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SOCIAL CONFLICTS, VIOLENT EXTREMISM AND EDUCATION: HOW TO COMBAT 'HATE SPEECH' THROUGH COUNTER AND ALTERNATIVE NARRATIVES

Matilda LIKAJ SHAQIRI [a]

Abstract
Education is one of the most important social institutions in each society, which promotes and enables the transmission of knowledge and skills across generations. Education is a very complex institution because it contains different issues such as political, economic, social and cultural. Durkheim argued that education plays an important role in the socialization of children because children gain an understanding of the common values in society, uniting a multitude of separate individuals. Schooling enables children to internalize the social rules that contribute to the functioning of society. So, as institution education plays many roles such as transmit of values of a society or transformation of values of a society from one generation to the other. During education process (formal and non-formal education) individuals learn what is 'to be judge' and what is 'to be accepted', what is 'to be love' and 'to be hate', that it converted into the primary agency to promote the social solidarity or conflict, violence and extremism. This article will focus on the descriptive analyze the causes of 'Hate speech', social conflicts, violent extremism in society and how to combat through education process by forming counter and alternative narratives.

Keywords: *Education; Social Conflicts; Violent Extremism; Combat of 'Hate Speech; Counter and alternative narratives*

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1-INTRODUCTION

Education is one of the most important social institutions in each society, which promotes and enables the transmission of knowledge and skills across generations. As social institution education plays many roles such as transmit of values of culture and society or transformation of values of a society from one generation to the other. During education process (formal and non-formal education) individuals learn what is 'to be judge' and what is 'to be accepted', what is 'to be love' and 'to be hate'. For that reason, it is very important to stress that it converts its functions into the primary agency to promote the social solidarity or conflict, violence and extremism.

According to classical sociologists of education, education is a process to maintain the economic and social solidarity. As a consequence of the deterioration of the relationship between education and society, the re-interpretation of education as a service-company within society, as market place of the future, is becoming the dominant one taking over from the traditional emphasis on academic self-steering of students. Some of social theorists see education as crucial for individuals to fulfill their potential, but they also argue that education is not confined to or denied by that which is delivered in schools (Giddens; 2009: 833). Of course, there is a major difference between education and schooling. Because education can be identified as a social institution, that enables and promotes the acquisition of skills, knowledge and the broadening of personal horizons. According to Mead, education is part of an ongoing process of human development in which the individual learns and shares social meanings with other people (Ritzer; 2008: 429).

Education can take place in many social settings, starting form families, peer groups, social group etc. Schooling on other hand refers to the formal process through which certain types of knowledge and skills are delivered, normally via a predesigned curriculum in specialized settings. Bowles and Gintis argued that schools are involved in socialization, but only because this helps to produce the right kind of workers for capitalist companies (Bowles & Gintis; 1976: 259).

Aim of this article is to analyze the influence of education on extremism and social violence. The problem of this article is to analyze the how the extremism and social

violence develops in society, where hate speech and discrimination is so high. 'The council of Europe's definition of hate speech covers 'all form of expression' in other words, not only through speech, but also by means of images, videos and all form of activities (Keen & Georgescu; 2016: 148), In this article will be analyze the contribution of formal and non formal education on the on combating and prevention of extremism on new generation.

This article focuses on the development of hypothesis based on cultural reproduction and habits from education influence on reducing of social conflict and violent extremism in society. This article will focus on the descriptive analyze as a method design, of the causes of 'Hate speech', social conflicts, violent extremism in society and how to combat through education process by forming counter and alternative narratives.

Article focuses on importance of the basic concepts, develop from the education as a primary resource for reducing social conflicts and violence, based on education as forma institution and education as non formal institution. Also, it is very important to focus on the sociological approaches of formal and non formal education based on how to combat hate speech through alternative and counter narratives.

2- EDUCATION AS A PRIMARY RESOURCE FOR REDUCING SOCIAL CONFLICTS AND VIOLENT EXTREMISM

2.1 *EDUCATION AS A SOCIAL INSTITUTION*

Education is a very complex social institution because it contains different issues such as social, cultural political and economical. Durkheim argued that education plays an important role in the socialization of children because children gain an understanding of the common values in society, uniting a multitude of separate individuals. Regarding to Durkheim's theory of education, socialization occurs in two forms such as primary socialization and secondary socialization. Primary socialization occurs during the process of informal learning of children or new generation, from family or much closed relatives. Secondary socialization occurs in different social agencies in society such appears, neighborhood, social activities ect. The most influential social environment of socialization is school. 'Schooling enables children to internalize the social rules that

contribute to the functioning of society. So, as institution education plays many roles such as transmit of values of a society or transformation of values of a society from one generation to the other' (Likaj; 2013: 33-34). According to Parsons, a central function of education is to instill in pupils the value of individual achievement. This value was crucial to the functioning of industrialized societies, but it could not be learned in the family. The function of education is to enable children to move from particularistic standards of the family to the universal standards needed in modern society. Parsons stressed that education has an understanding as schooling, which makes possible transformation of society. Giddens denied that, education like health is often seen as an unproblematic social good to which everyone is entitled as right (Giddens; 2009: 833).

Bourdieu examines the cultural production as the generation transmission of cultural values, norms and experience and the mechanisms and processes through which this is achieved during the education period. Bourdieu use the concept of cultural reproduction by taking into consideration the basic value such as '*habitus*', which can described as bodily comportment, ways of speaking or ways of thinking and acting which are adopted by people in relation to the social conditions in which they exist and move through. Consequences to that, is very important to notify that education in its own, contains different roles.' Education is seen to perform a wide variety of roles and functions in contemporary society including: the economic role, teaching skills for work, the selective role, choosing the most able people for the most important jobs, socialization role, teaching norms and values, social control teaching acceptance of rules and values, the political role teaching people to be effective citizens' (Sociology factsheet; no 43).

According to some sociological studies (see Lumen learning's of sociology) roles and functions of education are classified as manifest (opened) or latent (hidden) (see table 1).

Table 1: **Manifest and Latent Functions** (see Lumen learning of sociology)

Manifest Functions: Openly stated functions with intended goals	**Latent Functions: Hidden, unstated functions with sometimes unintended consequences**
Socialization	Courtship

Transmission of culture	Social networks
Social control	Group work
Social placement	Creation of generation gap
Cultural innovation	Political and social integration

According to the table 1, manifest functions or roles of education focus on the development of socialization (especially secondary socialization that a part of it occurs in formal education institutions), transmission of culture, social control, social placement and cultural innovation. On the other hand, the latent function or roles of education focus on development of courtship, social networks, group works, creation of generation gap, political and social integration. To make a criticism of the manifest and latent functions or roles of education is very important to focus more on socialization than formal education (in formal education institutions). It is very important to point out that nonformula education, occurs during socialization process has on the object, transmission of culture, transmission of knowledge of roles and status (social placement) (from Parson's perspective), and cultural reproduction in society (from Bourdiue's perspective). Socialization is the processes where individuals or social actors learn from the other social agencies. This process is very important because it influences the development of social interrelations (social networks), group interactions and actions (group work), differentiation on perceptions and conceptualization of some cultural values, norms and costumes. So the table one, is focusing on the influences of non-formal education that occurs in everyday life of social actors, not on the functions and roles of formal education.

2.2 EDUCATION AS A FORMAL INSTITUTION

Formal institutions of educations (schools in this case) are responsible for formal education of social actors. 'School is evaluated as an agent of socialization, through which children learn a common culture and belief. The education system brings children together from all backgrounds. Marxists see education as socializing individuals into accepting the values of the powerful groups e.g. hard work is seen as preparing the future workforce for accepting hard work as normal when they enter the world of work' (Sociology factsheet; no 43). So formal education provides students not just the opportunities to learn though the official curriculum, which includes all the subjects in the different courses or modules, but it provides opportunities to form social

interactions among individuals, groups and institutions (formal and social institutions). Barnes stressed to this issue in his studies, by focusing on formal institutions as promoter of social networks that influence positively individuals in their future life. 'Informal education provides students with the opportunity to learn outside the classroom. The hidden curriculum generally involves learning rules, routines and regulations. Students may learn these things without necessarily realizing they are learning them (Sociology factsheet; no 43).

'The purpose of formal education is to provide each individual with the knowledge and capabilities that are essential for meaningful participation in particular societal contexts. Education, understood in this way, is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual, and moral states which are demanded of him or her. (Durkheim; 1956: 7l at Sociological Theories of Education: 25). Consequently to that, exist two function of formal education that is to prepare social actors for employment and to be generally productive citizens and to help them to get socialize for becoming a 'good citizen'. 'According to Parson's perspective, in these regards, have two primary functions of formal education, allocation and socialization that contribute to the maintenance of the social system' (Sociological Theories of Education: 36). Firstly, formal education institutions such as schools, through the mechanisms of grading and other informal selection processes, sorts individuals to fill distinct positions in the social hierarchy. Secondly, schooling contributes to individual personality formation of dispositions, that are necessary for successful participation in social everyday life, and prepared to suit for the specific social roles and experiences that accompany each person's expected social position.

Regarding to Dewey, formal education institution such as school, functions as a mechanism that would ameliorate such pressing social problems as poverty, crime, ethnic antagonism, and social dislocation caused by rapid urbanization, industrialization, and economic change. Based on Dewey's theoretical perspective of education, but different to the period of time (from industrialization to post modernization) Bourdieu promotes the formal education institutions as the base of cultural productivity and formation of social and cultural capital of society. 'Educational reforms such as 'open' classrooms, curricula and teaching styles that

emphasized pupil choice and participation, sensitivity to learners' backgrounds and values, and awareness of the relevance of schooling to everyday life signified a supposed shift from traditional to progressive educational philosophies in an era characterized by widespread challenges to authority and prevailing social structures (Sociological Theories of Education: 34).

'Waller analyzed the school as a 'social organism' constituted through a unity of interacting personalities. This analysis moves directly into the classroom and other school sites, providing rich examples of the complex social relations that link pupils, teachers, administrators, parents, and other educational participants within a distinct school culture. School and social structures are viewed as maps to guide these interactions, but Waller emphasizes that schooling remains a fluid process marked by changing, sometimes conflicting, and definitions of the situation (Waller; 1965: 67). Formal education institution such as school, that Waller identified as a 'social organism', it forms social control that includes social mechanism that regulate individual and group behavior, leading to conformity and compliances to the rules of a given society or social group. Many mechanisms of social control are cross-cultural, if only in the control mechanisms used to prevent the establishment of chaos or anomie. Functionalist theory of education refers to this form as a regulation in society.

Schools have as the function, being 'opened systems', that contains a strong relationship between the school and the society. Schools are open systems, because based on the meritocratic system, every social actor form different social background, ethnic origin, religion, family type or similar factors, has right to be a part of it.

Schools are open systems that draw their inputs and send back their outputs to the environment; through social actors (in this case are students). An open system, like a living organism, has a homeostatic nature. Homeostasis is the property of open systems to regulate its internal environment to maintain stable constant condition. This is done through internal regulation mechanisms of inter-related and interacting parts that counter act any departure from the normal or usual.

Schools in theoretical form are the open system that has to obtain the homeostatic nature, but practice of everyday life shows the other reality too. For demonstrating this reality, it is very important to take into consideration the segregation as concept and

practice. 'School segregation and the composition of the student population influence inequality of educational opportunity in five ways. First, educational opportunities are affected by the curriculum level at which teachers can give lessons in schools with particular student populations. The level at which students assess their own performance relative to their classmates is a second factor. A third factor involves the amount of actual teaching time for teachers and actual learning time for students, which is reduced when time is spent on matters other than teaching or the need to repeat information that was not understood as a result of the cognitive, social, cultural, ethnic or religious composition of the student population. A fourth influence on inequality of educational opportunity is the total amount of financial, cultural and social resources that the parents of students from the specific populations can contribute to help the learning process run as smoothly as possible. A final way in which school segregation and the composition of the student population influence inequality of educational opportunity involves variations in the average quality of the teachers in particular schools (Dronkers; __: 14).

This type of segregation is based on the students learning, evaluation and process of assessment. But in schools as open systems, exists another concept that is social segregation. Social segregation is focused on promoting drastic differentiation among students from different social background, ethnic origin, religion, family type or similar factors. 'Differences between people are not valued as an asset, they more usually lead to suspicion or rejection' (Brander; Cardenas; de Vicente Abad; Gomes, & Taylor; 2016: 14). The social segregation applied in the schools as formal institution of education, promotes indirect but structured violence, roots of conflicts, social exclusion, social conflicts and hate speech.

Development of socialization process of new generation, through formal education (hidden curriculum focus on reducer of conflict) and non formal education (through different activities to influence on the human rights education) will contribute in prevention of, ethnocentrism, discriminations, prejudices, intolerance, xenophobia, islamophobia, racism ect. 'Informal education is voluntary, it does not have the obligatory character of school which sometimes leads children to reject approaches or subjects which are a part of the curriculum' (Brander; Cardenas; de Vicente Abad; Gomes, & Taylor; 2016: 46). In the formal education occurs easily a closer relationship

among individuals, for that reason is very important to stress out that preventing of extremism and social violence is easier.

3. SOCIOLOGICAL APPROACHES OF EDUCATION FOR/OR COUNTER THE SOCIAL CONFLICTS AND EXTREMISM IN SOCIETY: COMBAT OF 'HATE SPEECH' THROUGH COUNTER AND ALTERNATIVE NARRATIVES

The most important and urgent reform needed in education is to transform it, to endeavor to relate it to the life, needs and aspirations of the people and thereby make it the powerful instrument of social, economic and cultural transformation necessary for the realization of the national goals (Likaj; 2013: 36). For this purpose, education should be developed to increase productivity, achieve social and national integration, accelerate the process of modernization and cultivate social, moral and spiritual values. Shinde argued that education is a continuous learning process for youth be it formal or informal learning. In a community development process, youth participation should be encouraged and should be involved in different programs (Shinde; 2011: 198) .Education is perceived as the most crucial tool for both building up social assets and formation and growth of social capital, (Likaj; 2013: 36) by promoting human rights and diversity acceptance cultural capital. Regarding to Weberian perspective, this might be accessed by usage of 'rationalization'. 'Max Weber, stressed the importance of education and educational credentials to the rationalization of society. Rationalization is a process that involves science, technical knowledge, and other elements related to systematic planning for the achievement of predetermined objectives. Rationality is perhaps most strongly apparent in bureaucratic organizations governed, at least in a formal sense, by written rules and procedures, a hierarchy of authority, impartial treatment of clients, and hiring and career advancement of officials based on formal credentials (Dronkers; __: 15). In this context, formal education has special significance as a bureaucratic site in which training is systematically organized to provide individuals with necessary social attributes and legitimate credentials.

Actually, during education process (formal and non-formal education) individuals learn what is 'to be judge' and what is 'to be accepted', what is 'to be love' and 'to be hate'.

It converts into the primary agency to promote the social solidarity or conflict, violence and extremism. This actuality will be analyzed by taking into consideration a very short connection of sociological approaches of functionalist theory, conflict theory and interaction theory based on education. By analyzing these theories, it will be measured the influence of education on promoting or not the social conflicts, violence or extremism. These theories also become the basis for analyzing curriculum, instruction and structure during education process and its influence on society's attitude development. So, to provide logical explanations for the reasons that cause the situations happen, the manner they appear in group situations, and is necessary the usage of theoretical perspectives.

The *Functionalist Theory (Equilibrium Theory)*, the key terms in this theory are interdependence and consensus. Interdependency means the connection of every element and social institutions to each other or by other words. The different parts or members in society are interdependent, grouped, and organized to form a system. The consensus is the normal state of society. A society that provide interdependence and consensus, achieves social equilibrium too. Social equilibrium is achieved through the process of socialization of members into the basic values and norms of particular group. The founder of this theory Emile Durkheim emphasized that education plays a significant role in forming moral unity, which is an imperative in social cohesion and harmony. 'Durkheim defined education and the concerns of social sciences as, education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the society as a whole and special environment for which he is specifically destined' (Ballantine; 2001:107).

The *Conflict Theory* analyzes society in terms of the struggle between powerful and less powerful groups. It analyzes that the powerful groups in society use the education system to impose their own beliefs and values on the rest of society. From this point of view, education seems to have a beneficial role only for certain groups. This theory assumes that a tension in society and its parts due to competing interest of individuals and groups. Adherents of this theory argue that what holds society together is economic, political, cultural, military power, and not shared values alone. The social

order is based on the stability of dominant groups to impose their will on others who are powerless. The Conflict Theory is based on four interlocking concepts such as competition, structural inequality, revolution, and war. Karl Marx, the founder of the conflict school of thought, believed that because the class system separates the employers from workers and workers from the benefits of their own labor, class struggle is inevitable. According to him, inevitably, the workers would overthrow the capitalists and establish a new society where the proletariat could freely avail of the benefits of their labor. He emphasized that education is a very important institution (formal and non formal) that produce inequality in society, class system separation and struggle among classes.

The *Interaction Theory and Exchange Theory* is the communication and the relationship that exists among and between groups in education such as among peers, teachers-students, teacher-principal, teacher–parents. This theory focuses on the study of the social-psychological questions that impact on normative attitudes, values, aspirations and self-concepts of particular groups that in turn impact on the teaching-learning process. Especially, exchange theory is based on the concept of reciprocity. Reciprocal interactions *bind* individuals (teachers, students, parents, administrators) with obligations. The consequences of interaction are rewards and benefits. Interaction in education shows the interlocking and interfacing of relationships of kinship and family, socialization practices and cultural themes that impact the education system, especially school system.

Shortly, these theories have a strong impact of analyze of solidarity, conflict and influence of narratives as a part of society during education process.

Durkheim analyzes the major function of education as the transmission of society's norms and values. Transmission of the society's norms and values influence increasing of homogenous structure of it. Even education perpetuates and reinforces this homogenous structure by manifest or latent functions of it, on a social actor. From the beginning, the essential similarities which collective life demands, so promoting of homogenates or similarities by using consensus, means the reduction of diversities. This involves a commitment to society, a sense of belonging and a feeling that the social unit is more important than the individual. This might be identified as a narrative of society to continue the social unit by using the narratives

of solidarity. Concretely, this situation brings out social conflicts, violence and further more extremism in society, between and among diversities or groups. 'Conflict within and between groups in a society can prevent accommodations and habitual relations from progressively impoverishing creativity. The clash of values and interests, the tension between willet is and what some groups feel ought to be, the conflict between vested interests and new strata and groups demanding their share of power, wealth and status, have been productive of vitality (Coser; 1957: 197).

Conflict theory of Marx, analyzes the clashes among the class decision in society. Also, this theory analyzes the education as a primarily source of social conflicts that might causes social violence. 'Conflict is the gadfly of thought. It stirs us to observation and memory. It instigates to invention. It shocks us out of sleeplike passivity, and sets us at noting and contriving.... Conflict is a size qua non of reflection and ingenuity' (Dewey; 1930: 300). So education sometimes might be a strong resource of conflicts in society, by influencing the social actors and prepared them for the future predispositions of violence (when we think about violence, we are influenced by socially, culturally and political constructed nations of violence (Veur; Vrethem; Titley & Toth; 2007: 51) and extremism.

As the Interaction Theory and Exchange Theory, analyze that interaction in education shows the interlocking and interfacing of relationships, socialization practices and cultural themes that impact the education system, especially school system. So it is very easily to analyze that the promoter of conflict might be school system or formal education system too. 'Conflict is not necessarily violent but it may be, and the relations between violence and conflict demand clarification. In certain phases a conflict may include violent aspects but if the violence lasts and takes hold or else if it loses all capacity to be primarily instrumental and therefore controlled and limited in these instances it necessarily erodes the conflict and impels it towards other rationales, of pure rupture, war and terrorism. Moreover, the violence specific to a conflict, even if extreme, does not prevent the coexistence of tacit forms of agreement (Wieviorka; 2010: 3).

Dahrendorf argues that the intensity of conflict is a negative function of group organization and social mobility, and a positive function of association among the scarce resources within a society. The more intense conflicts are, the more profound are the structural changes. The violence of conflict is a negative function of the conditions of group organization and already existing legitimate ways of resolving conflict, and a positive function of relative deprivation. The more violent is the conflict, the quicker structural change occurs (Coser; Dahrendorf & Collins; 2006: _). Consequently to that, social conflict and violent are the promoter of social misbalances, broke social order and consensus in a society. Based on these elements, in society occurs and develops an indicator such as hate speech that starts by non formal education and continues by formal education, to be transmitted to and among new generation. 'Hate speech is commonly defined as verbal expression, which are discriminatory awards people or groups due to characteristics such as ethnicity, origin and cultural background, nationality, religion, gender, sexual orientation or disability' (Latour; Perger; Salaj; Tocchi & Otero;2017: 31). 'Hate speech happens in context of unequal social and power relations which are not easily identifiable' (Latour; Perger; Salaj; Tocchi & Otero; 2017: 35). Hate speech can be understood as a manifestation of unequal social and power relations and as a mechanism for reproducing them. Inequality is reproduced in subtle ways, for example, by mechanisms that give different access to opportunities and resources to different groups, creating privileges for some and resulting in marginalization for others (Latour; Perger; Salaj; Tocchi & Otero; 2017: 37)

So formal and non formal education institutions, generally are the places where the hate speech, social conflicts and violence, and furthermore the extremism is promoting unaware. To prevent this phenomenon it is very necessary usage of counter and alternative narratives.

'Counter and alternative narratives combat hate speech by discrediting and deconstructing violent narratives that justify it, by putting forward non-exclusionary visions of the world based on human rights values such as openness, respect for difference, freedom and equality (Latour; Perger; Salaj; Tocchi & Otero;2017: 76)

'As counter narratives aim to reach those who may or already sympathies with extremist views and those who already hold extremist views, supporting individuals in changing their views and behaviors. Alternative narratives strength positive, inclusive and constructive ideas and aim to reach whole population, including producers of hate speech (Latour; Perger; Salaj; Tocchi & Otero; 2017: 77)

Integration of counter and alternative narratives in school's curricula, especially in pre, primary and secondary schools, will contribute on the reduction of hate speech, extremism and social violence. Combating and fighting of these elements will make possible development of positive social influence and will influence minimization of polarization in society.

CONCLUSION

Development of education programs about social and cultural human rights will influence on the prevention of, ethnocentrism, discriminations, prejudices, intolerance, xenophobia, islamophobia, racism ect. Peace education programs, integrating into school's curriculum (from preschool to university) will influence to reduce extremist polarization in society, by dealing with the past, truth and reconciliation. That will influence on the understanding and developing on the education focuses on coexistence. The contemporary education profile and its policies, in nowadays focus on promotion of intercultural society, that influences on the inclusion policies of diversities, minorities and marginalized groups. 'For a society to become really intercultural, every social group must be able to live in conditions of equality regardless of their culture, lifestyle or origin. This means reconsidering not only how we interact with cultures which seem strange to our own, but also how we interact with minorities' (Brander; Cardenas; de Vicente Abad; Gomes, & Taylor; 2016: 41). To form the intercultural society, except the socialization development focus on the reducing of extremism and social violence, is very important to evaluate and reorganize the curriculum of education institution. The evaluation and reorganization might be focus on involvement of narratives to combat extremis and social violence. Narratives are flexible instruments that can be used for diverse purpose and with different emphasis (Latour; Perger; Salaj; Tocchi & Otero; 2017: 77). Confront other narratives such as

counter narrative and counter extremist views, will contribute on integration of formal education into formal one for combating the extremism and social values in education. 'Offer counter arguments and facts such as alternative narrative, is important to be aware of what we (Latour; Perger; Salaj; Tocchi & Otero;2017: 76).

As counter narratives aim to reach individuals who may or already sympathies with extremist views and those who already hold extremist views, supporting individuals in changing their views and behaviors and alternative narratives strength positive, inclusive and constructive ideas and aim to reach whole population, including producers of hate speech (Latour; Perger; Salaj; Tocchi & Otero; 2017: 77). Then could not be a better place to chance society, except the formal education institutions to combat and contribute for prevention of hate, hate speech, violence and social conflicts.

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RIFAA'EE ISLAMIC TARIQAH IN KOSOVO

Alban DOBRUNA [b]

Abstract

Tareeqah Rifaa'ee is a way within Islamic religion. Spread in the Middle East and the Ottoman Empire. The first deployment of this tariqah into Albanians, was in Gjakova and then spread to other cities, as in: Prizren, Orahovac, Mitrovica, Pec, Gnjilane getting their extension in northern and middle Albania . It gives special emphasis of this tariqah active role in society, in terms of material and spiritual.

Key Wordsi: *Tareeqah Rifaa'ee, contacts with the Albanians, Tariqah activity in Kosovo*

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1-INTRODUCTION:

Islamic tariqah Rifaa'ee is most widespread in the Islamic world, is the religious spirit within Islam, where also originate (Drancolli, 2011). It was founded by the great scholar and mystic Syed Ahmed Al-Rifai born in Basra (southern Iraq), during half of the month of Rajab and the year of 512 h / 1117. Born from a honest and fair of the Prophet Muhammad, being one of the 21 great-grandchildren of prophetic family, whose ancestors tie Rifaiun Ahmed with Imam Ali and the Prophet Muhammad (Shehu, 83). He took his first lessons in the school of Basra from scholars of law school Shafijj. Basra (Southern Iraq today) at that time was one of the largest and most organized and had accepted Islam, the foundations of which were laid in 17h / 638 at the time of kahlifit Omar ibn Khattab (W.Arnold, 2004), and within a short time also they were converted into arabian (Frasheri, 2004). This province entered a new period of historical development of society, as in these parts brought civilization and Islamic culture, brought new forms of social regulation. In it, in fact, in the beginning, military and administrative terms were the most dominant, but together were created the first foundations of grandiose works, such as construction and architecture, in Basra stood out architecture of mosque (Smailagiq, 2009), which became the center of scientific (Qazimi, 1995) excellence, where the integration of these peoples into Islam opened the path for faster development of cities and their economy, it enabled a more rapid trade of handicrafts and so overwhelmingly, for a part of population were created conditions for more prosperous, better and educated life. This encouraged the growth of the spiritual needs of people and the necessity to spread literacy and the first steps in the development of education, science and literature. Therefore, it is no coincidence that the first of the five copies of the Koran collected and systematized in the time of Caliph Othman was sent in Basra (Ejub, 1424/2003), except Mecca, Medina, Damascus, Kufah.

Sayyid Ahmad Al-Rifai at the age of 27 received cultural decree, ixhazetname (Sheh Sali Brahimi, Jahja Kokaj, 2002). He wore the mystical coat of tariqah from the hand of his uncle, Sheikh Mansur for who he server also. After passing from this life to Sheikh Mansur, Syed Ahmed Er- Rifaiu took his position and also pleaded as Sheikh Mystic and guidance (E.Campo, 2009). He began to preach its original method of training within the meaning of Tariqah Rifaa'ee rules, meaning that the teaching of Tarikah,

increasing the spiritual, moral, educational, shaykhs, dervishes, myhibëve (members masjids) is done in the spirit of Islam and Islamic rules as Sharia which represents legislation, but also religious norms and TAREEQAH, where each active masjid is a school where Muslims attend and participate in the study with personal experience, of Islam and its inner side, the spiritual side. According to biographers who have dealt with the life story of this great mystic, Syed Ahmed Rifaiu was described as very loving man, wise and an example (Shehu S. M., 1414/1998) of piety. He was characterized by too much modesty, not coveting titles and positions. He preferred attraction and reminding constantly Names of Allah (dhikr) as Irfan (Recognition & mysticism) aims to create an ideal world of peace and understanding, where will live together and next to each other all peoples, religions, Sufi orders and groups. Mysticism try to eliminate vices, as the worship of self, vanities, limiting and imprisoning itself in the format "I" or "ego*"* (Naser Nikoubakht&Abdullah Rexhepi, 2013*)*. Soofiyyah followers of tarikah road, in fact follow a form of religious experience through which man comes into closer connection with transcendentalen, with the unseen, which senses and our consciousness can not reach or perceives it (Ibrahimi, 2013). They define this experience as Tesawuf. This term in itself contained the rank of character, how to approach certain Sufi metaphysics (Izeti, 2004), as noted by these definitions, Sufi give great importance to spirit, tempering the way of cleaning it, bringing the secrets of his effort, leaving bad habits and grooming, with the properties of good such as gentleness, patience , honesty, telling the truth, and other good qualities of this type (el-Malini, 2007), whose final goal is the perfection of man in all his views, material and spiritual, putting himself at the service of the cause of peace, so TAREEQAH Islamic theology considers Mekam (position), which is required to move from the visible world that is called nature into the world of cross-called invisible world of the supernatural nature (Dibra, Shaban 1353/Nanduer 1934). Therefore, Rifaa'ee dhikr or as known in Albanian jargon ziqri, which is one of the most important activities where remembrance of Godi is done, the most preferred ritual masjid, which enables the participant to the state of meditation and contemplation, they demonstrated with extraordinary exhibitions. Some call them "fakirs that hwl". This label for the first time was mentioned by Theophilus Gotje (Theophile Gautier) after his stay in Istanbul in 1852 (Tehrali, 2009). He called them like this because he was so amazed by dhikr way (ziqerit) of rifa'ive. They observe some strange actions, dancing

on fire gun, piercing the body in different places, throw embers into the mouth, catch poisonous and dangerous snakes etc., Where no blood should flow (Murtezai, 2000). If you ask them why they do all of those they, their responde is to demonstrate a high degree of spiritual closeness to God. This strength come into play in moments when the person during his continuous long remembrance of God reaches to secede from bodily sensations, and thereafter to them has no material impact on anything, nor sword, nor ember, and nor even snake venom (A.T, 1940). However, some believe that these practices had borrowed rifa'itë journeys and contacts with Far Eastern cultures as Buddhism, Hinduism and zaroastrianismi (Muharremi, 2006). Therefore, it is considered that these are ritual later adopted under the influence of these cultures that have nothing in common with the original form of this sect, as proof of this are the words of Ahmed Al-Rifaiu itself where its TAREEQAH says: *"Gentlemen, Sufi (Faqir) is on the rigat way (to Allah) while located in the Sunnah. When you leave the Sunnah you leave the right way" "Some dumb people think that this tarikat is reached by "rumors", dirhams and wealth, as well as the exposure of individual acts. For Allah, no, because is achieved only with sincerity and depending on God, the Chosen Prophet pass and abandonment of everything else (besides Allah). " "Walk between two gardens: the garden of sharia and the garden of work. Travel the path of obedience, because the path of obedience is good, while the path of innovation is bad. While the difference between them is"* (Rifai, 2009).

The famous traveler Ibn Battuta met with a large group of dervishes Rifaa'ee and commented with fascination on their practices. Rifa'itë differed from ther tariqahas, because in this tarikat, before joining the masjid or "taking hand", whoever wants and whoever deserves, can serv "sugared rifa'is". Drinking "sugared", in traditions rifa'ive is called show of honor, kindness and worship, before crossing the spiritual level of the tariqah get myhibit status (author of Tekke). Principles upon which the daily rituals and which are obligatory for the followers of this sect include: being prudent, humble moderate (pehriz) and continuous effort towards doing good deeds. During his lifetime, he wrote over twenty works. His most popular are Burhanul muej-yed, 40 traditions and wisdoms of Sayyid Ahmed Riifa-ernment. Sayyid Ahmed Rifaiu lived until the age of 66 years and died in 575 h / 1179. Later this tarikat spread to Syria, Egypt, the Ottoman Emperor (Elsie, 2011) and Bosnia and Herzegovina.

Tariqah Rifaa'ee is widespread in Albanian territories, ranging from Gjakova, because in this city and in the suburbs have been a considerable number of masjid. This was favored by geographical position, fertile land, fields, hills, and mountains surrounding the southwest (Hadri, 1974). Since the ancient times through this place passed a part of the street "Via de Zenta", which was one of the main streets in the Balkans (Bajraktari, 1998). With the construction of the Mosque of Hadum, rose the Grand Bazaar, which will become a center of commerce and crafts and economic functioning and the heart of Gjakova (Hasan Kaleshi& Hans Jortgen, 1967). Thus, thanks to its geographical position, strategic importance, significant level of urban development after its establishment became an important educational, political and cultural center, which was related to Shkoder, Mitrovica, Pristina, Ferizaj, Skopje to Thessaloniki (Hadri, Gjakova prej themelimit deri me 1941, 1972). This proves sixhili, newsreels covering the entire city its history until 1912, when it was eliminated in the First Balkan War of Serbian-Montenegrin forces. The favorable conditions contributed to the rapid development of this city. Meanwhile rapidly began the passage of the Albanian population from Christianity to Islam. It seems that during the Ottoman period were many rapid economic development and the construction of mosques, madrasahs, masjids, guesthouses (Celebiu, 2008), created a way to extent that large number of orders. From 12 tariqah most widespread in the Islamic world, nine of them existed in Gjakova, seven of which are still operating.

Asitane founder Tekke (parent), the Tarihaqi Rifaa'ee for Kosovo and Albania, was Haji Musa el Sheikh Muslihudin, born in Bellanicë village of Malisheva. He finished his high studies in Istanbul and after receiving hilafetnamen of Muhidin Mustafa Sheikh Rifa'i in Istanbul, in 1875, he came to Gjakova after fraduation, and in 1882 (Rexhepagiqi, 2003) with the help of Hafiz Guta, who brokered his spare part the place where he built a magnificent masjid in Gjakova (Krasniqi, 2002), which had a religious upbringing intense activity. As a result of Sheikh Musa activity, were established rifa'ive tekkes other throughout the territory of Kosovo in Mitrovica Fejzullahu Sheikh, Sheikh Deda in Pristina, Peja Sheikh Jashari, in Orahovac with Sheikh Xhema in Prizren Sheikh Hasan and bejtexhiun known Shkodra Shkodra Sheh Ahmet (1881-1927) (Hysa, 2000), from which spread throughout Albania as: Jonuz Methane in Shkodra, Sheikh Suleiman Ramadan and Sheikh Mustafa Sheikh Reka in Tirana, sees

Sula Petrelë, sees Demiri in Kavaja, Vlora and Sheikh Adil Sheikh Farudini in Berat (Dashi, 1999) etc. After a colossal work, Sheikh Haji Musa died in 1335 H / 1917 aged 62 and was buried in the mausoleum near the Rifa'ive Tekke (Gjakova, 2000), which he founded himself and which continues to be a country visit to the present day.

After Sheikh Musa, in his position of rifa'ive Asitane Tekke came his son Sheikh Adem Nuri-Gjakova. Sheikh Adam was a highly respected religious personalities not only in the town of Gjakova, but in the entire territory of Kosovo. He was born in Gjakova in 1896 (Yvejsi, 2013). Adem Nuri Gjakova finished initial lessons in his hometown, in Gjakova, near his father, Sheikh Haji Musa, where he finished also "Ruzhdijen", while his high studies he finished in Istanbul, during the years 1911-1916. During his stay in Istanbul, Adem Nuriu, came into contact with Sheikh Jamaluddin Muhammad ar-Rifa'i, which becave his murshid and guided him. Sheikh Adam died in 1938, in the Highlands of Gjakova, near the town of Bajram Curri, where he was buried. Sheikh Adam, besides religious duty, was also involved in literary creativity (Yvejsi, Objektet material, kulturore dhe shpirteror te trashegimise orientale-islame ne gjakove, 2015), wrote poems, which were summarized in the book "The rules dervishizmit Principe". This book, which was copied from the manuscript of Sheikh Adam, Mehmed Said, in 1934, in Gjakova, in 1998 was translated by osmanism and was transcribed from the well known orientalist, prof. Neha Krasniqi, while the reviewer is academician, prof. dr. Pajazit Sh. Nushi. The book has a rich content, with 40 lessons, explanations about Sufism, dervishizmit, ranging from shari'ah, tariqah, haqiqah to the trick, which won the Garden (Paradise).

After his passing Sheikh Adem Nur in his rifa'i position comes his brother, Sheikh Danjolli (1910- 1981) who served 45 years in Asitane Tekke. He was active during the occupation of Kosovo by Fascist Italy, as elected delegate and representative of the organization Rifa'i Order "Divine Light" led by Sheikh Muharrem and Sheik Muharrem Mitrovica. He participated in fascist National Liberation Movement, he held the chair of the First Council District of Gjakova. It was one of the first MPs to Yugoslavia after World War II (Pushkolli, 1983). After passing Sheikh Danjolli, post of rifa'ive was inherited by his son Sheikh Lutfi. After passing from this world to Sheikh Lutfi in post came his son Sheikh Masari. Today at the top of the rifa'ive Asitane Tekke in Gjakova

is honored Shaikh Sheikh Masari, which continues in earnest way of his predecessors in the spread of this order.

Even in the city of Prizren, which was an important center of economic-trade, and was known as a center where coexist and gravitate different ethnicities and religions. This was as a result of the geographical position of this area, which influence Prizren to have special significance in history and economic development (Lleshi, 1965). Tekke first Rifaa'ee dervish order in Prizren, was set in 1903, in the city called "Begzade" by Sheikh Rifa'i, Sheikh Haji Hasan Hysni. Shaikh has been engaged in the socialist movement and took part in the most important historical actions of this party, and became obnoxious to the royal regime, which ruled at that time in Yugoslavia, and was forced to leave the country. He passed in Albania where he died.

In the first half of 1908 Sheikh Jamal (Abdurrahman) Zukiq, from Orahovac bought this masjid from Sheikh Haji Hasan Hysni. Tekke had semihanën (saloon for prayer) and three ground floor rooms, and three on the floor. One was the "battlefield chamber" (where were dervishes), second and third "kafeoxhaku" salon for guests. Ground Floor rooms serve for the winter, while those on the floor for the summer.

During World War I, respectively in 1915, Prizren was occupied by Bulgarians. In these circumstances, the Bulgarian army was located in the masjid where they tortured the rom, murdering and burning rooms with the masjid material which the dervish lodge was built (Shukriu, 2001). Besides Tekke, there was also the home of the family of Sheikh Xhemali, who was forced to buy another house in Prizren, in the Mahala neighborhood Jinin, adapting it to the masjid zaviyes respectively. Sheikh Jamal ef. died in 1917 and is buried in the mausoleum "Tezgjirbaba", which is now located near the bus station.

After his father's death and schooling himself, his son, Hussain Sheikh Hilmi was promoted as sheik in Prizren and represented Rifaa'ee TAREEQAH until his death on 12/28/1969. Hussain Sheikh Hilmi Efendi Tekke bought the dilapidated house near Kacanik Mahalla today st. Bihac no. 3, and because it wasn't allowed to plot Tekke construction ridden by then government, then by adaptating this Mouse he built Rifaa'ee Tekke and part of it he turned into residential houses for families.

After the death of Sheikh Hussain Hilmi Efendi, his oldest son Sheikh Jamal Shehu, tokk the leadership and life of Order Tekke Rifaa'ee, who even during his father's life was trained for this call and in 1953 was promoted as Sheikh for being ready to replace his father. In 1972, Haji Sheikh Jamal Shehu rebuilt Tekke with his own means, selflessly and brotherhood efforts of dervishes, which transformo it into an object of contemporary who responds Tekke with all necessary rooms in separate building belonging tekke, with 4 rooms, ground floor, "Mejdan oda" Kafeoxhaku, Salon for the reception of guests, and Office (room work of Sheikh) and "Semihanja" this teqeje has size 9x9 m, and height 6 m. Around are large Windows, above the ventilator window mihrab large galleries (MAFIL) for women with wooden banisters and on both sides, two MAFIL floor for visitors, viewers of ziqrit.

After the death of Sheikh Xhemailiut on 7 December 2004 came his son Sheikh Adrihysejn Shehu, who continues Rifa'i Order activity of the spiritual path in Prizren. Cause of the new circumstances in Kosovo he engaged in organizing together with other Sufi orders in the formation and consolidation of the Community of Kosovo tarikate (BTK).

In Orahovac Rifaa'ee activity is connected with the name of Sheikh Iliaz Zika. It is the second consecutive dervish lodge in Kosovo of this order. Sheikh's son Zika Iliaz Zikës Abduraman served in the Ottoman army as a farrier in Damascus around 7-8 years. Furthermore he stood out as a good soldier rewarded with trip to Hajj. After returning from the hajj in 1896, bay'ah (membership in the masjid) takes over from Sheikh Musa Gjakova. Sheikh Musa meanwhile appointed as Veqil (deputy) in the town of Orahovac.

Sheikh Iliazi begins the construction of Tekke in 1903, in the neighborhood of Gradina Orahovac (today called Sheikh Coast Ilazi). Sheikh Iliazi took hilafetnamen in 1922 by Sheikh Adem Nuri-Gjakova. After recieving hilafetnames, Sheikh continues spreding the order Rifaa'ee in the region of Orahovac until he died in 1947 (Dobruna, 2010). He buried in the mausoleum near Tekke which was established by himself. After the death of Sheikh Ilazi in his post came his son Sheikh Bakiu.

Sheikh Bakiu took his first lessons from Sheikh Bajra, Order of kaderi in Orahovac. He continued his classes at Shaykh Danjolli in Gjakova. He took bay'ah from Sheikh

Danjolli, and in 1962 takes hilaftenamen where was promoted as Sheikh. Sheikh Bakiu with a great will served forty years as a leader of the rifa'ive Tekke in Orahovac. During this time he expanded his influence and increased the number of believers.

Sheikh Bakiu wrote many articles, he wrote a mexhname with ilahi, literature translated from Turkish and Bosnian language, such as "Fundamentals of the Kur-an Order" and "Life of Ahmed Rifa'is". In 2002 in a conversation with family members he expressed the wish to rebuilt the masjid. On August 15, 2002 the reconstruction of the old Tekke begins. Sheikh Bakiu promoted these shaykhs, Shaykh Ibrahim in Skopje, Sheikh Lutfi in Gjakova, Sheikh Suleiman, Sheikh Ragip Visoku, Sheikh Masari in Gjakova and Veqil Fejzullahu son of Sheikh Talat in Mitrovica. Sheikh Bakiu died on October 27, 2002 and was buried in the mausoleum of Rifa'ive near Tekke in Orahovac.

The successor of Sheikh Bakiu, was his son Sheikh Mehediu who got hilafetnamen from Sheikh Masari in Gjakova. Tekke Rifa'ive continues today its activities in preserving and cultivating the tradition of the mystical Islamic order.

In the town of Pec, Tekke of rifa'ive was established from Sheikh Osman Yasar Gacaferi, or as they called him Yasha Sheikh. He was raised in the neighborhood of "Taphane" where the leather was processed from Peja Tabak. He sold a property in the village Dubova and with the money it was possible to construct it, of course with the help of Tahir Efendi Madrasa Myderriz in Peja (H.Gashi, 2015). After the death of Sheikh Jashës and his two young sons, Shemsedini and Fadil, his post in Tekke was taken from his nephew Sheikh Behluli. He was promoted in teqe rifa'ive as Sheikh in Gjakova in 1936, but died relatively young at 54 years old in 1940. Then in this post comes the son of Sheikh Sheikh Riza Behluli. Tekke together with the mausoleum were burned in 1999 by Serb forces, as many other objects of Islamic workship in Kosovo, the masjid has not yet been rebuilt, except for the shrine and cemetery mausoleum. Mausoleums have special place in the cultural heritage of the Order Rifaa'ee in Peja, not only those of Jashës Sheikh and his descendants, but also other tarikate are actually mausoleums or tombs of the outstanding people, who according to popular belief they have supernatural healing ability (Ferri, 2015) for people seeking assistance, in

particular for some of the mental and spiritual disease, for which Sheikh Behluli while still was alive had a gift to help patients affected by these diseases.

In Mitrovica existed Rifaa'ee dervish lodge where Sheikh Fejzullahu, Sheikh Avdyli and Sheikh Talat server there. Rifaa'ee existed also in Gjilan (Selmani, 2007), who were led by Sheikh Tasin beg Gjinolli, displaced in Turkey in 1957. Sheikh Tasin had 15 dervishes and as a myhib (members) he had more Romanians. He had no masjid and he performed his services in itself (Selmani A. , 2015).

Other Tekke Rifaa'ee in Albanian realm were: Skopje, Veles, Bitola, Valandovo, and Kocani, then Petrela, Meminasit, Ishmi, Elbasan, Kavaja, Peqin, Shkodra, Berat, Fier, Vlora, Bilishti, Gerices, Korca, Picar, Kurvelesh, Lubeshes, Tropoje. Nowadays tariqah Rifaa'ee is spread in a number of towns and villages in Kosovo represented in vekili scale, as in: Mitrovica with 2 vekil, 2 vekil in Orahovac, Suva Reka and Sopijë with 2 vekil, Studençan 1 vekil, Bukosh 1 vekil and Mushtishtë 1 vekil.

After 1912 due to the new reality in the Balkan borders, tekkes Rifaa'ee in Albanian territories took different way of development, construction and activities of this sect masjids, because they were connected on the road and their formation of the Ottoman Empire so it is perfectly natural that the events after the Independence of Albania and World War I, to reflect significantly on the continuation of their activity, because the neighboring Balkan countries continued their policy aggressively to destabilize the Albanian state and Albanian regions generally (C.Hall, 2000). With the formation and consolidation of the state, Albania after World War faced serious problems and difficulties as the narrowing of its borders in less than half of the ethnic territories, the small number of people and the chaos of a tribal group had issued a nation and a state. However, despite these problems, the Congress of Lushnja Albania from Vlora and fight crowned publicly proclaiming the patriotic work and the will of the nation rage. These two events definitively resolved the issue of political independence and territorial integrity of Albania. After these events, the peace conference didnt put in contention violation of this issue, and as a result Albania was reunited under its nacional government and on December 17, 1920 was provided with an international rating well deserved, being admitted to the League of Nations (Verli, 2005).

Now that somewhat foreign risk was offset, the focus of political and religious class was mainly focused on internal problems. Special importance to the strengthening and consolidation of the Albanian state was even secession in 1921 and 1923 years of large Muslim communities (muftis, tekkes Bektashi) Albania, whose headquarters were in the Ottoman Emperor, while tekkes Rifaa'ee didnt have headquarters abroad, because there was no centralized organization in its structures. This process was favored by the dissolution of the Ottoman Empire, weakening of head positions of the Islamic religion, the Sultan-Caliph, after the conclusion and the victory of the Revolution and National Liberation Kemalist in Turkey (Shqiperise, 2007).

Calls for the independence of the mosque and the creation of Muslim community, were made in 1921. The realization of this desire and duty became possible on 24 February 1923 (Shehu E. , 2010). The first task of the Congress was the declaration of independence of the Albanian mosque. Likewise, Congress of Pristina Bektashi was organized on January 17, 1921 (Musaj, 1995), and the Congress of the Orthodox Church in Berat, on 10 to 19 September 1922 which were important for the organization and administration of these communities outside foreign influences (Meta, 2013).

On April 6, 1923 the Albanian Parliament approved legal status of religious communities, and was presented to the prime minister. The Council of Ministers in its meeting no. 188 on 13. 6. 1923 decided the implementation of religious communities statute approved by Parliament. Under this statute was ensured freedom of religious conscience, every branch of Muslimness, as Sunni, Sufi (Bektashi halveti, rufa'i, Destiny, how-adi etc.), As well as all branches of Christianity, Catholicism, Orthodoxy, Protestantism, as well as all branches of any other religion, can be organized in a religious association independent from each other.

Basen on all this, Order Rifaa'ee shaykhs as other Albanian Muslim leaders began to implement reform in the Islamic culture. They took part in the 20s and 30s of the century. XX in three congresses ALEVI (shaykhs), where the first was held in Tirana in 1921, the second was held in Berat in 1930, and the third again in Tirana in 1936. Given the conditions and circumstances of the early '20s emerge as the first task of political stabilization of Albania, to put it in the path of development and progress,

spiritual contrast also had no small influence of the different religions that exist in Bangladesh, institutions of which had their centers abroad, Rifa'i order body, their union, not only aimed at strengthening the religious side, but the growth of love and Albanian national unity as stated in the charter issued by Congress I: "the basic purpose of this connection is: people esteem evinced nationaly and morally; in addition to this goal, "CONNECTING" is facilitated by the Albanian government pleasurable by any means. (Statuti i Kongresit te Sheherlerevet, 1921)

Rifa'itë became protagonist of some controversy within orders. They came third consecutive sect of the number of masjids, after Bektashi that constituted a separate community and Halvet (66 masjid) Rifaa'ee tariqah masjid had 26, followed by 20 Tekke came kaderi as adi-6 masjid and tixhani tariqah 5:18 (Tufa, 2012). Alevian grouping in 1936 was severely detached from four halveti: tixhani direction, Rifaa'ee as-adi, Destiny, forming a new group called the organization "Divine Light" ((Kasollja), 2005). This organization was created with the idea and perseverance of Vokopola Ferid, who had a tendency to approach them more with the Muslim community and to keep them within the Community. This was the fundamental difference from ALEVI orders, which aimed to burst as a community in itself.

Its main goal was to provide: the exercise of spiritual duties based on the scriptures and the traditions of the divine commandments sects participating, strengthening morals of the faithful through sermons and thus put to the service of national unity, welfare state and Homeland prosperity (Clayer, 2016). The meeting of the Organization "Light Hynore" tariqah Rifaa'ee was attended by Shaikh Tahsin Gjinishi Fahredin Shaykh, Shaykh Shaqir Lunik, Sheikh Hussain and Sheikh Suleiman Gjuzi.

The heads (heads of Asitane) and leaders (sheikhs masjids), heads of zaviyahs of any order participants were forced to participate personally or if not possible, through a representative, in every religious and nacional ceremony, to preach to the poor, the faithful and visitors higher by orders of religious holy books, magnifying nationally moral, religious, social and to develop their hearts feelings of love and loyalty to King and Fatherland.

Tariqah Rifaa'ee in Kosovo after 1912 was not able to continue its activities institutionally because of the oppression by the Serbian police state. They were

deprived from national and social rights. Serbian state machines, exercised terror and violence to eliminate and hide the albania element from Kosovo. Until 1966, where the plenum of Brioni, hitting, Great-Serb clan Alexander Rankovic, Tito tried to shift the blame on him for every massacre it was made on the Albanians. After 1966 a new stage begins for the Albanians in gjeneral in Yugoslavia and in particular for those of Kosovo. At the time, particularly after 1974, for albanian province of Kosovo was enabled the realization of autonomy with greater legal and political administrative independence. During this period tariqah Rifaa'ee in 1974 with the initiative of Sheikh Rifa'i Order Dzemaili from Prizren, and many other shaykhs, after several attempts to membership and involvement within the structure of the Islamic Community of Yugoslavia, was refused and They threatened with closure and bankruptcy. The organizer of the Council initiative in 1974 was the founding assembly for the formation of the "Union of Islamic Dervishes primarily Alien" in Tekke of Sheikh Xhemailiut-Rufa'i in Prizren. The founding meeting was attended by all Sufi orders shaykhs where Sheikh was also elected as chairman Dzemaili, Sheikh from tariqah Rifaa'ee.

After the formation and consolidation of the constituent assembly came the application to the competent authorities, where at the same time was accepted the statute of the organization with 68 articles which were adopted on November 12, 1974, only not be called "Entering the ranks of Islamic Dervish Alien "but" the Association of Islamic Dervishes primarily Alien "in Yugoslavia, arguing that a link should be many communities. "The Association of Islamic Dervishes primarily Alien" expanded its network activity where its branches were established in the Republic of Serbia, Bosnia-Herzegovina, Macedonia and Croatia, in each republic was appointed chairman of the branches. The organization in question for the first time made the legalization of all masjids in Yugoslavia who were detested by the Islamic Community and qualifying adekuate people for leadership of Tekke. Also they began to publish their magazine called "HU Bulletin" in the 70s and 80s in the city of Prizren. Publication of the "Bulletin HU" was educational and cultural character for dervishes and lovers of life Dervishes in Islam, and the dissemination and promotion of the principles and rules of Sufism (Islamic mysticism).

On 23 December 1984 on the tenth anniversary of the formation "Rank Association of Dervish Islamic Alien" was formed association of shaykhs "Meshajihis" for the

Republic of Serbia-SAP Kosovo, headquartered in Prizren in the masjid Order Halveti of Sheikh Nexhat. The Presidency of the Assembly was established and composed from Haji Sheikh Hamdi Tabaku-kaderi from Peja, Sheikh Nexhat Sheikh-halveti from Prizren, Shej Ja'far Sheikh from Juniku Sheikh Mehmed Ali Isniqi-Nakshibendi from Gjakova and Sheikh Ayah Shabani-Saadi from Bujanovac, with the proposal of the Presidency was elected president Sheikh Jafar, Sheikh from Juniku, while vice-president Haji-Sheikh Hamdi Tabaku kaderi from Peja and Sheikh Muhammad Shehu-halvei from Mitrovica, secretary-rufa'i Adri Shehu Hussain from Prizren, and paymaster Kader Sheikh Khorasan-kaderi Avdul from Prizren. Association formulated its statute and applied for registration to the competent authorities, where they accepted the association and its charter. From 1984 the association "Meshajihis" under the "Community of Islamic Dervish Rradhëve Alien". Association started off its own magazine called "dervish".

In 1987 president of the association "Meshajihis" Jafar Sheikh Shehu took the initiative for the first time in Kosovo for the application of Contracts for pension and disability insurance of religious officials and disability association "Meshajihis".

Tariqah Rifaa'ee is among the earliest Sufi orders, whose tekkes tarikat placed in Kosovo and other Albanian territories. Since their establishment until today, it play a very big impact, such as liberal and philosophical mentality, cultural and nacional importance, particularly in situations of slavery from Greater Serbia, they have played the role of a cultural and nacional club of Albanian where they educated several generations religiously and nationally (Sadik Mehmeti&Ramadan Shkodra, 2013). But its influence remains to this day into the population of this area. In Kosovo were built various monuments of this such character. Later in some cities they were destroy and we can easily say some of them don't even exist.

2-CONCLUSION

Rifa'i is one of the most spread order in Islamic world. It is a religious movement within Islam, and has originated from it. Was founded by the great scholar and mystic Sejiid Ahmed Er-Rifai, from whom took the name. Later this order spread in Syria, Egypt and Ottoman Empire. Rifa'i order is also spread in Albanian regions, starting from Gjakova, because in this city and its environs were a considerable amount of

tekkes. This was favored by geographical position: fertile lands, fields, mountains and later spreading in other cities like Prizren, Rahovec, Mitrovica, Peja, Gjilan as far as north and central parts of today's Albania. They are renowned for their active role in social developments particularly in material and spiritual aspects.

After 1912, in this new reality, with changes in the Balkan borders, Rifa'i tekke's in Albanian regions took different path of development, building and activities. Because they were connected with Ottoman Empire in their path and formation, it is natural that in the aftermath of Albanian independence and World War I, with the constant aggressive politics of neighboring countries with the sole purpose of destabilization of Albanian state and Albanian regions in general, Rifa'i order carried on with their activities. However, after the Lushnja Congress (1920) and the beginning of consolidation of Albanian State, Rifa'i Sheikh's like other Muslim leaders started reformation of Islamic culture. Hence they took part in three alevi (Sheikh's) congresses during 20's and 30's of XXth century. The first one was held in Tirana in 1921, the second in Berat in 1930 and the third one again in Tirana in 1936. Rifa'i order became protagonists of some disagreements within orders. In 1936, three Sufi orders, Tijani, Rifa'i, Shadhili and Qadiri spread from alevian group while forming organization called "Drita Hynore" (Divine Light). In Kosova after the realization of constitution of 1974, Albanians were allowed the creation of autonomy with more administrative, juridical and political independence. After the failed efforts to join as members in the Islamic Community of Yugoslavia, from whom they were threatened with the closing of all tekkes, Rifa'i order, in 1974 with the initiative of Sheikh Xhemaili of Rifa'i order from Prizren and other sheikhs established the "League of Islamic Dervish Orders - Aliee". Assembly was held in the tekke of Sheikh Xhemaili of Rifa'i order in Prizren. Sheikhs from all orders took part in the assembly. The head of the league was chosen Sheikh Xhemaili. After the formation and consolidation of the founding assembly, followed application to the competent authorities and at the same time, the organization's charter with 68 articles was approved in 12 November 1974. Above mentioned organization for the first time legalized all the tekkes in Yugoslavia which were deprived by Islamic Community. They also started publishing a journal called "Buletini HU" in 70's and 80's in Prizren.

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SCHOOL LEADERSHIP AND CHALLENGES OF THE 21ST CENTURY

Ferit HYSA [c]

Abstract

Education is a very important area for investment and development prospects of families and society. In the 21st century, the challenges are many and varied education for the contemporary citizen, the citizen to cope terms of new circumstances that surround him. Investing in education is the key to success. Educational results depend heavily on the leadership and development of school leadership to meet the needs of society. Decentralization of educational structures, decentralization of powers and increased responsibility of school leaders requires a new school structure and a new leadership in education.

Keywords: *education, leadership, school leadership, decentralism, school.*

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1. INTRODUCTION:

From day to day, from year to year, increasingly, the necessity of an efficient education to cope with the challenges of the 21st century. Education, education is a very important issue that has supported the development of society at all times. Through the education of the society, his elite has not been able to build a better society but also to lead the society towards the new developments necessary and to give way to the economic and social problems of society. Society itself through education and solving many problems of integration and well-being for many of its citizens. Although education has existed all the time and society has spent a lot on it, it will spill over time, money and funding, but we see a great lack of its effectiveness. Intellectual thinking should be more dedicated to finding the most effective ways of supporting and carrying out education. This is a very wide sphere, but we are focusing on the development of school leadership as an aspect of support and instrument of development of education and education.

2-DEFINITIONS OF SCHOOL LEADERSHIP

Leithwood (1999) contend that there is no agreed definition of the concept of leadership. Yukl (2002, pp.4–5) adds that "the definition of leadership is arbitrary and very subjective. Some definitions are more useful than others, but there is no 'correct' definition." Cuban (1988, p.190) says that "there are more than 350 definitions of leadership but no clear and unequivocal understanding as to what distinguishes leaders from non-leaders". However, given the widely accepted significance of leadership for school effectiveness (Daresh 1998, NCSL 2001a, Sammons et al 1995, Sheppard 1996) and for school improvement (Stoll and Fink 1996, Hallinger and Heck 1999), it is important to establish at least a working definition of this complex concept. As Beare, Caldwell and Millikan (1989) emphasise:

Outstanding leadership has invariably emerged as a key characteristic of outstanding schools. There can no longer be doubt that those seeking quality in education must ensure its presence and that the development of potential leaders must be given high priority. (Beare, Caldwell and Millikan 1989, p.99).

From observations find out very clear that quality in education has a very important component to be influenced. It is the school leadership. The below It will see some qualities or element to leadership.

3-LEADERSHIP AS INFLUENCE

A central element in many definitions of leadership is that there is a process of influence. Leithwood et al (1999, p.6) say that "influence… seems to be a necessary part of most conceptions of leadership". Yukl (2002, p.3) explains this influence process: "Most definitions of leadership reflect the assumption that it involves a social influence process whereby intentional influence is exerted by one person [or group] over other people [or groups] to structure the activities and relationships in a group or organisation".

Given the schools, there is nothing else but an organization where people have an important part in communicating, interacting and structuring them and their activity to accomplish their mission, goals, or goals, I think school leadership is very important as an influence that improves the school and enhances its effectiveness.

Yukl's use of 'person' or 'group' serves to emphasise that leadership may be exercised by teams as well as individuals. This view is reinforced by Harris (2002) and Leithwood (2001) who both advocate distributed leadership as an alternative to traditional top-down leadership models. Ogawa and Bossert (1995, pp.225–26) also state that leadership involves influence and agree that it may be exercised by anyone in an organisation. "It is something that flows throughout an organisation, spanning levels and flowing both up and down hierarchies."

The concept of leadership, person and structure that supports leadership must be embedded. Therefore, the formation and development of leadership is very important for leadership to have effective schooling and effective leadership.

Cuban (1988, p.193) also refers to leadership as an influence process. "Leadership, then refers to people who bend the motivations and actions of others to achieving certain goals; it implies taking initiatives and risks". This definition shows that the process of influence is purposeful in that it is intended to lead to specific outcomes. Fidler (1997,

p.25) reinforces this notion by claiming that "followers are influenced towards goal achievement".

Stoll and Fink (1996) use the similar concept of 'invitational' leadership to explain how leaders operate in schools. "Leadership is about communicating invitational messages to individuals and groups with whom leaders interact in order to build and act on a shared and evolving vision of enhanced educational experiences for pupils" (p.109).

4-LEADERSHIP AND VALUES

The leadership may be understood as "influence" but this notion is neutral in that it does not explain or recommend what goals or actions should be sought through this process. However, certain alternative constructs of leadership focus on the need for leadership to be grounded in firm personal and professional values. Wasserberg (1999, p.158) claims that "the primary role of any leader [is] the unification of people around key values". From his perspective as a secondary headteacher, he argues that these core values should be:

• schools are concerned with learning and all members of the school community are learners
• every member of the school community is valued as an individual
• the school exists to serve its pupils and the local community
• learning is about the development of the whole person and happens in and out of classrooms
• people prosper with trust, encouragement and praise (Wasserberg 1999, p.155).

Greenfield and Ribbins (1993) add that leadership begins with the 'character' of leaders, expressed in terms of personal values, self-awareness and emotional and moral capability.

The researchers adopted a 360 degree perspective by interviewing teachers, parents, governors and students as well as conducting three interviews with each principal. They conclude that "good leaders are informed by and communicate clear sets of personal and educational values which represent their moral purposes for the school" (p.53). They elaborate on the nature of these core 'personal values': These concerned the modelling and promotion of respect (for individuals), fairness and equality, caring for the well being and whole development of students and staff, integrity and honesty. These core values were often part of strong religious or humanitarian ethics which

made it impossible to separate the personal and the professional and which provide empirical support for those who write of the essential moral purposes of those involved in teaching. (Day, Harris and Hadfield 2001, p.45)

Moos, Mahony and Reeves (1998) reinforce the importance of leaders' "clear sets of educational and personal values" and stress the need for a 'clear personal vision'(p.70).

5-LEADERSHIP AND VISION

Vision is increasingly regarded as an important component of leadership. There are different views about whether vision is an essential aspect of school leadership or, rather, a feature which distinguishes successful from less successful leaders. Beare, Caldwell and Millikan (1989), for example, say that "outstanding leaders have a vision of their schools – a mental picture of a preferred future – which is shared with all in the school community" (p.99). However, in drawing on the work of Bennis and Nanus (1985), they articulate 10 'emerging generalisations' (present authors' emphasis) about leadership, four of which relate directly to vision:

1. Outstanding leaders have a vision for their organisations.

The vision… may be a dream expressed in written form as our school will be a learning centre in the community, where every child will enjoy coming to school and will acquire the basic skills (p.107).

2. Vision must be communicated in a way which secures commitment among members of the organization.

They cite Bennis and Nanus' (1985, p.28) view of how this is achieved by visionary leaders: Their visions or intentions are compelling and pull people towards them. Intensity coupled with commitment is magnetic (p.109)

3. Communication of vision requires communication of meaning:

They support Bennis and Nanus' (1985, p.33) assessment that "the management of meaning, [the] mastery of communication, is inseparable from effective leadership" (p.109). They add that symbols are important for the communication of meaning.

4. Attention should be given to institutionalising vision if leadership is to be successful Articulation and communication of the vision need to be supported by a process of 'implanting' the vision: The principal should work with others to implant the vision in the structures and processes of the school, something that calls for the technical and human skills of policymaking and planning (p.115).

These generalisations are essentially normative views about the centrality of vision to effective leadership. Some projects show the high level of support for the notion of visionary leadership but Foreman's (1998) review shows that, in practice, it remains highly problematic . "Inspiring a shared vision is the leadership practice with which [heads] felt most uncomfortable" (Kouzes and Posner 1996, p.24) while Fullan (1992a, p.83) adds that "vision building is a highly sophisticated dynamic process which few organisations can sustain". Elsewhere, Fullan (1992b) is even more critical, suggesting that visionary leaders may damage rather than improve their schools:

The current emphasis on vision in leadership can be misleading. Vision can blind leaders in a number of ways… The high-powered, charismatic principal who "radically transforms the school" in four or five years can… be blinding and misleading as a role model… my hypothesis would be that most such schools decline after the leader leaves… Principals are blinded by their own vision when they feel they must manipulate the teachers and the school culture to conform to it.(Fullan 1992b, p.19)

Their study of 12 self-selected 'effective' schools shows that most heads were able to describe "some sort of vision" but "they varied in their capacity to articulate the vision and the visions were more or less sophisticated" (p.33). Moreover, the visions were rarely specific to the school. They were "neither surprising nor striking nor controversial. They are closely in line with what one might expect of the British system of education."(p.35)

The Bolam (1993) study also casts doubt on the ability of heads to communicate the vision effectively and to ensure that it is shared by staff. In most of the schools comparatively few teachers were able to speak with any confidence about the elements of the vision. This would suggest that… the headteachers of these schools had not consciously and deliberately set out to communicate their vision to colleagues and to

ensure that its influence permeated every aspect of organisational life.(Bolam 1993, p.36)

6-TOWARDS A DEFINITION OF LEADERSHIP

Leadership is a process of influence leading to the achievement of desired purposes. Successful leaders develop a vision for their schools based on their personal and professional values. They articulate this vision at every opportunity and influence their staff and other stakeholders to share the vision. The philosophy, structures and activities of the school are geared towards the achievement of this shared vision.

Leadership can be understood as a process of influence based on clear values and beliefs and leading to a 'vision' for the school. The vision is articulated by leaders who seek to gain the commitment of staff and stakeholders to the dream of a better future for the school, its students and stakeholders.

7-THE METHODOLOGY OF STUDY

The study is based on the best UK studies and on the experience and practice of education in Albania and focuses on the need for an Albanian school for its future. For this, the best leadership modalities dealt with in world literature have been selected. The Albanian context of education and its european integration challenges have been studied.

The purpose of the study is to assess the current situation and determine the extent of school leadership's impact on school effectiveness and the need to develop leadership.

Human needs for an effective school and high scores are immeasurable and this is the school's challenge in the 21st century.

Comparative analysis has also been used to highlight Albanian problems in comparison with Anglo-Saxon prospects and solutions given the path followed by contemporary European studies.

8-ANALYSIS OF DOCUMENTARY FACTS AND CASE STUDIES

According to the OECD (Opportunities for Development and Economic Cooperation) leadership development is of a critical importance in many countries. A set of common models includes: developing systematic leadership development strategies;

Establishment of new leadership development institutions; linking the actual management training with leadership development; aiming at the profiles of the competent leadership as a qualification, standard and context of the job; identifying and selecting potential leaders; training and mentoring and promoting the development of leading leadership through the recognition of the manager's responsibility for the development of other leaders. (OECD, 2001).

9-DIFFERENT STAGES OF LEADERSHIP DEVELOPMENT

A career prospect for leadership development is argued that the professional development activities of school leaders will be ongoing, in career and endless stages. (Peterson, in Davis et al., 2005). They have to rely on pre-school education and continue throughout the career stages of a director. Professional development takes place in forms suitable for different stages in the career of the school principal or the leader and is a major, continuous part and a coherent set of experiences for personal growth during the career and enhancement of professional skills. Ideally, leadership development will start at the teacher level and will continue for the leading candidates and first year inductors or directors. Continuous professional development would be expanded and capitalized on the basis of the leader's experience. An increased body of experience will be useful to outline just as well the mature understanding of job requirements and the criteria for effectiveness. Continuous opportunities will enable highly capable leaders to transfer their knowledge, skills and wisdom to new leaders while gaining knowledge, renewal through mentoring and training.

In England, a leadership development strategy sets five stages of school leadership development. Each stage has a range of a variety of development options based on the predecessor, induction and further training of the perpetrators and other school leaders. In Northern Ireland, there is training for emerging and aspiring leaders as well as the service of managers and managers. The Scottish approach is set in box 4.2. Bush. T, Glover. D, 2003

Figure 1:

Box 4.2 Scottish education leadership development

Scotland has recently been shaping its leadership development agenda to match new requirements. Since 2000 it has had a mandatory training qualification for service and induction programmes for most new school leaders and since 2003 a new framework for leadership development. It provides learning opportunities for those involved in leadership teams as well as more senior staff. *Continuing Professional Development for Educational Leaders*, intended to provide a means of promoting professional development rather than a structure for managing schools, is based on the notion of professional progression in educational leadership through four broad levels:

- **Project Leadership**, for teachers who have, or may take on, responsibility for leading a small-scale project. This refers to teachers possibly quite early in their careers, who wish to develop their leadership skills, for instance in an area related to curriculum development or supporting pupils' learning, or through a small school-based research project.
- **Team Leadership**, for teachers who, in addition to leading small-scale projects, have regular responsibility for leading either permanent teams of staff or task groups/working parties. This might be particularly relevant to aspiring and established principal teachers, whether their responsibilities are primarily in the areas of curriculum or of guidance.
- **School Leadership**, for staff who lead projects and teams and who have, or are seeking, overall responsibility for an aspect of leadership across an establishment. This might include teachers or principal teachers who aspire to membership of a senior leadership team and to established members of such teams. Some members of senior leadership teams will aspire to headship and the achievement of the Standard for Headship might be sought within this level.
- **Strategic Leadership**, for staff who, in addition to project, team and school leadership responsibilities, have overall responsibility for the leadership of an establishment or are leading strategic initiatives at local or national level. This is particularly relevant to head teachers and to those working in the education service who have a strategic role in improving Scottish education.

This particular approach seems to be adapting to the need to develop and encourage distributed leadership by investing in project and team leadership as vital for school success.

Source: Scottish Executive Education Department, 2007.

Figure 2:

Box 4.10 Some features of school leadership development programmes in the United States

The report *Professional Development of School Principals for Leadership of High Performance Learning Communities* elaborates state-of-the-art goals, processes, content and design principles for leadership development programmes. Of particular relevance in this context are the recommendations concerning goals and design principles, aimed primarily at school, local and state governing bodies. According to this report, principal professional development should, among other factors:

- be grounded in principles of effective staff development;
- be tailored to the candidate's needs as determined through assessment and the candidate's development plan;
- draw upon skills and competences of effective school leadership;
- fit onto a larger, coherent development plan linked to relevant strategic and improvement plans;
- provide measurable objectives of learner progress;
- address the full spectrum of the leader's career needs and stages;
- respond to a set of critical "design questions".

Source: Moorman (1997).

10-ALBANIA AS A CASE STUDY.

In the pre-university education law of 2012, it is decreed that the head of the educational institution should at least receive the title of a qualified teacher. This coincides with at least five years of work as a teacher and has received the first qualification as a teacher.

If a school curriculum for university education is made, it is considered that the specific weight is taken up by the teaching methodologies and the methodologies of the respective subjects. In Albania since 2011 have been accredited the professional and scientific master of education administration, respectively in the public universities of Tirana, Durrës and Elbasan University.

Although the efforts of these universities have made these programs, those few are stimulated to follow the students especially the good ones. Likewise, from the verifications, it was found that only a few of these students who had graduated from this school were selected in managerial positions.

Regarding the quality of the students in one of these universities, it is concluded that only 9 pre-school educators have been registered in this classroom, with an average grade that has just passed the admission threshold.

Figure 3:

Neni 55
Emërimi dhe shkarkimi i drejtorit të institucionit arsimor

1. Drejtori i institucionit arsimor publik emërohet nga titullari i njësisë arsimore vendore përkatëse, pas propozimit të dy kandidatëve që vlerësohen me konkurrim të hapur nga komisioni i vlerësimit. Komisioni përbëhet nga një përfaqësues i njësisë bazë të qeverisjes vendore, kryetari i bordit të institucionit, kryetari i këshillit të prindërve të institucionit dhe dy mësues të institucionit arsimor të zgjedhur nga këshilli i mësuesve. Njëri prej dy mësuesve, me përvojën më të gjatë në atë institucion arsimor, drejton komisionin e vlerësimit. Procedurat për emërimin dhe/ose shkarkimin e drejtorit të institucionit përcaktohen me udhëzim të ministrit.
2. Kandidati për drejtor i institucionit arsimor duhet të ketë të paktën kategorinë "mësues i kualifikuar" dhe të mos bëjë pjesë, pas emërimit, në forumet drejtuese të partive politike.

11-CONCLUSIONS

1. Education is a very important investment, both personal and social, and nationally.

2. Continuous school decentralization has increased leadership responsibility for achieving school quality.

3. An important element influencing the quality improvement is also the level of development of school leadership.

4. A well-developed leadership builds up an effective and quality school.

5. Special master programs must be pre-requisites for school leaders.

6. Continuous training of school leaders and managers for their training needs to cope with new challenges.

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"ARSHI PIPA AND THE POETICAL AUTOBIOGRAPHY OF AN ALBANIAN-AMERICAN IN THE NORTHERN AMERICAN UNIVERSITIES"

Hektor ÇIFTJA[d]

Abstract

A Book of Poetry of an Albanian –American, with poetries written most in English, and some of them in French, can not only be seen as a beautiful crystal-clear, but small drop in the amazing ocean of the poetry and literature written in the language of Shakespeare. It can be a collection of verses and poems about how American Society and Academia can be seen through the poetic eyes and the cultivated sensitivity of a sophisticated intellectual, born and raised in Albania, bearing a classical education from the Universities in Florence in Italy. When the author we are referring to, Arshi Pipa, wrote the volume of poems in English "Autobiography", he was officially a citizen of the USA, very involved in the American Academic Life, and at an age in which someone would definitely think of a Poetic Testament.
My treatise "The life of an Albanian-American in the Northern American Universities" is going to be an analysis of the collection of poems "Autobiography", by Arshi Pipa, written in the USA in 1998. I will be trying to demonstrate how ideology and poetry can come together in an English-speaking environment, almost alien to the author and still produce valuable pieces of written art.

Key words: *literature and Poetry in the English Language, Literature of the Italo-Albanians in English Language; ideology, cultural studies, Marxism, poetry as self-expression, poetry and alienation*

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1. INTRODUCTION: ARSHI PIPA'S POETICAL AUTOBIOGRAPHY

A Book of Poetry of an Albanian –American, with poems written most in English, and some of them in French, can not only be seen as a beautiful crystal-clear, but small drop in the amazing ocean of the poetry and literature written in the language of Shakespeare. It can be a collection of verses and poems about how American Society and Academia can be seen through the poetic eyes and the cultivated sensitivity of a sophisticated intellectual, born and raised in Albania, bearing a classical education from the Universities in Florence in Italy. When the author we are referring to, Arshi Pipa, wrote the volume of poems in English "Autobiography", he was officially a citizen of the USA, very involved in the American Academic Life, and at an age in which someone would definitely think of a Poetic Testament.

My treatise "The life of an Albanian-American in the Northern American Universities" is going to be an analysis of the poems in the collection "Autobiography", by Arshi Pipa, written in the USA in 1998 and published in Tirana by "PHOENIX" in 2000. I will be trying to demonstrate how ideology and poetry can come together in an English-speaking environment, almost alien to the author and still produce valuable pieces of written art.

"The Columbia Literary History of Eastern Europe since 1945" (Segel, 2008) states that Arshi Pipa published a series of books of more-or-less scholarly nature that sought to expose the Albanian dictatorship in the way that Paul Goma sought to expose the Romanian tyranny under Nicolae Ceausescu through his fiction. That was undoubtedly one of the aspects of Arshi Pipa's work, most of whose volumes in the English language being either a contribution to Italian studies – such was the case for Montale – or a dedication to the exposure of the richness and faults of the Albanian culture, literature, and contemporary politics to the English speaking audience.

In my treatise, I will try to shed some modest light on another of Arshi Pipa's multifaceted artistic personality in the United States, other than his scholarly work, and that his poetry written in the English Language, and with an English-speaking audience in mind. And here comes a volume of poems, the name of the collection could not be anything else but "Autobiography", as the author was now a well-established albanian-american, in the late 1980-s, with no hope of coming back to his homeland, having spent 10 years in albanian Gulags, and a good part of his youth in the very heart of European culture, studying philosophy in Florence, Italy. Hence, "a hybrid" he was,

with so many influences permeating his life, meanwhile trying to survive in a very fast-moving cultural milieu as the American academia was.

It's obvious that the collection of poems could not be but in many languages, most of them in English, (one would wonder: an albanian, teaching Italian and writing poems in English), some in French (we later learn that beside studying in French, he also had a girlfriend, with whom he shared most of his life, and she was a honorable French woman, living in the United States and doing academic research- we are not surprised at this point- in Albanian studies. So French language was what Arshi Pipa was speaking at home, in his new home, in the United States.

The collection ends with a significant poem: "Venerianda", significant not because its content, (it's a bitter satire on Enver Hoxha and Stalin written in the spirit of ancient Latin poets) but because it is written in two versions, in English and in albanian, and published in the same volume. What can we think in that case, beyond scholarship scrupulosity of being faithful to both languages: Yes, here comes a wonderful example of how a writer, completely aware of being an émigré tries to communicate TO two cultures, the western, Anglo-Saxon one, with the English version, and to the albanian one, with the albanian version. The difference between the two versions is such that one cannot but think that Pipa wrote two different texts for two different audiences. He was aware of the differences, and to overcome any issues in poetic communication, he calls for help from Classical Latin Literature and references, which have become quite international by the very nature of scholarship.

An introduction as well as a short and accurate description of the book can be found in the "prefaratory note" in which Pipa states that the poems in that volume cover the whole span of his adult life. They stand for his autobiography, poetry and life, having being interrelated much as a design is woven into a fabric. It was poetry which kept him alive during prison years.(no doubt most of his poetry is autobiographical by definition) And it was also poetry which kept him afloat afterwards. (Pipa, 2000)

The poems, chronologically arranged, are divided in seven sections. "Juvenila" introduces three Italian translations from his first volume of verse, "Lundërtarë" (Sailors, 1944). Then a section with Italian poems-published in Albanian Translation in Meridiana (1969)-marks his Florentine Period. The third section contains a selection of free translations into Italian and English from "Libri i Burgut" (Prison Book, 1959). "Exile" groups verse written after he fled his native country, the French poems being

written in Sarajevo, the rest in United States. The reader-observes Pipa- will notice the blank period in his writing after he settled in the new world. A rebound occurred during a leave of absence (1970-71) in Rome. The poems of his US period constitute the two last sections of the book.

As mention before (Çiftja,"*Arshi Pipa as an National as well as International Figure*", 2014; Hamiti, 2016), most Albanian intellectuals who settled in US during the 20-th century, could not be but first class intellectuals who found safety and encouraging environment, but yearned all the time for their native homeland, not only for reasons related to patriotism, but also because the way of living was so connected, rooted and interrelated with the albanian language. Forced not to think about that, their main concern became alienation. A generation before, Fan Noli had already started to translate INTO the English language, Pipa had started to teach courses in aesthetics, and uses grants on Italian studies to write on the Italo-Albanian culture, thus becoming very internationalized, not only by the very quality of their origin (Albania has always been considered a threshold between east and west), but also by the nature of the humanistic studies, rooted in Latin Culture, and being of international acceptance and understanding.Here comes "autobiography", not the collection of poems, which is very illustrating in itself, but the very poem from which the book received the name: "Autobiography"

The poem begins with poetic recollection and sayings on the birth of the author:

"I was born at dawn in July/
within a cowl-in my country they say/
it's a presage of luck.
And indeed lucky I am./
my solar essence accounts for/
how I live courting despair without ever/
falling into its orbit.
Deep in my marrowbones I know/
my curve, no matter how short or long, /
will close into a circle.
*(*Pipa, 2000)

As mentioned earlier, internationalism appears in the poem as an intrinsic quality of the author who is proud to be born and to have been able to absorb many different cultural influences from a very young age. And being a philosopher by vocation and a follower of Croce or Bergson he will state:

Purity tempts me, being a hybrid./
My father spoke Cham, my mother/
the Shkodër Gheg, they did not mix dialects.
*(*Pipa, 2000)

His cultural syncretism as well as his love for western culture does also bear a geographical explanation:

I grew on the shores of the lake/
where the Venetian fortress/
casts an Illyrian shadow.
Mottled history ruins my veins/

More than once Arshi Pipa appears to be a lover of "spoken as well as written word", "of the sense of *style*". (Pipa, "*Skicë e një konceptimi për jetën*", 2011 & "Kritika", 1944). He is also a very passionate researcher of Albanian folk literature – in the USA he published his well-researched volume "The Albanian Folk verse: its structure and genre". In the "Autobiography" we learn:

My grandmother who raised me/
was a great storyteller. I recall/
her tales, her rhymes, /
her gentle voice, "Don't beat your sisters!"./

From his father, a very educated and learned lawyer and statesman he recalls travelling and learning through travelling all over his native country, Albania.

At ten on a trip with my father, /
I surprised him by asking why the fields/
along the road were untilled. In Gjirokastër, /
where he took me for a summer stay,
I delighted the girls of the quarter/
by walking the roofs grazing the eaves./
* later a favorite sport/ was to climb down the wells.*
*(*Pipa, 2000)

Then come the early love stories of the poet
Yet I never met my long-yearned-for Eurydice,//
deservedly so, for my love was not pure.

The poem must have been written when Pipa was in his 50-s. Sure he must have started reading philosophy and politics a very young age, but this is how he recalls coming in touch what would become his ideological battle: Marxism, and later, Stalinism.

At fifteen I read Marx.
...
I went to Florence uncertain what to study,/
economics or literature./
The compromise was philosophy.
...
These were the days when I was reading Lenin./
Unfortunately for him, I read last/
his empiro-criticism book,/
the result was brain constipation.

Shortly after, during his studies in Florence, he studied philosophers of Italian Idealism, and he could not escape but give some thought to fascism, the domineering ideology in the universities of the period.

"Idealism I regurgitated//
by coping with Bergson. I was to appear//
in black shirt and then to praise//
his recent conversion to Christian mysticism.//
I did neither one, thus igniting the wrath//
of my Catholic profascist adviser. I disconcerted//
Garin by telling him what//
philosophy had taught me: more love//
for poetry, and a sense for style."

The poet's love for beauty, for the woman whom he sometimes calls Eurydice, and sometimes Sofia, goes hand in hand with his search for the perfect beauty (earlier he mentions "purity temps me"), classical art, religion, spiritual and philosophical quest.

"...It was// i
n a philosophy class that I met her, //
sure enough her name was Sofia, //
a classical dancer. I remember her picture at the //
Syracuse amphitheater, //
her hair almost touching the ground.///
//She cut it short// as a chastity vow to the Virgin.//
So she failed to convert me. I know//
the architecture of Florence//
thanks to her who used to kneel//
at every altar in a church or chapel.//
//Love of her a lover of wisdom//
solved the riddle called dialectics, //
the happy marriage of theory and praxis."

Arshi Pipa puts a lot of emphasis on two kinds of events that shaped his ideology and spirit. The deaths in his family, and the long history of fights that his family members had had with dictatorships in Albania, his father had been a prominent fighter against

the system of kingdom established in Albania in 19020-s, his brother Myzafer, a tough opponent of Italian fascism, and both Arshi and his brother Myzafer, ardent warriors against Stalinism.

"My brother was then in jail//
in Ventotene. Later he went through//
the Nazi camp of Pristina,//
then joined the partisans, and ended up//
tortured to death. I learned his fate//
during my second, in camera, trial.
//And I have sworn upon my brother's blood//
to fight Stalinism no less then fascism//
to the last drop of my blood.//

and here is how Arshi Pipa recalls the influence of his father on him
"My father, the nonconformist judge,//
confined by Turkey and fired in Albania,//
taught me to clutch at principles//
and to despise tyranny. I remember him//
patriarchal at home, smoking//
a nargileh, but also having a drink//
with plain people at the city's taverns.//
From my martyred brother born//
of a Georgian mother (my kinship with Stalin!)//
I learned courage.

The long and sorrowful narration on family history end with elegy verse:

"these are the dead to whom I have pledged "

Not only was philosophy and "the sense of style" his vocation and field of education, Philosophical thinking was an intrinsic quality of him, showing up in this very poem. Earlier, when he writes on Bergson, ("Revista Kritika" 1944), ("*Skicë e një konceptimi për jetën*", 2011) he emphasizes that there is a lot of poetry in philosophical writings and there must be a lot of philosophy in poetry as well. At least this seems to be Arshi Pipa's credo when he writes in the journal Kritika" (Tirane, 1944) ("Criticism") "Bergson, Metaphysics and Poetry".

"I bear, however no grudge. //
Prison chastised my arrogance of freedom,//
wiping out my elitist left-overs, //
brutish life gave relish to life,//
and forced labor taught me what labor is.//
//It was in prison I studied Espinoza//
in the original my sister sneaked in,//
the volume bound with a Stalin cover. //

//Sharing suffering with all sorts of people//
humbled my pride, gave me a chance//
to broaden my humanity's scope//
and then reach out and beyond.//
*Family deaths paved the way. (*Pipa, 2000)

When he wrote his "autobiography", he was in his 50-s, well established in the USA with a very respectful position in American Universities. But he is not happy, probably illustrating the well-known adage that a real poet is never happy.

"//Age has softened my temper,//
I was adamant in my youth.//
Captivity my purgatory,//
exile a milder surrogate, //
freedom in the new world its own//
caricature, marriage a blunder, //
academia a relentless struggle//
not to sink in the Stygian marsh.//

And here comes the epilogue:
//...here I stand, my life on my palm, an Albanian//
Teaching Italian at an American School//
and speaking French at home//

2-CONCLUSION

The collection of poems "autobiography" was written in 1988 and prepared to be published in the United States, when Pipa was in his 60-s and the prospect of returning to a democratic Albania was not in the forecast at that time. The book never came out as long as Arshi Pipa was alive, his devoted sisters Fehime and Nedred published it in 2000, in Tirana, almost 12 years later, and three years after Pipa had passed away. We do not have a clue what would the book be like if the author was alive upon the time of publication. But we do have strong reason to believe that it is precisely in that form of "post-humous manuscript" that the publication-hermeneutically and interpretatively very resourceful in gaining a proper insight on work and life of this established albanian-american author- must have been how the professor wanted it to be. And probably, one of the most valuable pieces of his poetic testament is in the following verses:

> *philosophy had taught me: more love*
> *for poetry, and a sense for style. (*Pipa, 2000*)*

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CRUSOE`S DESERTED ISLAND AS A REFLECTION OF THE PURITAN LIFESTYLE: A FOCUS ON SOME SPECIFIC SYMBOLS CONNECTED TO THE PURITAN IDEALS ON THE ISLAND

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Ilda POSHI [f]

Abstract

The aim of this study is to examine the island of Robinson Crusoe as a reflection of the Puritan lifestyle in total and to focus on the symbols connected to the Puritan ideals. Daniel Defoe's Robinson Crusoe is a novel about a cast-away who spends his twenty-eight years on a deserted island. Due to the realistic aspects of the novel, it is possible to make connections between the normal daily struggles of human beings and Crusoe`s life. Real life struggles are held accomplishedly along with the religious references and this is a natural result of Crusoe`s continuous dilemma between his religious belief and the facts of life. Defoe uses rich imagery to contribute to the plot and his moral aim to publish the novel. The novel starts with Robinson`s relationship to his family and his plans for his life. Then the story shifts from his social life to his individual life on a deserted island.

In order to show how the puritan ideals are reflected in the novel, a historical-literary synopsis of the period where Defoe's upbringing and education took place is provided in the first part. Through a thorough qualitative approach by exemplifying this shift with words and actions from Crusoe`s journey and life on the island we concede that puritan lifestyle is reflected in Crusoe's inner development away and on the island.

Keywords: Robinson Crusoe, island, images, symbols, Puritanism, religion

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1. INTRODUCTION: THE PURITAN CONQUEROR

Daniel Foe (later Defoe) was born in 1660, in a time of turmoil when England was experiencing a myriad of historic-social changes, new colonial expansions, revocation of monarchies; restoration of kings and new reforms, and loads of popular revolts. The beginning of the 17th century was marked by a very sad event, the death of Elisabeth I (Tudor) in 1603; on the other hand what followed intensified the people's discomfort but most importantly the Puritans infuriation of the Stuart kings, especially with the tenacious Charles I who wanted to rule without the parliament leading this way to the Civil War of 1642 and his beheading later in 1649. Although the Parliament and the Presbyterian clergy supported the war, they had aims of securing seats in the House of Commons and limit the king's power over the army and the church not necessarily to dispose of the king and nationally proclaim Presbyterianism as the church – moreover, the Puritans themselves were not known to be a homogeneous group.

Historically, many events populated the period: the Great plague of 1665, the London Fire, the coming back from exile of Charles II (Novak, p. 2), period known as the Restoration where art, theatre and monarchy required possession of the country. On the other hand, scientifically speaking, Galileo's telescope provided evidence confirming Copernican astronomical theory; Aristotelian ideals of the Renaissance were shifted back to the past and Desiderius Erasmus's avant-garde and exploratory thinking of the *Trivium-Quadrivium* school with language philosophy and rhetoric brought outstanding changes among intellectual groups. (NAEL, pp. 1235-1257). Rhetoric and logic were the pillars of Enlightenment, a literature of the mind from the mind and involving ins and outs of the human brain but still profoundly connected to his reasoning. There was another rhyme which developed through the same circular and broke the chains of "unnecessary complexities of Aristotelian logic and which pushed the boundaries of logic through invention and judgement" (Howell, p.15) – the Ramistic logic:

> *"a revolt against scholastic logic and traditional rhetoric occurred in England between 1574 and 1600. This revolt was based upon the educational reforms of the celebrated Frenchman, Pierre de la Ramee, better known by his Latin name Petrus (or Peter) Ramus. An earlier revolt against scholastic logic, that of Ramon Lull in the thirteenth century, had considerable vogue on the European continent during the fifteen-hundreds, but it appears not to have influenced Englishmen to any extent, whereas Ramus dominated English logic in the late sixteenth century and held an English following of some importance during most of the seventeenth century* Ramus's revolt against scholasticism and*

> *tradition resulted in a logic and a rhetoric that may be called Ramistic. (Howell, p.7)*

Literary speaking, the realistic horror-like picture before the eyes of 5-years-old Defoe growing up in such a havoc society, would later surface in his writings. Being a Presbyterian and descending from a non-conformist tallow-chandler as his father James was (Novak, pp. 1-2), the puritan Whig began writing pamphlets and political verses full of bitter irony. He served as a spy and agent but his outmost puritan ideas were best elucidated in his 1719s novel Robinson Crusoe at the age of 59 (Novak, pp. 1-2). Puritanism was a prominent issue of 16th and 17th century England:

> *The puritan was dedicated to evangelical preaching and the propagation of the word of God; for some this could excuse occasional infringements of the rules of church and state, for others it was cause to separate from the national church. Sermon-going, scripture study, self-examination, and private and family prayer shaped a puritan's austere life-style. But at its heart lay a personal commitment to, and experience of, the doctrines of justification by faith alone and the predestination of the elect (Spurr, p. 15).*

 Puritans internalized this framework of a Puritan lifestyle and it is easy to see it throughout the life of Daniel Defoe. The Foes were dissenters, Protestants who did not conform to the prescribed rituals and exact beliefs of the established national church, the Church of England (Richetti, p.3). According to Coster, "Puritanism in Britain and America has long been associated with a new form of **familial organization** based on the conjugal or **nuclear** unit, of parents and children, and centered on the idea of this **limited family** as a religious **unit**. The family has been seen as being strengthened by **divinely created bonds** of authority and **responsibility** between a husband and wife, and a parent and child, ...These bonds were to be reinforced in many branches of Puritanism by the growth of collective acts of religious devotion, including **prayer**, catechizing, and, most obviously, **Bible** reading. The act of sharing these religious experiences not only meant a constant **reiteration** of these bonds and obligations, but is often thought to have created a **mentality** that has been characterized…as **individualistic**." *(*Bremer & Webster, p. 392*).* Furthermore*,* according to Sleeper, "as a logical method, Ramism is based on the **observation** of **nature**, human experience, and the "**natural**" structures of the **human mind**, not the formal categories of Aristotelian logic… communicated through easily observable "**axioms**",… the mind easily

remembers knowledge that is structured by the eternal **laws** of nature…. the primary function of Ramist logic is to **persuade**." (Bremer & Webster, p. 517). It can be deduced that these two rhymes were strikingly incorporated into Crusoe. He shows a deep understanding of nature and describes into minute details every single human experience he had as he wanted to persuade us that there was no other way how we are supposed to see things, and the fact of keeping record of every axiom logically interrelating it to dates according to some system only Crusoe could think of and where all events do fit in the laws of nature. Our observationalist Crusoe, communicates to God, worships his words, thanks him or asks for repentance and acknowledges his truthfulness as a responsible child to His father, divinely creating bonds of authority with Friday teaching him Christian values, considering him as a "disciple" and himself as God, behaving as a second father or 'Lord' protector when he rescues Friday and his father from the cannibals, these latter ones being completely dislocated from any Christian norms and creating therefore into 'his' island a family. Through this growth he awakens as an individual. Such growth is foreshadowed in the following extract where we see our exalted Scripture-reader hold sermon-like talks (typical to a Puritan), repeating and echoing persistently a "*call on me…*" and "*repentance…*":

> "**Call on Me** in the day of trouble, **and I will deliver thee**, and thou shalt glorify Me."….
> "Can God spread a table in the wilderness?" so I began to say, "Can God Himself deliver me from this place?" (Defoe, Ch. 6)
> July 4.—In the morning I took the Bible; and beginning at the New Testament, I **began seriously to read it,** and imposed upon myself to read a while every morning and every night; not tying myself to the number of chapters, but long as my thoughts should engage me. It was not long after I set seriously to this work till I found my heart more deeply and sincerely affected with the wickedness of my past life. The impression of my dream revived; and the words, "All these things have not brought thee to **repentance**," ran seriously through my thoughts. I was earnestly begging of God to give me **repentance**, when it happened providentially, the very day, that, reading the Scripture, I came to these words: "He is exalted a Prince and a Saviour, to give **repentance** and to give remission." I threw down the book; and with my heart as well as my hands lifted up to heaven, in a kind of ecstasy of joy, I cried out aloud, "Jesus, thou son of David! Jesus, thou exalted Prince and Saviour! give me **repentance**!" This was the first time I could say, in the true sense of the words, that I prayed in all my life; for now I prayed with a sense of my condition, and a true Scripture view of hope, founded on the encouragement of the Word of God; and from this time, I may say, I began to hope that God would hear me.

*Now I began to construe the words mentioned above, "**Call on Me, and I will deliver thee,**" in a different sense from what I had ever done before; for then I had no notion of anything being called deliverance, but my being delivered from the captivity I was in; for though I was indeed at large in the place, yet the island was certainly a prison to me, and that in the worse sense in the world. (Defoe, Ch.6)*

Robinson Crusoe, the most notable of all, is not only a reflection of the life of Alexander Selkirk, but also a reflection of the life of Defoe himself. Hence, it is not hard to capture the details of Defoe`s religious views and some of the common experiences with Crusoe while reading the novel. Baine says that Defoe was "a sincere Puritan trying both in his occult works and in his fiction to retain and strengthen all meaningful and credible evidence of Providence, of an invisible world of spirits, and of a communion thereby with God" (Baine, p.13). His opening summary of the problem is worth quoting, since it points to the difficulties that believers faced in maintaining their faith in the existence of such a world (Richetti, p. 377). Robinson Crusoe is the protagonist of the novel who experiences these difficulties and the dilemma between his father`s will and his own desire at the beginning of the novel is the first of them:

He told me it was men of desperate fortunes on one hand, or of aspiring, superior fortunes on the other, who went abroad upon adventures, to rise by enterprise, and make themselves famous in undertakings of a nature out of the common road; that these things were all either too far above me or too far below me; that mine was the middle state, or what might be called the upper station of low life, which he had found, by long experience, was the best state in the world, the most suited to human happiness, not exposed to the miseries and hardships, the labour and sufferings of the mechanic part of mankind, and not embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind." (Defoe, Ch.1, p.4).

As one can get from this quotation, Crusoe`s father wants him to have a middle state of life. On the other hand, Crusoe wants to go to sea although he thinks that he will be punished by God when he does not listen to his father. Crusoe`s dilemma starts from this point where he is aware of the possible results of his worldly decision. His father points out the reasons why Crusoe had better have a middle state of life making moral connections to the Puritan beliefs.

This deadlock between father and son is broken when Crusoe, aged about nineteen, commits what he later describes as his "original sin" (p. 198) and ships with a friend at Hull. It is September 1, 1651." (Watt, p. 141)

Crusoe does not listen to his father and sets sail as Ian Watt states in the quotation above. During his journey, there happen two storms and during these hard times it can be understood that Crusoe wants to be a perfect believer but he is deceived by his desire to set sail.

> *Soon a storm arises, and Crusoe begins to reflect that he is being "justly . . . overtaken by the judgment of Heaven for my wicked leaving my father's house, and abandoning my duty" (p. 31). He decides that if he survives he will, like a true repenting prodigal, go "directly home to my father." But the storm subsides, and in a night's drunkenness Crusoe "drowned all my repentance" (p. 32). " (Watt, pp. 141; 143)*

It is clear from this quotation that during this first storm and later on the second one, Crusoe thinks that he is punished by God, but when the storm is over his mind is captured by his desire to go on. In the end of his attempts for a new life, Crusoe is left to a deserted island all alone and this can be counted as the worst of his punishments by God as a first view.

It is somehow obvious from the very beginning to the end of the novel that Daniel Defoe pursues a moral and religious goal by publishing this novel. Mina Urgan states about his goal as following:

> *Defoe wants the Puritan morals that he adopted to be regarded as much more significant than everything. According to these morals; narration out of imagination is a most scandalous crime that is nothing less than lying. Defoe tries to give the impression that the events in this novel are real by handling everything corporally and down to the last detail because he does not want the readers to understand that he sins about this moral." (Urgan; p. 763).*

From this point of view, it can be interpreted that there are many references to Puritans. Even the realistic details seem to be the result of Defoe`s strong belief in God according to the interpretation of Urgan. Along with his detailed realistic narration, one can remember what the morals of Puritans were and what happened to them.

> *Puritanism, a religious reform movement in the late 16th and 17th centuries that sought to "purify" the Church of England of remnants of the Roman Catholic "popery" that the Puritans claimed had been retained after the religious settlement reached early in the reign of Queen Elizabeth I." (Britannica)*

Crusoe can be regarded as the ideal Puritan who leaves England to reform *aka* "conquer" the Church of England but he does more than this; he sets up a new civilization on the island all alone. Although he does not intend to do this; God directs him there to let him be a perfect believer.

2-CRUSOE`S JOURNEY TO HIS INNER SELF

Robinson has always been in a dilemma in England and then on the island till he spends some time there. At the beginning, he thinks that this accident is the worst punishment from God and waited for an English ship to come and pick him up. Later on he starts to change his mind reading Bible every day and reaching the ideal state of Puritan lifestyle.

> *Puritans believed that it was necessary to be in a covenant relationship with God in order to redeem one from one's sinful condition, that God had chosen to reveal salvation through preaching, and that the Holy Spirit was the energizing instrument of salvation." (Britannica)*

With reference to this belief, being left all alone on this island is not a punishment but a gift from God for Crusoe. He finds more time to read Bible and he starts to see the events through a religious point of view.

Robinson Crusoe`s experience reminded me of a psychological therapy called "Interactive Metronome". IM is an assessment and treatment tool used by therapists and other professionals who work with paediatric and adult patients with neurological conditions that affect cognitive and motor functioning (interactivemetronome.com). During a seminar that I attended, pedagogue used this treatment as a psychological therapy. He opened metronome beats and wanted us to close our eyes and zoom out our lives. We started to watch ourselves above our house, then the street, city, country, world and finally the universe. This was to make us realize how man loses himself in all his daily struggles. Realizing this fact; we would be able to find ourselves. Robinson does not need a therapy like that, he physically experiences this zoom out step by step and finds himself on a deserted island. After his journey and enslavement by Moors, he is rescued by a Portuguese captain and taken to Brazil. On another journey to Africa to bring slaves, he is shipwrecked and survived on a deserted island. On the island, Robinson has the chance to focus on himself and his relationship to God.

In the interval of this operation I took up the Bible and began to read; but my head was too much disturbed with the tobacco to bear reading, at least at that time; only, having opened the book casually, the first words that occurred to me were these, "Call on Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." These words were very apt to my case, and made some impression upon my thoughts at the time of reading them, though not so much as they did afterwards; for, as for being delivered, the word

had no sound, as I may say, to me; the thing was so remote, so impossible in my apprehension of things, that I began to say, as the children of Israel did when they were promised flesh to eat, "Can God spread a table in the wilderness?" so I began to say, "Can God Himself deliver me from this place?" And as it was not for many years that any hopes appeared, this prevailed very often upon my thoughts; but, however, the words made a great impression upon me, and I mused upon them very often. (Defoe, Ch.6, p.88)

Crusoe states about his readings many times using the words ``take up``. There may be a reference to the importance and difficulty of action of taking up the Holy book through this choice of words. He focuses even on the first words that he encounters when he opens a casual page of Bible. Then, he adapts the words of God to his current situation. These careful connections can be interpreted as the results of Crusoe`s strong relationship to God which he achieved when he was left all alone on a deserted island. He is eluded from the daily struggles in England by God. It is easier for him to fulfil Puritan ideals on the island. He reads Bible every day to learn all the details of the Bible and the more he reads, the more he focuses on himself and his relation to God. ``But now **I began to** exercise myself with new thoughts: I daily read the word of God, and applied all the comforts of it to my present state (Defoe, Ch. 8, p.107) Crusoe states about his experience clearly in this quotation.

*I now **began to** consider seriously my condition, and the circumstances I was reduced to; and I drew up the state of my affairs in writing, not so much to leave them to any that were to come after me - for I was likely to have but few heirs -as to deliver my thoughts from daily poring over them, and afflicting my mind; and as my reason **began now to** master my despondency, **I began to** comfort myself as well as I could, and to set the good against the evil, that I might have something to distinguish my case from worse; and I stated very impartially, like debtor and creditor, the comforts I enjoyed against the miseries I suffered, thus:- Evil: I am cast upon a horrible, desolate island, void of all hope of recovery. Good: But I am alive; and not drowned, as all my ship's company were (Defoe, Ch. 4, p.61)*

Crusoe highlights the steps of his journey to his inner self using the words ``*I began to..*'' as one can easily get from the last two quotations. He states sincerely about his spiritual change into a more tolerable and hopeful state of mind despite of his lonely and primitive life on the island. As a result of his daily readings of Bible and his one-to-one relation to God, Crusoe turns his negative thoughts and experiences into a war between the evil and the good.

3-SYMBOLS CONNECTED TO PURITAN IDEALS

The novel, especially the parts on the island are rich in images. Crusoe`s life on the island revolves both around his struggles to set up a new life and the relief he gets through the things he has read in the Bible and his own interpretations from a religious point of view. As a result of this, it will not be hard to ascribe a meaning to some of the images on the island. Erich Fromm states in this respect: 'Symbolic language is language in which the world outside is a symbol of the world inside, a symbol for our souls and our minds.' (19, p. 12)` (*Watt,* p.24).

> *"The symbol, as a picture, appeals primarily to the imaginative powers of the mind and leaves its perceiver the freedom to encounter aspects of the referent of his own personal choosing, and to create, on grounds of his personal experience with the referent (as demonstrated by Stagner and Osgood (28, 29)), new meanings for the referent symbolized. The influence of personal experience and the role of history in the creation of meanings is in a double way applicable to the category of symbols as the product of association." (Collins; p.28)*

This quotation suggests that symbols are shaped by the reader`s personal experience with the image and as a result of this, the image can have new meanings with each reader. On the other hand, Defoe uses really rich images and frames them with the help of plot in a way that he bears a torch to the meaning of each symbol. Hence, reader`s freedom to ascribe a meaning for images is limited to Defoe`s intention to use the images.

First of all; the deserted island symbolizes the real spiritual life of an individual which actually takes place between the individual himself and the little environment he has. Crusoe finds it hard to focus on his spiritual life in England despite of his father`s continuous reminders on morals. As a result of his frank wish to be a perfect believer, God takes him to a deserted island to let him be. Course of events proceeds through this

aspect and Crusoe holds on to the words of God, Bible, because of his desperate situation on the island. The choice of island is a perfect decision for Defoe who has a moral and religious goal by publishing this novel because it is the main reason for Crusoe to hold totally on God and apply the Puritan ideals on his life. From another point of view, the island can be taken as the ideal place for Puritans where they set up an ideal Church. A great number of Puritans left England because of the harsh and intolerant religious environment in the period of Charles I. of England. Defoe may have the intention of showing the way to the Puritans. Although Crusoe feels desperate at the beginnings, he sets up his own civilization with his own rules and Puritan lifestyle and he becomes the king of the island later on. Defoe may want to set up a new Puritan civilization out of England where the Puritans suffered a lot.

> *"Puritans believed that it was necessary to be in a covenant relationship with God in order to redeem one from one's sinful condition, that God had chosen to reveal salvation through preaching, and that the Holy Spirit was the energizing instrument of salvation." (Britannica)*

The deserted island is the place where Crusoe puts that covenant relationship into practice. He thinks that he has fallen in sinful actions many times; starting from the point where he does not listen to his father and sets sail, and the island is the place where he can purify himself from these sins through this relationship to God.

> *"My thoughts were now wholly employed about securing myself against either savages, if any should appear, or wild beasts, if any were in the island; and I had many thoughts of the method how to do this, and what kind of dwelling to make - whether I should make me a cave in the earth, or a tent upon the earth; and, in short, I resolved upon both; the manner and description of which, it may not be improper to give an account of."(Defoe, Ch.4, p.55)*

Robinson is afraid of the possibility that there may be some wild animals on the island and he settles his shelter taking into account the dangers of these wilds animals. If the island is the ideal place for a Puritan to purify his life, then there has to be some persuaders to test the strength of his belief in God.

> *"The wild boar is to be seen on Norman tympana, notably at S. Nicholas, Ipswich, and Ashford, in Derbyshire. In the latter example the boar is attacking a conventionalised tree from one side, while a lion is on the other side. It is just possible that we have here an allusion to Psalm lxxx. 13, where it is said of the vine brought out of Egypt, that the wild boar out of the wood doth root it up; and the wild beasts of the field devour it. If this interpretation be correct, then*

> *the meaning of the sculpture would be, that the power of evil is trying to uproot and destroy the power of Christ." (Arthur; p.8)*

Based on this suggestion in the quotation above; Crusoe wants to be sure that there are no wild animals around as a Puritan who wants to redeem himself from his sinful condition. Wild animals then can be symbols for the power of evil that runs wild in the island to destroy the Holy air there.

> *"I had no sooner stepped do ground, than I plainly saw it was a terrible earthquake, for the ground I stood on shook three times at about eight minutes' distance, with three such shocks as would have overturned the strongest building that could be supposed to have stood on the earth; and a great piece of the top of a rock which stood about half a mile from me next the sea fell down with such a terrible noise as I never heard in all my life." (Defoe, Ch.5, pp.74-75)*

Crusoe undergoes earthquakes many times on the island and he is shocked by the earthquake. Earthquake may stand for a turning point in life which changes the order or shakes you to recover yourself. He mentions that shocks are so strong that the strongest building can be overturned by these shocks. The `strongest buildings` can be interpreted as Crusoe`s strong faith in God that can be disturbed by some specific events in his life.

> *"I went, directed by Heaven no doubt; for in this chest I found a cure both for soul and body. I opened the chest, and found what I looked for, the tobacco; and as the few books I had saved lay there too, I took out one of the Bibles which I mentioned before, and which to this time I had not found leisure or inclination to look into."(Defoe, Ch.6, p.88)*

Robinson finds some useful things especially clothes in the chests of the other seamen who has been lost during the storm. Every single chest includes some common and different needs of seamen. In the quotation above, Robinson tells us about his chest in which there are a cure for soul, Bible, and a cure for body, tobacco. Defoe`s emphasis on the chests is also connected to the spiritual world of a person. Hence, the chests may symbolize all that man has in this world. The things people have in their chests change according to their lifestyles. Some have just clothes, worldly things; some have a Holy book and belief in God along with the worldly needs. If one has just worldly needs in his/her chest, s/he is more likely to be left on the halfway to be reminded by God for His authority over people`s lives. Crusoe has ``*the cure for soul*`` along with ``*the cure*

for body`` and *the cure for soul*, Bible, helps him in his desperate situation on the island.

One of the most particular images in the novel is the sea. Defoe surrounds Crusoe`s life with sea imagery and takes Crusoe to a place that is surrounded by the sea. At the very beginning of the novel Crusoe resembles himself to a prodigal son:

> *Now I saw plainly the goodness of his observations about the middle station of life, how easy, how comfortably he had lived all his days, and never had been exposed to tempests at sea or troubles on shore; and I resolved that I would, like a true repenting prodigal, go home to my father. (Defoe, Ch.1, p.8)*

This can be counted as a direct reference to the Prodigal son in the Bible. Later on in the novel, Crusoe rubs shoulders with the sea and Defoe loads the greatness of the water in the sea imagery.

> *And now our case was very dismal indeed; for we all saw plainly that the sea went so high that the boat could not live, and that we should be inevitably drowned. As to making sail, we had none, nor if we had could we have done anything with it; so we worked at the oar towards the land, though with heavy hearts, like men going to execution; for we all knew that when the boat came near the shore she would be dashed in a thousand pieces by the breach of the sea. However, we committed our souls to God in the most earnest manner; and the wind driving us towards the shore, we hastened our destruction with our own hands, pulling as well as we could towards land. (Defoe, Ch.3, p.40)*

The quotation above is a clear proof that Defoe reflects the function of the sea as Baptizing the sinful individuals. Crusoe calls the seamen in the ship as being heavy-hearted which can be interpreted as being sinful. He also states that they themselves hastened their destructions with their own hands. This means that the reason for their sinful acts is their own desires. The sinful seamen committed their souls to God and as a result of this the moment when they crash to the land, they will be Baptized by the last blow of the water.

Another Biblical reference of Defoe is the symbolism of numbers included in the original full title. '' *The Life and Strange Surprizing Adventures of Robinson Crusoe, Of York, Mariner: Who lived **Eight and Twenty Years**, all alone in an un-inhabited Island on the Coast of America, near the Mouth of the Great River of Oroonoque; Having been cast on Shore by Shipwreck, wherein all the Men perished but himself. With An Account how he was at last as strangely deliver'd by Pyrates.* '' is the original

full title of the novel. As one can easily realize that, Defoe uses the words `eight and twenty` instead of `twenty-eight`. When we check for the Biblical meanings of these numbers, the intention becomes clearer.

> *The book of Mark has 28 direct Old Testament quotations. There are 28 writers of the Old Testament (Amos, Daniel, David, Davidic priests, Esther, Ezekiel, Ezra, Habakkuk, Haggai, Hezekiah, Hosea, Isaiah, Jeremiah, Job, Joel, Jonah, Joshua, Malachi, Micah, Mordecai, Moses, Nahum, Nehemiah, Obadiah, Ruth, Samuel, Solomon, Zechariah, Zephaniah).The phrase 'the Lamb," used to refer to Jesus Christ as the Lamb that takes away the sins of the world, occurs 28 times. The word "Hallelujah" also appears 28 times. Of the top ten occurring names in the entirety of God's word, the name David appears in 28 Books. The book of Acts, with its 28 chapters, is the longest book in the New Testament. Jehu, a mostly bad king, ruled over Israel for 28 years (2 Kings 10:36). (Biblestudy)*

The quotation above is the Biblical meaning of the number twenty-eight and there is no connection to the plot of the novel. Defoe seems to choose to express the number separately like ``*eight and twenty years*`` because of the contribution of the numbers eight and twenty to the plot of the novel.

> *The number 8 in the Bible represents a new beginning, meaning a new order or creation, and man's true 'born again' event when he is resurrected from the dead into eternal life....The number 8 symbolizes circumcision of the heart through Christ and the receiving of the Holy Spirit (Romans 2:28 - 29, Colossians 2:11 - 13). Those in Christ are becoming a new creation, with godly character being created by the power of God's Spirit (2Corinthians 5:17, Ephesians 2:10; 4:23 - 24). (Biblestudy)*

When we connect the meaning above to the plot of the novel, the number eight symbolizes the true born again of Robinson on the island. He starts a new beginning which contributes to his eternal life after death with the help of his strong relation to God there. Forty different people wrote the Scriptures. Forty is a number composed of five (symbolizing grace) times 8 (symbolizing a new beginning). It is therefore only by God's grace and love that man will someday be given a chance for a new beginning, as promised in the Word of God (http://www.biblestudy.org/bibleref/meaning-of-numbers-in-bible/8.html). Hence, Robinson is given chance by God to start his new pure beginning on the island. God saved eight people on the ark in order to have a new beginning for mankind after the flood (Biblestudy).This is another interesting common point between the Biblical importance of the number eight and Defoe`s intentional

usage of eight. As it is clear in the novel that Robinson is saved from suffocating in the sea and later on he starts a new life on the island.

> *Twenty is twice ten and can, at times, mean a complete or perfect waiting period. For 20 years Jacob waited to get possession of his wives and property, and to be freed from the control of Laban his father-in-law (Genesis 31:38 - 41). For 20 years the children of Israel waited to be freed of Jabin, king of Canaan, who oppressed them. God response was to raise up Deborah and Barak, who freed the people from bondage (Judges 4 - 5).... Samson was Judge over Israel twenty years (Judges 15:20, 16:31). (Biblestudy).*

The meaning of the number twenty is also interesting in the way that it reflects the perfect waiting period of Robinson Crusoe on the island. Crusoe never gives up his hope for a English ship although he gets used to his life on the island. In the quotation above, it is stated that Jacob waited for 20 years to get possession of his property. Robinson gets all his property when he turns back home.

> *I might well say now, indeed, that the latter end of Job was better than the beginning. It is impossible to express the flutterings of my very heart when I found all my wealth about me; for as the Brazil ships come all in fleets, the same ships which brought my letters brought my goods: and the effects were safe in the river before the letters came to my hand (Defoe, Ch.19, p.267).*

Robinson makes a reference to the Biblical character Job in the quotation above. It is hard to imagine any biblical character less patient than Job (Bibleodyssey). Job is known for his patience because he endured many troubles for a long time. For if Job is not patient, he certainly does show remarkable endurance in the face of tragic loss and intense suffering, and eventually, at the end of the book, Job emerges from suffering and loss into a life built anew around his children and grandchildren (Bibleodyssey). Crusoe resembles his situation to Job because he had many troubles on the island all alone and all his property welcomes him when he comes back home.

Robinson also states about `grindstones` many times.

> *"...as first, in the carpenters stores I found two or three bags full of nails and spikes, a great screw- jack, a dozen or two of hatchets, and, above all, that most useful thing called a grindstone." (Defoe, Ch.4, p.56)*

He needs a lot of tools to build a new life and he also needs grindstones to grind the tools because the tools get blunt when he uses them many times. Therefore, Defoe gives importance to grindstones and states them to be the most useful of all tools when

Crusoe finds more in the shipwreck. Grindstones may symbolize a source of hope for human beings. As the time passes, man gets blunt living almost the same things every day. He needs some sources of hope to feel refreshed and go on his life stronger than before. Crusoe`s spiritual grindstone is Bible because he feels relieved when he reads it and loads a meaning to the specific events he has experienced.

After many years on the island, Robinson needs someone to talk and he catches a parrot to teach him how to speak. It is really interesting and clever choice because as we all know parrot is a bird that repeats whatever you say. Robinson names the bird Poll. When we check for the name`s meaning, we see that one of the meanings of `Poll` is to vote. Robinson supposes himself to be the sole power on the island and he chooses a parrot to reflect back whatever he talks or thinks. He does not want a rebel with free opinions and thoughts but someone who always votes for him. This may stand for man`s desire to be supported.

> *"In that scheme, of course, all souls had equal chances, and it therefore followed that the individual had as full an opportunity of showing his spiritual qualities in the ordinary conduct of life as in its rarer and more dramatic exigencies. This was one reason for the general Puritan tendency towards the democratization of the moral and social scale, and it was assisted by several other factors." (Watt; p. 75)*

With reference to the quotation above, Robinson`s desire to be the sole power is inconsistent with this Puritan tendency of democratization of the moral and social issues. Defoe might have stated about Crusoe`s behaviour that is more royalist than the king since he wanted to criticize a Puritan tendency that is not in accord with the real Puritan ideal about the issue.

3-CONCLUSION

In summarizing the findings of this study, it is noticeable that the deserted island of Crusoe can be regarded as a kind of a miniature of the Puritan life in general. He is so drowned in his environment and psychological state of mind in England that he pushes himself to his own spiritual self on the island. He settles his own small world without the thing he is greedy for, money. He finds the chance to realize the importance and total power of God in his life. Defoe uses rich images to picture his moral and religious goal to publish this novel. Through all the images including the island, Defoe uses Crusoe and his "revolt against scholastic logic and traditional rhetoric" so that the

readers have a chance to review their own lives. They may come to realize their ambitions and where they put God in their lives. I hope every one of us can catch the sight of our own deserted islands and live accordingly.

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GENDER AND LANGUAGE RELATIONSHIP

Aferdita BANO [g]

Abstract

Language and gender is an interdisciplinary field of research that study variety of speech and writing in terms of gender relations, practices and sexuality. The relevance of gender to linguistic analysis was noted in 20th century when linguists observed differences in female and male vocabularies, differences in linguistics forms and to all communicative style. Language and gender began to be seen as a separate area of study when Robin Lakoffs in 1975 made his first publication of "Language and woman's place".The most important communication tool for human beings is language. Language has various functions to maintain social existence and to reflect society. Language can contribute for changing people perceptions about gender and it can also reflect the gendered perspectives. Sociolinguists have shown interest in describing the differences in language use between male and female. Language can support and enforce attitudes about gender. Conventional terms of address and titles in English and many other language force women to choose forms that are marked in some way: Mrs and Miss indicate marital status in addition to gender while the title Mr indicate that the person is male. English names for females are often derived form or diminutive form of male names. All this reflect societal assumptions about gender roles.

This research attempts to discuss an overview of sociolinguistic approaches, about the relationship between gender and language. Although main themes of this paper will be the explanations between female and male speech such as: power in gender relationships, conversational styles, discriminations and sexist language.

Key words: *Language, gender, sexist language, conversational style, discrimination.*

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1. INTRODUCTION

Women's speech differs from men's speech. Women and men use language differently due to the styles, registers, interaction, thought, culture, and linguistic attitudes gender, politeness and stereotypes. There is a number of close relationships between Gender and language. Men's way of using language and women's way of using language is different. It is because of structure of the language, norm of the society or people of the society who use the language. Moreover, gender (male-female) is socially constructed. Because of the social institution or taboo, we find variations/differences between men and women. In addition to, men's style of speaking and women style of speaking are deeply rooted in power structure.

2-DEFINITIONS OF SEX AND GENDER

Eckert and McConnell – Cinet (2003) argue that sex is a biological categorization based on productive potential, whereas gender is the social elaboration of biological sex.The definition of males and females, people's understanding of themselves and others as male and female is ultimately social. They also show that gender is a learned behaviour which is taught and enforced, and leading to the conclusion that gender is collaborative, it connects individuals to the social order. Gender is not something we have but that we do.Doing gender is explained by Coates (1998) who says that performing gender is presenting oneself as a "gendered being".

3- LANGUAGE AND GENDER STUDIES

Society has gone through great changes which have influenced our languages. New vocabularies have been added to our languages and old words have been replaced. Each language has its characteristics and reflects society. In 1970's, sociolinguistic investigations were focused mainly on syntactic, phonological and morphological variations. At first, gender was regarded as a sociolinguistic variable, like social class, age, ethnicity and social status. It was not until the midst 70's when Robin Lakoff's essay *Language and Woman's Place* was released, science about gender and language was established (Lakoff, 1975). Studies about gender and language were regarded as pure feministic research at the beginning.

Deborah Cameron has divided science in gender and language into three categories: *deficit, dominance* and *difference*. She claims that all research in this area can be placed

in one of three hypotheses. The hypotheses stand for different convictions regarding female's use of language and the reasons for possible differences between male's and female's way of expressing themselves. Sometimes we can hear the expressions "female language" and "male language". Since society changes the use of language must certainly change because language reflects society.

4-**DEFICIT AND DOMINANCE THEORIES**

Dominance approach provides a traditional, negative evaluation of women's speech, which the authors contend is a direct consequence of women's political and cultural subordination to men. Women's linguistic inadequacies are attributed to societal inequalities between men and women, where men's conversational dominance appears to reflect the political and cultural domination of men over women (Freeman & McElhinny, 1996). Lakoff (1975) argues that women's manner of speaking, which is different to men, reflects their subordinate status in society. Women's language is marked by powerlessness and tentativeness, expressed through the use of mitigators and inessential qualifiers, which effectively disqualifies women from positions of power and authority.

Lakoff (1975) argues that women's language style is deficient, lacking in authority and assertiveness. Lakoff also makes the interesting observation that women face a 'double bind' where they are criticized or scolded for not speaking like a lady but, at the same time, speaking like a lady systematically denies the female speaker access to power on the grounds that she is not capable of holding the ground based on her linguistic behaviour.

Freeman & McElhinny (1996) divide Lakoff's (1975) ideas on women's language into three categories, the first refers to the lack of resources that would enable women to express themselves strongly ; secondly, language that encourages women to talk about trivial subjects and language that requires women to speak tentatively. The authors also provide a comprehensive list of Lakoff's (1975) claims as provided below:

- Use of expletives while women use weaker ones
- Women's speech is more polite than men's
- Trivial, unimportant topics are considered to be women's domain
- Women use empty adjectives
- Women use tag questions more often than men

- Women express uncertainty through the use of the question intonation pattern
- Women tend to speak in ' italics' (women use more intensifiers)
- Hedges are used more often by woman
- Hyper – correct grammar is a feature of women's speech
- Women don't tell jokes (Freeman & McElhinny, 1996 : 232)

These features have been critically studied empirically by other researchers to determine the accuracy of Lakoff's (1975) claims. Zimmermann & West (1975) who focused on male dominance in interaction added the feature of interruptions and silence to the list above. They argued that interruptions are used to silence others and that men tend to interrupt women more than women interrupt men. The study of interruptions also proved to be more complex than originally thought of by West & Zimmermann who argued that interruptions are "a device for exercising power and control in conversation" but as Tannen points out "to claim that a speaker interrupts another is an interpretive, not a descriptive act"(1989:268).

Women's way of speech is often connected with tentativeness and the reason for this might be their way of using hedges. These hedges are linguistic forms such as for instance *I think, you know*, *I'm sure, sort of, perhaps*. Lakoff appears to be rather convinced that women's speech contains more *hedges* than men's speech. She explains that it is because 'women are socialized to believe that asserting themselves strongly is not nice or ladylike, or even feminine' (Lakoff, 1975:54). Another researcher named Bent Preisler (1986) also claims that women use more hedges in their language. Coates gives a possible reason for men's lower usage of hedges and that is their choice of topics. She explains that men prefer to talk about impersonal subjects (Coates, 1993:116-118). Yet, another researcher named Janet Holmes has made a study concerning hedges. Her analysis proves that hedges are multi-functional. Hedges reflect the speaker's certainty as well as uncertainty in a conversation. *Tag questions*, such as *I did- didn't I* ?, *He was- wasn't he*? etc. are also one of the linguistic forms that are connected with tentativeness according to Lakoff who claims that females use more tag questions than males.

As indicated earlier, the dominance approach to the study of gender is not without its limitations. The inherent problem with the difference approach is that the theory is almost based on men's dominant position in society, with women being portrayed as " weak, helpless victims of a patriarchy that forces them to act in weak, passive, irrational or ineffective ways" (Freeman & McElhinny, 1996: 236). In fact, dominance is seen to be in the same category as 'weakness' , 'passivity' and 'deficiency' (Uchida, 1998:286), effectively portraying women as disempowered members of society. This can be seen as a distortion of reality, "depreciating the amount of power women have succeeded in winning and minimizes the chances of further resistance" (Jaggar, 1983:115).

5-DIFFERENCE THEORY

Researchers subscribe this theory claim that the reason for the different biological forms of language used by men and women is due to their early socialization. The key features of the difference or cultural difference approach relate to / psychological differences, socialization differences in social power.

An innate biological difference is cited by some as explanation of the differences in male/ female language. Biological differences lead to different rates of language acquisition in addition to causing psychological differences (e.g. Buffery & Gray, 1972; McGlone, 1980). For example, women tend to place more value on making connections, seeking involvement, and concentrates on interdependencies between people (e.g. Chodorow, 1974; Gilligan, 1982; Boe, 1987). On the other hand, men value autonomy and detachment and seek independence, focusing on hierarchical relationships. Many, however, would attribute such differences to socialization rather than biology.

Another reason to explain differences in male/ female linguistic behaviour is that of social power. According to this view, men's greater degree of social power leads to their domination of interactions (West &Zimmerman, 1987). Deuchar (1988) suggests that the powerless members of society must also be more polite. Thus in communities where women are the powerless members, their speech would contain more elements of linguistic politeness.

Those who adhere to the difference/dual-cultural approach claim that men's conversational style is based on competitiveness while women have a more co-operative

conversational style (Coates & Cameron, 1988). Coates (1986) argues that in her study the claims made by Maltz & Broker (1982) were borne out in the speech styles of her female subjects. These women were found to have made characteristic use of gradual topic development, frequent and well placed minimal responses, which women tend to use more frequently than men (Hirschman, 1974; Fishman, 1980). Coates concluded that overlapping speech and linguistic forms that tone down what the speaker is saying are features of cooperative talk. Coates makes the further that women aim to maintain social relationships, thus their goal of consolidating friendships is reflected in how they talk.

Tannen's (1990) examination of a range of speech actions from advice-giving, story-telling, reactions to another's account of problems, asking for and giving information, compliments and gossip led her to conclude that while men approach the world as individuals in a hierarchical social order in which they are either one up or one down, women approach the world as individuals in a network of connections. Tannen further expanded on the 'dual- culture' model and argues that:

> *Conversations are negotiations in which people try to achieve and maintain the upper hand if they can, and protect themselves from other's attempt to put down and push them around.*

Essentially, theories of the difference/ dual-culture approach believe that differences appeared in childhood where boys and girls tend to play in sex-segregated groups with different sets of rules. Girls play almost exclusively in small, cooperative groups while boys play almost exclusively in larger, more hierarchically organized groups (Freeman & McElhinny, 1996: 240). Therefore, dual theories argue that gender differences are created in similar ways to regional and social differences in language use through physical and social separation (Rickford, 1996).

There are inherent problems with the difference/ dual-cultural model as there were with the dominance model. The model ignores the interaction of race, class, age and sexual orientation with sex (Henley &Kramarae, 1991; Kramarae & Treichler, 1990). As Uchida says, "women and men belong to many interconnected social groups in addition to that of their own sex, and an individual is more than a 'woman' when interacting with others"(1998:285). In addition, the world of adults is different to that of boys and girls, thus the assumption that the same rules apply in these different contexts is simplistic.

Eckert & McConnell- Ginet (1992),(1995) and Henley & Kramarae (1991) find the difference approach lacking in that it does not consider power / dominance relations as a significant factor in understanding men's and women's interactional styles. For example, the 'dual-culture' model attributes breakdown in communication between men and women to cross-cultural misunderstandings rather than to men being more powerful than women. It appears to be a 'no-fault' linguistic model where the negative effects of communication are attributed to cross-cultural differences.

Eckert & McConnell- Ginet (2003) identify further limitations of the difference/dominance paradigms. Firstly, the difference/dominance paradigms adopt extreme stances, where power and male dominance is emphasized in one while the other places emphasis on gender separation and difference. Secondly, adopting a single approach is too simplistic as this can cause omission of important details, thus distorting the overall picture. Finally, a focus on dominance does not take into consideration the importance of differences in experience and beliefs.

6-SOCIAL CONSTRUCTIVIST THEORY

Due to the limitations of the difference / dominance paradigms, it was felt that there was a need to rethink the theories of language and gender. Gradually the study of language began to move towards understanding gender as a constitutive factor in building social identities. Freeman & McElhinny view "language use as shaping understanding of the social world" (1996:219) and the role it plays in the relationships formed in the social world in addition to the construction of social identities (Davies & Harre, 1990; Fairclough, 1989; Ochs, 1993; Swann, 1993). Ochs (1993) makes the argument that it is only a small set of linguistic features that referentially index gender. In fact, Ochs (1993) further argues that because language is used dialogically, social identities are not so much created by language use as they are negotiated and constructed during the process of interaction. Cameron argues that:

> *Linguists interested in analyzing the constitution of gender identities /gender relations need to look beyond lexical choice analyse who is represented as doing what, to who is and under what circumstances and with what consequences.*

Thus, the main principles of social constructivist gender theory are that gender is a social construct / construction which is performative in nature. These ideas were theorized by Goodwin (1998) and Eckert & McConnell – Ginet (2003). Goodwin conducted an ethnographic study of language and gender in a single community and argues that rather than analyzing individual entities such as cultures /genders/ groups/ individuals, the basic unit of analysis should be the activity.

Therefore the debate about whether language should be studied as a separate, distinct entity , according to Freeman & McElhinny (1996), can be resolved if the notion of activity is adopted as it would allow for the understanding of language as constituting reality, reflecting modifications and development. Research now needs to move from identifying differences between men and women to instances where there are both similarities and differences in the speech of men and women. This would move research in the field of language use to understanding how and when language use constructs gender differences as a social category.

Eckert & McConnell – Ginet (1995) argue that gender constructs are embedded in other aspects of social life, for example significant categories like those involving class, race or ethnicity. This is an indication that the idea of gender polarization has now been discarded in favour of what has been termed by Butler (1993) as 'gender as a performative, social construct', a view subscribed to by other feminist researchers like Bergvall (1996), Freed (1996, 1999), Cameron (1995, 1996, 1997) and Sunderland (2004). The key to understand how gender is performed is to look at one of tools used, namely that of discourse. Eckert & McConnell – Ginet (1995) also state that 'languages are the primary tool in constituting identities'. Similarly, Sunderland endorses the theoretical shift from 'social learning' to 'social constructionism' (2004:17). While the social constructivist theory of language and gender provides a much better framework for the study of gender than the difference\ dominance paradigms, Sunderland identifies a series of questions which still need to be answered , namely that of construction and its relationship to gender. In other words, what guarantees are there that the construction goes 'beyond words spoken and written' (2004:172).

7-CLAIMS OF DIFFERENCES BETWEEN MALE AND FEMALE SPEECH

7.1 Power in gender relations

DeFrancisco (1997); Herring (1992), Lakoff (1975) and Tannen (1990) analyzed the complex relationships between women and power through interactions. Lakoff explored a discourse analysis of writing texts from three major American institutions: academia using Schegloff's claims on the appropriate way of treating gender in a conversation analysis, and art from an Oleanna play that highlights the distribution of talk in the controversial Mamet, and proper politics in the way print media sexualizes, objectifies, and ridicules women in politics. Lakoff argues that aspects of the disruption of conventional speech convey subordinated and dominant ideologies. Herring presents gender issues in computer-mediated communication on the internet and she stresses those issues of power relationships emerge and reinforce norms of society at large and how women place and express themselves in the virtual word. Others who have viewed cross-gender communications (Spender, 1985, Zimmerman & West, 1975; Tannen, 1990, 1993, 1994, 1998) explained that male communication is the norm and that males interrupt, challenge, and control more in conversations. Such characteristics are not for women in communication. In other words, language behavior posits males into a superior status and females in subservient positions. Therefore, women have to adopt standard language forms as a means of responding to, working with, and challenging authority.

7.2 Community of practice

Community of practice is defined as an important variable in gender and language research. Eckert & McConnell-Ginet (2003) define COP as a group of individuals who share a profession and come together through shared goals. The practice includes both global and specific aspects of structure. Practices belong to an identity group that helps members learn how to modify and shape their linguistic and behaviors in a way that fits the perceptions of self and others. This framework assists sociolinguists to examine three dimensions: mutual engagement, joint negotiated enterprise, and a shared repertoire of negotiable resources accumulated over time. Examples of COP are research groups, sport-teams, and policy making groups (Holmes & Meyerhoff, 1999; Wardhaugh, 2010).

7.3 Conversational styles and strategies

Women are more stylish in their speech or they use more politeness strategies than do men? Lakoff (1975) on "Language and Woman's Place" explained the deficit positions of women in language use in comparison to that of men in various ways: women are taught not to express themselves strongly, encouraged to talk in an uncertain ways, use more polite and weaker forms of directives while men's speech is described as direct, forceful, authoritative, and confident. She pointed out that women are more likely to use too many qualifiers or intensifiers like: "I think that" or "very"; or empty adjectives such as: divine, adorable; or among others tag questions like (isn't it?). She identified these features to reveal that the male dominant position in society places greater emphasis on differences in power of speech between men and women (as cited in Wardhaugh, 2010).

7.4   Attitudes and prestige

Peter Trudgill (1972) had research participants, who were grouped according to social class and sex, read a paragraph that consisted of words ending in "ing" sounds. He found that male speakers tended to drop the final sound of "g" and pronounced the endings as "in". That is, they used low prestige pronunciation. On the contrary, female speakers were more likely not to drop the final sound of "g" and pronounced the word-ending as "ing". That is, women tended to employ the prestige pronunciation of certain speech sounds due to their hyper-correctness. To support this analysis, Trudgill adopted this view of 'covert and overt prestige' from Labov. Labov defines covert prestige as a low-prestige language that is used by traditional working class neighborhoods. In certain groups, standard language is not desirable because of a powerful in-group marker and the use of non-standard forms reflects the group identity and solidarity. For men, they show lack of non-standard forms because men in society are judged through their work and masculine values, so they employ the standard forms of language due to the 'covert prestige'. In contrast to covert prestige, women are more likely to overstress the standard form due to 'overt prestige' as they aspire toward a higher social class. Their speech style is considered better or more hyper-correct because their social positions are lower and less secure and they are judged by their language and appearance, so they use more standard forms. But the explanation may be different if

women attain a more social status through education, work, and social changes (Md Sohel Rana & Osama Khalifa Moh, 2011).

7.5   Discrimination and sexist language practice

Feminists have argued that sexist language exists in every culture. The use of the gendered title pronounced (Mrs or Miss) reflects not only sexism but also ideas and expectations about gender roles, career selection, and goals for males and females in society. Gender bias, occurring consciously or unconsciously and which underlies sexist language, is another common error. Speakers tend to assume that man is the norm and woman the "other". For example, "*Each student does his own assignments*" or using the words "*congressman, policeman, or mankind for all people*", thus indicating a view of men as the first citizen regarding morality, spirituality, intellectuality, and absolute to women. In this modern era this may cause offence, therefore, these forms need to be changed (Lakoff, 1975; Talbot, 1998).

7.6 Implications of language planning

Decisions about language policies, requirements, and practices have consequences in all social contexts. "Language planning refers to deliberate efforts to influence the behavior of others with respect to the acquisition, structure, or functional allocation of their language codes" (Cooper, 1989, p. 45.Gender bias is reflected in language structure and in informal communication. To facilitate gender equality in the family and in society, it is important to create equality in language through language planning. This is the reason why eliminating expression of gender bias against women in language has rapidly become part of the planning of language with the name: "feminist language reform", "non-sexist language reform", "feminist linguistic intervention", "sexist language reform", "feminist language planning", "feminist language policy", and "reform of gender-biased language" (Lakoff, 1975; Chesire & Trugill, 1998, Nguyen, 1999; Wardhaugh, 2010).

Modification and reform are two gendered language planning strategies. Modification is to change the habit of using gender discrimination in language. By eliminating the use of "man" and replacing the term with the generic: person or people, individual, human, or human-being and by avoiding sexism by employing Ms instead of Miss or Mrs regardless of their marital status solves the gender

discrimination problem. Another strategy for language reform includes replacing forms that disregard women by the use of stereotypical roles, such as "chairman with chairperson, salesman with salesperson, fireman with fighter-fighter". Recently, there have emerged some new gendered words: statesman and stateswoman, sportsman and sportswoman.

To create equality in the use of the two pronouns *he* and *she*, some researchers suggest varying the use of male and female pronouns or use replacing gendered pronouns with "we". Thus, we can see the purpose of language planning by targeting equal rights for women is to gradually reduce the disregard for women in language through eliminating the habit of using language that carries gender bias. Along with changing the habit of using gender bias language, new expressions are created that avoid gender bias. Finally, language modification must be carried out in both the written and spoken forms, for example, through curriculum change, as well as in textbooks, theses, and essays in educational school environments. The media industry is also responsible for combatting sexism by eliminating gendered and discriminatory language (Cheshire & Trugill, 1998; Nguyen, 1999; Wardhaugh, 2010).

8-DISCUSSION AND CONCLUSION

This paper highlights several key approaches that numerous studies have described and raises many issues on the differences between language and gender that sociolinguists have been concerned about and have continued to find explanations and evidence for their use. In addition to analyzing a number of claims on the differences in speech behavior between males and females and gender interactions in discourse, the implications for language planning is evaluated. As such, the differences between language and gender, how gender is constructed in social practice, how gender intertwines with other social factors such as identity, age, education, community of practice, race, social class, and sexual orientation have been considered an interesting and fertile field of research for researchers during recent years and for years to come (Eckert & McConnell-Ginet,1998).

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BJES

INVESTIGATING THE INFLUENCES OF INTEGRATIVE AND INSTRUMENTAL MOTIVATION ON FOREIGN LANGUAGE LEARNING: A CASE OF ALBANIAN PUBLIC UNIVERSITY

Lokman COSKUN [h]

Abstract

As the world became a global village and by dint of its side effects, learning a foreign language appeared as a must especially for university students. This study focuses on Albanian's undergraduate & master students' integrative and instrumental motivation toward learning a particular foreign language in public universities. Integrative and instrumental motivations influence students in foreign language learning. The first has effects on students in terms of loving a culture, literature and etc. The latter has effects on students in relation to diploma, lucrative job opportunity and awards in order to learn a particular foreign language. An 8-item motivational survey was developed by Gardner (1985, 2004) and modified by the researcher that is called as Attitude/Motivation Test Battery (AMTB). 1222 students from various faculties were respondents in the survey. The quota sampling and randomly sampling were utilized to attain reliable data.The obtained data through questionnaire was analyzed by the statistical techniques of descriptive and T-Tests. The results reveal that university students are highly motivated both integratively and instrumentally. It could be said that the Albanian university students were slightly integratively motivated. The willingness and global needs to communicate with various people, showing integrativeness with various cultural groups, and eagerness to interact with various people, and also national educational strategy, are seen significant factors which give influence on the Albanian students to be more motivated to learn a particular foreign language

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1-INTRODUCTION

The present research aims to find out the role of integrative and instrumental motivational factors on foreign language learning in public universities. The respective students are mature learners and they are aware of learning a target foreign language. Therefore, the study involves in the age group of 18 to 25 who study in bachelor and master programs.

In both programs, many number of students would like to learn at least a foreign language. Actually, the researcher wants to know why the respective students spend more time, and they give more efforts in order to learn a foreign language. At the same time, they pay more money to learn it. In relation to the study, both male and female students are considered in terms of motivation towards a foreign language learning accordingly.

As a matter of fact, motivated students are known as asset for the respective lecturers because of using the time efficiently and reducing the time-killing. Also, they do not appear a burden on the shoulder of the lecturer, but they also need less supervision and actively participation in learning materials. More than that, they are aware of their responsibility and they themselves facilitate their learning and the whole process of learning as well.

As a case study, this study aims to investigate language learning motivation in Albanian public universities, and more than % 90 student study in public universities. Therefore, the result might be generalized for the whole Albanian adult students. Keeping in mind that, motivation of male and female students might vary due to their interest, loving the respective culture and future careers.

Whenever, the student exhibit instrumental enthusiasm towards learning a foreign language, they would like to learn it because of money, social status or lucrative job. Whereas, they are likely to love literature, culture and social life due to integrative approach towards target language.

The Albanian university students more or less know Italian and accordingly this helps them understand the differences of a foreign languages, the difficulties of leaning a foreign language and the awareness of learning a foreign language. Therefore, the integrative and instrumental preferences orient students the ways and approaches of learning a foreign language. The study includes the research question as follows; which

ways (instrumentally or integratively) are the Albanian university students motivated while learning a foreign language?

2-LITERATURE REVIEW

The researchers` approaches open horizons to this study as follows; first of all, Skinner`s "ope-rant behavior" that involves in an observable behavior and what stimulates & increases the particular behavior (Skinner, 2004).

In learning environment, the students always exhibit various learning behaviors and also somehow they find ways of modifying their present behaviors. Actually, operant conditioning includes so many behaviors such as; towards the process of learning, towards some addictions, towards language acquisitions and also in the endeavor of the applications of the whole relevant behaviors in classroom context (McLeod, 2007). For that reason, behaviorism opens the ways to at hand association with the environment. Because the environment and behavior reciprocally describe themselves with action (Wilson et al, 2000).

In the learning environment, we never forget the importance of needs and awareness of the students as well. Because, with the help of capabilities, the students are likely to show their thoughts and behaviors, whenever it is needed for them. At the same time, with the aid of reflective self-consciousness, the students are willing to evaluate their motivation too (Bandura, 2001).

In relation to motivation and reason, one reason triggers actions, another "reason produces the motives that lead to action". Because, "that reason influences actions directly implies that realization of facts is sufficient for action" (Radcliffe 1999, p.103).

The respective teachers know that motivated students reflect the picture of knowing their goal and why they should show their effort, attention, persistence, desires, expectancies and reasons for certain motives (Gardner (2005 & 2007). But the present study focuses on language learning motivational factors that are integrative and instrumental motivation. Because, knowing various languages offers many advantages and in learning a target foreign language, the role of motivation is unquestionable (Gardner, 2005).

Especially, the socio-educational model helps us to differentiate both instrumental and integrative orientation (MacIntyre et al., 2001). We cannot say that we should opt one of them in language learning orientation, since both of them are operative (Gardner,

2005). On the one hand, psychological closeness to a different target language community is the reason of integrativeness (Gardner, 2001) and considering personal utility is known as instrumentalness. Also, if there are some successful language learners in the family members, this situation exhibits a background through which the respective family members are likely to improve various levels of success in this regard as well (Gardner, 2001) and this is the reflection of social milieu.

On the other hand, whenever both integrative and instrumental are compared, we cannot say that one of them is favored. Actually, the respective learners seldom select one of them or they consider a combination of integrative and instrumental motivations (Norris-Holt, 2001).

3-METHOD AND METHODOLOGY

There are two main motivational factors; integrative orientation and instrumental orientation through which the present study aims to find out which factor is most powerful factors in Albanian Universities.

In relation to the study, the questionnaire was used for the case study in order to find out the hidden reasons for learning a foreign language in Albanian universities, since the motivational factors open ways for encouragement of the students and for high performance of the students.

Because, learning a foreign language requires a continuous, long-term performance and efforts for fruitful outcomes, and also lecturers need to take into account those motivational factors to satisfy the needs of the students for better command of a particular foreign language.

For data collection, the questionnaire was the main methodology for gathering reliable and accurate data for this study. Both qualitative and quantitative methods were used. Questionnaire was utilized to conduct as a quantitative research through which qualitative data were obtained and described accordingly.

The universities were randomly selected and an 8-item questionnaire was constructed with the help five-point Likert scales about integrative & instrumental orientations. Nationality and gender appeared as demographic statements. The questionnaire was administered in Albanian and English at a time.

The Motivation test as known; the Attitude/Motivation Test Battery (AMTB) was adapted from Gardner (1985), (2004), (2005) & (2006). The questionnaire includes 4

main questions about integrative orientation to check whether students are motivated integratively while learning a particular foreign language, and 4 main questions about instrumental orientation to check whether students are motivated instrumentally while learning a particular foreign language.

4-ANALYSIS AND FINDINGS

When compared the standard deviation values to each motivation, the values are 0.82 for instrumental orientation and 0.75 for integrative motivation, it is observed that that the students had homogeneity of variance in terms of rating on a 5-point Likert scale, since most students selected the same value in the questionnaire to demonstrate their degree of agreement or disagreement with each item according to their personal judgments.

Types of Motivation	N	Mean	Std. Deviation
Instrumental motivation	1222	4,14	0.82
Integrative motivation	1222	4,26	0.75

According to table 1-A & table 1-B: the t-test results reveal that there is really a significant difference between the instrumental motivation and the integrative motivation among the Albanian university students. The mean difference between the instrumental and integrative motivation appear as follows; For integrative motivation m value was between 3.88 - 4.56, df value = 1221, and p value = 0.00.

And for integrative motivation m value was 3.17 − 4.62, df value = 1221 and p value = 0.00. Because, the p value is smaller than 0.05, and the average of m value is seen as 4.26 for integrative motivation, the average of m value is seen as 4.14 for instrumental motivation.

Table 1-A	*T-test*	*One-Sample Statistics*		
	N	*Mean*	*Std. Deviation*	*Std. Error Mean*
(INTO-1)	*1222*	*4,56*	*,668*	*,019*
(INTO-2)	*1222*	*4,40*	*,657*	*,019*
(INTO-3)	*1222*	*3,88*	*,904*	*,026*
(INTO-4)	*1222*	*4,18*	*,772*	*,022*
(INSO-1)	*1222*	*4,63*	*,679*	*,019*
(INSO-2)	*1222*	*4,24*	*,853*	*,024*

(INSO-3)	*1222*	*4,51*	*,678*	*,019*
(INSO-4)	*1222*	*3,17*	*1,102*	*,032*

Table 1-B	*One-Sample Test*					
	Test Value = 0					
	t	*df*	*Sig. (2-tailed)*	*Mean Difference*	*95% Confidence Interval of the Difference*	
					Lower	*Upper*
(INTO-1)	*238,900*	*1221*	*,000*	*4,564*	*4,53*	*4,60*
(INTO-2)	*234,059*	*1221*	*,000*	*4,400*	*4,36*	*4,44*
(INTO-3)	*150,147*	*1221*	*,000*	*3,885*	*3,83*	*3,94*
(INTO-4)	*189,160*	*1221*	*,000*	*4,176*	*4,13*	*4,22*
(INSO-1)	*238,205*	*1221*	*,000*	*4,628*	*4,59*	*4,67*
(INSO-2)	*173,576*	*1221*	*,000*	*4,237*	*4,19*	*4,29*
(INSO-3)	*232,688*	*1221*	*,000*	*4,513*	*4,48*	*4,55*
(INSO-4)	*100,649*	*1221*	*,000*	*3,173*	*3,11*	*3,23*

Variables	Gender	Subjects	Mean	Std. Deviation
Instrumental motivation	Female	986	4,16	0,796
	Male	236	4,03	0,928
Integrative motivation	Female	986	4,14	0,725
	Male	236	4,13	0,832

The present study demonstrated that Albanian university students had a stronger instrumental motivation and integrative motivation towards learning a particular foreign language. The gender differences between instrumental and integrative motivation. According to the statistics, Albanian female university students have both a stronger instrumental and integrative motivation to learn a foreign language than Albanian male university students. Because, mean value was 4.16 for instrumental motivation of the female students, but mean value was 4.03 for instrumental motivation of the male students. Also, the mean value in terms of integrative motivation was 4.14 for female students; however, the mean value was 4.13 for male students. It can be said that the female students are keen on integration with various social

5-CONCLUSION

At the beginning, the researcher was of the opinion thought that Albanian university students are more motivated instrumentally. The researcher is partially right, because the students are highly motivated both integratively and instrumentally, but a bit more

integratively. We see that there is a slightly difference. But female student are more motivated than male students in learning a foreign language.

But the studies done by (Gardner, 1972; Lambert, 1974; Zanghar, 2012, Jin, 2014) showed that integrative motivation is more fruitful than instrumental motivation and give valuable contribution towards learning a target foreign language especially in long term learning outcomes. These results support the present study in terms of integrative motivation.

The results reveal that university students are highly motivated both integratively and instrumentally. It could be said that the Albanian university students were slightly integratively motivated. The willingness and global needs to communicate with various people, showing integrativeness with various cultural groups, and eagerness to interact with various people, and also national educational strategy, are seen significant factors which give influence on the Albanian students to be more motivated to learn a particular foreign language.

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LANGUAGE GAMES

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Abstract

To understand language, culture, philosophy always we serve with new ideas and approaches emerging from various disciplines of human life. Socio-cultural transformations always happened with struggle and major price to pay. The aim is to explore the dynamics on complementary nature of language. The major philosophical problems arise from linguistic errors. Philosophical concept as is language-game is based on simple examples of language use and the actions into which the language is woven. A natural language is seen as comprising a family of language-games.

Concepts do not need to be clearly defined to be meaningful this term is designate forms of language simpler than the entirety of a language itself, the way to bring into prominence the fact that the speaking of language is part of an activity, or a form of life.

This concept is not meant to suggest that there is anything trivial about language, or that language is just a game. The analogy between a language and a game demonstrates that words have meaning depending on the uses made of them in the various and multiform activities of human life. This resembles the simple forms of language taught to children, and asks that we conceive of it as a complete primitive language for a tribe of builders.

The concept of language-games is developing his notion of meta-narratives in postmodern time. From its inception of a plurality of language games concept is in their plurality is not taken to be a feature solely of contemporary discourse. The contexts of authority, power and legitimating are concerned to mark distinctions between a wide range of activities in which language users engage.

Keywords: language games, complementary nature of language, philosophy, children, Lyotard, Wittgenstein.

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1-INTRODUCTION

A human being can encourage himself, give himself orders, obey, blame and punish himself; he can ask himself a question and answer it. We could even imagine human beings who spoke only in monologue and who accompanied their activities by talking to themselves. Language is a labyrinth of paths. You approach from *one* side and know your way about; you approach the same place from another side and no longer know your way about. Language can be seen as an ancient city, a maze of little streets and squares, of old and new houses, and of houses with additions from various periods, and this surrounded by a multitude of new boroughs with straight regular streets and uniform houses. It is easy to imagine a language consisting only of orders and reports in battle, but the language games consist more than that, they reveal the different secrets that are discovered over time. In this article is presented a short section and the meaning of linguistic games from the philosophical point of view.

2-LANGUAGE-GAME

The term *"language-game"* is meant to bring into prominence the fact that the *speaking* of language is part of an activity, or of a form of life. Review the multiplicity of language-games in the following examples, and in others: giving orders, and obeying them, describing the appearance of an object, or giving its measurements, constructing an object from a description (a drawing), reporting an event, speculating about an event. Wittgenstein rejected the idea that language is somehow separate and corresponding to reality, and he argued that concepts do not need to be clearly defined to be meaningful.

The term 'language-game' is used to refer to:

- Fictional examples of language use that are simpler than our own everyday language. (e.g. philosophical investigation 2)
- Simple uses of language with which children are first taught language (training in language).
- Specific regions of our language with their own grammars and relations to other language-games.
- All of a natural language seen as comprising a family of language-games.

These meanings are not separated from each other by sharp boundaries, but blend into one another (as suggested by the idea of family resemblance).

What is the relation between name and thing named? Well, what *is* it? Look at language-game or at another one: there you can see the sort of thing this relation consists in. This relation may also consist, among many other things, in the fact that hearing the name calls before our mind the picture of what is named and it also consists, among other things, in the name's being written on the thing named or being pronounced when that thing is pointed at.

The conception springs from a tendency to sublime the logic of languages one might put it. The proper answer to it is: we call very different things "names". Naming appears as a *queer* connection of a word with an object. And you really get such a queer connection when the philosopher tries to bring out *the* relation between name and thing by staring at an object in front of him and repeating a name or even the word "this" innumerable times. Philosophical problems arise from linguistic errors.

"Consider for example the proceedings that we call "games". I mean board-games, card-games, ball-games, Olympic Games, and so on. What is common to them all? "There *must* be something common, or they would not be called 'games' "but *look and see* whether there is anything common to all. For if you look at them you will not see something that is common to *all,* but similarities, relationships, and a whole series of them at that. To repeat: don't think, but look! Look for example at board-games, with their multifarious relationships. Now pass to card-games; here you find many correspondences with the first group, but many common features drop out, and others appear. In ball games there is winning and losing; but when a child throws his ball at the wall and catches it again, this feature has disappeared. Look at the parts played by skill and luck; and at the difference between skill in chess and skill in tennis. Think now of games like ring-a-ring-a-roses; here is the element of amusement, but how many other characteristic features have disappeared! And we can go through the many, many other groups of games in the same way; can see how similarities crop up and disappear." (Wittgenstein, Philosophical Investigations, 1986, p.9) Games form a family.

Doesn't the analogy between language and games throw light here? We can easily imagine people amusing themselves in a field by playing with a ball so as to start various existing games, but playing many without finishing them and in between throwing the ball aimlessly into the air, chasing one another with the ball and bombarding one another for a joke and so on. And now someone says: "The whole time they are playing a ball-game and following definite rules at every throw. And is there not also the case where we play and make up the rules as we go along? And there is even one where we alter them as we go along. The application of a word is not everywhere bounded by rules." (Wittgenstein, Philosophical Investigations, 1986, p.14)

The *essences of language, of propositions, of thought are* trying to understand the essence of language its function, its structure, yet *this* is not what those questions have in view. For they see in the essence, not something that already lies open to view and that becomes survivable by a rearrangement, but something that lies *beneath* the surface. Something that lies within, which we see when we look into the thing, and which an analysis digs out.

Wittgenstein refers to us "The essence is hidden from us; this is the form our problem now assumes. We ask: what is language? What is a proposition? And the answer to these questions is to be given once for all, and independently of any future experience."

One person might say that a proposition is the most ordinary tiling in the world and another a proposition that's something very queer and the latter is unable simply to look and see how propositions really work. The forms that we use in expressing ourselves about propositions and thought stand in his way.

Why do we say a proposition is something remarkable? On the one hand, because of the enormous importance attaching to it and that is correct, on the other hand this, together with a misunderstanding of the logic of language, seduces us into thinking that something extraordinary, something unique, must be achieved by propositions. A misunderstanding makes it look to us as if a proposition did something queer.

The strict and clear rules of the logical structure of propositions appear to us as something in the background, hidden in the medium of the understanding. The philosophy of logic speaks of sentences and words in exactly the sense in which we speak of them in ordinary life when we say the question what is a word really? Is analogous to what is a piece in chess? Philosophy is a battle against the bewitchment of

our intelligence by means of language. "Language (or thought) is something unique" (Wittgenstein, Ludwig Philosophical Investigation 1986:27) this proves to be a superstition, itself produced by grammatical illusions. And now the impressiveness retreats to these illusions, to the problems.

The problems arising through a misinterpretation of our forms of language have the character of depth. They are deep disquietudes, their roots are as deep in us as the forms of our language and their significance is as great as the importance of our language. "Let us ask ourselves: why do we feel a grammatical joke to be deep" (Wittgenstein, Ludwig Tractatus Logico-Philosophicus, 1922, pp. 4-5)

"The general form of propositions is: This is how things are." (Wittgenstein, Ludwig Tractatus Logico-Philosophicus, 1922, p. 667) That is the kind of proposition that one repeats to oneself countless times. One thinks that one is tracing the outline of the thing's nature over and over again, and one is merely tracing round the frame through which we look at it. We want to establish an order in our knowledge of the use of language, an order with a particular end in view one out of many possible orders; not *the* order. This may make it look as if we saw it as our task to reform language. There is not *a* philosophical method, though there are indeed methods, like different therapies.

The effect of any further *explanation* depends on his *action.* It can be seen that there is a misunderstanding here from the mere fact that in the course of argument we give one interpretation after another; as if each one contented us at least for a moment, until we thought of yet another standing behind it. What she is that there is a way of grasping a rule which is not an interpretation, but which is exhibited in what we call "obeying the rule" and "going against it" in actual cases.

Hence there is an inclination to say: every action according to the rule is an interpretation. But we ought to restrict the term "interpretation" to the substitution of one expression of the rule for another. And hence also 'obeying a rule' is a practice. And to *think* one is obeying a rule is not to obey a rule. Hence it is not possible to obey a rule 'privately': otherwise thinking one was obeying a rule would be the same thing as obeying it. If language is to be a means of communication there must be agreement not only in definitions but also in judgments.

The classic example of a language-game is the so-called "builder's language" (introduced in §2 of the [Philosophical Investigations](#))

> *"The language is meant to serve for communication between a builder A and an assistant B. A is building with building-stones: there are blocks, pillars, slabs and beams. B has to pass the stones, in the order in which A needs them. For this purpose they use a language consisting of the words "block", "pillar" "slab", "beam". A calls them out; — B brings the stone which he has learnt to bring at such-and-such a call. Conceive this as a complete primitive language." (Wittgenstein, Ludwig Philosophical Investigation, 1986, p.6)*

This seems to abolish logic, but does not do so. It is one thing to describe methods of measurement, and another to obtain and state results of measurement. But what we call "measuring" is partly determined by certain constancy in results of measurement. But could we also imagine a language in which a person could write down or give vocal expression to his inner experience these feelings, moods, and the rest for his private use. Well, can't we do so in our ordinary language? The individual words of this language are to refer to what can only be known to the person speaking, to his immediate private sensations. So another person cannot understand the language.

Think of the recognition of facial expressions. Or of the description of facial expressions which does not consist in giving the measurements of the face, how one can imitate a man's face without seeing one's own in a mirror. The language-game of reporting can be given such a turn that are port is not meant to inform the hearer about its subject matter but about the person making the report. In this picture of language we find the roots of the following idea, every word has a meaning. This meaning is correlated with the word.

3-CONCLUSION: POSTMODERNIST INTERPRETATION

Jean-François Lyotard explicitly drew upon Wittgenstein's concept of language-games in developing his own notion of meta-narratives in The Postmodern Condition. Wittgenstein's concept is, from its inception, of a plurality of language games -- their plurality is not taken to be a feature solely of contemporary discourse.

Lyotard's discussion is primarily applied in the contexts of authority, power and legitimation, where Wittgenstein's is broad, and concerned to mark distinctions between a wide range of activities in which language users engage.

"We can deduce that Lyotard uses the "language-gaminess" which Wittgenstein points out, to direct his own analysis and attention to the ways in which certain language-games, when in service to ideals, tend to form ideas about the world in their navigation, and that the larger language-gameplay whereby these certain smaller language-games are more likely to play out in certain conglomerations that reinforce and comment upon the "opinion" side of relationships between propositions about the world, at the risk of denying important contrary or non-similar "judgments" if they clash with typical game-play." (Lyotard, Jean-François The Postmodern Condition 1984: 10)

Lyotard implies that algorithms of viable strategies of game play, while certainly extant, are seldom used consistently eventually leading to societal disruption and the realignment of basic language-games with common actions and thoughts.

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BJES

NIETZSCHEAN CONCEPT OF METAMORPHOSIS IN *A PORTRAIT OF THE ARTIST AS A YOUNG MAN*

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Abstract

Through the course of years, James Joyce has been widely studied especially with his works Ulysses and A Portrait of the Artist as a Young Man. However, little attention has been given to the study of the concept of metamorphoses in the Portrait. A qualitative method is deployed in the study. It is based mainly on the study of primary sources: A Portrait of the Artist as a Young Man and Thus Spoke Zarathustra. The stages of transformation of human soul make the core of overman doctrine, which, on the other hand, is the most influential concept of Nietzschean philosophy. This study investigates these concepts in the context of James' Portrait of the Artist and elaborates them. It highlights the three steps of metamorphoses as the basic concept of the study and explains how this idea firstly introduced by Nietzsche, has been adopted in Joyce. It contributes to a better understanding of the Portrait as a modern work being influenced by the doctrines of time, namely Nietzschean philosophy of overman. Nevertheless, this study cannot frame all the aspects of Nietzsche-Joyce combination of the philosophy of overman, hence, further studies are required.

Key words: Nietzsche, overman, three metamorphoses, camel, lion, child

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1-INTRODUCTION

World has been witnessing the birth and lives of many people that changed it and could develop different perspectives among the beliefs and thoughts of the period they lived in. Nietzsche was one of those influential people that shaped the philosophy of modern writers and of generations to come. With his writings he was one to withdraw all the aspects of social morals, values and norms either just for the sake of refusing them or for the sake of the construction of the morals and norms of individuals without the society's intervention. This last is what he names free spirit meaning individual being able to establish its own will.

The nineteenth century was a century filled with controversies and new ideas being introduced. People began to question their identities; some others became more concerned about them; religiosity of church and individuals was put under question. In all this mishmash, created by the introduction of new discoveries either scientific ones or the discoveries of new cultures, new ideologies and philosophies arose. Yet, however, people could not express themselves freely under the manacles of society's conventions. Regardless of this, there were some daring authors or philosophers that used their writings to build new directions of thought that put people's beliefs into question. Most of them were accused of heresy, being that they openly opposed the beliefs of the time. In spite of that (their heresy), these early modernists could show the world the deficiencies of the system, the latter being little regarded by either religious groups or the rest of the society.

This article reveals the influence of Nietzsche in the construction of self-consciousness in his contemporary writers, in this case James Joyce, and how this is represented in the *Portrait of the Artist as a Young Man*. It highlights concepts such as free will, the will to power, overman and three metamorphoses of the soul.

The study is divided into three sections. The first part provides a better comprehension of Nietzschean philosophical thought explaining thus the key concepts that give birth to the doctrine of three metamorphoses. The second part explains the traces of Nietzschean philosophy in Joyce. The last part elaborates how Joyce receives the concept of three metamorphoses to adapt it in the shaping of the soul of the artist in the *Portrait*.

2-NIETZSCHEAN PHILOSOPHICAL THOUGHT

Defined in a time when the "survival of the fittest" principle took ground, Nietzschean philosophical thought follows the same line. With his introduction of "will to power" concept, there came the need to reshape both the code morals and values and concepts of "good" and "evil". According to Nietzsche, the world is driven by the will to power which is an instinct driven force, almost equal to the "survival of the fittest". Upon his words "This world is the will to power- and nothing besides! And you yourselves are also this will to power- and nothing besides!" (Nietzsche, The Will to Power, 1968, p. 550).

Nietzsche "punched" an entire building of moral codes and value-system that shaped the life of all the successive societies while he called the perception of what is right or wrong as a sort of indignation of the poor towards the rich. Being that the poor felt powerless and incapable to resist the rich people or to reach the same level of the rich, attributed to the rich features of the "bad" that were oppressive to the poor, in the case the "good". The poor, having the same "will to power" instinct that the class with authority has, yet, unlike to be characterized with the necessary traits to be a ruling class, are in the same way led to seek the kind of power that the aristocracy seeks. While they (the poor) cannot achieve what they seek, they denounce the dominant ones' vices as a revenge for that (Nietzsche, The Will to Power, 1968, pp. 156-162).

As an analogy of the theory of evolution introduced by Darwin, Nietzsche came up with *Übermensch (meaning* Overman) and his practice of attaining it as his most famous concepts switching thus the common beliefs of previous centuries and centuries to come. When he talks about *Overman*, he alludes to the man that has achieved to create his own philosophical approach to the world and his own value system. Presumably, one cannot become the *Overman* unless one has achieved to successfully complete the three stages of transformation of human philosophy and perspective, namely the *three metamorphoses*.

Yet, what distinguished Nietzsche from his contemporary philosophers is the idea of *Übermensch* or as it was previously referred the *Overman.* The basis of this theory lands in the *will to power* perspective. For Nietzsche the *Overman* is the man that goes beyond any sort of values or morals imposed by society. It is the ultimate accomplishment of human character and soul. Overcoming oneself is what makes the *overman* distinguishable from other men. In the introduction of *Thus Spoke*

Zarathustra, the editor in-chief Adrian Del Caro would define the *übermensch* as 'a new species to be arrived at by "overleaping" the current one' (Nietzsche, Thus Spoke Zarathustra, 2006, p. xxiii).

3-FINDING NIETZSCHE IN JOYCE

One of the most prolific writers of modernism that stood above previous writers and contemporary ones as well is James Joyce. His simple, plain style yet asserting that much philosophy distinguish him. In the *Portrait of the Artist as a Young Man* the techniques of the writing and developing his philosophical thought provide the reader an approach or understanding of the development of the artist. The technique serves his purpose of tracing the stages that the individual goes through up to the full accomplishment of one's soul.

Joyce, being still in his early years, found in Nietzsche's *overman* a source of power and a myth that gave him the potential in his struggles against the already established mentality of his society. He found in *Zarathustra* the will to build his *superman* out of his visionary power. Since his early writings, Joyce identified himself with the Zarathustrian philosophy and perspective to life (Hibbs, 2000, p. 126), attempting thus, both in his writings and in his life, to follow a solitary path through Nietzsche's doctrine. This attempt can be detected even in the vocabulary Joyce uses, which is a typically Nietzschean in the form and sense, detaching him from the partisans of the revival of Irish language. As Joyce matured, his understanding of Nietzsche matured too. He could achieve a more sophisticated understanding of Nietzschean doctrine and made it part of his life. In Nietzsche in general, and Zarathustra in particular, he did not find only the personification of his heretical thoughts, but could identify with it the basis of his heretism.

In the *Artist as a Young Man* Joyce adopted merely the concept of building the *overman* whom he identifies with the artist. Stephen, in his journey to become artist, follows a typical Zarathustrian path through the stages of development that Nietzsche suggests to be the steps towards the same goal: *overman*. Joyce becomes a disciple of Nietzsche in the saying "Not 'mankind' but overman is the goal" (Nietzsche, The Will to Power, 1968, p. 519). Yes! To Nietzschean doctrine it is the real goal.

4-NIETZSCHEAN CONCEPT OF METAMORPHOSIS IN *A PORTRAIT OF THE ARTIST AS A YOUNG MAN*

Reading *A Portrait of the Artist as a Young Man* it reminds about Nietzschean concept of *Übermensch* and the stages that take man to achieving it. According to Nietzsche, human being, in order to achieve the highest level of his soul, must go under three main stages: the camel, the lion and the child, that would help him identify himself and reach what is called the *Overman*. This concept, he says, is the ultimate form of the soul of man who can definitely overcome his human nature and can attain the freedom of his soul (Nietzsche, Thus Spoke Zarathustra, 2006, p. 5).

James Joyce being highly affected by Nietzsche's writings and philosophy even in his other books such as *Ulysses*, takes this concept and develops the three stages of the development of soul until the complete freedom into *A Portrait of the Artist as a Young Man* as the artist, Stephen, finds his way to freedom following these stages. Stephen, like the *Overman*, goes unto the metamorphosis of his soul until he finds his true inner self that, in accordance with the Nietzschean concept, overpasses human limits. Thus, he passes from religion to sin, from sin to religion, from religion to seclusion.

4.1. The camel

The first step for the young Dedalus in his journey to the discovery of the freedom of his soul is becoming a "camel". It does not mean that he would become a real camel. With camel it is meant the first metamorphosis described by Nietzsche. Though it might seem unclear the relation between the camel and the human soul, Nietzsche clarifies this by saying that when the soul is in the stage of being a "camel", the soul can endure far more. What is heavy? thus asks the carrying spirit. It kneels down like a camel and wants to be well loaded. What is heaviest, you heroes? thus asks the carrying spirit, so that I might take it upon myself and rejoice in my strength (Nietzsche, Thus Spoke Zarathustra, 2006, p. 16).

This means that the soul in the state of the camel phase can bear anything that comes ahead. Stephen is in this stage since he was a toddler until he is in the Jesuit school. Upon this time, the young Stephen is an obedient boy that never broke the rules. He also becomes a young man, as a student, that understands the interactions with people and that interprets and understands the world. He does not go against the constraints of the society that surrounds him trying to be accepted in it and to accept it.

While a young man, Daedalus is learned not to make sins otherwise he would be punished in the afterlife. This state of fear prevented him to be disobedient during his early life. Once that he decides to overpass this sense of fear and sins with a woman, he returns to repent after the sermon of Father Arnall on death and the punishment for the sins. In that way he starts his journey as a "camel" again, being in a sense of fear.

Also, it is not only the fear that he experiences while his soul being in the camel-like state. He experiences love as well. The love he has for Emma is more a love in his imagination than in real physical world. Though he feels excited when Emma is present, he endures the physical attraction by having her vivid only in his imagination.

The artist battles with his fear from hell and being punished, with his love for Emma and Mercedes that are both in his imagination, and attempts to seclude himself from the worldly desires such as lust and pride. Thus, while he becomes a religious person, he oppresses his lustful and prurience feelings. This battle between the soul, mind and body makes him struggle in between the three, thus, taking the pleasure of none. The natural harmony of human body, mind and spirit that God has given to human is lost upon the pressure of Jesuit practices. Therefore, Stephen seems unsteady in this war within him, a war that ends up with a metamorphosis. His encountering with religion helps him to a complete understanding of religion, and, therefore to move beyond what religion allows him to do. Harika Başpinar considers this as "a necessary step in order to become a free spirit" (Başpinar, 2014, p. 60).

4.2. The lion

Having experienced both what sin had to offer and what a moral life in accordance with Christian values had to offer, it is the time for Stephen to become a lion. He has set his soul into the wild battle abovementioned and as Nietzsche says "But in the loneliest desert the second metamorphosis occurs. Here the spirit becomes lion, it wants to hunt down its freedom and be master in its own desert." (Nietzsche, Thus Spoke Zarathustra, 2006, p. 16).

Dedalus at this moment starts to question everything in his life: his nationality, his religion, his language. He realizes that his life cannot be as the life of a simple man for that he had the artistic skill. This discovery of his creativity comes to him as a prophecy that is revealed through his name "Dedalos" that is an allusion to the Greek myth of Icarus and Dedalus. Dedalus was a great craftsman who makes wings for himself and

his son to escape from the labyrinth that King Minos had imprisoned him. Stephen identifies himself with Dedalus while he observes birds flying and while he alludes to the meaning of his name, therefore he recognizes himself as an artist.

His rejection of becoming a priest marks the first step towards the freedom of his soul and to a life as a "lion". The word "lion" in itself connotes living the life as a "king of the jungle", thus being seduced by neither society, nor fear from hell and having achieved to be the owner of oneself. The lion stands as a symbol for courage. In order that the camel, being metamorphosed into a lion, can achieve the *Overman*, it must object the values that the society and culture imposes to man. Because of his refusing to sign a petition about the revival of Irish language, though he scorns English language, his friend responds in a frustrating manner "I can't understand you . . . One time I hear you talk against English literature. Now you talk against the Irish informers. What with your name and your ideas – Are you Irish at all?" (Joyce, 2005, p. 199). He cannot sign it because it makes him part of the group which he does not want to belong anymore. Consequently, Stephen spurns everything that the society he belongs to propagates for and embraces his freedom as a new man, as an artist.

4.3. Resolution: The child

The last stage of metamorphosis of the spirit is to become a child. Nietzsche explaining the need of the man to become a child as a means to reach the *Overman* notes

But tell me, my brothers, of what is the child capable that even the lion is not? Why must the preying lion still become a child? The child is innocence and forgetting, a new beginning, a game, a wheel rolling out of itself, a first movement, a sacred yes-saying. Yes, for the game of creation my brothers a sacred yes-saying is required. The spirit wants *its* will, the one lost to the world now wins *its own* world (Nietzsche, Thus Spoke Zarathustra, 2006, p. 17).

Thus, the man, in order to achieve the final resolution needs to transform himself into a child. The child step aims to cleanse the remaining of the past. In this stage, the man could gain the innocence of a child and therefore forget. By forgetting the past, man can at last be completely free.

In *A Portrait of the Artist as a Young Man*, Stephen transforms into a child when he takes the ultimate step in the rejection of the norms and manacles that kept him bound

and leaves the country. This decision to depart from everything that bounds him and cannot let him complete freedom comes as a result of his belief that "man interferes in the harmony between life and man's nature by applying to reason alone" (Başpinar, 2014, p. 66). In that way he both departs from the society and starts a journey to his loneliness. By alienating himself, he intends to "discover the mode of life or of art whereby [his] spirit could express itself in unfettered freedom" (Joyce, 2005, p. 244). He views the exile as "the only way of eluding these constricting ready-made sources of identity" (Belanger, 2001, p. xxiv). Taking into consideration these beliefs, Stephen seems to have accomplished his metamorphosis from a lion into a child for that he departs with his past in quest of attaining his identity as an artist.

5-CONCLUSION

Considering the Nitzschean steps towards becoming the *Overman,* Stephen Dedalus starts his journey of the soul. As he grows up, he develops both mentally and spiritually and undergoes several transformations: from an infant he becomes the *camel* that is capable to endure the difficulties and the pressure of the society, to move on with another transformation that is to become a lion. The *lion* frees himself from the boundaries of the society and rejects the morals and traditions of the society, the same as Stephen when he rejects both Catholicism and his nationality. This transformation is not enough to set his artistic soul free. Thus, he undertakes another metamorphosis and intends to become the *child*. This is the last step to achieve his goal of reaching beyond human nature and boundaries, which is to become *Overman.* Nietzschean philosophy of *Übermensch* as it is obvious is the greatest influence both in the defining the identity of Stephen as a character and Joyce as an individual.

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BJES

NURSERY RHYMES AND THEIR IMPORTANCE IN TEACHING ENGLISH TO PRE-SCHOOL CHILDREN

Joana TAÇI [n]

Abstract

This article highly emphasizes the fact that teaching English to pre-school children is not an easy task. But, learning, even unconsciously the basic phonological, morphological, semantic and syntactic elements of English language, really helps to further facilitate the acquisition and usage of English later in time.

It is well-known that children at the age of 5-7 years can soak up a handful of information related to different fields and life phenomenon. The best way to encourage them to learning, in this case English learning, is by introducing kindergarten children to English nursery rhymes (the traditional ones) which are about alphabet letters, numbers, family members, colors, parts of body, etc.

Furthermore, this article will theoretically treat the advantages and impact that nursery rhymes practicing in pre-school institutions will have on English language acquisition. On the other hand, this article aims at echoing the promotion of English language teaching through singing and acting the English nursery rhymes as such a methodological pattern results the least explored mean of foreign languages education.

Key words: *nursery rhymes, Mother Goose rhymes, pre-school children, English teaching, English learning.*

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INTRODUCTION: ENGLISH LANGUAGE GLOBAL IMPORTANCE

Nowadays English is the leading language dominating all social, economic, historical and cultural domains. It is the predominant international language and lingua franca in many regions an also the language covering professional contexts, as science, navigation, law, business, economy, technology, art, literature, etc.

According to the early documents English was the mother tongue of the inhabitants throughout British Island, but under the British colonization successful attempts nowadays it has become the primary and secondary language of the colonized regions of USA, Canada, Australia and India. The recent estimated figures show that English is the most spoken language around the world as 1 out of 5 speak or understand it. The number of native English people reached 380 million and there are about 300 million people that speak English as a second language and 100 million who use it as a foreign language.

English language is an essential language to be acquired that is why parents coax their children to acquire and use of English language with confidence. Parents want their children to be good at reading English, to have a wide vocabulary and firm understanding of English grammar. But on the other hand they are aware that the acquisition of the above learning skills is not an easy task but quite the opposite. Learning English by children, especially preschoolers, is a hard-won.

In this context, this article highlights the fact that children's teaching and learning English has become a "large-scale wave" around the world (Brewster, Ellis and Gerard 2004). To meet the above expectations we emphasize and propose to teach English to children at very early stages of their life, better saying at the age of 5-6 years old. English teaching to preschoolers is advised to be performed through easy active, fascinating, attractive and enjoyable ways. As so, one of the best medium of teaching English to preschoolers is through exercising and singing nursery rhymes.

2-NURSERY RHYMES AND THEIR DEFINITION.

Nursery rhymes are a vital part of children's literature as they accompany them from the very first stages of their life, certainly under the monitoring and guidance of adults.

They belong to the oral and folk literature being passed orally from generation to generation and afterwards being collected and written down (Bubulova 2005).

There are various definitions related to such and interesting phenomenon:

"A nursery rhyme is a single poem or a song customarily told or sung to infants or young children (Webster 1995/ 84).Furthermore they are considered as short poems with rhythm, rhyme and repetition which are often used when learning and teaching young children their first language and most importantly when teaching them English (Abdellah 2002)

According to MacMillian (1991) nursery rhymes are defined as "a short traditional poem or song. In addition Macno (2004) claims that a nursery rhyme is a short poetic genre of children's folklore emphasizing the rhythmical effects rather than message.

The existence of nursery rhymes is highly related to the existence of human civilization, but the first documented written down collection of nursery rhymes marks the beginning of 19th century. On the other hand there is another quite different concept or name given to the children songs and play. More concretely, the corresponding American term for nursery rhymes is Mother Goose Rhymes. Such a term is taken after the imaginary author's first collection of nursery rhymes in 1781 under the title "Mother Goose Melody" (Collins 2000). Mother Goose is a term synonymic to nursery rhymes which is used mainly in North America.

Nowadays the nursery rhymes are grouped under the following groups highly based on semantic or morphological information they convey:

Semantic division

- **Parts of body**: Head, shoulder, knees and toes, I have got ten little fingers, Hokey Pokey etc.
- **People and occupation**: What are you going to be?
- **Animals**: Old McDonald had a farm; Farmer Brown's got one big dog, etc.
- **Clothes**: X is wearing a bright blue dress.
- **Colors**: Blue is the sea.
- **Food**: Stir the soup.
- **Flowers**: Lilies are white.
- **Daily activities**: There is the way; I like to skip.

Morphological division exercising morphological or syntactic English language highlighting structures.

- **Present simple**: What does the cat say; The farmer's in his house; The farmer sows his seeds.

- **Present continuous**: X is wearing a bright blue dress. Here we come galloping.
- **Simple past**: One little girl; I did, I did, I did.
- **Past continuous**: As I was going to St. Yves.
- **Perfect tenses**: I have got ten little fingers.
- **Auxiliary verbs**: Can you tell me; Hush little baby.

Nursery rhymes recent importance does not lie in their definition and division but on their real mission and contribution, that of involuntarily teaching English native or non-English native young children or preschoolers English language vocabulary, pronunciation and grammatical structures.

3-HOW DO NURSERY RHYMES ASSIST PRESCHOOLERS IN THE ACQUISITION OF ENGLISH AS A SECOND OR FOREIGN LANGUAGE.

As we have stated above the acquisition of English as a foreign language is not an easy task, let alone when the ones to acquire it are supposed to be preschoolers of the age 5-6. We as teachers or educators before starting our teaching process have to take into consideration the psychological needs and expectations of the corresponding age. As so, from the perspective of preschoolers, one of their distinctive characteristics is that they "love to play".

On the other hand children are born with musical taste (Cakis 1999) and they enjoy playing with sounds (Richards 1969), but the only thing that they do best is playing for fun (Sokka and Meaney 2008).

Furthermore Sokka and Meaney (2008) stated that "given the age of preschoolers it is only natural to use games, songs and rhymes as a way of teaching a foreign language and even other skills". In this context nursery rhymes are not only expected to fulfill but they really meet preschoolers educational expectations as they are considered to be great avenues assisting the learning and acquisition of English in the most natural and enjoyable way possible.

Nursery rhymes are characterized by certain features that highly contribute to the acquisition of English as a foreign language:

- The brevity of rhymes. They may include words from comparatively easy level. According to Murphey (1992) and Tuan and Ann (2010) the rhymes lyrics are very easy to be acquired and understood by preschoolers.
  Five little monkeys
  Five little monkeys jumping on the bed one fell off and bumped his head
  Mama called the doctor and the doctor said
  "No more monkeys jumping on the bed" (and the nursery rhyme goes on making use of the same lyrics. There is a countdown of numbers)

- The selection of themes is relatively close to learners real life experiences they mostly focus on children's background, knowledge, family, animals, food, colors, weather, etc.
  Rain, Rain
  Rain, rain go away
  Come again another day
  Little Danny wants to play
  Rain, rain go away (And the lyrics are repeated 3 times the only change lies on the children's names)

- Repetition is a favorite format of rhymes in general. What is repeated varies from e single word to a phrase or a complex sentence.
  Head, shoulder, knees and toes
  Head, shoulder, knees and toes
  Head, shoulder, knees and toes
  Head, shoulder, knees and toes
  Head, shoulder, knees and toes….. **(there is a continuous repetition of the same lyrics the change lies on the melody)**

Related to the above features it was stated that the lyrics of the rhymes are a good language input as they are manageable by preschoolers. Purcell (1992) stated that preschoolers can become bored by repeatedly listening to a narration or dialogue as they are attempting to understand the meaning of the new words or phrases. In contrast listening to a nursery rhyme over and over again is not monotonous because of the rhythm and melody.

Apart singing nursery rhymes involve dancing, role playing, gesturing and even enjoying the video transmission. As so the situation created within the classroom it is similar to the outside world, meaning that what takes place inside the classroom is a reflection of what they can actually meet outside.

As Rees (1974) stated nursery rhymes are an effective reinforcing teaching mechanism which help preschoolers to practice and revise continuously vocabulary, idioms, sentence patterns, pronunciation stress and rhythm. Even the latest finding indicated the significant effect of nursery rhymes on various aspects such as: class, implementation, integration with multiple intelligence, learning motivation (Lin 2005), learning attitude (Chiong 2003 and Huang 2007), language proficiency (Lin 2005) and phonemic awareness.

Referring to what we have stated up to now, (English language worldwide importance and nursery rhymes influence and contribution in English acquisition by preschoolers), we conclude that in order to acquire English as a foreign language; in order to acquire

the forth needed linguistic skills, nursery rhymes have to be presented continuously and periodically to preschoolers as part of their kindergarten teaching program. On the other hand educators or teachers have to be patient and persistent as it will take some time for the outcome to be evidently witnessed. At the first stages, preschoolers enjoy the music and dancing. Later on, they begin singing the first moment the rhyme is on. It is obvious that they make certain phonological or pronunciation mistakes which they unconsciously correct singing after singing. Quite unknowingly they have mastered a small number of English words, their meaning and they can easily identify the object they refer to. It is overwhelming to listen to your little one sing, dancing and pronouncing English separate words, phrases and sentences.

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RESEARCHING ON L2 WRITING OF YOUNG LEARNERS: CREATIVE ACTIVITIES FOR PERSUASIVE COMMUNICATION

Isaak PAPADOPOULOS [o]

Abstract

The act of persuasion has been executed along with the other oldest profession from the mythological times. A number of definitions exist to describe it (Simons 1976, Hardin 2010, Mintz et al. 2012), typically as "the attempt or intention of one party to change the beliefs, attitudes, values, feelings and intentions, of another by communicative means" (Lakoff 1982:43). Lakoff focuses on the use of 'communicative means' and thus a language would need to be involved as the vehicle to carry out this act.

This paper attempts to approach theoretically "persuasion" and "persuasive discourse" as well as to describe proposed creative activities that can be implemented at schools. In particular, following Connor and Lauer's (1986) detailed system of persuasive discourse, persuasion-oriented activities have been designed for students of primary and secondary education for the development of L2 persuasive writing. This particular syllabus consists of various types of activities such as game-based, problem-solving activities, activities of creative writing and expression all of which focus on fostering persuasive written communication and interaction among students. Further, special attention was placed on combining the content of the foreign language classroom with other subjects of the national school curriculum of Greece thus promoting interdisciplinary teaching and learning.

Within such a context, students are encouraged to raise persuasive strategies, which constitute a type of communication strategies employed in their daily speech events. Although persuading another person may be challenging, the practical applications of persuasive discourse are important in academic success and functioning in people's everyday life.

Keywords: *persuasive strategies, foreign language, communication, Greek education, written discourse*

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1-**INTRODUCTION**

Persuasion and persuasive discourse dates back to the antique times when Plato and Aristotle (Greece) and then Cicero (Italy) practiced it and rhetorical studies focused on fostering a good orator in political assemblies. It is worth mentioning that after the fall of the Roman Empire in 275 BC, the attention to Rhetoric was deported until the 16th century with the advent of the argumentation studies as an independent field of study. However, a lot of universities provide courses on debating and argumentation that are based on classical rhetoric (van Eemeren & Grootendorst, 2005) and at the same time courses on persuasive writing and speaking inspired by rhetoric have been reintroduced in North America and Europe (Metsämäki, 2012).

Although the concept "persuasion" has been variously used from the mythological era to the scientific research and there have been mentioned a lot of definitions about it (Simons 1976, Lakoff 1982, Hardin 2010, Mintz et al. 2012), all of them have focused on "the attempt or intention of one party to change the beliefs, attitudes, values, feelings and intentions, of another by communicative means". In other words and from a sociolinguistic point of view, it is the attempt of a person to damage the negative face of a person (Papadopoulos, 2016) as the persuader intentionally aims at limiting merely or completely the addressee's freedom of action, autonomy and independence.

Indeed, every speech event is characterized by at least, two speakers/writers and a message that has to be in accordance with the communicative goal. As a result, speakers/writers exhibit significant attempts to convey not only organized but persuasive messages as well, as the tendency of people to influence each other is a feature of everyday communication (Lustig & Koester, 2010) especially in this diverse world and era that everyone wants to understand and be understood. Especially, the increasing rise of mass-media and the persuasiveness in every part our social environment, persuading abilities and knowledge about persuasion power have been of utmost important so that we can understand the relational, political, economic and social changes (Dainton, 2004).

2-PERSUASIVE STRATEGIES – CONNOR & LAUER'S TAXONOMY (1986)

Given that persuasive communication is part of people's daily social interaction, special focus should be stressed on the various efforts people make in order to 'build' and convey a persuasive message that will lead to the other party's influence and change. More precisely, people with the purpose to persuade an addressee, tend to use various means, communication strategies that are intentionally employed with the aim of achieving the communicative goal of persuasion.

Connor and Lauer were based on Aristotle's theory about "logos", "pathos" and "ethos" , the work of Lauer et al. (1985) who developed a set of rational strategies for the production of persuasive discourse and the work of Perelman and Olbrechts-Tyteca's (1969). They were also influenced by research of a wide range of rhetoricians, communication theorists, and psychologists on ethical and emotional appeals in modern discourse e.g Karon (1976), Woods and Walton (1974), Hovland, Janis and Kelley (1953), Thompson (1967) and Abelson and Karlins (1970), which led them to the creation of four persuasive appeals that correspond to the Aristotelian ones and their key-appeals have been widely used for ages.

The fist appeal category is the "Rational appeal" and it reflects to a great extend the current methodological use for persuasiveness through logic. This particular persuasive strategy can be applied by the use of many rational appeals (Connor & Lauer, 1985) as Connor and Lauer's rational appeal consists of 14 appeals: *Descriptive example, Descriptive narration, Classification, Definition, Comparison – Contrast, Degree, Authority, Cause/Effect, Model, Stage in process, Means/End, Consequences, Ideal or Principle and Information.*

The second appeal is the "Affective appeal" which refers to the emotional connection of the writer and the audience. More specifically, it appeals to reader's own situation by triggering an emotion that has personal relevance such as fear, anger, and joy. The mode of persuasion corresponds to the Aristotelian "Pathos" and it contains a lot of key-appeals that are used to persuade someone emotionally: *Audience's empathy, Audience's Values, Vivid Picture, Charged Language, Emotion in Audience's situation.*

The third appeal is the "Credibility" that refers to the trustworthiness and the authority of the persuader. There is one-to-one map with the Aristotelian "ethos" but Connor and

Lauer have expanded and included in this category four mode-appeals that can count for persuasiveness: *Writer's Good character and/or Judgment, Writer-Audience Shared Interests and Points of View, Writer's Respect for Audience's Interest and Points of View, First Hand Experience*

3-PROPOSED ACTIVITIES OF PERSUASION

Apart from the theoretical and research interest for persuasion at national and international level, persuasion and persuasive discourse has received the concern of teachers and educators in Greece, as a teaching field. Although "Persuasion" constitutes a thematic area of focus in the third grade (last grade) of the Greek senior high school in the form of familiarizing students with persuasive modes and further recognizing them within a text, persuasive/argumentative discourse has been promoted in Greek education from the third grade of primary school, in its basic forms. In this sub-unit, I am going to focus on activities that can be used in primary and secondary education so that we can raise students' awareness of and familiarization with persuasive discourse either within the context of foreign language teaching or within a cross-thematic context.

Activities

Title: The painting of persuasion

Description of the activity

✓   Students read a fairytale all together and they discussed its plot, the heroes and the context it takes place.

✓   They draw something that impressed them about the fairytale while listening to music related to the story.

✓   Every time the music stops, each student has to forward his/her painting to the students sitting next to him/her, who has to continue it without asking the former classmate about the idea of the painting.

✓   The teacher pauses the process of promoting the drawing from one student to another before each student takes back the painting, but at a random time.

✓   Each student then, recognizing the painting (which is possibly in the hands of another student), sends a letter to his classmates who has his painting and tries to persuade him/her that the particular painting is his, employing preferable persuasive strategies.

Title: Building persuasive sentences

Description of the activity

✓ Students sit in a large circle and the teacher gives a short sentence to them, for example "They arrived in Greece ...".

✓ Then the students have to add more information in the beginning or the end of the sentence so that it can become a short-story. The students are not allowed to change in any way, the sentence.

✓ Every sentence ends at the point the students cannot add another word/phrase.

✓ Once four different sentences are completed, the teacher writes them on the board and the students are divided into 4 groups (each group for every sentence).

✓ Then, each group has to write reasons in which their particular sentence/short-story is the most representative for Greece (as the sentences referred to Greece), employing certain persuasive strategies.

Title: The letter of persuasion

Description of the activity

✓ The class focuses on and investigates a foreign country.

✓ Students are in pairs and the teacher poses "a problem-based situation" which students have to solve. For example:

    ✓ A) Problem-based situation:

"Which Restaurant to choose?"

You have to persuade two other classmates that a particular Albanian restaurant is better than another that was presented to them during the lesson.

    ✓ B) Problem-based situation

"Which means of transport to use?"

You have to persuade two other classmates that they have to move in a certain way in the Albanian capital, and not in another way (eg use the taxi and not the bus)

✓ Thus, students are invited to record in pairs, the ideas and send a letter to their classmates to persuade them through employing certain persuasive strategies aiming to the solution of the problematic situation.

Cross thematic areas

Regarding the primary education, persuasion can be acted combining the foreign language subject with several school subjects such as:

✓ **History**

• The Olympian Gods

Students are encouraged to express themselves persuasively as regards to their favourite Olympian god enhancing their historical knowledge at the same time.

- The labors of Hercules

Having learnt about the labors of Hercules, students decide which labor they find more demanding they write ideas to persuade their classmates about their choice.

- Odysseus in the island of Calypso

Throughout the adventures of Odysseus, he reached the island of Calypso. One of the students takes the role of Odysseus and the other classmates write down ideas to persuade him to return to his house and his wife.

✓ **Environmental Studies**

- The animals

Focusing on the distinction between the wild animals and the pets, students are urged to write a letter to the Mayor in their attempt to persuade him/her both to shelter the stray animals and protect the endangered ones.

- The four seasons - The weather

Having dealt with the four seasons characteristics, students are encouraged to write letters/emails to their British pen-friends, persuading them on which season they should visit Greece focusing on the weather conditions as well.

- The modes of transport

The modes of transport constitute a very important part of people's daily life. Students should write a letter to an international transportation company in their attempt to persuade them to help in the improvement of the local transportation system.

Concerning the secondary education, persuasive communication can be fostered within the context of various subjects such as:

✓ **Social Education**

- Clothing style

The clothing style is a topic of daily discussion among students at schools. After discussing the differences among them, they send emails to an international magazine trying to persuade the directors to attend a fashion show.

- Accidents Prevention

Car accidents constitute a daily phenomenon in many countries. Students take part in an international writing competition submitting their articles in their attempt to persuade the drivers to be careful when behind the wheel.

✓ **History**

- Minoan and Mycenaean civilization

A very popular unit of the History subject can be dealt with by dividing students into two groups (one for each civilization). Students of each group have to write ideas employing several persuasive strategies and support their civilization in front of the whole class.

✓ **Literature –**

- Promoting literature types

Students are urged to choose the literature school they prefer and write articles for an English newspaper which publishes students' articles. Only one article will be published, so students should write persuasively to a very high extend.

4-CONCLUSION

As mentioned in Plato's Philebus (58a), Protarchus said "I have often heard Gorgias constantly maintain that the art of persuasion surpasses all others; for this, he said, makes all things subject to itself, not by force, but by their free will, and is by far the best of all arts." Indeed, persuading skills and persuasive strategies are very important in people's everyday life. Everyone tends to persuade and be persuaded when being engaged in daily speech events. Despite the National School Curriculum which proposes the contact of students with persuasion in the third grade of senior high school, through this paper, we offer an incentive for incorporating persuasion in primary education classes as well.

It is advisable teachers, educators, education policy makers take into serious consideration findings emerged from studies on persuasion and persuasive discourse (James, Scholfield and Ypsilandis, 1992, 1994, Ypsilandis, 1994; Psaltou-Joycey & Ypsilandis 1999; Theodoropoulou, 2009; Triantari, 2016; Papadopoulos, 2016; Papadopoulos & Ypsilandis 2017). Persuasion is culturally-oriented while the language level and the gender of the students seem to associate to the selection of persuasive strategies. Thus, we should stress special focus on designing educational programs that could facilitate students' persuading abilities development and at the same time offer them opportunities for engagement in conversations that simulate everyday communicative situations outside the school environment. With respect to students' abilities, persuasive writing (and speaking) should be developed within the language classes – L1 and L2, as students are provided with the opportunity to familiarize

themselves with strategies and techniques that are of utmost importance in producing discourse and social interaction.

Last, it is our view that further research should be done on strategies employed for effective communication and social interaction and the national curriculums of Greece should be updated in matters of incorporating thematic areas related to the different communication styles.

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BJES

THE IMPACT OF TEXT MESSAGING ON STUDENTS' LITERACY IN ENGLISH LANGUAGE : (UNIVERSITY COLLEGE "BEDËR" CASE)

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Abstract

This paper investigates the impacts of Text Messaging on students' literacy in English Language. With the revolution of technology, text messaging has been a widespread method of communication among people. In this case, text messaging does not only involve SMS but also internet chats, emails and other online applications (WhatsApp, Viber, Facebook Messenger, etc.). The persistent growth of its usage has led to the invention of new abbreviations in English language. Besides their use in informal messages, these abbreviations have been found in assignments and other formal texts written by students, which highlight the influence of text messaging on students' literacy. The target group was chosen to be students of Faculty of Philology and Education at University College "Bedër". Quantitative and qualitative methods were used in this paper and the results were built upon conducted surveys. Previous studies have shown that text messaging is used by a considerable number of people whose orthography contains old and new abbreviations and the lack of some grammatical sentence structures and punctuation. As a result, they find it difficult to write a formal text correctly. Abbreviations are becoming inseparable part of texts, meanwhile linguists argue on their negative impacts on students' literacy in English language.

Keywords*: Text Messaging, students' literacy, abbreviations, assignment, University College "Bedër".*

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1. INTRODUCTION

This study analyses the impacts of text messaging on students' literacy in English Language, concerning the fact that texting is a method which is used among students to exchange written messages. It firstly contained only texts and then expanded with multimedia items like sounds, videos and images. The frequency of texting used by students has had its impacts on the way they write or read. According to a linguist, the usage of text messaging has invented new words and symbols (Crystal, Language and the Internet, 2006).

Apart of standard abbreviations of English Language, students use other abbreviations which are referred as "new abbreviations" mainly invented by them in correlation with phonemics. The expensive invention of abbreviations which are highly favored by social media usually makes texts not fully understandable by everyone, especially the adults. Youth has created its own vocabulary full of abbreviations and it sounds like only they can understand their new language. It may give to them the satisfaction of using trend and being funny, but the abbreviations are seriously damaging their spoken and written language (Maryam Tayebinika , Marlia Puteh, 2012).

This study consists of two parts. The first part is the theoretical one with general information which describes the history of abbreviations and the influence of mobile phone and social media. The information is taken from other books, articles, periodicals and web sites. The second part consists of empirical part. There are introduced the findings from questionnaires and the results they brought to this study. The survey of this study has been done by students of Faculty of Philology and Education at University College "Bedër".

1.1 Hypothesis

Text messaging has negatively affected students' literacy and has led them to use abbreviations not only in their texting but also in school's assignments.

1.2 Objectives

The aim of this study is to identify the impacts of text messaging on students' literacy and to analyze the influence of social media in favoring the usage of

abbreviations. It also aims to study the influence of abbreviations in students' vocabulary.

1.3 Research Questions

1) How does text messaging affect students' written English?
2) Why students use abbreviations in their assignments?
3) Is Internet and social media supporting the usage of abbreviations?
4) Are the old abbreviations substituted with the new abbreviations?

1.4 Importance of study

This study aims to answer the research questions relevant to target group of population being used. It obtains data which show the deformation of students' written English. It will help the target group in recognition of specific lexical items in English language and it will warn the target group of the way they are being affected by text messaging.

2. LITERATURE REVIEW

For the first time in Albania, Internet service was introduced in 1991 from "Soros" Foundation in cooperation with the UNDP, who came to help the Albanians to communicate with Europe and the US (Ahmati, 2010) while 3G devices emerged after the first half of the 90s and this technology brought a different, more qualitative interacting communication, adding video visual communication option in the same time (Cipuri, 2012, p. 283). Text messaging has grown in popularity ever since the very first text was sent in the year 1993 by a student who was working for the Nokia Corporation (Michelle Drouin, Clarie Davis, 2013, p. 49). The number of SMS messages sent by mobile users in 2015 in Albania, according to the annually report of AEPC (Authority of Electronic and Postal Communications, Albania 2015) reduced by 12% compared to 2014 (AKEP, 2015, p. 41). The decline in the use of SMS messages and the significant reduction in the growth rate telephone calls in mobile networks are deemed to have been due to the significant increase in the use of Internet access on mobile networks and the effect of replacing SMS messaging (AKEP, 2015, p. 41). With the revolution of technology and Internet

access, the scale of penetration in social media increased and the two most accessed application are Facebook and Instagram (Sa njerez e perdorin Facebook-un ne Shqiperi?, 2016). In June 30, 2016, there were 1 400 000 Facebook users in Albania with a scale of penetration of 48.1% (Internet World Stats Europe, 2016), while in Instagram, there are 680 000 users in Albania, whereas 37% of them are female and less than 10% are older than 45, where as the ages which use Instagram the most are 18-24 (Instagram users demographics in Albania- April 2017, 2015).

According to Baron, if students are emailing and Instant-Messaging and text messaging using degraded language, then it's no wonder that spellings such as U for you or B4 for before are cropping up in school assignments (Baron, 2008, p. 162). In a study carried in Norway, master student, Stine Prøysen in his thesis defines the language of text messaging as including: abbreviations (which includes the replacement of letters with symbols in order to save a keystroke on the mobile phone), incomplete sentences, contractions, non standard use of the apostrophe, lower case letters, non standard spelling, exaggerated use of exclamation points, periods and question marks (Prøysen, 2009, p. 40). Under the heading of the language of text messaging he also includes other forms of what he calls informal language, e.g. novel adjective combinations, slang and personal references (Prøysen, 2009, p. 40)

Abbreviation is defined as a shortened form of a word or phrase (Oxford Dictionary, 2017) and according to Stedje and David Crystal, abbreviations have existed for as long as the written language has existed (Stedje, 2001), (Crystal, Txtng: The Gr8 Db8, 2008). While John Sutherland in his article claims that the symbols which are found in hieroglyphs are not the same as symbols found in texting. He explains that Egyptian hieroglyphs were complex entities, combination of symbols representing both concepts and sounds (Sutherland, 2002). Identifying and evaluating the barriers faced by students who experienced difficulty in literacy is the key to addressing such difficulties (Janice Wearmouth, Janet Soler, Gain Reid, 2003, p. 188). In this way, linguists have been discovering literacy problems in teenagers and students. Moreover, they have also studied the blasting of their language, especially the English

Language. David Crystal emphasizes the fact that the Internet is moderately changing the language because of the creation of new lexical items (Crystal, Language and the Internet, 2006).

The Centre of Science Education at Sheffield University found that about ninety percent of the youth have cell phones, and that ninety- six percent of this group uses them to text (Beverly Plester, Clare Wood, Victoria Bell, 2013, p. 137). In a study carried in Wake Forest University, teenagers have reported an average of receiving 46.03 and sending 45.11 messages in a day (Drew Cingel , S.Sundar, 2012, p. 310). When a group of educators were asked, they said that they believe that texting has a negative effect on students' writing skills (Verheijen, 2013, p. 595). As a consequence, researchers are arguing on the negative impacts of text messaging in literacy. Some researchers believe that this phenomenon in the future may lead to a revolution in language. They put an emphasis on the negative impacts of textism in formal writing. Textism refers to the use of abbreviations and other techniques to compose SMS and instant messages (Maryam Tayebinika , Marlia Puteh, 2012, p. 97)

 A relationship is suggested between literacy and texting because texting uses abbreviations, which depends on phonological awareness. (Beverly Plester, Clare Wood, Victoria Bell, 2013, p. 138) Texting has been found to be heavily linked to phonological awareness in students (D. Powell, M. Dixon, 2013, p. 59).

Jasmin Chanon tried to study students in a normal classroom environment in order to gather data of the effects of cell phones in students who use them during the classes. Students undertook a survey and they agreed using phones during classes is distracting, but they continue to use cell phones in class (Chanon, 2012, p. 323). Students also predicted that they would score better if they were not texting (Chanon, 2012, p. 326).

Also, during a study in Delta State University in Abraka, universities students were asked about their reading habits, including text messaging, and presented them with a range of words both real and fictitious. Reading books or traditional media expose people to use creativity in language and enrich their vocabulary

that is not found in text message users. Also reading has the power to encourage flexibility in language. In the study many of textisms which were given were not acceptable to the participants who texted more or read less (Ochonogor C. W. , Alakpodia N. O. , Achugbue I. E., 2012).

It has been suggested that students are not distinguishing between informal and formal contexts, and are using textese at the wrong times (Verheijen, 2013, p. 587). It was discovered during a study that participants took longer and made more errors when they had to read textese messages as opposed to reading Standard English (N. Kemp, C. Bushnell, 2011, p. 18).

Forty undergraduate students part of a study at "Universiti Teknologi" Malasya, have shown the reasons of textisms: save time, communicate faster, allow students to type and read at the same time and decrease the cost of sending SMS. Textism has also affected the way the students speak. According to this study, they find it difficult to recall the correct form of the words (Maryam Tayebinika , Marlia Puteh, 2012).

Texting has become a habit to many teenagers and adults. It is part of their daily life and the fastest way of communication. They no longer use phone call to contact with their relatives, but they directly write a message to them. The issue of texting having effects on literacy has received media attention over the years and it is commonly assumed that textisms have negative effects on student literacy (Campbell, 2014, p. 1).

3. ABBREVIATIONS AND THE INFLUENCE OF MESSAGING AND SOCIAL MEDIA

3.1 Abbreviations

Abbreviation is defined as a shortened form of a word or phrase. (Oxford Dictionary, 2017) It might have happened to us to look at a text which contains some incomplete words, which are not part of the dictionaries or literary works, except of the standard abbreviations in English language like: "p.s. = post scriptum", "ad = anno domini", "i.e = that is" and "e.g = example".

In contrary, the abbreviations above are not the only abbreviations that we encounter in our daily life. The revolution of technology has been a main factor of new abbreviations which have been created and spread up immediately to the users of internet and messages. Extensive application of Texting has created a series of new words and symbols. According to a David Crystal, the Internet is moderately changing the language because of the creation of new lexical items (Crystal, Language and the Internet, 2006). In his book: "Txtng: The Gr8 Db8" he describes the features of text (in messages) orthography. There is the use of single letters, numerals and typography symbol to represent words or noises associated with actions (Crystal, 2008, p. 37):

- B = be
- 2 = to
- @ = at

These units are technically known as logograms or logographs (Crystal, 2008, p. 38). These logograms may be used alone or in combination:

- B4 = before
- @oms = atoms
- 2day = today

Another ways of abbreviating are initialisms, omitted letters and shortenings. Initialisms are familiar proper names which are written with their first initials of each word like: "EU- European Union" and they are often called acronyms. In initialisms we omit all the letters except of the first one, while in some words we omit letters from the middle. These are often called contractions or when we drop letters at the end, it is called clipping. For example: we use "msg" for "message" and "comin" for "coming". In shortening, we omit one of the meaningful elements, usually at the end. For example: "gran(d)mother, bro(ther)" (Crystal, Txtng: The Gr8 Db8, 2008, pp. 41-46).

According to David Crystal and Stedje, abbreviations have existed for as long as the written language has existed (Stedje, 2001), (Crystal, Txtng: The Gr8 Db8, 2008). They explain this with the existence of the hieroglyphs of Ancient

Egypt. In contrary, John Sutherland in his article claims that the symbols which are found in hieroglyphs are not the same as symbols found in texting. He explains that Egyptian hieroglyphs were complex entities, combination of symbols representing both concepts and sounds (Sutherland, 2002). According to him, we see these combinations rarely in texting.

3.2 The influence of Mobile Phone and Text Messaging

The Global System for Mobile Communications (GSM) started developing the idea of point-to-point short message service in the mid-1980s, but it took time until 1990s when phone companies developed commercial possibilities (Crystal, 2008, p. 4). According to Centre of Science Education at Sheffield University, ninety percent of the youth have cell phones, and that ninety- six percent of this group uses them to text (Beverly Plester, Clare Wood, Victoria Bell, 2013, p. 137). Text messaging has grown in popularity ever since the very first text was sent in the year 1993 by a student who was working for the Nokia Corporation. (Michelle Drouin, Clarie Davis, 2013, p. 49) Firstly, the text could contain only twenty characters. After the first experimental message which was sent in Finland, it took five years before numbers of users started to build up (Crystal, Txtng: The Gr8 Db8, 2008, p. 4).

In a study carried in Wake Forest University, teenagers have reported an average of receiving 46.03 and sending 45.11 messages in a day (Drew Cingel , S.Sundar, 2012, p. 310). These short messages can contain 140 bytes of data. In the Latin alphabet, characters are encoded with 7 bits, so the maximum size of messages is 160 characters (Crystal, Txtng: The Gr8 Db8, 2008, p. 4). With the limited amount of characters, people had to abbreviate their texts if they did not want to spend all their money in communicating through SMS. Nowadays, mobile companies provide facilities which give you free SMS and Internet Data, but one decade ago messages had a cost which was not affordable by all the social classes. The number of SMS messages sent by mobile users in 2015 in Albania, according to the annually report of AEPC (Authority of Electronic and Postal Communications, Albania 2015) reduced by 12% compared to 2014 (AKEP, 2015, p. 41). This trend is opposite with significant annual increases in 2013 and 2014. The decline in the use of SMS messages and the significant

reduction in the growth rate telephone calls in mobile networks are deemed to have been due to the significant increase in the use of Internet access on mobile networks and the effect of replacing SMS messaging.

3.3 The influence of Social Media

In the early 90s, the signal of internet connection began to be heard, which marked the first contact of Albanians with the world of great deal of information. Everything was free during this period. Anyone could write a number of an Internet society out of Albania and connect to the internet without any payment. For the first time in Albania, Internet service was introduced in 1991 from "Soros" Foundation in cooperation with the UNDP, who came to help the Albanians to communicate with Europe and the US (Ahmati, 2010).

3G devices emerged after the first half of the 90s. This technology has brought a different, more qualitative interacting communication, adding video visual communication option in the same time. In this way, 3G mobile phones marked a new era, including multimedia. At the end of June 2010, cellular phone manufacturers Samsung and Nokia launched 4G technology, where the Internet connection was 10 times faster than existing 3G mobile (Cipuri, 2012, p. 283).

The internet data provided in mobile phones, led to the download of new applications which main focus was texting. Applications like WhatsApp and Viber were the most popular one. Finally people could communicate and send instant messaging without spending money per each message. People started to have internet access not only in their houses but everywhere they go, due to the wireless connection. The revolution of technology and Internet access, the scale of penetration in social media increased and the two most accessed application are Facebook and Instagram (Sa njerez e perdorin Facebook-un ne Shqiperi?, 2016)

Facebook came in Albania in 2009. It allowed people to send instant messages, to share pictures and video. All these messages were written in a small-sized chat window which forced them to abbreviate some words if they did not want their texts to look like novels. In June 30, 2016, there were 1 400 000 Facebook users in Albania with a scale of penetration of 48.1% (Internet World Stats

Europe, 2016). After the success of Facebook, Twitter was the next application which continued favoring the abbreviations. The famous question in Twitter "What are you doing" accepts only 140 characters as an answer. In this way, Twitter's users abbreviated their answers in order to not pass the available capacity of characters and to express fully their opinion. In these two applications, people had the right to write even though with abbreviations, while the third application which still is a trend in our country is Instagram.

Instagram is a photo-based application. There are 680 000 Instagram users in Albania. Only 37% of them are female and less than 10% are older than 45, while the ages which use Instagram the most are 18-24 (Instagram users demographics in Albania- April 2017, 2015). Messages in Instagram are conveyed by photos. The application allows you to write a caption below the photo that you post. Since photos are the base of this application, the captions are always short and full of abbreviations. Another trend that Instagram brought was "hashtag (#)". If you write "#" and a short text next to it, people can click and find photos which convey same information. In addition, these three applications in the last five years provided voice messages and video messages which shifted the attention to spoken messages. Trends like the applications that I mentioned above, are always followed by youth and not only. The daily usage of social media has made people obsessed with messages and abbreviations. They accept that abbreviations have become a habit for them.

4. ABBREVIATIONS IN SCHOOL

This chapter considers whether written language on Internet (including mobile phones) is influencing the way that students write and read. The extensive growth of instant messaging shifted youth from computer allegiances to Instant Messaging. These facilities provided by Internet and mobile phones led them to communicate with any kind of language which was not controlled. Also, the enormous amount of information on Internet which is not filtered enriched their vocabulary in different fields and they started using a language which gradually degraded. In this way students faced problems in their school's assignments due to the habit of using "The Internet Language". Forty undergraduate students part of a study at "Universiti Teknologi" Malasya, have shown the reasons of

textisms: save time, communicate faster, allow students to type and read at the same time and decrease the cost of sending SMS. Textism has also affected the way the students speak. According to this study, they find it difficult to recall the correct form of the words (Maryam Tayebinika , Marlia Puteh, 2012).

Identifying and evaluating the barriers faced by students who experienced difficulty in literacy is the key to addressing such difficulties (Janice Wearmouth, Janet Soler, Gain Reid, 2003, p. 188). Since instant messaging has been a trend and the speed that it requires in writing, youth started writing in short and creating their own new abbreviations. It was discovered during a study that participants took longer and made more errors when they had to read textese messages as opposed to reading Standard English (N. Kemp, C. Bushnell, 2011, p. 18).

If students are emailing and Instant-Messaging and text messaging using degraded language, then it's no wonder that spellings such as U for you or B4 for before are cropping up in school assignments (Baron, 2008, p. 162). Instant Messaging gradually started to contain acronym, abbreviations and emoticons. All these features created a new linguistic code which only the youth seemed to understand. Texting has been found to be heavily linked to phonological awareness in students (D. Powell, M. Dixon, 2013, p. 59). The general assumption was that outside of those funny truncated expressions such asttyl ('talk to you later') oromg ('oh my god'), the flow of messages was very speech like (Baron, 2008, p. 45).

Instant Messaging users described Instant Messaging as a written version of casual speech. If it really has the characteristics of informal speech, then Instant Messaging has the potential to chip away at the prescriptive standards of traditional written language (Baron, 2008, p. 46). The frequency of using the new linguistic code influenced students' written language in formal writings at school, especially during the exams when the time is limited. In a study, students undertook a survey and they agreed using phones during classes is distracting, but they continue to use cell phones in class (Chanon, 2012, p. 323). Students also predicted that they would score better if they were not texting

(Chanon, 2012, p. 326). Also, during another study in Delta State University in Abraka, universities students were asked about their reading habits, including text messaging, and presented them with a range of words both real and fictitious. Reading books or traditional media expose people to use creativity in language and enrich their vocabulary that is not found in text message users. Also reading has the power to encourage flexibility in language. In the study many of textisms which were given were not acceptable to the participants who texted more or read less (Ochonogor C. W. , Alakpodia N. O. , Achugbue I. E., 2012). The issue of texting having effects on literacy has received media attention over the years and it is commonly assumed that textisms have negative effects on student literacy (Campbell, 2014, p. 1).

5. METHODOLOGY

In this study, the survey was conducted in order to test the hypothesis. The survey took place at University College "Bedër". Fifty students completed the questionnaires. Their age varies from 18 to 25 years old. They were part of Faculty of Philology and Education, especially from Departments of English Language and Literature and Education Sciences. These two departments use English as their program's language. The methods used in this paper were quantitative and qualitative methods, due to the questions which were part of the questionnaire. It consisted of 10 abbreviations where seven of them were new and three old and standard. In these questionnaires, I intended to see how different abbreviations are interpreted by students. In addition, I observed their interpretations grammatically from the lack of apostrophe: "Im" instead of "I'm", "u" instead of "you" and "dont" instead of "don't". After choosing the topic of the study and searching different studies carried worldwide, I was motivated from a master thesis written by Stine Prøysen, a master student in University of Bergen in Norway (Prøysen, 2009, pp. 1-89). I studied his methods and findings and I decided to apply a questionnaire in my university, based on his questionnaire and his analyses. The list below shows the abbreviations which were part of the questionnaire and their meanings:

AD- Anno Domini

BRB = be right back

BF = best friend/ boy friend

BGN = begin

CU = see you

FYI = for your information

IE = that is

IDK = I don't know

LOL = laughing out loud

NB = nota benne

The questionnaire also included three other questions apart of age and gender:

- Do you use abbreviations in your text messages?
- If yes, specify the purpose.
- Do you find it difficult to understand texts which contain abbreviations?

The purpose I asked the first question is to see if the students are conscious of their abbreviated text messages. If they answer with a "yes", they have to give a reason why they abbreviate in the second question. To see if they find difficulties while reading texts with abbreviations, the third questions were included.

The questionnaires were used to test the research questions:

1. Why students use abbreviations?
2. Are the old and standard abbreviations substituted by new abbreviations?

Their interpretations of given abbreviations and the purposes why they abbreviate showed how and why they do so.

6. THE QUESTIONNAIRES

6.1 Findings from the questions

6.1.1 Question 1

The students were asked if they use abbreviations in their text messages. 24% of them said "No" and 68% accepted the usage of abbreviations. Only 8% of the students sometimes use the abbreviations in their texts.

QUESTION 1	Yes	No	Sometimes	No answer
Do you use abbreviations in your text messages?	34	12	4	0

Table 1.1

6.1.2 Question 1A

After asking the first question, the next one was related to it. If they admitted using abbreviations, the students were required to specify the purpose. Students give their opinions in full sentences. The table below shows the percentage of each sentence in the left.

Why they use abbreviations	Percentage %
"It saves my time"	24%
"I am lazy"	21%
"It is easier to use them while texting"	13%
"Speed up the writing process"	11%
"This is a way of communication between friends"	5%
"It's fun"	3%
"Habit "	3%
"It shortens the conversation"	3%
"SMS are limited"	3%
"I don't know"	3%
"Because sentences are too long"	3%

Table 1.2

6.1.3 Question 2

The second question was "Do you find it difficult to understand texts which contain abbreviations? 42% of them denie finding difficulties, while 18% answered "yes" to this question. 34% of students said sometimes while 6% did not answer the question.

QUESTION 2	Yes	No	Sometimes	No Answer
Do you find it difficult to understand texts which contain abbreviations?	9	21	17	3

Table 1.3

6.2 Findings from the table of abbreviations

The results of the table of abbreviations are presented in Table 1.4 below. The students who undertook the questionnaire had to give the meaning of each abbreviation listed in the left and they also had to choose one of the certainty indication if they are sure or uncertain of the meaning, if they took a guess or if they don't know it. Not all of the students have completed the certainty indicators e.g: Some of them have given meaning to "LOL" as "laughing out loud" but they have not defined if they are sure of the meaning or not. In the row in the table, I have introduced the number of students who did not know the meaning and then the correspondent number for each meaning and certainty indicator. There have been some students who did not give the meaning and did not choose the option at the right of the table, so I have placed this category at "I don't know".

Abbreviations	Meaning	I am certain of the meaning	I am a bit uncertain of the meaning	I took a guess at what it could mean	No indication of certainty	I don't know
AD						38
	After death	1		1	2	
	adverb				1	
	advice			1		
	adding				1	
	Awesome dude	1				
	Advertisement	2				
	As donkey			1		
	Add		1			
BRB						27
	Be right back	16	2	1	3	
	Borusia Dortmund Supporters	1				
BF						3
	Best friend	25	1	2	5	
	Boy friend	8	2	1	2	
	Be focused	1				
BGN						33
	Believe good news				1	
	Big guy nigger	1	1		1	
	Boys get nasty			1		
	Bodily going nowhere				1	
	Beginning	5	2			
	Begging			1		
	Begin	1	1		1	
CU						18
	See you	24	1	3	2	
	Curry				1	
	Cute			1		
FYI						31
	For your information	13	1	1		
	Find your IQ				1	
	For you			1		

	immediately					
	Inappropriate	1				
	Find your instagram			1		
IE						40
	Example	3	2			
	Internet explorer		1	1		
	Intelligent			1		
	That is			1		
	Eye	1				
IDK						6
	I don't know	34	1	1	6	
	I don't care			1	1	
LOL						5
	Laugh/laughing out loud	30		1	5	
	Lots of laughs/laughing	5	2		1	
	Laughter	1				
NB						13
	No body	10	1	3	7	
	Nota benne	2	2	1		
	Notebook		2	3		
	No problem	2				
	Not bad	2				
	Night, bro!			1		
	National Bank			1		

7. INTERPRETATION OF THE QUESSTIONNAIRES

7.1 Interpretation of the questions

The first question we asked in the questionnaires was "Do you use abbreviations in your text messaging?" The purpose in answering this question was to see if they are aware that they use abbreviations in their text. The majority of them, 68% accepted using abbreviations, while 8% did not give an answer to this question. At least, most of them are aware of using abbreviations in their texts.

The second question was to specify the purpose of abbreviations' use, which I previously marked as "1A" because it was related to the first question. If the students accepted using abbreviations, then they had to explain why they use them. In this way, we could see the reasons why they use abbreviations and what have made to use them. Most of them admitted using abbreviations because it saves their time and speeds up the writing process. A considerable number of the students, 21% declared "Laziness" as the main reason of abbreviating. The majority, 24% define abbreviations as time saver and 11% of the students defined abbreviations as a way of speeding up the writing process. 13% of students say that it is easier to use abbreviations while texting and 5% of them think of abbreviations as a way of communication between friends. Then, the rest of the students think of abbreviating as fun, habit, a way to shorten the sentences, because SMS in cell phones are limited and some of them don't even know why they use abbreviations.

In the third question, which is already marked as "Question 2", students were asked to answer if they find difficulties in understanding texts which contain abbreviations. The majority, 42% of the students say they do not find it difficult to understand texts which contain abbreviations, while there was not a single questionnaire fully completed with abbreviations' meaning. The fact that they continually use abbreviations in their texts makes them think that they are able to understand every abbreviation, while the flow of new abbreviations does not allow them to be highly knowledgeable in this field. Only few of them, 18%, accepted having difficulties in understanding abbreviations. 34% of students sometimes find difficulties while 6 % of them did not answer the question.

7.2 Interpretation of abbreviations' meanings

7.2.1 AD

"AD" is a standard abbreviation in English Language but none of the student wrote the correct explanation of it. In this way, we see how the new abbreviations are replacing old ones. All of them tried to spell or to pronounce the two letters in order to create an idea of what this abbreviation stands for. Most of them took these two letters as the beginning letters of other words like:

adverb, add, advertisement or advice. Five students understood "AD" as an acronym of "After Death" and "Awesome Dude". The answers were different and most of them took a guess or were not sure about the meaning. Thirty eight students out of fifty did not give an explanation to this abbreviation.

7.2.2 BRB

"BRB' is a new abbreviation which stands for "Be Right Back". Twenty two students gave the correct meaning, but five of them were not sure about it. Twenty seven students did not know the meaning of "BRB" while one student gave a special meaning related to football team supporters. The student who did this was obviously a male.

7.2.3 BF

"BF" is an abbreviation of Best friend or Boyfriend". If we consider both of the meanings like one and correct, then "BF" was the abbreviation which students knew the most. Thirty three of students saw "BF" as "Best Friend", twenty five of them were sure about the meaning; while thirteen students gave "Boyfriend" as a meaning of "BF", eight of them were sure about the meaning. Only three students did not give meaning while a student gave a very different meaning of the first two ones which was "Be Focused" and he was sure about the meaning. "BF" is almost a well-known abbreviation which stands even for best friend or boy friend. But, students always try to invent something new and to make it part of their own vocabulary. The meaning "be focused" has never come in my mind while looking at the abbreviation.

7.2.4 BGN

Thirty three students did not give meaning to this abbreviation while there were eight different meaning from the rest of the students. Most of them have voted for beginning, but what took my attention was the way they wrote the word "beginning". Most of them have written it incorrectly. They mostly write it with one "N" or with two "G". The other options of meaning were just invention of the acronym BGN. They just tried to find something out of these three letters and not leave it blank.

7.2.5 CU

"CU" is an abbreviation of "See You". If you spell "C" you get the pronunciation of the word "see" and "you" which is world widely abbreviated as "u". Thirty students give the "see you" meaning and eighteen did not answer. One student gave the meaning of "curry" and one other the meaning of "cute".

7.2.6 FYI

Thirty one students did not give a meaning and most of them were guessing what it should be. Fifteen students gave the meaning of "For Your Information", one said "Find your IQ", one other said "For You Immediately" and another one understood it as "Find Your Instagram". What was rare in other abbreviation, here we got an inappropriate meaning and the student who wrote it, declared himself/ herself sure about the meaning.

7.2.7 IE

"IE" was the abbreviation that most of the students did not know. "IE" is a standard abbreviation in English Language and stands for "That is" or "For Example". Forty of them did not give answer while there was some sort of creativity. Two students explained "IE" as "Internet Explorer" which sounds funny to me. It was interesting that one student related the spelling of these two letters and related it with the pronunciation of the word "Eye". One student gave the meaning of "That is" and five others gave the meaning of "Example".

7.2.8 IDK

"IDK" is a new abbreviation which means "I don't know". Only six students did not give meaning to it, while the majority, forty two students gave the meaning of "I don't know". There were two students who gave the meaning of "I don't care". This is a well-known abbreviation is Albanians' communication (to the ones who know English), especially among teenagers and students. That's the reason why "IDK" was the second in the list of the abbreviations which got correct answers. One mistake the students made while giving meaning to the "IDK" abbreviation was the wrong form of "don't" written as "dont".

7.2.9 LOL

"LOL" is one of the abbreviations the students knew the most. "LOL" has the meanings of "Laughing out loud" and "Lots of love". Thirty six students wrote the first meaning while eight students chose the second one. Only five students did not give answer.

7.2.10 NB

"NB" is a standard abbreviation which stands for "Nota Benne" or note well. Thirteen students did not give answer to this question, while the other options were divers. Mostly of them said "No Body", "Notebook", "No Problem", "Night, Bro !", "Not Bad" and "National Bank", while five students gave the correct meaning of it.

8-CONCLUSION

The results of this study show that students have been influenced by text messaging which has led them to use abbreviations in their texting and moreover in their school's assignment. The analyses of the questionnaires, the questions and the abbreviations' meanings discussed and suggested that students should be aware of abbreviations use in their assignments which have to be written in standard English and furthermore in their texting. These abbreviations are no more elements of fun and new inventions, but they have become habit and a way of communicating between relatives and in addition with our colleges, professors or academicians.

The questionnaires have shown that the influence of text messaging on students' literacy is essential and needs to be improved. In fact, most of the students are not aware of difficulties they find when they read a text which contain abbreviations.

The purpose of this study has been to show the necessity of improving writing and reading skills of students who are influenced by the use of abbreviations. It is shown that students must be aware of the way they communicate and whatever should be done from teachers to reduce the amount of abbreviations on students' assignment. The consequences of language modification by

abbreviations will not only affect students' literacy, but it will affect all of us. If students use an abbreviated language now, the coming generations will be raised up by this language and it will cause confusion and disorganization and their language will be similar to the symbolic language used thousand years ago.

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BJES

WHAT DOES PLAYING GAMES TEACH US ABOUT A STUDENT'S ETHICAL LIFE?

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Abstract

Most of our students play video games. A substantial percentage of our students is required to take a computer ethics course before graduation. Both ACM and ABET require some form of computer ethics. This paper addresses gaming ethics as a subset of the computer ethics course. Specifically it considers the case of Grand Theft Auto (GTA), one of the most successful and most criticized game franchises. Through interviews with computer science students the study looks at mainstream reaction to GTA and finds that computer science students, probably one of the more sophisticated groups of gamers, have sometimes surprising ethical views about the GTA franchise. What implications does this have for the study of computer ethics?

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1-INTRODUCTION

A computer ethics course typically includes topics like privacy, social justice, individual freedom, and government as they relate to the use of computers in society. Students learn about deontological and utilitarian approaches to computer ethical dilemmas. With the rise of game development programs in computer science departments there has been an increase in ethical interest in gaming. That interest focuses on controversial topics such as violence and treatment of women. While the overall topic of gaming ethics has a natural appeal to our students, too often the ethical discussion seems overly philosophical and judgmental. With few exceptions such as Flick [1], computer ethicists often seem to be making judgments without actually having experienced a wide variety of digital games. Gaming is one area where the student will most likely have more experience than the professor. How do we make the study of gaming ethics more relevant?

Here are some different points of views. There are people that create games and people that play them. People that use game software for their own work (not games). Although this study is focused on the students that are playing games, the gaming ethics is related even to the people that do not play games but are using their elements for their work.

One aspect of the game development "bum" has brought numerous software that allow you to make your own games and the people could take them into consideration to use in different fields. The work done for games was not only based on business purposes, but it was a creative work inspired by the hobby of many young people and as result there are now software that include numerous environments, tools and assets that you don't find in usual software destined for finance, medicine, architectural or different IDE that are used for the development of applications.

The use of these game software and their tools brings a new style of work in different fields. You can borrow from games software different elements which bring a playful character to a task which is not a game. These game elements can improve the communication between people, making it more attractive, more human. As a consequence new ethical dimensions will be shown in the way how people will communicate between them.

Therefore the discussion will be not only about regarding the ethical norms that a game has to respect, but the potential for new ethical dimensions and norms that the industry of games can generate in society.

2-BACKGROUND

The idea for this study first came to me during a movie. In "Elle", Isabelle Huppert plays the head of a French game development company. As she and her creative team run through a new game demo, she turns to a young man and says, (English subtitles), "Kwan, we agreed the orgasmic convulsions are way too timid." At that point another creative interrupts her to redefine the problem. She dismisses him and turns to her employees, "When the player guts an orc, he needs to feel the blood on his hands."

At first we were tempted to minimize the focus on violence as work of someone who equates games with violence and popular games with great violence. The film's director Paul Verhoeven is a video game junkie who knows it is not that simple. But he still seems to like video game violence that involves human like avatars mixing it up with otherworldly monsters. Among the games that he has tweeted about are: Mass Effect: Andromeda, World of Warcraft, Majora's Mask, and Breath of the Wild. Like the in-process game in "Elle", all these games share the human v. monster violence. When Ms. Huppert asks for gorier violence in the game under development, she wants to sell more games. In some ways it is difficult to think how this type of computer-generated violence should be a subject of ethical debate. Saving a human from a nasty orc would almost certainly be considered justifiable murder. Because of the cartoonish nature of these games, graphic gore might simply be considered a demonstration of technical virtuosity. It might not be in good taste, but is it ethical?

Ms. Huppert's comments are troublesome for a different reason: they reflect a popular view that much video game violence is gratuitous. Its insertion is only there to sell more games. Gamers want gore. As noted above, such a view is sometimes present in academic writing about video games.

Graphically explicit violence might not become an ethical problem in games involving humans against monsters. The popular image of man slaying dragon could be seen as heroic, not ethically problematic. Where it almost certainly becomes an issue is in games that depict humans against humans. A frequently cited example is the Grand

Theft Auto series. Young [10] cites scenes like having sex with a prostitute and then mugging her as an example of players participating in ethically questionable actions.

3-PROJECT GOALS

Recognizing that both ACM and ABET require some form of computer ethics for computer science majors, and also recognizing that gaming is a significant activity for most of these majors, this paper looks at ways to involve students in making ethical analyzes. We want them to think about questions like: can we apply ethical standards to game characters make up of pixels, not flesh and blood; can we attribute agency to an avatar; what makes a game ethically good or bad; do actions made in a game in any way carry over into the real world.

Neely [4] argues that gamers do not necessarily reflect about the moral choices they face. She feels that the moral status of a game depends on how that game influences the real world actions of the player. One project goal is to see how students feel an admittedly edgy game franchise like Grand Theft Auto influences their real world behavior.

Young [8] considers the moral sentimentalism of David Hume. Noting that Hume separates morality from reason, Young considers Hume's concept of disgust. If a game action engenders a feeling of disgust, then it can be considered immoral. Although it sounds a bit simplistic at face value, this idea becomes more important as one considers the consequences. Can playing violent video games reduce a student's ability to empathize? That is, does a player feel or not feel disgust at an action which society would consider unethical?

A positive view of Grand Theft Auto IV is offered by Juul [3]. He considers the game's sandbox quality as encouraging players to seek out challenging behavior that tries to explore a game's depth. In his analysis Juul does not mention violence. What does this mean? Perhaps this study help illuminate that question. How, if at all, does exploring the game affect a student's behavior in the outside world?

In this paper we look at a controversial game franchise to see how it might be helpful in studying computer ethics. Specifically, it is a beginning exploration of how gameplay affects a student's ethical life.

4-METHODOLOGY

Originally it seemed a good idea to make up a questionnaire, distribute it to computer science majors, and analyze the results. However, it quickly became apparent that such

a technique was inadequate. Students had strong, expansive opinions and varying experience. While the questionnaire was kept as a guide, interviews, conducted in person, on the phone and via e-mail were more successful in obtaining helpful information.

Basic content analysis allows for conclusions based on the interviews. It does not, however, lend itself to statistical methodology. Thus the conclusions are filtered through the author's lens. In some cases three or four contacts were necessary to obtain clarity. In others the first interview was sufficient. Because computer ethics leans toward the philosophical side of the discipline, clarity and depth of thought were more valued than exact comparability of answers. There was a total of 24 completed interviews. That total does not include participants who were eliminated because of insufficient knowledge and/or experience with GTA.

Students were of two distinct types: undergraduate computer science majors primarily from the Northeast, specifically New York, New Jersey and New England; graduate students from India, primarily Hyderabad. Given the preponderance of male students in the university's undergraduate major, gender balance was impossible to obtain. Because this paper addresses ethics for computer science students, the author did not want to expand outside that parameter to obtain more female subjects. There were 14 male undergrad interviews and two females. For graduates there were five males and three females. All grad interviewees were from Hyderabad, India.

In addition to obtaining basic demographic information interview questions focused on the following topics: which versions of GTA were played; how important was violence in the GTA experience; did any part of any GTA version cause disgust; did the player make a choice between good and bad characters; did playing GTA influence real world behavior in any way. One other question topic, the identification of favorite characters, was asked. Answers to this question were so dispersed that it was not included in analysis. All participants exhibited a detailed knowledge of GTA. The most popular game version were GTA4 and GTA5. Given the ages of participants this is not a surprising result. GTA4 was released in April, 2008. GTA5 was released in September, 2013.

5-RESULTS

If there is anything surprising about the results, it is the relative uniformity of student answers. To participate in the study students had to have played and have some knowledge about GTA. There was no requirement that they like the game or that the continued to play it after initial exposure. In fact, several participants volunteered that they no longer played the game. There were two different reasons given: they did not like the gameplay; other games came out that were more interesting to them. Even those participants who no longer played the game had definite opinions about it. In the following paragraphs we see sometimes surprising results by looking at specific interview areas.

How important was violence in the GTA experience: Even though violence is perhaps the one area where GTA is most criticized, there was only one participant who objected. An undergrad female who stopped playing the game, said, ".I feel that senseless, non-driven violence (and anger) in video games is one of reasons that people become desensitized to it in reality."

While no one actually endorsed violence, it was consistently pointed out that there is a difference between a game and reality. The majority (13) of respondents referred to the open or sandbox character of the game as being a main reason for playing it. There was also reference to the "alternate reality" presented by the game.

Where they did mention violence, it was pointed out that it made the game enjoyable because of the opportunity to do something one would not do in reality. With the one exception noted above, all participants emphasized that they did not regard the violence as real. It was consistently regarded as stylized and subordinate to other gameplay. Although no one brought up pixels or virtual space specifically, there were two mentions of cartoon type GTA violence. The reference to cartoons is interesting. Perhaps a future study could look at cartoon violence compared to GTA.

Although it was not included in the question, one consistent response to the violence query was a reference to playing games with friends. It was almost as if group participation made the violence less meaningful. Perhaps this is an echo of the Sicart [7] argument that playing together is what we do when we are human.

Did any part of any GTA game cause disgust? Looking at this entire study, the results of this inquiry were the most surprising. As noted above, the question has its roots in Hume's sentimentalist approach to ethics. Granted, Hume wrote long before the

invention of video games. However, the neo-sentimentalists have reinterpreted and reinvigorated his views in the 21st century. Prinz [6], for example, holds that once feelings of disapprobation, or disgust, take hold it they are frequently elevated to the status of norms.

Five respondents mentioned the torture scene in GTA5. This scene includes yanking out teeth and waterboarding. It should be noted that four of the five respondents who mentioned the scene were also generally positive about GTA. Granted, this is a limited sample. However, there is some significance to the fact that the *only* specific scene mentioned as causing disgust was the one involving torture.

In the literature the most frequently mentioned objectionable scene is the mugging of a prostitute after sex. No one in this study mentioned that scene. Since there is a prostitute mugging in GTA5, one wonders why the torture scene was disgusting and the prostitute mugging was not. Perhaps that is because the torture scene was both more prolonged and more graphic.Without pursuing this inquiry further we can safely say that, from the neo-sentimentalist point of view, there is at least one ethically objectionable scene in the Grand Theft Auto series.

Did you ever make a choice between being a good and bad character? The answers here were wide ranging. Some players expressed surprise that one would ever want to be a good guy in this particular game. Others felt differently. Six respondents (25%) said they appreciated the opportunity to behave well in the game. One pointed out taking pleasure in driving an ambulance to rescue injured game characters. GTA does provide the opportunity for ethically redemptive behavior.

Has playing GTA influenced your real world behavior in any way? Although there has been no definitive study that shows how playing video games carries over into everyday life, there is a persistent belief that somehow this is the case. Almost unanimously participants in this study said playing GTA had no influence on their real life. The word "almost" appears in the preceding sentence because on (female) respondent said GTA had influence her daily life. Her response, "It has made me a more careful driver."

Typically other respondents were almost incredulous that the question should even be asked. "I understand that GTA is only a game and a fictional one at that." "I do not believe that the GTA games have influenced my behavior at all. I have always been

able to tell what is only for entertainment and what is reality." "My behavior in video games has never influenced my real life behavior."

The responses are all similar to these three. In a way these responses raise some interesting questions. Are computer science students especially sophisticated in being aware of the game as game? Does there comparative knowledge about how games are made influence their perception of gamespace? Are the various studies correct in failing to link gaming and real world behavior? Those questions are outside the scope of this article.

6-CONCLUSION

Studying video games offers a chance to consider some key issues in computer ethics. Does the player exist also in a moral dimension? Or does entering gamespace allow her to step outside the realm of morality? What are the ethical responsibilities of a game developer? If there is an ethically objectionable element to your game, are you obligated to remove it? What role does ethical sentimentalism play in games? What are boundaries to violent behavior in gamespace?

Almost all computer science departments now offer at least one course in computer ethics. Does including gaming in that course make it both more effective and more interesting to the students? Although limited and provisional this study provides some surprising answers to what our students are thinking. Often those thoughts, as in the prostitute mugging vs. torture example, are surprising. Also surprising is the near unanimity in denying *any* relation between gamespace and real world behavior. Should students take a second look at their broadly accepting attitude toward game violence?

There are no easy answers to these questions. But they are valid considerations, worthy of consideration in a computer science ethics course.

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