation formulae and their corresponding free structures, a distinction that lies both in the semantic plan as well as the syntactic plan. Finally, we make a distinction between phraseological conversation formulae and other kinds of formulae, such as inscription formulae, the formulae of different rituals, etc., which are not of phraseological nature because of lack of meaning transfer.*

**Key words:** *Phraseology, phraseological fixedness, phraseological formulae, meaning transfer, lexical restriction.*

## Introduction

Besides phraseology in the narrow sense which deals with the study of word equivalence units or units under the level of the sentence, there is also phraseology in the broad sense which we accept and which we propose for the Albanian language too. By phraseology in the broad sense we understand the phraseology that studies phrasemes up to the sentence level, such as proverbs and phraseological conversation formulae, e.g. *Ujë të fle, hasmi s'fle!* (lit. Water sleeps, enemies don't, for One has always to be vigilant against one's enemies!). *Peshku në det, tigani në zjarr!* (lit. The fish in the sea, the frying pan at fire, for First catch the fish then fry it!). *Edhe njëqind (vjeç)!* (lit. Another hundred (years), for Live to be a hundred!). *Ditën e mirë!* (Good day!). *Mirë se erdhe!* (lit. Good that you came, for Welcome!). *Të lumtë goja!* (lit. Bravo to your mouth, for You sang very well!). *Ju lumshin këmbët!* (lit. Bravo to your legs, for Welcome!) *Tundu vendit!* (lit. Move from your place, for Touch wood!), *Zoti na ruaj!* (May God save us!) and in which are included even word equivalence phrasemes. Consequently, the distinctive condition of phraseology in the broad sense from phraseology in the narrow sense is sentence equivalence, "a conception that most European phraseology researchers agree on today" (Piirainen, 2007). As Burger et al. (2007) point out "it can no longer be denied that proverbs possess important phraseological characteristics". But phraseology in the broad sense doesn't exclude phraseology in the narrow sense, but it includes phraseology in the narrow sense as one of its main categories.

## Definition and content of conversation phraseological formulae

Phraseological conversation formulae, briefly phraseological formulae, are phrasemes or phraseological stable multi-word combinations that are used regularly and alike in a particular situation of communication, such as in congratulations, in wishes, in greetings, etc., e.g., *Të lumtë goja!*, a way of congratulation used for someone who sings beautifully, *Edhe njëqind (vjet/vjeç)!*, a way of wish used at someone's birthday, *Mirë se erdhe!* a way of greeting when people meet, or *Ditën e mirë!* a way of greeting when people leave each-other, or *Zoti na ruaj!* as an interjection to express surprise.

They are called by different names, such as "joint utterances" (Fonagy, 1982), "situation formulas" (Yorio, 1980), "discoursal expressions" (Alexander, 1984), "pragmatic idioms" (Roos, 2001), "functional idioms" (Cowie et al, 1983), "routine formulae" (Gläser, 1986a, Fiedler, 2007), "speech act idioms" (Sadock 1972, Burger 1973), "speech act formulae" (Granger & Paquot, 2008) or "conversational routines" (Coulmas, 1981a).

Traditional phraseology has paid special attention to phraseological conversation formulae which constitute a separate group, because they present discourse as an interaction (Granger & Paquot, 2008). According to Cowie (1988) phraseological conversation formulae "constitute a broad description of the way they function in discourse (as greetings, questions, invitations, etc.) They are the most fixed formulae in discourse (Granger & Paquot, 2008), are characteristic of spoken discourse (Aijmer, 1996) and are used in various types of social encounters (Cowie, 2001). Besides, they can be seen as an expression of phatic communication (Fiedler, 2007).



### Fixedness of phraseological conversation formulae

Before talking about the fixedness of phraseological conversation formulae, we must emphasize that, based on the figurative meanings or not of the constituent words, we can divide them into literal phraseological formulae and figurative phraseological formulae. A good part of the phraseological conversation formulae are figurative, e.g. *Punë e madhe!* (lit. Great work, for It doesn't matter!). *S'prish punë!* (lit. It doesn't ruin the work, for for It doesn't matter!). *Më shtrifsh!* (lit. Lie me, for I beg you!). *Më qafsh!* (lit. Mourn for me, for I beg you!). *Më vraftë buka!* (lit. Let bread kill me, for I swear!). *Në djall (kjo punë)!* (lit. To hell (this job), for It's not morth mentioning or talking about!). *Të lumtë goja.* *Ju lumshin këmbët.* *Tundu vendit!* (Gjak e dhjamë! (lit. Blood and fat, for Be blessed what you eat or drink!). *Mos ia pafsha bojën!* (lit. Let me not see his/her colour, for May he/she get lost!). *Vrafsh veten!* (lit. Kill yourself, for Act as you like because we are not helping you any more!). *Me krahë të lehtë!* (lit. With light arms, for Be successful!). *Me këmbë të mbarë!* (lit. With good leg, for Be good luck for us!). *Në kokën tuaj!* (lit. To your head, as a toast to sb's wedding.). *Për kokën e (diku)!* (lit. To sb's head, for As someone likes!). *Si ia çon?* (lit. How do you send it to sb, for How are you?), etc. The rest of the phraseological conversation formulae are literal and it is precisely for the latter that will try to argue they are phraseological, e.g. *Me shëndet (xhakëtën, pantallonat etj.)!* (lit. (Have your coat, trousers, etc.) With health, for Enjoy it!). *Me fund (gotën me pije)!* (With end (your glass, your drink), for Bottoms up!). *Si në shtëpinë tënde!* (lit. As at your home, for Make yourself at home!). *Në dasmë!* (lit. To marriage, for To your wedding.). *Edhe njëqind (vjet/vjeç)!* (Qoftë) *me jetë!* (lit. (Be) with life, for Long live!). *Për të mira!* (lit. For good things, for To joyful events!). *Natën e mirë!* (Good night!) *Ditën e mirë!* (Good day!) *Të rrini me shëndet (në shtëpinë e re)!* (lit. Stay with health (at your new home), for Enjoy your new home!) *Mbetsh me shëndet!* (lit. Remain with halth, for Be in good halth!). *T'u bëftë mirë!* (lit. May it be good for you, for Be blessed what you eat or drink!). *Mirë se vini!* (lit. Good you come, for Welcome!). *Mirë ardhsh!* (lit. Good you come, for Be in good health until our coming back!). *Mirë se ju gjejmë!* (lit. Good we find you, for It's good to see you!), *Si urdhëron!* (lit. As you order, for Certainly!). *Më vjen keq (=jo)!* (lit. I am sorry, for No!, etc., because meaning transfer is more noticeable in figurative phraseological formulae.

Literal phraseological formulae are characterized by phraseological criteria, such as meaning transfer, lexical restriction and restricted grammatical forms.

### Meaning transfer

Literal phraseological formulae, as well as other formulae, are associated with a given situation of use, .i.e. an expression of greeting will be chosen on the basis of the period of the day, whether it is morning, noon or evening.

In literal phraseological formulae, the literal referential meaning does not disappear, but it is accompanied with an added meaning that might be more or less dominant. As a result of the association of literal phraseological formulae with a given situation of use, phraseological formulae, although literally they are 100% compositional, they are non-compositional through their pragmatic function. Thus, the sequence

Edhe njëqind! used during a visit to the house of a friend who has his birthday is associated with the sanctioned model of wish and obtains the added meaning of wish.

But the same sequence can be found in the following dialogue between two architects:

- Sa vjet mendoni se do të rezistojë akoma kjo urë? (How many years do you think will this bridge still resist?)
- Edhe njëqind. (Another hundred.)

In this case the sequence Edhe njëqind! is not associated with the sanctioned model of wish. This situation is also accompanied with the change of the value of the sequence from the sentence equivalence of the formula into the equivalence to a sentence member as a free word combination.

Even in the sequence Mirë se vjen! or Mirë ardhsh! the meaning of the word mirë presents some deviation obtained only inside these word combinations, which, ultimately, are not derived from free word combinations, because there are no word combinations used with this meaning, such as \*vij mirë (lit. come good), \*mbetem mirë (lit. remain good), i.e. their meanings are not derived from the simple arithmetic sum of the meanings of the constituents.

Meaning deviation is more obvious in the figurative phraseological formulae in which we notice a deviation from the meaning of the corresponding free word combination, e.g. Vrafsh veten!!, which is a figurative phraseological formula meaning “Act as you like because we are not helping you any more”, is different from the corresponding free word combination vras veten (kill oneself), and especially in some figurative phraseological formulae where there is a deviation even from the meaning of the corresponding idiom, e.g., I pafsh hairin! (lit. See its profit) which is a figurative phraseological formula whose meaning “You deserve the bad thing that happened to you!” is different from the meaning of the corresponding idiom Nuk ia pa hairin (lit. He/she didn’t see the profit of it) which means “He/she experienced a bad thing instead of winning”.

### Lexical restriction

Besides meaning transfer, what makes those expressions phraseological are lexical restriction and grammatical restriction.

To justify the lexical restriction of the literal phraseological formulae we will analyze the well-known formula of greeting Natën e mirë.

Thus, we say Natën e mirë! (Good night!), but not \*Natën e mbarë! (lit. Auspicious night!) or \*Natën e shkëlqyer! (lit. Excellent night!) as synonymous formulae, or \*Natën e keqe! (lit. Bad night!) as an antonymous formula. Even for the formula of toast Me fund! (lit. With end for Bottoms up!), we can not say \*Me mbarim! (lit. \*With ending!) or \*Me përfundim! (lit. \*With termination!) as synonymous formulae, or \*Pa fund! (lit. \*Without end!) or \*Me fillim! (lit. \*With beginning!) as antonymous

formulae, because there is no formula-equivalent antonymous meaning.

### **Morpho-syntactic restrictions**

Even to justify the syntactic restriction of literal phraseological formulae, we'll analyze well-known formulae, such as *Natën e mirë!* and *Mirë se erdhe!*

If we attempt to modify these formulae, the meaning of the formulae will be corrupted and we will pass to free word combinations. Thus, if we modify the formula *Natën e mirë!* into *\*Natën shumë të mirë!* (lit. Very good night!), the formula *Mirë se erdhe!* into *\*Shumë mirë se erdhe!* (lit. \*Very good that you came!), the meaning of the formula will be corrupted. If we substitute the conjunction *se* (that) with its synonym *që* (that), we will obtain a completely different meaning: "*mirë që erdhe* (p.sh., sepse fëmijën nuk e zinte gjumi pa ty" (It is good that you came (e.g. because the child could not sleep without you). This also shows the deviation of the meaning of the conjunction *që* obtained only inside the above word combination. When the meaning of the formula *Edhe njëqind!* becomes a constituent of a broader sequence, such as *Edhe njëqind (vjet) të tjera mund të jetojmë me këto të mira që kemi sot* (Another hundred (years) we may live with the prosperity we have today), it is also accompanied with the change of the value of the sequence from the sentence equivalence of the formula into the equivalence to a sentence member as a free word combination.

Concerning morphological restriction we can say that we can't change the forms of the formula *Natën e mirë!* (Good night! in the objective case) and say good night *\*Nata e mirë!* (Good night! in the nominative case). Morphological restriction constitutes a particular characteristic of the Albanian language as an inflexion language, a form which immediately separates us from the formula and leads us to the literal referential meaning of the free word combination.

### **Prosodic restriction of phraseological formulae versus corresponding free word combinations**

A special general feature of phraseological formulae is also prosodic restriction which is not characteristic of free word combinations. One of the first linguists who has paid attention even to the prosodic fixedness of phraseological formulae is Jespersen (1968). Speaking of the English formula "How do you do?" he says that in it "...everything is fixed: we can not change the stress, nor make any pause between the whole...". The same can be said for Albanian formulae. Fixed prosody means that the stress can not be shifted from its normal position to any other element of the formula and that there may not be a pause between the elements of the formula, otherwise we would simply have the referential meaning of the free word combination, e.g. in *Ne do të presim edhe njëqind vjet po të jetë nevoja për të gjetur një prijës si ai* (We'll wait another hundred years if necessary to find a leader like him), where the conjunction *edhe* (and) is stressed. Even intonation is always fixed, generally ascending. Changing a word sequence from being a formula to a free word combination is associated with the change of intonation, e.g. in *Si në shtëpinë tënde!* (lit. As at your home!) vs *Kërkoj të më ndërtosh një shkallë druri për*

katën e dytë si në shtëpinë tënde (I want you to build for me a wooden staircase to the second floor as at your home (when a customer addresses the carpenter), or Në dasmë! (To (your) wedding!) vs Kishte ardhur në dasmë i paftuar (He/she had come to the wedding uninvited). This is also accompanied with the change of the value of the sequence from the sentence equivalence of the formula into the equivalence to a sentence member as a free word combination.

### **Phraseological features of the phraseological conversation formulae**

Based on the above defining criteria of phraseological conversation formulae we can now single out their phraseological features which are:

#### **Polylexicality**

The first criterion that allows us to talk about the fixedness of the sequence of phraseological conversation formulae is the polylexicality criterion which implies the existence of more than one word having autonomous existence in the language, e.g. Punë e madhe! Në djall (kjo punë). Me shëndet (xhakëtën, pantallonat etj.)! Me fund (gotën me pije)! Si në shtëpinë tënde! Në dasmë! Më qafsh!, etc., where each of the constituents is a word with autonomous existence in the language (in the dictionary).

#### **Lexical restriction**

The lexical restriction criteria means the impossibility to replace a word with another (quasi-) synonymous word in the paradigmatic axis, e.g., in the formula Me fund! (lit. With end!) the constituent end can not be replaced with its synonyms mbarim (ending) or përfundim termination.

#### **Meaning transfer or non-literal referentiality**

One of the main criteria of phraseological fixedness is non-literal referentiality or meaning transfer of the constituents or of the sequence of phrasemes. Meaning transfer is the term used to describe the fact that in phrasemes we have the transferred meaning of the constituents, which is different from their original literal meaning, e.g. in the formula Edhe njëqind!, the sequence, besides its original literal meaning, has also obtained the added meaning of wish.

#### **Figurativeness for part of them**

Only part of phraseological formulae are figurative. Figurativeness is the source through which the meanings of words change from their original literal ones and this creates a discrepancy between the original meanings and the new ones, e.g. in the formula Punë e madhe! (lit. great work for It doesn't matter!), we don't have the original literal meaning of the word work, nor the original literal meaning of the word great, but through the impossibility of literal referentiality or through the meaning transfer, the new figurative meaning "It doesn't matter" is created.

#### **Semantic non-compositionality.**

According to the principle of non-compositionality, the meaning of a sequence can not be derived from the sum of the literal meanings of its constituents, because the

expression is not coded on the basis of the literal meanings of the constituents, and, therefore, can not be decoded on their base. The meaning of phraseological formulae is different from the sum of the meanings of the constituents, e.g. the formula *Më vraftë buka!* (lit. Let bread kill me!) = I swear!

### **Morpho-syntactic restrictions**

Unlike free word combinations, phraseological conversation formulae are characterized by morphology and syntax restrictions which are related to the impossibility to change the forms of the constituents or the construction of the expression, such as the number and the forms of nouns, the number of the constituents, etc. Thus, the formula *Natën e mirë!* (Good night!) can not transformed into *\*Natën shumë të mirë!* (*\*Very good night!*) without losing the phraseological meaning of wish.

Prefabrication of the sequence and its reproduction as a ready-made unit

In phraseological conversation formulae the combination of words is not made on the spot, at the moment of speaking, but it is done with the passing of time, historically. They are not produced at the moment of speaking from the beginning, but are reproduced in the discourse as ready-made, inseparated units.

### **Memorization of the sequence**

Phraseological conversation formulae constitute language ready-made units and, as such, they are memorized in the mental lexicon of the speakers of the language. Their constituents are determined only by use, unlike free phrases whose composition is determined by the meaning of the constituents and which, therefore, are not memorized, but are constructed in discourse. They are stored as a whole by the users of the language and are not produced from the beginning at the moment of speaking, but are reproduced in discourse as ready-made, inseparated units.

### **Non-productivity of the sequence**

Non-productivity is due to lexical restriction. Phraseological conversation formulae do not constitute productive models in the language, because their constituents are determined only by use and not the meaning. Consequently, phraseological formulae can not be built unrestrictedly on the basis of a given model. Thus, according to the model *Me fund!* we can not construct other phraseological sequences having a transferred meaning, e.g. *\*Me mbarim!*, *\*Me përfundim!*, etc.

### **Types of phraseological conversation formulae**

Various linguists include in their phraseological formulae different groups or types of formulae.

Thus, according Aijmer (1996), conversation routines or discourse expressions include a variety of phrases that are common in spoken language, e.g. swearing (bloody hell), interjections (oh dear), greetings (good morning), polite responses (thank you, I am sorry), different formulae of organizing the discourse (Frankly speaking, to brief) and “small talks” (what a nice day).

Roos's (2001) "pragmatic idioms" can be divided into :

1) Social formulae, i.e. expressions that perform phatic functions in communication (e.g. How are you? You are welcome.).

2) Gambit, i.e. expressions that are used to structure the discourse (e.g. It was nice talking to you. Believe it or not.).

3) Expressive formulae (e.g. Dear me. What the hell.).

Glasser's (1986a) "routine formulae" include among others greeting and leaving formulae (e.g. How do you do? Take care.), congratulation and condolence formulae (e.g. Merry Christmas. May I express my sympathy), question formulae (e.g. May I ask who is calling?/Who come?), forgiveness formulae (e.g. Excuse me. No hard feelings), encouragement formulae (e.g. Never mind. Keep smiling), response formulae (e.g. You're welcome. Touch wood), warning formulae (e.g. Wet paint. Beware of the dog!), and rhetorical formulae (e.g. so to speak, to the best of my knowledge).

In our classification will be limited to phraseological formulae whose interaction is most stressed and we'll single out as main types:

Phraseological formulae of wish and curse, e.g. Me këmbë të mbarë! Në kokën tuaj! Në dasmë! Me krahë të lehta! (T'u bëftë) gjak e dhjamë! Për hajër! Me shëndet (xhakëtën, pantallonat etj.)! Me këmbë të mbarë! Si në shtëpinë tënde! Mos ia pafsha bojën!, etc., of which we will single out the formulae used in the following cases :

- after the birth of a child, e.g. Me këmbë të mbarë! (Qoftë) me jetë!, etc.
- at a birthday, e.g., Edhe njëqind (vjet/vjeç)!, etc.
- at a wedding, e.g., Në kokën tuaj! Në dasmë!, etc.
- at meal time, e.g., Gjak e dhjamë!, etc.
- before or during work, e.g. Me krahë të lehta!, etc.

Phraseological formulae of congratulation and condolence, e.g. Ju lumshin krahët! Të lumtë dora! Të lumtë goja! Ju lumshin këmbët! used to appreciate an exceptional job, action, behavior, etc. and Për të mira! used mainly in cases of mourning. Phraseological formulae of greeting , e.g. Natën e mirë! Ditën e mirë! Mirë se erdhe! Mirë se vjen! Mirë se të gjeta! Mirë ardhsh! Mirë mbetsh! Të lumshin këmbët! Si ia çon?, etc.

Phraseological formulae of oath, e.g. Për kokën e (diku)! Më vraftë buka!, etc.

Phraseological formulae of toast, e.g. Me fund!, etc.

Phraseological formulas of begging, e.g. Më shtrifsh! Më qafsh!, etc.

Phraseological formulae of response, e.g. Si urdhëron (=Certainly!). Më vjen keq (=No!).

Phraseological formulae to prevent evil, e.g. Tundu vendit!

Interjection phraseological formulae of swearing, e.g. Në djall (kjo punë)!

Interjection phraseological formulae of encouragement, e.g. Punë e madhe! S'prish punë!

Interjection phraseological formulae of surprise, e.g. Zoti na ruaj! Zot i mdh!, etc.

### **Delimitation of phraseological conversation formulae and their identification as a separate group**

Not all types of formulae are phraseological, such as the formulae of inscription, e.g. Rrezik zjarri! (Fire danger!). Ndalohet kalimi! (No passing!) Ndalohet duhani! (No smoking!), etc., the formulae used in various rituals (such as religious ones), e.g. Në emër të atit, të birit e të shpirtit të shenjtë! (In the name of the father, the son and the holy spirit!), etc., or in different documents (such as legal ones), etc. The formulae of inscription, of different rituals and documents are not of phraseological nature, because they don't present meaning deviation, but are used in their literal meanings, unlike phraseological conversation formulae that present a transferred meaning for which they are studied by phraseology. The types of formulae mentioned above are mainly characterized by their information content, unlike phraseological conversation formulae that are used in social meetings and are mainly characterized by their phatic function.

Nor all conversation formulae are phraseological, such as Qofsh i mbarë! (Be auspicious!). Qofsh me shokë! (Be with friends!). Mos mbetsh i vetëm! (Don't be alone!) Të rroni vetë! (May you be alive!) Të pastë lënë bekimin! (May he/she have blessed you!) Kalofsh mirë! (Have a good time), etc., or (Ju uroj) udhë të mbarë! ((I wish you) a good journey!); (Ju uroj) lexim të mbarë! ((I wish you) good reading!); (Ju uroj) gjueti të mbarë! ((I wish you) good hunting!), etc., or Gëzuar ditëlindjen! (Happy birthday!) Gëzuar festat! (Happy holidays!), because they don't denote meaning transfer, but are simply used in their literal meanings. In the first group of the above formulae the meaning of wish is shown by the meaning of the verb tense (optative tense, in Albanian), e.g., qofsh (be), mbetsh (be), etc., whereas in the second group it is shown by the meaning of the word "i mbarë" (auspicious) and by the meaning of the introductive verb "uroj" (wish), in the third group it is shown by the meaning of the word "gëzuar..." (happy...).

The same can be said for the formulae (Ju uroj) një natë të mirë/të mbarë! ((I wish you) good night!) or Kalofshi një natë të mirë/të mbarë! (Have a good night!) where we are away from the meaning of greeting and we approach the meaning of wish which is expressed by the introductive verb uroj (to wish), the meaning of the words i mbarë/ i mirë (auspicious/good) and the meaning of the verb tense kalofsh (have a ...)

As far as their structure is concerned, phraseological conversation formulae consist of many words, e.g. Natën e mirë! Ditën e mirë! Mirë se erdhe! Me shëndet...!, Si në shtëpinë tuaj! Të lumshin duart!, etc., unlike other conversation formulae that



consist of a single word –primary or derivative ones-, e.g. alo! (hello!), gëzuar! (cheers!), mirëdita! (good morning!), faleminderit! (Thank you!), etc. In both cases, i.e. phraseological conversation formulae as well as the one-word conversation formulae, they both have a sentence structure and are sentence equivalents, but because of the multi-word structure of the phraseological conversation formulae, we'll exclude from our study the one-word conversation formulae.

Since conversation is an everyday discourse phenomenon, phraseological conversation formulae are of frequent use, and, by being used very often, they occur more frequently as formulae than as free word combinations.

Now, it is time to mention that a lot of phraseological conversation formulae are elliptical and they are used more in this version than in the version of a full sentence, but they continue to be sentence equivalents, e.g. Për të mira! vs Ju ardhshim për të mira! (May we come for joyul events!), Gjak e dhjamë! vs T'u bëftë gjak e dhjamë!(Be blessed what you eat or drink!).

### **The importance of studying phraseological conversation formulae**

The study of phraseological conversation formulae is important:

- to specify the nature of these items and their place in Albanian phraseology.
- to determine their volume as well as the volume of Albanian phraseology.
- to expand the volume of phraseology even by stable, non-figurative multi-word units.
- to separate stable phraseological word combinations as the object of phraseological studies from other, free or stable, word combinations which are not the object of phraseological studies.

### **Conclusions**

From the point of view of phraseological fixedness, phraseological conversation formulae are phraseologically fixed sequences, not only because of morpho-syntactic and lexical restrictions, but mainly because of their meaning transfer for which set phrases are studied by phraseology.

Phraseological conversation formulae are not all figurative. Part of them are literal phraseological conversation formulae. Consequently, phraseology doesn't study them only for their figurativeness, but mainly for their meaning transfer.

Phraseological conversation formulae are sentence equivalents unlike homonymous free word combinations which are equivalents to sentence members.

Phraseological conversation formulae should be singled out from the other types formulae which are not phraseological because of their non-literal referentiality. Even some conversation formulae should not be considered as phraseological because their meaning is not different from the sum of the literal meanings of their constituents.



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