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# INTERNATIONAL CONFERENCE ON Heritage and CULTURAL EDUCATION

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*Scientia est potentia*



# International Conference "Education and Cultural Heritage"

Hosted by:

**Belgian - Italian Chamber of Commerce**  
**BRUSSELS, NOVEMBER 04, 2017**

## PROCEEDING BOOK

VOLUME 1





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**PROCEEDING BOOK – VOLUME 1**

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## THE TREATMENT OF DUAL MEANINGS IN SOME MATHEMATICAL TEXTS OF THE FIRST GRADE

Svjetllana Kërënxhi

Pranvera Gjoci

### Abstract

In the category of math's essential meanings in the first grade of elementary education, there are many meanings that coexist with their dual aspect. Since these are basic meanings, they need to be transmitted to the students in the most complete way possible. This is the reason that we have realized some studies not only about the possibility of inclusion of dual treatments in teaching mathematics of the first grade, but about the level of their inclusion in the textbooks. We chose a sample with 5 mathematical textbooks of the first grades of elementary education of all the math textbooks used in Albania and Kosovo in 2014-2017. In each of the texts we have chosen the same dual essential meanings. There are described in this paper the ways of presenting dual meanings and through the comparison of used variations, is suggested the best variation of all.

**Key words:** math textbook, elementary education, teaching methods, dual treatment, dual interpretation

### 1. INTRODUCTION

Some meanings encountered in everyday life exist in close relation

with each other. They exist together and simultaneously, in duality. So, for example, cannot exist the meaning "before" without "after". When we affirm that Anna is in before of Emma in the row at the same moment Emma stands in the row after Anna. It also cannot be understood the existence of meaning "big" without "small". When we affirm that number 5 is bigger than number 3 at the same time number 3 is smaller than number 5. And so on, there cannot exist the meaning "great" without meaning "less", meaning "inside" without "outside", meaning "more" without "fewer", meaning "tall" without "short", meaning "near" without "far", meaning "left" without "right" etc. With these dual meanings, which are generally grouped into three basic categories: size meaning (long / short, tall / short, light / heavy, big / small, wide / narrow), quantity meaning (fewer / more) and position meaning (inside / outside, above / below, beside / next to, left / right, top / bottom, near / far away) students are introduced in the lower grades of elementary education.

This article is a continuation of a study conducted about the dual treatment (Gjoci & Kërënxhi, 2013; Kërënxhi & Gjoci, 2014a; 2015b), above the existence of dual content in school mathematics and the methodology of the inclusion of dual treatments in math teaching (Gjoci & Kërënxhi, 2012; 2014; Kërënxhi & Gjoci, 2013; 2014b; 2015a; 2017). In this article we will describe the progress that teachers should follow in the process of explaining the basic meaning of duality in order to achieve a more complete transmission of knowledge to students with the intention of logical formation.

Therefore, we refer to the math teaching program approved by the Albanian Ministry of Education and Sports for the academic school years 2015-2017 (IZHA 2015), the textbook "Matematika 1-për klasën e parë të shkollës 9-vjeçare" by Dedej, Spahiu & Koçi (2010), the textbook "Matematika 1" by Tato, Mukli, Musai, Cenollari & Prifti (2011), the textbook "Nelson International Mathematics Workbook 1a,1b,1c" by Morrison (2013), textbook "Oxford International Primary Maths: Stage 1" by Caroline Clissold,

Linda Glithro, Janet Rees & Cherri Moseley (2014).

These textbooks are used in Albanian schools during the school years 2014-15, 2015-16 and 2016-17. We have also studied the textbook "Matematika 1 - për klasën e parë të shkollës fillore" by Zejnullahu & Bilali (2013) used in schools of Kosovo. We will stop at some dual meanings included in these textbooks, in the author's methodical recommendations of how teachers should treat and will emphasize the necessity of transmission of these meanings by the teacher to the students along with dual side, in other words, the necessity of transmission of these meanings as they exist in reality, as two sides of the same display.

## **2. DUAL MEANINGS. WAYS OF GIVING THESE MEANINGS TO ENSURE MAXIMUM APPROPRIATION**

After a careful study of the math textbooks (Dedej et al., 2010; Tato et al., 2011; Morrison, 2013; Zejnullahu & Bilali, 2013; Clissold et al., 2014) for the students of the stage 1, we concluded that they contain meanings to be interpreted in duality and exercises for these meanings which receive dual treatments.

Dual meanings that are found in these textbooks are:

- Inside / outside, big / small, before / after, long / short, fewer / more.

In specific textbooks there are found other dual meanings such as: - above / below in Tato et al., 2011; Morrison, 2013; Zejnullahu & Bilali, 2013;

- flat side / bend side in Tato et al., 2011; Morrison, 2013; Clissold et al., 2014;

- left / right, top / bottom, broken line / curve line in Zejnullahu & Bilali, 2013; Morrison, 2013;

- even number / odd number in Zejnullahu & Bilali 2013; Clissold et al., 2014;

- thick / thin, wide / narrow, ight / heavy in Morrison, 2013; Clissold et al., 2014;

- closed shape/open shape in Zejnullahu & Bilali, 2013;
- near / far in Morrison, 2013;
- remove / add, doubly / halves, divides / grupo in Clissold et al., 2014.

We recommend that these dual meanings should be treated by teachers always in duality. The teacher is the person who should give life to the model of the text and complete the text with models suitable for realizing the goal of the lesson. The assimilation level of these meanings by the students depends significantly on the explanation that the teacher does to these meanings. Below it is shown how some dual meanings are presented in the textbooks by authors Dedej et al., 2010; Tato et al., 2011; Morrison, 2013; Zejnullahu & Bilali, 2013; Clissold et al., 2014.

## **2.1. THE DUAL MEANINGS INSIDE / OUTSIDE**

Among the earliest dual meanings facing first grade students are dual meanings inside/outside. These meanings are provided for the first time on p.8, in the textbook of Dedej et al., 2010; on p.8, in the textbook of Tato et al., 2011; on p.8, in the textbook of Zejnullahu & Bilali, 2013; on p.26, in the textbook of Morrison, 2013; on p.34, in the textbook of Clissold et al., 2014. The purpose of this lesson topic is that students become familiar with these meanings and individualize elements of community in its internal area. The assimilation of these meanings is also important for the fact that becoming familiar with them precedes the topic about the association one by one of the elements in two sets given by the Venn Diagram and the topic on dual meanings more/fewer.

## **2.2. THE DUAL MEANINGS MORE / FEWER, GREATER / LESS**

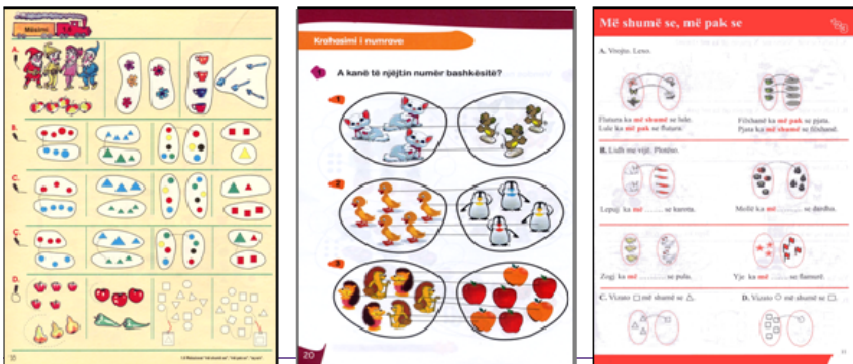
The dual meanings more / fewer are some of the most important meanings pertaining to the understanding of the number directly

related with it. Beginning at the age of 5, children are able to make a quantity comparison of the units in the cases when among the units there is visible difference in the number of elements and they do it without counting.

Teachers of first grade devote great importance to comparing quantities in two groups. Its assimilation is related to the essential part of the mathematics program because:

1. The comparison between the units is based on the comparison of numbers, as the dual relations more / fewer in the comparison of the groups is translated in the relations to bigger / smaller than for the respective numbers. That's why the dual relations more / less lead operations with numbers;
2. The subject of mathematics for the first grade of the elementary educational has as its principal axis the comparison of numbers upon which many new meanings can rise;
3. Using means of comparison will be possible to understand the ordinal meaning of the numbers.

In the mathematic textbooks of the first grade: Dedej et al., 2010, p.10, Tato et al., 2011, p.20, Zejnnullahu & Bilali, 2013, p.16, Morrison, 2013, p.11, the dual meanings more/fewer are given by using the method of link one with one the elements of two sets which are given by the Venn's Diagram. In the first exercises the link should be lead by the teacher. Later the link one with one of the elements can be done by student's will.



By this method, the student reaches to compare the amount of two groups and concludes which of them has more / fewer elements. The connection of the elements of two groups is done by linking the sociable elements with a thin line (Fig.1).

After the comparison of the elements of two groups, in one of the set there is an element unlinked. In observed cases teachers does one of the questions: "which group has more?" ore "which group has fewer?"

We ask: is it possible that the teacher to direct the both of question: "which group has more" and "which group has fewer?" The answer is "no" for models that is given in textbooks of Dedej et al., 2010 (Fig.1a) and Morrison, 2013 (Fig.1c). In this step of assimilation of dual meanings more / fewer giving both questions for the same model is premature. The dual questions: "which group has more / has fewer?" should be directed to subsequent lessons.

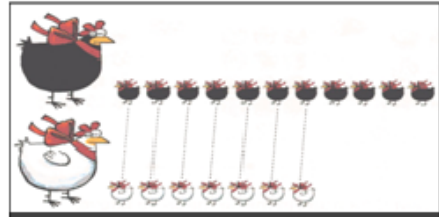
In the textbook Morrison, 2013, the dual meanings more / fewer are given on page 11. Formation of these dual meanings uses knowledge for Venn's Diagram and dual meaning inside / outside. But, in the textbook Morrison, 2013, the knowledge for Venn's Diagram first is given on page 28 and dual meanings inside / outside first is given on page 26. Thus, Morrison has used Venn's Diagram and the meaning "inside" for the comparison and the meaning "more". This irregularity isn't found in the textbooks: Dedej et al., 2010, Tato et al., 2011, Zejnullahu & Bilali, 2013, which present the dual meanings inside / outside showing different sets with the Venn's Diagram and then pass to the dual meanings more / fewer.

The authors Clissold, Glithro, Rees, & Moseley, in the textbook Clissold et al., 2014, on page 14, for numbers comparison



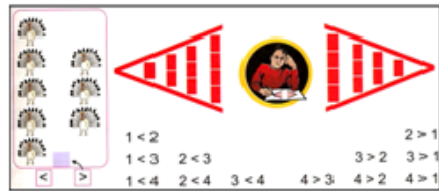
Clissold et al., 2014, p.14

**Fig. 2 The presentation of dual meanings more / fewer.**



Tato et al., 2011, p.23

**Fig. 3 One mathematical situation.**



Zejnullahu & Bilali, 2013, p.23

**Fig. 4 The presentation of dual markings <, >.**

do not use the method of link one with one for the elements of both sets. For comparison of the numbers they compare the length of objects (Fig.2). The number comparison is done by first giving the meaning of the length on page 3. While students conclude that there are more cubes in the longest line and that the shorter line has fewer cubes, the teacher emphasizes: We can say that 7 show more than 3 and 3 shows less than 7.

The dual markings  $>$ ,  $<$ , that substitute the dual words greater / less the first are given on p.17, in the textbook of Dedej et al., 2010, on p. 81 in the textbook of Tato et al., 2011, on p.23, in the textbook of Zejnullahu & Bilali 2013. The given examples on the textbooks these markings connect two numbers by forming an inequality. Writing the inequalities is based on the comparison of the sets,



which is done by using the method of link the elements one with one.

The interpretation of a mathematical situation in duality, that based on the comparison of the sets (Fig. 3) is found expressed very clearly in the topic "Comparing numbers up to 20" in the textbook "Matematika 1" (Tato et al., 2011, p. 83).

Which chicken has more birds?

The black chicken has 4 more birds than white chicken.

11 is 4 more than 7.

11 is greater than 7.

It is written:  $11 > 7$

White chicken has 4 fewer birds than black chicken.

7 is 4 fewer than 11

7 is less than 11

It is written:  $7 < 11$

In order to resolve the other exercises dealing with the same situations, the teacher follows the same way, requiring that the students answer the questions: "what do we have more?", "what do we have less?", "which number is bigger", "which number is smaller?". We it is recommended that in each case the teacher and the students associate the answers with the dual markings like:  $3 > 5$  and  $5 < 3$ ,  $6 > 4$  and  $4 < 6$ ,  $12 < 17$  and  $17 > 12$  etc. Dual notes such as  $1 < 2$  and  $2 > 1$ ,  $1 < 3$  and  $3 > 1$  etc., we find in textbook of Zejnullahu & Bilali, 2013, on page 23 (Fig.4).

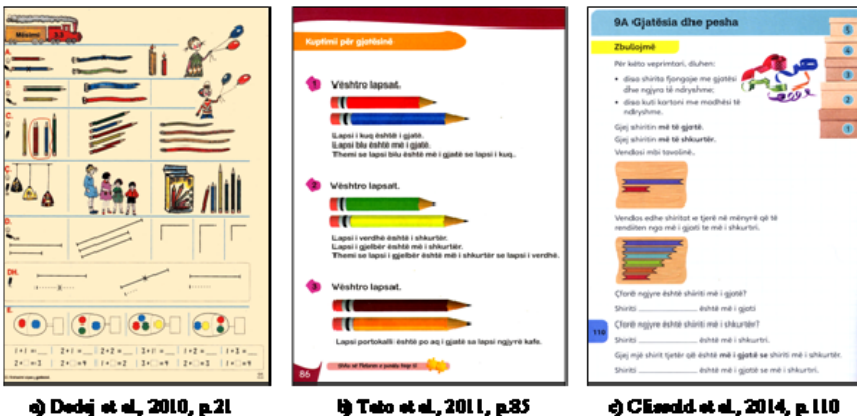
In the textbook Morrison, 2013, the dual markings  $>$ ,  $<$  are given for the first time on page 95, in the topic "Inequalities". The first examples where these signs are used are  $6+3 > 8$  and  $4+2 < 7$ . It would be better for the student to initially learn the inequalities  $9 > 8$  and  $6 < 7$  (as in the textbook of the authors Dedej et al., 2010; Tato et al., 2011; Zejnullahu & Bilali 2013) and then lesrn the inequalities

$$6+3>8 \text{ and } 4+2<7?$$

### 2.3. THE DUAL MEANINGS LONGER / SHORTER

The meaning for length is one of the main meanings that is linked directly with the meaning for distance. The term of length in mathematics serves to characterize the segment and exactly its measure.

But in elementary mathematics as well as in practice the term length is often used for one of the two sizes of the surface of the quadrangle or for one of the sizes of a geometric body for which may be cuboids, prism, cylinder, etc. In these examples the length is the largest dimension, namely the size that easily noticed. The same effect might happen even with students making that dual meanings longer/shorter confuse with dual meanings bigger / smaller. The lesson for the comparison of length might be explained by accompanying with examples of comparison. The teacher shows the students two pencils with different length, two sticks with different length, two students with different lengths and always asks the



а) Dedj et al., 2010, p.21

б) Tato et al., 2011, p.85

в) Clemm et al., 2014, p.110

**Fig. 5** The presentation of dual meanings longer / shorter in the some textbooks.

questions: "Which is longer?", and also the question: "Which is shorter?" "Which is taller?" and "Which is shorter?"

In the textbook with the author Tato et al., 2011 the dual meanings long/short are given on page 85 disconnected from each other

(Fig.5b). The meaning "long" is given in the exercise nr.1 comparing the length of blue pencil with the length of red pencil. The meaning "short" is given in the exercise nr.2 comparing the length of green pencil with the yellow pencil. There is written in the exercise nr.1 that "the red pencil is long", meanwhile in the exercise nr.2 there is written that "the yellow pencil is short". There might be confusion for the students because we can see clearly that in the Fig.3b that the yellow pencil is longer than the red pencil. We think that the exercise nr.1 is enough in order to give the two meanings long and short. In this phase of teaching, students are familiar with the dual meanings as: inside / outside, top / bottom, before / after, big / small, fewer / more and its dual interpretation, for example: if the object A is placed before object B, the object B is placed near object. At the lecture nr.100 "Comparison for the lengths" (Fig.5b) the students are able to understand when the red pencil is shorter than the blue one, at the same time the blue pencil is longer than the red one.

At the textbook Morrison, 2013 on page 3 there is required to be shown only the longest object. We think that the discussion for the lengths of two objects should be in duality beginning from the first exercise. So for the two objects X and Y, the students should answer that the object X is longer than the object Y and that the object Y is shorter than the object X.

## 2.4. THE DUAL MEANINGS BEFORE / AFTER

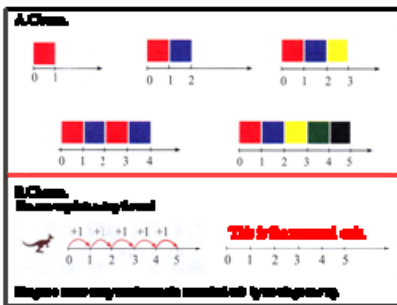
The dual meanings before / after accompany the ranking of the elements of a set in a row. The arrangement of the numbers is based on the comparison of numbers. Through the arrangement in number lines is given the meaning of the number zero. Understanding the Numeric Axis is given clear on "Nelson International Mathematics Workbook 1a, 1b, 1c" (Morrison, 2013) on page 37, Fig.6.

After explaining the lesson the teacher reads one, two, three, four, five starting from the notes on the digital axel he asks:

- Which numeral comes one after 1?                      - Which numeral comes one after 2?

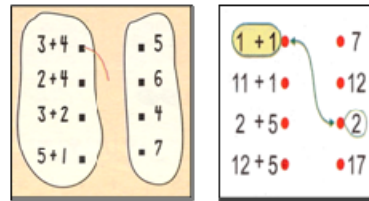
In the next hours the teacher can make the exercises on the alignment axel more interesting and fun by making these assignments:

- Which numeral comes one after 1?                      - Which numeral comes one before 1?
- Which numeral comes one after 2?                      - Which numeral comes one before 2?
- Which number comes from right after 4?                  - Which number comes from left before 4?
- Show three numbers bigger se 0.                                      - Show three numbers smaller se 5.



Mirriam, 2019, p.17

**Fig. 6** The presentation of dual meanings before / after.



Dej et al., 2010      Zepedekes, Filali, 2017

**Fig. 7** Examples for dual interpretation.

## 2.5. OTHER MODELS THAT ACCEPT DUAL INTERPRETATION

But which models besides dual meanings give us the opportunity for dual interpretation. It is worth mentioning the exercise on p.21 in textbook of Dedej et al., 2010. In this model which is shown in Fig.7a, after the students have connected with lines the corresponding couples, the teacher should expect them to acknowledge that:

- 3 plus 4 is equal to 7 and 7 is equal to 3 plus 4;
- 2 plus 4 is equal to 6 and 6 is equal to 2 plus 4;

$$3+2 = 5 \text{ and } 5 = 3+2$$

$$5+1 = 6 \text{ and } 6 = 5+1$$

Such exercises lead to understanding of the equation  $a+b = c$  as the fact that the amount of numbers  $a+b$  is equal to the number  $c$ , while number  $c$  can be understood as the sum of two terms  $a$  and  $b$ . But there is a distance in their use. The closest exercise of this model appears to us in lesson 11.1, Dedej et al., 2010. The addition where the sum is 6 or 7 is given on p.58. It is worth noting as a very positive fact that on p.58 we find this model along with another model where at the first set we have only numbers while at the second set the sum  $a+b$ . Such exercises for amounts 6, 7, 8, 9, are encountered in the lesson 12.1, p.62 and in lesson 12.6, p.66, whereas with difference in numbers in the lesson 12.8, p.68 of the textbook Dedej et al., 2010.

The example given in the textbook Zejnullahu & Bilali, 2013, on page 72, Fig. 7b is more understandable than the example given in the textbook of Dedej et al., 2010 on page 21, Fig. 7a. In Fig. 7b we clearly understand that  $1+1 = 2$  and  $2 = 1+1$ . We understand this from the fact that 1+1 and 2 are connected by an arrow oriented in both directions.

### 3. CONCLUSIONS

Through this study, we tried to highlight the place of dual meanings reflected in the implemented textbooks of the first grade in Albania, Kosovo and further. In this study there were included some mathematical textbooks of the first grade published during 2014-2017 with the aim of comparing the diversity, ranking and quantity of dual meanings reflected into them. We have also studied the distribution of dual meanings in chapters and specific topics and analyzed the ways how different authors introduce these meanings from procedural way.

We concluded from the study a growth of dual meanings included in the mathematical textbooks of the first grade which are used recent years. In all the textbooks in general there are treated

base mathematical dual meanings, which are accompanied with practical exercises. Different authors introduce these meanings in different times and their distribution in chapters in some cases is not functional. There are times when the placement of dual meanings in chapters and relevant topics is not the best and sometimes doesn't precede other mathematical concepts treated in a later phase. They do not give the right importance to the treatment of dual meanings at the right time and that complicates the meaning of some other mathematical concepts which are associated to them. Also there are textbook authors who don't follow the logic of treatment of these meanings. A part of guidelines which accompany math textbooks, treat dual meanings in a unilateral way and that's why the role of the teacher is crucial for a full, correct and at the right time interpretation of dual meanings, often fulfilling even the shortcomings of textbooks in the function of growing the effectively of learning.

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## **THE PSYCHODYNAMIC DIAGNOSTIC MANUAL 2: A NOVEL INTERNATIONAL TAXONOMY FOR UNDERSTANDING MENTAL HEALTH**

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### **Abstract**

The objective of the present paper is to introduce and explain a novel method of understanding, guiding, treatment, teaching and researching of mental health through Psychodynamic Manual -2(PDM-2). First, we will give an overview of the PDM-2 basic structure, its functionality and utilization. Second, we will focus on the conjoint instruments of operationalizing the PDM-2 (The Psychodiagnostic Chart-PDC-2) and their validity. Third, we will view at some pros and cons between the PDM-2 as a mean that informs treatment and other treatment manuals. The method used in this paper is a comprehensive analytical research based on a vast theoretical reviews and empirical data. On a numerical data analysis, the results revealed a great adaptivity of PDM-2 in the conceptualization and treatment encompassing the full array of mental health patterns and disorders compared to other traditional manuals that is empirically based. In conclusion, we highlight some significant implications for the clinical utility and validity of PDM-2 and PDC -2 in the wide range of mental health and psycho-social concerns.

### **Introduction**

Any science must have at its start a taxonomy in which the constructs are identified and understood. However, the constructs of personality, mental functions and dysfunctions are complex and hard to pin down. Both the Diagnostic and Statistical Manual-5 (American Psychiatric Association, 2013) and International Classification of Diseases (ICD-



10; World Health Organization [WHO], 2004) have a long history of trying to classify mental disorders with varying success. The DSM-5 is a product of the American Psychiatric Association, which tends to be descriptive, categorical, with poor reliability and affected by financial ties to the pharmaceutical industry (Gordon & Cosgrove, 2013). Despite this, the process of a DSM diagnosis requires little to no training, and little insight. The diagnoses are based on descriptive lists of symptoms. The cost of making it relatively easy, leads to leaving out the ideographic mental life of the individual, which requires more insight and training.

As Gordon and Groove argue in their article " Ethical Considerations in the Development and Application of Mental and Behavioral Nosologies: Lessons from DSM-5," the DSM,as a diagnostic manual involves a number of symptoms from specific categories to achieve a diagnosis which is hardly scientific. Some controversies raised with DSM-5 for its confusing categorical criteria making DSM not helpful for informing the best psychological treatment. While the DSM-5 is a "top-down" taxonomy based on committee voting than science, the International Classification of Diseases (ICD-10; World Health Organization, 2004) is a "bottom-up" taxonomy based on polling mental health practitioners world wide as to what disorders they have encountered. However, the ICD-10 is also categorical and it leaves out ideographic mental life and personality dynamics. Neither the DSM, nor ICD are good at formulating a plan for appropriate psychotherapy.

Researchers (Westen and Shedler,2000)found that treatments focusing on isolated and categorical symptoms and behaviors were not as effective as those that conceptualized the overall range of emotional, personality and interpersonal patterns. As mental health is more than the sum of any structural or functional symptom, any comprehension of it should begin by this complex interaction of psychological variables. In decades, the issues of mental health were depicted by a mere range of observable symptoms and behaviors and

at very least on a personality pattern and adaption.

In part in reaction to the atheoretical, categorical medical/disease model emphasis of the DSM and ICD, the Psychodynamic Diagnostic Manual (PDM; Alliance of Psychoanalytic Organizations [APO], 2006) was developed to add a person-centered perspective to psychological dysfunction and to inform psychological treatment.

The PDM was unique among the major diagnostic systems; both DSM–5 (APA, 2013) and ICD–10 (WHO, 2004) focus more or less exclusively on the identification of pathology while the PDM was designed to assess the full range of functioning from disturbed to healthy. As Nancy McWilliams (2011) noted, the primary goals for the PDM were to create a diagnostic system that embraced the complexities of human experience (both normal and pathological) and to conceptualize the major psychological disorders in ways that went beyond external description to capture the subjective phenomenology and underlying dynamics that shape psychological symptoms and syndromes.

The Psychodynamic Manual-2 Development and Implementation Tools. Studies for establishing a stable identity state constitute one of the fundamental approaches of personality research in the three recent decades (Marcia, 1966). The most tangible sources are shown in the individual behavior whereas the less tangible sources constitute the features of our personality often inferred by patterns of feeling, thinking and behaving. Developing a Personality Prototype even though difficult and abstract in nature, is in all cases facilitates the analyzing of patterns and functions of psychodynamics of the whole person beyond just symptoms. In this context, creating a new taxonomy of analyzing one's total mental health, researchers may now have a new path of placing prophylaxis before “ future earthquakes”.

PDM received increasing attention from researchers in recent years and the use of the PDM in Europe increased substantially during the first several years after publication (Lingiardi, McWilliams,

Bornstein, Gazzillo, & Gordon, 2015). Now, the first edition of the PDM has been revised and updated, with PDM-2 (Lingiardi, V., & McWilliams, N. (Eds.)2017). The PDM-2 has sections on infancy, childhood, adolescence, adulthood, and old age. It comprises a totality of 1078 pages. We recommend first reading the Adult section to become familiar with the system and definitions, and then move to other age groups if it is within one's spectrum of specialty. The Assessment section is a great resource for researchers and for teachers of personality assessment.

Although the PDM has earned respect from both psychodynamic and nonpsychodynamic practitioners (Gordon, 2009), it was in danger of being underutilized because it lacks easily usable assessment instruments. To help remedy this, Gordon and Bornstein (2012) developed the Psychodiagnostic Chart (PDC) so that key constructs assessed in the PDM could be operationalized and recorded using a brief, clinician-friendly tool, and to integrate PDM diagnostic data with those of DSM-5 and ICD-10; PDC items are written to be accessible for clinicians of any theoretical orientation. The PDC can be used to help frame an initial diagnostic formulation, identify treatment goals, and track progress throughout treatment. The PDC may be valuable in teaching contexts as well and has been used in research settings that emphasize the empirical study of psychodynamic constructs and concepts (Gordon, Stoffey & Perkins, 2013; Ibrahim, 2016). Each PDM-2 section has its own PDC rating scales reflecting the unique developmental issues of that age group. The PDC was modified to take into account the changes and improvements comprising the PDM-2.

The PDC-2 includes five sections starting with Section I, Level of Personality Organization: Psychotic, Borderline, Neurotic, and Healthy. The PDM-2 now includes a psychotic level of personality organization. Four mental functions are used for a rapid personality organization assessment: 1) Identity, the ability to view the self in a complex, stable, and accurate ways; 2) Object relations, the ability to maintain intimate, stable, and satisfying relationships; 3) Level of

Defenses; and 4) Reality testing, the ability to appreciate conventional notions of what is realistic.

Section II asks the practitioner to determine the client's Personality Syndromes (P Axis- Depressive, Dependent, Anxious, Obsessive and Compulsive, Schizoid, Somatizing, Hysterical, Narcissistic, Paranoid, Psychopathic, Sadistic, and Borderline) by checking as many relevant personality patterns as apply. Knowing the level of Personality Organization for a given personality syndrome facilitates treatment planning in that level of Personality Organization may interact with the type of intervention (i.e., interpretive versus supportive). Some personality patterns (e.g., an anaclitic style) may be more responsive to a relational approach, while others (e.g., an introjective style) are more responsive to an interpretive approach.

Section III asks the practitioner to rate the client's overall Mental Functioning (M Axis- Cognitive and affective processes, Identity and relationships, Defense and coping, Self-awareness and self-direction).

Section IV asks the practitioner to describe the main Symptom Patterns from the PDM-2 S Axis (e.g., those related to psychotic disorders, mood disorders, anxiety disorders, event and stress disorders, addiction and medically related disorders, etc.). The practitioner may substitute the PDM Symptom Patterns for the most recent DSM or ICD symptoms and codes as needed.

In Section V, the practitioner may choose to add relevant information regarding Cultural, Contextual and Other Relevant Considerations (e.g., information regarding divorce, bereavement, financial stressors, immigration/assimilation challenges, domestic violence, and other salient issues).

The construction of " Psychodiagnostic Chart-2 "is based on theoretical-scientific and empirical evidences provided by a variety of assessing research Gordon and Stoffey, 2014; Gordon and Bornstein, 2017). The chart was constructed to be a flexible, idiographic and useful for educators, practitioners and researchers of

various orientations. The Psychodiagnostic Chart-2 is free and can be found online and downloaded.

Overall, the PDM-2 should not only improve diagnoses of the full range of psychological functioning, but also improve the teaching, research, supervision and treatment of mental disorders.

### **Conclusions:**

In the beginning taxonomies of mental illness have been based on categorical descriptions of disease symptoms leaving out the whole person. This has guided our scientific research and treatment. The Psychodynamic Manual and its recent improved second addition is a taxonomy of the whole of personality from healthy to very disturbed.

In sum, we could assume three important findings:

PDM-2 is ultimately a novel taxonomy of analysis and comprehension of mental health for different professionals and researchers, not only psychology and psychiatry.

Its operationalizing assessment instruments can cover a wide range of structural, functional and subjective experiences giving a greater picture of the overall human view.

Professionals through various disciplines can use the operationalized PDM-2 tool, the Psychodiagnostic Chart-2 (PDC-2) for patient assessment and progress, supervision, teaching and research.

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## **RYTHMS AND INFORMATIONS IN SYNTAX, ESPECIALLY IN PHRASES**

**Prof. dr. Dervish Alimi**

### **1. Introduction**

The sentence as the biggest syntactic entity is a complex relation of a group of phrases and clauses. On the other side, the phrase is the smallest syntactic entity, usually one group of words that are pronounced together with a spirit and serve to convey a certain fact or information to the reader or interlocutor.

The boundary between phrases and clauses within the sentence is not very strict, since among them there is a broader semantic and syntactic interweaving, affecting among others, the relations of predominance and subordination between them. On the other side, the boundary between phrases is even more complex, having into the consideration that they must have only one key - i.e. headword, whereas the other words and group(s) of words are in the function of modifiers.

Still there are some decisive factors for identifying the dividing limits between phrases, related to the way of pronunciation and the number of information to be conveyed to the interlocutor or the reader of the text.

The phonetic criterion is one of these main factors for the creation of this special syntactic category, strictly related to the semantic criterion for identifying the key word within the phrase. Namely, the number of rhythmical groups in the sentence or the group of words pronounced altogether i.e. in a breath gives the number of the phrases, similarly to the sentence constituents or the protagonists of the event, described with the sentence. These groups of words are pronounced by the reader spontaneously and self-consciously without paying attention where to stop and make a rest, before going on with the pronunciation. This is in fact the reason for the existence and the differentiation of the phrase(s) as a syntaxes phenomenon



and smallest syntactical unit, within a bigger unit called clause as well as the biggest syntactical unit, called sentence.

On the other hand, within a sentence, there is a certain number of information to be conveyed to the co-speaker or the text reader. This number of information gives in the same time the number of phrases within a sentence. Even more, there is a certain level of a chain of hierarchy between them, making some of them more relevant than the others, as a result of theoretical question which is information or a firsthand fact that is being conveyed to us during the conversation, which falls more in the eye in relation to the others?

Just the reading a certain group of words together i.e. at once, with one breath is only a theoretical starting point for the assumption of their actual existence. To verify this assumption we are left with the semantic criterion, which means the existence of the most relevant fact(s) or information, compared to the second hand and less relevant information used to specify and complement it/them.

To illustrate this, we can be analyze several factors that make up the structure of an event or situation within a sentence, that reflects the same situation. Consequently, the protagonist of the event is reflected by the Nominal phrase (NPh), while the action i.e. the event or the actor's situation is reflected through the lexical verb expressed by the verbal phrase (VPh).

Based on this, we can find out which fact or what information is most relevant and important to the hearer or the lecturer-the fact that who performed the action as such? For example: Is it more important for the listeners that a certain theft has happened, or the person who committed the theft? What's more interesting and what comes first to the reader, the fact that general elections are taking place or who organizes and who participates in the elections?!

As a response, it is more than evident what is the more important and more obvious information for the human ears or eyes. So, no one

cares about who has stolen something, but more interesting as a fact is the stealing action or the held elections as a particular event.

This is also the reason that determines the relation of dominance or subject-matter to one another. Consequently, the pattern or the model is as follows: VP > NP, since the verb necessarily prevails over the name, as a necessary means of centralized communication, or as the indispensable and unavoidable element of a sentence, that transmits communication messages between people. After all, without the verb there can be no sentence, and as a result, without the sentence there cannot even be an inter-personal communication.

The Verbal phrase is at the top of the hierarchy of the phrases because it prevails over all others, due to the importance of the action itself against the actors as well as the object of the action and the circumstances in which the action occurs.

In fact, in terms of semantic and communicative criterion during the conversation between the interlocutors, the fact that draws more attention is the event or the occurred action i.e. the elections, than the fact that who has committed or organized it (the organizing Board, political parties and the voters) and in what circumstances the action has occurred (the time period and the manner or place), e.g. a theft, a murder, etc.

Another relevant fact is that the verb or the predicate is historically considered the pivotal or the key element of the sentence, without which we cannot utter even one word to communicate, which means that we cannot communicate without a sentence, which consequently means that with no verb we cannot "speak" i.e. (*verb*) ally communicate!

## 2. Morphologic relevance and hierarchy between words as parts of speech.

This is crucial for defining relations of dominance and dependence between phrases and also coincides with the importance of parts of speech in relation to each other, particularly since even in the morphological level; the words have a certain hierarchy.

So, the noun is more important in relation to the adjective, since the adjective serves to qualify and determine the noun.

e.g. this big rock, beautiful girl, scientific book

On the other hand, in the morphological level, the adjective phrase is in superior position in relation to an adverb, for the fact that the surname can be "escalated" or intensified by an adverb.

e.g. extremely high, very big, more determined

Consequently, in cases where we have two words of the same part of speech, e.g. N + N + PP or PP, is resolved with the use of semantic question: what is the topic of conversation in this case?

e.g. front door, computer desk, job advert, etc.

3. The semantic prevalence as a crucial role in determining the key phrase within a bigger group pronounced with a breath.

a. The verbal phrase prevails in relation to all the other phrases (VP>all Ph).

	(PreM)		H		(PostM)
	I		I		I
Paul	<u>has</u>		<u>workedhard</u>		

Conclusion: VP=VP+Adv.Ph, because VP>Adv.Ph

Note: The fact that someone has worked hard prevails over the fact who has done and how has done it.

				VP				
		M	M	M	H			
	↙		↙	↙	↓			
	Mod	aux	aux	V				
I	I	I	I	I				

Might have been speaking(all the time) or (in the classroom)

Note: VP>NP>PP, therefore: VP=VP+NP, or VP=VP+PP;  
The children /are all playing /joyfully/ in the schoolyard.

VP= are playing>NP=all>AP=joyfully>PP=P+NP

b. The nominal phrase prevails over the adjective phrase (NP<AdjP)

(PreM)                      H                      (PostM)  


All payments /related to the participation...

Note: NP= NP+AdjP

Conclusion: The adjective always accompanies the noun, and is strictly placed close to the noun, because by its definition, it qualifies and determines the aspects of distance, possession, definition of the noun.

c. The nominal phrase prevails over the prepositional phrase (NP>PP)

e.g. The leg of the table.

(=the topic is about the leg, not the table)

Note: NP=NP+PP, because NP>PP

d. The adjective phrase prevails in relation to the adverbial phrase (AdjP>AdvP)

Entitled /fully and entirely/ to represent me.



Note: Adj=Adj.Ph>Adv.PH

Conclusion:

The adverbial phrase is always morphologically in the position of quantifier of intensifier of the adjective: e.g. very good, extremely strong, etc.

e. The Verbal Phrase prevails over the Prepositional Phrase (VP>PP)

e.g. The children play in the schoolyard.

Note: VP=VP+PP, because VP>PP

f. The Noun phrase becomes a part of the Verbal phrase only when succeeding it and never when preceded.

(The teacher) taught the students a new lesson.

(NP-                      VP+NP

Note: When the Nominal phrase is placed before the verbal phrase is never part of the Verbal phrase because it gives the doer of the action, as a sentence element, whereas the action itself is another relevant factor, and it's always pronounced separately, with a small pause between them.

Eventually, the number of sentence elements within the basic sentence patterns gives the number of the information and messages conveyed to the co-speaker or the text reader. Similarly the NP in the beginning of the sentence under the structural syntax analysis is also a subject according to the functional syntax analysis, but simultaneously conveying one and single information about the doer of the action described with a transitive verb also followed by another NP now in the function of the Object, or the protagonist in the situation in case of an intransitive verb, followed by an adjunct according to the functional syntax.

On the other hand the Verbal phrase under the structural syntax analysis is in the same time the Predicator in the Sentence, as an information of the action or the situation of the Subject as the second fact or information conveyed or transferred to the interlocutor in the conversation.

Finally, the structural Prepositional phrase or the Adverbial Phrase presents in the same time the Adjunct according the functional syntax analysis as a third fact or information about the circumstances of the time, the place and the manner how an event has occurred.

Apparently, the aspect of the functional syntax analysis is only the other side of the medal, but the number of information or facts remains the same.

## **“EUROPEAN IDENTITY ON A PROSPECTIVE OF THE NEW CHALLENGES”.**

**Jonida Drogu**

### **Abstract**

Europe is between a crossroad lately between the dualistic choice to remain with its core democratic values and freedom and on the other hand to protect its populations by tow threats of nationalism leaders and terrorism (a larger issue nowadays). As part of the analyses the second threat is the consequence of the popularity recently grown of the nationalistic parties and their leaders on their goal to go back in the less power for the European Union and its institutions and get the power back on the nation states. Referring to this view Hobbes, the politics of fear is the only given alternative, by convincing people that's the only choice and in this terms fear is the justifications for once actions, seeing it in a larger picture by behavior of the state's reactions or actions to keep the popularity of their non-right decision in foreign affair field. However, the most sensitive factor in the success or failure of this type of leadership and in the seductive appeal of the extremism is the emotional factor, the tactics influence the emotions of the human nature particularly in crises.

The goal of this paper is to identify the two options and recommend what if should be done in order to regain the vision of the fathers of the European Idea. The divided self-Europe and at the same time its confused identity in the third-generation immigrants, young people becoming terrorist fighters, but creating confusion of what is precisely to be European will be the focus of the paper.

## **I. Introduction**

### The Difficulties and the Need to Determine an Identity - European Union

"In the era of globalization, with speed and diversity in the mixing process that surrounds us, it may be necessary - and urgent - to find a new concept of identity.

We cannot load thousands and thousands of people without regarding the choice that those people may have in choosing to keep or leave their identity. If they do not dare to make feelings more affluent, if they cannot combine the need for an identity, keeping an open posture, if they feel compelled to choose between them or reject others, then we will create with these people a disoriented community. Per popular essence, a citizen is a member of the community and has a certain amount of rights and duties of public institutions (for example, tax debt and security law). So, if the state is not any more a geographical entity than what is it?

## **II. What does it really mean being a citizen?**

However, if we look at everyday life, where people are faced with issues that directly or indirectly affect, in the contemporary sense of being a citizen able to protect their positions and realization with specific rights. Traditional citizenship can be defined as a system of rights and duties that govern different relationship between the citizen and the state to which he belongs. Realizing the right to vote is the most important expression of citizenship. Although the traditional notion of citizenship is fundamental, it contains the two main limits:

1. The first limitation -value the potential of the people, who were only considered as voters, and yet they do not hesitate to govern public life.



2. The second limitation - means the ability of public institutions to govern by their own the public works needs and to solve them for guaranteeing the rights of citizens.

### **III. Are both of hypothesis incorrect?**

- Throughout the world, people can do more than the act of voting, to cure the public interest;
- Public institutions are able more than only to solve problems that represent the public interest.

There may be a variety of reasons:

- Aspiration for justice
- A feeling of solidarity
- Desire to change the existing situation
- Desire to be "interrogated" and to play the leading role
- The desire to join others and to develop in relationships and friendly relationships.
- Desire to see "first-hand" reality without intermediaries from others.

After all, the individual during his life could become a very active person because of many problems, values, and circumstances. Being active does not exclude certain groups, such as entrepreneurs, traders or specialists. Anyone can be a very active person for other people if he or she commits and represents the public interest (but not for personal interest).

The new definition of citizenship is done as the realization of power and responsibility of citizens in daily life in democracy, where we face with the public authorities.

### **IV. Modern state**

How and why can an individual be motivated by active outsiders? The reason that such a point is mentioned must do mainly, with the degree of complexity that is found today in defining the notion of

“citizenship”. For the time being, because of globalization, the world has often been metaphorically defined as a "village" giving in this way a clearer idea of how many people are approaching other people of different nationalities. In the Renaissance era, when it seemed that the concept of identity was very clear the complications of this nature like nowadays, no one needed to imagine. Identity was more determined by territory, traditions and historical circumstances than by a sense of belonging. Identity explanation was not so difficult and issues that we may arise today did not exist: If identity is determined by the country where you were born, the traditions and culture that country has, or it has to do with the personal choice that is determined by the identity of the country who gives the most security to his society?

“We are witnessing a return of the politics of fear; in Hobbes terms, convincing people that there is no other alternative and that politics has been exhausted; it remains the fear (Furedi, 2005). In the age of the war on terror, fear was a necessary argument to be brought on for justifying the US foreign policy in the Middle East (Robin, 2004). Nowadays, in the Middle East radical Islamism is justifying the war on the West through its faceless jihadist warriors spread across Europe, on the new hybrid terrorism that replaced wars on the ground. Hence, the enemy is becoming present and imminent, so the protectors arise justifying, once again, the language to legitimate new policies or public choices (Robin, 2004). **The rise of extremism**, radicalization and populism are facets of the same politics of fear. When the refugees arrived, the protectors against the identified enemy emerged”<sup>1</sup>. In authors view, “the arrival of the populist Messiah will be demystified from a political science perspective” and also analyzed from a legal point of view; so “the only bonding agent to a real European identity through various

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<sup>1</sup>Europe’s New Identity: The Refugee Crisis and the Rise of Nationalism

political disagreements is throughout law and the guiding common values". However, the most critical factor in the success or failure of this type of leadership and in the seductive appeal of extremism is the emotional factor, the tactics employed to trigger the raw emotions present in the human nature particularly in crises.

## V. Arguments against EU identity:

1. There are many arguments defending the idea that the European Union has no real identity. When it comes to identity, it can be called the cornerstone of language. The truth is that this union is a mosaic of languages. For this reason, none of the languages can serve as a strong element of identity. Of course, the English language today is used as a "free language". But, as such, it is used above all in the technical and professional level rather than the language of the community. The lack of a language will address the institutions and the set of solidarity and social cohesion within the Union.

On the other hand, identity also means coherence, that seems to be missing in the EU. Europe, identifies a west - east axis, in terms of values of democratic governance. This is because the East has for some time been part of the Communist bloc. This division within the European Union involves a separation of states from one another. States that have a tradition of democratic government "**stay up**" and other states that come from communism. Such a thing creates a disparity between Member States. In such a presuming situation one cannot be presumed to have a common identity.

2. But, also, economically there can be found a separation between countries. In this model of organism, we can identify three different cases: a) the most contributing countries, b) the most contributing countries that gain more, c) the countries that do not contribute but still receive benefits. This is considered by scholars as egocentric utilitarianism<sup>2</sup>. On this basis, the idea of creating a union of states

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<sup>2</sup> G. S. Romanidis provengono da *"Appunti di un cristiano ortodosso sulla libertà Cristiana"*

lies in the personal advantage of any member and not "fighting for the common good." The European Union has been a tool for developing a country's economy and not as an objective itself. The existence of this union has been seen in another plan: as far as it will serve the member countries. And if the countries do not receive anything good from it, the European Union better not to exist. In this context, the European Union is not something "internally fully accomplished"<sup>3</sup> but is used as a tool that affirms the personal growth of the states. Following this path, there have been studies that have designed how to measure European public opinion. They have shown that "the European Union has a threat of the national cultures and the identities of these countries." Since the EU is an over-national structure, the same European individuals are afraid of a transformation of national values and to approach to those of other countries. Given that it is indeed the public opinion that has an explicit role on those responsible for public policy issues. An example might be Tony Blair's decision not to include Britain as part of the Eurozone. So, when the European Union is not accepted by a considerable number of Europeans - then it difficult to conclude about the European identity. Considering an important case to mention is that of European Union constitution. The prolonged dilemma of it has being configured that "there is no constitution of a European nation." The absence of a constitution is an expression of lack of membership, because of, the refusal of Europeans in 2004, and has also estimated a kind of insecurity that they feel as a European citizen. Due to this reason they will find this absent protection in their countries. When we talk of a constitution we talk about a presence and **a central authority to protect shared values**. Such a thing seems to be missing within the EU.

The European Union is not just a political task. Policies can create the conditions for a European unification. Europe is more of a political building, it is a complexity of institutions of cultures, ideas, expectations, habits, feelings, ways of life, memories, etc., and so it's

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<sup>3</sup>Beck, Ulrich. 1992

of great importance create different statements for instance from, European civil society, that, has been regarded as the heart of political identity. But when we mention about these factors we are at the same time considering the lack of it. This affects the voluntary initiatives and actions that can be taken by citizens. Identity should come from the bottom and not through the implementation of policies by the Council of Europe.

The supranational vision as well, overly legalized and bureaucratic European Union that demands the national jurisdictions to harmonize with the EU law, or a federal system where each state join some of the agreements and refuses the others, are also issues where quiet different visons are confronted about the future that will come across.

We are witnessing now, after a long path on this process a return to some instinctive national emotions. Being confronted with insecurity and fear the basic sentiment that people go back, and hold is security, so most probably the leader that promises it can have a popular support (ex of the Austrian elections, where we sow a far-right party gaining a lot of point in its electoral results, b) the French elections where it happened to gain a lot of points as well for the nationalist party of Marie Le Pen). Smith defines Nationalism as a crisis of identity<sup>4</sup>.

## **VI. History and geography**

Identity is not defined by membership factors or factors that belong to a tribe, country, or race. We live in a time when identity is increasingly built by people through their interaction with the groups that they associate in one way or another, even as they find their place in the society they belong to. These groups have been formed from multiethnic and multi-religious and multicultural generations, so and so is the European Union. Europe's spiritual and cultural

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<sup>4</sup> Adam Smith, 2003

heritage is a combination of Greek philosophy, Roman law, Christianity, humanism and enlightenment.

Freedom, human dignity, responsibility and solidarity are central values that are protected and strengthened by European democratic institutions. These are part of a common cultural heritage of Europe. There is great social-cultural cohesion among EU members, and that is very important for politics, economics and social solidarity within the EU. Karl Jaspers said that Europe is geography and history of ancient. These are the fundamental elements of European society, which largely determine the identity of Europe and the EU.

This common heritage has continued to exist despite the bloody wars that Europe has experienced, and these experiences have formed the basis of modern European societies. Karl Jaspers refers to Europe as a mix of political identity that transcends the diversity of national and linguistic origin.

Europe is a spiritual and cultural community and so is also considered by Ernest Robert Curtius, Denis de Rougemant, Arnold Toynbee, Hendrik Brugmans and Richard Coudenhove-Kalergi. The philosophy of 'European Political Thinking' is mainly based on a mutual exchange of classical directions and modern approaches.

## **VII. Continuity of common projects**

A key element of the collective principals of the EU is the responsibility and ability to act and make collective decisions. Europeans have a 'collective memory' linked to a common history and values. We must not forget that there are elements that unite peoples, such as a common EU flag or common currency. The European Union is a political and economic union based on common socio-cultural values. We must distinguish the principle of subsidiary that represents the uniqueness of European Union identity. Above all, the European Union has been built as a structure according to the agreement the willpower of the citizens of the EU. Europe has always struggled with conflicting visions of its identity, of a unifying

idea that will erase national particularities, a generous idea with such irreducible values (Hazard, 1989). We are witnessing now, after a long process of integration, a return to instinctive national sentiments. The dilemma, from a legal point of view, is profound, as the EU cannot function unless the EU law is implemented in the member states and creates a common ground for policies and legal measures in the face any challenge that lead to crises. "The refugee crisis emphasized precisely the lack of common legal procedures"<sup>5</sup>6. From the other side if we follow Kant's lead in *Perpetual Peace*,<sup>7</sup> he opposes the idea of a state being too big by quoting "in thinking that a world government – by which I mean a unified political regime with the legal powers normally exercised by central government – would either be a global despotism or else would rule over a fragile empire torn by frequent civil strife as various regions and peoples tried to gain their political freedom and autonomy.' Which is to say: size matters. Or, as Kant wrote, 'laws always lose in vigor what governments gain in extent; hence a condition of sullen despotism falls into anarchy after stifling the seeds of good.'

However, we are be back on this refrain which sounds somewhere in the background of most thinking about politics: states should not be allowed to get too big. There will come a point at which the distended state, if it is to hold itself together, must stifle freedom, or, if it is to allow freedom to flourish, must collapse. Supertankers, supermodels and even superpowers can be good. But super states are invariably bad". Well, all this can be true in a certain extent, but if we take as an example United States of America (they are so many states inside it) and it is working for good. So, on the other had super states can be in a point of view inevitably good.

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<sup>5</sup>Beck, Ulrich. 1992

<sup>6</sup>Claudia Postelnicescu, *Europe's New Identity: The Refugee Crisis and the Rise of Nationalism*.

## Conclusion

In recent years, the European Union capacities have been stretched facing numerous challenges, leading from the Brexit episode to numerous terrorism attacks in many member states. Europe is today at a crossroad, divided between the choice to remain faithful to its core democratic values and freedoms, maintaining an area of justice and the need to protect its citizens against the new terrorism and the rise of nationalistic parties and their leaders, that require less Europe and more power back to the nation states. The task facing the European Union leader in consolidating the identity of European citizenship has to do with the implementation of common values in political practice at this point, the EU has a number of key issues to complete, some of which are: why is it necessary to maintain internal cohesion? What is most important to solidarity in Europe? What are the functional enlargement structures and constraints that go to destabilize the Union and endanger the entire European integration process?

It is necessary to determine the new frontiers of EU expansion because this will help to determine identity. This is very important because we can consider that if the identity of the European Union is not yet defined as a concept, at least the European Union must work harder to achieve a clear definition of Europe's identity over time. This will be an important thing for the future of this great Union even after Brexit. Viewed as a "dynamic community that lacks the past, the present, and the future," European culture is like that rock that was printed by the weight of time. However, the identity of a union of European citizenship can only be conceptualized at the intersection point of a range of cultural movements of a moral, political and ideological nature that could realize this dissemination of all individual contributions. History is nothing more than a common denominator, but not sufficient for a full hope. It should also concede on other elements such as political ethics, citizenship, education - not forgetting even those that characterize social practice, as well as the common rules and rules that rationalize the



economic system. Finally, Europeans share institutional projects and display a will to affiliate. Exactly, those are the concepts of such a way of treatment and of a spirit of cooperation that define the identity of European citizenship, as they seem to be also the distinguished principles and contradictory practices: it is sufficient for everyone to remember national identity, aggressive nationalisms, competing ideologies, dictatorial or authoritarian governments. The last two chapters of world history also belong to the two world wars, the extermination of Jews and other such "glorious episodes" that are hard to forget so soon.

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## CHICK- LIT DOWNUNDER: ALTERNATIVE VOICES

Jillian Curr

### Abstract:

Chick-Lit as a genre is often portrayed as trivial, in addition, to having little or no literary credibility. However, it also opens up spaces where women can explore emotional and social bonds with women of other faiths and cultures, as well as contemporary issues, such as, sexual harassment, border security, being Muslim and leading a modern, independent life. Furthermore it creates potential spaces for resistance and identity to the forces of consumerism, family and relationships. Randa-Abdel Fattah's novel *No Sex in the City* set in urban Sydney, Australia, tells the story of second generation Turkish Australian, Esma, educated, independent, and career oriented. It is her struggle to 'have it all', economic success, personal happiness, and on top of all that the 'right man' who also must be Muslim. Esma, is Australian, born of Turkish origin and Muslim, struggling to balance her career, culture, religion, her family and the unwanted sexual attentions of her boss.

Chick –lit fiction rather than falling into pre-feminist notions of femininity open up spaces for young, urban, educated career women to negotiate the contradictions of contemporary feminine subjectivities as well as mainstream depictions of "good" feminist as "white, wealthy and sexually active". Randa Abdel-Fattah creates spaces for alternative 'feminisms' which are not white and wealthy , but cut across class and ethnic divisions depicting women who contradict these images and cultural norms, abstaining from sex before marriage in contrast to their counterparts in the TV series *Sex in the City*.

**Key words:** dating, post-feminism, family

## Introduction:

Randa Abdel-Fattah is an Australian Muslim writer of Palestinian and Egyptian heritage, who lives in Sydney Australia. *No Sex in the City* is her sixth novel.

This paper represents an exploration into "chick-lit" and its significance in the creation of spaces for Muslim voices in popular literature. It aims to explore the genre's significance in Muslim women's writings and its relationship with a global feminine genre and its value in terms of literary worth and cultural standards. This paper seeks to examine chick-lit's wide appeal to readers while being denounced as trivial by literary critics. This paper will consider socio-cultural realities of Muslim women in terms of feminist discourses and negative stereotyping and the ways chick-lit provides a vehicle for alternative voices to be heard. Chick-lit challenges the authority of the traditional literary fiction and its dominant culture because it concerns itself with how ordinary people interact on an everyday basis. For the women in Randa Abdul-Fattah's *No Sex in the City* offers alternative versions of desire, sexual agency and experience than the raunchy sexcapades of the TV series of *Sex in the City*, however, Randa's characters forfeit none of the desires, or agency of the white, urban upper middle class counterparts portrayed in the series but negotiate between home/tradition, arranged marriage, dating and the public world of work. Moreover, this genre explores the importance of neoliberalism and consumerism not only as a form of exploitation but, also as a tool in the achievement of power, albeit buying power and the pursuit of pleasure.

Randa-Abdel Fattah's novel *No Sex in the City*, set in urban Australia, tells the story of Esma, a Muslim, and her 3 friends, Ruby, Nirvana and Lisa with each character representing a different faith, Greek-Orthodox, Hinduism and Judaism which they practice in varying degrees of religiosity. It is Esma's goal to 'have it all' and although each character more or less would like to find the right

partner, each character differs in how they prioritise their life choices. Each character is highly successful with demanding jobs, Ruby is a lawyer, Esma has a master's in human resource management and works for a firm which recruits pharmacists as well as having to ward off her boss's unwanted sexual advances. "Lisa Roth works half the week as a caseworker at the Sydney refugee centre and the other half in a women's refuge" (Abdel-Fattah, 2013:14). Ruby Georgiou who other friend is "a lawyer in one of Sydney's tier top firms" as well as doing pro bono work at a legal centre in a low income area of Sydney, Redfern. Finally, the fourth member of the group is Nirvana Ajmera, who is a midwife working nights as well as "teaching Sindhi to pre-schoolers at Saturday morning classes at her local temple" (14) All women have very heavy working schedules and little time for recreation or a social life committing themselves instead to community work. Esma doesn't believe in sex before marriage, doesn't drink and although not "exactly observant. Spiritual? Yes, Rituals? Quite lazy" (12). Esma has set up the No Sex in the City Club because she felt the group needed something to get them out of their "crazy work schedules" (13). Both Esma and Nirvana are virgins while "Lisa and Ruby are no longer virgins" (37) Lisa is the only one who has "no interest whatsoever in finding Mr Right" (37). All of them are under pressure from their parents not only to marry someone from their community and religion they also must have successful careers and mimic the social economic aspirations of not only the parents but also the daughters. All except Lisa want to also marry someone from the same religion as this plays an important part in their lives.

This contrasts with the characters in *Sex in the City* who although having high pressured careers have time to make the most of New York's social scene. All the characters have had multiple sexual partners in addition Samantha has had a lesbian affair boosting of being a "try-sexual" in other words she would try anything at least once. All the characters were high achievers at school and university and have made successful careers. Samantha is an independent businesswoman, Miranda is a lawyer, Charlotte works in an art

gallery and the narrator Carrie writes a weekly column in a fictitious New York paper called *Sex in the City* and, which carries with the kudos of being a member of the glitterati as well as being noted for her fashion sense appearing at all the chic restaurants, bars, gallery openings, and clubs. The series was lauded at the time for its open portrayal of sexuality, promiscuity, safe sex and femininity from a female perspective and challenged accepted gender norms of the time. All these characters came from privileged upper-middle class backgrounds, white and urban. Randa Abdel-Fattah's novel challenges this centring of the white, urban upper middle-class protagonist with protagonists who aren't necessarily 'white' in Anglo- American or Anglo- Saxon image and in fact virtually other than Carrie's gay friend who is also her wedding planner, the only other significant non- white character is Carrie's personal assistant and therefore not on the same social level. This character has to hire her Louis Vuitton handbag while Carrie can buy several. Shopping and consumerism are the norm for these upwardly mobile and cash rich individuals. Consumerism is portrayed in terms of empowerment and independence. These women unlike their mother's generation are financially independent and indicative of the postfeminism generation.

On the other hand, Randa Abdel-Fattah creates spaces for alternative voices which cut across class divides depicting women who contradict the images and cultural norms of their counterparts in the TV series *Sex in the City*. Rather than revolve around consumerism, trendy bars, and designer labels these women spend their time supporting community projects, helping out asylum seekers at the local refugee centre, promote their cultural and ethnic heritages by teaching the languages of their parents and helping give free legal advice in Redfern, an inner city area which has been subject to redevelopment projects to reduce poverty as well as gentrification has a large migrant and indigenous population and had been the site of racial tensions.

### Chick-Lit and Postfeminism:

In Feminist Theory it was believed that rather than modernity liberating women, it was men who were empowered and women who were disempowered. This was framed around the idea of individual freedom in terms of who mastered the private (the family) and the public (state). By empowering men in the realm of the private legitimated patriarchal authority. This privatisation of the family positioned the individual "as prior to and just outside society, permitted the exclusion of women from society" (Moghissi, 1999:78). This meant that only males became individuated outside the family and part of the public space.

But capitalism has undermined traditional notions of a male-centred household wage which meant that women particularly of poorer classes had to work. Furthermore, this opened up opportunities for women in that they, in some circumstances, could survive outside the family, challenging patriarchal domination. Women's entrance into the workforce broke down male power within the family and challenged those practices which had denied them equality, promising them, on the other hand, freedom from male domestic bondage. However, consequently, it exposed women to exploitation. On the one hand, as the body became a site of empowerment so did its upkeep and maintenance. As a result, large multinational companies sell beauty aids and supported through media advertising pressured women to buy into to 'the beauty trap'. In this world political issues have been marginalised allowing for "not the government, but multinationals [to] see women as their possession and spread false consciousness among women by giving them the feeling they can have it all" (Adriaens & van Bauwel, 2014: 176). This has led to the promotion of individualism over collective action and to de-politicise feminism and society where the personal becomes the marker for framing 'self' contradicting earlier, second wave feminism, which promoted emancipation through sisterhood.

According to Fien Adriaens and Sophie van Bauwel postfeminism has become a tool for the literary world to frame new models of female agency as depicted in *Sex in the City*. Contrary to the previous arguments which place postfeminism as a form of exploitation rather than Adriaens and van Bauwel argue this situates feminism as anti-femininity. They argue that in today's world "people do not identify with the political movements (as feminism) anymore" (176). Postfeminism, on the other hand, allows women to "focus on their private and consumer lives as a way of self-expression" (176). Furthermore, personal choice is central to a "new form of empowerment, adjusted to the actual societal context. Independence, individual choice, (sexual) pleasure, consumer culture, fashion, hybridism, humour and the renewed focus on the female body" (176).

Consequently, Chick-lit as a platform of postfeminism exposes 21<sup>st</sup> century women readers to many of the issues that they have to deal with in terms of careers and relationships but also of buying into and consuming fashion and the beauty industry which is able to exploit the modern emphasis on looking young, sexually attractive, plastic surgery and healthy lifestyles therefore allowing these women to participate in the discourses of neo-liberalism and capitalism. However, it also reinforces normative values of heterosexuality and heterosexual relationships while at the same time exposing the possible perils of motherhood, work and family life as gay relationships are side-lined or are never mentioned. Samantha's lesbian affair is presented as experimentation compared to heterosexual relationships. Although, Randa Abdel-Fattah presents alternative forms of dating which don't involve sex, heterosexual relationships are still the norm and although women make choices, relationships are still patriarchal although the female characters challenge this positioning through their non-compliance, Nirvana's sister has an abortion without telling her husband who she is considering to leave while Esma finally challenges her boss, Danny, for sexual harassment with the help of her lawyer best friend Ruby,



in threatening to take him court for constructive dismissal and post his indiscretions on Facebook if he doesn't pay her out when she hands in her notice after not giving her the promotion he had promised.

The defining themes of postfeminism in *No Sex in the City* and *Sex in the City*

The Chick-Lit genre follows a predictable formula. The heroines as stated previously are white, urban professionals, late 20's or early 30's, have own flat or house while their families live in the suburbs, they mostly spend their free time with their co-workers at happy hours or shopping. Alcohol plays a major part in their socialising although the issue of alcoholism is rarely if ever mentioned, comes to conclusion acting like a college student rather than the supposed accomplished professional and a happily married mother. Then there is the search for Mr Right. After an epiphany the heroine meets the hero but the relationship meets obstacles. In *No Sex in the City* Nirvana meets the man of her dreams but her fairy tale wedding is thwarted by an over-bearing mother-in-law who doesn't want to relinquish control over her accommodating son, who is unable to choice between his mother or Nirvana causing Nirvana to cancel the wedding.

Esma's hope of finding Mr Right and buying her own home are placed on hold when her father breaks down confusing that he about to have the family home repossessed as he can no longer pay the mortgage and his gambling debts. As the breadwinner in a traditional Turkish household it is up to him to provide for the family and failing to do so brings shame one the family as while placing doubts on his masculinity. He begs Esma to save his honour by not telling the family while paying off the mortgage for him. She has in effect transcended her father as the male figure in the family in taking over the role if breadwinner. In *No Sex in the City* the family is the normative centre, and all the women struggle with maintaining family obligations and/or traditions while at the same time pursuing

their own personal goals in contrast to *Sex in the City* where independence and self-reliance have severed traditional family ties. This echoes Haideh Moghissi's point that it is the family home that has kept women from entering the public sphere, although in this story the characters are able to challenge these restrictions. Esma's father would never allow her to date without a chaperone which started off with 6 people but gradually wilted down to two, Esma and the prospective suitor. For Esma, freedom or independence is negotiated breaking down old traditions into new hybrid identities. All the characters in Abdel-Fattah's book negotiate spaces of Australian-ness while retaining the traditions of their parent's country of origin allowing them agency over their lifestyles.

In *Sex in the City* life is a site for pleasure and self-esteem as well as receiving societal appreciation in looking good. Carrie is known for her fashion choices and in the book and the series plastic surgery, the gym, nail bars, beauty treatments are the norm in maintaining the body which is portrayed as something that must be endured, that has to be constantly worked at. Ruby meets the man of her dreams Alex at boot camp.

The characters' identities in *Sex in the City* are constructed within a consumer framework where not only do fashion brands matter but men are also become commodities to be bought, tried to see if they fit and returned if considered not your style. In *Sex and the City* men are reduced to brands, Carrie Bradshaw describes one of her lovers as "he was like the flesh and blood equivalent of a DKNY dress" (Season One: 1998) While Esma reduces her arranged suitors to a check list like one buying a new car and then test driving to see if it lives up to expectations. In this way these men are reduced to commodities. Mostly the men who her parents have arranged for her to meet "barely make it past dot point one" (Abdel- Fattah, 2013:12)

Both mediums emphasize fun and pleasure. In *Sex and the City* the emphasis on the female orgasm challenges dominant pornographic media representations of the male orgasm. In most porn it is the male

orgasm that is privileged. Sexuality is a powerful tool for women to achieve their goals by in turning the male urge for sexual gratification into power.

Sexual objectification in postfeminism genre has transformed into sexual subjectification as the women take the initiative when it comes to sex. In *No Sex in the City* it is the males who must conform to the women's expectations with no negative repercussions. Esma's suitors must conform to her no sex before marriage and no drinking while the men in *Sex in the City* the men must be able to satisfy the sexual demands of the female characters. In the film *sex for Miranda* and her partner Steve stops as the demands of her job means she is too tired for sex causing Steve to have a one night fling and the temporary break up of their relationship. Although Miranda fails to live up to her part of the relationship in that she puts her career before her family, it is Steve who must pay the price for his indiscretion.

Postfeminism is not defined in collective terms but individual rights which are valued more highly than those of the community in *Sex and the City* while in *No Sex and the City* all the characters do pro bono or do volunteer work in the community as a means of giving something back for their own success. Unlike *Sex in the City* social issues are particularly important especially in migrant communities where refugees are portrayed as illegal immigrants or queue jumpers and placed in detention camps in Australia. This extends the breath of Chick-lit into the realm of social comment without losing its frivolity. Femininity becomes more than just looking beautiful challenging stereotypes of the dumb blond.

Humour and irony are used to discuss taboo subjects. Ruby describes her sexual attraction to Alex as "there's chemistry. Lots of science-lab, Bunsen-burners – exploding chemistry" (Abdel-Fattah, 2013: 157) Looking after children equated with boot camp "It's tears and blood with soft-tissue injuries. There's rivalry, bullying and

misappropriation of goods. The adults have weary haggard faces as through they've been in battle" (159).

### Conclusion:

In *Sex in the City* doesn't promote universal action which was central to second wave feminism. . However, although providing spaces for female agency it is framed within the conventions of the family, white upper middle class values and lifestyles. These women have buying power allowing them the freedom to discard lovers who didn't meet the necessary requirements without consequences as if immune to the violence against women, rape and exploitation. These issues are never discussed nor the people who have been disadvantaged through neo-liberalism and no alternatives are presented nor do the women fight against the societal structures like class or disadvantage. It therefore distracts the reader from questioning the contradictions inherent in the storyline. This does not mean that feminism is dead it is just different. According to Adriaens and van Bauwel "postfeminism can be conceptualized as a new form of empowerment or subjectivity, adjusted to the actual societal context. Agency, freedom, sexual pleasure, fashion, consumer culture hybridism, humor and the renewed focus on the female body are the elements of this new feminism" (187).

In *No Sex in the City* Esma believes in Muslim values, abstinence before marriage, and no alcohol whereas other religious obligations like fasting in Ramadan and praying 5 times a day are impractical in today's work generated world challenging negative portrayals of Muslims as living parallel lives or the enemy within in addition to discourses which depict Islam as backward and oppressive to women. By creating a story around 4 friends of different ethnic and religious backgrounds Randa Abdel-Fattah challenges media representations of Islam as unique in public displays of religion and accusations of Muslims as being incapable of accepting religious pluralism. What this group of friends expose are the commonalities between religions and cultures which allow the characters to

negotiate between the secular world of work and the entertainment industry while maintaining those elements of their religious and family obligations promoting the idea that the secular and the religious don't need to conflict. Chick-lit therefore opens spaces for alternative voices to be heard although the main tropes that define the genre are maintained.

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## VALUES AND TRADITIONS IN RITUAL DANCES OF ALL-YEAR CELEBRATIONS IN KORÇA REGION, ALBANIA

**Jonida Sela**

### **A brief history**

The region of Korça is located in the South-East Albania. This region is characterized by the mountain relieve. The center of the region is the city that gave the name to it: Korça. In antiquity Korça bordered with the Illyrian Kingdom and Epirus and it has been inhabited since the fourth millennia B.C. During Middle Age Korça has been under Bulgarian domination, until 1018, when it was recaptured by the Byzantines. By the end of the 13<sup>th</sup> century, until the ottoman conquest, Korça was part of the Principate of Muzaka, a noble family originated by the mountainous area of Opar. On 1440 the Ottomans captured Korça. The modern city was established at the beginning of the 15<sup>th</sup> century, when Ilyas Bey Imrahor developed the city, following the orders of Sultan Mehmed the 2<sup>nd</sup>. Under the ottoman domination Korça was known with the toponym "Göricë" and was as sanjak of the Elayet of Manastir.

The city started to flourish after the raid of Voskopoja from the ottomans in 1788. Between 1769-1789 many families from Voskopoja were transferred in Korça, bringing to the city glimpses from the glory of the destructed Voskopoja. In 1783 the city became part of the Pashalik of Ali Pasha Tepelena. During the 19<sup>th</sup> and at the beginning of the 20<sup>th</sup> century Korça was an important center for the Albanian Renaissance. Thus, in 1887 here was opened the first elementary school in Albanian language, while the first school for girls was opened in 1891.

The ottoman domination in Korça lasted until 1912, when the independence of Albania was declared. After the establishment of the communist system, when a discriminating policy against the rich class of the population and against the political adversaries was

applied. This provoked a new wave of immigrants that left towards the United States, similar to that of the end of the 19<sup>th</sup> – beginning of the 20<sup>th</sup> century.

The historical past has left traces of the intangible heritage in this region. Part of the Korça region are Korça, Kolonja, Devoll and Pogradec. The villages and towns of the Korça region often are destinations of expeditions for folklore collectors and cultural anthropologists. The below examples have been collected in this region.

In this paper we will refer to a peculiar element, spectacular and evidential at the same time, traditional dancing and ritual dances of the whole-year festivities.

Dances are the culmination of the festivities, where music, word and movement are interlaced, in order to legitimate the syncretic character of folklore. Also, during the ritual, people used to wear the best traditional costumes. Even nowadays people have the trend to wear traditional costumes during these festivities. The traditional costumes of the Korça region are diverse and different between villages or towns. During the visual presentations we will refer to this valuable part of the material heritage.

The ritual dances, following the rules of the science of ethno-choreography<sup>7</sup>, can be separated into four big groups: 1. *Ritual dances of haunting*; 2. *Ritual dances of marriage and death*; 3. *Dances that express the relation between earth and heaven*; 4. *Dances of the whole-year festivities, spring and summer*, which bear into them the renovation of nature. These dances will be at the center of this paper.

The first celebration that we will refer is the **Spring Day**. It symbolizes the beginning of the new agricultural and farming year.

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<sup>7</sup> Prof. Dr. Ramazan H. Bogdani, "Etnokoreografi III, 1988-1995", Tiranë 2010, faqe 406



On Spring's Day dances dominates the theme of the renovation of the nature. This pagan festivity is very important for the Albanians, also for the populations on the Balkan area. It is celebrated even nowadays, even though globalism and commercialism have had their influence. Nevertheless, the festivity is still important for the population and it keeps being celebrated in the Korça region. According to the new Gregorian Calendar, it is celebrated on March 1<sup>st</sup>, while for those who chose to use the Julian Calendar, it is celebrated on March 14<sup>th</sup>. On this day, among many other actions of practice, magic and ritualistic meaning, an important place is taken by the ritual dances.

The dances of the Summer Day ritual have been created exclusively for this celebration. This can be proved by a multiple of elements, including here that of the renovation of nature. There can be noted the combination of dance with pantomime movements. One of the kind is the "Dance of flowers" from the village Mokra, Pogradec, South-East Albania. The dance is performed by girls that bear flower crowns, hanging hands in a closed circle. Through this figure the girls enjoy for the flowers. The pantomimic and choreographic elements suggest that the girls are taking care of the flowers<sup>8</sup>.

In the dance "Spring ritual" from Pogradec the evolution of the circle image is visible. There appear four-five closed circles at the same time. The performers dance and sing at the same time. The choreographic motive is built on simple steps, but fast ones, continuous and with emphasis. Thus, the sound of the steps has the function of the rhythm for the song. The second part of the dance is characterized by a variety of rhythms and figurative movements<sup>9</sup>.

*In the closed circle dance, having the fire in the center, the first ritual element if found, interlaced with choreographic motives,*

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<sup>8</sup> Prof. Dr. Ramazan H. Bogdani, "Etnokoreografi III, 1988-1995", Tiranë 2010, faqe 412-413

<sup>9</sup> Shpresa Baçe, Vallet Ritual në Ditën e Verës, Kultura Popullore, Tiranë 1-2/1996, faqe 162

*which classify this dance in the ritual category. The cult of fire, an important basic and ancient element, and the closed circle of the performers, a very important fact for the ritualistic choreography, create the main axis of the dance*<sup>10</sup>.

The whole-year rituals have a magic-ritual character. For this reason the ancient people believed that during the dance they should create a space in the center, while performing a closed-circle dance, from where devil would get out, or the good would enter<sup>11</sup>.

In the Kolonja are there used to exist a sung-and-danced performance, still alive until nowadays, but with some variations. Nowadays the dance is named "Lulemanushaqja" (*The violet flower*), as a dedication to the first flower that blossoms in spring. Meanwhile, Bardhyl Prifi in his book "Rehova, as I knew it" supports that the dance was called "Lulemavromata"<sup>12</sup>. *The dance was performed in a closed circle, where girls would create two or three consecutive circles. In the central circle were positioned the elder women, those who had begotten grandchildren; after them was positioned the circle of the newly-married girls, and at the outermost circle were positioned the pregnant women. This choreography clearly expresses the renovation of nature and the multiplication of generations.*<sup>13</sup> The text of the song contains words in Greek (as mentioned in the above footnote), nevertheless this does not make any difference in the ritual nature of the dance, nor does it compromise its authenticity. In the Rehova village it was performed, also, in other celebrations, e.g. during the Easter traditional festivities.

<sup>10</sup> Shpresa Baçe, artikulli i cituar, faqe 160- 161

<sup>11</sup> Ramazan H. Bogdani, "Vallet e Lunxhërisë", Akademia e Shkencave e Republikës së Shqipërisë, Instituti i Kulturës Popullore, Tiranë 1995, faqe 59.

<sup>12</sup> It is difficult to translate this name in English. It is a composite of Albanian and Greek words, where "lule" is the Albanian word for "flower", while "mavromata" is the transliteration of the Greek "μαυρομάτα", which stands for "a girl with black eyes".

<sup>13</sup> Bardhyl Prifti, Rehova – ashtu si e njoha unë..., Shtypshkronja "Gervis", Tiranë, 2006, faqe 55

The ethno-choreographer Ramazan Bogdani documents and describes a latter version of this dance. According to him, the "Lulemanushaqja" (*Violet flower*) dance is performed by 12 women and girls, which symbolize the 12 months of the year. The line of the performers is led by an old woman, while at the end is placed the youngest newly-married girl. The performance is not accompanied by musical instruments, while the girls sing acapella.

In the ritual of **Llazore** we can detect the same melody used in the "Lulemanushaqe" dance. The festivity of Llazore<sup>14</sup> is a spring celebration of pagan character, celebrated one week before the Easter (according to the tradition of the Eastern Church). The Llazore are a ritual that refers to the renovation of nature, having similarities with the ritual of the Spring's Day, and other rituals of this season. In the eve of the festivity, children walk around the village and knock in the doors of the houses, bearing baskets in their hands, while the lady of the house gives them eggs, money, sweets, etc. In some regions, like in Korça, those who make this procession are not only children, but also women from the families in need, having in their hands a cloth doll, something like a mascot. From this tradition comes the Albanian expression "the Llazore have come", meaning "the Spring has come".

The visual material shows the performance of the group of Korça in the National Folkloric Festival in Gjirokaster<sup>15</sup> in 2000. The ritual of Llazore, as seen in that performance, can be separated in three parts. In the first part: a group of women, where one of them has in her hand a mascot. All of them name the mascot "Llazore". The woman that keeps the Llazore in her hand is positioned in the center of the group, while the others dance around her with a simple step, similar to walking. In the second part: they sing the melody of the "Lulemanushaqe" without dancing, but with a different text. There

<sup>14</sup> Qemal Haxhihasani, *Lirika popullore I, Akademia e Shkencave Republika e Shqipërisë, Tiranë 1985*, pp. 107-108.

<sup>15</sup> Arkivi audio-vizual, Festivali Folklorik Kombëtar i Gjirokastrës 2000, Grupi i Korçës. QKVF.

are some pantomime movements that illustrate the text, especially in the moment when they sing "Wait, girls, let's make crowns of violets and place them at the head of Llazorë" ("Më prisni shoqe/ të bëjmë tufa manushaqe/ t'ja vëmë Llazorit në faqe"), while placing crowns on the head of the mascot. This is another variant of the song of "Lulemanushaqe". In the third part: the women create a half-circle around the Llazorë, while singing "Ilivankë – pilivankë". The dance is constructed by simple steps, while the rhythm goes accelerates. The ritual dances of the Llazorë were consecutive. They were compiled, also, by happy and funny elements. They are dances and songs performed by women.

### *Carnivals*

There are different explanations about the origin of the carnivals. Some researchers connect it with the carnivals of Venice<sup>16</sup>; others claim it to be an ancient greek-roman tradition<sup>17</sup>. It cannot be denied that the carnival is a widespread tradition<sup>18</sup>. Taking into account the carnivals in Albania and elsewhere in the surrounding countries, we agree that it is an old tradition<sup>19</sup>. Carnivals have been practiced widely in Korça and the surrounding villages. Even though it has a different character from the other yearly festivities, because of the masks that are used, making fun of others, etc. during the celebrations of the carnivals are performed different dances. These dances are not created especially for this celebration. Those performed are, mainly, the Devolli dance<sup>20</sup>, the Kolonja dance, the

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16 L. Zadeja Karnavalet në Shkodër dhe bejtexhinjtë e saj, Muzeu Historik i Shkodrës, "Seminari i parë ndërkombëtar "Shkodra në shekuj" 22-23 qershor 1993, Shkodër, 1994, pp.391-395

17 Anne E. Witte, Le calendrier et les fetes de "L'Ane d'or", "Les temps de l'Europe", Strsburg, 1993, p.80.

18 R. Sokoli "Gjurmime Folklorike", Tiranë 1981, p. 108-109

19 Agron Xhagolli, Yllka Selimi, "Praktika e Karnavalit në Polenë" Kultura Popullore 1-2/1996, , p. 93.

20 Arkivi Audio-vizual QKVF, Festivali Folklorik Kombëtar i Beratit 1995, Grupi i Devollit.

Berati dance<sup>21</sup>, etc., accompanied by a bagpipe or tambour<sup>22</sup>. These three dances are performed in an open circle. *The dancers shake hands with each-other, creating a half circle, moving from left to right, while moving in a direction that creates an imagined circle. The dancers dance with free steps, they may jump or, sometimes, perform crossed steps. The leader of the dance has to follow the local tradition*<sup>23</sup>. Of course, the dances should fit to the festivity and vitality that is should emanate. The above three dances are, usually, performed by males. In Polena, the village where we collected this testimony, the carnival dances were performed only by the boys and men<sup>24</sup>

### *The Rustica*

Once the Rustica<sup>25</sup> was celebrated in Spring, 25 days after the Easter. The festivity is very old, of pagan origin, and is a worship of the nature. Sometimes it is identified with the feast of Ascension of Jesus. While in the village Ziçisht, where we collected the material, the ceremony of the "Funeral of the Sun's Mother" is also performed, indicating a pagan interpretation. Also, this celebration may be connected with the Day of Roses, in Latin "Rosalia"<sup>26</sup>.

On this day the girls and young women would go on a walk, while collecting flowers, dancing and singing. Then they would pass the borders of the village and bury on the ground a mascot called "Mother of Sun". There is, also, a dance called "Dance of Ascension"<sup>27</sup>, performed while singing by women, without musical

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<sup>21</sup> Arkivi Audio-vizual QKVF, Festivali Folklorik Kombëtar i Beratit 1995, Grupi i Korçës.

<sup>22</sup> A.Xhagolli, Y.Selimi, artikulli i cituar p. 101.

<sup>23</sup>A.Xhagolli, Y.Selimi, artikulli i cituar p. 102.

<sup>24</sup>A.Xhagolli, Y.Selimi, artikulli i cituar p. 95.

<sup>25</sup> Këngë Popullore të Rrethit të Devollit, Akademia e Shkencave të Shqipërisë, Instituti i Kulturës Popullore, p. 431.

<sup>26</sup> Këngë Popullore të Rrethit të Korçës, Akademia e Shkencave e Shqipërisë, Instituti i Kulturës Popullore, Tiranë 1982, p. 674.

<sup>27</sup> Arkivi i QKVF, Festivali Folklorik Kombëtar Berat 1995, Grupi i Kolonjës.

instruments. The choreography is simple. It starts with three steps without moving, two steps forward and one without moving. This choreography is repeated twice and the performing is completed with three steps without moving. The motive is repeated while preserving the open circle. The women hang hands at the level of the shoulders.<sup>28</sup> This dance was performed at the competition of the folkloric group of Kolonja, in the National Folkloric Festival in Berat, 1995. The women are dressed with the traditional costume of Kolonja.

### *The ritual of evoking rain*

The Albanian lands suffer continuously by continuous dry summers, damaging the agriculture, while making daily life difficult. The ritual of evoking rain is very old<sup>29</sup>. Today these rituals are mostly performed by children. People would pray to the Prophet Elijah<sup>30</sup>, the saint of the clouds, to send rain for the corn, while repeating: "Thus, send rain, o good saint Elijah!" This ceremony coincides with the feast of the Prophet Elijah on July 20<sup>th</sup>, when the weather is hot and the dry season puts in danger the corn and wheat.

People believed that singing, reciting and dancing would have immediate effect on evoking rain. Dancing was considered the strongest form of communication with supernatural powers. The participants in this ritual would go from village to village and house to house, while singing and dancing. A variant of this performance at the National Folkloric Festival of Gjirokaster, in 2004, by the women of village Mokra<sup>31</sup>, brings the text "Rona, rona, repera, / make it rain in our fields" (*Rona, rona, peperona / bjerë shi në arat*

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<sup>28</sup> The consulted material is from the Archive of the National Centre of Folkloric Activities.

<sup>29</sup> Ndoc Papeleka, "Përbërësit e ritit për ndjelljen e shiut", Akademia e Shkencave e R SH, Instituti i Kulturës Popullore, Kultura Popullore 1-2/1998, p. 130.

<sup>30</sup> Sevasti Qirjazi – Doko, "Jeta ime", Instituti për Studime Shqiptare dhe Protestante, p. 134.

<sup>31</sup> Arkivi Audio- vizual i QKVF, Festivali Folklorik Kombëtar i Gjirokastrës 2004, Grupi i Korçës, motiv i fshatit Mokër.

*tona*). The women perform a dance compiled of simple steps, while keeping their hands directed to the sky, as they might be praying. They also carry with them kettles, pots, baking pans or fire-irons, which are used as percussion instruments while dancing and singing. The melody of the song is simple and is repeated several times. The objects, used as instruments, can be considered as para-musical traditional instruments<sup>32</sup>. Meanwhile, in the practical context, all these objects are used to prepare the bread, the basic food of the traditional society. Meanwhile on 2015, during the Folkloric Festival of Gjirokaster<sup>33</sup> the ritual of evoking rain was performed again, but this time performed by children. As it is testified by the passing of time, many rituals that are not practiced anymore, have been transported to the children and named as children plays.

The male children are set in a line, hanging hands, in a semicircle, dancing with simple steps, from left to right. In the center stays a girl wearing a crown of green leaves. In Korça, when a child is dressed like this, it is called "Dodola". Leaves and branches of trees were used to dress the best looking girl of the village, in order to earn the favors of the divinity of rain. Leaves of the season were usually used, like grapes and elder. The girl would turn around in circles, in the opposite directions with the boys. The rhythm is kept through metallic objects, by a jug filled with pebbles or coins. Several times during the ritual, the boys spatter with water the girl dressed in leaves.<sup>34</sup> The children illustrate the text through pantomimic gestures, also while keeping the rhythm of the dance.

In the same group with the spring rites we would group the Annunciation, Saint John and Saint Peter. The Annunciation is celebrated in March 25<sup>th</sup>, Saint John in 24 and Saint Peter in 29<sup>th</sup> of

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<sup>32</sup> Ramdan Sokoli, Pirro Miso, "Vegla muzikore të popullit Shqiptar", Akademia e Shkencave të RPS të Shqipërisë, Instituti i Kulturës Popullore, Tiranë 1991, p. 55.

<sup>33</sup> Arkivi Audio- vizual i QKVF, Festivali Folklorik Kombëtar i Gjirokstrës 2015, Grupi i Fëmijëve Korçë.

<sup>34</sup> Bardhyl Lluka Prifti, "Rehova – ashtu si e njoha unë...", Gervis, Tiranë 2006, p. 48.

June. The Annunciation is a typical spring ritual. On this day the local people go through the village while playing bells, clashing pots and jugs, in order to cast away reptiles.

The two other celebrations are connected with an important period in the life of villagers. These celebrations mark the beginning of harvesting. On these days people would pick flowers, sing and dance. Nevertheless, these three celebrations do not have their own dances, created deliberately for them. We should not forget to mention that during the celebration of Saint John and Saint Peter people used to light bonfires. Through our research on bibliography, also on audio-visual documents, we were not able to find any dance borrowed by other celebrations, as it is the case of Easter or the Carnivals. Part of the rituals of Autumn is the Saint Demetrius, celebrated on October 26<sup>th</sup>, marking the end of the summer and the beginning of winter.

Meanwhile, the religious celebrations of winter include Christmas (Kolendra) and Saint Basil (New Year). Christmas have a massive character and are celebrated on December 24<sup>th</sup>, while Saint Basil on January 1<sup>st</sup>. Neither on the winter celebrations we were not able to find any dance created deliberately for these days.

In order to analyze the above materials, we have been using the mentioned bibliography, while consulting the audio-visual archive of the National Centre for Folkloric Activities<sup>35</sup>. This Centre is responsible for the National Folkloric Festivals of Gjirokaster, in collaboration with the Ministry of Culture. An other responsibility of the NCFA are the National Typological Festivals.

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<sup>35</sup> [www.folklor.gov.al](http://www.folklor.gov.al)



## WILSON'S DIPLOMATIC REACTION IN SOLVING THE CRISIS OF POLITICAL ALBANIA 1919-1920

**Prof.As.Dr. Lavdosh Ahmetaj**

The secret treaty of London stood as a political nightmare for Albania, but also for other Balkan states, a situation that was clearly expressed in early January 1920. Moreover, Yugoslav politics had begun to worry because of the pressure exerted by the Great Powers about the implementation of the London Treaty<sup>36</sup>. This was associated with Trumbić's political movement, which on 16 January 1920 had held a meeting with Uallace as a representative of US diplomacy, who asked for help to win Wilson's diplomatic support, and thus could openly oppose the ultimatum Allies<sup>37</sup>. The American diplomat asked Trumbić what would happen if the ultimatum was rejected, Trumbić responded that the Allies were making a diplomatic bloc in connection with the London Treaty and Clemens and Lloyd George was trying to force it to accept and present that to Wilson as a Italo-Yugoslav agreement. The American diplomat's representative after speaking to British delegates about the details of the plan suggested to Lansing that the plan of 14 January 1920 should be used as a reference point for further mediation. After the Yugoslavs rejected the Allies plan, they left it until January 24, 1920 to give an answer or face the implementation of the London Treaty<sup>38</sup>.

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<sup>37</sup> - Arben Puto, diplomatic history of the Albanian issue, Tirana 2003, f.319

<sup>38</sup> DBFP, II, f. 876-83; Lederer, Yugoslavia in Peace Conferences in Paris, 272.

This delay provided American Secretary of State, Robert Lansing to send a note directed to Lloyd George and Clemenceau, with whom he sought information about mediations and protested against any decision that had been taken without the approval of US diplomacy . Under these conditions, the French and British leaders were concerned because they realized that the memorandum of 9 December 1919 was Wilson's final stand, which concerned the Adriatic<sup>39</sup> case. But the other Anglo-French response was conciliatory, because this plan made changes to the state of the Flemish and the political division of the Albanian state. By the time Uallace had met Trumbić on January 21, 1920, he had not managed to secure him for the support of American Diplomacy. After this meeting, US Ambassador Wallace informed Washington that if the Americans did not intervene until January 24, 1920, then the Yugoslavs would submit to the Anglo-French<sup>40</sup> proposal. Under these conditions, Uallace, with his efforts to find a solution, presented to the State Department his suggestion for modifying Wilson's proposals, hoping the scheme would be acceptable, suggesting these changes: first, changes to the coast line, on the Istrian border. secondly, Yugoslavia should receive a mandate for northern Albania; Thirdly, Greece would take up the mandate, in the Korça region; fourthly, Gjirokastra would pass to Greece with full sovereignty<sup>41</sup>. So, "Uallacus Plan", which designed three forms of political mandate in Albania, plunged the fragmentation of Albanian territories into plotting and suggested that this plan be proposed by Leeper British delegate in Paris. More or less at the same time

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<sup>39</sup> - Adriaticus, La Queston Adriatique, Recueil de documentis officiels, Paris, 1920, pp., 123-189

"President Wilson's Note addressed to the Prime Ministers of Great Britain and France"

<sup>40</sup> Uallace to the Secretary of State, 16 January 1920, U.S. Conclusion, 8703: The Adriatic Issue, p. 18-20; FRUS, PPC, IX, f.947-51; DBFP, II, f. 927-57.

<sup>41</sup> - Ceshnja e Adriatikut, f.27, 28; DBFP, II, f. 968; Ëallace te Sekretari i Shtetit, 21 Janar 1920, U.S. Perfundimi, 8765.

Leeper suggested Lloyd George that Willson had to accept the proposal of 14 January 1920, which expressed the division of Albania in three-party terms rather than an annexation. Meanwhile, Leeper had consulted with Venizelos and the Yugoslav delegation and managed to get their approval, Curzon approved this plan and introduced it to Lloyd George. When he was introduced to Wilson, he showed little enthusiasm for the triple mandate plan.

Since the January 24, 1920 deadline was approaching and Willson had not received any answer, Lansing wrote to Wilson, and emphasized the desperate situation of the Yugoslavs, asking for his views. But without answering the question Polk wrote to the President a supplementary note which included the Wallace Plan, for a triple mandate in Albania. Assuming that the Anglo-French plan was unacceptable and suggested two ways of action: first, withdrawal from the discussion on the Adriatic case after a final attempt to settle according to the 9 December 1919 principle, and secondly, the insistence on Italy to set the border of the 9 December proposal, implying that American economic aid would be granted to Italians only if the American proposal were accepted. However, Polk warned the president that the State Department had thought the US government was not in a position to put economic pressure on Italy.

An economic blockade of Italy might not have the desired results. Polk recommended to try to persuade Italy to accept the American position by "the force of the argument of justice and the desire for a US solution to the Adriatic affair<sup>42</sup>." He came to the conclusion that

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<sup>42</sup> - Uallace to Secretary of State, 24 January 1920, U.S. Conclusion, 8852; Edith Bolling Wilson and Lansing, 27 January 1920, U.S. Conclusion, 8833; Lansing and Wilson, January 29, 1920, U.S. Conclusion 8835; DBFP, XII, F.122. On 3 February a note was sent to Lansing by Ms. Wilson guiding Polk to follow the second direction he had suggested. This is, more precisely, the imposition of economic sanctions against Italy (First Opinion of Polk), Wilson would use "Moral persuasion" to change Italian politics.

if America were not ready to give support to Yugoslavia, Belgrade should be informed that no misunderstanding would arise against American politics in the Balkans<sup>43</sup>

Before Wilson make his answer, the Yugoslavs received another cancellation. Because of the strikes in the transport that were developed in Italy, it was impossible for the Yugoslav delegation to take the necessary instructions, at the same time the Great Powers had given the Yugoslav delegation more time to formulate its response. This delay had created the possibility of supporting American politics, expressed through Mrs. Wilhelm, who sent a letter to Lansing on January 27, 1920, explaining that the President had said there would be no further changes regarding his position on the Adriatic question. Consequently, the states of Britain, France and Italy were informed that there would be no concessions on the Adriatic issue. Moreover, Lansing suggested the Yugoslavs not to compromise with the French and the British. British mediators were told that Wilson would soon send a response to their proposals<sup>44</sup>. Williamson's detailed response to the Anglo-French proposal of 14 January 1920 attacked both the planned compromises and the

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See: Ms. Wilson's Wilson would use "Moral persuasion" to change Italian politics. See: Ms. It's cool

Lansing, 3 February 1920, U.S. Conclusion, 9974.

<sup>43</sup> - Lansing teUillson, January 22, 1920, U.S. Conclusion, 8681; Polk te Wilson, 24 January 1920, U.S. Conclusion, 8681; Polk Teëilson, 24 January 1920, U.S. Conclusion, 8833. Over the next week Polk sent forth Wilson's further suggestion for compromise. He argued that Yugoslavia had agreed with these compromises. See: Polk of Wilson, January 26, 1920, U.S. Conclusion, 8833

<sup>44</sup> - Lansing and Wales, January 22, 1920, U.S. Conclusion, 8681; Polk te Wilson, 24 January 1920, U.S. Conclusion, 8681; Polk Teëilson, 24 January 1920, U.S. Conclusion, 8833. Over the next week Polk sent forth Wilson's further suggestion for compromise. He argued that Yugoslavia had agreed with these compromises. See: Polk of Wilson, January 26, 1920, U.S. Conclusion, 8833

ultimatum given to Yugoslavia. Pointing out that the points were totally unacceptable because they were in violation of the principle of the deployment of nations, the annexation by Italy of a connecting line in Istria, which made Italy's connection to the Word could not be justified. Thus, Wales had heavily supported Albania's independence and closed its statement, advising that the opening of the Adriatic question was not made under the agreement of 9 December 1919 French Wind Diplomat Millerand and Lloyd George, advised by Lord Gray<sup>45</sup>, regarding Wilson's response, were trying to tell the latter that their plan of January 14, 1920 was better than that of the 9 December 1919 memorandum or the Treaty of London. They argued that the greatest asset of the January 14, 1920 plan was that he created not a "free state of the River" but an artificial state<sup>46</sup>. Regarding Albania, Yugoslavia based on the plan of 14 January 1920 was created the possibility of crossing Shkodra and a communication artery with the Adriatic Sea. Britain, for example, was in Albania for a three-mandate scheme, namely for Italy, Greece and Yugoslavia. This was a bid to overlook Wilson's view of supporting Albanian nationalism<sup>47</sup>. While the change of diplomatic

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<sup>45</sup> British Ambassador to the United States of America

<sup>46</sup> - The History of Albania, The Issue of the Adriatic, p.24, 25.

This harsh answer must have been suggested by Dr. Johnson, who though taught at Columbi University, had been aware of diplomatic changes and prepared a memorandum for the State Department. On 7 February 1920, Lansing received a Memorandum stating that the President: "approves the telegram prepared by Dr. Johnson, including the tracing section for Treaty withdrawal, with the conclusion that the American view is not accepted." See: Kirk, Secretary of State's Memorandum, 7 February 1920, U.S. Completion, 9010 ½. Polk's suggestions For withdrawal from the discussion of the Adriatic question and the application of moral obedience or the application of economic sanctions against Italy were less radical than Johnson's advice.

<sup>47</sup> - DBFP, XII, f.51-53, 72-80. From February 15, the core of Wilson's response was published by Messagero, a major government newspaper. See: Davis to Secretary of State, February 15, 1920, U.S. Conclusion, 9076.

notes on the Adriatic issue continued, Willson responded to Anglo-French suggestions regarding the three-party mandate plan in Albania. In response to January 25, he stated these views regarding the solution of the Albanian passage:

1. objected to a mutually acceptable agreement for Italy and Yugoslavia with respect to their common border in the River Fiume, which was not based on the compensation grounds of third-country states. This power is assumed to be Albania<sup>48</sup>.
2. Mandate to Albania would make it harder for its independence.
3. Albania's leaving Albania was just as bad as leaving Yugoslavia in Italy.
4. The Albanian issue should not be included in direct mediation between Italy and Yugoslavia. So from the diplomatic point of view was Wilson's reaction, which ended this crisis, making it possible to separate the Albanian problem from the Adriatic question.

The mediators faced few alternatives, at a time when they could not be bargained with the land of Albania, in their negotiations at the Paris Conference prompted direct intercourse between Italy and Yugoslavia to solve the problem. So, at the time, the rationality of European diplomacy was realizing that the only path that could solve the international conflict for Albania was the Wilsonian principle, which was based on the naturalness of the formation of national states.

On the other hand, to better understand how difficult it was to solve the Albanian crisis in the framework of internationalization policy, we are making some views on Lloyd George's policy regarding the internationalization of the Adriatic:

**-First**, he blamed the support he had given to Wilson Albanian nationalism, considering it as the main cause of the failure of mediation, to resolve the Adriatic question:

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<sup>48</sup> - The Adriatic affair, p. 29, 30. Wilson repeated this response to Lloyd George and Clemensos by a note dated March 4, 1920, which was printed at the London Times on March 9, 1920, p. 17

-**Secondly**, at the time that Serbian politics would accept our conditions in Paris, the whole issue would have been solved,

-**Thirdly**, the intervention of Wilson, especially in relation to Northern Albania, made the Serbs feel deprived of any opportunity to cruise.

-**Fourthly**, wake up to secure his policy in the Adriatic Basin and at the same time not to drift away from European politics, he had managed to play the last card - open diplomacy. Fifth, At the time when Ullsoni had publicly declared the formalized documents during the internationalization process of the Adriatic issue, this move forced the Prime Minister of the Allies to act in the same way.

What made problematic the solution of the Albanian political map was the fact that it was related to the Adriatic question, so from the international point of view the mediator saw the resolution of the Albanian issue as an organic part of that of the Adriatic. So politically England, France and Italy, influenced by Wilson's attitude, were diverted from the mandate of the three parties and agreed to settle the Adriatic question, but with the idea of separating from this solution the Albanian issue

# QR CODE – AN INCENTIVE FOR COMPUTER SCIENCE STUDENTS IN THE ENGLISH CLASS

**PhD Mariana Coancă**

## **Abstract**

The paper presents effective methods in English Language Teaching and highlights the role of QR codes in the language classroom at the Faculty of Computer Science for Business Management. Teaching "Business Communication" through QR codes has increased students' motivation and engagement while doing task-based and inductive activities. The research based on the latest survey revealed that computer science students held positive attitudes towards the QR code approach due to the fact that it facilitated their interaction with the linked content and enhanced their speaking and listening skills in various business scenarios.

**Keywords:** language learners, digital pedagogy, QR code, engagement, business communication.

## **1. Introduction**

Reality confirms that there is a permanent need for education with the help of digital pedagogy. The "optimal" conditions for effective language learning have been identified and described in many studies (Marsh, 2012: 1), but the most general and the most cited (Egbert and Hanson-Smith, 1999) reveal the following:

- Learners interact in the target language with an authentic audience;
- Learners are involved in authentic tasks;
- Learners are exposed to and are encouraged to produce varied and creative language;

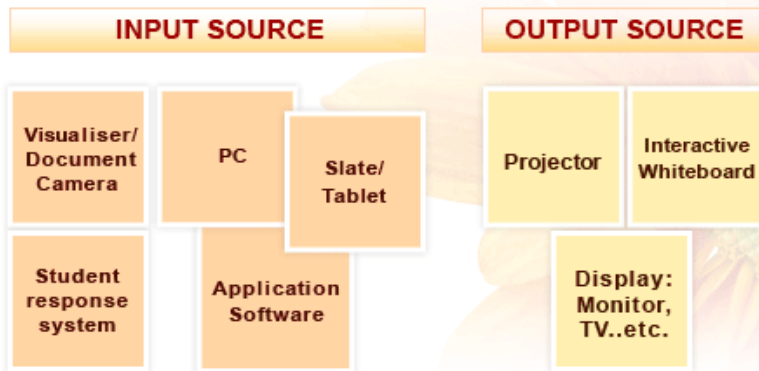


- Learners have opportunities to interact socially and negotiate meaning;
- Learners have enough time and feedback;
- Learners are guided to attend mindfully to the learning process;
- Learners work in an atmosphere with an ideal stress/anxiety level;
- Learner autonomy is supported;

Digital pedagogy is an imperative and an educational standard for teaching and learning foreign languages. In order to create an e-learning situation, it is necessary to combine five elements that have a specific functionality (Mingasson, 2002: 214):

- A *strategic component*, linked to very specific needs such as: permanent training needs, resource training, investment direction, etc.:
  - A *pedagogical component*, linked to intervention strategies, which have the purpose of individualized training;
  - An *organizational component* that allows the system to function judiciously and effectively;
  - A *technical component*, made by adapting the new information and communication technologies to the educational context;
  - A *human component*, linked to the training of a number of specialists who compete to build an exciting network of training;
- The Internet, in particular the emergence of Web 2.0, represents a powerful medium to teach and learn foreign languages as it provides second language learners with immediate access to the worldwide community of English language speakers, and to authentic resources through its billions of interconnected Web pages (Marsh, 2012: 4)

According to a report made by the National Institute of Multimedia Education in Japan, an increase in student exposure to ICT in education through curriculum integration had a significant and positive impact on student achievements, especially in terms of *Knowledge, Comprehension, Practical skill* and *Presentation skill*. Educational ICT tools can be divided into three categories: Input source, Output source and Others (as provided by [elmoglobal.com](http://elmoglobal.com))



Source: <http://www.elmoglobal.com/en/html/ict/01.aspx>

The role of perceived enjoyment in the students' acceptance of an Augmented Reality Teaching Platform was investigated through a model which captured both extrinsic (perceived usefulness and ease of use) and intrinsic (perceived enjoyment) motivators so that students' intention to use a new learning environment could be explained (Balog & Pribeanu, 2010). The results of the two authors showed that perceived usefulness and perceived enjoyment had a significant impact on the behavioral intention to use an Augmented Reality Teaching Platform (ARTP), while perceived ease of use was not a significant direct antecedent.

## 2. Effective Methods in English Language Teaching (ELT)

When talking about ELT in the digital age, teachers are aware that online learning/teaching environments can provide for different ways of learning and the construction of a potentially richer learning environment that provides fresh approaches to learning, thereby allowing for different learning styles, as well as greater diversification in and greater access to learning (Marsh, 2012: 5). *Blended language learning* (i.e., integrating the use of technology into classroom-based learning and teaching) is a concept that has attracted attention and is implemented in any language learning

environment. Research shows that it improves the learning experience when effective tools are employed to enhance students' learning. Debra Marsh (2012: 4-5) identified the following advantages of *blended language learning*:

- Provides a more individualized learning experience;
- Provides more personalized learning support;
- Supports and encourages independent and collaborative learning;
- Increases student engagement in learning;
- Accommodates a variety of learning styles;
- Provides a place to practice the target language beyond the classroom;
- Provides a less stressful practice environment for the target language;
- Provides flexible study, anytime or anywhere, to meet learners' needs;
- Helps students develop valuable and necessary twenty-first century learning skills;

To articulate the role of blended learning Neumeier points out that "The most important aim of a blended learning design is to find the most effective and efficient combination of learning modes for the individual learning subjects, contexts, and objectives. The focus is not to choose *the right* or *the best*, *the innovative* as opposed to *the traditional*, but to create *a learning environment that works as a whole*." (Neumeier 2005, 164 - 165)

More recently, Sylvia Karastathi (2016) has stated that during TESOL conferences, professionals "address the use of iPads, films, digital storytelling, interactive whiteboards, GoogleMaps and so many other digital media. It is indeed exciting the way ICT has been embraced by the ELT community, as a useful tool that promotes engagement and new learning opportunities. But, although much attention has been given to digital tools which produce mainly visual media, visual literacy is largely ignored in TESOL conferences, often subsumed under the focus on digital literacies, revealing the overall misinterpretation of its changing role in the ELT field."

The following approaches and research encompass methods in ELT and their impact on language learners:

2.1 The Image in ELT is analyzed by Kieran Donaghy (UAB Idiomes Universitat Autònoma de Barcelona, Spain) and Daniel Xerri (ELT Council, Malta), specifically how images have been approached in resource books and course books, taking account that the majority of language teachers use course book images, photographs, paintings, picture books, comics, flashcards, wall charts, YouTube videos, films, student-created artwork and media, etc. Throughout their study, they address the issue whether images are used as an aid or support, or as a significant component of communicating in a foreign language, and as a means of fostering students' communicative competence and creativity. The study concludes that images are useful in all the aspects mentioned above. However, the authors urge the language instructors and school representatives to increase the presence of multimodal texts in the ELT curriculum, incorporate specific visual literacy and media production training into pre-service and in-service teacher training courses, and extend specific visual literacy and media production strategies aimed at students (Donaghy & Xerri, 2017: 1-8).

2.2 The use of videos and their future role in the classroom are investigated by Ben Goldstein who also aims to establish whether videos are of greater significance within the classroom or outside it. He points out that video exploitation tasks and video creation ones can be linked much more than before. For example, students could look at a video blogger on YouTube doing a video tutorial or how-to video. They could then make their own version, bearing in mind not just the language used but also the way that the video is structured. In conclusion, videos are increasingly important elements in language learning – but their influence will have more effect beyond the classroom walls than within them (Goldstein, 2017: 23-32).

2.3 Another focus on the power of videos is undertaken by Antonia Clare (Freelance, United Kingdom). Her point of view is that videos have a great potential in the field of language learning. She reaches this conclusion after exploring their role in connection with eight

elements that make videos so effective as language learning tools: Culture, Emotions, Cognition, Language, Engagement, Agency, Literacy, Change. (Clare, 2017: 33-42).

2.4 Tyson Seburn (University of Toronto, Canada) aims in the paper *Learner-sourced visuals for deeper text engagement and conceptual comprehension* to differentiate two uses of visuals for texts (decoration-based and utility-based), and provide a pedagogical rationale for giving learners the opportunity to source them for their own and their fellow classmates' benefit. Moreover, giving learners the opportunity to identify key concepts in texts and source visuals themselves to help explore these concepts more engages them in the activity itself, creates opportunities for criticality, and ultimately improves their understanding of the author meaning (Seburn, 2017: 79-88).

2.5 Andreia Zakime (Associação Cultural Inglesa São Paulo, Brazil) discusses the importance of providing students with opportunities to develop visual literacy in the paper *Using Pinterest to promote genuine communication and enhance personalized learning*. The author describes a tool that can be used to facilitate the access to still and moving images selected by students. Last but not least, his paper explains the rationale for the approach chosen and offers a detailed account of how a project was carried out with a group of twenty learners at a language centre in São Paulo, Brazil. Results showed the benefits of visual literacy in the acquisition of listening and recommend the integration of visual literacy in the EFL/ESL curriculum (Zakime, 2017: 51-58).

2.6 Magdalena Wasilewska (Freelance, Poland) considers that teachers should exploit vision as a motivator of learners, captivator of their attention, and generator of language. She focuses on various activities that can make English lessons more attractive and engaging arguing that the development of technology, mobile phones in particular, has made students perceive reality in an absolutely different way. Therefore, teachers have to become aware of the fact that pictures in course books are not enough to make lessons attractive and they should rely on applications like Pinterest and

Instagram which are very popular among students (Wasilewska, 2017: 43)

2.7 Elena Dominguez Romero (Complutense University of Madrid, Spain) and Jelena Bobkina (Polytechnic University of Madrid, Spain) give an insight into the paradigm shift that occurred in the digital era and focus on teaching visual literacy through memes in the language classroom by sharing their meme-based visual proposal and giving value to the teaching plans developed by their Master's students while assessing the implementation results of both the workshop pedagogical proposal and the lesson plans at secondary and tertiary education levels. The four-week workshop involved 20 students of the Master's in the training of foreign/second language teachers at the Complutense University of Madrid, all of them aged between 22 and 30. The authors' goal was to enhance the students' understanding of the key role that visual literacy plays in the acquisition of English as a foreign/second language within an instructional setting. The results proved to be highly positive as the authors and their students demonstrated the benefits of visual literacy in the acquisition of listening (Dominguez Romero & Bobkina, 2017: 59-70).

2.8 In a comprehensive study, Candy Fresacher (2017: 71-78) introduces color vocabulary and meaning into the EFL classroom to help students to not only increase their vocabulary, but understand the various meanings of the colors that surround them, including idiomatic use of these words. She makes a thorough analysis of the meanings behind the colors when used in packaging, advertisements, TV spots and film clips so that students can better interpret their world and see how businesses might be using colors for persuasion purposes. Moreover, she proposes several activities that reveal the international implications of the various colors, including how they are used in other countries to help her students grasp the color meanings and achieve greater global understanding.

### 3. Creating an Ecosystem for Teaching & Learning through Digital Tools

As seen in the previous section, nowadays, language teaching is supported by digital solutions in the educational organizations which make the English language learning an important element of their planning and strategy. The major goal of the Faculty of Computer Science for Business is to create an ecosystem that fosters student motivation and engagement in language learning through digital pedagogy.

Our student surveys revealed the students' interest in mobile applications - *game techniques, game applications for learning, or media that use videos, voices, and pictures*. In our experience, the most useful tool in supporting learners studying English is the QR code as it facilitates their interaction with the linked content and enhances their speaking and listening skills. It has sparked the interest of the vast majority of language learners and provided encouragement to interact in the target language. The results of the survey conducted with the second year and third year students show the impact of QR codes in the language classroom:

95 % of 2 <sup>nd</sup> year respondents consider QR codes	88 % of 3 <sup>rd</sup> year respondents consider QR codes
The most creative way of usage in language learning.	The most creative way of usage in language learning.
Funny and productive	Enhances listening skills
Stimulate interaction with the instructor and peers	Encourage interaction in various business scenarios

According to Ravi Pratah Singh (2014), the QR Code (Quick Response Code) was invented in 1984 by the Denso Wave Corporation, a subsidiary of Toyota, to keep track of vehicle parts during manufacturing. It is represented by two-dimensional

bar codes used to store or link to information in a digital medium (see more information at <https://elearningindustry.com/using-qr-codes-in-elearning-and-mlearning>). After embracing the QR code technology we can outline the benefits of using it for ourselves and for our students:

- It is an effective tool for accessing information on-the-spot;
- It is free to use and can be created using any of the QR Code Generators freely available;
- It can store a high amount of data (such as text, URLs, videos, etc.), has error correction capability, and most importantly is readable from any direction;
- Serves as one of the most effective and intuitive ways to input students' request to their mobile devices;
- The teacher can make learners scan the code using their smart phones and then direct them to specific business scenarios that aim to enhance their vocabulary and speaking skills;
- This concept of quick response based on codes reshaped our perceptions of how lesson planning can be linked to related information in the digital world;

The priorities and directions of modernization of the didactic methodology have been customized according to the disciplines taught. In regard to English teaching and learning, it has been decided to introduce digital tools to motivate students, to increase the efficiency of educational activities and, last but not least, to assure students that their views and suggestions from faculty surveys are taken into account. Furthermore, English instructors have embraced the principles of digital pedagogy and focused on:

- Ensuring a dynamic character of the didactic methodology, in accordance with a modern vision on didactic activities based on e-learning and m-learning;
- Enhancing the formative character of the methods to involve students in English language scenarios for specific purposes;



- Promoting active and interactive methods to reduce absenteeism and involve them in team projects on various topics of information technology and economy;
- Promoting a heuristic character of the methods so that students could search, research, and conduct heuristic learning by discovery and problem-solving;

### Concluding Remarks

In the Preface of the book *The Image of English Language Teaching*, Kress points out the fact that “the absolutely taken-for-granted presence of a multiplicity of resources for making meaning – of “modes” in multimodal approaches – makes all teaching into the task of designing semiotically *apt environments for learning*: “apt” in terms of the requirements and understandings of learners, and *apt* in relation to that which is being communicated” (Kress, 2017).

In addition to that, we would like to add that teachers should focus on being more proactive, by using effective tools which can help them create business communication scenarios to enhance students’ understanding of job-related concepts. QR code implementation has enriched the teaching methods and classroom learning, triggering learner engagement and motivation. However, university decision-makers and language teachers/instructors should become aware of the technological changes, implement new strategies for mobile learning, offer more teacher training, promote ubiquitous tools for language teaching & learning, permanently assess and improve their methods based on student surveys, and why not, allow computer science students to unleash their potential to create new tools for additional uses of mobile technologies in educational context.

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Links:

<http://www.elmoglobal.com/en/html/ict/01.aspx>

<https://elearningindustry.com/using-qr-codes-in-elearning-and-mlearning>

## THE INFLUENCE OF THE TEACHERS' DEMOGRAPHIC CHARACTERISTICS IN EFL CURRICULUM IMPLEMENTATION, IN THE HIGH SCHOOLS OF ELBASAN

**Josilda Doçi (PhD)**

### **Abstract:**

The curriculum implementation is a very important factor in education nowadays, especially when we are in terms of English as a Foreign Language. In order to see whether its implementation is going on well in reality, just like in the written material, there is done a survey study in the high schools of Elbasan. 46 teachers of EFL took part in the survey, the results of which are going to be described in this study. There are teachers with different backgrounds teaching EFL in the high schools in Elbasan, as well as overall Albania.

First, there is done a descriptive analysis of the participants who took part in the survey. It proceeds with the 5 regressive analyses of t tests, to find out the most particular characteristics of the teachers in influencing the teaching of EFL in Elbasan high schools according to the curriculum. Finding out the most influencing characteristics of EFL teachers in implementing the curriculum is worthy in terms of making teaching and learning of EFL more compatible for the Albanian students, by giving suggestions on how to improve the work of the teachers in EFL education.

**Key Words:** EFL curriculum, implementation, factors, characteristics, test.

**Introduction:**

Curriculum is considered to be like a milestone in education. That is why the changes in education are related to the implementation of the curriculum in our classes, where it could be clearly seen the worthiness of this document. Not rarely, the curriculum shows a beautiful situation of the education system, while in reality education lacks a lot from being that perfect. Not wanting to judge without proofs, it would be better to undertake a survey on this. Is the EFL curriculum being implemented properly in the high schools of Elbasan? If yes or not, which is the cause of this? Do the demographic characteristics of the teachers influence it? Our study reveals the most important factors which interfere in the EFL curriculum implementation in the high schools of Elbasan region, by taking into the consideration the demographic characteristics of the teachers, which will consist of their: gender, age, professional qualifications, years in teaching and the number of students in a class. There will be made 5 t tests analyses, using the SPSS 22.0 version, to find out the most important characteristics influencing teachers' EFL teaching.

To discover the most significant teacher demographic characteristics in predicting teachers' curriculum implementation, there are performed 5 t tests analyses.

The five questions are:

1. Does teacher's gender influence in implementing the curriculum?
2. Does teacher's age influence in implementing the curriculum?
3. Does teacher's professional qualification influence in implementing the curriculum?
4. Does teacher's experience in EFL teaching influence in implementing the curriculum?
5. Does the number of students in class influence the teacher in implementing the curriculum?

The results of the questions will be needed for suggestions and further improvements in EFL education, especially nowadays that the Albanian students are more than ever focused in teaching English properly.

### **Main Text:**

All the EFL teachers who took part in this survey work in the high schools of Elbasan region. They all responded to our questionnaire by giving their own opinions on the EFL curriculum. The first part of the questionnaire is about their demographic information, which will be seen in terms to the use of the activities imposed by the EFL curriculum.

According to the literature review and the focus group that has worked upon this study, we have gathered 5 elements in each of the factors groupings: external and internal factors influencing the EFL curriculum implementation. The factors which are analyzed upon the external factors are: teachers' evaluation, teaching conditions, testing, textbooks, and resource support. The factors which are analyzed upon the internal ones are: teachers' abilities in teaching, teachers' knowledge and understanding of the curriculum, teachers' needs for professional development, the communicative method, and the context of teaching and learning the language.

First of all, there is done the demographic analysis, which information in the survey study consisted of the following teacher characteristics: gender, age, educational qualifications, number of years in teaching in EFL, and average class size.

As seen from the table, of the total number of 46 respondents 38 were females (82.6%) and 8 were males (17.4%). This ratio is comparable to that of the college English teaching workforce in Albania as a whole. Female EFL teachers constitute over 80% of the language teachers' workforce in most of the Albanian pre-university education schools. Their ages range from 22 to over 60, with 5 respondents (10.9%) between 21 and 29, 20 respondents (43.5%) between 30 and 39, 10 respondents (21.7%) between 40 and 49, 8

respondents (17.4%) between 50 and 59 and 3 respondents (6.5%) over 60 years old. Of the group, 71% of the survey participants were teachers under 40 years old.

Table 1: Demographic Descriptions of the Survey Participants

<b>Variables</b>	Nr.	
<b>Gender</b>	Nr=46	
Male	8	17.4
Female	38	82.6
<b>Age</b>	Nr = 46	
21-29	5	10.9
30-39	20	43.5
40-49	10	21.7
50-59	8	17.4
Over 60	3	6.5
<b>Professional qualification</b>	Nr=46	
University Diploma	14	30.4
MA	32	69.6
PHD	0	0
<b>Years in teaching</b>	Nr=46	
1-4 years	4	8.7
5-9 years	3	6.5
10-14years	19	41.3
15-19years	16	34.8
Over 20 years	4	8.7

Average number of students in class	Nr=46	
10-20 students	9	19.6
21-29 students	25	54.3
30-39 students	12	26.1

According to their professional qualifications, from the total number of the 46 teachers who took part in the survey, 14 (30.4%) possess a University Degree in EFL teaching, while 32 (69.6%) of them possess a Master degree. None of the participants has a PhD. There is a tendency that teachers are following more Master degrees in Albania in the last years.

As far as their teaching experience was concerned, 4 participants (8.7%) have taught for one to four years, 3 participants (6.5%) for five to nine years, 19 others (41.3%) for 10 to 14 years, 16 participants (34.8%) for 15 to 19 years, and 4 (8.7%) for over 20 years. In essence, 56% of the participating EFL teachers in the study have taught for less than 15 years, again comparable to the current teaching workforce in pre-university English education in the Albanian schools.

Even the average number of students in a class is taken into consideration. 19.6% of the teachers have got classes with a number of students which varies from 10 to 20 students, 54.3% have got classes which vary from 21 to 29 students and 26.1% of the teachers have got classes with 30 to 39 students in a class. From this, we can see that 1/3 of the participants have large classes with more than 30 students.

These results not only indicate differences in teachers' educational backgrounds, language proficiency, and teaching experience, but also suggest differences in resource support and students' language abilities; all of which can be crucial in teachers' implementation efforts.



The result of the first t test analysis, whether the teacher's gender influences in implementing the curriculum, are shown in the table below.

Table 2: Descriptive statistics of the implementation of curriculum according to teacher's gender

Gender		N	Mean	Standard deviation	Mean of standard deviation
Implementation of the curriculum	Males	8	26.375	2.2638	.8004
	Females	38	31.368	3.6865	.5980

As it is seen, female teachers are more eager to implement curriculum activities, with an average of 31.368, contrary to the male teachers with an average of 26.375.

Table 3: t test for gender

	Levene test for equal variances		t-test for average mean							
	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
								L	Upper	
Acti Supo vities of the equal curricula nces	.611	.439	-3.669	44	.001	-4.9934	1.3611	-7.7366	-2.2503	
Unsu posed equal variances			-4.998	16.051	.000	-4.9934	.9991	-7.1109	-2.8759	

T test, primarily, gives the result of the variance of the curriculum activities between males and females. The statistics  $F = 0.611$  and the significance is  $0.439 > 0.05$ . The  $H_0$  hypothesis that tests the equal variances cannot be underestimated.

In the first row of the above table, it is seen the t value,  $t = -3.669$  and its significance  $0.001 < 0.05$ .

So, the  $H_0$  hypothesis that tests the curriculum implementation activities between males and females is not valuable in this case, because it results that female teachers do implement more the curriculum activities than the male ones.

The result of the second t test analyzes, whether the teacher's age influences in implementing the curriculum, are shown in the table below.

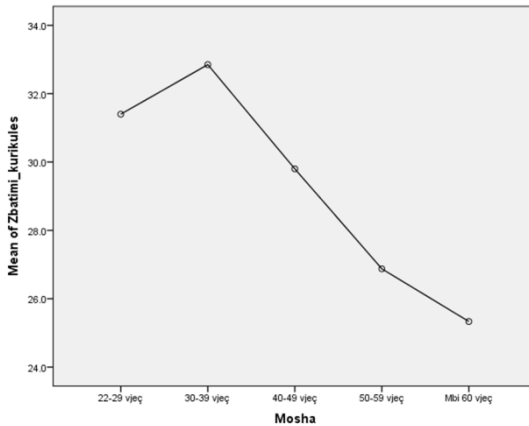
Table 4: t test for age

	Sum of Squares	df	Mean Square	F	Sig.
Between groups	304.608	4	76.152	7.827	.000
Within groups	398.892	41	9.729		
Total	703.500	45			

From the above table, it can be seen that  $F = 7.827$ . The significance =  $0.000 < 0.05$ . So, the  $H_0$  hypothesis that supposes the average equality in implementing the curriculum activities between teachers of different ages, is not valuable. As a result, the older the teachers, the less do they implement the curriculum activities. This is shown

even in the graph below, where it is shown the age of the teachers in implementing the curriculum activities.

Graph 1: The age of the teachers in implementing the curriculum activities



The above analysis shows that the age group which implements more the curriculum activities is from 30-39 years old. It could be said that the teachers under the age of 40, do implement more the EFL curriculum activities. This implementation goes down with the passing of 40 years old.

The teacher's professional qualification also influences in implementing the curriculum. The following table shows the results.

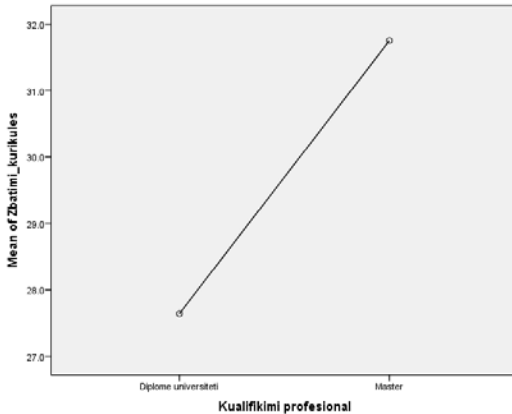
Table 5: t test for professional qualification

	Sum of Squares	df	Mean Square	F	Sig.
Between groups	164.286	1	164.286	13.406	.001
Within groups	539.214	44	12.255		
Total	703.500	45			

As it can be seen,  $F = 13.9$ .  $\text{sig} = 0.001$ . So, there are important statistical differences between the average of implementing the curriculum activities from teachers with a master degree and those with a university degree.

This is given even in the graph below, describing the role of the teacher professional qualification in the implementation of the curriculum activities.

Graph 2: The role of teacher's qualification in the implementation of curriculum activities



As it is shown above, teachers with a University degree implement less the curriculum than the teachers with a Master degree. The minimal implementation of the curriculum activities from the teachers with a University degree is 23.0 while the maximal is 33.0. Meanwhile, the teachers with a Master degree show a minimal implementation of 24.0, and a maximal of 41.0.

The fourth analysis is about the influence of the teacher's experience in EFL teaching in implementing the curriculum.

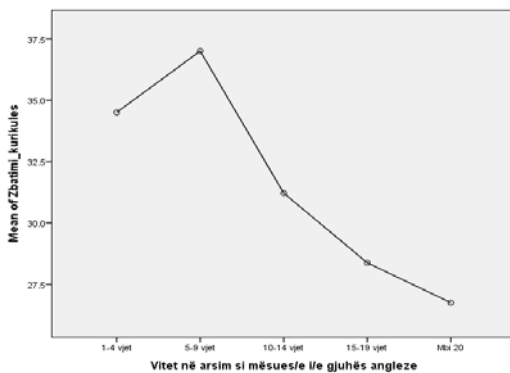
Table 6: t test analysis for the teacher's experience in EFL

	Sum of Squares	df	Mean Square	F	Sig.
Between groups	328.842	4	82.211	8.997	.000
Within groups	374.658	41	9.138		
Total	703.500	45			

$F = 8.997$  and  $\text{sig} = 0.000$ . This shows that there are important statistical differences between the averages of implementing the curriculum activities from teachers with different experiences in EFL teaching.

The graph below, describes the same thing, the role of the teacher's experience in EFL teaching in the implementation of the curriculum activities.

Graph 3: The role of teacher's experience in EFL teaching



According to the above statistics, teachers with 5-9 years' experience in EFL teaching implement better the curriculum activities, with a

minimal value of 33.0 and a maximal one of 41.0. this could be explained even with the fact that teachers with more years' experience in EFL teaching tend not to be opened to new developments in education.

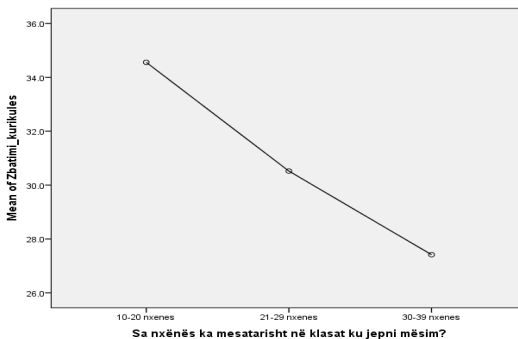
The last t test analysis is about the influence of the number of students in class, to the curriculum implementation by the teacher.

Table 7: t test analysis for the influence of the number of students in class

	Sum of Squares	df	Mean Square	F	Sig.
Between groups	262.121	2	131.061	12.768	.000
Within groups	441.379	43	10.265		
Total	703.500	45			

The above data are reinforced even by the graph below.

Graph 4: The influence of the number of students in class



It can be confirmed that the smaller the number of the students in a class, the best are the curriculum activities implemented by the teachers. The bigger the students number in a class, the less curriculum activities are implemented. These activities are implemented with a minimal value of 30.0 and a maximal value of 41.0 in in EFL classes of 10-20 students.

### **Conclusion:**

Levene test is important ( $p > .05$ ), in all the analysis aspects above. The variances are significantly different, that is, the variances are not equal. There is significant difference between the groups of teachers according to their gender, age, professional qualifications, years of EFL teaching experience and the number of the students in the classes they teach.

This suggests that the teachers' different demographical characteristics exert influence on teachers' fidelity to curriculum implementation in the classroom.

In order to fulfill the curriculum requirements properly, there should be taken measures that teachers implement the activities stated in the updated EFL curriculum no matter what demographic characteristics they do have. Trainings of all teachers should be immediate for the nowadays education novelties, regardless of their demographic characteristics.

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## **CURRICULUM BASED ON COMPETENCE - INNOVATION IN EVALUATION OF STUDENTS**

**Assoc. Prof. Dr. Ornela Bilali**

### **Abstract**

Implementation of curricula based on competencies in pre - university education is now an Albanian reality. Curriculum reform is followed by reform assessment by classifying key competencies as a basis for measuring and evaluating. The purpose of this study is to describe and analyze the characteristics of contemporary developments in manner of assessment from traditional to a modern approach to evaluation in a competency-based curriculum. The study takes over to answer the questions: (1) what are the perceptions of teachers in terms of professional development to fulfill the role of the assessors in the curriculum based on competence? (2) What are the teachers' attitudes towards model of assessment in curriculum-based competence? In the study used two techniques for data collection, more specifically: content analysis and the questionnaire. Given that this study is to explore competency-based assessment analysis of official documents is a good option to investigate assessment based on competence opposite the traditional evaluation. To assess teachers' attitudes towards student assessment model and perceptions of teachers in terms of professional development to fulfill the role of the assessors in the curriculum based on competence the questionnaire was used, where the answer to each of the alternatives is measured by Likert scale. Findings indicated that the majority of teachers think that the model of evaluation of students based on curricula with competence helps the teacher to easily evaluate, is very applicable in the classroom, it is very effective and efficient. It concluded that teachers need training about assessment.

**Keywords:** a competency-based curriculum, student assessment model, traditional evaluation

## INTRODUCTION

Pre-university education in Albania is in a reforming process. Since the early-90 and following teachers are facing many challenges, changes in the education field by worldwide trends such as learner-centered teaching in inclusive education, cultural diversity, learning based on Information and Communication Technologies (ICT) and finally approach based on competence. Curricular reform which is conditional on the competence based Approach is now making an Albanian reality, a suitable choice to reshape the educational system. Curricular model based on competence simplifies the design of the curriculum thus ensuring a higher efficiency of the processes of teaching, learning, self-assessment and measurement.

### *Assessment Based on Competence*

Most of European Union states have agreed and have drafted the European Qualifications Framework, which was officially launched in 2008. The results of learning in this Framework are specified in three categories - as knowledge, skills (skills) and competencies (attitudes). Implementation of curriculum implementation competency-based in pre- university education has been referred to the request that comes from fulfilling the first level of qualification according to the Albanian Qualifications Framework, enabling flexibility of knowledge in other educational systems<sup>49</sup>. Curriculum reform is accompanied by reform evaluation by classifying key competencies as a basis for measuring and evaluating. Assessment is also a crucial aspect in the implementation

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<sup>49</sup> Curriculum Framework of Pre-University Education of the Republic of Albania, (2014) Tiranë

of the key competences (European Commission, 2012b)<sup>50</sup>. The main purpose of evaluation is to support learning and student progress. This objective is fulfilled by a combination of assessment for learning and assessment of learning, relying on the Assessment Framework for students in pre-university education adopted on 23.7.2015, by the Education and Sports Ministry.

Assessment of student learning is done through:

1. Continue assessment;
2. Evaluation test / summary task;
3. Assessment of student portfolio.

The assessment of students in grades I-III carried out the description. He performed by 5 rating scale as follows: "Achievement unsatisfactory", "Achievement in need of improvement", "Achieving satisfactory", "Very satisfactory achievement", "Achievement excellent". The final evaluation of students, made at the end of the school year. Since the assessment of students realized on a quarterly periodical period, at the end of the year, after completion of the third descriptive assessment, the teacher summarizes the annual progress of students on competencies and learning areas. Reporting of the achievements of the learning is done by the teacher once every three months and given a written parent. It is based on evidence of continuous assessment tests / summary tasks, as well as the portfolio of learners. Evidence, tests/ summary tasks and portfolio of students kept in school for one academic year and are subject to monitoring.

### **The purpose of the study**

The purpose of this study is to describe and analyze the characteristics of contemporary developments in manner of assessment from traditional to a modern approach to evaluation in a competency-based curriculum. The study takes over that describe

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<sup>50</sup> European Commission/EACCEA/Eurydice, 2012 Developing Key Competences at School in Europe: Challenges and Opportunities for Policy. Eurydice Report. Luxembourg: Publications Office of the European Union

and analyze based on official documentation of the assessment based on competence or learning outcomes, as compared to traditional evaluation.

The study also takes over to answer the following questions:

- ✎ What are the perceptions of teachers in terms of professional development to fulfill the role of the assessors in the curriculum based on competence?
- ✎ What are the teachers' attitudes towards model of assessment based on the competence curriculum?

## **METHODOLOGY**

In the study used two techniques for data collection, more specifically: content analysis and the questionnaire. Given that this study has as objective assessment based on competence, analysis of official documents is a good option to investigate the competency-based assessment innovations opposite the traditional evaluation.

### **Participants**

Participating in this study were teachers of class I, VI, X, since these are classes that are implemented competency-based curricula. In this study 90 teachers participate.

### **Instruments**

To assess teachers' attitudes towards student assessment model based curricula with competence and perceptions of teachers in terms of professional development to fulfill the role of the assessors in based curriculum in competence was used the questionnaire where the answer to each of the alternatives is measured by Likert scale (1-Strongly Agree in 5-Strongly Disagree) or (1-none in 5-more).

An important part of this section is information regarding the training which is provided by the question: Have you participated in Training / Workshop for student assessment based on competence? The answers are either yes or no.

## DISCUSSION

### **Assessment based on competence or learning outcomes face of traditional assessment**

In assessing the competency-based teacher can use a wider range of instruments to assess student competencies - skills, attitudes and values, not just knowledge and their knowledge of the facts. Evaluation based on competencies is also more comprehensive and goes beyond a one-way process: teachers and evaluate students, but they also enable self-esteem and mutual esteem in order to improve. Teachers continually assess the extent and value of learning demonstrated by students, improve learning outcomes of students.

Traditionally assessment is used to determine which students will pass and who will remain; often evaluation is planned only after completing the learning phase. Also, the evaluation based on written tests, has primarily assessed superficially the student's ability to remember facts and data and did not evaluate the integrity of student skills. In this way, we have forced students to learn only one aspect of the information, limiting them.

Comparing with the traditional evaluation assessment based on competence note that has changed:

- ✎ *The focus of the assessment*, from the evaluation based on knowledge in the assessment which focuses on measuring and testing a wide range of skills, abilities and values.
- ✎ *The level of concentration in the learning goals*. In traditional valuation assessment is based primarily on individual memorizing and remembering information, facts; while in the assessment based on competence assessment is based more on common values, cooperation and mutual assessment
- ✎ *Time - of the assessment*. In traditional assessment evaluation conducted at the end of a learning period and is separate from teaching and learning, while in the assessment

based on competence assessment is continuous and intertwined with the process of teaching and learning

- ✎ *Method and key techniques of evaluation.* In traditional valuation assessment it is often based on multiple-choice questions and use a limited number of techniques; while assessing the competency-based used in various forms, the most open and a wider range of assessment techniques
- ✎ *Communication of results.* In traditional assessment evaluation concludes with a numerical grade, while in the assessment based on competence assessment combines more information, critical, more constructive to help students achieve learning outcomes

### **The teachers' perceptions about professional development to fulfill the role of the assessors in the curriculum based on competence**

About 56% of teachers say that they have participated in the trainings / workshops organized for student assessment based curricula with competence

Most of teachers (69%) said they received training for student assessment based on competence, have been effective. While nearly half of teachers (49%) think that they need more training in the assessment of student competency-based. (Table 1)

	(1)	(2)	(3)	(4)	(5)
How much you have served the training received to assess student competency-based?			31%	69%	
Do you think that you need more training about student assessment based on competence?		6%	31%	49%	14%

## Teachers' views on the model of assessment, into the curricula based on competence

A significant proportion of teachers, 63% agree with the model of assessment, curriculum based in the competence, 25% of them strongly agree.

According to the teachers opinions:

- 88% think that this assessment model helps a lot teachers better teach their students
- 63% think that this assessment model helps a lot the teacher to easily evaluate
- 56% think that this model of assessment is very applicable to class.
- 56% think that this assessment model is partly practical.
- 57% think that this evaluation model is very effective
- 50% think that this evaluation model is very efficient.

Regarding the teachers' perception of how prepared they feel to use types of assessment showed that

- 65% of them think that they are very capable of using continuous assessment.
- 54% of them think that they are very capable of using evaluation test / summary task
- 64% of them think that they are partially able to use assessment, the student portfolio (Table 2)

	(1)	(2)	(3)	(4)	(5)
Expressing your position regarding the model of assessment	19%	63%	12%	6%	
This assessment model helps teachers better teach their students			6%	88%	6%
This assessment model helps teachers assess easily			25%	63%	12%

This assessment model is applicable in the classroom.			19 %	56 %	25 %
This assessment model is practical			56 %	25 %	19 %
This evaluation model is effective			43 %	57 %	
This evaluation model is efficient			44 %	50 %	6%
Think you're able to use continuous assessment?			6%	65 %	29 %
Think you're able to use evaluation test / summary task			19 %	54 %	27 %
Think you're able to use assessment, the student portfolio			64 %	19 %	17 %

## Conclusions

Teachers who have been part of the trainings / workshops feel that they have been effective, while concluded that teachers need training in connection with the evaluation. A significant proportion of teachers agree with the model of assessment-based curriculum with competence and a small fare are skeptics. Most of the teachers think that the model of assessment of students based on curricula with competence helps a lot the teacher to easily evaluate, is very applicable in the classroom, very effective and efficient. Nearly half of teachers think that this assessment model is partly practical, it probably due to the fact that the application of this model evaluation is in the early stages of implementation of the Strategy. Regarding the teachers' perception of how prepared they feel to use the assessment of continued, with test / summary task portfolio in excess observed that a considerable part of teachers think they are partially capable of using portfolio of evaluation tool. This conclusion can be explained by the fact that the use of portfolio assessment is an



assessment of the innovation in the curriculum with basic competencies or justified by a lack of training.

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## **PEDAGOGICAL EDUCATION IN THE USSR DURING WORLD WAR II (HISTORICAL EXPERIENCE OF STALINGRAD)**

**Olesya Gomanenko      Evgeniia Golovina**

### **Abstract**

By the end of the 1930s the complex of the higher educational institutions which were preparing high quality experts for each sphere of the national economy was the top of a system of national education in the USSR. And among higher education institutions a specific place was held by the teacher training and teacher's colleges which prepared teaching personnel for all links of an educational chain.

Pedagogical higher education institutions, as well as the other ones, were departmental, and submitted to the National Commissariat of Education. In the 1930s the program of preparation of pedagogical personnel which met standards of socialist education had been already created and fulfilled. So, teachers of institutes were in curricula of all specialties the following disciplines: history of the Communist Party of the USSR, Marxist-Leninist philosophy, political economy, scientific communism, pedagogic history, psychology, technique of teaching subject, pedagogy, school hygiene, physical training. Also correspondence courses appeared.

There were four pedagogical higher education institutions in the Stalingrad region in the late of the 1930s. World War II introduced the amendments in life of future teachers. Students actively participated in work of the rear and defensive construction. Many of them went to the Red Army as volunteers. From the beginning of the Battle of Stalingrad higher education institutions were evacuated. Their buildings were either destroyed by enemy bombs or transferred to military hospitals. Educational process was interrupted. There was a problem of preservation and restoration of education. The Battle of

Stalingrad caused huge material damage to educational institutions. With the end of the battle the students actively joined the process of the revival of the city. In the course of restoration of high school network of the Stalingrad region the huge role was played by the national help, the patronage help of the Stalingrad enterprises and military units, such as the Stalingrad group of troops. Thus, during 1943 educational process at teacher training colleges was resumed fully.

**Keywords:** World War II, the Battle of Stalingrad, pedagogical education, restoration, the Stalingrad Group of troops.

## Introduction

By the end of the 1930s the complex of the higher educational institutions which were preparing high quality experts for each sphere of the national economy was the top of a system of national education in the USSR. And among higher education institutions a specific place was held by the teacher training and teacher's colleges which prepared teaching personnel for all links of an educational chain.

A network of teacher's training institutes including those for foreign-language teachers training was created on the basis of teacher's training and other university departments. After adoption of the universal seven-year education system teacher's training colleges network was developed (in the 1950s they were reformed into teacher's training institutes and schools). The distant and night teachers training systems were implemented.

## The Soviet Pedagogical Education

The Soviet teachers training system was greatly advanced by the Government decrees, such as "On higher and technical education curriculums and regulations" (1932) and a joint Government and Communist Party decree "On the functioning of higher education

institutions and on the administration of the higher education system" (1936).

Generally the Soviet education development went in the following way. The pivotal idea of its formation was the creation of the unified general labour training and polytechnic education system. It was the principal idea which was followed in every reform up to the early 1980s. That approach was aimed at the coverage of the total population by the system of education. Besides it must have provided equal rights and conditions to every child. What really counted was the state care for support and development of the system of education (due to this the Soviet education was not disrupted even in the hardest days of the Second World War and the Battle of Stalingrad in particular). What is more, the Soviet education system encouraged the rapid growth in the number of educational institutions of every kind (from kindergartens to universities). Besides it regularly raised the level of the universality of education (from the universal elementary education in the 1930s to the universal secondary education by the 1970s).

The Government showed incessant concern for development of upbringing as well. For that purpose an efficacious teachers training system was created which yielded not only high-qualified professional teachers but also people of high moral standards and culture. The state efforts gave rise to a well-organized and effective system of education that was among the best in the world.

At the same time the Soviet system of education had some drawbacks – the domination of formalities, bureaucratic approach to many problems of education, unjustified rejection of the past experience, loss of many moral values, etc.

Teacher's training colleges graduated elementary school teachers, teachers for pre-school institutions, and senior Young Pioneer organizers. The curriculums included such special subjects as the Teaching Methods, the Anatomy and Physiology of Primary-School-Aged Children, School Hygiene, Psychology, Pedagogy, etc. Besides, students had a long teaching practice.

Secondary school teachers were graduated from teacher's training institutes and universities. Every curriculum in teacher's training institutes included the following subjects: the History of the Communist Party of the USSR, the Marxist Philosophy, Political Economy, Scientific Communism (optional courses in the basics of the Marx-Lenin ethics and aesthetics and the basics of scientific atheism), Pedagogy, History of Pedagogy, Psychology, Teaching Methods, School Hygiene, Physical Training. The major part of curriculums took the subjects on the speciality chosen.

In the late 1930s there were four teacher's training institutions in Stalingrad Region: the Stalingrad Teacher's Training Institute (851 students), the Astrakhan Teacher's Training Institute (377 students), the Stalingrad Teacher's Training College – part of the Stalingrad Teacher's Training Institute (562 students), the Astrakhan Teacher's Training College – part of the Astrakhan Teacher's Training Institute (739 students) (Stalingradskaja oblast v cifrah, 1939, p. 98).

The Astrakhan Teacher's Training Institute opened on 1 October 1932. It graduated teachers for incomplete and full secondary education schools. Originally it comprised four faculties: of Social and Economic Disciplines, of the Russian Language and Literature, of the Kalmyk Language and Literature, and of Physics and Mathematics. The Faculty of the Kalmyk Language and Literature worked up to 1933. Then it was reformed into the Kalmyk Teacher's Training Institute administered by the Kalmyk Republic. In 1933-34 academic year the Social and Economic Faculty in the Astrakhan Teacher's Training Institute was closed. In 1935 the Astrakhan Teacher's Training College was opened as part of the Astrakhan Teacher's Training Institute. It had four departments: of the Russian Language and Literature, of Natural History, of Physics and Mathematics, and of History. From 1934 the Night Classes and Distant Education Departments were created at the Astrakhan Teacher's Training Institute. In 1937 the Night Classes Department opened at the Astrakhan Teacher's Training College. In the same year the Astrakhan Teacher's Training Institute acquired two-year

courses for foreign-language teachers training with German and English departments (Astrahan, 2000, p. 57).

## Pedagogical Education during World War II

The Second World War proved a hard ordeal for Stalingrad higher education institutions. For example, in 1941 in Astrakhan both night classes departments were closed for the lack of students. In 1942 the building of the Astrakhan Teacher's Training Institute was commandeered for a hospital. The teaching staff was evacuated to Tobolsk. In October 1943 the Teacher's Training Institute resumed its work in Astrakhan. At the same time on the basis of the two-year courses the Foreign Languages Faculty was formed in the Astrakhan Teacher's Training Institute. It ran a four-year course (Astrahanskaja oblast, 2015, p. 99).

The Stalingrad Teacher's Training Institute was the second-oldest higher education institution in Stalingrad (the first to open was the Mechanics Institute). It was created in 1931 as the Industrial Teacher's Training Institute and trained highest qualification teachers. By Hitler's invasion of the USSR it had five faculties: of Physics and Mathematics, of Natural History, of Geography, of Literature, and of History. The Institute comprised the two-year course Teacher's Training College. It had four departments: of Physics and Mathematics, of Natural History and Geography, of Literature, and of History. It trained teachers for incomplete secondary education schools (Stalingradskaja oblast, 2016, p. 336).

On 23 June 1941 the primary Communist Party organization, the Komsomol organization and the trade union of the Stalingrad Teacher's Training Institute held their meetings. They worked out a plan of measures to help the Soviet-German Front. They took a decision to finish the summer examinations ahead of schedule and volunteer to join the Red Army. The Red Cross Society arranged a hospital nurses course at the Institute. 360 female students and staff members enrolled for it and 220 of them finished it. In two buildings

of the Institute hospitals were equipped (CDNIVO, f. 113, op. 18, d. 246).

635 teachers and students of the Stalingrad Teacher's Training Institute commanded by its director actively participated in the building of defensive works around Stalingrad. They were busy there till 25 October 1941. Later they assisted in hospitals, helped doctors receive the wounded from trains and evacuate them further. In 1941-42 academic year the Institute rendered assistance to collective farms (kolkhozes and sovkhozes) in Stalingrad Region. For that purpose many students received mechanic training.

### Pedagogical Education Restoration in Stalingrad

In the Battle of Stalingrad and particularly during the heavy bombing of Stalingrad on 23 August 1942 the three classes buildings of the Stalingrad Teacher's Training Institute, the library, four dormitories, the dining-hall, auxiliary buildings and partly the house of research workers were destroyed. On 25 August 1942 the Institute had to stop its work for a while. Most of the staff and students joined the Army. Some were evacuated to other cities (Birsk and Saratov).

After the end of the hostilities intensive works on restoration of Stalingrad and Stalingrad Region were started. The top-priority measured were carried out by the Stalingrad Group of Troops from February to May 1943. The Stalingrad Group of Troops units stayed in the area after the end of the Battle of Stalingrad. They were tasked to demine urban and countryside areas, to take away dead Soviet and German soldiers, and to assist in the restoration of the social and economic infrastructure of the region.

After the end of the Battle of Stalingrad the Stalingrad Region authorities addressed the Ministry of Education of the USSR with the issue of restoration of the Stalingrad Teacher's Training Institute. On 15 July 1943 the Government issued a decree on resumption of the work of the Institute. However it was a problem to find a suitable building in ruined Stalingrad. They decided to house the Institute temporarily in Kamyshin (Stalingrad Region). The

classes were resumed there on 15 November 1943. The Institute still had five faculties: of History, of the Russian Language and Literature, of Geography, of Physics and Mathematics and of Natural History. The Teacher's Training College also retained its pre-war departments. By 15 November 1943 the Stalingrad Teacher's Training Institute had 456 students – 281 in the Institute itself and 175 in the College. In all there were 369 first-year students. Besides 87 senior-year students resumed their studies. However, for various reasons 78 students flunked out (GAVO, f. 6056, op 4, d. 3.).

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## **Conclusion**

Thus, after the beginning of the Battle of Stalingrad the studies were disrupted. The problem of reservation and restoration of the educational system emerged. After the end of the Battle students took active part in the restoration of the city. The restoration of the higher education institutions of Stalingrad Region was greatly



pushed by the help from citizens, Stalingrad factories and military troops, such as the Stalingrad Group of Troops. Both soldiers and citizens participated in the restoration of Stalingrad. They played a major part in the rebuilding of the ruined city. Students formed brigades and joined the works. They actively participated in the restoration of the ruined buildings and in construction of new ones. Thus they accelerated the moment of the return of their institutions from evacuation to Stalingrad (Vladimirova, 2017, p. 320). In spite of the war-time troubles in 1943 the Teacher's Training Institutions of Stalingrad resumed their work in full measure.

#### Note

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## ADNAN MEHMETI, POET OF THE ALBANIAN-AMERICAN LITERATURE

**Besim Muhadri**

### **Abstract**

Adnan Mehmeti is one of those Albanian poets, whose affirmation in the field of literature will be experienced in exile, respectively in the United States of America. Born in Eastern Kosovo, namely in Letovica in Bujanoc, in 1964 and graduated in literature and Albanian language at the University of Prishtina, he has a manuscript with aphorisms and a poetry collection headed towards Western Europe. Switzerland, Austria, Germany, France, the Netherlands and Belgium were the states they frequented for six months in a row.

He was not allowed to publish in Kosovo because he was followed by the Serbian regime, but he would do so in Tirana, where he would publish his first book titled "Bota e mendimeve". He then will publish some poetry books, such as "Diellin e kam futur në xhep", Tirana, 2001, "Ikje nga vetmia", Tirana, 2004, "Leave and donor open", Dallas, 2005, "Deti në mes", Dallas, 2005, and the publicity book "Gjekë Marinaj më shumë se poet", New York, 2007, etc.

Adnan Mehmeti's poetry has been translated into several languages, such as English, Spanish, Romanian and Swedish, where he has been introduced in some poetic anthologies. It is a poetry with a chosen language and concise expression through which the poet reveals weight, strength, ideas, maturity, and a fragile, powerful poetic expression.

**Key words:** *Adnan Mehmeti, Albanian-American poet, poetry.*

The majority of Albanian authors living and working in the United States made their mark in Albania. Af emigrating to the United States, they continued to produce important works for the Albanian community and for Albanian literature in general. But

others, for various reasons, did not have the opportunity to develop their talent in their home country. Some left before they could achieve success in this field. For others, such an achievement was not possible.

Adnan Mehmeti is one of those poets who made a name for himself when he moved to the US. He was born in East Kosovo in Letovice in the district of Bujanoc in 1964. He graduated from the University of Prishtina with a degree in Albanian Language and Literature.

With a manuscript of aforisms and a collection of poetry, he set out for Western Europe. In the course of six months, he visited Switzerland, Austria, Germany, France, Holland, and Belgium. In Switzerland, he taught Albanian to children of immigrants. Meeting and marrying Vilme, a dentist from Tirana, began a new chapter in his life.

After wrestling with whether or not to live in Albania or Switzerland, he chose the latter, the land of the Alps. He was not allowed to publish his books in Kosovo because he was being persecuted by the Serbo-slavic regime. Thus, he published his first book in Tirana, *The World of Thoughts*, with a foreword by the well known author Ramiz Kelmendi and a review by Professor Shefik Osmani. His daughter Tea was born in 1994 in Walenstad in the canton of St. Glaeni. One year later, he left Switzerland and moved to the United States. In 1996, his son Andi was born in Texas. That same year, he published his first collection of poetry with a foreword by the late critic and Professor Adriatik Kallulli.

His arrival in America and meeting outstanding people of letters and culture had a positive impact on Adnan's literary career. Without a doubt, meeting the distinguished author, intellectual, and professor Gjeke Marinaj, who works in Dallas, left a great impression on him. On one occasion, he stated that, "If I had not emigrated to the US, I would have remained an average student in the perception of the democracy of the individual. After so many years as a legal American citizen, I have learned and am convinced that this is the most powerful weapon that I have gained. In other

words, I have learned to respect the freedom and the opinions of others." This helped him to succeed in America. But Adnan, as an intelligent and cultured person who values others, also found support from the Albanian community in America. Needless to say, the well respected author and teacher Gjeke Marinaj supported him in his endeavors. In 2001, Gjeke Marinaj founded the first Albanian-American Writers Association which has been active for more than a decade. Adnan Mehmeti has led this organization since 2009.

Besides the collection of aforisms "The World of Thoughts," he has published the following collections of poetry: "I Have Put The Sun In My Pocket" (Tirana 2001), "Leaving Loneliness" (Tirana 2004), "Leave The Door Open", (Dallas, 2005), "The Sea In The Middle" (Dallas 2005.) He also published the book "Gjeke Marinaj: More Than A Poet" (New York 2007.) In 2011, the Ada Publishing House in Tirana published the poetry collection "Adverbs Of The Country" which consists of previously published works. During this time, his poetry was translated into several languages including English, Spanish, Romanian, and Swedish. He has also appeared in some anthologies of poetry. Additionally, he has won several prestigious literary awards including The Golden Pen presented by the Albanian-American Writers Association, Pulse from the Literary Magazine of Lamar University, Beaumont, Texas, and the Sezai Surroi Award in Kosovo, etc.

This is but a short summary of the creativity and the humanity of the talented poet Adnan Mehmeti. For more than two decades, he has lived and worked in the United States. He lives with his wife Vilme and their two children Tea and Andi in the beautiful quiet city of Stamford, Connecticut, located on the New York border.

### **Artistic and Soulful Poetry**

"Tea and Andi,  
 you who keep me awake,  
 Vilme,  
 you who give me love!"<sup>51</sup>

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<sup>51</sup> Adnan Mehmeti, "Ndajfoljet e vendit", Tiranë, 2011, New York, 2014

It is not a coincidence that I quote these verses by poet Adnan Mehmeti which are dedicated to his family (his two children and his wife.) This poem opens the all inclusive collection "Adverbs Of The Country." The verses cited above emphasize his dedication to his family and his art. Man is born to live and living requires dedication, love of life, love of work, love of family, love of friends, love of surroundings, and love of country. These traits make up the human and creative character of Adnan Mehmeti. He is dedicated to his work and his family. His children are the ones who keep him awake while his wife gives him love. Because of his love for her, he has the two creations that he loves more than anything else. But why do they keep him awake? Sleeplessness is the condition of a truly dedicated parent concerned about the future of his children who are growing up far from the old country. Under the circumstances, the poet must be dedicated and involved in their lives. Furthermore, he must always be concerned about their professional development. The verses quoted above outline the poet's human and creative profile and they show him as a good husband and parent. Through them, you become acquainted with the spirit of the man who loves his wife and children. After that, he expresses his love for his homeland and his fellow countrymen.

Under the circumstances, it is not surprising that three themes run through his poetry and serve as his creative axis: love, his birthplace, and his dream of going home. This thematic trifecta is natural for a poet who has left his home. He wanders the streets of the world. He searches for and creates a new identity, not a human or national identity, but a societal one in a big free world. But this world is also filled with anachronisms of all kinds. They conceal an unknown world into which you may plunge any moment and from which you will never escape. The poet's longing and love for his birthplace and his beloved people torment him every day. The ever present dream of returning to his home country besieges his thoughts and causes him spiritual suffering. But also, the love for his family,

his wife, his children, and other relatives, keeps him alive and contributes to his optimism.

*"It is my turn to leave.*

*After me it is my wife's turn to leave.*

*After us it is our children's turn to leave.*

*But none of us leaves.<sup>52</sup>*

This poem was written in Chicago on July 29, 2002. That was many years ago. The poet emphasizes the word "leave" and this shows a decision that he did not act upon. It is the beginning of an ending. The poet alludes to returning to his home country. Although this thought lives in everyone's mind, it does not happen. It does not happen because you must not only decide whether or not to return but also where you will go. This poem concludes the cycle "With the Horses of the Wind Beyond the Sea."

On the other hand, the poem "Camera My Land" brings to mind the people in this area who were violently removed from their land by the Greek government. The poet uses the most loving and painful epithets such as "My land," "My Murdered Conscience," and "Spirit without Sky and Grave." These metaphors and poetic figures of speech depict a painful reality which the poet Adnan Mehmeti knows how to transmit to his readers.

### **The Birthplace and the Dream of Returning**

The birthplace is a constant theme in Albanian literature. It also symbolizes the home country which awakens a sense of nostalgia in a number of poets. They remember their childhood and their first love. They long for their mother, their friends, and the bygone years when they lived without worry. Poets have approached this subject in different ways. Some have elaborated on this theme from the beginning of their creative work. Others come to it later

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<sup>52</sup> Adnan Mehmeti, "Ndajfoljet e vendit", Tiranë, 2011, New York, 2014

when they begin to burn with longing. Many poets write about their homeland after they are forced to live far away from it.

Adnan Mehmeti is such a poet. Living far away from his home and birthplace, he began to feel nostalgia for it. Anyone would exhibit such feelings for their mother, their friends, and anything that breathed the air of the old country. Adnan Mehmeti's poems on this topic are filled with a mixture of emotions: love and longing for the streets, the village, the school where he learned the first letters of the alphabet, and all that his home country means to him. We find this in the poems written far from his home country and also in those written in connection with visiting his homeland. Examples of such poems include: "Meditation On Morava", "With The Horses Of The Wind Beyond The Sea", "The Choice Of Homeland", etc. Although he does not directly dedicate them to his homeland, they are still related to his birthplace, his home country, and its history.

On the other hand, those directly connected to the home country are found in the cycle "Land Of The Gods" published in the book "Adverbs Of The country." This cycle includes the poems "Scenderbeg In Bujanoc", "Let Us Return To History", "At The Crossroads Of History", "The Houses In Letovice", "The Broken Fences", "He Walked With Quick Stepst." Other poems not included in this cycle but related to this topic include: "My First Class", "Movement", etc.

#### Poetry As A Search For For Ancient Roots

In the poet's subconscious, the homeland and birthplace are inseparable. His birthplace constitutes his homeland and his homeland his birthplace. Even when he writes about his mother, his grandfather, his father, and other loved ones, he thinks about his birthplace because all of these people are part of it. They are part of the memories, experiences, and the love that everyone shares for the land, fields, meadows, streets, the houses of the village. They are part of the poet's dreams and of his country's proud history. The poet sings the praises of the Morava, the river that forever flows through his homeland. He does not hesitate to call it the last living witness that relates the history of his country's past. It tells of the legend of



the marriage of King Agron, of Scenderbeg's passing through it after the Battle of Nish and his arrival in Albania in November of 1443, the wars of the brave Idriz Seferit etc. For the poet, the homeland preserves national and familial identity. When he speaks of the Arbaresh, exiled from their homeland six hundred years ago, he reminds them to send their love and thoughts to the old country that it might remain pure:

*"Take yr love,  
Send it over the sea.  
Put it in the walls of the homeland,  
My body will come soon."<sup>53</sup>*

In "Scenderbeg In Bujanoc", where the recollection of history begins and where the swords of the shield of Arberi were united, the poet turns to the well known story in the form of a legend. It reminds him of the pride and glorious days of old. The city, with its generous inhabitants, remains in the historical and national memory. Its residents do not speak the language of departure. Adnan Mehmeti's poems on this topic are a search for the ancient roots and the preservation of national identity. These poems recall an inspired poet filled with nostalgia for his homeland. Adnan Mehmeti writes the poems related to this topic, as well as the majority of his other poems, at a distance. Under such conditions, Feelings of nostalgia and uneasiness overwhelm him. He writes other poems, however, closer to his homeland, as evidenced by the date and place of their creation which he includes at the end of each poem. These poems reflect show the emotional state of the poet. The dream of returning to the homeland is connected with the dream of the Arberesh. For the dream of returning home is not new, but many hundreds of years old. It is an eternal dream, expressed in writing even before Adnan Mehmeti. People will continue to write about and explore it as long as they live away from the place where they were born and raised. The poet is plagued by leaving the homeland and living far away from his people, his childhood memories, and the memories of his youth. These feelings awaken his desire to write poetry about this

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<sup>53</sup> Adnan Mehmeti "Deti në mes", New York, 2008.

topic. This also explains his allusions to the Arberesh who left their homeland hundreds of years ago but still dream of going home. The poem "The Star Aphrodite And The Arberesh" shows this most strikingly. The poet wrote this piece in Durres in July of 2004. Visiting to the beautiful beach of Durres and looking out over the endless Adriatic Sea reminded him of the Arberesh and their dream of returning to their home. In this spiritual condition, knowing the dream of the Arberesh, he wrote this poem which is one of the best of its kind. The poet imagines the star of Aphrodite reminding the Arberesh that now as six hundred years ago, the sea passes through the palms of their hands. It promises the Arberesh that it will come again. This symbolizes the Arberesh's unrealized dream of returning to their homeland. This also symbolizes the dream that kept their patriotic feelings alive and helped them to preserve their identity. In the same way, the poet, far from his homeland, together with his family and friends, dreams of going home.

Other poems of this nature include "The Sea and the Poet" dedicated to the poet Zef Serembe, "Cameria, my Land" and "Leaving the Prishtina Airport." In "The Sea and the Poet", the author sees similarities between himself and the Albanian Renaissance poet. Both are searching for their beloved: their homeland.

### **Poetry as Enlightenment of Spiritual Enigmas**

Adnan Mehmeti's poetry is well thought out and has a clear message. With just a few lines, he says a lot. His poetry is inspiring and meditative. While living far away from his home country, he continues to develop his talent. He takes care to give his readers poems rich in metaphors, comparisons, epithets, etc. He is conscious of his mission as a poet and the history of his people influences his creative work. He views the past from a contemporary perspective. He mentions distinguished historical figures from the Ancient Illyrians to the recent war fought by the UCPMB. Poems of this type include: "The Queen Before Death", "Illyrian Ships", The Pledge Of

The Illyrian Soldiers", "Loyalty Or The Throne", Scenderbeg's "Promise", "Prayer", "The Two Brave Ones", "The National Lantern", "Bon voyage, Kostandin", "With Noli In Boston", "The Longing That Burns" (dedicated to the fallen martyr in the war fought by the Presheva Liberation Army), "Medvegje And Bujanoc", To Ridvan Qazim (one of the poet's classmates.) Both readers and critics affirm that his poetry has reached an acceptable level of artistry.

As we have observed, from his first publication, Adnan Mehmeti's poetry has received good reviews. The first to write about his poetry was the well known critic and poetry expert Adriatik Kallulli. Kallulli recognizes Adnan Mehmeti's talent and his gradual but sure development as a poet. Critics recognize other elements that make him a respectable poet.

“Metonymy of numbers and their symbolism are not only perceived graphically but also metaphysically. The philosophy of this figures is a construction not perceived outside of the conversion but within the safety of the words”, states the scholar and critic Fatmir Terziu<sup>54</sup>.

Furthermore, the author and translator from Romania Baki Ymeri declared that “Adnan Mehmeti possesses an intelligent imagination and chooses clear categories in the domain of the spirit. He further states that his ideas have force and wisdom and are fragile yet powerful at the same time”<sup>55</sup>.

Fellow poets who live and work in the US, including Pal Ndrecaj, Gjeto Turmalaj, Iliriana Sulkuqi, Ramiz Gjini, etc. also appreciate the work of Adnan Mehmeti. Pal Ndrecaj writes that “what impresses you and remains in your mind after reading Adnan Mehmeti's poetry is the emotional reaction of the readers. They

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<sup>54</sup> Fatmir Tereziu, “*Disimetria perceptuese dhe filozofia ‘sekrete’ e numrave në poezi*” *Parathënie e librit “Ndajfoljet e vendit” të poetit Adnan Mehmeti*”, Tiranë 2011.

<sup>55</sup> Baki Ymeri “*Transparencë lirike me xhama të tejdukshëm*”, [www.zemrashqiptare.net.18.03.2012](http://www.zemrashqiptare.net.18.03.2012).

become aware of the values that make life more human and resistance to these values"<sup>56</sup>.

The poet Gjeto Turmalaj considers Adnan Mehmeti's poetry "a living metaphor written by a man of great talent. He also speaks of the charm and finesse of Adnan Mehmeti's verses"<sup>57</sup>. The poet Iliriana Sulkuqi calls "Adverbs Of The Country" (*Ndajfoljet e vendit*) a monolog that moves within the spiritual instinct of the author. At the same time, she considers it a dialog with an animate character to whom he dedicates his poetry. With "Adverbs Of The Country", the author has sought to document his movements in time and space with his location as the numerator and love as the denominator. This poetic metaphor is not only historical and geographical but at the same time it is also the limitless space to which he has dedicated himself like a marathon runner<sup>58</sup>. The author Ramiz Gjini, a friend of Adnan Mehmeti, considers him a keen observer of reality who constantly strives to excavate the human spirit in order to enlighten the corners of this world where mysteries are hidden. Such is Adnan: a poet who digs into the human spirit, always seeking to shine a light on spiritual enigmas that lie deep in the labyrinths of life and history.

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## MANAGEMENT OF MEDICAL WASTE MANAGEMENT IN THE HEALTH CENTER VRANJE

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### ABSTRACT

Medical waste, which is made while giving health services (diagnostics, prevention, medical treatments and research in the area of human and veterinarian medicine), is defined as damageable and nondamageable together with regulations with the basic of professional practice, prevention of diseases, protection of human health and the environment. Medical waste is classified according to origin, character and category, and the origin is determined by index number from the catalog. It is necessary to adopt the recommendations of the World Medical Organization for the collection, selection, packaging, transportation, treatment and disposal for all individual categories of medical waste that are applied in the European Union with respect to the universal principles of waste management (avoiding the creation, minimization volumes, recycling and reuse, standardization of procedures in the treatment, problem solving in the area of origin, comprehensive control of possible pollution and the informing the public).

**Keywords:** waste management, hazardous, secure, protection, health

### INTRODUCTION

The introduction of a unique medical waste management system in the health sector in the Republic of Serbia is one of the prerequisites for regulating the medical waste management system as a whole. Within the working group composed of eminent professionals in this field, the use of the European Waste Catalog, which defines the basic


categorization of medical waste, as well as attitudes related to segregation or separation, labeling and treatment of different categories of medical waste, has been agreed for use in health institutions in Serbia. Also, the management of medical waste must be in line with other relevant laws related to waste management in general, the impact on public health and the environment, air quality, prevention and control of infectious diseases and the management of radioactive materials. By adopting the Bill on Waste Management, a significant shift towards alignment with the EU legal heritage in the field of waste management will be made, and the process will continue with the adoption of a series of regulations and documents for its implementation.

## **MATERIAL AND METHODS**



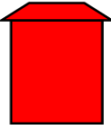
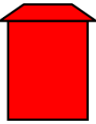
The rich experience of developed countries in the treatment of medical waste gives guidelines to our competent bodies for a universal principle in the management of medical waste. A key step in the minimization and efficiency of medical waste management is the separation and identification of medical waste. Given that the prices of treatment and disposal of hazardous medical waste are about 10 times higher than for municipal waste, all non-hazardous waste should be separated and treated as municipal waste. Separation of waste is an obligation and it is recommended to do as close as possible to the place of origin and must monitor the storage and transport. General waste does not require any special measures and can be reliably handled in the same way as municipal waste. Recycling should be applied whenever it is convenient. Paper, glass, metal and plastic can be sold depending on local conditions. Large containers used for accommodation of general waste should be protected from leaks, from rodents and dogs. Sharp instruments should be packaged in plastic containers protected against breakdown if they are disposed together with general waste or for further packaging and handling of hazardous waste. Pathological and infectious waste must be separated. High-risk infectious waste should be immediately autoclaved, if possible immediately at the

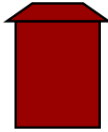
source, to reduce the risk to staff and patients, before treatment and disposal packing. Disposed waste should be placed in disposable bags protected from moisture stored in plastic or metal containers. The bags should be extremely firm to withstand internal and external mechanical damage and should be filled to a level that allows the bag to be easily and completely sealed. Colored sacks or plastic containers should be used to identify pathological and infectious waste and mark them with appropriate symbols. Containers must be closed before transport and must be compatible with the selected treatment and disposal procedure. If autoclaving bags are used, they must provide steam passage and sterilization. Careful separation and separate collection of medical waste can be difficult for medical personnel, but it is the basis for reliable and safe management. Separation can significantly reduce the amount of medical waste requiring specialized treatment. In order for separate collection to be possible, medical staff at all levels, in particular nurses, support staff and mothers, should be trained to separate the waste they produce. In all departments where medical waste is generated, three containers and a special container for sharp objects are required. Tables and figures need to be included in the body of the paper. Colour figures will be reproduced in colour only in the online edition of the Journal. Please make references to all tables and figures. This is shown in Table 1.

*Table 1. Types of medical waste and treatment*

<b>Type of waste</b>	<b>Examples</b>	<b>Container</b>	<b>Treatment / disposal path</b>
<b>Municipal waste</b>	General waste, food and non-contaminated packaging,	 Black bag	Municipal landfill



<b>Infectious and potentially infectious waste</b>	Gaza, bandages contaminated with blood and body fluids, syringes (without needles), blood for laboratory	 Yellow bag Yellow bag approved by the UN	Steam sterilization (autoclave etc.), mechanical shredding and landfilling
<b>Waste from sharp objects</b>	Objects or materials that can stab or cut, such as needles, scalpels, etc.	 Yellow container Yellow container approved by the UN	Steam sterilization (autoclave etc.), mechanical shredding and landfilling
<b>Pharmaceutical waste</b>	Pharmaceuticals / drugs and contaminated materials (internal packaging and devices used for their	 Purple container or bag approved by the UN	Safe long-term storage and final disposal by burning or physical-chemical treatment
<b>Chemical waste</b>	Hazardous chemicals such as acids, bases, solvents, photo	 Purple container or bag approved by	Safe long-term storage and final disposal by burning or physical-

	chemicals, reagents, etc.	the UN	chemical treatment
<b>Patoanatomic waste</b>	Recognizable tissues, organs, body parts, blood bags for transfusion, etc.	 Brown color	Store in the refrigerator, followed by cremation or burial

The following guidelines should be applied:

- if hazardous and highly hazardous waste should be delayed in the same way, they must not be collected separately;
- in medical institutions that use genotoxic products, safety procedures for radioactive or genotoxic products should be applied;
- If sharp objects need to be encapsulated, it is advisable to collect them directly in metal drums used for encapsulation, which reduces the risk associated with handling;
- For hazardous and highly hazardous waste, the use of double packages is recommended for easy cleaning. Choosing the right packaging is difficult in institutions that can not afford consumable plastic bags or containers. In such cases, hazardous waste can also be collected in paper bags that are placed in a container. Plastic or metal containers for hazardous waste should be disinfected before reuse. Waste from health care facilities must be classified at the site of creation on hazardous and non-hazardous medical waste. Hazardous medical waste includes infectious, pathological, chemical, toxic or pharmaceutical waste, as well as cytotoxic drugs, sharp objects and instruments for disposable use and other hazardous waste. The waste resulting from the provision of health care in medicine and veterinary (human and animal) and / or related research is registered under number 18 00 00 with sub-sections. Waste from hospitals and / or health centers, waste arising from the diagnosis, treatment or performing preventive health

services in humans (in human medicine). • An important parameter for defining the category of hazardous waste is also whether the waste contains hazardous substances. The best way to determine this parameter is to check the presence of hazardous substances (the list of dangerous substances listed in Annex I to the European Union Directive on Hazardous Substances (67/548 / EEC).) If the composition of the waste is not known, it is necessary to examine the composition of the waste in order to Determine whether the waste has the characteristics of hazardous waste.

The purpose of classification of medical waste consists of two steps.

The first step in this process is to determine if the waste has any of the hazardous waste characteristics listed in H1 to H14? The second step in this process is to identify one of the listed types of waste according to the list that follows. Step 2: Some types of waste generated in the health sector already fall into hazardous waste and it is not necessary to conduct an analysis of the composition of these waste categories, such as: • Batteries that are charged (eg batteries containing nickel, cadmium, mercury, zinc or lithium Batteries from hearing aids, pagers, etc.); • lead batteries (for example, in electric vehicles and auxiliary generators); • live (for example: broken thermometers, unused amalgam mixtures); • chemicals and colors, silver compounds, unused barium, contrast fluids, etc. Used in the radiology department; • chemicals used in the development of photographs (developer, fixer, bleach, silver compounds); • chemicals used in morgues and pathology departments; • detergents, bleaches, for example, from laundries; • partially used isotopic solutions used in nuclear medicine; • unused medicines from pharmacies, repainted preparations made according to recipes - magistral drugs, personal medications of patients; • laboratory waste, for example, reagents, solutions; • waste from hospital accommodation / cooking oil from canteens; • waste from the service for the maintenance / execution of works, for example, paints, solutions, thinners, wood preservatives, lubricants, oils, adhesives and sealants, waterproofing products, fluorescent tubes and bulbs

containing mercury; • waste from land maintenance, containing pesticides; • waste consisting of electrical and electronic equipment.

In assessing whether certain wastes should be classified as infectious medical waste, one should bear in mind the following aspects:

- A. Protection of health workers and employees in healthcare related activities related to waste management;
- B. Possible classification of waste as "hazardous waste", "radioactive waste" or other category waste;
- C. Compliance with the legislation related to the transport of dangerous goods (primarily the ADR regulations for the transport of dangerous goods by road);
- D. Decision-making process of experts involved in providing health services and waste generation, on ways of disposal of waste;

There is a need, in each individual case, to evaluate within certain frameworks that allow consistency in practice. This can be achieved by defining and implementing the Waste Management Policy in a healthcare institution that defines exactly: • What can be declared "highly infectious", "infectious" and "non-infectious" without the need for mediation by other authorities, without addressing the healthcare institution's management or Specialists specializing in certain branches of medicine, in which different categories of hazardous medical waste are created; • Circumstances in which waste is generated. In the formulation of the Waste Management Policy, the management of the health institution must take into account the local specifics of the institution, as well as the professional recommendations of specialists in clinical and preventive medicine branches, professionals in charge of control and prevention of infectious diseases, as well as occupational safety experts.

The basic principles of medical waste management are:

Establishment of waste sorting / separation process, in which waste is separated according to different modes of processing and disposal and directed towards different "flows";

Reducing production and quantity of medical waste;

Waste management in a way that does not endanger human health and the environment;

Organization of waste treatment and disposal in the most appropriate way within the different waste streams;

Preparation or rehabilitation of unregulated temporary or permanent waste warehouses;

Keeping records and documentation of activities related to the management of medical waste;

Tracking indicators related to the classification, disposal and treatment of waste;

Planning of activities related to medical waste management (preparation of a medical waste management plan for each healthcare and social care institution, etc.);

Undertaking corrective measures in the planning of activities on an annual basis;

Training of employees for sorting, marking, packaging, disposal and treatment of medical waste;

Motivating employees for efficient management of medical waste;

Developing awareness of medical waste management;

Multidisciplinary cooperation in order to regulate the medical waste management system both at the level of the healthcare institution and in the territory of the administrative district.

All pharmaceutical waste generated in healthcare institutions and pharmacies in Serbia is treated and disposed of as hazardous waste, in accordance with the applicable law in the Republic of Serbia. Pharmaceutical waste may contain substances in Annex I to the Hazardous Substances Directive (67/548 / EC), which includes other hazards in addition to H9 - infectious.

Cytotoxic waste and other chemicals used in laboratories are also considered hazardous waste. The following types of waste must also be treated as hazardous waste (and should be treated as hazardous waste): for example, barium, cadmium, cobalt, lead, mercury (including ro and most of their compounds, etc. (but not Barium sulphate).

Pursuant to Article 23 of the Health Care Center and in accordance with Article 26 of the Law on Waste Management (Official Gazette of the Republic of Serbia, No. 36/2009 and 88/2010), the Director of the Health Center in Vranje has adopted the Waste Management Plan at the Health Center Vranje.

The Waste Management Plan defines the policy of the Health Center Vranje in the area of waste management of the standard operating procedure and the Waste Management Guidelines that are applied in the Health Center Vranje.

## CONCLUSION

Inadequate management of medical waste represents one of the recognizable problems from the environmental aspect of the Ministry of Environment as well as from the aspect of protecting the health of people for defining the attitude and determination of the society as a whole according to the policy of waste management. The problem of managing medical waste in Serbia has also been recognized as one of the important tasks of all the structures involved in its creation and care. Medical waste, both dangerous and non-hazardous, is created in health facilities in different quantities.

The management of medical waste as well as the treatment of hazardous medical waste before disposal in Serbia by 2008 was inadequate primarily due to the lack of adequate systems for the treatment of this category of waste and also because of failure to implement mandatory procedures in the work of health workers and collaborators for the separation of medical waste at the site Creation. In the process of treating medical waste, there were also measures for its labeling, transport and adequate treatment for the conversion

of a hazardous category into the category of non-hazardous medical waste. Hence, hazardous medical waste represents a serious health and medical risk for healthcare workers, staff, patients and persons involved in the collection, storage and disposal of medical waste. Hazardous medical waste - this waste in its composition is considered hazardous if it has the following properties: harmfulness, toxicity, carcinogenicity and infectivity. Hazardous medical waste according to the properties that make it dangerous and according to the place of production is divided into: Patoanatomic waste, Infectious waste, Pharmaceutical waste and Radioactive isotopes.

The health center Vranje is the largest healthcare institution in the territory of the Pcinja district, which has received the role of CMT (the central place of treatment). Health Center Vranje is a multidisciplinary and modern diagnostic therapeutic center that provides effective preventive and curative health care to its patients, seeks to provide all the necessary conditions for a healthy and safe life as well as safe handling of all types of waste generated and fulfilled all applicable legal regulations From the field of environmental protection and occupational safety.

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## EDUCATION AND CULTURE HERITAGE THROUGH ALBANIAN MEANING OF CULTURE

### (LINGUISTICS PERSPECTIVE)

**Nikoleta Kalldrëmxi**

#### **Abstract**

So many different kinds of articles have tried to define ‘culture’ and the way influence the manner in which the speakers understand its meaning and behave respect to it. This article aims to present through semantic analyzes (synonymy, antonym, clusters, conceptual links) the Albanian concept of culture and terms relate to it as part of cultural heritage, educational values and a tool in learning process. T. Zavalani (used to be a speaker of BBC and translator) is best known for his essay “Culture”. And other Albanian academics like M. Mandala, F. Noli highlight the lexical wealth of Albanian language to the concept. This sources enables us to a) suggest improvement of the word meaning in dictionaries b)facilitate the precise usage of the word in informal conversion among students and develop their oral and written performance; encourage the avid readers to go further d) offers cross cultural understanding. This paper might satisfy the interest and serve to linguistics, teachers, and students, but also to foreigners who likes to know more about Albanian culture. Methodology does fully distinguish the line between linguistics and anthropology, bringing scientific data and achievements, but contribute to interdisciplinary studies as well .

**Keywords:** culture, learning process, lexical wealth, education, cultural heritage, conceptual links

So many different kinds of articles have tried to define ‘*culture*’ and the way influence the manner in which the speaker understands its meaning and behave respect to it. This article aims to present through semantic analyze (synonymy, antonyms, semantic and conceptual links) the Albanian concept of culture and term relate to it as part of Albanian culture heritage, education values and a tool in learning process. The method followed is the combination of text analysis with linguistic deduction and induction. In order to remain in the field of applied linguistics, it does fully distinguish the line between linguistics and anthropology and shows the possible results of applications in the student’s books or dictionaries. Through the selection of the most known writings Albanian academics we are trying to define what culture mean and what the meaning of the Albanian culture is. Even prior to the modern usage, B.Merxhani, perhaps the most emancipated Albanian intellectual, who tried to encourage cultural development along with other contemporaries Noli, Konicën, and Zavalanin, discovers and defined the word culture contrast to politics. A culture according to him is a) *taste* b) *obedience* c) *enthusiasm* and education He goes even further to say that culture is *free volition* and *leader of the truth*. He appreciates the role of world culture. Among other word group he uses *meaning of culture* and *color of culture*. May be one of his statement is a little bit out of date because he underrates the common sense of culture. Other sets of synonym are included in the best known article “Culture” written by Tajar Zavalani, a translator and BBC radio speaker in 1940, which remains in our linguistic interest for words and expressions belonging to culture and its paradigmatic use. His proposals that culture *is the tool to avoid bureaucracy, set of superior knowledge learned for ones own pleasure beyond material benefits*, is followed by a series of arguments that would be nothing else but the components of the meaning of culture, for example: *self cultivation is not taught only in school. The most proven way followed by the titans of thought is the lively curiosity, that does not let us satisfied for what we presently know; nothing should leave us indifferent, we should be open minded and having an unsettled thirst*

for wisdom, that's the way should be; to know ourselves; to keep into a corner of our mind or in a piece of paper the impressions that leave reading, travel, contact with people; basically culture is gain by reading, conversation with celebrities, aim to be a worthy member of the society ....culture is the fairy that gives the feeling of freedom; being aware of many things is not just a pleasure in itself, but an ideal for not being bored, not to feel strange or isolated in this world of ours; ideal of the learned man. According to his conclusions the ways to be cultured is affected by: *qualification and mastering in any profession; self cultured requires a certain of modesty, the real culture belong to modesty, which mean the need to know everything and everyone thought and actions.. It doesn't require a fortune to have it.* Although there is no fully explanation of the word by its lexematic (*culture abuse, man of culture, real culture, through culture, base of culture*), e series of contextual synonym offers a fully description of the word : *Personalities, truth, open mind, enthusiasm, qualification, divinity, freedom, modesty, reading, ideal and antonym: bureaucracy, apathy.* Zavalani's vocabulary might serve to express the ethics of the intellectual as well: *the treasure of the civilized man, the treasures of the mind, the exaltation of the soul, the skill of the feelings, the freshness of the soul, the cultivation of oneself, the lack of interest in the big issues related to the fate of man, Lively, curiosity, thirst for knowledge, not to seek the noise and the power to confuse ourselves and forget the tales, examine ourselves to the depths of the instincts, analyze our feelings, leave in a piece of paper impressions from readings, travel, contact with people.* On the other side leksematics of words that express the bureaucratic ethics is: *Bunker bureaucracies, slave of his work, the means of getting out of the monotony pool, professional automation, "kill time", plague apathy, lose interest in general issues, mental disturbance of the specialist, bureaucratic mind; routine of a mechanical work.* We suggest Culture as a desirable attribute that can not only be acquired by visiting museums and galleries and by attending concerts and theatrical performances, but as expectation of developing society and breeding.

## Semantic Analyze

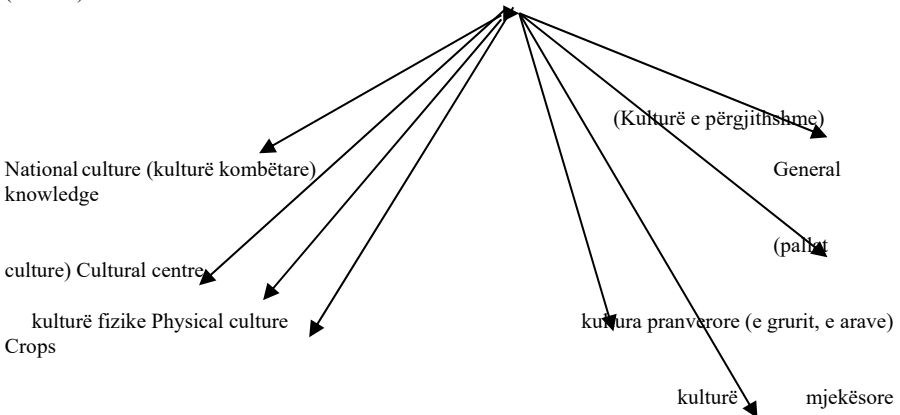
Handful etymologies: Culture~ <middle French *culture*, learned borrowing, from latin *cultura* a tending < *colere* till, cherish

Cultivate `<medivia latin *cultivare* (with English –ate),*cultivus* under cultivation, latin *colete* till, cherish

Associated with scheme of links to the culture concept; as it appears in Albanian dictionary (FGJSH), Toena 2002 leads we to a detailed semantics analyze:

### Scheme of links to culture term

(Kulturë) Culture



### Medical culture

(kulturë shendetsores)  
(kulturë mjekësore) Linguistics culture

Health care

(kulturë materiale) (kulturë

Material goods

Development of economy and culture (zhvillimi i ekonomisë dhe i kulturës )

Lexematic form spoken language: *man of culture, personality of culture, culture of media, cultural trait, musical culture, religion culture.*

From FGJSH. Copyright 2005, TOENA 2002, pg.627 Kultur/ë,~A f.sh ~A,~ATI. 1. The civilization of a given people or nation at a given time, its customs, its arts, its convenience 2. The act of developing, the social, moral, intellectual faculties through education 3.the cultivation of the soil, tillage.4. the development of the body through special training. Physical education

Anyone who is familiar with dictionaries knows that this style is frequently cryptic and associative rather than clear and precise. In other words seem to be a dictionary recognizable as a government jargon. Entries less useful for processing writings and sometimes less significant to the spoken language. The difference between being correct and useful it is usually tested by spoken language which offers greater expressiveness and a tool for written work of the students.

Do our criticisms seem to be well based?

The term culture which means the result *colony* or *growth* already misses. But miss other meanings:

1. A style of social and artistic expression peculiar to a society or class
2. The act of developing the social, moral and intellectual faculties though education
3. A high degree of taste and refinements form by aesthetic and intellectual training

On the other hand phrases like cultural trait and cult urology as a part of anthropology (complex whole ideas a and material objects produced by groups in their historical experience; that is the learned behavior, beliefs, attitudes, and values that are characteristics of a particular society) doesn't exist at all.

The content is governed by the purpose of an objective point of view. But a modern dictionary is often rather prescriptive than descriptive, for we attempt to establish certain forms as preferable. The most remarkable case of this sort is the work of celebrities or Albanian academics, which is widely admired and we have already started to pick up.

Semantic analyze corresponds directly to the study of a range of words that belongs to the same lexematic field. Word meaning comes up in the closest sense and detailed in its components. Semantic analyze face words of the same lexical field and compare their close meaning by distributed details and comparison. The same sema are marked with +, indifferent sema (that can or cannot exist by ~. After extractive them, we have had the following diagram which shows the closest synonym of the word and the farther in line.

Semat sememat	Achievement	personal	collective	artistic	science	spiritual	Moral behavior	Education acquirement	School of life	ethusiasm	material	crisis	obedience
culture	+	+	+	+	+	+	+	+	+	+	+	+	+
cultivation	+	+		+	+	~	~	+	+		-	-	
breeding	+	+		+									
refinement		+					+	+	+				
gentility	+	+						~	~				
civilization	+		+	+	+	+					+		
politeness	+	+	~			+	+	+	+				+
govern	+	+	~								+	+	
style	+	+	~	~		~		+	~		+		
taste	+	+	+	~				~	~				

## Synonymy and Antonyms

According to the Albanian synonymic dictionary culture is first related to knowledge and less to *development* and *govern*

Sometimes one word is notable more informal than its synonym; *style* and *taste* are synonyms for culture but connotes informality; *cultivation* (*formim*) usually refers to the self improvement or self development by which a person requires culture belongs and is more learned, dignified, pretentious and more specific ; culture on the other hand is general in meaning and suggestion.

And a synonyms my differ in expressing value judgments or sensitivity to the feelings of others, like breeding (*edukim*). And word like *refinement* (*finesë, sqimë, delikatesë*) express greeter degree than breeding, the highest product of it.

*Gentility* (*xhentilesa*) has an informal usage in Albanian and suggests extreme elegance in behavior or manner. It is borrowed and it has the charm of the modern world.

We see a long verse of synonym. Best choices which are listed first and follow the symbol. Choices, which are listed second, follow the symbol

✦ *cultures, cultivation, civilization, qualification*, ☆ *breeding, gentility, politeness, refinement, style, taste, govern equilibrium*, which might be use as a source of style.

#### Word Formation

Prefixes	stem	suffix	meaning	English correspondent
Culture	oj		act or process of refinement	culture
ist			a devotee of culture	culturist
or			it is associated with culture	culture
uar			breeding	cultured, culturing
ore			it is associated with culture	culture
ohem			the act of developing,	cultured
			the social , moral, intellectual faculties	

Composite model: *kulturëdashës* (*culturist*) opposite *kulturëshkelës* (*one's effort to put down his own culture*)

Contravene is a good way to learn vocabulary. Binary opposition constitutes one of the primary principles of organizing human language. The phenomenon of antonymia, the general tendency to characterize the world with opposite pairs, the continuation of a series of concepts using *with* and *without*, but fulfill linguistic needs in Albanian communication respect to culture concept.

Despite the antonym of *culture, ignorance and apathy*; we do have certain words like: *low-breed, uncivilized, intolerable, disobedient*, and in Albanian commonly used phrases like:

*With culture~ without culture; Taste~ tasteless; politely~ impolitely*

## Humanities

Thus a distinction should be made among customs, actions, antidotes and values that are typically of Albanian culture. Understanding of culture enables the students to focus on a particular aspect of culture in greater depth, and compare it with their own experience.

Culture Capsule is a method enables us to reveal Albanian attitudes towards the cultural theme, based upon the actions and reactions of the characters and clues the narrator might give. For example, in the tale "Plums beyond the wall" written by E. Koliqi *property* is an important theme. According to the Albanian culture one cannot touch or enjoy what it doesn't belong and usually in informal conversation is represent by the symbol of wall. Such symbol indicates a different manner of conceiving and perceiving the world on the part of Albanian speaker.

In this, for example, Lec Gurmolla, show obedience as not fleeing from the neighbor yard which reflects the attitude of automatic respect to eldest ad on the other side the Albanian strong tradition



which offer forgiveness without condition or converting in any matter. Such behavior is tolerated and even considered usual. Therefore one not feels guilty, but appreciate the breeding and generosity.

The theme shows how fragile the veneer of the civilization could be (refinement), but on the other side reflects cultural maturity to Albanian intellectual and esteem to tradition we are trying to point out through words and phrases and our author's responsibility in educating.

Cultural assumptions, beliefs or materials embedded in a literary work often cause more comprehension problems than language, sometimes to the degree that the whole idea or theme of the story is misunderstood. Introduction to the cultural context consist of introduction of different meaning of culture clarify by different attitudes toward parents respect. In "student at home" by Migjeni , for example, Nushi 's poor attempt to conceive his father to reject the arranged marriage of his sister, reflects the attitude of an old tradition of absolute obedience to parents. *'Nushi hear his father from the word of his father twisted, but is listening anyway.* His sister reflects the same attitude. This situation would be unheard of a culture where the decisions should be taken by oneself.

The play "Israelis and Philistines" written by Noli despite the religion theme should be understood inside the Albanian context. *Is there obedience without the force of compulsion?* Highlight not only the universal question of how an advanced culture should affect one other, but also Noli's ideas about ruling the present Albanian society. These might serve as question that encourages students to high level of thinking.

### Linguistics Culture

Our language is constantly changing. Every person is in a sense a dictionary. Modern culture definition according Prof. Gj. Shkurtaj remains close to our conclusions.

According to him word culture as a scientific term, refers to social and material problems such as lifestyle, tastes, preferences and attitudes towards food, architecture, exploitation and use of nature, governess and law, norms, social habits, education and education system, so culture as a term of geography and anthropology is a much more intertwined denomination (complex).

Culture is dynamic and changes with time. It changes with regard to the environment, the improvement of technologies, and interaction with other cultures. Cultural changes result in the process of renewal and dissemination. For example novelties or big inventions cause cultural innovations, the later encourages further innovations.

Cultural spreading according to him is a process of spatial dissemination of an idea or invention of technologies or products from their source areas to new cultural spaces.

Culture values: realization of a high personality and virtue

His lexematic offering: *culture of Albanian language, culture of speech, cultural politics, cultural institution, cultural and spiritual community, and culture of language I scenes and in exegetes, language of culture and science, culture enlighten, cultural spread, express culture, sign of culture indicator, cultural level.*

If we attempt to view the work of the exciting dictionary and estimate the positive result, we shall find them not inconsiderable. But the validity and the extension of its usage regarding the word culture is neither complex nor detailed.

## **Conclusion**

The matter which we have been discussed so far has an importance for everyone, who record current progress in academic fields and should be of particular interest to everyone who is engaged in education. The general policy has been to include this term up to the

undergraduate level. Thus a student of any lower level can expect to find the term that appears in his normal academic pursuit.

It is recognized that "good readers" constantly make predictions about what are reading while they are reading, and these prediction are based on semantic, and now we have more to go in terms of understanding of semantic as a most important instrument to transfer meaning.

The term and word culture is a far developed word of the Albanian fund. It is worth noting that this abstract concept has particular values in writing due to its semantic and structural weight and take an important place in Albanian language heritage. It is a polis mantic word with more than 4 meanings, 13 components of meaning, a verse of 11 synonyms listed by the best and other choices, and 4 antonyms along their clusters that we extracted from Albanian academic writings.

Term culture has two composition of opposite colored meaning, seven derived words, where the word modifies its grammatical category. We think that this volume can be expanded in the future with the dynamic of life and the development of society.

Culture enables us to reveal Albanian attitudes towards the cultural theme such as respect, family, love, marriage and our attributes like honor, respect, obedience, refinement, breeding and generosity.

The increasing demand of our school towards interdisciplinary recognition makes the understanding of the word very important. Introduction to the meaning of culture enhance the learning process of different subject like *literature, law, sociology, citizenship education, biology* and improve the written and the oral work of the students as a source of style. It would also stimulate the reader in further activities such as reading, traveling, keeping records and showing modesty in all that and would pose a challenge to the work of teachers.

Words like *culture, civilization or anthropology* should have a better look in Albanian dictionary as a tool in leaning process. A modern Albanian dictionary as a battle front should more prescriptive than descriptive and should use the most remarkable case of this sort widely admired to show not only Albanian culture heritage, but also all our efforts for European integration, as our academics M. Mandala points out in a several clusters: covering cultural and socio-ethical developments: *integrates into European literary movements, literary and intellectual productions, ethnic-cultural identity, wills of historical subjects, the global dimension of the creative process.*

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## **EXPRESSIONISM VS. UNDERSTATEMENT IN SALMAN RUSHDIE'S *MIDNIGHT'S CHILDREN* AND KAZUO ISHIGURO'S *THE REMAINS OF THE DAY***

**PhD Anemona Alb**

**Abstract:** This paper looks at instantiations of Eastern-Western cultural paradigms and the literary expression thereof as they emerge from Salman Rushdie's *Midnight's Children* (1995) and Kazuo Ishiguro's *The Remains of the Day* (1989). The analytical framework I am applying draws on seminal criticism by Homi Bahha (1990) and Ewdard Said (1978). I find the dichotomy expressionism vs. understatement a fruitful one in terms of discriminating among narartive strategies put forward by Rushdie and Ishiguro.

**Keywords:** expressionism; understatement; narrative strategy; ploy; colonialism; Orientalism.

### **Narrators and strategies.**

Salman Rushdie has his protagonist, Saleem introduce himself in a pseudo-autobiographical manner, as his destiny is from dayoine juxtaposed to that of India, in all bathos with a difference in the sense that here we are dealing with a mimicry of bathos. Says Saleem,

*"I was born in the city of Bombay ...once upon a time. No, that won't do, there's no getting away from the date: I was born in Doctor Narlikar's Nursing Home on August 15th, 1947. And the time? The time matters, too. Well then: at night. No, it's important to be more ...On the stroke of midnight, as a matter of fact. Clock hands joined palms in respectful greeting as I came. Oh, spell it out, spell it out:*

*at the precise instant of India's arrival at independence, I tumbled forth into the world.* (Rushdie 1995: 5)

Note the intricate ways whereby the narrator ushers us into the incipience of his narrative, indeed the incipience of his life by using a fragmented, albeit not elliptical syntax, ridden with interruption and revision. In so doing, Saleem relinquishes his alleged role of *omniscient* narrator and appropriates the *persona* of the 'unreliable narrator'. At the end of this contrived imprecision, Saleem regains accuracy and puts forward the juxtaposition of micro- and macro-history (his destiny overlapping with that of independent India). This seemingly diminutive coincidence is by no means meant to detract from the awe that the newly-gained independence of India engenders, but quite to the contrary, to subtly foreground it by the old ruse of contrastive contiguity or hetero-topia. He then goes on to lay out the *minutiae* of the event, indeed its innermost physiological stance: gasps, dads prone to accidents etc. Again this seemingly *bona fide* detachment from the grandeur of independence is part and parcel of the ploy mentioned above:

*There were gasps. And, outside the window, fireworks and crowds. A few seconds later, my father broke his big toe; but his accident was a mere trifle when set beside what had befallen me in that benighted moment, because thanks to the occult tyrannies of those blandly saluting clocks I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country. For the next three decades, there was to be no escape. Sooth-sayers had prophesied me, newspapers celebrated my arrival, politicians ratified my authenticity. I was left entirely without a say in the matter. I, Saleem Sinai, later variously called Snotnose, Stainface, Baldy, Sniffer, Buddha and even Piece-of-the-Moon, had become heavily embroiled in Fate - at the best of times a dangerous sort of involvement. And I couldn't even wipe my own nose at the time.* (Rushdie 1995: 9)

The tone further becomes more grave: Saleem deplures his age and the passing of time. A caveat, though. It is again with a pinch of salt that we have to take this, as his is hardly an innocuous, *bona fide* stance. The "crumbling, over-used body" - at thirty-three - that he mentions is a case in point. Why the deceit? If we are to acknowledge Edward Said's critique of the Oriental and Orientalism (as stereotypically seen, he argues, by the Western mind), then Saleem's attitude towards his own destiny would fit the profile of the devious, deceitful Oriental. But there's more to it than meets the eye. Rushdie's take here is precisely the opposite of such simplification that Said himself deplures in his seminal book *Orientalism. Western Conceptions of the Orient* (Said 1978). Both Said's and then, incrementally so, Rushdie's attitudes are meant to draw attention to the peril of such stereotyping and oversimplified taxonomy. Person/hood becomes nation and the other way round; when he mentions the newspapers and sooth-sayers that hailed his arrival into this world (his birth), he actually refers us to the Birth of a Nation. The multiple nicknames he carries throughout his life are indicative of the 'multitudes' (in the Whitmanean vein - see the famous adage "I contain multitudes" in his volume *Leaves of Grass; Walt Whitman 1855*) of the Indian people at large.

*Now, however, time (having no further use for me) is running out. I will soon be thirty-one years old. Perhaps. If my crumbling, over-used body permits. But I have no hope of saving my life, nor can I count on having seen a thousand nights and a night. I must work fast, faster than Scheherazade, if I am to end up meaning - yes, meaning - something. I admit it: above all things, I fear absurdity. And there are so many stories to tell, too many, such an excess of intertwined lives events miracles places rumours, so dense a commingling of the improbable and the mundane! I have been a swallower of lives; and to know me, just the one of me, you'll have to swallow the lot as well. Consumed multitudes are jostling and shoving inside me (...)." (Rushdie 1995: 9)*

And the only possible combustion for the multitude of consumed, swallowed lives is story-telling. Narration. Or, in the Bhabhian vein,



'nation and narration', (Bhabha 1990) *i.e.* macro and micro-history inextricably intertwined. And not incidentally, his urge to weave a story is similar to that of Scheherazade - write as if your life depended on it!

Later in the novel, Saleem goes on to concoct the linguistic counterparts of all things ideological; he does so by using the age-old combinatorial function of the *hyphen*, thus re/creating hyphenated concatenation after concatenation:

*'...Your life, which will be, in a sense, the mirror of our own,' the Prime Minister wrote, obliging me scientifically to face the question: In what sense? How, in what terms, may the career of a single individual be said to impinge on the fate of a nation? I must answer in adverbs and hyphens: I was linked to history both literally and metaphorically, both actively and passively, in what our (admirably modern) scientists might term 'modes of connection' composed of dualistically-combined configurations' of the two pairs of opposed adverbs given above. This is why hyphens are necessary: actively-literally, passively-metaphorically, actively-metaphorically and passively-literally, I was inextricably entwined with my world.*

*Sensing Padma's unscientific bewilderment, I revert to the inexactitudes of common speech: By the combination of 'active' and 'literal' I mean, of course, all actions of mine which directly - literally - affected, or altered the course of seminal historical events, for instance the manner in which I provided the language marchers with their battle-cry. The union of 'passive' and 'metaphorical' encompasses all socio-political trends and events which, merely by existing, affected me metaphorically - for example, by reading between the lines of the episode entitled 'The Fisherman's Pointing Finger', you will perceive the unavoidable connection between the infant state's attempts at efforts of growth ..."* (Rushdie 1995: 238)

The plethora of hyphenated ideologies and the abundance of meaning thereof indeed constitute the mark of complexity and the latter is a prompt for great literature. A two-fold ambiguity emerges: on the one hand, that of the labyrinthine ideologies he purports, and on the other hand that of the multitudinous facets of his personality.

Is this, the question arises, a matter of understatement or is it downright expressionism in the sense of excess? It is - oximoronically - both, or more precisely, the covertness and understatement of it all is meant to allude to the lushness of interpretation. Indeed multiple 'forking paths' in the Eco-an vein (Eco 1995).

Kazuo Ishiguro's strategy is no different. He apparently casually downplays the competence of the butler in his accalimed novel *The Remains of the Day*. His is an 'unreliable narrator' with a difference: whilst Rushdie's Saleem is a man of many extra-sensorial gifts, Ishiguro's Stevens is self-effacing and proclaiming his ineptitude and incompetence as a narrator (in his words, "...mine is not a wise enough mind").

Indeed there is no incremental accumulation of cognition or ideology for the wandering Stevens, the butler of Darlington Hall, as he travels across England on a professional errand with a difference, as his is also a journey of self-discovery. Novel, unfamiliar morphology of landscape does not shatter or indeed even benignly add to the solid and monolithic architecture of beliefs and norms that Stevens inhabits.

So far, Stevens's life has been preeminently one of confinement, geographical and psychological. Early on in the narrative, he mentions not having travelled outside the boundaries of immediate neighbouring districts; such relative immobility permeates his entire discourse, his strong belief that any landscape out there can be inferred from the height of the household he is serving in, standing as substantiation thereof. It is this very solipsism on the one hand, and the centrality of one's set of assumptions on the other hand, that has made any quest, any penetration into the world 'out there' superfluous to Stevens. He does acknowledge familiarity in the remote whilst displaying a guise of aloofness to it all, that suggests dismissive uniformization of potential difference, indeed insertin of the latter into a previously contrived paradigm. Albeit aloof, Stevens experiences anxiety and tension in the contiguity with the unfamiliar, tension muffled by transfer to the collective unconscious as it were,

which, alongside immobility is yet another way of eluding the location of ideological tension or the semiotics of difference:

*"Now I had always supposed I had travelled very little, restricted as I am by my responsibilities in the house, but of course, over time, one does make various excursions for one professional reason or another, and it would seem I have become much more acquainted with those neighbouring districts than I had realized. For as I say, as I motored on in the sunshine towards the Berkshire border, I continued to be surprised by the familiarity of the country around me.*

*But then eventually the surroundings grew unrecognizable and I knew I had gone beyond all previous boundaries. I have heard people describe the moment, when setting sail in a ship, when one finally loses sight of the land. I imagine the experience of unease mixed with exhilaration often described in connection with this moment is very similar to what I felt in the Ford as the surroundings grew strange around me."* (Ishiguro 1989: 23-40)

The association with setting sail is indicative of the loss of the firmness of the land (*terra ferma*) - here, loss of topography of sedimented beliefs and norms - and the transition to the ever-shifting dissolution of the water - here, standing for not-yet-identified *loci* of newness and difference.

Instances of what Umberto Eco terms *loitering* (Eco: 1995) are apparent here: in an anti-climactic stance, Stevens refers to his distinct impression of not being " ...on the correct road at all":

*"The feeling swept over me that I had truly left Darlington Hall behind, and I must confess I did feel a slight sense of alarm - a sense aggravated by the feeling that I was perhaps not on the correct road at all, but speeding off in totally the wrong direction into a wilderness."* (Ishiguro 1989: 14)

But presently Stevens regains 'the right road' and composure in what seems like the strife to stay extraneous to narrative aggravations that the Russian formalists advocate. By choosing 'the right road', hedonistically so (he is very much pleased with his safe choice), Stevens proves unable to extemporize and immune to any

epistemological exudation that the territory - geographical and emotional - he covers might provide.

Prior to his pseudo-picaresque self, Stevens emerges as a repository of diachronic developments of culture and civilization, in terms of his self-inflicted confinement at Darlington Hall exclusively, *i.e.* the Victorian sense of claustrophilia that John Fowles mentions in his *The French Lieutenant's Woman*:

*"Then there was too, a strangely Egyptian quality about the Victorians, a sense of claustrophilia so strongly evidenced in their envelopping, mummifying clothes, their narrow-windowed and corridor architecture, their fear of the open and of the naked. Hide reality, shut out Nature!"* (Fowles 1996-rprt.: 21)

Once having set off on his excursive - and discursive endeavour, Stevens indeed engages in rejection of denuded difference whilst engaging in external value projections (*i.e.* projecting his own values onto the outer world) of the sedimented axiology he carries along.

### **What's in a name? The Shakespearean adage revisited.**

Apart from the appropriation and hierarchization of landscape, one can equally detect overt forms of social status location in, for instance, the way the semiotics of toponymy is handled in the text: Steven's address, that he gives at inns and hotels, *i.e.* Darlington Hall, the stately manor he works in as a butler, is used to impress people he engages in exchanges - mercantile or other - with:

*"The landlady, a woman of around forty or so, appears to regard me as a rather grand visitor on account of Mr. Farraday's Ford and the high quality of my suit. This afternoon - I arrived in Salisbury at around three thirty - when I entered my address in her register as 'Darlington Hall', I could see her look at me with some trepidation, assuming no doubt that I was some gentleman used to such places as the Ritz or the Dorchester and that I would storm out of her guest house on being shown my room. She informed me that a double room at the front was available, though I was welcome to it for the price of a single."* (Ishiguro 1989: 26-7)

Metonymy works the other way round here in the sense that Stevens, as a butler, is in fact a part of the whole mechanism of comfort that a household represents, and it is not the Hall that is an element of the alleged imagery of social status. He is not the owner of Darlington Hall, he simply is employed there. Equally saliently, overtones of colonialism may be said to crop up here, in the sense that Stevens, as pseudo-colonial subject, appropriates his masters'/colonizers' values, indeed makes them his own.

### **Covert nationalism.**

On his motor trip, Stevens gets immersed into the English countryside and this immersion raises questions related to the 'greatness' of the English landscape (again, a matter of mainstream, central values). The answer he comes up with is redolent of a type of diffuse location of greatness in the English landscape, explicitly contrasted here with that of places such as Africa or America (not incidentally, both colonies). Stevens finds greatness, quite paradoxically, in the " ...lack of obvious drama".

But to think of sedimented attitudes, of a palimpsest of axiologies as fixed, immobile *loci* is to downplay Ishiguro's novel to a merely descriptive stance. But, as often the case with Ishiguro's novels, there's more to it than meets the eye, *i.e.* Ishiguro alludes to change in the mental topography (*forma mentis*) of his heroes when he introduces Mr. Farraday, the new (American) post-war owner of Darlington Hall. The new master can be said to signify novelty, change of paradigms, whilst the old, British master, Lord Darlington, who had gone bankrupt, both financially and morally (as he is a Nazi-endorser in post-war Britain), can arguably be decoded as the old, secure, canonized paradigms gone bad. This may further be decoded through the re-interpretation of the Foucauldian 'circulations of power' in the sense of change of print when print is to be had. Stevens the butler is a ready recipient for (new) ideological im/print. Indeed he is ready to be re-colonized.

## Conclusion.

Inevitably, Steven's axiology thus becomes irretrievably obsolete: in relation to his new master, to post-war Britain and indeed to his father's generation (we are dealing here with genealogy disrupted in the sense of a dismissal of 'paternity of norms and ideology', as Visker's coinage goes (Visker 1991). In order to decode this ideological disinvestment, one has to revert to Lyotard's 'skepticism as regards the grand narratives of humanity' (Lyotard 1996); indeed Stevens the butler is dislocated, he is paradoxically external to any semiotic or ideological exegesis of the text/s he inhabits. And so is Saleem; his is an equally extraneous location in terms of belonging. His presence as the protagonist of his own life (see micro-history) is ever so diffuse and his oximoronic belonging to - rather - the macro-history of colonialism is a case in point for the impossibility of monolithic ideological location.

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## THE NOVEL "THE DEVIL'S CHEST", AS A REFLECTION OF HERITAGE OF LANGUAGE AND FOLK CULTURE

GRETA JANI

### Abstract

Our paper aims to analyze some aspects of the language of the novel of Dritëro Agolli, who is one of the most prominent authors of Albanian literature. By analyzing the linguistic aspects of the novel "Devil's Chest" we aim to highlight the great lexical and phraseological wealth of the folk culture and tradition that the writer neatly uses with the purposes of characterization, revival and enrichment of the discourse but also of the characters formation.

The methodology used in order to carry out this analysis has a complex character. It combines descriptive and analytical methods, which will be applied. The examples that are collected from the novel will serve to concretize theoretical issues.

The paper is the result of a profound and multifaceted analysis of the language of Agolli where the object of study has become the means of expression, the way they are formed, their meaning and their stylistic function. The folk phraseology will be embellished as a fortune that is preserved and inherited with fanaticism and literary artistic creativity for the overall values it carries and conveys.

Studying the features of lexical and folk phraseology in the novel of Agolli, will give us the opportunity to recognize that rich material and spiritual culture of the people, especially the Devoll province, where Agolli was born and which the author expresses through his language.

**Key words:** lexicon, semantic, phraseology, culture, stylistics, etc.

Artistic literature is the collection where folk language and culture are collected and transmitted generation after generation. The

countless values of the folk culture create, develop and give originality and structure to a nation.

In the today linguistics, the studies of the artistic literature language are very important, for the very reason that it is a very specific language, full of esthetical and artistic features characterized from the liveliness and expressive power, distinguishable from the other structures of the literature language. The writers from various areas bring valuable lexical and grammar assets from the spoken dialects, which are somewhat unknown literally, and they all serve not only to develop the artistic presentation of the works, but also for the further development of the national lexical and phraseologic treasure of Albanian language.

Such a literature work is found in the work of Dritëro Agolli, work that is presented on the level of a developed language supported and fed from the folk language. This writing clearly shows the author's contribution, in the quantity and quality of the means of expression and expressive abilities of the Albanian language. Dritëro Agolli, this well known writer and publisher, has written in many writing styles such as poetry, prose, drama and publishing, being such a great litterateur, a great penman of a "tiny language", but at the same time so loved by the masses, Albanians in Albania and especially abroad among the metropolis of the world culture.

He became part of the Albanian literature as a folkloric writer, who is so close to the readers, who comes from simple life; the villagers' culture the Devoll folkloric songs that spring from the inner soul. He writes for friends, fields, roads full of people and life. That's why his works are for the category of the masses, a literature well read and understood, and further more analyzed for the overall values that it contains.

The language used in the novel "The devil's box" is a live presentation of the inheritance of the folk culture, that's why we have studied it in a full context, through a thorough and detailed analyze.

The lexicons, the phraseology, the proverbs together with the toponyms constitute values of the folk culture, values which Dritero



not only grew though his career, but remained related to them like the Sun to the Earth.

The words of the folk lexicon are widely used in the novel "The devil's box". Such words are: *fillikat* (lonely), *për dreq* (damn), *shajak* (felt), *rage* (garbage), *zgurdulloj* (open eyed), *çakërdis* (confused), *kamare* (niche), *vatanë* (motherland), *furrik* (hen roost), *lëvrij* (hum), *tulat* (step), *lapangjuz* (white trash), *zallamahi* (too much noise), *potere* (yelling), *sunduqkë* (trunk), *deriçkë* (tiny door), *picirruk* (tiny person), etc.

Agolli treats the village as a start toward a deeper language in the novel "The devil's box". He knows that deep within the folk language stands the more detailed and richer vocabulary, with full and complete grammar forms.

*"In the place where I was born, in the village,- states Agolli, - I learned the language of my mother, with its all colors. But the most important is the fact that I walked through the dew of the grass, heard the rooster's song in the dawn, the cry of the owl; fell asleep with the noise of the creek and the waves of the river close to the house. There I learned to sing the folk songs in the weddings.*

A philosopher once said: "Who knows to suffer it all, knows to dare for all". And he dared. Agolli started to write the novel "The devil's box" in the beginning of the '80, when the Albanian literature carefully had started to make its first steps, recognizing the harshness of the methodology and difficulties to go through it. The novel was finished in the beginning of the '90, when in the Albanian life entered a different meaning of freedom and creativity.

By better knowing the literature language, the spoken language of all the levels of speech, with his work he would enrich and refresh the semantics of many well known words, often by giving them other meanings, made alive and activated ways and means of word forming.

Albanian language in general and the dialect of Devoll, which we encounter in the novel "The devil's box", is distinguishable for the lexical and phraseologic assets that beautify the language, make it sweet, fondling and artistically colorful. There we find almost all

levels of lexicon. When we read the novel carefully we notice that there are some very rich linguistic, folkloric and dialectic terms such as: *mysafir* (guest), *farmak* (bitter), *sofra* (a type of eating table), *mehze* (appetizer), *llafos* (chitchat), *odë* (guest room), *tepsi* (baking pan), *yzmeqar* (servant), *Pazar* (market), *kutullaç* (rolled), *qereste* (building materials), *ashiqare* (openly), *rrufit* (sip), *çikërimë* (small talk) etc.

By using such a lively and smart language Agolli is able to create clear primary images, embedded in the memory. He gives the reader the possibility to "see" what he is describing. The description, the story telling and the dialogue all have strict details. This feature of Agolli's language is made possible from the dreams toward the elusive and the untouchable.

Based on spoken tradition, in his novel Agolli has created many songs that are fragmented but intertwined naturally with the story of the characters. Their improvising is an inevitable poetry principle of the oral text framework in general in Albanian folk epic. In the novel we find structures which are very similar in the first view, we can even say they are the same, but when we analyze these terms we notice the fine and different changes they present, mainly as it happens in the creation of various models of the linguistic expressions within the folk poetry. For example : *Don't cry for the poor/ because he wanted the jug closer/ Wanted the chain and the cup/Wanted the neck full of jewelry...;* *Hanko in the vilajet- o/ I say to go !/ As a dervish, as a poor man/ I say to go !/ I say to go, perhaps not, / I say to go!/ I will go for sure / I say to go!/ I will ask for her bosom- o/ I say to go!/ bosoms full of jewelry – o/ I say to go!...;*

The Devolli spoken language and especially the spoken language of Menkulas give to Agolli a rich linguistic material, however he still uses the Albanian language in general in which he finds the district colourings with a special sound. Dialects have served and are valuable all the time as springs of enrichment and expressive variation of well known languages.<sup>59</sup>

<sup>59</sup> Gj. Shkurtaj, *Linguistic reviews*, Tirana 2006, pg. 59.

During a careful reading of the novel, we find rich folk dialectic material which mostly is encountered in the author's language for example: *rrogos* (straw mat), *konak* (guest room), *mortje* (death), *qibër* (clean), *çorbaxhi* (cook), *dërdëllit* (babble), *burgji* (mouth), *pelte* (jello), *batërdis* (mess), *nallane* (wooden slippers), *musandër* (old closet), *ahur* (animal stable), *dynd*(crowd) , *përmor* (urinate), *qoshe* (corner), *shpuzë* (fired ash), *lëvri* (move around), *zukas* (buzz), *kërbishte* (back bone), *fakir* (poor), etc., but in that of the characters such as: *surrat pekmez* (jello face), *paç uratën* (I give you my blessings), *e nëmura e Perëndisë* (condemned by God), *derëbardhë* (fortunate), etc.

A most important place in the novel has the use of the phraseology units. In general, all the phrases in Agolli's poetry have such a structure and organization that among all distinguish the worry of the author to own the artwork for an original speech with the "stamp" of his originality.

The dense use of the phraseology in the novel of Agolli is justified with the fact that it contains many meaningful, emotive, and expressive stylish values, much more than their synonyms. This is well known by Dritëro, that's why his novel contains so many phrases, free word combinations and artistic phrases such as proverbs, folkloric philosophy etc. Such phrases are: *Thyej hundën* (beat to the truth), *kishte mbetur pa mend* (was left speechless), *marr vesh* (understand), *ishte pus i thellë* (able to keep a secret), *s'ma merr mendja* (can't imagine), *si një e një bëjnë dy* (without a doubt), *mbyll gojën* (shut the mouth), *e mori në qafë* (caused problems), *i jep mend gjithë botës* (very smart), *e kishte marrë lumi* (was totally ruined), *nuk hapet menjëherë* (keeps a secret), *theu qafën* (disappeared), *heq mendje* (distract the mind), *me vesh nga dera* (eavesdrops), *ia prish gjakun* (makes upset), *mbush mendjen* (persuade), *lë në dorë të fatit* (leave it to fate), *marr nëpër gojë* (gossip), *hedh fjalë në erë* (speak without thinking), *i ra pika* (did not believe what happened), *i ranë djersë të ftohta* (covered with cold sweat), *e humbi mendjen* (lost the mind), *më nxiu jetën* (ruined someone's life) etc.

All the Albanian phraseology, in general and dialectic, spoken or written is evaluated as a valuable treasure, created generation after generation, as a unlimited source for language enrichment with meaningful units and expressive means. Such units are: *fut hundët (nozy)*, *vë përpara (bull)*, *qesh e ngjesh (smile and offend)*, *sa i vlen lëkura (what's worth)*, *vë veshin (listen carefully)*, *thyej hundët (beat to the truth)*, *mbeti pa mend (remained speechless)*, *një fjalë me mend (wise word)*, *i mbeti në grykë (stuck in the thought)*, *zë sytë (is not worth)*, *i ranë djersë të ftohta (covered in cold sweat)*, *si gomari hallës (like the auntie's donkey)*, *si demi hallës (like the auntie's bull)*, etc.

In Agolli's phrases prevail the ones that value emotionally the notions, features, actions which distinguish for the dense meaning, for many stylistic values, emotional and high expressions. Dritëro Agolli through phraseology configures colors of thoughts and feelings, by artistically creating complete characters and environments such as: *thyej qafën (disappear)*, *vajti prapa diellit (went behind the sun)*, *hundë e buzë (very upset)*, *pikë e vrerë (bitter)*, *hedh hi syve (being lied to)*, *ndjek me sy (follow from behind)*, *pa bisht e pa kokë (without head and tail, lost)*, *më theri në zemër (it broke my heart)*, *e kishin fjetur mendjen për të (were sure of him)*, *hiqe mendjen (stop worrying)*, *rrinte e bluante me mendje (lost in thoughts)*, *me vesh nga dera (listening carefully)*, *të katandiset kokoshi një thel (lost for nothing)*, etc.

In the group of the phraseology analyzed in the novel we notice some that do not have dialectic indicators<sup>60</sup>, such as: *theu qafën (broke the neck, disappeared)*, *u shkri në gaz (laughed to death)*, *u çel në fytyrë (happy)*, *ishin bërë pikë e vrerë (very upset)*, *më ka hyrë lepuri në bark (very frightened)*, *thyej hundët (tell the truth)*, *hedh hi syve (lie to)*, etc., we also find units with a dialectic source which are Albanian language property such as: *katandiset kokoshi një thelë (lost for nothing)*, *çapitet si ari (trails as a bear)*, *një kuvendim pa bisht e pa kokë (a conversation without start and end)*, *për atë qamet të zi (for goodness sake)*, *e bën tërkuzë (exaggerate)*, etc.

<sup>60</sup> Sh. Islamaj, *Jakov Xoxa Language*, Prishtinë, 2000, pg. 177.

Also, in the novel of Dritëro we find the proverbs of the kind : *Gjuha kocka s'ka , kocka thyhen (the tounge has no bones but it breaks bones)! Fjala sjell fjalën (the word brings the word). Dy veshë dhe një gjuhë (two ears and a tounge), folë pakë e dëgjo shumë (speak less, hear more) ! Tymi i atdheut është i ëmbël (the motherland smoke is sweet)! Dita dëgjon , nata përgjon (the day listens, the night eavesdrops)! Uji merr, por dhe lë , vetëm zjarri nuk lë gjë (the flood takes and leaves, the fire takes everything)! Kur bën dasëm fukarai, çahet daullja (the poor is unfortunate)! Urtë e butë e plotë tigani (kill with kindness)!*, or sentences that express the folk philosophy, gnomes etc. these proverbs are noticed in details as actual judgments and evaluations of situations and presentations of various everyday and spiritual life that come from the multi century experience of practice and folk activities. They are presented as unmistakable truth with permanent values.<sup>61</sup>

In this novel "The devil's box" we have extracted a rich matter related to various labeling. The onomasty used in general in the novel comes very rich with elements of anthroponomy, patronomy, toponomy (oikonoms, ethnonoms, hydronoms, oronyms) of religious toponomy etc.

Within the toponymy a larger group is made of **oikonoms** or the names of the inhabited places (villages, districts, neighborhoods, hotels): *Devolli, Morava, Labëria, Dangëllia, Zagoria, Kuç, Vlorë, Qershizë, Elbasan, Bilisht, Menkulas, Gjirokastër, Korçë, Dukagjin, Pogradec, Kavajë, Valbonë, hotel: Hilton, Olimpia, Everest, Apollon, Koloseu, etc.*

**Ethnonoms** (states, nations, districts): *Greece, Turkey, Bozhigrad, Koshnicë, Dardanele, Bosphorus, Vishocicë, Follorinë, Kapshiticë, Corfu, Virginia, Victoria, etc.*

**Hydronoms** (rivers, seas, lakes, creeks): *Strait of Valbona, Strait of Bosphorus, the lake of Tuz Gjoli, the lake of Pogradec, Marmara sea , the river of Devollit, the creek of Kallajxhi, Tap of the Thief etc.*

<sup>61</sup> A. Xhangolli, *Ethnology and the albanian folk* , Vlore, 2007, pg.192.

**Oronyms:** (mountains, fields, hills, valleys): *Tomorr, Olimpus, Gramoz, Dry Mountain, The tower of Gallate, Dardanele, Çanakalaja, Klishe, The grave of the shepherd etc.*

**Patronymst** (family names), such as: *Mitro Karapataqi, Bamkë Dyrnjaja, Anthulla, Lulushe, Bajame, Hyskë Borobojka, etc.*

Another feature is the use of the characteristic **religious toponymy**: *Basilica of San Demetres, San Sofia, Theotoks, The Circle of San Jeorge, The Stone of Mecca, Mother Teresa of India, etc.*

With a quick view in each of the toponomy area we see that from North to the South of Albania there is a common thought in areas naming<sup>62</sup>. In the toponomy of Agolli's works we recognize the densest or dominating type in the Albanian microtoponymy, the one with the description based on a word combination made of the name of the topographic feature, in genitive, which shows the belonging to historic circumstances with determined value.

So, together with the name of the place are determined the names of different people that lived or owned those places. We also distinguish the rich anthroponomy which brings a series of close people to the author or his fellow villagers: *Selman Thana, Jashar Guna, Tahir Kapedani, Faslli Gropa, Aleko Janina, Cute Babulja, Bamkë Dynjaja, Maxhun Xhabalaku, Zyber Shtufa, Anthulla, etc..*

In one of the studies of Professor Eqerem Çabej "Some aspects of the Albanian Folk Culture" in the linguistic aspect it is emphasized: "Primarily, attention should be given to the words and phrases from the variations of the material culture, and at the same time spiritual, such as trinomy, habitat, nutrition and clothing".<sup>63</sup> The characteristic features of the folk culture that appear in this novel typify the life style in that district such as:

1. **Residence elements:** *house, coffee shop, stable, closet, trunk, hen roost, etc.*

2. **Life elements:** *made a living by land work, raising livestock, rabbits, cows, roosters, geese, apple trade, vine yards, animal trade etc..*

<sup>62</sup> Gj. Shkurtaj, *Onomastic and ethno linguistics*, Tirana, 2001, pg.55.

<sup>63</sup> J. Gjinari, Gj. Shkurtaj, *Dialectology*, Tirana, 2003, pg. 65.

3. **Nutrition elements:** *baby onions, apples, grape, grappa, baklava, pie, white Greek cheese, geese and lambs.*

4. **Interesting elements:** *death intuition.* When Bamka felt the death near, for example: *tonight I am going to die. Send a telegram to Hyska in Tirana so he can come and get the old closet.* Fatime's intuition for Bamka's death: *I couldn't stay in one place. I went out and looked at the sun. At sundown, right here it hurt so much – and she put her hand on the stomach.*

5. **Death habits:** *What was there to see! Such a terrifying thing. Lulushja at the garden gate pulled her hair and screamed: "Where did you leave me o Bamke! How come I did not believe you Bamkë!"*

Earlier in the article we mentioned the anthroponyms for which we want to specify something more related to the anthroponyms in the artistic work "*The Devil's Box*". Most of the proper nouns, adjectives, and nicknames are used in their original forms, and are based on the model of the names of the village areas and further more. The nouns according to their origin are different and contain only the social, religious, geographical and national relevancy. In this novel we encounter some categories of personal nouns which belong to some groups:

**1. Names that show Christian relevance especially orthodox nouns such as:** *Anthulla, Gjok, Aleko, Mitro, Kristofor, Dimitrulla, Xha Jani, Spiro, etc.*

**2. Muslim names such as:** *Hyskë, Zyber, Selman, Cute, Jashar, etc.*

**3. Names of the historical individuals that have a special place in the novel such as:** *Nënë Tereza, Nastradini, Naim Frashëri, Zyko Kamberi, Nazmi Berati, Muhamet Kyçyku, Fan S. Noli, Faik Konica, Kazanxaqi, etc.*

Sociolinguistic elements also appear in the case when the writer tells of a love story. It is known as a familiar element when a man and a woman like each other, they will do their best to find a way to stay together, even for one day. This is an element that is presented through intimate moments between Anthulla and Sherif Abbece.

It also points to another ethno and sociolinguistic element, such as welcoming a friend, and giving them brandy and appetizer, and later

comes the diner with roasted meats and pie. This element is also evoked in the novel. For example: "Bajamja brought in a pan the bottle of brandy, a little cheese and baby onions. *Lulushja started to divide the goose for everybody, but Cute Babulja pushed her aside with one hand...As he tore the goose apart, watched the table happily and everybody kept silence in honor*". "Of course we did not sleep without getting even with the half of the rooster of my Lulushe and some pie pieces, all these with some brandy. They were so tasty and the strong brandy got into our heads that we started to sing national songs. That's why, let's toast and wish us good luck, forcing the Greek to eat the rooster and sip the strong brandy.

In all this rich language of that area, the author adds to the Albanian lexicon, by further continuing his idea: "Let's open the right canals the most valuable expressions, even though they come from different districts."<sup>64</sup>

*Dritëro Agolli enters in the series of the most well known writers, their words are so valuable and worth in Albanian literature that the man who gets the pen to write feels a emotion similar to the student who reads the work of the most dear writer. Writers such as him are teachers of the cultural language, provide major ideas of how to speak beautifully, how to carve the Albanian word in that way that it shines in poetry and prose, with all its power and greatness. Recognizing and exploiting the various elements of the Albanian folk database, especially the ones of the place of birth where the author was born and grew up make the novel "The Devil's Box" an artistic work full of a rich and original language.*

"The Devil's Box" is a masterpiece, live and free like nature, a concentration of the national spirit.

Dritëro Agolli, was well respected from all Albanian citizens, was a man of work, that left his tracks in the national culture and made it possible for Albania to have more light. The writer knew how to deliver great art, he knew how to shine in dark times, he knew to lift up high the spirit of many generations.

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<sup>64</sup> Still there, pg.55.



Agolli had a rich and varied life; he left the small Menkulasi, moved to the big city of Girokastra, lived in civilized Tirana, studied in glamorous and full of glitter Leningrad. Menkulasi, Girokastra, Leningrad and Tirana have been four major stations of his youth. Agolli says, "*The place of my youth is very sacred to me, the village: the rooster's song and the rush of the river. I dream of them. And this is an indication of holiness.*" This explains the originality and embrace of the culture, language, customs and traditions that he not only did not forget, but enriched them further and used them in his work and why not, praised those in the eyes of the people who knew little or nothing of Albania.

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## HOW DO CHILDREN OF INCARCERATED PARENTS COPE WITH IMPRISONMENT?

**Manolita Hida, PhDc**

### **Abstract**

Imprisonment is considered by literature and studies as a factor that interferes in functional aspects of a family with multiple negative effects on the emotional and behavioral level, placing the child in an unforeseen, stressful, ambiguous and uncertain event related to their future. The children of incarcerated parents usually experience an intense mixture of feelings as they struggle to cope with many losses - not just the loss of their inmates but also the loss of their former life. While children go on visits to their father they face difficulties which put them in front of cycles that begin with the arrest phase to the conviction. We are going to analyze them according to the children experiences.

This study attempts to answer the question: "How do the children experience imprisonment?". This is a qualitative study, with phenomenological methodologies. The instrument used is hermenautics.

The sample involved was  $n = 9$  children of the age group 10-18, where 5 were female children and 4 males.

Among the findings of this study are the lack of parenting and changing roles in the family, the problems in the school sphere versus co-perpetrators, the secrecy of imprisonment, guilt, mistrust of authority and the social system.

Among the limits of this study we mention: lack of a control group and the involvement of two groups: those who have a parent in pre-trial and the group who has a parent in prison, small sample, the role of language and terms.

**Key words:** phases of imprisonment, emotional state, loss, visits, need for social contact

## INTRODUCTION

Father's imprisonment usually has a negative impact on children. Prison conditions can amplify this impact and stop a man from fulfilling his role as a father. Prison as a building and regimes are created regardless of the impact they have on visitors, and often resulting in distant and inaccessible objects that are unsuitable for children. If children go out to keep in touch with the inmate father, and if the father feels unable to properly parent under the conditions of imprisonment, the negative effects on children will most likely be amplified. Lack of parent-child relationships can cause irreparable damage to family ties; therefore face-to-face contacts and written communication are encouraged. We should also consider the relationship before the imprisonment. If the pre-existing relationship between parent and child has been positive, retention of relationships through early visits becomes essential. In this way, contact with the parent can bring benefits if we talk about for long periods in time. But for various reasons, children may have little or no contact with their parent in prison. On the other hand, there may be children who show ambivalence and choose to forget the visits to protect themselves from further frustration. Consequently, they are not informed of the location and situation of the parent.

Kampfner (1995) conducted an experiment to look at the reactions that occur to children with imprisoned mothers under the influence of acute stress. The main hypothesis of research was that the combination of child-parent separation and forced silence on parent custody due to domestic shame could increase the trauma in children. Approximately about 75% of the children in the study group reported stress-related symptoms. These children experienced difficult sleeping, concentration, and signs of depression. These children reported having had little or no emotional support to discuss feelings and thoughts about their mother's imprisonment (Kampfner, 1995).

According to Springer et al. (2000), children with imprisoned parents are 5-6 times more likely to be included in the criminal justice system. The focus on law-breakers means people around them are regularly ignored, from arrest until after release. Police officers may not consider the impact that has on children the arrest on late night of the suspect, although children experience a daunting and traumatic experience. The law and judges do not take into account the responsibilities and care that law-abusers have to fulfill to their children. The impact of parental imprisonment on children can be profound and long-lasting. Often the children of imprisoned parents are discriminated and stigmatized as a result of parental imprisonment and have suffered from trauma, fear, shame, guilt and low self-esteem. Relationships with other family members are often painful. Some children retreat (are isolated), affected by an "increase in health problems and regressive behaviors", suffer from deteriorating performance and attending school rates or displaying aggression, antisocial or criminal tendencies. Detention or even arrest of a parent usually provokes strong reactions to children. These vary from one case to another but may include sadness, anger, worry, and sense of loss. The differences between experiences arise because some children are taught with parents who have not been very present in their life before imprisonment. While other children have parents who are considered unpredictable because of problems they might have, such as depression, drug or alcohol use. On the other side are the parents of the children who were actively involved with them before going to jail.

## METHODOLOGY

This study will consider the impact of parenting on children. The methodology will aim to answer the question: How do children experience imprisonment?

**Research Project** The sample of this study is intentional with qualitative data, which includes the Phenomenological Methodology, while the collection of data will include hermeneutics. Secondary data will also be used that do not have the function of extracting the

achievements and results of the study but identifying the children and young people who will become part of the study. The sample included in the study is  $n = 9$  children of the age group 10-18 years old.

The methodology to be used for this study will be a phenomenological method.

The reason for choosing this method is because it offers the opportunity to a better understanding of this topic which until now is little explored. This method allows us to understand and interpret the way facts and events are experienced and give us the ability to produce concrete practices that will help improve the treatment of children and their rights to have meetings with family members.

This method will aim at identifying issues and integrating them into a larger issue.

The phenomenological study limits are related to the role of language as the analysis supports the representative validity of the language. Another limit relates to the appropriateness of the data as it is not known whether the material received by the participant would be appropriate and if so to what extent to carry out a phenomenological analysis. The participants are capable of describing their relevance. How competent will the participants be to use the language in such a way as to describe their physical and emotional experiences?

## **STUDY FINDINGS**

This study attempted to answer the research question raised at the beginning of the study through key terms. Participants in the study describe their experiences regarding the reality of having a father in jail and how this affects their life cycle. Overall, children describe the moments of parent absence and that their lack in family has brought changes in family roles, in which the oldest family son together with the mother already held the role of the head of the family who cares for family members and for the prisoner.

While the trauma of parental imprisonment causes complex emotions and needs for each child, the severity of its influence depends by many variables including: child age, the level of development and the individual personality; parent-child relationship before imprisonment; whether they have been present or not at the moment in which their parent is arrested and removed from the house; economic and family stability; the nature of the parent's crime, and how long is their punishment; whether parents and children can maintain contacts and develop a strong bond; assistance provided to support the child, guardian and family.

### Emotional consequences

The children of imprisoned parents usually experience a mixture of very strong feelings as they struggle to cope with the many losses in their lives - not just the loss of their inmate parent, but also the loss of their former life. They experience:

- Grief. Separation from one parent causes, for whatever reason, stress, sadness, and fear. The imprisonment sentence may be particularly difficult due to social stigma and ambiguity or ambiguity - children are said to retain imprisonment secrecy and are left alone, worried about the loss of a parent who is alive but physically and emotionally absent.

Confusion and fear. Children may be confused and afraid, worry about the safety of their parents in prison, feel anxiety, and wonder, "What will happen to me now that Mom or Dad is no more?"

- The feelings of abandonment. Children may feel as if they are neglected, and lose from the time they may have enjoyed before (for example, with a grandfather who has now assumed the role of chief guardian). Children with a prisoner parent need to feel that both the missing parent and the current guardian are still caring for her. Children may feel like they do not want them - "If my dad would have loved me, he would be here, not in prison."

- Fault. Children may feel guilty without realizing that it was Dad doing something wrong. "If I hadn't asked for so many things he

wouldn't have stolen ... I should not have opened the door when the police came ...what's happening is my fault".

- Shame. Because of the company's stigma on imprisonment, they are required to keep this as a family secret. Even when the family tries to keep the secrets, other children they know can tease and turn them into victims of bullying. Some children may isolate themselves while others may become aggressive.
- Anger. Explosions of anger, disobedience, or animosity are commonplace. Children may think that their sense of justice is broken. Their anger can be unstable and arbitrary, directed to no one and everyone. Or it may be specific: toward other children; the police of the order and of the prison without making a difference between them; adults in school; and other persons in the position of authority. Often, the anger of a child is directed to the current guardian or to the missing parent. If they think their parents are the cause of their pain, they may want to have no connection with their inmate parent. The presence of so many strong feelings can be shocking to the child.

### Social and behavioral consequences

The whole universe, and often its causality, makes the behavior of children change. Emotional needs that bring their behaviors may not be recognized and understood by guardians, educators, and others. Disciplinary measures taken in response to problematic behavior can aggravate the situation, further removing the child at a time when there is a greater need for care and education. It may be useful to seek the support of a counselor, behavioral specialist who has experience with the children of imprisoned parents and the trauma that affects them. Among the behaviors considered challenging and associated with parental imprisonment are: explosive behavior, frequent crying, inability to focus, school problems, urination in bed, disagreement, disobedience or disruption of rules, over-eating, or lack of appetite, theft, lies, sleep problems, bad anxieties, fear of darkness, self-pitting behavior such as cutting, headache or hair pull, frequent illness, headache, stomach, social isolation.



## DISCUSSION

Within one family the answer to our research question is not uniform because although families of prisoners have the same experience, they are not a homogeneous group. Even within the cultural and criminal context, the effects of prison on family members vary based on previous relationships, type of legal breakdown, social support systems and other socio-demographic factors. As mentioned above, different children will respond in different ways for parental imprisonment: some will experience all of these effects and some may not experience any of them. Even within a single family, brothers and sisters may react differently to the detention of their parents. This may be related to changing the age or position within the family (older children may think that they should take more responsibility, or "be strong" for their younger brothers and sisters, while small children may encounter difficulties in forming safe relationships with others, different levels of understanding about what has happened, different relationships with the inmate parent, or different attitudes and personalities.

However, the data suggests when children are taken into account then many of the negative effects of parental imprisonment can be improved by helping children understand what is going on with their parents and themselves, thus reducing the fear of insecurity; enabling the child to stay in touch with imprisoned parent, through letters, phone calls and visits; supporting the child in the rearrangement when the parent leaves prison, the negative impact of parental imprisonment may be reduced.

In this context, the situation of imprisonment of parents negatively affects many aspects of life and child development. It affects the social life of the child by leading it to excitement due to social stigma and, in turn, to low self-esteem because of the inability to succeed in helping the parent but also because they are no longer sufficient to connect with others.

## ETHICS

The ethical principles from which this study was conducted were:

1. Information. Notifying study participants on the procedure and allowing them to participate in the study before the data collection starts.
2. Avoiding Fraud. Participants were briefed on the purpose of the study (together with the caregiver they lived with, and the prisoner was also notified).
3. The right to leave the study. Participants had the right to leave the study when they wanted without fear of being penalized.
4. After the data collection, the participants (their caretakers) were fully informed of the findings of the study.
5. Confidentiality (as a very important element, reinforced by the fact that some of the cases included in the study were under the family protection program). All young people were given written permission to the parent or caretaker with whom they live.

## STUDY LIMIT

The design of this study had its limits. One of the limits is the small champion. The age of the participants in the study was also wide, which does not allow looking into development issues in detail.

Also, for reasons of convenience, the study included two groups: children with convicted parents and children with pre-detainees (pending a decision by the Court). It would be reasonable to channel and narrow the scope of the study to produce results that are represented by a category.

The phenomenological study limits are related to the role of language as the analysis supports the representative validity of the language.

It would also be reasonable for the study to extend over a longer period of time to see the effects in the long run.

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## KANUN OF LEKË DUKAGJINI, ANGLO-SAXON LAW CODES, AND THE CODE OF THE WEST

**Arburim Iseni**

**Shpend Ademi**

### Abstract

In this study we will focus primarily on the similarities and differences among these customary laws that existed in time and they still exist even nowadays. By doing this cultural study comparison we will be able to see the differences and similarities of customary laws impacting on each other; what is more to see their unique characteristics that embody cultural, social, political, ethical, ethnical and historical features. Differences in communication styles regarding the transmission of the legal and ethno cultural information will also be included. In the way of examining legal tradition such canons continued to be ignored as one of the basic laws of the science of anthropology: the power of oral traditions ceases to operate as they are overwritten, thus later "they appear as written discourses". Amidst these nations canons appeared from constant warfare and lack of legislative gap-filling. Whether they appeared as desires from dishonored people who wanted to stand up and fight for their honor or they appeared as results of total absence of human rights, it remains to be explained, compared and contrasted based on facts and details in this study.

**Keywords:** Ethnocultural studies, Lekë Dukagjini, Anglo-Saxon law codes, King Ethelbert, Zane Grey, customary law, legends, etc.

### INTRODUCTION

The Code of Leke Dukagjini was a body of customary law by which the northern clans of Albania were ruled from about the 15th up to the beginning of the 20th Century, or even later. (Hutchins, R 1989: 69)<sup>[1]</sup> The customary law of Albanians was codified in a statute that

is traditionally known as the Kanun. (Elsie, R: 2012)<sup>[2]</sup> According to Cara & Margjeka (2015: 174), they state that, "Albanian culture has been strong enough to resist assimilation by others even though Albania occupies a strategic location, historically and politically".<sup>[3]</sup> As Mangalakova (2004: 2) says, "It is difficult to comprehend the character, mentality and pattern of behavior of Albanians without taking into account the Kanun."<sup>[4]</sup>

Moreover, Reineck (1991: 40) states that, "many Albanians would agree that the Kanun represents the "true Albanian tradition".<sup>[5]</sup> Kanun is an institution in itself and based on this fact Berger and Luckmann (1966: 72), state that "institutions control human behavior by setting up predefined patterns that channel the human conduct in one direction."<sup>[6]</sup>

Kostovicova (2005: 116)<sup>[7]</sup> states that, "The Kanun of Lekë Dukagjini is the most famous and comprehensive compilation of Albanian customary law of several regional codes, applied by Albanians in different historical periods. Stephen Gjeçovi was the first one to collect and write the Kanun. Additionally, Qesku (as cited in Cara and Margjeka 2015: 176) regarding the Kanun says that, "The Kanun is a body of unwritten laws which govern all the many and different aspects of Albanian community life. It was created as a result of the inner need of a whole population, living in our territories, in order to defend the very existence of the nation in the face of the threat of assimilation by "superior" civilizations of the invaders and occupiers."<sup>[8]</sup>

A propos this, Elsie (2011: 151)<sup>[9]</sup> says that Kanun "was initially an unwritten code of law that, for centuries, strictly governed social behavior and everyday life in northern Albania, Kosovo and among the Albanian population in Serbia, Montenegro and Macedonia. Whereas De Waal (2005: 72)<sup>[10]</sup> regarding Kanun says that, "it provided a complete moral and legal framework for social interaction, covering all areas of everyday life from dispute settlement procedure to rules of marriage, division of property, blood feud, etc."

Consequently, Vodo (as cited in Cara and Margjeka 2015: 178)<sup>[11]</sup> regarding Kanun of Lekë Dukagjini states that, "it has been a symbolic framework within which the ethnic and cultural substratum of Albanians of that period has been identified and its regulations are also an expression of an organized mode of social response to the external factors, as well as a strategic program for preserving their own identity irrespective of all such external factors." Whereas according to Ademi, N., et al. (2013: 44)<sup>[12]</sup> regarding Kanun they state that, "Kanun of Lekë Dukagjini is an Albanian customary law that has a multifaceted influence in our society and beyond. Mostly it is conceived as a 'traditional law' towards the word of trust and trustworthy behavior by others. We make an argument and we give an evidence that there is no other moral and legal variant of customary law that can be followed, trusted and compared with any of the most democratic and righteous law or laws anywhere in the world. With this we want to show that trust, faith and sincerity among people can build the strongest moral and legal foundations for the society. Kanun of Lekë Dukagjini is a traditional law that as its main pillar has the solemn oath (spoken word), so-called *Besa* in Albanian. *Besa* is this type of trust that still binds Albanians together everywhere they live, but also binds Albanians with the others. In this case, this shows that Albanians are pro-US stance and Pro-European as far as tolerance, trust and support for the less fortunate people is concerned. By this we'd like to say that it's the fortune that Albanians had and still retain to some extent this customary law even nowadays. More evidence we give in this regard is that no Albanian Jews were turned over to the Germans just because of the solemn oath (spoken word) or *Besa* that derives from the Kanun of Lekë Dukagjini, a customary law of Albanians."

According to Iseni et al. (2013: 52)<sup>[13]</sup> as regards law codes, they state that, "in later Anglo-Saxon England, prior to the Norman Conquest of England in 1066, there was no unitary, national legal system. Before 1066 the English legal system involved a mass of oral customary rules, which varied according to region. The law of the Jutes in the south of England, for example, was different from



that of Mercians in the middle of the country. Each county had its local court dispensing its own justice in accordance with local customs that varied from community to community and were enforced in often arbitrary fashion. For example, courts generally consisted of informal public assemblies that weighed conflicting claims in a case and, if unable to reach a decision, might require an accused to show their guilt or innocence by carrying a red-hot iron or snatching a stone from a cauldron of boiling water, or some other 'test' of veracity. If the defendant's wound healed within a prescribed period, he was set free as innocent; if not, execution usually followed."

On the effectiveness of customary legal systems, Bruce L. Benson (2000<sup>[14]</sup>, as cited in Iseni et al 2013: 52-53<sup>[15]</sup>) in his book entitled '*Justice without the State*' takes us back to the origins of kingship in Anglo-Saxon England. He says that "Kings were originally temporary war leaders. But because Anglo-Saxon England was in a virtually constant state of war, kingship gradually became a permanent institution. To support it, and to pay for war, kings needed money. Customary law fines were a very visible source, and Benson shows how the British monarchy, particularly after the Norman conquest, and using a carrot and stick approach involving both inducement and force (coupled with the heavyweight backing of the Church) - though not without considerable resistance - gradually pushed its way into the fields of law-making and justice and slowly replaced Anglo-Saxon torts with 'crimes against the state' so that fines went to the crown, not to the victim. Also, he states that 'The historical norm was customary law which, spontaneously created and voluntarily obeyed, provided law and order in all early societies. Since customary law had precisely the same status and served the same purpose as the state-created law we take for granted today, the commonly-held belief that law and government develop together is mistaken."

Moreover, Derek Roebuck (2006)<sup>[16]</sup> states that "Anglo-Saxon laws and institutions survived the Conquest and formed a material part of

the system of common and local law in later ages.” In England during the Anglo-Saxon’s period the first legislation had been oral adjudications in specific cases, in which the king declared the law on which he or some delegated body would make or had made a decision on the facts. The Anglo-Saxons called them *dooms*, decisions. Later, they were written down by those who wanted them kept. This first English legislation was intended for those who applied the law, not those who were expected to abide by it. The customary law of England was called *folcright* and it was King Edward who didn’t neglect it and took it into consideration, although there were some *doombooks* during that time which people were called to be based on.<sup>[17]</sup>

On the other hand, Sir Matthew Hale, late Chief Justice of the Court of King’s Bench, as regards the customary law of English people, in his book *‘The History of the Common Law of England and An Analysis of the Civil Part of the Law’* printed for the first time by E. and R. Nutt and R. Gosling in 1739 states that: “... when I call those parts of our laws (lex) non scripta, I do not mean as if those laws were only oral, or communicated from the former ages to the later, merely by word; for all those laws have their monuments in writing, whereby they are transferred from one age to another, and without which they would soon lose all kind of certainty; for as the civil ... laws have their ... determinations extant in writing; so those laws of England which are not comprised under the titles of acts of parliament, are for the most part extant in records of pleas, proceedings and judgments; in books of reports and judicial decisions; in tractates of learned men’s argument and opinions, preserved from ancient (sic) times, and still extant in writing.”<sup>[18]</sup>

According to *Chronicle of the Old West* it is stated that “In the Old west, there was an unwritten code of behaviour. This code was passed on both verbally, and by the actions of men and women. Western writer Zane Grey first chronicled it as the “Code of the West.” This code stressed integrity, self-reliance and

accountability. It relied on cooperation with neighbours in finding solutions to problems.”<sup>[19]</sup> As for Adams (1969: 3<sup>[20]</sup>), as cited in Wheeler 1975: 71<sup>[21]</sup>), as regards breaking this unwritten code, he claimed that, “though the cowman might break every law of the territory, state and federal government, he took pride in upholding his own unwritten code. His failure to abide by it did not bring formal punishment, but the man who broke it became, more or less, a social outcast. His friends ‘hazed him into the cutbacks’ and he was subject to punishment of the very code he had broken.”

As Edith Durham, to whom we owe essentially the first in-depth interest and study on Albania’s customary law, has put it, “the mountain tribesman has never been more than nominally conquered—and is still unsubdued. Empires pass over him and run off like water from a duck’s back” (Durham 1910: 453)<sup>[22]</sup>.

Moreover, Edith Durham, a British anthropologist suggested that the Kanun possibly dates back to the Bronze Age culture. Ismail Kardare’s *Broken April*, like Durham’s *High Albania of the 1920s* paints the picture of a society living at the behest of the Kanun, and the few, privileged onlookers who become enamoured by their own fantasies of the Rrafsh’s “fairies, mountain nymphs, bards, the last Homeric hymns in the world, and the Kanun, terrifying but so majestic.” (Guynes, S. 2012: 7)<sup>[23]</sup>

Furthermore, it is worth to mention that the customary law is not only a peculiarity of Albanians. In general, customary law endured among all Balkan peoples. (Trnavci, G. 2008: 6)<sup>[24]</sup>

Edward Gibbon (1737-1794, as cited in Gynes 2012:1)<sup>[25]</sup>, commenting on Albania said that “Albania is a land within sight of Italy and less well known than the interior of America.” The Kanun started as an oral tradition and it was written down in the 1400s. It declares that all men have equal rights and that all women have their own equal rights (this sounds like an American document that was written three centuries later). You’re free to act more or less as you like as long as you don’t hurt others. (Tapon, F., 2012: 438)<sup>[26]</sup>

## CONCLUSION

This paper exhibits a little attempt to present an overview of all the three codes that of Lekë Dukagjini, Anglo-Saxon's and the Code of the West as well as their influence on maintaining order and more broadly their impact on moral and legal foundations of the nations during different times in history and even nowadays. Also, based on what other researchers have uncovered through historical facts, we were concentrated only to the positive sides of the codes by accentuating that these codes have enabled social control during the times when there was missing the state powers or the existing laws were not implemented yet. As regards the Albanian customary law or better yet the *Kanun of Lekë Dukagjini* one may say that it is more special from other two codes since it helped the Albanians preserve their national identity from different invasions and invaders during the history and through which the rules of people are determined.

Each of these codes is based on some important cultural principles, such as family and the spoken word among Albanians; code of honesty and fair play among cowboys; and loyalty among Anglo-Saxons. Such combinations of cultural principles among these nations resulted in a good self-governance and survival from different conquests during the history.

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## **EDUCATION, MEDIA AND MODERN DEVELOPMENT OF THE SOCIETY - DEONTOLOGICAL GUIDELINES**

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**Asiss.prof. Daryan Boykov**

### **Nikolas Negroponte**

Most of our information is delivered to us in the form of atoms: newspapers, books. We measure trade and we write our balance sheets with atoms in. GATT is about atoms. A bit has no color, size, or weight, and it can travel at the speed of light.

Negroponte, Nicholas. (1995) *Being Digital*. New York: Alfred A. Knopf.

### **Introduction or metamorphoses of dominant models of the development process**

Many technologies nowadays are used in the global communication space which open the doors for the accelerated social development. Modern technologies, information and communication being the first and foremost, determine the progress of all other human industries. Telecommunication complex, especially the internet is, beyond any doubt, the crown development of this kind of technologies. The mentioned process has fundamentally changed all areas of human life and work and it has created new society standards. The guidelines of modern society are global economic structure, democratic political matrix and mass culture which is determined by the media. Unfortunately, the culture, or what is left of it, is becoming massive thus closing the circle. A logical question comes to mind then, where are the limits of endurance of people and where are the boundaries of the system's stability?

There is literally no area where changes have not entered the very essence of processes permanently changing the very nature of relations. The movements are difficult to determine however, there are some basic dominant characteristics which can be noticed: the conditionality of rapid development of information and communication technologies, globalization, expressive need for permanent education, interactivity, interdisciplinarity, massiveness and aggression in all forms of promotion.

All this leads to the conclusion that it is normal to expect significant changes in the off-line advertising approach in an electronic environment. This state of affairs in the society today can be illustrated by a statement from a Wimbledon tennis player who was asked what was the difference between earlier and modern tennis. His answer was laconic: "It is in the serve... We used the serve to get the ball into the game. Today, the players try to kill each other with their serves..."

This, to a certain point, reminds us of a former modern approach to advertising. The ads, not so long ago, were meant to influence the consumers' awareness by giving information primarily about the advantages of the product. However, today awareness is of no interest to anyone. Non-inventive advertising campaigns today are mostly directed towards the unaware.

## **2. The application of modern information and communication technologies in developmental processes**

The application of information and communication technologies causes many controversial discussions from absolute denial and various fears to emphasizing the power of "super technologies" that will surely excommunicate man from most areas and forestall eventually.

Any strict polarization is, of course, generally unnecessary and it can easily mean the lack of elementary knowledge of society's history as well as the lack of understanding of the notion of development. Never in history has science been so destructive a priori, while man with his knowledge and capabilities has always



been the bearer of change and progress. Present moment actually requires that the existing information and communication technologies are suitably applied according to needs and capabilities.

It is not only about fundamental changes but also about the inevitability as well as the promptitude of change in the life and work environment. It is also about the rapid collapse of all systems that are not adapted in the required manner or fast enough.

The accelerated development of technologies has created the need for continuous acquisition of new knowledge. The knowledge in question is, understandably, of primarily professional nature. The application of computers and computer systems in everyday and business life, demands certain changes and a relatively fast adaptation as well as appropriate training of the employees for the new way of work and communication. Being a part of the world apart from desire demands adaptation and it also brings, as a rule, certain obligations. Adaptations require compromises. The problem is that profit requires investment.

This could mean the acceptance of methods, standards, technical regulations, basic legal regulations, membership in various specific forums, all kinds of exchanges in all areas and a mandatory acceptance of technology.

An earnest commitment to joining, or integrating, is a strategic approach to this doubtlessly important decision for the social community. It is hard to imagine a successful action without the afore mentioned positions. On the other hand, as the time passes the difference grows. It is practically the same as falling behind. A European community research<sup>65</sup> estimated that every worker will have to go through a process of acquiring new skills and knowledge at least three times in their careers.

In the publicly known session of the European Council <sup>66</sup>in Lisbon in 2000, the Memorandum of lifelong learning<sup>67</sup> was issued

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<sup>65</sup> Published in Bangeman report in 1998.

<sup>66</sup> European Commission

which clearly confirms that Europe has entered 'the era of knowledge'. The new way of comprehension and categorization of values has been accepted by the States Parties.

Therefore, the most important value, in the majority of developed countries, is knowledge. The afore mentioned attitude is now official, and the commitment is clearly and precisely formulated, and all chances are it is also permanently binding with all the implications such a fact has on cultural, economic and social life of the States Parties.

However, the problem is not as simple as it might seem at first glance. States Parties are not the only ones bound by this kind of accord. On the contrary, the immediate obligation is more indirect than binding in this case. The main reason is that the States Parties of the afore mentioned declarations introduce the changes slowly and gradually having more than enough time to adapt the participants and the system. In addition, when innovations are introduced regularly the changes are not large and they do not block but stimulate the system improving its function. When the society is slow with the application of new standards the smallest change comes as a shock to everyone.

The advancement of lifelong learning is necessary for a successful transition to a society and economy based on knowledge as the European Council concluded. This means that the fast development of information and communication technologies completely and permanently changes the perspective and the bit of global communication.

One of the characteristics of the information society is that people do not interrupt the education process. Everything afore said leads to the conclusion that changes in the manner of work and type of communication are a permanent characteristic. There is also a

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<sup>67</sup> "Memorandum of lifelong learning"

need for a specifically organized communication activities which do not depend on the location or time.

It is an indisputable fact that without electronic communication there is no successful progress today.

### **3. Metamorphosis of communication models**

It is apparent that the metamorphosis of communication models is only a part of changes in a much broader context of social movement. The development of science and technology has enabled a much faster exchange of knowledge and information among people. Furthermore, all the discoveries have widened or opened up new horizons and they have also enabled education to reach more people.

The changes are inevitable in almost all areas because of the severe and permanent social pressure for new solutions especially work related. This goes for the areas with a lot of digital processes, products or services... Even with a superficial notion of the potentials of information and communication technologies it would be unwise to think that the media would stand aside while these developmental changes take place. There are many reasons for current application of the information and communication technologies in the media. What are the key ideas in the notion of media in modern development? There are a few basic starting points: information as it is the most important resource, the education process based on truth, education as a lifelong process, education in an indirect and direct form and also in a formal and informal form.

This concept with no major changes could be applied to contemporary media. The fact is that the media everywhere are technologically connected to a few centres in the world therefore, it is clear that the media are directly connected to international exchange. We are faced with the fact that the modern, rational and eloquently organized electronic media unite the functions of informing, communicating and educating.

These facts impose new conclusions. The media are beyond a doubt a significant factor in the area of education because they bring together information and knowledge the key process of which is provided by modern information and communication technologies. Knowledge is the application of information in creating new values by using certain activities - information combined with experience.

In the knowledge-based economies for the creation of new values decisions must be made, in which certain categories are combined as the totality of all the values we possess. First and foremost it is about knowledge i.e. the combined knowledges necessary for successful decisions? Scientific knowledge inherent for certain activity, but also personal, experiential knowledge. Nevertheless, the present is organized around a single, the most important resource - information. The market of successful social communities is oriented to the production and distribution of knowledge and information and it has also decreased its production and distribution of goods. The analysts expect an intensification of this trend in the future.

In the world that knows only one constant - change, it is possible to develop a relation towards learning only by fundamental transformation of the information, communication and technological ambient. The learning itself is becoming more oriented to several key issues: how do people acquire information, how do they synthesize them, convey them, apply and affirm them as their own capacities?

Whereas the advance technologies provide extraordinary opportunities for various combinations of information and knowledge presentation. Extraordinary opportunities, for transferring knowledge of various complexity from elementary, informative to expert, have been created. It is the only way possible to keep pace with the demanding progress. The outdated variants, no matter how romantic they may seem, require more time, money and energy. Therefore, whether we like it or not, the electronic network is slowly

and steadily taking over the role of an elementary source of data, notifications, instruction, criteria and norms for education needs.

#### **4. Social development and communication**

The key position of social development is tightly connected to communication in the broadest sense of the word. The primary meaning of the word "communication" is precisely the exchange. The participants of the exchange process have the opportunity to send or receive a message. Communication is the only way to transfer meaning, social values and experience.

Thereby, the exchange and massiveness are, in the information domain, directly proportional categories. The same images and narrations circulate the world through television or radio. Global electronic media - shape the global culture. The bilateral easily becomes multilateral through intensive globalization.

The modern media possess various interaction possibilities, but in a completely new capacity - innovation of knowledge as a systematic social activity. Whereat, we can safely argue, the Internet as a global phenomenon, a network of all networks, media of all media is significantly reshaping the boundaries of what is known. There are many areas with significant changes in their fundamental positions. However, that is not by far all there is. There are, most certainly, areas where we shall yet see the effects of changes. The fact is that in certain aspects of social life certain effects might be seen after a long period of time. The task of science is, after all, to maximally elucidate the phenomena in question. However, there is also the need to stay realistic. The overall effect of all the mentioned categories on the development of human community as a whole is practically impossible to perceive.

The possibilities of large changes with fundamental outcomes, indirectly prove that all human activities are imbued with communication. Even the slightest of alterations will cause a series of changes in almost all areas of social life.

It would be unwise to expect education to remain at the rear. Internet communication has shifted the boundaries in education as well, especially in general education and in vocational education. The affirmation of modern communication capacities thereby demands innovation in general and vocational knowledge in electronic media, especially in the knowledge of employees, the programme-responsible people in particular. However, a well-known fact is that the best shift the boundaries of the market and that everyone else simply acts under the pressure of the competition.

The before mentioned knowledge is easily acquired. Nevertheless, something else might be the problem. What is considerably difficult is the form in which the editorial staff has to implement in a new way and in fairly changed conditions the realized program contents. What is the base of this type of problem?

The growing presence of Internet communication in the world today inevitably directs the electronic media towards virtual redactions and networked organisations which are undoubtedly dominated by internal information systems. Nevertheless, an entirely justified fear is that this area in our conditions does not have the required personnel with the necessary knowledge.

People around the world have realized long ago that information as a segment of knowledge has a market value. It does not only have a value but it is the most valuable resource nowadays. Unfortunately there are no valid or visible evidence that in our society the intention is the same. Jobs related to informing and education must not be sporadic, marginal activities. This crucial area for the development of society must be a systematic activity entrusted to the most qualified personnel.

There is also another fact, very interesting for consideration but also very detrimental for the entire system. Namely, various initiatives, inconsistent discussions and generally accepted "res communis" seem to be still required actions. Whereas the lesser the knowledge the greater is the exclusion and prejudice.

## 5. Social development and technologies

It is a known fact that civilisation rests on the transfer of knowledge and experience from generation to generation. In this way every new generation had an easier grasp and comprehension and a clear understanding of social and natural changes and flows. Every era of social development has undoubtedly left a recognisable developmental signature. The achieved civilization level may be recognized by the way knowledge and social values are acquired and transferred. This was always in correlation with the level of scientific development, technology, and social awareness above all else.

The new developmental dimension humanity owes to writing. The reasons are far too many.

The learned is not memorised any more to be passed down orally in an insecure manner to the next generation. It is clear that such insecure manner of knowledge transfer could not ensure rapid development. The biggest changes in human society in the last ten thousand years are a direct consequence of writing and literacy.

Writing down and preserving information in the stone, clay tablets, papyrus and paper are irreplaceable parts of civilization development. In the endless vortex of development even the most significant inventions show their limitations. In every type of progress there is a sprout of new achievements without exception. It is still a cyclical process, that inevitably 'pushes' the world forward.

The rapid development of science and technology has brought about a much faster exchange of knowledge and information among people. Basically, every new discovery, opened new perspectives thus creating the possibilities for more people to get educated. The society has been visibly and radically transformed in almost all areas ever since the radio communication developed in the beginning of the XX century, the television media in the 1950s and silicon chips in the 1980s.

A faster development of science is also visible, a practical explosion of knowledge and a rapid technological growth characterised by the integration of visual, audio and written information had a strong effect and feedback. In fact, an

extraordinary counter impact on the development of science and knowledge was made on the one hand, while on the other hand education was made widely available. The implications were really more than easy to spot.

Books and computers have something in common one could say. That is to store information. The contemporaries give priority to computers especially when storing of data is concerned. The size of the 'carrier' or the density of the record is not as important as the fact that all the data is available momentarily.

New technologies have not missed the school age. Almost every student has access to a computer. The new technology-based learning has completely and permanently changed national and cultural standards. On the other hand, the robotization of labour is increasing and it demands faster and more massive transformation of professional knowledge and skills for the labour purposes. It inevitably led to radical transformation of the education system.

Extensive scientific potentials are dedicated today in the research of neurons and the possibilities of connecting computers to the human brain.

What other agenda could there be but the research of artificial intelligence which is so intriguing for science. This area is interesting to everyone because it could really change the world once again completely. It could stir the development in a different direction. The main goal is to construct a computer which will function according to the same principals the human brain does.

It is no secret that such researches have for a while now been, with full respect to all bio-neurological laws, a fairly serious and a well financed scientific strive. Certain scientists are assuring the scientific public that they are close to building a computer that will be equal to human brain by complexity and size and that even labour will be incomparably faster. Even now it seems like a plausible reality with the development of the modern processors.

The actual question for many discussions is whether artificial intelligence can reach human intelligence. One thing is certain, if artificial intelligence ever does reach human, firstly in the aspect of



speed and precision, it will most certainly surpass it. Meanwhile this arises other interesting questions. The widest audience is primarily concerned with whether man has, in creating assistants, actually created future masters. If that by any chance does happen in the future then man is not as smart as he thought he was. However, for now everyone is satisfied because it is apparent that no one has yet complained over the lack of brains. The problem is elsewhere after all. Even today, in more areas of medicine, surgeons put various and very complex implants into the human body. It is only a matter of time when the neuro-surgeons will get bold enough to try. The man of the future will probably get upgraded in a way people do their breasts or nails or their computers today. For example, you upgrade your child so it gets its Phd by the age of 12 and all the while you have not been to a single parent-teacher meeting and you have not spent a lot of money for tutoring and extracurricular activities. Another example may be that interpersonal communication at a quantum level becomes available to everyone by a routine implantation of a microprocessor and a suitable transceiver. However, imagination and emotion and everything else that is inherently human has yet to come a long way to become an electronic version. That is also relative like many things are today. Why is that so? Certain discoveries which were unimaginable a decade ago today are the foundation for many other scientific ventures. The fact is that scientific innovations which were, just a few years ago, the topic of scientific and popular but no less heated debates, found their place in almost every home on the planet.

It is interesting and also very important that today we witness incomparably faster implementation of scientific discoveries. There is practically no reason why this trend should slow down or change in any way. The confidence in science is becoming more present, and with every new cognition the man is more ready for new "miracles".

## **6. Developmental problems and key aspects of social and formal control**

Only a few centuries ago intelligent and wise people convinced in their truths were publicly executed because the system of thought at the time could not and would not accept their facts and truths. The greatest ideas, some of which are still living slightly changed, have taken away the lives of the greatest minds God has created in that era in this part of the universe.

Social boundaries such as that are less today. There are some new and different ones. Certain limitations pose as a problem difficult to overcome. No matter how free the market is, as a model, in certain aspects it can be a pleasant developmental environment , and in other aspects it can pose a serious impediment. The reasons are easily recognisable. No matter how much certain systems are revolutionary in their origin when they become their own purpose decadence is recognisable. It is also true that excessive control most certainly disrupts the flows however, the lack of necessary control may also prove to have a devastating impact on development.

This exact aspect of control, be it social or formal, in the on-line environment, is the centre of attention of many theorists... According to current knowledge and of course to the means available to most social communities, the contents on the Net is not possible to control in an efficient manner as it is done in the traditional off-line environment. In order for the developed to fully utilize the potentials of electronic communications in their domination they must also provide physical presence. This is the main concern of the majority of people. However, there is also one mitigating, but not very comforting circumstance. Omnipresence in domination as an unwritten rule changes the one who dominates.

Globalization is an inevitability which could have its good sides. It is most visible in the effects of overall electronization of the world communication system. These effects, as it has turned out so far, have really relieved many values of the local holdfast with ease.

However, the much needed control particularly in the domain of Criminal Law is still in its beginning. Fortunately, accelerated

work on connecting certain structures in many countries is under way because the fact is that the problem is gaining spur. The fact that is certain is that these difficulties cannot be resolved by one country alone. A precedent for all legal systems is the specific characteristic of the electronic environment - spacelessness.

Despite current polemics and with faith in the limitless human imagination and creation it is very likely that the first decades of the XXI century will bring about significant novelties in the area of artificial intelligence. That would certainly be a good direction towards organizing that common space of communication for all people. The achievements in certain areas especially in the area of informatics, telecommunication, as well as mass availability of such technology, unambiguously point out that the possibilities of the afore mentioned scientific trends are more than various. It is also without a doubt that these achievements should be applied in all areas of social life.

In the 1980s technological determinism became so popular that the main subject of discussions were technical possibilities of the media. Thus were the other contents of the media such as programme content, which were no less important, significantly marginalized. It is relatively easy to get the impression that the reign of the technological "imperative" leaves space only for finding ways for more efficient application in the context of social needs and changes and nothing more. However, the inertia of technological development is increasingly dizzying and the need for overall control of development is even more expressed than ever, and it seems more like wishful thinking than a real possibility. A strategic approach to development, which is more than needed, is missing both on the global and on the local level. It is understandable that insufficiently organized societies remain in the margins of the planetary technological race, remaining inferior in relation to the more developed world.

Science has only recently begun to consider the reshaping of society as a result of the increasing influence of electronic means of communication: from gathering information and informative

monitoring to personal and professional communication. The scientists thereby begin to seriously study it, and they are attempting to understand the completely new patterns of production and consumption of information. This inevitably leads towards new guidelines in the creation and transfer of knowledge.

### **7. Conceptual issues concerning the application of new technologies**

The discussion about the development and application of the information and communication technologies imposes a significant question about the place, the role and the changes which are caused in the human environment.

All previous considerations have mostly been focused on few aspects. Technologically it has been focused on the possibilities and limitations of certain means, while linguistics and semiology examine the character of one mode of expression in relation to the other which is conditioned by the media. However, by studying social and system differences first of all, we try to explain the functioning of various social communities, in other words we try to clarify relevant issues in communication. The study of different aspects of individuality is also a significant area of focused on the preservation of "the own self" and on the respect of the human dimension of development opposing it to the destructive technology.

These are only the basic models of different approaches and interpretations of the influence of the information and communication technologies on society. What can be certainly stated about the mentioned influences is that they appeared at the same time as technology did.

The frequently mentioned term "global village" was formed under the influence of new electronic technologies, and it does not imply a big and happy settlement, but a completely new way of gathering information. It is about the capacity which gives great possibilities to its users. The proximity of everything available and offered even though the content may be at the furthest point on Earth. This undoubtedly creates qualitatively new two-way relations. Hence, the availability and interactivity. This connection to the

world is always selective but it does expand knowledge and in a certain way, whether we like it or not, it shapes the attitude towards immediate environment.

In the last few years there is an unprecedented, not yet seen arsenal of services that integrate the capacity of computers, satellites, glass fibres and electromagnetic transfer or transfer by light. With the increase in population who owns a personal computer and has access to the lines of data and voice and along with the cheap transmission capacities and electronically available information, this type of services are really becoming a part of our system of mass communication.

Fitting comfortably in everyday life, this phenomenon permanently and radically changes the nature of the communities we know. By loosening the connection with the physical space and the community that surrounds us at the same time it is strengthening the connections with the global community, world events and other social entities.

Although the growing need for knowledge and active scientific cooperation on the widest possible platform should be understood primarily as inevitable, there remains an unclear area. It is the need for strategic approach in the research and the latent danger of the dysfunctional fragmentation of certain scientific projects. The basis for initial mitigation of the presented problem most probably is in the wise overcoming of the coarse and less precise and functional divisions between social sciences and non-social disciplines.

The approach has to be multilateral whether it is about connecting information and knowledge or connecting complete but distant, both in function and research scientific areas. What for? Science is not able to secure further development of human society without a new form of functionality which is multi-permeated with the interdisciplinary i.e. multidisciplinary approach. A unique space for affirmation of values and standards has been created which of course may have far-reaching consequences for the society that accepts what has been offered.

## 8. Instead of the conclusion

The metamorphosis of communication models is only a part of changes in a much broader context of social movements. The mechanism of development is rounded up somewhere there. The majority of processed information are turned into knowledge and they expand daily the total knowledge space shifting the boundaries of human intelligence.

It is absurd but nevertheless true that the boundary between science and science-fiction becomes thinner every day. This developmental script will be the only recognisable characteristic of the times that are to come. The question is whether we will understand the new models... Whether we will project them or will we simply remove consequences like we always did.

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## **MONITORING AND EVALUATING TEACHER PERFORMANCE THROUGH THE OBSERVATION PROCESS IN CLASS COURSES**

**PhD. LON LASKA**

### **Abstract**

When talking about the classroom, we can say that it is the main focus of the work of the teacher and the school institution. The last few years speak very much, that the lesson time has changed in all its dimensions. Then, I wonder, how really did the lesson change? How are the teachers professionally prepared to accomplish a successful lesson?

For a one-hour appraisal, they should not only be competent but also professionally prepared. In this thesis we will not talk about the classroom and the observation as a teaching method of learning and learning, but for the observation that is carried out by monitors, inspectors, school principal, etc. in the educational-educational process. Observation as a method is used for completing and verifying accuracy from other methods. The monitors should pay attention to the fact that during the observation process they include all the facts, phenomena and aspects related to the object of the monitoring, including all the necessary aspects that help in the truthfulness and accuracy of the issues that interest us.

Methods, techniques and strategies enable objective, effective and useful monitoring and evaluation, so methodology planning and their use are the "main pillars" of teacher performance monitoring / evaluation. Thus, methods and techniques enable us to collect data and relevant information related to the performance of teachers, on the basis of which measures will be taken and actions for corrections, improvements, advancements, incentives, licensing and accountability. The methods, techniques and strategies we use, depend largely on the type and objectives of the monitoring and evaluation. Also, this depends on whether it is external or internal monitoring-evaluation. In this thesis we will try to present the method of observation, as an effective method for collecting data and

assessing the work of the teacher. We will also analyze some of the main aspects of the survey: *observation planning, preparation for observation, observation process, follow-up analysis*.

**Key words:** *observation, process, data collection, performance, evaluation.*

## 1. INTRODUCTION

Observation is the basis for collecting data during the teachers' performance. Perhaps, at first glance, observation is thought to be a simple method, but in fact it is quite complex, because during the monitoring process many aspects occur within a short period of time. "Observation is the gathering of data through human senses (Matthews, B. & Ross, L, 2010). So observation is very complex by the fact that we are dealing with many human senses and during the observation process, the monitors not only use the sense of sight, but also listening. as well as any co-ordination of them. Observation as an inspection method is a sensory process that implies contemplating a fact, phenomenon, process, event, reality in educational institutions for the purpose of inspection/ assessment (KIPA, 2011). There are several ways of providing information regarding the object of monitoring / inspection, but the most effective way is to attend classes, labs, sports facilities, observation in the teaching process or the activity being carried out (KIPA, 2011). Another useful way is to talk to students about the many aspects of school life, how they feel about the work of the teachers etc. They also talk to teachers about what went well or any difficulties presented, finding ways to improve, so talk about all aspects related to teacher performance. Observation in class is the most effective way to provide direct information. From this direct observation, we will learn many aspects that will help us to give an accurate judgment.

Monitoring / Inspection is based on many aspects, the main aspects of the inspection support the trials "on student outcomes, the



effectiveness of didactic / laboratory use, the management of the classroom and the possibilities for its improvement (KIPA, 2011).

Lesson observations help to ascertain the factual situation of most aspects, helping the monitors /inspectors for objective assessment and recommendations to improve those aspects where weaknesses or eventual failures have been observed. Reflection provides crucial data on the reality, obstacles and life-class assessments (Sadker, M. & Sadker, D., 1997). During the monitoring / inspection days in the educational institution, the monitors continuously contact the teachers and the staff, providing support and advice on observations in the classroom and the quality of work in general. The time the monitors stay in the institution should be used for professional conversation, for the level of teaching and cooperation in the future in order to improve the quality of teacher performance. Informal conversations with inspectors can also be held while staying in the institution, sharing positive experiences or relating to findings during the observation process in classrooms. All of these help to break the dividing walls between teacher monitors and create a climate of understanding and cooperation.

The head of the monitoring / inspection team meets with the school principal every day to inform them of the findings from the monitoring process. From these meetings, the director may present additional data by presenting the staff opinions on the monitoring / inspection process or be informed of eventual concerns.

Also, monitors / inspectors meet with students, from conversations with students it can be understood how they feel at school, their needs and requirements. Even the suggestions they may have for improving different aspects can be asked about the process of learning, involvement in different activities.

## **2. Monitoring and evaluating the performance of teacher in classroom courses**

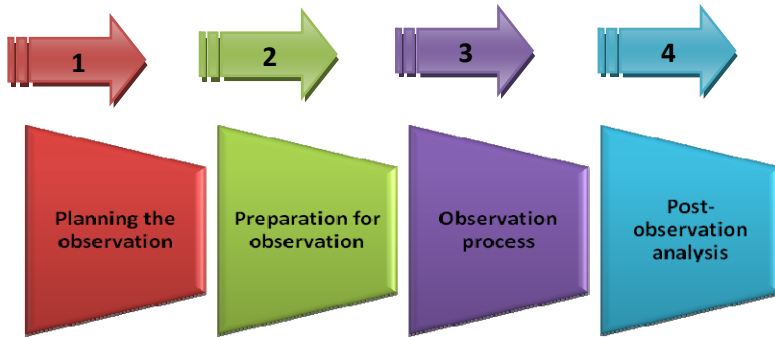
Monitoring and evaluating the work of a teacher during one lesson is one of the most important jobs of the inspector and the

school principal. The school principal (observer), who often monitors classes and analyzes and evaluates, knows what is happening in his school (ISP, 2003). If observations are not done regularly, or they are not analyzed, then they have no value, because they are more formally made. The monitors should know, correctly, the work of each teacher. To achieve this, it should conduct a systematic observation and assessment of the teaching and teaching staff. Not only that, but the more the monitors watch the lesson, the more he knows the school pupils. If possible, the monitors (director, inspector, etc.) should familiarize all students, recognize their individual mental capabilities, their tendencies, desires, and abilities. This can only be achieved with a systematic learning outcomes.

In addition to periodic observations, the analysis of a teaching system plays an important role in the work of the school principal. So, the school principal continues observing the same teacher, some more lessons, including some teaching units, or a thematic set. Observing and evaluating a learning system enables the monitorer to determine the effectiveness, the impact of his advice and recommendations. Prior to the beginning of the school year, or during the specified periods, the facilitator (school principal or inspector) plans who teachers will be monitored and evaluated.

### **3. Classroom observation**

Classroom observation is a basic strategy for the professional development of teachers. From this observation, the monitors should make the most complete conclusions about the performance of each teacher and make these conclusions related to his individual improvement. The experience of many states has shown that these observations should be linked to an overall teacher development program within the school. Some of the main aspects of the observation are:

**Figure 1.** *Main aspects of the observations*

### 3.1. **Planning the observation**

Since the beginning of the school year, the monitors plan the observation of the teachers in order to determine the level of professional and pedagogical preparation and from this we draw conclusions for further action. Young teachers should be observed since the early days of the school. Then the monitors should be periodically surveyed in such time periods that the teachers have time to reflect on the advice. At the same time, these observations also show the measure of teacher reflection. It is also very useful for teachers to carry out a number of observations to each other. Observation should be viewed as a strategy for improving teaching, through mutual visits.

Observations may be announced or not announced. The observations are usually recommended for young teachers. A few days before the observation, the monitors (the inspector, the school principal or the monitoring team) discuss with the teacher about the teaching planning, the appropriate teaching methods, appropriate teaching techniques, the necessary material base, and by providing appropriate instructions.

In a school where principal-teacher relations are on a sound basis, the announced visits can be made by the teachers themselves, inviting the school principal to attend the lessons. This will affect the strengthening of school collaboration and, on the other hand, gives teachers the opportunity to exchange experience.

Notified observations, generally, are done with teachers who have been observed several times before. This enables the monitors to observe a lesson developed under normal conditions. Not every time teachers should be warned when they are observed in lessons, so that we can compare the change in the classroom.

### 3.2. **Preparation for the observations**

It is more than necessary to be prepared by the monitors before the observation is made. What should the monitor do?

- ▶ *To monitor the performance of the teacher,*
- ▶ *To study the analysis of the observations,*
- ▶ *To review the level of teaching,*
- ▶ *Reviewing the course curriculum,*

Based on this information, the monitors identify the performance and level of teachers' work, focusing on the difficulties it may have had, as well as tasks and obligations for the future.

### 3.3. **Observation process**

During the observation process there are many problems, but among the most fundamental problems is what is meant to be taught during the learning process?

During the observation process, it is preferable for the observer to keep track of the situation in the classroom, the teaching techniques and the activities that the students develop. It is very important that the evaluation is documented and we have as much information as possible. This should be done throughout the classroom, marking all the moments and activities developed. The monitors during the observation process should be clear that his

purpose in the classroom is to observe and not change the situation in the classroom (Sadker, M. & Sadker, D., 1997). Some of the ones to be noted by the monitor during the observation process will be presented in the following figure.

**Figure 2.** *Keep track of the moments and activities developed in the classroom*



Record keeping is of utmost importance, the observer should also take into account the position he takes the notes from. It is practical for the monitor to be seated at the end of the classroom behind the students, so that he/she would always have the opportunity to observe not only the teachers but also the students. The primary purpose is to observe and intervene as little as possible (Sadker, M. & Sadker, D., 1997).

### 3.3.1. Activities that can be monitored during lesson monitoring

The monitors can observe a variety of activities, to observe as accurately as possible the observer's position should be a place where he is able to see the face of the students and answer not only verbal, but also nonverbal answers. Expressions, comments, and student activities will give you valuable insights on the teaching-student relationship and the nature of classroom activity (Sadker, M. & Sadker, D., 1997).

Some of the potential activities of data collection:

❖ **Communication**▶ **Level of communication:**

- *Level of teacher-student communication;*
- *The level of teacher-student-teacher communication;*
- *Level of student-student communication;*
- *Level of student-student-teacher communication*

❖ **Teaching**▶ **Lecturing:**

- *How long does the teacher take for a lecture?*
- *Is the teacher's lecture clear, understandable and appropriate for students?*

▶ **Discussion:**

- *How long does the teacher discuss with the students?*
- *How long do students discuss?*
- *For how long does the teacher discuss with the student?*

▶ **Demonstration and use of tools:**

- *Demonstration (including laboratory demonstrations); the use of personal didactic means by the teacher; use of didactic means by the student;*
- How many students possess the appropriate text and the most relevant tools (pen, notebook, ruler, colorings, glue, pencil, etc.);*

▶ **Methods, techniques, strategies:**

- *Are the methods, techniques, strategies defined well suited for the development of the subject?*

▶ **The physical environment of the classroom:**

- *Is the physical environment of the classroom suitable and in function of selected methods (chair placement, presentation of tools and teaching materials)?*

▶ **Individual and group work**

- *Students work independently in the classroom;*
- *How many students work in groups?*

▶ **Teachers Assistance:**

- *How much the teacher provides help to individual workers and how much they offer help to group work students?*

▶ **Students safety:**

- *Do the students work individually; how freely do the students feel to express their ideas, thoughts and solutions?*
- *How much each student feels safe to express what he thinks and learns?*
- *The climate that prevails in the classroom, is it positive, optimistic?*

▶ **Climate in the classroom:**

- *The prevailing climate in the classroom is positive, optimistic?*

▶ **Homework**

- *Does the teacher give homework at the end of the lesson?*

**Table 1. Classroom monitoring portlet model**

Table 1. Classroom monitoring portlet model	
Basic information	<ul style="list-style-type: none"> <li>▶ <b>For the monitor</b> - The name and surname of the monitor, the date of the monitoring, the duration, was the observation was made with or without notice,</li> <li>▶ <b>For the teacher</b>- Name and surname of the teacher, school, gender, qualification</li> </ul>
Classroom description	<ul style="list-style-type: none"> <li>▶ The total number of students in the classroom during the monitoring period</li> <li>▶ Class, parallels</li> <li>▶ Duration of the lesson</li> <li>▶ The physical environment of the classroom</li> </ul>
Description of the class	<ul style="list-style-type: none"> <li>▶ The flow of the lesson</li> <li>▶ Forms of teaching</li> <li>▶ Involvement of students in learning activities</li> <li>▶ Students' activities</li> <li>▶ A verbal description of the monitored lesson</li> </ul>
Evaluation and main indicators	<ul style="list-style-type: none"> <li>▶ Estimates of the achievements</li> <li>▶ Description of the different aspects of the classroom on a scale</li> <li>▶ Scales can be 1 (at least) up to 5</li> </ul>
Summarize the lesson	<ul style="list-style-type: none"> <li>▶ Consider all basic information,</li> <li>▶ Context and purpose, as well as</li> <li>▶ The judgement and importance of the assessment made.</li> </ul>



### 3. Post-observation analysis

After each observation hour, a meeting with the teacher should be held. This meeting should be done immediately, because the monitor and the teacher both have fresh information. The supervisor, before meeting with the teacher, should make a reflection and review of all those moments he has marked, identifying the positive and negative sides. It is important to pay attention to the meeting, the meeting should not be considered a meeting where only remarks will be given. In order for the teacher to feel comfortable and the meeting to be effective, the task of the monitor is to create a warm atmosphere and understanding. Therefore, a constructive conversation is being held in which talks about the lesson developed only a few minutes ago. At the request of the monitors, the teacher initially conducts a self-analysis of the clock, pointing to any defects and eventual omissions that may have occurred during or at the time with or without purpose. Although the monitors are familiar with some aspects of the planned time, because there was a talk before the lesson, where the objectives, techniques and strategies that the teacher will attend for the classroom are discussed. There are cases when teachers' justifications are not lacking, trying to protect the idea of why it has acted in that way.

The supervisor (inspector, school principal, etc.) conducts the conversation in these lines:

- *Speaking of the positive parts of the lesson,*
- *Reflection of negative parts,*
- *Giving remarks,*
- *Providing suggestions.*

The line in which the monitors (inspector, director, etc.) mention the positive parts of the teacher's development process is aimed at stimulating and giving courage and not creating a feeling of disappointment or other thoughts by the teachers. So, in order to create the atmosphere of a conversation, in which the monitoring-teaching dialogue develops in sound lines and understanding and no prejudices, one must act in a real way.

In the next line where the monitor mentions flaws and omissions, the conversation must be very convincing so that the giving of remarks is convincing, so that the monitored party, in this case the teacher, creates the conviction or image of a monitoring and the correct and fair assessment, which should be put in the service of advancement and progress. So the monitors make a general overview of the classroom performance. In making recommendations, the monitors should be careful to make them clear. The teacher, in most cases, agrees with the evaluation of the monitor, with remarks and suggestions. The trained teacher usually vows to avoid the omissions in the observed time in the future.

#### 4. Why should teacher performance assessments be made ?

There are different opinions, why evaluate the performance of teachers, and what are their goals. Specialists in the field of education, especially those assessed with teachers, have different arguments.

*Table 2. Benefits and problem end teacher appraisal*

<i>Difficulties/ Disadvantages</i>	<i>Advantages and rewards</i>
Difficulties	Leads to the identification of clear aims and objectives
Suspicion	Improves relationships
Concern	Provides opportunity for honest Communication, understanding, training and development
Lack of experience ( in self-appraisal and appraising others)	Displays concern and commitment

Training may be required	Generates motivation
Opposition of significant groups	It is open and seen to be open
Disadvantages	Reduces subjectivity in assessment
Appraisal requires: time and commitment, especially from senior staff honesty from all involved the need for discipline	Provides permanent (and available) records
It can provoke conflict	Provides opportunity to praise Person being reviewed has an ownership in the process, which leads to clearer understanding of expectations, responsibilities and aspirations

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Source: **Based on L.Bell (1988)**

According to L. Bell (1988), assessment of teaching staff should be done to achieve these goals: *to identify poor and unqualified teachers; to increase the salary and to make promotions; to ensure external accountability; to improve the performance / performance of teachers; to make effective management of teachers; to provide professional development opportunities.*

There is a wide range of goals and objectives regarding observing and evaluating teacher performance, but there is only one

major goal, and that is quality assurance. It is not enough just a simple teacher observation in one lesson, if it is not assured that each class has a professionally and competently trained teacher. The evaluation system should distinguish, cultivate, and develop good teaching (Danielson, 2001).

Another aspect relates to the assessment of wage increases and accountability. Such a way will not only affect positively, but it is likely to have an impact on increasing accountability, especially to teachers with disabilities or disabilities in teaching. Such a model is supported by Ingvarson and Chadbourne (1994) as a model for career development in Australia.

Many interest groups think teacher assessment is needed to account for a number of external partners, but especially to parents and employers. From this aspect we can say that teachers should not only be given an account of the sector for inspection in the context of external evaluation and internal evaluation, but have even greater responsibility towards parents and community.

## **Conclusions**

From this thesis we have come up with some conclusions, such as: Why should observation be made in class lessons? What do we identify through the observation process? How should observation be made in a lesson?

What do we aim through observation in classroom lessons ?

- ▶ Observation in class hours is done with the purpose of obtaining impartial and objective collection of accurate information in classrooms and school;
- ▶ Providing direct and constructive feedback on professional practice;
- ▶ Identification of good behaviors and good practices (such as teaching, maintenance of pedagogical documentation, etc.);

- ▶ Identify professional behaviors and practices that require further assessment and improvement;
- ▶ Collection of data from a variety of sources, including direct observation, interviewing and consulting;
- ▶ Gathering information before and after the classroom observation development helps for a fair and objective assessment.
- ▶ Observation can be done in two forms: direct class observation or video recording.
- ▶ To ensure accountability, accountability, performance improvement, professional development opportunities, etc.

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## THE CONCEPTS OF INTERCULTURAL LEARNING IN FOREIGN LANGUAGES IN ALBANIA

**Msc. Jola Bojaxhi**

### **Abstract**

The purpose of this article is to highlight the ways in which the concepts of intercultural learning in the teaching of foreign languages in Albania are integrated. The role of foreign languages is very important in the process of mutual communication between different cultures, overcoming language and cultural problems. The requirement to introduce intercultural awareness in the foreign language teaching policy has been expressed in European level, as a competence that the students should develop. The methodology used for this paper is descriptive. Some of the hypotheses are:

- Are the foreign language methods sufficiently encouraging for the intercultural education?
- Do the Albanian students accept this approach?

The conclusions we have achieved are that in the framework of globalization, communication between different cultures takes special importance, since cultural exchange should be considered as source as well as enrichment of the knowledge. Also the teaching and learning of the foreign language is a very important mediator in this process.

### 1. Introduction

A human society is characterized among other things, with the culture, which is the ensemble of knowledge with which it is equipped, of social and religious structures as well as intellectual and artistic manifestations.

Human culture and thought are interconnected; they interact and interfere with one another. For this reason Jerom Bruner (2000) wrote "Culture forms the mind, it gives us the necessary tools to build not only our own world but the concept for ourselves and for our

capabilities". Culture operates virtually on all aspects of human behavior; our way of perceiving it, depends on the culture of society in which we grew up. Our vision of reality, is filtered by symbolic reference systems, our representation in the world is built by socio-cultural rules and by language concepts. Consequently, culture is an object of interpersonal negotiations. Depending on the cultural and the organizational social system we are part of, our behavior or action will take a very different meaning, with visible consequences in our development.

### 1. Cultural perspective

The cultural perspective highlights the idea that the individual is the starting point of social interaction; it is the culture that connects the existence of the identity of the individual, groups and organisms. For this, Geert Z (1998, p.14) notes that without people there is no culture and without a culture there would be no people. Cultural resources are the main components and not simple accessories of human thought.

In the 1980s, a concept was introduced, according to which culture would function as a computer program. According to this concept, culture is not a series of concrete patterns of behavior, but a whole set of control mechanisms, just like the ones the programmers call programs that serve to guide behavior.

Culture is made up of acceptable and acknowledged social practices that serve to make sense of reality and to interpret everyday happenings. Culture gives the individual means to interpret and classify the reality, patterns of behavior that make up the basis for continuous unity of the culture itself. Confrontation between rituals of different cultures has shown as well the similarities. Much of the rituals, very often different from the outside, are cultural processes of elementary strategies of interaction, where the key module remains hidden and invisible, precisely because of the "covering" of the culture. Indeed, it is a matter of different modules of universal interaction of elementary strategies that are subject to a specific cultural processing.

## 2. Functions of the culture

First and foremost the culture plays an intermediary function that stands between us and the world. Culture makes relationship between individual possible. It also affects our judgement, solving problems depends on where they placed within a certain culture. Through an analogous network, culture connects different areas of reality and gives each element a certain communicative meaning. The system of categories that organizes people's experiences derives from culture. Individuals interpret situations by using a repertory of categories that have existed before, which are not a product of the minds of individuals but are relayed by respective communities of these individuals. The existence of this repertory allows persons to act in accordance with the accepted social goals as well as communicate with others.

What culture transmits is an organic corpus of principals well-known in practice.

## 3. Learning of the culture

Coordinated social behavior would not be possible if there were no rules guiding them through all the situations individuals will face. We can say that the task of culture is to guarantee values, beliefs, knowledge as is the duty of the individual to exploit his or her identity skills, to master and to use this system of symbols. Culture motivates individuals by showing them the goals they need to achieve, it provides its members with the criteria needed for an assessment.

## 4. Cultural identity

The term identity is used in two different contexts, referring to a person or a social group. Identity means determining the characteristics of a person or a social group. Usually when we are asked to describe who we are start by saying "I am from.... I come from...." that is, we define which social group we belong to. Of



course, this aspect is very important for us. Every group or community has its culture and history which helps to shape the identity. The culture of each community is at the same time the determinant of how its members will be connected as well as how he/she can be a member of a bigger community. In its boundaries there are smaller and smaller borders and all boundaries are fluid, more or less open, always placed in a complex network system but also competitive and controversial, where each is self and no one is alone. In this context, no culture can be defined as "a lonely island" because each culture is formed within global network. What characterizes the identity of cultures is above all the dialogic ability, i.e. trust relationship they have between them and allowing to expand and enrich through other cultures in a process of mutual recognition and cooperation.

##### 5. Intercultural education in Albania

Cultural and political policymaking provides the guarantee of interaction and has made all European countries open to the reception of the different. Even the variety of European languages is a positive fact and it is a strong school of coexistence, where it is learned how to treat the other with the same dignity. These are strong motives for Europe to be a promoter of an intercultural integrating process, aiming at shifting both nationalistic ethnocentrism and abstract universalism to guarantee against any form of ethnocracy, as it does not aim to eliminate changes with a dominant model but it uses them as a source of mutual enrichment. Educational institutions should be capable of realizing not only knowledge but also the way of behavior, to guide the skills to choose, to transform all social work in intercultural mediator and to expand intercultural work in different countries.

In this paper, we will treat the concept of interculturality from the perspective of teaching a foreign language, where its principles and elements are best applied.

If we look at the Albanian reality, we will note that the intercultural concept emerged after the 1990s with the fall of the communist

system. Before the 1990s it was not thought that foreign language teaching could be developed under an intercultural context. The methods used, mainly the grammatical aspect of the language and the teacher did not evaluate the learner based on some skills but merely on grammatical knowledge. The change in the teaching process started after the 1990s, when Albanian society was being introduced with new ideas not only in education but also in other aspects of life. With the recognition of different realities, adapting and integrating became the main objective of the society. This was reflected not only in the political but also in educational context. Foreign language teaching, which plays the function of a mediator between cultures, and was not based on grammatical knowledge but emphasized the aspect of communication under the Common European Framework of Reference. Also, the teaching process conveys and evaluates knowledges in guiding, counseling, organizing of contexts, as well as simplifying and mediating between different linguistic-cultural worlds.

Given these elements of the intercultural concepts, we will outline some aspects of intercultural education in teaching of English for specific purposes. Even though language for specific purposes is included in the chosen textbook, which is used by the students of Polytechnic University of Tirana, for as long as it is conceived in the spirit of communication development, we have noticed that through different sections, we develop not only grammatical skills but communication ones. In this complex process, it is very important the role of the teacher since the process is considered mutual and dynamic as well as the texts used to implement this theory. The method chosen for this purpose is "Engineering" where its motto is: Engineering is a new educational resource for engineering professionals who want to improve their English communication skills in a work environment. Incorporating career – specific vocabulary and contexts and reviewed by leaders within the engineering industry. Every unit includes a test of reading comprehension, vocabulary and listening skills, and leads students through written and oral production.

So in the designing of this method we notice this five sections: Reading, Vocabulary, Listening, Speaking, Writing. All this five sections are depending on each other and serve to improve the interpersonal performance of the student. Also, since it is a method of language for specific purposes, it is supposed that the students have good knowledge of general language because with its help it will be easier to understand and learn the language of specialty. Although in this method there is no section on civilization which provides us with aspects of life, traditions, mentality, history, literature, art, it is substituted with the five above mentioned sections, because we need to clarify that language of specialty pays attention to scientific terms. However, in this method we will find short passages where elements of civilization are mentioned to help better learn scientific terms. Let's have a look at how a lesson is designed in the "Engineering" method.

## Unit 2 – Shapes

### 1. Reading : The Roman Coliseum

#### The importance of Shapes in Architecture and Engineering

*Most students learn about geometric shapes in school. But architects also need to understand them. In fact, those basic shapes appear in many historical buildings. For example, look at the Roman Coliseum. Although most buildings have a rectangle or square shape, the Coliseum is an ellipse or oval. It features many arches cylinders. They provide support. Some parts of the Coliseum have extended arches, or vaults, which forms prisms. These hallways have high ceilings in the shape of a semi – circle. These shapes are in modern architecture too. The add support, structure, and style, all at the same time.*

## 2. Vocabulary

Match the words with the definitions

1. semicircle
  2. ellipse
  3. rectangle
  4. geometric
  5. prism
  6. vault
  - A. a closed arc that resembles a flat circle
  - B. a shape with four sides and right angles
  - C. a shape that has three dimensions
  - D. a shape that is half of a circle
  - E. relating to the study of shapes
  - F. an arch that extends through a structure
3. Listening

Listen to a conversation between an architect and her client. Mark the following statements as true or false

1. The woman sent the man building designs
2. The client wants a bigger room
3. A vaulted ceiling saves energy
4. Speaking

With a partner, act out the roles below, based on task 7. Then switch roles.

### 5. Writing

Use the conversation from task 8 to complete the client's notes

What do we notice? We notice that in an apparently technical text, are given elements of a civilization such as the ancient *Roman Coliseum* as well as modern *these shapes are in modern architecture too*. In this text, are best intertwined both the above mentioned aspects, the student becomes acquainted with both the technical terminology as well as the civilization one. If we continue to interpret the other sections, we will see that the student is encouraged to interact thus improving his communication skills.

As a conclusion, modern phenomena that are happening, give rise to relationships between different individuals, groups and cultures. All this entails the necessity to learn to cohabit together aiming in mutual understanding and interact based on these conditions. The presence of intercultural elements in the methods of specialty language means that even in the scientific and technical fields, the emphasis is placed to communication and interaction. If we will deal more specifically with the presence of Anglicism's in different languages in many areas of knowledge, it will show a collaboration and coordination of science and culture under the perspective of globalization.

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# A COMPARATIVE OBSERVATION OF THE SCIENTIFIC ARTICLES IN ALBANIAN AND GERMAN LANGUAGE

EMA KRISTO

## Abstract

This article shows a contrastive analysis of the scientific reviews in Albanian and German language. The reviews not only give information on a certain publication, but as well they assess objectively. Different cultures play an important role in the motives for a review's writing. The detailed analysis of the designated corpus shows that certain textual segments of the scientific reviews in German and Albanian language is realized in different ways.

*Key words: scientific review, positive assessment, negative assessment, text segments.*

## 1. Scientific review

The scientific review has gained importance lately in the field of scientific communication even in Albania. Through the reviews of the scientific works, we get informed about the new publications in different scientific disciplines as well we create a general picture of the new tendencies of scientific works. The reviewer - as it is thought, the expert in a certain field - engages in the task to summarize and assess the most important contents of the reviewed work. In general a scientific review is about the process of filtering, as the reviewer should introduce the reader to the information about the published work in a selective way.<sup>68</sup> Two main functions are realized during the review: on one hand the reviewer *informs* on the

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<sup>68</sup> Hutz 2001, f. 110

content of the publication and on the other hand he/she *assesses* this content. Both in German and Albanian language the review is considered as a critical discussion in the scientific publication.

*Review = A written critical assessment about an artistic work, a scientific work or a show, etc. focusing on the content and highlighting the positive and negative sides.*  
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*Rezension = kritische Besprechung eines Buches, einer wissenschaftlichen Veröffentlichung, künstlerischen Darbietung, in der man den Inhalt wiedergibt und die positiven und negativen Aspekte darstellt.'*

The almost identical definition in both the languages gives us very few data in relation to the possible communalities and differences between the reviews in Albanian and German language in the communicative, functional and linguistic aspect. Thus, the rest of this article discusses about two main issues:

- Are there any changes in the specific aspect between the Albanian and German reviews despite the common basic functions and
- Is criticism realized in the scientific discourses in both the two cultures in different ways?

### ***1.1 Linguistic characteristics of scientific reviews***

The linguistic features listed below are in general characteristics about the scientific reviews<sup>70</sup>:

- the implementation of the specialty terms
- the small number of the metacommunicative expressions
- the positive and negative value adjectives
- the comparative and superlative forms of adjectives

<sup>69</sup> Fjalor i shqipës së sotme, Tiranë 1984. Akademia e shkencave të Shqipërisë, Instituti i Gjuhësisë dhe i letërsisë. Kolona 1012.

<sup>70</sup> Hutz 2001, f. 111

- the argumentative expressions
- the frequent passive constructions
- the stylistic figures such as metonymy or assidetic comparisons. These features are present not only in the German language reviews but in the Albanian ones as well. The differences between the two languages have to do mainly with the cultural differences between the two countries. Criteria such as the non-expressivity and objectivity are observed in a limited way in the Albanian reviews. Criteria like originality, individualism, expressivity and subjectivity come to the foreground.

## 1.2 Reasons for the scientific review writing

Starting from the communicative-pragmatic point of view we reach at the conclusion that the compilation of the scientific reviews is closely connected to the aim they realize. Not referring to a certain culture Wiegand<sup>71</sup> mentions a wide range of reasons for the scientific reviews' writing.

1. economic reasons: R (R=reviewer) reviews A (A=work), in order that A be published for free.
2. scientific reasons: R reviews A, which is written/ published by Sh1 (Sh=scientist), in order that it damages or helps Sh2
3. reasons that are connected to the publishing house: R reviews a work A in order that it is beneficial or damages a publishing house.
4. objective scientific reasons: R reviews A, in order to introduce in the right way the work and its value; R reviews A in order that it becomes well-known in the scientific circles; R reviews A in order to give birth to a scientific discussion about the work.
5. reasons referring to the reviewed work: R reviews A in order to attack personally the writer of the work A, to damage or help him/ her.

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<sup>71</sup> Wiegand 1983, p. 125



Naturally these reasons vary from one review in the other. Thus, it exists a range of individual reasons that push a reviewer to review a scientific work.

Liang<sup>72</sup> mentions the fact that first the reviews should be written for objective scientific reasons. At least in Germany this happens randomly.

## **2 Contrastive analysis in German/Albanian**

### **2.1 Corpus selection**

The corpus of texts, this article is based on includes 90 reviews: 45 in Albanian language and 45 in German language from scientific journals in the teaching field of German language and linguistics.

Naturally, it is not pretended that with this corpus we reach at the generalized conclusions, however, we can draft hypothesis which can be certified through the empirical studies wider than this corpus.

Making use of concrete examples, there have been efforts to analyze in a contrastive way in the following text the textual structures of scientific reviews in both the languages, as well as their socio-cultural definition highlighting the possible similarities and differences.

### **2.2 Analysis**

To highlight the specific features of the scientific review we analyzed the variable and non-variable characteristics of this kind of text. There were defined the composing text's parts and segments which could be shown on the scientific reviews.

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<sup>72</sup> Liang 1991, p. 29

The text's segments according to Oldenburg<sup>73</sup> are "bigger functional units of texts, which can be distinguished from one another by the formal and thematic aspects."

They are autonomous semantic-pragmatic units, which together with the other segments they form the text as a whole unit. The typical text's parts of a scientific review are for instance: *the title, introduction, structure, assessment*. Through an integrative-functional analysis it was analyzed the frequency of special segments in the interlingual comparative viewpoint. To draft this analysis, we based on Hutz<sup>74</sup>.

### **2.3 Text's parts and segments in scientific reviews in Albanian and German languages: The cultural communalities and changes**

The analysis allows us to observe in the reviews in Albanian and German languages the specified tendencies which clarify us the cultural influence at this type of text. The frequency of designated segments (table 1) shows that between the two languages there are many similarities. First, all the text's segments are revealed in the compared corpora. In both the languages the content of the work (published work) as well as the different forms of assessment including the partial assessment as well as the general one belong to the non-variable characteristics, meaning the mandatory parts of the review. Second, it is observed that the reviews in German and Albanian follow the same plans of text's creation. Apart from the communalities, there are observed many differences. In the reviews in German the greatest part is dedicated to the assessment. Meanwhile, especially in Albanian, more attention is dedicated to the content. It is observed very rarely in the Albanian reviews a critical thought about the reviewed work. Explicit negative assessments are generally avoided. The Albanian reviewers aim at showing the

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<sup>73</sup> Oldenburg 1992 p. 68

<sup>74</sup> Hutz 2001, p.27

strong holds of the work. They often give reasons for the possible shortcomings or present proposals for improvement avoiding direct criticism.

### 3. Conclusions

1. The scientific review as a specific form of scientific communication is not realized in isolation but it is always realized in a socio-cultural context of a certain linguistic society.
2. It is observed in Albanian that the emphasis is on the positive sides of the reviewed work. Positive assessments prevail in Albanian, whereas the expression of the opposing thoughts plays a secondary role and is very limited. There are no categorical negative assessments in general in Albanian language. The Albanian reviewers avoid conflicts meanwhile the German reviewers prefer criticism. The German scientific debate culture includes different thoughts.
3. There are obvious changes even in the form. Meanwhile a German reviewer in an individual way and very consciously analyses the form and the content of the work, the Albanian reviewer is oriented in general towards a given model of review.

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## ACT-RELATED ADJUNCTS IN ENGLISH AND ALBANIAN LANGUAGE

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### **Abstract**

As Far as the great variety of adjuncts is concerned, the factual situation in a language is not an easy task to explain. There are many syntactic units similar to typical adjuncts which again differ from typical ones by acting somewhat different in the sentence, having got somehow more complicated role, i.e., while the typical adjuncts function as a modifier of the verb, the specific ones can be related to the whole sentence. One of such adjuncts is the act-related adjunct. This study is focused toward this untypical adjunct by analyzing the differences and similarities that appear between English and Albanian language. The study is directed toward the act-related adjunct and the way how it is explained in both languages. A discussion will be made by explaining the differences and commonalities that appear as far as the semantic properties are concerned. The realization of the act-related adjuncts is another challenge in comparison between English and Albanian language.

**Key words:** Act-related adjunct, semantic properties, realization, untypical adjunct, structure, etc.

### **Introduction**

Adjuncts having got a huge variety of syntactic structures as well as semantic meanings offer a good base for language research. Whenever they are discussed, the linguistic terms like: adjunct of place, time, manner etc. appear in the surface, which are typical adjuncts to most of languages, as well as to English and Albanian language. All these typical adjuncts are studied and analyzed by many grammarians that have expressed their views which almost do

not differ in the field of the same language, whether it is in Albanian or English language. However, the factual situation when it comes to the diversity of the adjuncts that appear in the language is not so simple to explain. Namely, there are many syntactic units similar to the typical adjuncts which, however, differ from them in that they are syntactically behaving differently, as if they have more complicated roles, for example, while the typical adjunct function as a modifier of the verb - predicate, these specific adjuncts can refer to the speaker's attitude as to what is being said or can express the point of view toward the whole sentence. On the other hand some of these specific adjuncts, which are mainly similar to the conjunctions "linking" the clause, they reflect on the whole sentence.

Thus, we encounter many such specific syntactic units that act as adjuncts and therefore should be given adequate effort for research.

The specific adjuncts in English language are widely studied in comparison to those in Albanian language. Among the many English grammarians, R. Quirk (1985), as well as R. Hadelston and J. Pulum (2002) could be distinguished as researchers who have studied them in a very elaborate way. They have analyzed them and expressed their point of view in relation to these adjuncts. It is interesting that their attitudes towards the typical adjuncts are almost the same, but when it comes to specific adjuncts, they differ in almost all cases.

Although the specific adjuncts in Albanian language are very little analyzed and discussed, however, Çeliku (2002) treats some of these syntactic structures, emphasizing that they can not be regarded as sentence constituents because of their syntactic function, the lack of grammatical connection with other sentence constituents, as well as due to the characteristic intonation that makes them very different from other sentence constituents. Naming them as *fjalë a togje fjalësh të ndërmjetme* (inserted words or a group of words), he divides seven subgroups of these syntactic units.

One of such specific group of adjuncts no doubtfully is the Act-related Adjuncts. Taking into account not only the great variety

of specific adjuncts, but also the different explanations of these syntactic structures, a lot of effort is needed to be made in the paper to cover at least partially this issue.

### The Semantics of Act-related Adjuncts

Act-related adjuncts are semantically very similar to Adjuncts of manner, and almost all adverbs of manner can also appear as act-related adjuncts, therefore their explanation should be made in a mutual comparison.

[1] *Carefully*, he moved slowly not to waken her.

[2] *Gently* he kissed her and told her not to take it the wrong way.

In the example [1], the adjunct *carefully* is referred to the overall act of *moving slowly*. From this sentence we understand that he does not move *carefully*, but *slowly* (a manner adjunct), while the very act of moving slowly is carefully carried out, where carefully is understood as act-related adjunct. From this sentence, we can also conclude that he is careful but not that he is slow. This is a good proof that such adjuncts are not at all manner adjuncts.

Through the same principle, in the example [2], the adjunct *gently* reflects on the entire act that he performs on her, but does not express the manner in which he kissed her. The manner of kissing might be normal or passionate, which might also imply strength etc. For a better explanation, let's take a deliberately created sentence:

[3] *Impolitely*, she greeted only me.

*Impolitely* refers to the overall act of greeting which covers only me and not the manner of greeting which might have been very polite. So, the fact that she greeted me only, and not my friends (hypothetically) who were close to me is interpreted as impolite.

Act-related adjuncts in most of the cases appear in the front position as contrast to the manner adjuncts that usually appear in the final position. The act-related adjuncts can also appear in the final

position in the sentence only if they are separated by commas, otherwise they would have the role of a manner adjunct.

Huddleston & Pullum (2002: 676) divide the act-related adjuncts only within two subgroups:

- *Subjective act-related adjuncts*
- *Volitional act-related adjuncts*

[4] In front of the woman's very eyes, *quite unconcernedly*, she started to apply her make-up.

*Subjective*

[5] *Willingly*, he would keep his side of the bargain.

*Volitional*

The act-related adjuncts are subjective by implying of an assessment of the act by the speaker, as it is presented in the example [4], where it is said that she did not put on the make-up *unconcernedly*, but, according to the speaker, the very act of putting on make-up in front of the other woman was *unconcernedly*. In fact, we all agree that there are no women that put on make-up unconcernedly.

The act-related adjuncts that are not subjective, i.e. they do not express the speaker's assessment, on the other hand, are adjuncts which express the willingness of the agent and as such they are called *Volitional act-related adjuncts*.

They are associated with the intent or with the will of the agent as in the example [5], where *willingly* shows that the agent voluntarily does so.

It is interesting that most of the act-related adjuncts are realized by adverbs derived from adjectives with the suffix *-ly*, such as *carefully*, *discreetly*, *foolishly*, *wisely*, *accidentally*, *deliberately*, etc., but there are also adjuncts realized by prepositional phrases, as: *on purpose*, *with reluctance*, etc.

Quirk at all. (1985: 566) divides such specific adjuncts differently by naming them *Subject orientation subjuncts* and puts them in the subgroup of *item subjuncts* from the group of *The subjuncts*, as illustrated below.

*Adverbials:*



- *Subjuncts:*
- *Wide orientation subjunct:*
- *Item:*

➤ *Subject orientation.*

Since the act-related adjuncts semantically are very similar to manner adjuncts, we can come to a “convincing demonstration” through polarizing semantically the both adjuncts and in the same time showing that we are not at all contradictory, for example:

[6] He answered her stumbling phrases sternly.

[7] Quietly, he answered her stumbling phrases sternly.

In the example [7], even though *quietly*, as act-related adjunct, is semantically in opposite direction with *sternly*, as a manner adjunct, yet the sentence is fully understandable and not at all contradictory.

Quirk at all. (1985: 566) define these adjuncts as *subject orientation subjuncts* and states that they act in the direction of determining the subject's reference, taking into account the process or the state indicated by the verb. Same like Huddleston & Pullum (2002), he divides them into two groups: general and volitional, interpreting them almost in the same way.

As far as the Albanian language is concerned, these syntactic units being specific adjuncts in English language, are not treated as a different group but in most of the cases they are analyzed as manner adjuncts, such as:

[8] *Me zemrën gjith ankth e shtyu portën.*

In the example [8], the syntactic structure *Me zemrën gjith ankth* is taken as manner adjunct, even though this structure does not determine the way the door is pushed (it doesn't act like typical adjunct).

However, a small group of these kind of adjuncts are treated as inserted words or a group of words (*fjalë a togje fjalësh të*

*ndërmjetme*), such as: *çuditërisht* (*për çudi*), *shkurt*, etc., for example:

[9] *Për çudi*, furia e saj sikur më dha njëfarë qetësie.

[10] *Shkurt*, ai u volit të dyve.

*Për çudi* from [9] is included in the group of inserted words or group of words that signify an emotional estimate of the proposition, while *Shkurt* from the example [10] is included in the group of inserted words or group of words that express the speaker's attitude towards the manner of forming the proposition.

### The Realization of Act-related Adjuncts

Act-related adjuncts are semantically very similar to the manner adjuncts and, as such, almost all adverbs of manner may appear as act-related adjuncts. As it is discussed so far, act-related adjuncts are divided into two groups: subjective act-related adjuncts and volitional act-related adjuncts. As such, they are realized by adverbs and prepositional phrases.

o Subjective act-related adjuncts:

- Adverb derived from adjectives with the suffix *-ly*: *carefully*, *discreetly*, *foolishly*, *wisely* etc.
 

[11] And so, *casually*, as if playing a game, they had exchanged phone numbers.
- Prepositional phrase:
 

[12] *Without the slightest sarcasm*, he said that the ability to endure suffering was a gift.

o Volitional act-related adjuncts:

- Derived adverb with the suffix *-ly*: *accidentally*, *purposely*, *deliberately* ИТН.
 

[13] Sometimes I think that you *purposely* never wanted to hear all about her.
- Prepositional phrase:
 

[14] *With some reluctance*, mostly from Martha this time, we agreed.

It is interesting that clauses which in the most cases construct syntactic units that act like the most adjuncts, they do not take the role of an act-related adjunct.

As for the Albanian language, the equivalents of these specific adjuncts are not treated as a different group, but rather as adjuncts of manner or as inserted words or group of words, and as shown in the examples below, in the most cases, they are realized by adverbs derived from adjectives with the suffix *-shëm*:

[15] Sytë e sekretarit hetonin *kujdesshëm* fytyrën time, por unë ndërkaq i kisha mbushur mendjen vetes, se diçka të ngjashme kisha lexuar vërtet në atë libër.

[16] Bisedonin *lirshëm* rusisht dhe, pa mbërritur ende në hotel, të dy kishin krijuar bindjen se vinte drejt e nga Kremli.

[17] Isha mësuar ta shihja gjithmonë prapa një hukatje avulli, ku konturet e saja bashkoheshin dhe ndaheshin *lirshëm*, pa u bërë fort merak për rregullat e përcaktimit të kufijve.

## Conclusion

The act related adjuncts are treated as sentence constituents in English language and as such they are analyzed same as the typical adjuncts, while in Albanian language just a few examples of their equivalents are treated in the scope of the existing typical adjuncts, and some of them as inserted words or a group of words (not as sentence constituents), yet some of them are not mentioned at all.

In the sentences containing such syntactic structures in Albanian language, there is a notice of a well defined role of the grammar properties (especially of the grammatical connection) in the assigning of the syntactic function, whereas the semantic role is somehow neglected.

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## SOCIAL MEDIA, HERITAGE AND TOURISM

**Dr. Rejla Bozdo**

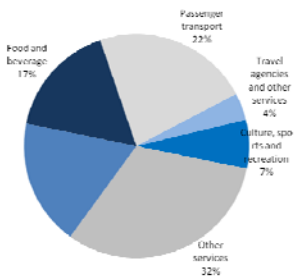
### **Abstract**

According to OECD Tourism Trends and Policies 2016, consumer trends are changing the tourism landscape. According to this study trips are becoming shorter and people are searching for more unique, personalized experiences in alternative destinations. The growing demand for unusual experiences can bring into focus cultural heritage as an important part of this experience. This paper aims to give an insight how nations, countries, regions or cities can communicate their cultural heritage mixed with other touristic elements to attract tourists by fulfilling the need of having a unique experience. Cultural heritage can be promoted through social media, which is now very popular all over the world. Social media plays an important role in information search, decision-making behaviors, and tourism promotion and so business in tourism industry use social media to communicate to potential tourists with objectives that consider this role. According to Global Web Index (GWI) as one of the most reliable research sources of social media statistics social media market is growing each year. Comparing to year 2016 active social media users have been increased by 21%. Specific data on social media usage give a better understanding how people behave on social networks and can help tourism industry to develop a successful communication strategy. It is of great importance to create attraction and interaction. Through social networks, people can become great promoters of the places they visit, or of the places they live. This paper is based on secondary data and its main goal is to give a landscape of the increasingly important role that social media is playing in many aspects of tourism, and also in communicating cultural heritage.

**Keywords:** Social Media, Facebook, Internet, Tourism, Communication, Heritage.

## 1. Introduction

Tourism continues to play an important role in countries economic activity. In OECD countries it directly contributes 4.1% of GDP. OECD Tourism Trends and Policies 2016, published biennially analyses tourism performance and major policy trends in OECD countries, shows that Europe remains the world’s most visited region and continues to lead growth in absolute terms. According to OECD Tourism Trends and Policies 2016, consumer trends are changing the tourism landscape; trips are becoming shorter and people are searching for more unique, personalized experiences in alternative destinations. Considering these trends, cultural and heritage tourism may be a potential alternative to fulfill the need for customers’ unique experience. According to OECD publication in 2009, “The Impact of Culture in Tourism”, cultural tourism, since 2009, was one of the largest and fastest-growing global tourism markets. Culture and creative industries were increasingly being used to promote destinations and enhance their competitiveness and attractiveness. Many locations were at that time actively developing their tangible and intangible cultural assets as a means of developing comparative advantages in an increasingly competitive tourism marketplace, and to create local distinctiveness in the face of globalization.



The data from OECD Tourism Trends and Policies 2016, for the Internal tourism consumption by product, selected OECD countries, 2014 or latest year available, show that Culture, sports and recreation are 7% of the total structure in “Tourism consumption by product”. Source: OECD Tourism Statistics (Database).

Tourism and culture have always been closely linked in Europe. Europe has always been an important destination for those attracted by its rich cultural and historic legacy. (Richards, 1996).

### **Cultural heritage tourism definitions.**

The terms "culture" and "heritage" are being used often interchangeably. A review of existing definitions of heritage and cultural tourism shows that the terms 'cultural tourism' and 'heritage tourism' have been used to describe not only the consumption of art, monuments, folklore, or in other words, built heritage and cultural manifestations, but also to describe experiences pursued and motivations of travelers at destinations. (Alzua, O'Leary and Morrison, 1998). The National Trust for Historic Preservation in the United States defines heritage tourism as "travelling to experience the places and activities that authentically represent the stories and people of the past," and cultural heritage tourism is defined as "travelling to experience the places and activities that authentically represent the stories and people of the past and present". We found interesting to highlight the definitions used by the Heritage Council of Western Australia in partnership with Tourism Western Australia in "A heritage tourism strategy for Western Australia": *Heritage Tourism*: Sustainable tourism activity that is, or can be, aligned to physical or intangible heritage. *Physical Heritage*: Including but not limited to built structures and surrounds; cultural landscapes; historic sites, areas and precincts; ruins, archaeological and maritime sites; sites associated with mining, industrial, scientific and agricultural heritage; sites of important events and commemorations; collections that house or collectively promote objects of heritage significance (eg. National Trust attractions, museums, tours, trails and festivals) and created landscapes (eg. botanic and public gardens).

- *Intangible Heritage*: Including but not limited to oral traditions, languages, rituals and beliefs, social practices, knowledge, human activities, multicultural interactions, events and festivals, and stories and histories that shape the essence and character of Western Australia and Western Australians.

According to Csapó (2012), heritage tourism is one type of cultural tourism that includes the following tourism products and activities: a) Natural and cultural heritage (very much connected to nature-based or ecotourism); b) Material (built heritage, architectural sites, world heritage sites, national and historical memorials), c) Non material (literature, arts, folklore), d) Cultural heritage sites (museums, collections, libraries, theatres, event locations, memories connected to historical persons).

### **Social Media Definitions, Share and Growth**

Even though there is no single definition, all authors agree on the same characteristics. Mangold & Faulds (2009) state that Social Media is "Online information that are created, initiated, circulated, and used by consumers intent on educating each-other". Barkan (2009) emphasizes that Social Media is "a collection of internet based applications that enable peer to peer communication and sharing of information". Campbell (2009) indicates social media as "a type of website, application or communication vehicle where people connect to one another; discuss and interact; share content and ideas; and build relationships." AMA (American Marketing Association) definition on social media is "Sites where users actively participate to determine what is popular."

The most popular social networks have been changing over time towards one brand taking advantage on the others. Actually in Albania people are familiar with: *Facebook, LinkedIn, YouTube, Twitter, Instagram, SnapChat, WhatsApp, Viber, Tinder* etc.

According to Global Web Index (GWI) as one of the most reliable research sources of social media statistics to compare consumer use and engagement across different social network there are globally (published on January 2017):

- 3.773 billion internet users, 50% penetration rate
- 2.789 billion active social media users, 37% penetration rate



- 2.549 billion active mobile social users

It is clear from the charts that social media market is growing each year. Comparing to year 2016 active social media users have been increased by 21%, while internet users increased by 10% and active mobile social users increased by 30%.

According to a compilation prepared by Statista (2017) the most famous social network site worldwide as of August 2017 is Facebook with 2.047 billion users. Statista (2016) reported on the most popular social networks worldwide, with over 1,870 million active users, Facebook held an 18% market share, 7% more so than its closest competitor, the Facebook-owned, WhatsApp.

Due to a constant presence in the lives of their users, social networks have a decidedly strong social impact. The blurring between offline and virtual life as well as the concept of digital identity and online social interactions are some of the aspects that have emerged in recent discussions.

According to PEW Research Center (April, 2016), among US users, Facebook is also retaining a huge lead on the competition. It actually increased its penetration to 89% of US internet users, whilst Facebook-owned Instagram came 2nd with 32% penetration.

Also according to comScore on the audience engagement, Facebook is dominant. Facebook's dominates extraordinarily by not just taking the top spot, but it's other platforms also take 2nd and 3rd respectively. Facebook Messenger has an 47% penetration, and Instagram (also owned by Facebook) comes 2nd for engagement.

In this recent chart from Pew Internet below, we can see in terms of active daily use Facebook is also in the lead. 76% of users log in daily, whilst 51% do for Instagram (owned by Facebook). Twitter manages just 42% of users login in daily, only just over half the Facebook figure.

## Social Media Usage and Tourism in Albania

It is impressive how the communication world has changed last decade and the trends are in favor of digital media also in the upcoming years. Every marketer that needs to reach the new generation has now discovered the place: social media. And this is not just a matter of audience; social media applications make experiences so interactive that anyone anywhere can become a tourism promoter.

### *Key data for Social Media in Albania*

Internet penetration in Albania started during year 2000. The data from Internet World Stats

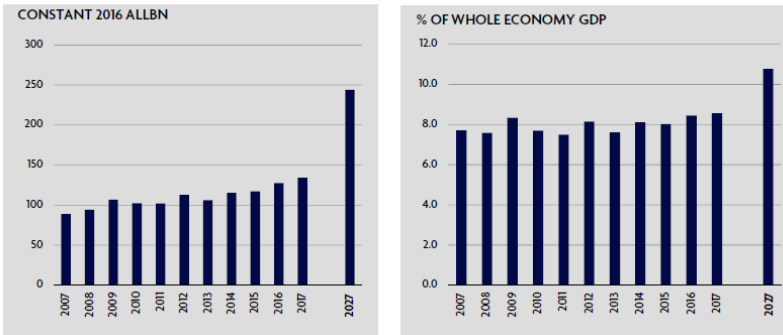
(<http://www.internetworldstats.com/euro/al.htm>) show that the internet usage rate in Albania has increased rapidly in the last 10 years, starting at 0.1% in 2000 and reaching the usage of 43.5% of all population in 2010.

Only during the year 2009-2010 this rate was doubled. And in 2013 compared to 2010 it has been increased from 43.5% to 60,1%. As of March 2017, data shows that internet users are 1,916,233 from a total population of 2.911.428 inhabitants, 65.8% internet penetration rate and 48.1% Facebook penetration rate. According to statsmonkey.com, 96.76% of social media users, are Facebook users, 2.81% are Twitter users and the other social platforms have less than 1% share.

### *Key data for Tourism in Albania*

According to WTTC (World Travel and Tourism Council), the direct contribution of Travel and Tourism to GDP was ALL 127.2 bn (USD 1.0 bn), 8.4% of total GDP in 2016. The total contribution of Travel and Tourism to GDP was ALL 393.3 bn (USD 3.2 bn), 26% in 2016. WTTC forecast for Albania 2017-2027, is to improve the world ranking among 185 countries, by moving from 96<sup>th</sup> rank in 2016 to 26<sup>th</sup> in 2027 regarding growth statistics.

ALBANIA: DIRECT CONTRIBUTION OF TRAVEL & TOURISM TO GDP



Source: World Travel and Tourism Council, "Travel and Tourism Economic Impact 2017, Albania".

Visitor exports are a key component of the direct contribution of Travel & Tourism. In 2016, Albania generated ALL219.1bn in visitor exports. The WTTC report gives a clear picture of the actual situation of Albania compared to other countries in the region. Country Rankings. Absolute Contribution, 2016:

TRAVEL & TOURISM'S DIRECT CONTRIBUTION TO GDP		2016 (US\$bn)	TRAVEL & TOURISM'S TOTAL CONTRIBUTION TO GDP		2016 (US\$bn)
7	Italy	86.2	8	Italy	207.6
14	Turkey	29.1	14	Turkey	88.0
<b>World Average</b>		<b>19.1</b>	<b>World Average</b>		<b>57.3</b>
26	Greece	14.7	29	Greece	36.6
53	Croatia	5.4	<b>Other Europe Average</b>		<b>17.4</b>
<b>Other Europe Average</b>		<b>5.3</b>	54	Czech Republic	15.0
57	Czech Republic	4.9	57	Croatia	12.5
83	Bulgaria	1.8	73	Bulgaria	6.6
89	Cyprus	1.4	89	Cyprus	4.3
<b>105</b>	<b>Albania</b>	<b>1.0</b>	<b>96</b>	<b>Albania</b>	<b>3.2</b>
132	Montenegro	0.5	128	Bosnia-Herzegovina	1.5
136	Bosnia-Herzegovina	0.4	145	Montenegro	0.9

Source: World Travel and Tourism Council, "Travel and Tourism Economic Impact 2017, Albania".

Analyzing this chart, it is clear that Albania has much to do in developing Travel and Tourism Sector. While, leisure travel spending (inbound and domestic) generated 70.1% of direct Travel

& Tourism GDP in 2016 (ALL208.1bn) compared with 29.9% for business travel spending (ALL88.9bn); domestic travel spending generated 26.2% of direct Travel & Tourism GDP in 2016 compared with 73.8% for visitor exports (ie foreign visitor spending or international tourism receipts).

Albania's characteristics as a post communist country, a European destination, with interesting cultural heritage where western and eastern past has mixed through centuries, can offer that unique experience that today's tourist are searching for. Tourism and culture have always been closely linked in Europe. Europe has always been an important destination for those attracted by its rich cultural and historic legacy. (Richards, 1996). In the World Heritage list, UNSECO, Albania has 3 registered cites, form a total of 1073 cites by October 2017; among which 506 sites are located in Europe. The country has also other heritage from the past including the communist regime during which Albanians lived isolated form 50 years. Social media usage has made communication so global and has transferred a lot of marketing power to the people. The big question is how to involve people to communicate their beautiful experience in Albania and how to make the inhabitants of the cities with cultural heritage and touristic destinations to become the ones that invite tourist through their everyday online communication? Albania is actually moving through this path. There are a lot of best practices over the world referring to social media engagement for all types of tourisms. Below we bring in focus the case of Tourism Australia.

### **Best Practice from Tourism Australia**

Social Media marketing communication for Australia is a specific success story. The strategy is based on innovative content. The Tourism Australia social media team decided to use the fact that Australia is a naturally scenic destination and this scenery is foremost conveyed via images. Fans post photos with the understanding that Tourism Australia may use these images for

promotion. This made the content on social media, user-generated content. Word of mouth on this experience increased the number of loyal fans and highly engaged fans. By promoting the destination by a fan photo shoot, the fans became brand ambassadors. Turning over their Facebook page to the fans was their single biggest turning point, resulting in massive levels of engagement. A single photo may get thousands of likes, shares, and comments and gives the photographers (both amateur and professional) a chance to showcase their work, and the fans to share their holiday pics. Social sharing is a key part of Tourism Australia's strategy. When fans share images, they are also reaching out to their network of friends and saying "look, we've done this and you can too", thus extending the reach and virality of each story. The strategy itself is using content to shape visitors perceptions. The strategy is based on pillars activity. Aquatic & Coastal, Restaurant Australia and Nature and Wildlife pillars represent a large segment of this activity. One of the strategic success factor is that Tourism Australia started the social media campaign by with engaging tourism industry and Australian residents. If that is not possible then there's very little chance to be able to engage visitors. For them, over 90% of content submissions come from locals. It's always their preference to elevate local stories rather than those created by a visitor who is just passing through. (Tourism Australia are global leaders in social media destination marketing. They have reached almost 8 million fans registered in Australia Facebook fan page by September 2017. Tourism Australia is the Australian Government agency responsible for attracting international visitors to Australia, both for leisure and business events. They are active in 17 international markets, promoting unique attributes which will entice people to visit and targeting people who research indicates will spend more and travel most widely through the country.)

## Conclusions

Tourism continues to play an important role in countries economic activity. In OECD countries it directly contributes 4.1% of GDP. OECD Tourism Trends and Policies 2016, published biennially analyses tourism performance and major policy trends in OECD countries, show that Europe remains the world's most visited region and continues to lead growth in absolute terms. Europe has always been an important destination for those attracted by its rich cultural and historic legacy. (Richards, 1996). At this point cultural heritage of a specific country located in Europe, as Albania, can be used as competitive feature in marketing communication strategy of tourism.

At the same time things have changed a lot in the communication world has changed last decade and the trends are in favor of digital media also in the upcoming years. Every marketer that needs to reach the new generation has now discovered the place: social media. And this is not just a matter of audience; social media applications make experiences so interactive that anyone anywhere can become a tourism promoter. Social media plays an important role in information search, decision-making behaviors, and tourism promotion and so business in tourism industry use social media to communicate to potential tourists with objectives that consider this role. According to Global Web Index (GWI) as one of the most reliable research sources of social media statistics social media market is growing each year. Comparing to year 2016 active social media users have been increased by 21%. The National Tourism Strategy of a country should consider social media in also promoting the experience one can get through cultural heritage tourism. Albania's characteristics as a post communist country, a European destination, with interesting cultural heritage where western and eastern past has mixed through centuries, can offer that unique experience that today's tourist are searching for. Tourism and culture have always been closely linked in Europe. Social media usage has made communication so global and has transferred a lot of

marketing power to the people. The big question is how to involve people to communicate their beautiful experience in Albania and how to make the inhabitants of the cities with cultural heritage and touristic destinations to become the ones that invite tourist through their everyday online communication? The best practice of Tourism Australia highlights the importance in having an innovative strategy of user-generated content by giving a key role to the country's citizens social media promotion of cultural heritage tourism.

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## **THE ROLE OF STRATEGIES IN IMPROVING STUDENTS' BEHAVIOUR IN AN ALBANIAN FOREIGN LANGUAGE CLASSROOM**

**MSc. Brisida SEFA**

### **Abstract**

This abstract deals with the problem that the educational systems is facing today all over the world which is the students' misbehavior. Firstly, it takes into consideration that students' misbehavior interferes with teaching. There are some researchers that consider it as one of the factors which has a significant impact on a foreign language acquisition.

Secondly, students' misbehaviour takes a great amount of time and energy for many teachers around the world. They deal not only with low competent students, but also with unmotivated, disruptive students. Furthermore, this problem obviously hampers the smooth flow of the lesson that the teacher intends to implement. The time which is supposed to be used for maximizing learning, then turns into the time for maintaining disciplines of the students. Finally, it deals with some useful strategies for preventing and correcting misbehaviour and help the teachers build a behavior management system.

The study was carried out the 60 middle and high school teachers who participated in this research. The data collected from the questionnaire were analysed on a five-point Likert-scale, from Very Important to Unimportant to show that students' misbehaviour in the classroom represents a problem (teachers spend too much time to deal with misbehavior): 13% of them find it Very Important, 27% of them find it Important, 36% of them find it Moderately Important and only 24% of them find it of Little Importance. These descriptions were analysed by categorising and illustrating them using Excel.

The data collected from questionnaire were analysed through descriptive statistics. The findings demonstrated that there are some strategies used by middle school teachers to manage students' behaviour in the classroom and there exist differences depending on teachers' level of teaching experience as well as the effects of continuing educational programs for teachers in the field of students' behaviour management.

*Keywords:* behaviour management, strategies, discipline, classroom management, teaching experience,

## **Introduction**

Trying to improve academic performance and outcome starts with improving the behaviour of students in the classroom. For some teachers, it is easy to create an operating classroom where students cooperatively and efficiently go about the learning process with relatively few disruptions. Other teachers exhaust themselves struggling with student misbehaviours as they try to put the order in their classroom. Those who remain in the teaching profession eventually give up the struggle, deciding that today's students are so unmotivated and out of control that it is not worthy to attempt anything more than surviving the school day (Clancy, 2005; Flannery, 2005). Regardless to the teaching experiences, satisfying or frustrating, classroom management strategies and how you apply them play an important role in the teaching environment. Through the application of classroom strategies, teachers can provide students with a learning environment that fosters achievement and improve the academic outcome in a class environment free from disruptions and distractions.

### Theoretical approaches on students' misbehaviour

Misbehaviour includes behaviour that interferes with teaching, interferes with the rights of others to learn, and have a negative impact on student' school adjustment. Firstly, these

behaviours keep the student from participating in curricular activities. In addition, they have negative effects on educational process and student's educational performances. Furthermore, they are not adequate to student's age or development level. There are many theoretical approaches that offer specific understanding perspectives of students' misbehaviour origin: behavioural, constructivist, systemic, psychodynamic approach. There are different authors who have elaborated different models of student's behaviour management or discipline. A model of students' behaviour management is a set of cohesive approaches to deal with establishing, maintaining, and restoring order in the classroom that represent a certain philosophical perspective on a continuum of low to high teacher control (Burden, 2006). According to Burden, he categorizes the models of students' behaviour management in three groups: intervening (or high teacher' control), interacting (or medium teacher' control) and guiding (low teacher' control) models. The intervening models put an emphasis on philosophical beliefs that students' development is the result of external conditions. It is the environment that models and shapes the students' behaviour. Consequently, the teachers must select the desired student behaviours, reinforce appropriate behaviours, and act to terminate inappropriate behaviours. According to L. Canter, M. Canter' and F. Jones, the interacting models are based on the philosophical belief that growth and development emerge from a combination of innate and outer forces. As a result, the teacher promotes individual student control over behaviour whenever possible, but however, places the needs of the group over the needs of individual students. The guiding models of R. Dreikurs who has established a social discipline and logical consequences model, W. Glasser who has talked about a noncoercive discipline model and R. Curwin and A. Mendler's model with discipline and dignity, are based on the philosophical beliefs that students have primary responsibility for controlling their own behaviour and that they have the capability to make their decisions. The teacher has the responsibility for structuring the classroom environment to facilitate the students' control over their

own behaviour. The models of H. Ginott' congruent communication model, T. Gordon' discipline as self-control and teacher effectiveness training model and A. Khon' from discipline to community model represents specific strategies for preventing and correcting misbehaviour and can be regarded as useful tools for teachers in building their own students' behaviour management systems.

### Strategies for behaviour management

Students' on-task, engaged, off-task, and disruptive behaviors directly affect the success of learning activities and, thus, lessons. However, because teaching is such a complex art, teachers cannot only focus their attention on individual lessons. They are also in charge of establishing and orchestrating a learning community whose long-range success depends on its member routinely conducting themselves in a civilized, safe, and cooperative manner. Social behaviors that are cooperative, peaceful, and mutually reciprocal among people are prosocial. Leading students to exhibit pro social behaviors is, of course, a major reason for applying classroom management strategies. There are different types of behaviour management strategies which are categorized into: positive and restrictive strategies. Positive strategies involve aspects of reward, positive reinforcement, and encouragement. Offering rewards is a useful tool to motivate strategies that can help students maintain better behaviour. By definition, a positive strategy is a stimulus presented after a response that increases the probability of that response being repeated in the future. Firstly, by using positive strategies, teachers can impact student motivation and make improvements to the situation. Furthermore, by implementing a classroom management rewards system, teachers better control students' behaviour. Some positive strategies are: positive reinforcement; contingency contracting; self-management etc. Focusing on the achievement of students in the classroom will require a strategy of setting high educational standards, challenging

students to meet the requirements, encouraging them to ask questions, and adjusting to the needs of every student so to improve student achievement. Behavioural problems within the classroom can seem distracting at first, but classroom management rewards that are combined with high expectations can make students interested in the school material. Teachers, by having expectations on students to succeed, asking questions and getting involved in classroom, can naturally motivate each student. Behavioural challenges require support, encouragement and the belief that students can achieve high standards, overcome the challenges and distractions within the classroom. However, this rewards system does not always work for every situation, but it is an effective tool to help motivate students to work on achievement and better actions during class. Restrictive strategies were defined as teacher behaviours that include aspects of punishment and negative reinforcement. When a student is off-task, negative reinforcement can be a powerful mechanism for getting that student to choose to be on-task. By definition, negative reinforcement is making the removal of punishment contingent on a specified change in the behaviour of the individual who is being punished. How does negative reinforcement relate to punishment and positive reinforcement? Like positive reinforcement and unlike punishment, negative reinforcement focuses on the behaviour to be exhibited rather than the one to be inhibited. Among the restrictive strategies can be mentioned: reprimand, loss of privileges, time-out etc. Referring to Stage and Quiroz (1997) and R. Marzano, J. Marzano and Pickering (2003) meta-analysis show positive effects of different types of management strategies in decreasing students' misbehaviour in the classroom, such as positive reinforcement – ex. teacher approval, tangible recognition and mild forms of punishments – ex. loss of privileges, group contingency.

Teacher' control beliefs for managing students' behaviour

Teachers' beliefs have a great importance in their taking on and performance of educational practices. It is of necessary to analyse the knowledge which resides in teachers, first their stability,

then their resistance to change and their influence on teachers' behaviours and finally their actions during the teaching practice. Mih (2010) argues that: "An educational analysis which doesn't consider the beliefs and intentions underlying the teacher's behaviour makes for a severely limited understanding of the teaching and learning activities" (p 198). Smylie (1994) emphasises the same idea. He thinks that teachers, in their effort towards performing teaching and educational tasks, construct their own solutions based on individual understandings of contexts, which in turn is influenced by their own beliefs systems (apud. Decker & Rimm-Kaufman, 2008). It is emphasised that instructional design can be used by teachers as an activity tangent to the instructional activities to block any behaviour interfering with teaching and learning. The practical evidences show that lack of control and over-control are a major source for disciplinary problems escalation and lead not to positive learning outcomes. The subjectivity of interpretations, strongly grounded in the teachers' beliefs or their implicit theories, only serves to enhance the sensibility of the issue of finding the line between educational, formative control and the repressive control, on the one hand, and the educational or formative control and the lack of control, on the other hand. Pajares (1992) isolated most of the teachers' educational beliefs: they develop early and have a tendency to self-perpetuate, even when disputed by reason, time, experience or training; the earlier a belief is assimilated within the teacher's cognitive structures, the more difficult to shape it is; they play a crucial role in structuring the teacher's knowledge and information; on their bases, the teacher interprets, plans, makes decisions, designs tasks and selects his or her strategies; they are decisive factors for teachers' behaviours; have a significant impact on the way teachers interact with students and how they structure the learning contexts. There are three main sources according to Richardson (2003) regarding the formation of teachers' beliefs': teaching experience, experience as a student (during school years), and professional and educational competencies formed throughout teachers' training programmes.

## Study Methodology

*Purpose of the research:* to identify a possible association between management strategies of students' behavior and teachers' control beliefs; to compare the management strategies of students' behaviour used by teachers-participants with 2 years teaching experience and teachers with 3 years teaching experience; to identify a possible typology of teachers depending on management strategies used in the classroom and their control beliefs; to compare control beliefs of three groups of participants: students-teachers, middle school teachers with 2 years teaching experience and 6 years teaching experience; to explore the effects that a professional development program in behavior management, based on systematic and positive approach, have on management strategies used by teacher participants and their control beliefs.

*Subjects:* The participants in this study were 60 middle and high school foreign language teachers with 2 and 6 years of teaching experience. The sample population was both from public and private schools. The participants were given the questionnaires personally, and they were given enough time to complete and return them to the researcher. A semi-structured questionnaire with two parts was developed for the survey study. The questionnaire comprised on a Likert scale and each item had five options, i.e. Very Important (VI), Important (I), Moderately Important (MI), of Little Importance (LI), and Unimportant (U). The statements in the Likert scale dealt with the teachers' strategies to manage students' behaviour in the classroom as well as the effects of the continuing educational programs in the field of students' behaviour management.

*Results:* The data obtained through the questionnaire was analyzed using a percentage for every item. The themes covered under this study were:

- (i) Teachers perceptions of the effects of continuing educational programs in the field of students' behaviour management.

(ii) Teachers' perceived difficulties in strategies to manage students' behaviour in the classroom

### Method and Data Collection

The data were collected from two ways: 1) interviews and 2) reflective journal entries. All participants wrote daily reflections in the journals during the time of their teaching. The participants were asked to think about what they learned and how the experience affected their teaching. Lastly, the questions were designed to encourage participants to explain their teaching experiences, which were as follows:

1. How do teachers perceive classroom management, misbehaviour and what are its causes?
2. How do teachers feel about their classroom management skills and their opinion upon teaching after 2 years and after 6 years' experience?
3. What strategies do teachers employ to deal with disruptive behaviours?
4. Does the problem behaviour occur and persist when teachers make a request to perform a task?
5. If the child engages in the problem behaviour do teachers provide instruction to get child back on-task?
6. Why is it necessary for teachers to control disruptive student behaviours to fulfill their responsibilities to all their students?

### Conclusion

It can be concluded from the data discussed above that teachers with 6 years of teaching experience use a significant higher extend positive strategies and negative consequences in order to manage the students' misbehavior as compared to those with 2 years of teaching experience. The teachers with 6 years of teaching experience display stronger humanistic control beliefs than those with 2 years of



teaching experiences and preservice teachers. There isn't a significant difference with respect to control beliefs between teachers with 2 years of teaching experience and preservice teachers. The training program focused on a systematic and positive approach of student behavior management that led to changes in the student behavior management strategies employed by the participants and their control beliefs.

All in all, we can conclude that the teachers' responsibility for keeping students on-task and engaged in learning activities is compounded by the fact that each student is unique. What motivates one student to be on-task does not necessarily motivate another. What discourages one from being off-task may encourage the off-task behavior of another. What discourages one from being off-task may encourage the off-task behavior of another. As a practitioner of the complex art of teaching, teachers are confronted with more variables to manipulate concurrently than is expected in any other profession (Cangelosi, 1992; Eilam&Poyas, 2009). The effectiveness of the teachers' strategies for leading students to be on-task and engaged in learning activities depends on how they interrelate with students as individuals and apply their understanding of their backgrounds.

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# THE SUBJECTIVE AND INTER-SUBJECTIVE PROJECTION OF AN ANTIHERO THROUGH A SYMBOLIC LANGUAGE

(CASE STUDY *OH*, ANTON PASHKU)

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## **Abstract**

Paper analyses the novel *Oh* of Anton Pashku. The purpose is mainly focused on the two folded self-projection (personal / subjective and interpersonal / inter-subjective) of its antihero's concerns. It is related with his own findings about himself and his predecessors throughout a process of ethical evaluation. *Oh* is structured in a symbolic language chosen as such to determine its unique style. The case study aims to examine the antihero approaches to his abstractions designs. Thus it is necessary to stop on diverse details found on the text in order to explain their poetic function. Object-identification words used on the text carry a symbolic meaning too, so for the practical purpose there is also needed the hermeneutic approach as an interpretative method concerned about the text and its reception. The research question holds the hypothesis that a two sided projection of the antihero has "armored" this whole literary work, and it happens to be so, because of the power of its unique style; because the literary discourse takes value thanks to that unusual language full of symbols which have a specific meaning in accordance with the context where they are activated. This deliberated choice enforces the hidden meanings of the text which serve to create the dualistic projection.

Paper findings sustain the idea that the peculiarity of the language, (rhythm, strange words, nonexistent words, sound) and the word-symbols help the antihero ethical discussion to fulfill its mission. The analysis, the examination, the selected examples of

illustration and the interpretation used on this case alight basically a determinate poetics of an antihero duality self-projection firmed in an unmeasured inner subjective and inter/subjective time and way.

**Key words:** *Oh, Anton Pashku, antihero, subjective/inter-subjective projection, symbolic language.*

Anton Pashku is known in Albanian literature for his unique literary works. *Oh* is considered an anti-novel because it embodies the characteristics of this type. At the time of the novel publication (1971) there wasn't any theoretical background, and *Oh* didn't result to be an experiment, but it constituted a transformation from tradition to modernity; thus he over passed the novel developed that time in Kosova. (Kodra, K., 2006:156). Studies confirm he was often interested in life drama (Palushi, P., 2014) and in a peculiar dramatic psycho-sociological status appears also the character of the *Oh* novel. The character is able to be partially distanced from a part of himself in order to come across with some 'faded things of his memory' which are intentionally recalled by him in a new ethical judgment. This recalling action is realized by a critical uncensored mono-dialogic language which seems apparently as a game of words, but which as a matter of fact is activated for a purpose: to reveal and to face the plagues of the 'forgotten' past, of the dramatic present, and to stress out the absurdity of the man. For this purpose are very useful symbolic references in which he relies.

*Oh* seem to be a novel with no events. The author presents an unnamed man, and a woman whose role is anyway to fail in understanding the man perplexities. Somehow there is the presence of an old man and some other voices too...Somehow there is an open story about the past and many symbols which join the missing points. Time of 'everything' is compressed in one singular day that starts and ends in the same room with the same hardships. This time is enough for him to come and to go from the objective reality into a subjective reality and vice versa establishing an evaluation process. It is in fact a personal and interpersonal journey (a combination of

time, history, places, persons, objects) through an ethical reflection. The antihero psyche reflection stylistically consistson activation of specific monologues or dialogues; they activate in their structure symbolic references expressed by: words chosen by a peculiar purpose, variations of exclamations (*oh, of*) etc. *Oh* is like a scream of his perception's frame from interior to exterior prospective. De facto he is and remains alone till in the end.

## 1. The subjective and inter-subjective projection ( himself, love, history, absurd actuality)

### 1.1 Immersed in drama

A hero is known for his greatness, dignity power and heroism (Childs, P., Fowler, R., 2006) while the antihero is his opposite. (Abrams, M.H., Harpham, G.G, 2012:14,15) No actions of hero are appearing at *Oh* novel character's performance. He is not an entrepreneur, improver and he is not a cool attractive protagonist as the traditional Albanian reader of 1970's might have expected at novel's first edition. It seems he does nothing beside some absurd actions. This character sets a provocation since in the first scene of his appearance, but in his upcoming monologues and dialogues everything turns on into a drama.

Pashku displays in his discourse the first external details as: *a dark room, the bathroom, the mirror, the fishes, he, her, the distance between them, and the physical discomfort of the character* etc. First these references seem to be superficial but later they will gain a deep meaning interpreted from an interior prospective. The antihero begins his narration with a physical discomfort to arrive soon in his inner trouble. His purification process occurs by using external details and transforming them into internal experiences, inside of his psyche. Such details will be considered in the following discussion from the external prospective toward his interior one. Who is he and what makes him dark? Why the mirror or fishes have a relevant importance to him and why does he struggle to clean up his 'snots

and slobbering'? What troubles him? Why the nameless girl is distanced from him? Somehow the answers have to do with the 'confession' of his psyche (mind) levels.

If we refer to Jungian theory (Jung, K.G., 1971) of psyche levels (conscious level, personal unconscious, collective unconscious, archetypes) this case show that their border line is blurred. There is a struggle between personal and collective conscious level, while his first level close to ego barely kept on. This kind of antihero represents himself and his relation or evaluation with the others. He is basically loneness individual, trapped into a vicious circle of his weak conscious and his delusive reality. In this kind of disoriented status he's able to rebuild the truth expressed in his own way. But this is the appearance; inner fears should be overcome.

*Oh* is a nonconventional fiction which exposes the antihero in a two sided character projection: subjective/inter-subjective. The subjective part consists with his existence, his pragmatic and philosophic projection about himself, while the inter-subjective side is related to others of his kind in time and in actuality. In this revelation process he undertakes an imaginary journey hence the time is conceived in a relative trajectory on his conscious.

The novel starts with an unusual **detailed description** of some intimate daily routines instead of known traditional introductions. It is this choice that grabs the reader's attention, in the same time what the reader's reads provokes a natural feeling of disgust and this is the first author's style goal. The character is diving in his personal reality. He perceives that he exists in that alienated bathroom where he is concentrated in his intimal daily routine, and his movements are flattering with his imagination in front of the **mirror**. There is a woman reflected in the mirror, but in his view she passes so marginally described. Her presence more muted than loud has a role: to interfere in his haphazard discussions. Then the man stops his curiosity in the aquarium where three fishes

were observed. What makes this routine important to assess it is the fact that he **gaze** the fishes. His life is similar to the reddish fish. This becomes a detail quite stressed out at the beginning and in the end of the novel too.

The time reduced in daylight is enough to reveal some true facts as he measures everything with his refracted reality. His alienation is not related only to the society but even to her girlfriend. His bitter end is the result of his loneliness which has been signaled before with several words in specific situations like: *the raining ash, his difficult relation with the sunlight, the walking shadows*, etc. His physical level is exhausting; there is no health energy while his actions, thoughts and perceptions are being confused inside of the psyche levels. His insecurities and fears also need to be overcome and this is a process of revelation that should be faced with. It will start with the historical background reference to arrive to a dictatorial system. His reflection discovers the risk coming from the 'oneness' who directs the crowd. His psyche lives in a subjective world and as part of national disturbances too. The subjective discomfort ends up in the same scenario as it started, completing so a circle which carries on a symbolic meaning. He is part of that specific unconscious of which he wants to face and to set it free from its sins.

## 1.2 Rejected from the outside world

The character can't go beyond the physical relationship right now because he seems confused in the memory's pitfall. He doesn't feel and doesn't love because he can't. The bed is for him so far as *on the edge of an unlimited dessert* (Pashku, A., 2002:9) thus unreachable, impossible. On the other side the woman attempts to bring him in the reality where she belongs to; that reality from he's been visibly disconnected. Even her light and long groans let him indifferent. Their routine includes a walking round the artificial lake which doesn't look like that of a loving couple one. Their interests are clearly divided, but all day she continues to make an endless effort to be connected with him. Her harassment is reflected while



playing with the sand trying to build a 'pyramid of sand'. Meantime he is interested on the explanation of the vivid images of his psyche, as those of the sun and the sky and that of the burning feeling. The sun and the blue sky don't flourish the love: instead of it they burn the surface of the lake. The author specifies that of the *artificial* lake and in the same time his imagination displays a fire which burn the wrinkles of the lake surface. His psyche conceived a panorama made of grey color. Everything was ended into a huge mass of *ash*. It's quite simple to make sense of this artificial love which was transformed in ashes; that's why he fails to love because his projection is a loneness self-one. A loving couple likes to talk on the rain, while this one doesn't have that kind of rain, but a 'rain of ashes'. The romantic conventional signifier 'rain' intended for a typical loving couple romanticism is being replaced by the ash of his internal perception. This internal sight continues with a broken and dead sunlight on the waves of that little artificial lake, like a chattering bird replaced later with the cicada. (Pashku, A.,2002:11) His logical confession continues with a deaf and mute nature gradually destroyed in silence (broken oaks, rived rocks...)In other words, Pashku's character lives in a chaotic imagery which is fragmented by symbols alighted basically inside of his mind. For example his subconscious recalls the detailed image of the red rose and the thorn which bleeds the woman (Pashku, A.,:132) Usually the perception about the red rose symbolizes the true love and the thorn stands for the loss of a loving affair. The attempts of the girl for making him reasonable and compatible with the outside reality fails. At the end of the day she became impatient and explodes toward him: *...even a fly moves* and buzzes (Pashku, A., and 2002:137) and leaves him alone.

On the other side the antihero struggles with his uncertainties, historical problems, and contemporaneous demagogy. He reveals some true things about the history of his predecessors. The discussion help him to underline that the cause of this endless inherited suffering, derives from the fratricide sin, from famous betrayals, from hails to the invaders etc. He tries to know his inner

world but by doing that he falls on discovering a dramatic context. The historical pain has its consequences not yet disappeared from his memory. The nameless character remains alone, sitting on the floor, gazing the fishes of the aquarium that are much deader than alive; aware of and not regretted about his loneliness. He ends his long day by saying: *I got up and closed the door. The noise remained outside, while inside-my precious peace.* (Pashku, A., 2002:138) Liberated from his internal perplexities, collective fears and complexes finally he is in peace with his self, even that he remains out from the rest of the world; rejected from it.

### 1.3 A subjective and inter-subjective revelation

In the historicism context to explain a text means primarily to consider it as the expression of certain socio-cultural needs and as a response to certain problems well localized in space and time (Ricoeur, P., 1976: 90) But the text becomes independent from the historical because it is a medium between the writer and the reader, hence the text becomes the case. Berisha admits that the novel lacks time and space categories. (Berisha, A., 1996) In our point of view there is also important to point out that an internal/personal time and space are the categories on which the character relies on. The novel develops its scenario in a whole day and in a single room. There is an adventure taken from the personal experiences toward of relevant challenge that of provoking a collective sensitivity when judging some historic queries. What does cause to him this ethical confusion? He is capable to define a crucial slit on the history. He identified and got stuck in the problem of the betrayal as a dominant in his predecessors' political life time after time. This plague illustrated by dramatic facts can be understood thanks to a well-organized structure of word-symbols activated in his imaginary projection. Preached values like pride, resistance honesty are mined by betrayal, ambition, assassination of the same blood. Fratricide mines the future, thus there is no future in his monologue which sounds poetically as an extension of *oh-* exclamation of pain. His argumentation goes far to the idea that the betrayal infected the

entire social spectrum and became common. That's why the society will have in its basics the ambition and not the cooperation. His dramatic revelation is made of by specific references full of symbolic meaning like the two sided reflective mirrors. He uses 'a two sided mirror' to intend the betrayal. The **echo** of the historical tragedy: the traitors, the loss, are embodied figuratively in an ascending-descending enumeration from *bud to branch, from branch to the oak, from oak to oaks... from fields to hills, from hills to mountains and then and vice versa descending from mountains to hills, from hills to fields...* He makes known the risk produced by the ambition for power, and he echoes the pain that causes the fratricide in Illyrian royal family. According to him these are national sins which damage even the actuality. *Oh* is basically settled in a personal narration and due to this Pashku fixes emotional registers, stuck in time [...] referring to the memory, presenting with the aesthetic of ugliness (Lushaj, N., 2004)

The second phase of his historical assessment projection is related to the dictatorial system. There appears another projection where the author identifies another level of *oh* poetics. It is about the man speaking in the oval hall; Hamiti affirms that in his rhetoric he represents the singular for the plural, the oneness for the general. It is 'him' and the crowd. The preacher preaches the negative utopia, he preaches 'the one'. (Hamiti, S., 2010: 271) It is clearly this demagogy is as harmful as the fratricide was before. Then the subjective projection lead the antihero in another research question that of a relationship son-father which is elaborated in the opposite pole positions as the 'war' of generations (model/anti-model)one constructive and the other destructive. All that is developed in a dialectical viewpoint.

All this steps in his imaginary journey alight the character alienation from the others (being asocial). This interpersonal broken relations described in a dialectical discussion exhausts him and the exclamation *oh* in this aspect might have one of its significations: the pain, the impossibility of overpassing it.

## 2 The language: a structured system of symbolic register

*Oh is an exercise in style, a product of the grotesque, and something quite unique in Albanian literature.* (Elsie, R., 2005:201) The novel is so specific due to its peculiar language. The narrative plan of the first person is interrupted by varied mono or dialogues and in the same time there are some interference sexecuted by the woman or by the old man whom they accidentally met. This practice enriches the fictional structure of novel. The dialogues are settled in base of miscomprehensions in a grotesque way, precisely to maintain the situation of alienation from the normal conversation. The puns, quirks, nonsenses and other poetic devices secure the artistic language level. They preserve in the same time a poetic rhythm. Dado sustains that the narration aims to destroy the dialogue, but in fact the dialogue is in on the narration. (Dado, F., 1999:212)It is clear to us that all the parts of character' monologues and dialogues gain their artistic value because of the choice of includingintentionally in the textspecific words that carry a symbolic meaning.

*Oh* is characterized in its style as a creation of figure, as structure of symbolic situations and a symbolized one. (Hamiti, S., 2010: 266) Where and how *Oh* symbolism references are used? In the last part of his introduction on the work *A dictionary symbols*, and after his treatise about the origin, continuity, contextual meaning, (location/west, perception/dream, alchemy, etc.) Cirlot affirms the difficulty of symbol classification with exactitude. Thus it is difficult to assess its very kind, but at the same time it is necessary to accept different ways of interpreting them. The symbolic language shouldn't be considered as a single isolated reference word activated in a literary discourse but as an analogy symbolic syntax as well. *Oh* novel generates symbol's nature by psychological interpretation. Jung affirms two aspects of it: the symbol itself, and signification of its projection. So it's about the objective truth of symbol and particular circumstances influencing the individual who experiences the symbol [...] acquiring transitional meanings (Cirlot, J.E., 2001,

xlvii). Let's focus on some of them as: *Oh, fish, mirror, circle, lake, pyramid, sheep, balloons, etc.*

**Oh-**According to Hamiti observations the title is a figure indeed, like a prime verse, which determines the dominant in the peculiar nature of expression or of poetry imagination, there where figuration is the text itself essence. (Hamiti, S., 2010: 2017) We consider that the title *Oh*, in its first meaning exercises its paratext function so that of being a thematic and rhematic title. (Genette, G., 2001:77) The chosen word *Oh* meaning might be captured as a personal interjection, and as an echo of a collective one. It is a profound exclamation related to the pain, a deep emotional state, etc. thus used in a sensitive way adopted to the situation. In this case its role is to enrich the discourse with a colorful emotional aspect. Exclamations are known for relating state of the mind with the soul and they might express sadness, tiredness, relief etc. According to Ameka interjections role is related to their semantic and pragmatic context. (Ameka, F., 1992: 113) Based on this fact it amplifies its meaning passing from subjective to inter subjective plan. *Oh* might refer even to a stuck personal pain caused by sins of his predecessors in the past or vice versa as an echo of the past pain extended to contemporaneity. We may try to understand it as a long lasted echo of pain inherited from the injuries of the past and so on. An exclamation as *oh* is could lead the meaning to an erotic indicator too, but in this novel it plays the opposite function: it stresses out the absence of it.

**Fishes-**The aquarium which contains three fishes appears in the novel twice: in the beginning and in the end of the novel. In the first case, two of them were neither miserable nor happy, neither confused nor surprised, thus floating [...] while that particular reddish fish was moving up and down in the aquarium. (Pashku, A., 2002: 9) At the end of the novel two of them are dead, while that third particular fish barely moves. Why does the fish attract his attention? The symbol of the fish culturally presents a variety of meanings that joins its physical and spiritual aspect. It is strongly

related with the unconscious part. Cirlot points out the essence of the two folded fish character which is related with the sacrifice by one side and the spiritual sense on the other side. Fish is taken *as a symbol of profound life of the spiritual world that lies under the world of appearances, the fish representing the life-force surging up.* (Cirlot, J.E., 2001:107) The fishes of *Oh* novel are dead and the antihero is near of his end. The third fish which takes his attention seem to represent him indeed. The fish's up and downs at the start of the novel can be associated to his efforts to escape from the isolation; to his trying of finding what's wrong and to find the cause of his turbulences. In the second appearance the fish can barely make any move. It is an indicator of his defeat on his personal battle. The fish movement is related to the circles of the lake too (Pashku, A., and 2002:9) which means the trying of understanding oneself in the middle of an unknowing experience.

**Circle** – is a chosen word to be associated with the character first turbulences, as the symbols of the water circles denote subconscious and transformation plan. (Pashku, A., 2002:10) Theoretically circles are known for their perfection and therefore for the eternity. In another aspect a circle stands for the concept of the oneness, thus on *Oh* we can appreciate the character's sigh for the circles as his solitude is around him. He exposes a way of being, an alienation from other as tend to hold his discourse back in the personal than later in collective memory pitfall. Circles are appearing again in his sleeping after the woman refuses him. Circles are having power on him.

**The two sided mirror.** The mirror itself is the symbol of the imagination or of the consciousness. It is also related to the term imagination. Referred to the thought as a self-contemplation instrument it is quite clear that in *Oh* novel it is as a magic object which helps him to trespass on the other side of his memory that of the historical one thus helps the self-revelation. The mirror represents the unconscious memories says Loeffler (Cirlot, J.E., 2001:211). In *Oh* novel the two sided mirror presents the historical

decays (Podrimja, A., and 2003:3) which in this case identifies the traitors of the nation. The loss establishes the tragedy caused us by ourselves.

**The lake.** Used as a connecting point of personal and inter personal projection it has the function of the mirror found in the bathroom. It is related to the self-contemplation. The lake reminds the dualism of lake and the sun in some ancient cultures where the sun is reflected over the water as the journey of passing in the other world. But as Cirlot affirms usually its symbolism is related to the lower level. The level is rooted in *human psyche, equates all that is on a low level spatially with what is low in a spiritual, negative, destructive, and hence, fatal sense.* (Cirlot, J.E., 2001: 175) In that artificial lake things started to explode from his imaginary vision.

The novel is full of symbolic words which are situated to develop a certain context. Other symbols like the pyramid of sand- it is the pyramid which build the woman. It might be their story but it also might be a symbol of a dictate, because when he sees it closer, it's bigger than he thought: which it is exactly a human sight, a partial one. The twelve wolves and twelve rams living in the hollow tree ...- suggest an ethical viewpoint of the opposition cohabitation. Balloons are settled for the demagogy, the actuality. Hamiti sustains that balloons indicate a historical fragmentation, which is the actuality. The predict voice of negative utopia, (Hamiti, S., 2010: 272) so the balloons are the lies. Another symbolic meaning is also for the wanted sheep. There is a significant indicator in the novel about the one hundred sheep which loses its way home. It is related with the endless searching process, unfulfilled mission. It is clearly related with the history fable. The old man story about the sheep which loses the one hundred one is something interrupted. From this point derives the drama of knowing oneself and his predecessors, knowing in the same time the dominant instinct of human nature, that of the ambition for power. So all these reference words have embodied mainly the antihero concerns. Experiencing the past,

living actuality, escaping from reality are ways he tried to rescue, but in fact they overloaded his psyche.

## Results

*Oh* novel focuses a nameless antihero self-revelation's process, (through an imaginary journey from his inner world to the outer world) but there is no mission fulfilled if the revelation doesn't start from one self to the predecessors. The two sided projection: subjective and inter/subjective are situated in a discourse full of symbolic references and ethical viewpoints. In the first projection the character has all antihero characteristics and his alienation is emphasized so till in the end. He closes his action tired, inactive, and incapable of changing and suffering a lot. He fails even in loving affair because of his disconnected interest to the reality that perceives the other part, the outside world, on which he doesn't participate.

The second projection starts while he is distanced from the others and his viewpoint becomes articulated in an ethical aspect. His psychic journey in the past discovers unpleasant things more plagues than achievements. There remains always something which prevents completing the whole, like the one hundred disappeared sheep. But his strong turbulences emanate from the political-historical faults of the past. To set himself free of everything he needs to admit what's wrong on the past and now he's simplifying his sense of judgment. The absurd stands on the fact that this revelation occurs inside of an antihero isolated psyche, disconnected by the reality, where even the love is excluded. What he subjectively discovers is the tragic, the absurd, and lacking of good principles with what the society needs to go ahead. He is also worried about the risk of the oneness, the reality of the demagoguery system. These perplexities exhausted him and lead him into a future without future. But how can it be overcome when he is closer to his loneliness than ever? His reflection wouldn't have been explicated without the resonance of the symbolic plan extended on all literary discourse especially in the poetics of some chosen



symbol-words as: mirror-symbol of the betrayal, fish-symbol of the personal, wave/circle –symbol of the turbulences and that of the *oh*exclamation poetics.

*Oh* novel displays a connection of the subjective part with the inter-subjective one, stressing out that there is no personal peace without solving hidden complexes of the past which trouble our memory.

## Conclusion

*Oh* novel represents a different poetics from the others of its kind in Albanian literature. The subjectivity projection departs from his inner part, but something obstructs him. The exposition of an imaginative journey deliberates him from his inherited fears. His psyche levels situated in a chaotic situation between conscious levels, personal unconscious, collective unconscious, archetypes tends to regain control of their competencies. The unconscious takes advantage. He just has signed his disconnection from the material world, immersed in his drama. The loving affair fails because he is disinterested about. His alienation legitimates his manners of discussion. The personal concern directs him to a broader one. Going back in time serves to heal oneself starting from knowing faults and trying to understand for not repeating them. He tries to purify himself but he can't see a salvation way without purification from fratricide ambition for throne etc. In the same level with it is the absurd propaganda of the 'oneness' and he warns about the risks that originate from a controlled political system. These are why the echo of the pain as *oh*exclamation is still strong. Beside *oh* as a paratext function is also possible to consider some references which gain a symbolic heft in the text chosen intentionally as simply symbolic words, a specific situation, an action, a forecast, etc. *Oh* novel achieves its goals as provocation, using a modern aesthetics, a unique style and other poetic features.

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## THE TEACHING PROFESSION IN THE SOCIETY OF KNOWLEDGE COMPETENCES OF YOUNG TEACHERS

**Prof. As. Dr. Florinda Tarusha**

### **Abstract**

The Albanian society has about 20 years that has initiated the path of pluralism and changes with the past are impressive. In certain sectors, it has overcome the transition phase. But in the field of teacher training, we still continue to face a reality that would normally have to be considered overcome.

The vision for educating the teachers of today's society is no longer that of some decades ago. The slightest doubts have arisen and there is no hesitation about whether or not there is a strong correlation between the high quality of initial teacher education, the quality of education offered to students at all levels of the education system and the attractiveness of qualified sources that this sector represents

Research carried out has shown that the quality of teacher education, whether initial or lifelong education, is the main underlying factor that affects pupil's performance results.

The article that we have undertaken to write addresses besides other than the extent to which teachers are prepared to respond effectively to the many challenges faced by education and today's training systems at a national level.

We will need to articulate some global challenges that make national policy convergence possible:

The first challenge is to increase the level of initial teacher education.

The second challenge is to increase the attention to the role and profile of tutors and mentors (professor professors of the faculties of education and leaders of vocational practice in schools). The third challenge relates to lifelong learning and the deployment of the teaching profession in a context of continuous qualification within the framework of European and national qualifications frameworks. The fourth challenge is to recruit and retain a sufficient number of qualified teachers, enhancing the status of teachers, improving their working environment and creating equal opportunities for continuous professional development.

**Key words:** *competencies, challenges, first education, lifelong education, teacher education*

There are almost 20 years that the Albanian society has initiated the pluralism path and the changes from the past are impressive. Some of the sectors have over passed the transition period. But yet in the teacher training field, we encounter a reality that normally should have been considered as over passed. The vision of the current society's teachers' education is not anymore, the one of the previous decades. There have been extinguished even the slightest miscellaneous and there is no hesitation about the acceptance or non-acceptance a powerful correlation between the high quality of teachers' primary formation, the education's quality that is offered to the pupils in all the levels of education system and the seduction for qualified resources that this sector reveals. The conducted research has demonstrated that the teachers' education quality, being that primary or the lifelong education, is the key factor within school that influences the results in pupils' performance.

The article we are engaged to write, treats apart from the rest, the case of *how much the teachers are prepared to answer in an effective way to the numerous challenges with which the current*

*education and the current training systems are faced up at a national level?*

We will need to articulate some global challenges, which lead to the national policies' convergence:

**The first challenge has to do with the increase of the teachers' primary level of education**

Why is this problem revealed today? The requirements that the present teachers face up, from the viewpoint of the in-depth course possession, advanced pedagogical skills, reflective teaching practice skills, learning adaptation skills to the needs of each individual than those of the pupils' group as a whole, they reveal a new necessity: that of the level increase of the teachers' primary preparation up to the format that characterizes the Master level studies.

**The second challenge has to do with the increase of the attention in the tutors' and mentors' role and profile (*professional disciplines' lecturers of teaching faculties and professional teaching mentors in schools*).**

**The third challenge has to do with lifelong learning and with the placing of the teacher's profession in the context of continuous qualifications, according to the European and national framework.**

Contrary to an archaic concept which considered teaching as an employment sphere for whoever owned a university degree, inside or outside of this profile, today, it is considered as a profession as all the others, even one of the most important ones for the development of a society. As such, it is ranked in these professions which, mandatorily, subjected to the lifelong learning and that require an update of knowledge and skills, in function of the information compliance that is transmitted inside the class, with the contemporary developments of the respective sciences of technology. Lifelong learning means continuous qualifications

besides the institutions of primary education or in professional development centers designated at the teaching profession, through participation in them as a regular student, directly or online, aiming at the developments of knowledge and skills and competences in the teaching field and that of the formation of the qualified human resources. This qualification, from now on, should be updated, moreover it should be an integral part of the national qualifications' framework section which represents the European standard of lifelong learning. Through this system, becoming always more selective, the continuous qualification, not only protects the teachers from the risk of competition for the same job position, but as well it offers the necessary stimulus for their support in career. This, makes this profession more attractive and in a constant development.<sup>75</sup>

*Such a safe perspective guarantees continuity in education.*

**The fourth challenge has to do with the recruiting and maintenance in the system of a considerable number of qualified teachers, empowering the teacher's status, improving his/her working environment and creating equal chances for the continuous professional development.**

**It is required the clear identification of the competences profile and teachers' qualifications.**

According to the teachers themselves, teaching is a profession that requires a complex matrix of knowledge and competences. At most of the European countries, the educational qualifications of the teachers are known as an attribute of the higher education. The efforts to identify the skills and competences that the teachers should have, knowing their role in the attendance and change of the scientific knowledge and society, are a general tendency that can be observed very clearly in the policy of reforms about the programs of teachers' primary education. As for the designers of the policies and decision makers, this approach consists in the processing of

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<sup>75</sup> Bermel, p.31

standards and the professional profile, which will ensure a framework to lead, not only the teachers' primary education, but as well their entrance in the system and certification.

The described competences, as they are faced today in some case, are of a low level, such as to decide superficially the specificities of the knowledge and attitudes, in rapport to the pupils and with the learning process itself. Meanwhile, the present and tomorrow's level of education development requires that the teachers' competences be advanced. They should be revealed in the widely articulated formulations on the characteristics and professional level reached by the teachers in different stages of their career.

*The basic competence that should be possessed by the today's and tomorrow's teachers would be formulated as it follows: **They should build a new concept of the lesson, by considering it as a practical activity, in which the theory, practice, skills to reflect in a critical independent way and the skills to learn from the practical experience of the others, weigh more than the actual concept of routine assessment of the skills and attitudes of the pupils.***

Nevertheless, it is clear that some skills and qualification can be acquired only after the start of working as a teacher. This is the reason why the primary education of teachers should be seen and conceived as a strong basis on which there should be built the continuous professional development. *The teaching skills are not static elements. They evolve through different stages of a teacher's career and are a part of the process in continuity.*

*In a similar way, the qualifications cannot be considered as static as a number of teachers get or acquire additional qualifications during their career, through further training.*

### **Teachers' qualifications**

Based on the statistics of MASH (Ministry of Education and Science), the number of teachers with higher education or with a



high school diploma is decreasing. At all the levels, 22% of the teachers do not have the right qualifications. At the higher level of the 8th form basic education, this percentage increases to 33%. During the 1998/99 academic year: 90% of the pre-schools teachers, 50% of the 8th form school teachers, and 4.3% of the high school teachers did not have the adequate education. There can be observed the great difference between the qualification of the teachers in the cities than the villages: during the 1997/98 in the 8th form schools 70.3% of the teachers in the urban areas and only 44% of the teachers in rural areas were well-qualified. The teachers are not contracted and not promoted on bases of a systematic assessment of their course knowledge, skills and experience, employing predefined criteria.<sup>76</sup>

### ***Teachers' training***

#### *Preparation in schools*

The community requires that the employed teachers have a university degree. Tirana University and the other district universities, the pedagogical high schools prepare students for the teaching profession. The graduated students in Tirana University receive a diploma that allows them to teach in the high schools, be assistant lecturers in universities, and find other jobs where their diploma is accepted. During the 4 or 5 years of preparation in the universities, the students mainly receive scientific knowledge and less special training for the teaching profession.<sup>77</sup>

The district universities prepare students for the teaching profession in the basic 8thform schools. The pre-school teachers (kindergartens), the elementary teachers 1st - 4th grade and the

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<sup>76</sup> Shqyrtim tematik i politikave kombëtare për arsimin në Shqipëri, raport i OCDE-së, 15 korrik 2002

<sup>77</sup> Ibid.

teachers of the 5th - 8th grade teachers in the 8th form mandatory schools are prepared by the universities of districts. The students in the departments that prepare teachers in the universities of Shkodra, Elbasan, Gjirokastra and Korça should undergo a practicum session of 3-4 weeks in the respective education institutions during the third and fourth year of their studies. the institutions that prepare teachers have a week relationship with the local schools and administration of education and they do not have a meaningful educational research and capacities for the development of the policies that are important for the improvement of the quality of teachers' preparation.

The diplomas issued by the district universities are not clearly defined as far as the competences ranges where they are specialized, this the graduated students from these programs often end up as teachers in the sector of high education sector, despite they are prepared as teachers for the 8th form schools.<sup>78</sup>

### *On- work Training*

On- work teacher training has changed during these late 10 years, but it yet remains a badly-predefined aspect in the Albanian educational system. Requalification is regarded as very important for the teachers in the professional education. MASH (Ministry of Education and Science) started a new program for training at work in 1998. A report drafted by AEDP (Albanian Education Development Program, financed by Soros), states that the effectiveness of this program is not yet tested, and it should not have any systematic approach about the cases of teaching quality, training needs, and training content. Apart from this, neither the inspectors themselves do not have the adequate training and experience to fulfill their new responsibilities.<sup>79</sup>

NGO-s and other foreign foundations, such as the Albanian Education Development Program (AEDP), *Deutsche Gesellschaft für*

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<sup>78</sup> Ibid., p. 28-30

<sup>79</sup> Ibid., p. 28-30

*Technische Zusammenarbeit* (GTZ), as well contribute in the training activities of the teachers at work in collaboration with the Albanian institutions or with Albanian NGO-s. But at the moment there is no strategy for the integration of these efforts in the course of teacher training at work.<sup>80</sup>

In order that the formation for the teachers' professional development be continuous many countries have special structures that offer training seminars aiming at giving new knowledge and the teaching practices that raise the level of the conducted work.

The aim for a reform in the teacher training and qualification, which intensifies the relationship with the profession and practice strengthens the future teachers' pedagogical profile, regulates at a clear way the responsibilities for the study, for the increase of qualities, in a way that education is improved in general.

It is thought that the teachers' preparation is conducted under an institutional umbrella. The University of Elbasan proposes to be the main institution that will engage the teacher training at work. The city of Elbasan with its Shkolla Normale (the first teacher preparation school) has been the cradle of teachers' preparation. To further on continue this long experience we aim at the creation of an on-work teacher training and qualification center. It offers the necessary structure for the implementation of the teachers' training as well as a qualified academic staff with experience in this sector collaborating with western European universities.

The aim and the tasks of the teachers' training center:

The training will be offered for:

- Teacher of all educational levels
- Multipliers
- School directors

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<sup>80</sup> Ibid., p. 31

- School administration

The offered services:

- professional training, qualification and counseling
- media-pedagogical training, qualification and counseling

Main concepts for the training center in the University of Elbasan

- The structure of the training center
- The main issues of the program
- The training organization

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## CHALLENGES AND TRANSFORMATIONS IN HIGHER EDUCATION IN ALBANIA

**Arjan Kamburi, Msc.**

**Dr. Irena Nikaj**

### **Abstract**

Over the last five years in Albania, pre-university education such as university campuses has been overwhelmed by political changes in the country, but also by new visions driven by both the outside and the emerging needs of the country. There are several challenges that both national and international actors have highlighted for the innovation of education in Albania. We can list the reform of pre-university curricula to provide competence-based education.

University reform, also based on the results of the national universities' assessment of their credit rating, which gives universities more autonomy in their work without deviating from the general objectives set out in the national strategic plan for the development of education. From the reports produced by the various NGOs operating in Albania, weaknesses have been highlighted in the qualitative formation of new inclusive school teachers, state policies for inclusive education, the formation of other professional figures working in the school context that have a crucial role for the integration and inclusion of children with special educational needs. In addition, teaching and learning competence-based higher education curriculum are the framework and instrument for development and change at first, at department level to improve the student's learning and experiences.

The strengthening of scientific research has been another critical point that puts universities and other national agencies for scientific research faced with the responsibility of creating the facilities for

new researchers and in terms of funding of exchanges and internship with other agencies for scientific research.

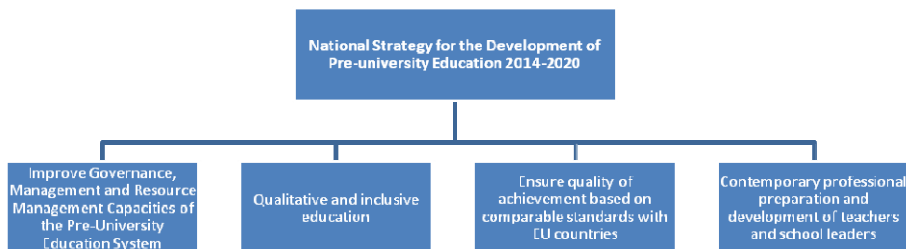
This article aims at presenting some of the challenges facing education in Albania today, and the initiatives that are taking place in the institutions of higher education to respond to today's education innovation.

**Key-words:** Albanian higher education, learning and competence, university reform

## **Introduction**

In Albania, over the past five years, there have been important moments in the education system, both in the legislative framework and in the conceptual aspect of schooling. In 2012 new updates were introduced in the pre-university education law presented in Law 69/2012, still in force with updates made in 2015 through Law 56. Based on Law 69/2012, the Ministry of Education and Science published in 2013 the normative provisions which are still in force today. (MASH, 2013) In 2016, the Ministry of Education and Sports (MAS) published the National Strategy for the Development of Pre-university Education 2014-2020, where were identified four points as priorities of the policy: a) Improve Governance, Management and Resource Management Capacities of the Pre-University Education System; Qualitative and inclusive education; Ensure quality of achievement based on comparable standards with EU countries; Contemporary professional preparation and development of teachers and school leaders.

Amongst other things, one of the guiding principles set out in the document is to inclusive education and quality as a right of all children to equal education opportunities and the right to be different. In addition, one of the expected results of the planned actions is the construction of a system enabling pupils to be included in regular schools, paying particular attention to the needs of children with disabilities or children who come from disadvantaged contexts. (VKM nr.11/2016, 2016)



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In September 2016, the Institute for the Development of Education published the Professional Standards for General Education and Content of Primary Education Teachers. Seven standards are specified in this document, including Standard 3 "Inclusive Education Format" and Standard 4 "Accepting and Respect for Diversity".(IZHA, 2016)

In 2014 was published a report of the Commission of Higher Education and Scientific Research referred to the evaluation of higher education institutes, where some recommendations were given for higher education reform. The report shows that there is a lack of external evaluation and accreditation of higher education institutions but also of the study programs offered by these institutions. Moreover, scientific research is of a lower level in comparison with European universities and the university curricula was not well aligned between the various higher education institutions and has not been adopted to social and labor-related changes.

In 2015, it was issued Law 80 for Higher Education and Scientific Research in Higher Education Institution in Republic of Albania, abolishing Law 9741 of 2007 with all the updates that followed it

until 2011 with Law 10 307. Additionally, in August 2017 ended the process of accreditation of higher education institutions initiated by the Ministry of Education and Sports in collaboration with the British Quality Assurance Agency and the Public Agency for Accreditation of Institutions of Higher Education.

After this brief introduction of legislative changes and processes of the reformers of the education system undertaken in Albania, it is right to ask how the institutions of higher education are moving in the wake of new developments. Without trying to make an analysis of the various higher education institutions operating in Albania, we focused on the "Fan S. Noli" University in Korça, a local university that includes four faculties.

The Department of Education is part of the Faculty of Education and Philology, and it is the department we referred to in order to understand what challenges and changes are making up the core units in higher education institutes to better respond the recommendations from the Commission of Higher Education and Scientific Research. We would like to see how the education department is facing the new work demands while applying the new recommendations proposed by the Public Agency for the Accreditation of Institutions of Higher Education.

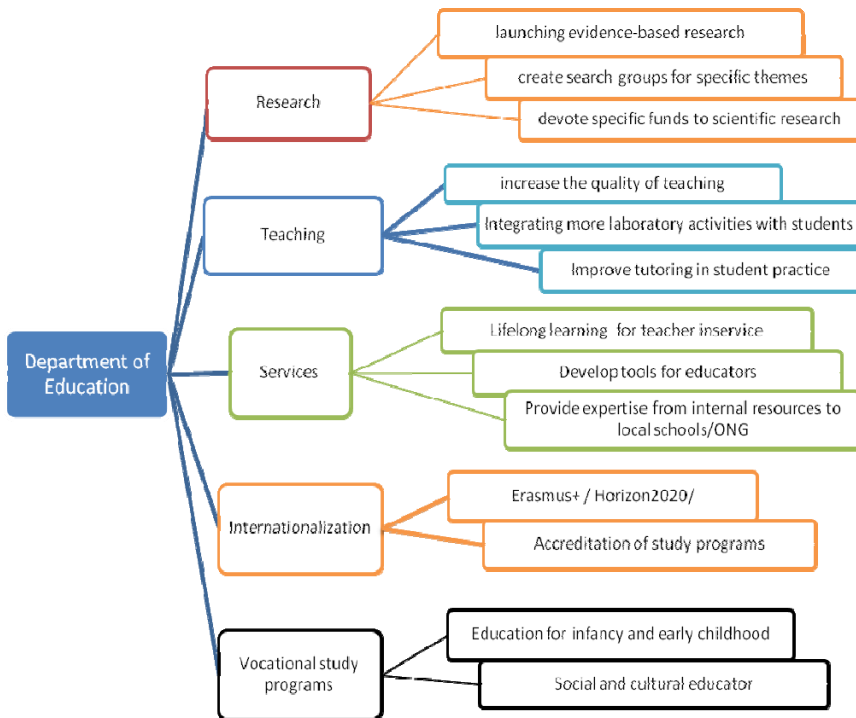
### **1. Department of Education in the face of new labor market demands**

The Department of Education offers two Bachelor programs: "Teaching in Primary School Education Grades I-VI" and "Teaching in Pre-Elementary Education" and a master's degree program in "Teaching in Primary School Education Grades I-VI ". After the latest developments, briefly described in the first introductory paragraph, our department faced some questions: What new competences should teachers have today to better meet the demands of inclusive school? What profile should the teacher have to offer quality and inclusive education to all children? What changes are needed to be made in the university curriculum that prepares new teachers to better respond to new job demands? What priority issues



rise in educational courses that the education department has to provide to teachers in service to better respond to the new training needs demanded by the Albanian preschool system today? These and other issues came up to understand better what curricula reform, study programs, but also the way of doing research is needed at this time when the pre-school education and higher education system is part of the ongoing reform process. Several seminars, conventions and meetings have been organized by the education department over the last three years to discuss with other universities and with groups of interest working in the field of education on how to reform study programs led by the recommendations given by the accreditation agency. An important role in this process was also the collaboration with the "Giovanni Maria Bertin". One of the crucial points also pushed by the interventions made during the project was to revise the concept of school under the optics of inclusiveness as proposed also by the bio-psycho-social model. Under this perspective, we started to think if our school is a school for all children. Faced with this question we were to analyze data of some research from which it resulted that the teachers who work in our schools show many difficulties in making the inclusion of children with disabilities in regular classes. Then we realized that we are not educating teachers to work with children with special educational needs as well. This reflection prompted us to review the study programs and the university curricula to understand how to include courses with the aim of transmitting those skills needed for new teachers to work on inclusive schools. On the other hand, the Ministry of Education and Sports has received a request from Save the Children to train the support teachers employed by regular schools to support pupils with disabilities in school activities. To better design teacher training in 2016, research was carried out to understand the needs of support teachers in service. From the analysis of the data, it was found that from all teachers who had been interviewed (113 teachers): 89% needed training in theoretical and practical aspects in the field of special education; 67% in planning, assessment and documentation of psycho-educational interventions;

65% in Co-teaching aspects. (Kamburi & Brame, 2016) These results have led us to think that our study programs may not respond effectively to the new work demands. In this perspective, overwhelmed by new developments in the field of inclusive education and referred at the recommendations given by the National Strategy for the Development of Pre-University Education 2014-2020, we redesigned some of the priorities for the work of the department of education.



**Fig.2. The challenges of the education department**

As can be seen from Figure 2, we decided to resume some of the work areas where the department's work is concentrated: research; teaching; services; internationalization and the opening of new study programs. Bearing in mind the new demands that the new concept of

inclusive school brings us today, we have set ourselves the goal of following more closely the new developments that are going through the pre-university education system in Albania today such as: the quality of teaching in inclusive classes where we find both the class teacher and the support teacher; documentation of good practices in the process of inclusion of children with special educational needs; school-family communication in cases of integration of children with disabilities in regular schools; the set of tools that are used in the process of teaching and in the education interventions, etc. In this research field, a challenge that every institute has, is to raise funds to support the research. In our case, the issue of inclusive education is also at the center of NGOs and European Agencies working in the field of education, which through projects can fund research in this field.

Another aspect that has been highlighted in research with support teachers is the lack of practical skills of teachers to work with children with special educational needs. In this regard, we have set the goal of increasing the hours of laboratory and reviewing the practices of students in the school institutes. It is also true that we must first highlight good practices in school integration and inclusion of children's special educational needs. This can be facilitated by a good collaboration between the university and the schools of the territory.

With regard to services and new programs that the department is considering to offer, we can say that initiatives come from an analysis of the needs of schools, teachers and educational services in general. A knowledge-driven economy, as foreshadowed in the UK Department of Trade and Industry's recent White Paper, must be fuelled by new ideas and knowledge, innovation in products and services, investment in skills development, and the imaginative deployment of skills, knowledge and creativity. (Department of Trade and Industry, 1999 cit.in Middlehurst, 2001)

In Albania there are some professional figures such as the nursery educator and the socio-cultural educator. These two professional figures are cited in the laws regulating educational services in

Albania, but the professional training they need to have is not clearly defined. Thus, our department faces the challenge of creating study programs to train these two professional figures and to offer them continuous support in lifelong learning.

Another point we specify is the internationalization that begins with the accreditation of our study programs by the British Quality Assurance Agency and the Public Agency for Accreditation of Higher Education Institutions. As Qiang (2003) also argues, there are various reasons for arguing that internationalization will become increasingly important in the higher education sector.

First, there are two widely recognized arguments, which have so far served as main driving forces for internationalization. Academic and professional requirements for graduates increasingly reflect the demands of the globalization of societies, economy and labour markets and thus higher education must provide an adequate preparation for that. These requirements include not only academic and professional knowledge, but also multilingualism, and social and intercultural skills and attitudes. The level of specialization in research and the size of the investments that are indispensable to certain fields of research and development require collaborative efforts and intensive international cooperation.

Second, the following two developments are increasingly influencing the international dimension of higher education: The recruitment of foreign students has become a significant factor for institutional income and of national economic interest. The use of new information and communication technologies in the delivery of education and the involvement of private actors in this mean that national borders and the role of national governments in education become blurred. (Qiang, 2003)

One point that we have not focused, but not because it is less important, on the contrary we wanted to dedicate a more detailed consideration is the quality of teaching. Today, more and more people are talking about skills-based teaching. Returning to the question: "Are we training teachers competent to work in new school contexts?" we should assess whether our teaching methods really

include those values, attitudes and abilities that make the teacher competent in his work?

## 2. Teaching and Learning Competence-Based Higher Education Curriculum

Teaching and learning competence-based higher education curriculum are the framework and instrument for the development and change in the preparation of preschool and primary education teachers and at first, we are working at the department level to improve the student's learning and experiences.

Given the experience created in the most successful institutions of higher education in the most developed Western societies in Europe and the US, we have already created a work program to build a curriculum that will create real opportunities for teachers to be able to broadly implement the teaching and professional work practices in order to be effective in the classroom and provide the children with the skills they need to be competitive in a continuously changing world and economy.



### **Figure 3 Adaption of Strategic Basis of Education**

In the material prepared by the "Teachers' Professional Development Group" it is determined that the role of teachers and schools is changing, and so are expectations about them: teachers are asked to teach in increasingly multicultural classrooms, integrate students with special needs, use ICT for effective teaching, engaging in evaluation and accountability processes, and involving parents in schools (OECD, 2009). In addition, a recent World Summit on Teaching noted that teachers need to help students acquire not only "the skills that are easiest to teach and the easiest to test" but more importantly, ways of thinking (creativity, critical thinking, problem-solving, decision - making and learning); ways of working (communication and collaboration); tools for working (including information and communication technologies); (OECD 2011), and skills and competences for citizenship, life and career and personal and social responsibility for success in modern democracies.



**Figure 4 Adaption of Content of Learning and Competence**

At the conference held at our University, in the end of September 2017, it was made a balance sheet within the departments which our Faculty of Education and Philology consist of, as the main preparer of Teaching Profiles, with special emphasis on Early Childhood profiles and Elementary Education, which are the study programs of the Department of Education. Our department is working to create the competence framework for each discipline and module in which it is performed inclusive education, the specific needs within the European framework for teacher training requirements. The

experiences and the studies presented have been judged as very valuable and necessary for continuing successfully the path started to accomplish this qualitative hop in the field of teacher education for Early Childhood Education and Elementary Education today, and tomorrow, as well as other profiles of the tree of the Department's development presented above.

We have the trust and the right staff to realize these developments that make up the present and future developments of our Department.

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## THE HEIRLOOM WEAPON KINGDOM OF KUNINGAN

**Fendi Adiatmono**

### Abstract

The existence of a long history of Kuningan society there is uniqueness. It appears in the way that the Kuningan used to defend heirlooms for hundreds of years. The existence of heirloom weapons found in Talaga began to unfold; there is a construction that in the early stages of history in Kuningan, humans use their weapons for self-protection. Stone, bone, and horns are used as weapons, because the material is easy to obtain. The purpose of weapons is protection from disturbance or attack of wild animals. The way deliberation of consensus was able to defend the royal heritage. This is a symbol of local wisdom even in the press by the colonial power. It has existed since prehistoric and history times, then stored in Indonesia and European museums.

Although under colonial pressure, the ethnic continued to rely on ancestral heritage as a symbol of unity and wisdom. The abundance of manuscripts, weapons, jewelry, and attributes have been brought by the Colonials, need to be present in Kuningan today (given or lent). Its function is no longer need to find a new identity, because it already has an identity before. Searching for a new identity, can cause chronic division and energy too great to make it happen. In addition, it is shown to deviate from the previous protective form. The existence of the weapons chronicle, it takes a arts historical approach, anthropology (human right), symbols, and aesthetic form.

A system capable of strengthening from within, considered capable of counteracting the disintegration of the nation and attacks from outside, asylum sanctuary and long-term protection of cultural heritage can be done to maintain the sustainability of its goals. Thus, the inheritance culture that has resulted from the ethnic group should be applied retrofit system, which is digging, rediscovering, applying and preserving to strengthen the Nusantara.

**Keywords:** Trisula-Symbols-Kingdom of Kuningan

## **A. Introduction**

Tens of thousands of manuscripts, weapons, jewelry, and attributes have been brought by Colonial; can be knit back, into a history of art development. For Nusantara ethnic, no longer need to find a new identity, because it already has an identity before. The search for a new identity creates chronic aberrations and consumes too much energy to make it happen. In addition, this can deviate from the previous of form.

The Kuningan people reconstructed their lives socially and geographically in several different groups. There, the beginning of the emergence of intergroup dominance. Competition for dominance is very common. In addition to strengthening doctrine, they also strengthen the weapons physically. Thus, his ancestors developed powerful weapons, such as bows and arrows, swords, spears, and clubs. They started using this weapon in order to gain victory, so the goal became widespread about the weapon's products. When man becomes a social being, they use the weapon for everyday needs, such as knives, axes, and needles.

Contact with outside cultures, giving a nuances and forms of related cultural art, for example a mixture of traditional Indonesian culture with Europeans, it can show intercultural influences (Fendi Adiatmono, 2016). It is important, to identify the causes and instability factors appropriately in order to create a successful strategy to provide construction of the resolution of endemic disintegration. The essence of this paper is the handling of multidisciplinary methods and approaches. Application of methods and approaches adapted to micro history, to explain more extensively (Frank Ankersmit, 1985).

A linkage to the belt and road objective of tribal partnerships becomes a solid foundation for the sustainability of community development. Thus, the strengthening of the heritage of ethnic culture in Indonesia is marked by the reduction of cases of

destruction, disappearance, and disintegration (KarimaBenounne, 2012). It is seen to cause the unrest that has been built NKRI (The United of Republic of Indonesia) decades.

Kuningan is able to achieve parity with other nations in the world, because the historical background that encompasses it concretely to be an insight into nationality. The situational awareness attitude that did not been built up to the level of continuity implementation is an indication of the commencement of an appropriate method to be implemented. That is as a way to break the deadlock.

Special events (micro history) of tribal civilizations in Indonesia in the past have proved successful and the considered capable of being the foundation and shield of national identity strengthening. The method induces the thought that departs from the specific rules (events) to determine of the law (rules) are generally more widespread. The point is that each tribe (representative, like Kuningan) in Indonesia (small entity) is always in a state of standby against other countries or large entities (F.W. Dillistone, 2002).

National commission on human rights members personal skills are an important factor in applying the involvement to promote human rights principles and then advocating the field of cultural heritage into something urgent to be held soon. Cultural activity is one way to build mutual understanding, and then to be continued with cooperation to improve its capability.

This means re-research, repair, renewal, and transfer if any other country is taking. The effect of this system is that the abandonment of past artifacts that once became a real doctrine of the visual image became more functional again through the meaning of a new generation based on the old traditional pattern.

The colonial authority, seeking to maintain a superior dominance built on the field of research applied as a *devidetimper* (divisive politics) and cutting-edge technology of war equipment, takes a long time to develop. It can provide a risky situation because the technology diffuses rapidly. The Indonesian nation provides *contra* with traditional customs and cultural heritage proved to have

survived stronger and longer term. Thus, Indonesia can show a more real self-image and physical energy savings more maximally.

The advanced greed of Colonial technology could not be followed the Indonesians, formerly playing an important role in ensuring the success of the mastery. Nevertheless, the quantity, tactics, training of cultural heritage results can outperform the advanced technology. That it cannot be separated from the doctrine of unity and unity in it. The right to own the work and develop it is absolutely necessary in the field of human rights enforcement regarding the heritage of culture (MochtarKusumaatmaja, 1949: 10).

Basically, ethnic groups refer to groups with similarities in ancestry, history and cultural identity such as the similarity of tradition, values, language, patterns of behavior in real or imagined. The ethnicity of some primordially has been taken and held firm since childhood, of both tradition, customs, beliefs, and everything that is in its first environment. As part of a nation, constructively ethnic is not rigid, but is more open to social relations and various layers of experience. The existence of continuous social communication, causing the emergence form of acculturation of culture. The acculturation can eventually be just as powerful (diffusion), imitative (adoptions), and interplay and then create a new culture (acculturation), if one of the cultures disappears then there is a form of assimilation.

The intensity of communication and cultural contact that occurs is the reality of cultural exchange (Koentjaraningrat, 1958). In the course of the culture of society in Indonesia experiencing dynamic changes to the influence of small entities and large entities. Thus, Indonesian form of culture in multiethnic mix that grows and fits with intrinsic and extrinsic meaning (Fendi Adiatmono, 2016). The context of the multiethnic work becomes the right of their ownership. Human rights are related to two things. First, about rights and second, about man. The linking of both human rights is primarily a part of the moral rights that exist in one's humanity. Moral rights are rights based on norms and moral values. Thus, the direct source of human rights is the noble dignity, which is the

inherent value in every human being. Therefore, literally, human rights mean the rights that a person possesses solely because he is human (Ceunfin, 2004: 6).

The conscious attitude about the importance of human rights is strengthening, along with the growing moral awareness of mankind. Reward and recognition of rights, integrating integrally with values, especially morals. In relation to human rights, the award is a moral imperative and a personal decision or sympathy (Ceunfin, 2004: xxi). The imperative belief is present in response to the human virtues that convert the fundamental right order to life. Violation or degradation of rights may diminish the dignity of the human being so that for any reason, the right should not be diminished, violated, and ignored. Although a person makes an agreement to surrender or reduce his freedom, the contract will not be considered valid and the essence of his or her human rights will not be reduced (Onaga& Manuel, 2004: 8). Accordingly, the moral imperative is a response that deterrent effect of human goodness and improvement.

All the heirlooms were successfully documented by the Secretary of BataviaschGenootschap in 1900. In the visual image of the heirloom, the Europeans have made documentation in detail the shape of the heritage. For hundreds of years, the Kuningan people used the heritage for the protection and the greatness of the greatness of the work. This heritage is calculated from the years of the *Majapahit Maritime Empire, the Kingdom of Sunda, and the Kingdom of Old Mataram* (Fendi Adiatmono, 2017).

The people of Kuningan becomes a magnet for the ongoing mixing of culture or acculturation. This is due to the abundant natural wealth. Some of these attractions are cotton, rice, and wood especially in the area of Mount of Tellu which is useful for shipbuilding (Fendi Adiatmono, 2016). The natural potential of the area, also good for plantations. Natural area of Kuningan in the shade by Mount of Ceremai. This is what makes other nations interested in mastering the area of Kuningan. Contract agreement the Linggadjadi is a symbol that Kuningan as a neutral premises that

became the goal of the Indonesian and Europe (CIA Historical Review Program Release Full, 9 Juni 1947).

## **B. Literature Review**

1. *Kuninganologi* (2017) described as artevaktual found encountered in Telaga, then obtained a foothold that in the early stages of history in Kuningan, humans use weapons for self-protection.
2. Had been analyzed of A.N.J. Th. Th. Van der Hoop (1949: 70) which reveals about Javanese ornamental varieties placed on heirloom weapons.
3. Script of JakaMursita in "Spear Eyes the Kasepuhan of Cirebon" (2012), explains the type of heritage of the kingdom of Cirebon, it is a relation with Kuningan.
4. Ekadjati, Edi S. at *History of Kuningan* (2003), explains the behavior of the Kuningan people in their self-defense efforts against outside attacks.
5. In 1871 J.T.F. Riede describes in the sketch of the people conducting deliberations continued the death ritual. The sketches can be explained by the opinion of Koentjaraningrat that explains the religious principle.

From the literature review decomposed above, it is concluded that there has been no similar study with this research topic, so it can be stated originality.

## **C. Problems**

In broad outline, culture and human rights, its relevance can be influenced by several things, namely: (1) The small entity can be a word, a utterance, an object, an event, a pattern, a drama, or a person; (2) Large entities, meaning, reality, ideals, values, circumstances, institutions, or concepts; And (3) Representation, in the form of representations, illustrations, signs, memories, references, references, or arbitrary features (Dillistone, 2002: 20).

Kuningan region with a history of the kingdom, through a long journey produces some sharp weapons, especially the type of

*trisula* and *kujang*. Not without cause, Kuningan in its history sometimes faced with war situation that require strong defense and resistance.

An Indian study of Devender Gupta (2015: 4) on the *trisula*, indicates that in the early stages, the trident or *trisula* symbol is a major component. The worship of *Siva*, commonly seen as the first symbol of the high value of a *trisula*.



Figure 1. *Trisula* of Kuningan (*Bronzenvoorwerpen van eenpriesterteTelagabijKoningan*, KITLV Leiden, 1900)





Figure 2. *Trisula* of Limbangan Kendal Middle of Java (*Lanspunt en voorwerpen van een priesterteTjiboeroejbijLimbanganbij Kendal*, KITLV Leiden,1900)

Figure 3. *Trisula* of Jogjakarta/Mataram Kingdom (*Lansen, vermoedelijkbehorend tot de staatsie van de sultan van Jogjakarta*, KITLV Leiden, 1880)



Figure 4. Smooth trisula of Sultan Jogjakarta (*Lansen, vermoedelijkbehorend tot de staatsie van de Sultan van Jogjakarta*, KITLV Leiden,1880)

Figure 5. *Kujangand Java trisula*(*Lansen en krissen, Java*, KITLV Leiden 1900)

The trisula of Kuningan, made of wrought iron (Fe) with three branches. The form of in the middle it is higher than both branches. It is a symbol of Ceremaimountain, as the highest mithos after Balong and Cigugur. The symbol of the trisulais also considered a representation of Siva. The form of three-dimensional had become the reference of functional object of Kuningan people.

Based on the comparison of the results of visual image KITLV Leiden analyzed and JakaMursita script in "Eye Spears from Kasepuhan Cirebon" (2012), the authors conclude that there is a difference of eye spear of the Kuningan*trisula*, between Kuningan,

Kendal, Jogjakarta, and Cirebon Kingdom. The difference lies in the dragon's motif, fin, and texture of the central *trisula* eye dimension.

There are two dragon motifs on the handle of the *trisula* of Kuningan. The dragon in the metaphysical world it identified with big snakes and sea rulers as well as dragon legend in China, Middle East, and even Indonesia itself know the figure of a serpent and headed human *NyaiRoroKidul* as the ruler of Java Sea.

*Nagari* has the origin of the word from the dragon *o'reyi* which means dragon and *reyior* dragon that lined up (MansoerPateda, 1977: 200 & 246), as a symbol of prosperity. Chinese ethnic from Bugis carries various influences such as motifs on gambling cards in which dragon images are the highest God. For the Kuningan ethnic in seeing the Chinese, it is a symbol of a power of power for the Chinese. On the dragon ornament motif (*Draco*) the Chinese in Kuningan means symbolic. The motive is thought to have disappeared, the same time with the disappearance of the Kuningan Royal motifs. Dragon motif used and applied well in Cirebon, but different from Kuningan, who do not wear that motif at the present time. The dragon's motif becomes an important element so it is placed right on the royal building as a symbol of the government holder. In Kuningan, the dragon motif of form with *hulangili-hulalata*, is on the board of horses applied to the temple. Dragons that attempt to swallow pearls are a sign of a solar eclipse and a moon. Helmut Nickel (1991: 139) explains that the pearl literature is not referred to as one of the celestial bodies, but is seen as an object to tame a dragon. Dragon symbols were discovered during the Han Dynasty period of 206 BC, but two combinations of dragon and pearl motifs appear to have appeared only in the early Tang Dynasty. Under the Tang Dynasty in 618-907 BC, the motif spread to Central Asia to Indonesia. The Chinese pray to the dragon to ask for rain. The dragon/*nagarimotif* is used to represent imperial powers considered to be dragon or "dragon-throne" dragons. According to Christopher Livanos (2011: 4), in Europe, the motif of the dragon is symbolized as the embodiment of evil beings. By OngHeanTatt

(1993: 25-28) dragon motif is also called lung, which means wisdom, welfare, majesty, might, and long life.

The dragon concept mythology is codetermination (as a high decision). Social interaction, action, knowledge, strength, virtue and interdependence and many based on the supreme spiritual power of the dragon, his strength and wisdom. The dragon lives in water and in the sky brings people's hope, prosperity, cognitive world and becomes an individual agent and lives as a symbol in the perception of the masses. Thus, the Kuningan dragon is representing the celestial (terrestrial) and terrestrial forces (land). It is a mythical creature that has great power to fly and walk with great power and has the ability to change power quickly. To illustrate that the dragon flies, there are two *Copsychusmalabaricus* above the head, and the fan as a symbol of the spirit. As proof of good self-esteem, the Kuningan people are seen holding a three-pronged dragon tail.

The meaning of the three eyes of the spear on the *trisula* of Kuningan is a triple relationship on the dimensions of human life. The dimension is to know itself, God, and creation. The application of symbolic meaning to the ornament is an effective medium in communication, interaction, and socialization.

#### **D. Problem Formulation**

This study relates to the heirlooms of the Kuningan kingdom as a cultural heritage of the archipelago and the relevant sociocultural supporting factors. The existence of historical chronicles in the late nineteenth to early twenty-first centuries is important in this manuscript. The chronology of interest increase is as follows.

1. After doing the research of cultural heritage in Kuningani, starting with finding some of the weapons of the Kuningan people in the 19<sup>th</sup> century. There is something unique and unique that raises some questions about the background of Kuningan cultural heritage. In addition, there is a void of cultural heritage research that causes historical blindness. After conducting historical literature studies in

Indonesia and the Netherlands, there are historical events and evidence of monumental original artifacts.

2. The turning point of Kuningan society after the inter-royal dispute and the economic crisis, 1800-1900 began to be resolved. Then, the Kuningan ethnic began searching for the lost in their cultural heritage.

3. Increased activity in ports in European, then many visits and migration of people from the Netherlands to Sulawesi in the 20th century showed the decline of Kuningan ethnic artifacts.

4. The existence of cultural heritage tradition through the media of unification in Kuningan. The above description, it is necessary to take appropriate action for data collection that has lost inheritance and brought it.

## E. Purpose

The results of this study are expected to provide a human rights perspective in the field of cultural heritage in Kuningan as a foothold in the development of multi-ethnic identity in Indonesia, to increase the symbolic capital of culture. For educational institutions, it is possible to stimulate people's sensitivity to be more concerned in making dynamic cultural traditions.

## G. Limitations

The scope of this study is the cultural heritage of the *trisula* in Kuningan, studied in the late nineteenth and early twenty-first century. Some limitations are used as a sign in the exposure. The formal object boundary, is the method of limiting the research to be unbiased, is in the form of:

1. The object of *trisula* from Kuningan
2. The deadline is the end of the 19<sup>th</sup> century to the beginning of the 21<sup>st</sup> century
3. The Limitations of research areas, namely Kuningan, West Java, Indonesia

## H. Method of Approach

Efforts to prevent the problematic, it is necessary to strengthen and protect the existence of Human Rights as the creator of cultural heritage. Selection of appropriate strategies used to protect and promote human rights can address the causes of violations. The offense it caused by the complexity of factors and forces, namely: economic conditions, social structural factors, and political wisdom. For the most part, human rights violations are causing by human actions that fail to act in a certain way.

The impulse of selfish motives and greed for wealth and power creates a violation of the social submission, are friction between the elements of society. It is necessary to identify and eliminate the problem (functional debugging problematic), to evoke social compliance order in the multi-ethnic community of Indonesia. The approach taken in this study is extrinsic and intrinsic. Extrinsic approach is a multidisciplinary and conceptual approach (idea). The intrinsic approach is to apply the study to the object itself. Historical approach is the understanding of art based on a certain time with the grouping and interpretation of various information chronologically.

The derivation and diversity of the discourse on the practice of exercising the right to the heritage of ethnic culture, has implications for justice and peace. The method is interesting than ever because an interdisciplinary approach has been made in its analysis. The history culture of humanity can be divided into three stages, namely mythic, ontological, and functional. These things also can be seen in Kuningan an inheritance. Moreover, Kuningan traditional heritage named that *trisula* spear with the existence of that things can be observed in the study. This qualitative study used theories and concepts from several disciplines such as acculturation, symbol, and human rights heritage field. Thus, it can be done with a multidisciplinary approach

G. 1. Micro History Approach

The Kuningan ethnic used to be and are now a series of history. The person's current behavior is related to the behavior of his ancestors and becomes a continuity. According to Simuh, in the past ethnic society in Indonesia generally adheres to animism and dynamism belief (Simuh, 1996: 110). This paper using the approach scope of micro (Kuningan, West Java), to be explored into a macro history (FR Ankersmith, 1990).

#### G. 2. The Generation Rights Method

The contents of the Indonesian government's policy on cultural preservation are: 1) Law No. 5 of 1992, that the obligations of the Central Government with all its members and the Regional Government together with all its citizens to develop the culture in a broad sense, so that the cultural life of the citizens concerned can Progressed. 2) Law Republik of Indonesia Number 4 of 1982, that the obligations of the Regional Government concerned as well as the Central Government to pay attention to various cultural phenomena which among others revealed in the past architectural works relics of the past with the values attached to it, then create a special regulation Regulates the biological, spatial and social environments that are related to its regional peculiarities. If the heritage artefactual had been recovered, then the method that should be implemented is conservation, preservation, rehabilitation, reconstruction, and maintenance.

The "brotherhood" or "third generation right" is represented by the demands of "right of solidarity" or "common right" (Karel Vasak, 2 July 1979). This right arises from the persistent demands of developing countries or the Third World over a fair international order. Through, the demands for the right of solidarity developing countries want the creation of an economic order and international law conducive to the assurance of the following rights: (i) the right to development; (ii) the right to peace; (iii) the right to own natural resources; (iv) the right to a good environment; And (v) the right to its own cultural heritage. This is the content of the third generation of human rights (Philip Alston, 1982: 307-322). This

third-generation right is merely conceptualizing the value demands relating to the two generations of early human rights.

### G. 3. Entity Approach and Representation

Subjects, in accordance with the outline are the large entities, small entities, and representations described below.

#### G. 3. 1. Large Entity

In a democratic country, the government seeks to reflect the diversity of ethnic groups within the institutional structure of the state so that the distribution of power and resources are exercised based on fair ethnic arithmetic (David Brown, 2000). In the view of the great international entity on Indonesia through Christopher Bond (2015) in his thesis explains that U.S.'s third largest trading partner is Southeast Asia, and Indonesia as the axis of that point of view. In addition, China as a superpower, (Dean Cheng, September 16, 2016), a senior research fellow at the Asian Studies Center, that China is the first continental power that relies on the sea as a vital area of national economic interests. Thus, China's economic center of gravity has shifted toward the sea (Robert William, September 16, 2016). The presence of a domino effect (domino card falling one, overwriting the other so falling down) was, obviously and unmistakably indicated and identified as a form of disorder and structured attack. This indicates that there is contact with the Indonesian territory of Natuna, the raising of an outer country flag in the Sulawesi Sea, and some forms of infiltration in the form of terrorism in the Central part of Sulawesi. The heterogeneity of external threats can be drawn an imaginary line, that the outside state always identifies Indonesia on some lines that are considered weak. It is not difficult to do on Indonesia's most complete land of natural resources among potential targets from other countries. Walter Lohman (March 4, 2010) explains how valuable Indonesia is, so that this multi-ethnic unity of states needs to continuously maintain, renew and improve national resilience by keeping the existing order in line with national insights.

The diversity of discourse on the exercise of rights has implications for justice and peace. This method is interesting from

the previous because an interdisciplinary approach has been done in its analysis. Chronicles add to the anthropological perspective debate. The author claims that theoretical exploration of the concept of rights and citizenship is established through empirical studies, so that it can be solved contextually. This becomes urgent because the problems of local culture can become universal. The objectives to be analyzed are whether the appropriate category is implemented, rejected, or altered.

The spread of global geopolitics about the value of rights, especially any particular struggle cannot be solved empirically through the methodological focus on the local self-community. There is a need to seek access to social areas (from land, employment and education to freedom of belief and recognition of group identity) through the language of rights in a more capable manner.

Exploration of tensions between local and global, is a more comprehensive action in formulating rights, and mutual attitudes with institutions at multiple levels, from local through to transnational. It is a striking feature of the spread of rhetoric of 'culture'. Human awareness to introduce culture in rights talks has made both appear as keywords from the end of the 20<sup>th</sup> century. Both of them are in relevance to one another, historically and in the present, arranged in sufficient variables. The identification of a shift in political life in making claims has the potential for some differences, and that characterizes Nancy Fraser's 'post-socialist' condition (1997: 2).

### G. 3. 2. Small Entity

The Kuningan people associate themselves with nature, so they try to grow in harmony within their environment. In subsequent developments, the *trisula* also fits a triangle symbol. The triangle is a symbol of the mountain of *Ceremai* as a force. The basic form of three-dimensional *trisula* pattern motif for the Kuningan people, moved from three elements, namely the bottom (human), the middle (nature), and the top (Illahi Rabbi). The symbol of the *trisula*



ultimately has a power to show identity search, which is a picture of self-defense and group in its existence.

In the symbolism of traditional cultural heritage, there is a symbol of Firth's (2001) matching function. The implications of this study conclude that in reconstructing the social order, people in Kuningan use the legacy of cultural heritage as a reminder of behavior and ignore the ban, as do the *trisula*. Thus, there is a symbolic meaning in the form of motives embodied and peeled through an understanding of the behavior, suggestions, and restraints depicted through weapons, manuscripts, and clothing. Some inherited cultural heritage is also still traceable to visual imagery, although many have been lost and deliberately omitted.

### G. 3. 3. Representation

In essence, there is intimacy of the Kuningan people in various forms intended as a means to get closer to his God. That is a form of self-union, surrender and exaltation that makes man with God and nature. The ethnic make a dense relationship with the element of affection and protection, which is shown by the three dimensions of life.

As an abstract entity, the Unitary State of the Republic of Indonesia may not be able to act on its own, it is necessary for the organs to perform certain tasks. According to René Provost (2012: 183-216), the organ is then filled by individuals who are agents (*apparatus*) state and have certain authority from the state. Thus, each country has a certain organizational structure as an extension of the state with special powers such as the National Commission on Human Rights (Julio A. Barberis, 1983: 353-354).

In the introductory section, the explained that the author had researched, analyzed, compiled, and proved that the cultural heritage was actually stored by the Dutch Government at KITLV Leiden and KIT Amsterdam. KITLV is now closed and subsequent management submitted to Leiden University (Fendi Adiatmono, 2017). The immediate recommendation makes the first framework of the code of conduct towards the cultural heritage belonging to ethnic peoples of Kuningan which had been forcibly held in the past that serves as the

basis for the finalization of the negotiations. It is a balance against the requisite UN Law.

Mechanisms that have previously been done are methods applied by the people of the Special Territory of Yogyakarta in recovering heirloom weapons and thousands of manuscripts of the period of Colonial robbery in Mataram Kingdom. The existence of cultural agreements between the Netherlands and the Special Region of Yogyakarta, through Sri Sultan Hamengkubuwono IX (Kompas, 15/05/2012). Finally, the Dutch government restores the thousands of Mataram royal heritage and now Yogyakarta people have possessed it. According to the Sultan, the ancient manuscripts of the Sultan's Palace are in England and the Netherlands has been returned, as well as in the form of microfilm. Most of the ancient manuscripts of lost palace collections were looted during the British and Dutch colonies. Therefore, now the palace can examine microchip, manuscripts, and weapons.

## H. Conclusions

The existence of problems caused, it can be taken some conclusions, which is described as follows.

### H. 1. General

*Trisula* is a weapon like a spear. An appropriate data on KITLV, then the specification of the weapon is straight-form, curved, triangular, and "*belahketupat* or rhombic". Kuningan weapon variance, found two types of forms, namely straight eye and eye 23 (twenty three).

*Trisula* style of Kuningan people, still rarely found in the Nusantara. The spear blade is impressed substantially for its plain. Two dragons as balancing the main of blade, appearing to open the mouth in a position ready to pounce or exhale poison spittle. On a single eye spear, found something unique and rare, with 33 blades facing up, right, and left. This element becomes a distinguishing determinist with spears from Jogjakarta, Kendal, and Cirebon.

A detailed list of equipment and weapons are mentioned in the ancient of *Sanskrit* text. The use and purpose of some of these

weapons is unknown. Even the meaning of some words of the tool in question here is *awanama* or anonymous.

Men use weapons for protection and household daily needs. Thus, the purpose of the weapon is shifting. The Kuninganetics, have made an advances in the medical field, they developed tools like scissors, knives, and surgical equipment. Such equipment it's used to save human life or to heal the sick/injured. It includes material under the tool category. Here the doctrine of the concept of weapons seems to change.

The manuscript data on *Government op India Archaeological Survey of India Archaeological Library Accession no. 57057* can be manifested, the effort that is done is to return the heirloom weapon to the owners, which are the Kuningan people. It needs to be fought for that, because there are many in their museum.

The abundance of manuscripts, weapons, jewelry, and attributes have been brought by the Colonial people, it is worth giving to lend to the creator. For Kuningan ethnic, they do not need to look for another new identity. The search for a new identity, can lead to chronic divisions and great energy to make it happen. Moreover, it indicates to deviate from the previous patron of form.

The derivation and diversity of the discourse on the practice of exercising the right to the heritage of ethnic culture, has implications for justice and peace. The method is interesting than ever because an interdisciplinary approach has been made in its analysis. The history culture of humanity divided into three stages, namely mythic, ontological, and functional. These things also can be seen in Kuningan an inheritance. Moreover, Kuningan traditional heritage named that *trisula* spear with the existence of that things can be observed in the study. This qualitative study used theories and concepts from several disciplines such as acculturation, symbol, and human rights heritage field. Thus, it can be done with a multidisciplinary approach.

## H. 2. Specifically

The existence of responsive action to the potential of heirloom weapons as a cultural heritage character and Nusantara insightful. The output is putting the local art culture more valuable objectively by organizing the local art and culture to its full potential.

For Kuningan, ethnicity deserves to regain social and cultural rights, as well as to accept justice in the treatment of procedural rights. This is perfectly acceptable, given that there is no longer a balance between the visual history and its reality, between the inheritance tribe and the Colonial ruler.

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## SEVERAL FACTORS THAT HAVE CONTRIBUTED TO THE WEAKENING OF ALBANIAN FOLK CLOTHING TRADITIONS

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### Abstract

The folk clothing in Albania is diverse and specific characteristics for each zone or geographical area. This paper is related to some of the factors that have contributed to the weakening of some of the most essential traditions of folk clothing in Albania. Human society varies over the years, and consequently it is inevitable the change of its culture. Folk clothing has fewer transformations in its traditions through generations. What is noteworthy is that some traditions are either used rigorously as they have been used in generations or come out of use for several reasons, which will be dealt with in this paper. The scientific methods used for collecting data in this paper are direct observation and in-depth interviews. The target groups included in the study are members of 3 subcultures, of the 3 different zones of Albania, but living together in the same territory for several decades. From the data of this research, we came to the conclusion that the importance of folk clothing has faded, bringing in the best case their use only in some sort of ceremonies, and in the worst case the ignorance of them.

**Key words:** *factors, folk clothing, tradition, fade, use, unawareness, handloom*



## Introduction

The traditional Albanian folk costume was used massively until the 1940s to the 20th century in the whole territory of Albanian population. "When talking about Albanian clothing, says Faik Konica, there are so many Albanian costumes as there are provinces" (Isufi, 2006:59). Each province had its shades in color and less in shape, identifying and distinguishing it from each-other provinces. Time with its flow, also brings transformations to the human society, which can be of different fields and dimensions. The degree of involvement of individuals in these changes is relative, based on personal/family preferences, creating variety of models in traditions, ceremonies and human activities. This explains why some families strictly respect certain inherited traditions (special) ceremonies, some families little and other nothing. From generation to generation the differences become more apparent, because of the increasingly rare use of early traditions, seeing with skepticism the modern "eye" of their importance and addressing contemporary trends and global patterns. Elements of Albanian folk culture have undergone radical, clearly distinct changes within a relatively short period of time, especially in relation to elements of Albanian cultural identity preserved with ethnic fanaticism from many generations. One of the traditional elements that has undergone total transformation for a while, is the dress. So much has changed the shape of its appearance; the more difficult it finds in the ground any real master. "The traditional came's clothing - says cameraman Janis Sarras, - was the national costume." (Sarras, 1985: 213). The idea to carry out this study was born out of a distinct contrast to the clothing used by the Albanian society several generations today. The scion came from a separate case initially in my family<sup>81</sup>, which served as a point for an objective observation, and was followed by this scientific research. One day with the naked eye I clearly distinguished large differences between the clothes of my grandmother and her daughter (who is my mother), while they were talking to each other. The more questions

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<sup>81</sup> Mone, Diana

that arose in my mind about these changes, the more experienced situations I reproduced. All the time my grandmother had seen wearing headscarves and knitwear in the middle, not like housewives who only put up with cleaning or kneading. Not even the color of her hair, nor the length of her hair I never knew. Incorporated in the whirl of thoughts many questions followed each other, prompting a search for scientific research:

- Why are only a part of women/men of the age of 3 holding in their daily traditional folk clothing?
- Why is the generation of the elderly not dressed the same as with adolescents or middle-aged people?
- Why do some use folk clothing only in special cases?
- Why is not the folk clothing sold (dense) in the market like other industrial outfits?
- Why is Albanian youth today little or no knowledge about the traditional Albanian folk clothing?

The importance of this work raise in the collection of data through interviews with people who follow or recognize popular tradition through direct contacts, who are more and more difficult to find, and in the near future will not it is possible to directly contact people with such characteristics to get information from the experience they lived in.

### ***Albanian tradition of clothing production***

The production of clothing at any time is based on the fabric. The fabric in Albania, until several decades ago, have been worn inside our family by our daughters, new brides, mothers and grandmothers. The raw material for woven fabric was mainly determined by the clothing that would be produced with it and its use, depending on the climate, the purpose and the person who would use it. Clothing, like in all the Albanian tribes, was not an uniform dress. "National costumes that required expensive cops and fine artwork because of

their economic condition were only able to afford the rich classes ..." (Isufi, 2006:60). The Albanian woman had dresses for clothing (according to the season, age, gender, and ceremonies); to sleep, to lay on the floor and to decorate the home. Up to two decades after the end of World War II in Albania, all wardrobe was produced by individuals, using woven cloths with a wooden tool called «handloom». It is almost impossible, when talking about traditional Albanian folk costumes, not to mention the handloom. « In the past, they were worked in the handloom like a pair of garments and those of winter. The handloom as 'a dress factory' in Myzeqe comes from the last millennium » (Lëngu & Shapka, 2003:41). The loom was present in all the families, and it was irreplaceable in the lives of the people. Apartments were small in proportion to the number of members in the family, however, there was always a small and modest shelter to set up the handloom. The room where the handloom stood was separate from the rest of the apartment, but adjacent to it, as the lashing process was associated with a noise that caused annoyance to the family because the women wandered in an unsuitable time when the relatives slept, depending on when free time was created after other jobs had been completed. "Despite the fact that the woman had less freedom and rights, she carried out some important activities such as: housekeeping, cooking, raising and children's education, preparing clothes ..." (Gjika, 2010:41).

In many cases they wove up for a few days, when they had a lot of weave out and a little time available, like in the preparation of the tocher, in the clothes for the newborn, of any gift for cousins. "The handloom wore the people when the textiles and the confessions were missing for centuries; the bride's weddings, the garments from the cradle to the elders were made in the handloom. The handloom disappeared like the Ugar's parade, because the dresses are produced in the handicraft factory and the factory" (Lëngu & Shapka, 2003:41). After the 1960s, gradually collapsed until only sporadic cases of clothing production inside the home were left, craftily.

Nowadays, if it finds an occasional handloom in this area of Myzeqe, this is only possible in families who are passionate and preserve the popular tradition, or kept it as a relic, to remember the loving people they have been using. Among the women of the 3rd generation, very rarely finds today anyone who knows how to use the handloom; a part has forgotten how it is used after a long time that they have not used and a part has never learned. The handloom, in the museum of Albanian culture, stands as a representative of the past which has lost its use in a more developed social system.

Another reason with a direct impact on the gradual transformation to the disappearance of the traditional Albanian clothing in Fier city, in the post-war years is also the economic situation of the population. The difficult situation with increased poverty, both for the local population and for the two groups of newcomers, was also accompanied by the simplification of everyday clothing, since the costume was costly because it required expensive materials and long-term work processes, and fine artistic work. As Henry Mercey was grinning at the beginning of the twentieth century "Costlyness is one of the reasons why national costume disappeared in Albania" (Mercey, 1907:18-22). The transformation and simplification of traditional national clothing began at the beginning of the 20th century, which continued to emphasize in the coming years also from other factors such as the World War II, and the debacle from their lands of the Kosovar and Kosovo populations. The debt is inevitably associated with extreme poverty, because the main purpose only the wandering is the salvation of life.

*Today, the elderly people are not dressed the same as adolescents or middle-aged people do. Until the years, mid XX century, in the Albanian families, the small girls (about 8-9 years old), were taught by their moms or grandmothers with handicraft (embroidering, crocheting, spears, handloom). Over the years, women's handicrafts were improved, and they began working all their 'tocher' before they even betrothed during the feathery period. If the girl was not properly trained in the work with the hand or the period of*

engagement it was short, it was assisted by smaller sisters (with good craftsmanship and longevity in time), grandmother and mother, for tocher's dressmaking. Thus, the experience of working with the Albanian woman started, taking place through the stages of life, and accompanying her to the end of her life. "Woman from Myzeqe in general worked on the items she needed for her clothing and the people of the house, using raw materials such as flax, wool, silk, cotton (Mitrushi, 1965:136). The dresses were made according to the patterns of tradition, but adapted to color and material according to personal taste. There were also men who worked with the production of different materials for men's clothing, such as those that made the tunic for Shallvare (the pants of that time), the white piece for qeleshe or takiet (the hat), the leather shoes (opinga) and so on. They were succeeded masters. The men with particular passion used the folk clothing to the end of their lives, even by demanding to bury them with them. As a case of a woman from Myzeqe - Pulia Kozma Saqellari, (1889- 1995), before she died, was ordered her daughters to bury her with old myzeqe clothing (which she had prepared for, when she was alive and healthy) and had said: "When I go in the other world, my friends will wait for me. When they see me in my Myzeqe's clothing, they will rejoice greatly, that I am myzeqare and did not curse tradition and customs. If they see me in today's clothes, they will bite the lips saying, "Shame to you that changed our habits!" Women who are dressed in the traditional, share about headshoes, that they had kept them from young, and if they had taken off for a moment in public, they felt as if they were naked. It was also the case with men who began to wear traditional clothing at the young age, and were unable to change it with other types of clothing. They would have looked ridiculous in today's clothing. However, there are many of today's elderly people (peers of the aforementioned persons) who have kept their traditional folk clothing in their early childhood or early youth, but for years they have contemporary clothing. This fact has a logical explanation, which was revealed to us and presented to us clearly by our interviewees

In Albania, almost all women, by the middle of the century XX, have been household. One of their tasks, besides housework (such as caring for children, the elderly, cooking, cleaning and farming in the yard and livestock) was the spinning of cotton, flax and wool, where they wore cloths and pieces clothes or blankets and carpets.

After the Second World War<sup>82</sup>, one of the most troublesome efforts of the Albanian government was to get a woman out of the home, mobilizing it in various production sectors. The new postwar Albanian government faced difficulties to get women out of the house, as the patriarchal mentality did not "caught" the ladies out of the house to work, when the only room for centuries that had been learned to work was the home. This change in the lifestyle of women was accompanied by changes in many aspects of her life. The traditional folk clothing was not suitable for the workplace, and so a new fashion for a new working class emerged.

Some interviewees reported that when they came from their provinces and settled in Fier city, they were young at age. Having a weak family economy and strong support from the state, parents allowed their girls to work in manufacturing enterprises. They started dressing like everybody with work clothes, otherwise "... to laugh with friends. We should dress the same. Then I do not look at the traditional dress we had before". This situation in the workplace was associated with change of clothing even in other areas outside the family. "When families are placed in a new, mixed environment ... they integrate much more easily into new norms ... they easily fall under the mental and paternal feelings of patriarchal, provincial and religious ties." (Tirta, 2013:145)

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<sup>82</sup>The Government of New Albania, created by the Albanian Communist Party, aimed building the country through the work offered by the Albanian people, mainly Albanian youth. Until that time, the cultural climate was underdeveloped, dominated by the old patriarchal norms that kept the women in the family environment; all women without exception were householders.

Having the folk clothing in daily life was made difficult because the arrivals people had neither the means nor the materials to produce them. But in the cases of possession of the tools at the native (myzeqare people), again the production was difficult because the woman now lacked the time, one of the most important elements. There were sectors, such as in agriculture and stockbreeding, which were not accompanied by drastic changes in women's clothing, but with minor modifications. It was the nature of work that did not force women to change the pattern of clothing she had ever used, as it was not a new job for her, she had previously practiced in the animals and yards owned by the family.

The communist state, through political-moral strategies, guided the younger generation to embrace the new model of communist culture, which was advanced and timely, inspiring to break away from the traditional habits of their parents by appreciating as arrears and archaic for time. They were exhibited only in museums and dressed by dancers and singers of traditional folk music at events organized by state institutions. Everyday use of traditional folk costumes came to fruition, but its presentation with younger generations was carried out by study institutes set up for this purpose, houses of culture in cities and by groups of artists organized by the state who performed performances from time to time. "But people keep the secular traditions and habits in silence, kept in the spirit and in the mind, for more than two decades of mandatory interruption. (Lëngu & Shapka, 2003:127).

After the change of political system in Albania, after 1990, the entire society breathed freely, starting gradually that part of the population passionate about the traditional folk culture, used the costumes they kept for years in their family museums. Although the daily use of traditional clothing was interrupted for several decades, "many old women from Myzeqe still retain them today a beautifully-knit dress made in their handloom, in their personal museum, with models before 1940. (Lëngu & Shapka, 2003:110). The same can be said for the other two cultural groups in Myzeqe, Camet and Kosovars.

It was this period that created the two standards in clothing, and a break in the chain of traditional clothing.

## **Methodology**

The study is focused on the City of Fier, where we find members of 3 Albanian subcultures, of the three different regions of Albania, but who have been living together in the same territory for several decades. This geographic area has been selected since it meets the criteria of an extended involvement (the 3 largest provinces of Albania) that the target groups of respondents are Albanians who came from the northern part of Albania, Kosovo; Albanians from the southernmost province, Chameria and local Albanians, in the province of Myzeqe. The primary data has been collected through direct observation and in-depth interviews. The interviews were conducted with members of the three groups, to have a more complete picture of the reasons for the decrease in the number of individuals using folk costumes, the use of folk costumes today only in some ceremonies, and if this happens in the 3 groups at the same rate and for the same reasons. 30 interviews were conducted, 10 individuals for each cultural group.

## **Results**

Nowadays, in the Albanian society, we can find the habit of using a traditional clothing based on the relationship between age factor and cause.

- There is a small number of individuals (men/women) who belong to the third age (the elderly) in the group of individuals who wear traditional folk clothes. These have preserved with their own personal desire and initiative the traditions and clothing as:
  1. Men have worked in sectors that did not have to change their traditional clothing with a uniform, while women have always been householder.



2. Have lived in families with predecessor who have known, appreciated and applied every day traditions.

3. They grew up with the passion for clothing and the traditional habits of their predecessors, who have passed them directly. But they point out that this clothes has been simplified over time, since initially they encountered economic difficulties, that the original materials of the folk costume had many financial costs, after much of the dress was hard to find that the masters they produced were missing.

- A group of elderly people who have good knowledge of folk culture, traditions, clothing, and a strong spiritual connection with it have been identified as a nodule. They say that they can not fully materialize the relationship they have with the traditional dress of the predecessors because they have neither the knowledge, nor the skills and the means necessary for the dressing process, and the generation of their masters already belongs to past. But they hold a representative element, a symbol of a culture of origin, for example. ladies wear headgear, while men only wear traditional hat of the origin.
- Individuals who use traditional clothing in special cases are more numerous than the first group that uses them in everyday life. These are clothing they either bought with their own initiative or inherited them from the previous generation (from parents or grandparents). They are individuals who have a strong connection with the culture to which they belong, but for various reasons they can not wear this outfit in their everyday life, such as the inheritance of the inherited dress, clothing carries great spiritual value from the relationship with the person who has inherited it (it may be worked by a loving person), it may be costly to buy another, so they store it more carefully in their family museum.

In cases where the family has financial opportunities (in the three groups), it pays an artistic group of dancers, with traditional folk costumes of the origin area, to dance or other ceremonies, as they

rely mainly on the organization process which provides the right time to choose dance artists. According to respondents this is a tradition that is beginning to spread as a trend, not only to show their ethnic origin but also to revive their connection with the country, cultures and customs of early origins.

This trend is spreading faster, as it also fulfills an important feature of the wedding as a joyous ceremony not only for the two persons marrying, but also influences the lighting of the wedding atmosphere, where guests enjoy more and experience strong emotional emotions, which create an euphoric/emotional atmosphere by making the guests closer to each other.

- Individuals who **never** use traditional clothing are the largest group, since they include several generations. But the recognition level for this dress varies from generation to generation, it is overwhelming. The 3rd generation, the elderly have a very good knowledge of their origins, to a very small detail, since contact with this dress has been straightforward and prolonged in time because they have had the opportunity to know directly at least two generations who have used their whole life without interruption. The second generation, the middle age, has a lot of recognition, as they have known a few people who have been wearing these outfits because they lived exactly when a standard double dress was created.

The younger generation, they have very little knowledge of the traditional clothing, their level of recognition reaches the difference between normal and traditional everyday dresses, but they can not specify the region or the main elements of the dress. Their contact with the traditional dress was very small, only in a few cases through television, old-style fictions, museum observation, and recent times at any wedding ceremony.

## Conclusions

It is evident the process of fading in years of use in the daily life of traditional folk clothing in Albanian society and its inevitable direction towards disappearance. At a time not too distant, when

individuals who are today at the third age, and the last bearers of the elements of traditional Albanian culture are not with, then with pain we will have to admit that our traditional culture will belong to the group of cultures, where its original forms will be encountered only at rare intervals of our lives and memories of our ancestry in the past literature. Some of the causes of this transformation process, identified in this paper as influencing factors, mentioning:

*Unification of the clothes.* The district of Fier, with ethnographically mixed population, have developed along years the way of dressing by approaching a model of clothing in the developed western societies. It is noteworthy the unification of the daily dress between the members of the three Albanian subcultures in the district of Fier. Initially, it began with the weakening of the household economy, which led to the simplification of traditional clothing. Then the strong blow of the state for the advent of the daily dress was given, as a mandatory norm for those employed in state-owned enterprises. Nowadays, wardrobe for men and women is bought more on the market than they are produced by individuals, such as once in the loom or later with knitting. All members of the three regional ethnicities buy in the same market, where the same industrial products are offered.

*Change of woman model.* The emergence of a woman from the home environment to work in the manufacturing sector and manufacturing industry brought a new model of women: from home - to salary workers.

*Reducing the time for craftsmanship.* The massive employment of the population, after the 1950s and 1960s, mainly of middle-aged and youth in the industrial sector, brought about a reduction in time for women and craftsmen.

*Disconnection of the handicraft heritage chain.* As women were employed outside the home, the hours they spent at home reduced the chances of passing on the knowledge about dressing up the little girls, the generation of the descendants. This was also the case with artisans who did not have the inheritance of the work they inherited.

*Disappearance of work tools (handloom).* Over time, the tools used by older women to weave and manufacture traditional clothing were disrupted, and they did not have the material and the craftsman to return to work.

Nowadays, we have individuals who only use these traditional dresses, but do not possess the knowledge, the ability or the means to produce other clothing other than those who have inherited and are using it.

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## THE INFLUENCE OF THE STUDENTS' DEMOGRAPHIC CHARACTERISTICS IN EFL CURRICULUM IMPLEMENTATION, IN THE HIGH SCHOOLS OF ELBASAN

**Josilda Doçi (PhD)**

### **Abstract:**

The implementation of the EFL curriculum is recently one of the biggest issues in teaching and learning English properly, in the high schools of Albania. Changes in education are often related to putting into practice the new ways of teaching and learning that the new curriculum imposes. The new strategies that are recommended by the curriculum are often seen just as a duty of the teacher. This time, there is done a survey study in the high schools of Elbasan region, but it has been concentrated on the students. 1680 EFL students from the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> grade took part in the survey.

The classes with students were chosen randomly. There was chosen three classes with different grades per school. The students of the high schools of Elbasan show different backgrounds, as well as those overall Albania.

First, there is done an analysis of the difficulties that the students who took part in the survey encounter with the curriculum, as well as their different perceptions regarding the curriculum. It proceeds with the analyses to find out the most particular demographic characteristics of the students in influencing the learning of EFL in Elbasan high schools related to the curriculum.

Finding out the most influencing characteristics of high school students in implementing the curriculum is worthy in terms of making teaching and learning of EFL more compatible for the Albanian students, by giving suggestions on how to improve the work of the students in EFL education.

*Key Words: EFL curriculum, implementation, students, characteristics, high school.*

### **Introduction:**

The high school students of Elbasan are tested on a survey about lesson activities, as well as instructional behaviors in EFL classes. The results of the survey are related to the implementation of EFL curriculum, to see whether the activities in the class reality are performed the same way as they are described in the curriculum. If something goes on right, there will be given instructions to reinforce it, but if there is something going on wrong, there will be found out situations to improve it.

The main question of this study is: Are the students of the high schools in Elbasan implementing properly the EFL curriculum? If yes or not, which is the cause of this? What are the problems that students are facing? Do the demographic characteristics of the students influence it? The study will find out the problem the students have with the nowadays EFL curriculum and it will be seen whether the demographic characteristics of the students influence in this situation. The demographic characteristics will consist of: grade levels, gender, parents' educational and English levels, and English grade in the last school year. The students' questionnaire is developed in a Chi-Square analysis, where students will have to choose the correct answer pertaining to them.

To find out the difference between students' demographic characteristics, this study will give answer to the questions:

1. Does the student's grade level influence in implementing the curriculum?
2. Does the student's gender influence in implementing the curriculum?
3. Does the student's parents' educational and English levels influence in implementing the curriculum?
4. Does the student's English grade in the last school year influence in implementing the curriculum?

The results of the answers to these questions will give a clearer clue on the factors which influence students' implementation of the EFL curriculum. When being aware of these, measures might be taken so as to diminish the difficulties of students' curriculum implementation in a proper way.

### **Main Text:**

All the students who took part in this survey, study in the high schools of Elbasan region. They all responded to our questionnaire by giving their own opinions on the EFL curriculum. The first part of the questionnaire is about their problems towards the goals of the curriculum, which will be seen in terms to the use of the activities imposed by the EFL curriculum.

Information about students' difficulties in achieving the curriculum goals are given in Table 1, which shows that more than half stated that they sometimes have difficulties in articulating sounds and understanding a listening text (56.6% and 52.9%). Also, nearly one-third have problems in articulating sounds (30.3%) and close to one-fourth have troubles with listening (22.4%). Furthermore, a considerable number of students sometimes have troubles with speaking and reading (42.4% and 46.7%). However, there is still more than one-third not having any difficulties in these skills (36.1% and 38.3%).

As for understanding and using vocabulary items, there seems to be disagreements among the respondents as a considerable percentage indicate that they do not have any difficulties (46.3%), whereas more than one-third reveals they sometimes have troubles with it (35.4%). A few students find it difficult to use the vocabulary items (18.3%). Likewise, a considerable percentage of students believe that understanding and using grammatical structures is not difficult (43.9%), while more than one-third think it is sometimes problematic (35.1%). A little more than one-fifth claim that this skill is difficult (21%).

The main controversy among the respondents is seen in writing letters and argumentative essays. It is because, although more than one-third sometimes have problems with writing paragraphs (35.1%), a little less than one-third do not have any (31.7%). Moreover, there is still one-third who always has problems in writing (33.2%). Similarly, while nearly two-fifths admit they sometimes have difficulties in writing essays (38.5%), another two-fifths does not have any problems at all (40%). Still, there is a little more than one-fifth having troubles with writing in terms of orthographic mistakes (21.5%).

Table 1: Students' difficulties regarding the goals of the EFL curriculum

Students' difficulties	Category	10 %	11 %	12 %	N %
Articulating sounds	Yes	11.6	13.7	13.8	13.1
	Sometimes	55.8	57.7	56.4	56.6
	No	32.6	28.8	29.8	30.3
	Nr	537	581	549	1667
Understanding and using vocabulary items	Yes	18.4	22.8	21.6	21.0
	Sometimes	37.8	33.4	34.5	35.1
	No	43.8	43.8	43.9	43.9
		537	582	544	1663
Understanding and using grammatical structures	Yes	18.4	22.8	21.6	21.0
	Sometimes	37.8	33.4	34.5	35.1
	No	43.8	43.8	43.9	43.9
		531	579	544	1654
Listening	Yes	21.0	22.7	23.4	22.4
	Sometimes	53.0	48.0	58.0	52.9
	No	26.0	29.2	18.6	24.7
		535	581	543	1659
Speaking	Yes	15.0	16.1	20.5	17.2
	Sometimes	44.2	49.4	46.2	46.7



	No	40.8	34.5	33.3	36.1
		537	579	546	1662
Reading	Yes	19.5	19.4	18.9	19.3
	Sometimes	44.2	40.4	46.4	42.4
	No	40.8	40.2	34.7	38.3
		537	578	542	1650
Writing paragraphs/ essays	Yes	32.9	31.4	35.4	33.2
	Sometimes	37.0	35.3	40.5	35.1
	No	45.2	35.3	24.1	31.7
		537	583	548	1670
Writing orthographically correct	Yes	22.1	21.9	20.6	21.5
	Sometimes	33.3	40.9	40.7	38.5
	No	44.5	37.2	38.7	40.0
		537	580	548	1662

According to the students' perceptions related to the content of the curriculum, table 2 shows the results. A little more than half of the students believe that most of the vocabulary items taught are frequently used (53%), but more than one-third think that they are needed only sometimes (37%). Similarly, half of the students believe that the topics of the listening and reading texts are relevant to real-life situations (50.7%), whereas more than one-third feel that they are sometimes relevant (35.6%). In fact, students seem to disagree with one another on whether the topics of the listening/reading texts are interesting or not. Although approximately two-fifths think they are sometimes interesting (38.8%), two-thirds find them boring (37.5%). There are still students believing their topics are interesting (23.7%).

As the table reveals, 53.2% claim that majority of the classroom activities are on grammar. There are nearly one-third who claim that sometimes they mainly study grammar in their lessons (32.5%). Again, though a little more than half think that grammar activities done in the classroom are interesting (51.1%), one-third state they are sometimes interesting (33.2%) and a few claim they are not interesting at all (14.3%). Most of the students think that grammar

activities are comprehensible (59.4%), but there are still approximately one-third admitting that they sometimes have difficulties in understanding them (32.5%). Although the majority believes that grammar activities are helpful for the development of their speaking skills (63.9%), there are nearly one-fourth who find them sometimes helpful (24.8%). The main contradiction among respondents is on writing. Even though nearly two-fifths find the topics of writing tasks interesting (39.7%), a little more than one-third think they are interesting only sometimes (34.3%). There is still a little more than one-fourth feeling that they are not interesting at all (26.6%).

Table 2: Students' perceptions regarding the content of the curriculum

Content	Categories	10 %	11 %	12 %	N %
We always use new vocabulary	Yes	52.4	56.3	50.5	53.0
	Sometimes	38.8	32.3	40.2	37.0
	No	8.7	11.4	9.3	9.9
		539	580	548	1667
The topics of the listening/reading texts are relevant to real-life situations	Yes	55.0	46.4	51.1	50.7
	Sometimes	29.9	38.3	38.3	35.6
	No	15.1	15.3	10.6	13.7
		535	581	547	1663
The topics of the listening/ reading texts are interesting	Yes	26.0	20.0	25.5	23.7
	Sometimes	36.9	38.7	40.9	38.8
	No	37.1	41.3	33.6	37.5
		538	581	549	1668
The majority of classroom activities are on Grammar	Yes	53.5	56.1	49.9	53.2
	Sometimes	34.0	30.4	33.2	32.5
	No	12.5	13.5	16.9	14.3
		535	581	547	1663

Grammar activities are Interesting	Yes	49.6	52.0	51.4	51.1
	Sometimes	37.4	31.8	30.8	33.2
	No	13.0	16.2	17.8	15.7
		535	581	550	1666
Grammar activities are comprehensible	Yes	55.8	59.3	62.9	59.4
	Sometimes	34.5	38.3	29.0	32.6
	No	9.6	6.4	8.1	8.0
		535	585	546	1666
Grammar activities are for the development of speaking skills	Yes	69.5	61.9	60.7	63.9
	Sometimes	19.8	26.7	27.5	24.8
	No	10.7	11.4	11.8	11.3
		533	580	547	1660
The topics of the writing activities are interesting	Yes	42.8	39.0	37.4	39.7
	Sometimes	31.0	35.1	36.7	34.3
	No	26.2	25.9	25.9	26.0
		540	583	547	1670

These students' difficulties and perceptions for the EFL curriculum are analyzed in terms of demographic characteristics. First of all, they are seen according to the students' grade level: 10<sup>th</sup>, 11<sup>th</sup> or 12<sup>th</sup> grade.

Grade level is a factor differentiating students' perceptions of the difficulties, content and instruction. As Table 3 displays, there are significant differences among 10<sup>th</sup>, 11<sup>th</sup> or 12<sup>th</sup> graders in their perceptions of difficulties with listening and writing. It seems that the 12<sup>th</sup> grade students always and sometimes have difficulties with listening followed by the 10<sup>th</sup> and 11<sup>th</sup> graders. In fact, the students from the 10<sup>th</sup> and 11<sup>th</sup> grade who only sometimes have problems with listening are fewer. Besides this, more 12<sup>th</sup> graders seem to have or sometimes have troubles with writing paragraphs followed by 11<sup>th</sup> and 10<sup>th</sup> graders. This time 11<sup>th</sup> graders having and 10<sup>th</sup> graders sometimes having problems with writing paragraphs are fewer. In brief, it can be claimed that more 12<sup>th</sup> graders are

encountering difficulties with listening and writing when compared with the other two groups.

Table 3: Differences in students' curriculum difficulties by grade level

Listening	Yes	Sometimes	No
10	21.0	53.0	26.0
11	22.7	48.1	29.2
12	23.4	58.0	18.6
Writing	Yes	Sometimes	No
10	32.9	29.3	37.8
11	31.4	35.3	33.3
12	35.4	40.5	24.1

Gender is another background factor that creates differences in students' perceptions of difficulties, content and instruction. Table 5 shows that there are significant differences between males and females in their perceptions of difficulties with understanding and using vocabulary items and reading. More males seem to have or sometimes have problems with understanding and using vocabulary items when compared with females. More males seem to have or sometimes have troubles with reading in comparison with females.

Table 4: Differences in students' curriculum difficulties by gender

Understanding and using vocabulary items	Yes %	Sometimes %	No %
Females	17.2	32.6	50.2
Males	20.0	39.8	40.2
Reading	Yes	Sometimes	No
Females	17.5	40.9	41.6
Males	22.4	44.6	33.0

There are also significant differences between females and males in their opinions about the listening/reading texts to real life situations, the amount of grammar activities, the interest level of grammar activities and the comprehensibility of grammar activities. First, more females believe that the topics of the listening/reading texts are relevant to real-life situations when compared with the males. Next, more females agree with the idea that classroom activities are mainly on grammar, but more males think that this is sometimes true. Thirdly, more females reveal that grammar activities are interesting, yet more males believe this is sometimes true. Finally, more females claim that grammar activities are comprehensible, while more males reveal the opposite. So, it can be said that females have more positive opinions about the content of the curriculum when compared with males.

Table 5: Differences in students' perception of curriculum content by gender

The topics of the listening/reading texts are relevant to real life situations	Yes %	Sometimes %	No %
Females	53.4	35.2	11.4
Males	46.1	36.2	17.7
Majority of classroom activities are on grammar	Yes	Sometimes	No
Females	56.7	29.2	14.1
Males	47.7	37.9	14.4

Grammar activities are interesting	Yes	Sometimes	No
Females	54.8	30.6	14.6
Males	45.2	37.8	17.0
Grammar activities are comprehensible	Yes	Sometimes	No
Females	62.2	31.6	6.2
Males	54.7	34.1	11.2

Parents' educational level is another factor of creating differences in students' perceptions of difficulties and content. As it is shown in the tables below, there are significant differences among students with low, moderately and highly educated parents in their difficulties with articulating sounds, learning vocabulary and grammar, speaking, reading and writing. In fact, in all of these areas, much more students with low educated parents seem to have or sometimes have problems followed by students with moderately educated and highly educated parents. In other words, a considerable percentage of students with highly educated parents show that they do not encounter any difficulties in the accomplishment of the above mentioned skills. As for students with moderately educated parents, there is a diversity depending on the skill to be learned. The students with moderately educated parents mainly have problems in articulating sounds, speaking and reading.

Table 6: Differences in students' curriculum difficulties by their parents' educational level

Articulating sounds	Yes %	Sometimes %	No %
Low	16.7	58.8	24.5
Medium	10.2	57.3	32.5
High	6.6	47.0	46.4
Understanding and using new vocabulary items	Yes	Sometimes	No
Low	23.0	37.9	39.1
Medium	16.3	33.7	50.0
High	6.0	29.9	64.1
Understanding and using grammatical Structures	Yes	Sometimes	No
Low	24.2	33.4	42.4
Medium	20.2	39.1	40.7
High	10.4	31.7	57.9
Speaking	Yes	Sometimes	No
Low	19.6	47.9	32.5
Medium	18.4	44.4	37.2
High	5.4	47.9	46.7
Reading	Yes	Sometimes	No
Low	22.6	44.4	33.0
Medium	18.2	43.1	38.7
High	9.6	33.2	57.2

Writing	Yes	Sometimes	No
Low	25.2	38.9	35.9
Medium	18.7	39.4	41.9
High	14.5	34.9	50.6

There exists even a difference of students' perceptions of the curriculum according to their parents' educational level (low, moderately and highly educated). Regarding the comprehensibility of the grammar activities, more students with highly educated parents believe that grammar activities are or sometimes are comprehensible followed by the students with moderately and low educated parents. Table 7 shows the results.

Table 7: Differences in students' curriculum perceptions by their parents' educational level

Grammar activities are comprehensible	Yes %	Sometimes %	No %
Low	51.2	38.9	9.9
Medium	63.7	29.4	6.9
High	79.0	17.4	3.6

The last factor differentiating students' perceptions of the difficulties and content of the curriculum is their own English grade in the last school year. As table 8 shows, there are significant differences among students with English grades 5, 6, 7, 8, and 9 or 10 in their difficulties with articulating sounds, learning vocabulary and grammar, speaking, reading, writing. First, more students with English grade 5 have difficulties in articulating sounds, learning vocabulary, speaking and reading followed by the students with English grades 6, 7, 8 and 9/10. Next, more students with English grade 6 have problems with learning grammar followed by the students with English grades 5, 7, 9 and 10. Thirdly, more students



with English grade 7 show difficulties in writing followed by the students with English grades 9, 6, 10 and 5. So, it can be claimed that as the students get higher grades, they tend to face fewer difficulties in majority of the stated goals except for writing.

Table 8: Differences of students' curriculum difficulties by English grade

Articulation of sounds	Yes %	Sometimes %	No %
5	30.5	59.3	10.2
6	19.1	69.7	11.2
7	14.7	59.7	25.6
8	14.6	58.2	27.1
9/10	9.7	53.4	36.8
Comprehension and usage of the new vocabulary	Yes	Sometimes	No
5	39.0	40.7	20.3
6	35.6	35.6	28.7
7	25.2	45.0	29.8
8	22.5	40.7	36.7
9/10	11.1	30.7	58.2
Comprehension and usage of the grammatical structures	Yes	Sometimes	No
5	31.6	40.4	28.1
6	38.2	36.0	25.8
7	31.2	37.6	31.2

8	27.3	41.4	31.3
9/10	13.2	31.1	55.7
Speaking	Yes	Sometimes	No
5	34.5	36.2	29.3
6	25.3	51.7	23.0
7	20.5	51.2	28.3
8	19.0	50.2	30.8
9/10	13.2	44.7	42.1
Reading	Yes	Sometimes	No
5	32.8	43.1	24.1
6	29.1	48.8	22.1
7	25.0	44.5	30.5
8	24.3	42.5	33.2
9/10	13.7	40.8	45.5
Writing	Yes	Sometimes	No
5	25.9	25.9	48.2
6	31.8	29.6	38.6
7	42.3	25.4	32.3
8	39.5	29.5	31.0
9/10	29.5	40.9	29.6

As shown in Table 9, there are significant differences among students with English grades 5, 6, 7, 8, and 9/10 in their opinions regarding the frequently used vocabulary items, the relevancy of the topics of listening/reading texts to real-life situations, the amount of grammar activities on grammar, the interest level and comprehensibility of grammar activities and the interest level of

writing topics. The higher their English grades are, the more students say "yes" to these statements. And, the lower their grades are, the more students say "sometimes" or "no" to them.

Table 9: Differences of students' curriculum perceptions by English grade

Frequently used vocabulary items	Yes %	Sometimes %	No %
5	38.6	38.6	22.8
6	36.4	46.6	17.0
7	46.6	42.7	10.7
8	50.9	39.1	10.0
9/10	58.9	33.5	7.6
The topics of the listening/reading texts are relevant to real-life situations	Yes %	Sometimes %	No %
5	28.6	46.4	25.0
6	30.2	39.5	30.2
7	44.5	35.9	19.5
8	51.8	34.4	13.8
9/10	56.1	34.7	9.3
Majority of classroom activities are on Grammar	Yes %	Sometimes %	No %
5	28.6	46.4	25.0
6	34.8	43.8	21.3
7	42.2	38.3	19.5
8	54.8	29.2	16.0
9/10	59.5	29.9	10.7

Grammar activities are interesting	Yes %	Sometimes %	No %
5	41.8	34.5	23.6
6	33.7	44.9	21.3
7	45.3	35.2	19.5
8	47.3	33.8	18.9
9/10	56.8	30.9	12.3
Grammar activities are comprehensible	Yes %	Sometimes %	No %
5	35.1	45.6	19.3
6	29.9	50.6	19.5
7	38.0	46.5	15.5
8	48.9	41.5	9.6
9/10	74.2	22.6	3.2
The topics of the writing activities are Interesting	Yes %	Sometimes %	No %
5	43.9	17.5	38.6
6	36.7	27.8	35.6
7	35.4	35.4	29.2
8	35.5	32.3	32.3
9/10	42.5	37.3	20.2

### Conclusion:

Students tend to show differences in the difficulties and perception of the EFL curriculum related to their demographic characteristics.

There is significant difference between the groups of students according to their grade (10<sup>th</sup>, 11<sup>th</sup> or 12<sup>th</sup>), gender, parents'

educational and English levels, as well as students' English grade last school year.

It could be said that the students' different demographical characteristics influence the curriculum implementation in the classroom. So, students of the 12<sup>th</sup> grade tend to have more difficulties than those of the 11<sup>th</sup> and 10<sup>th</sup> grades. This might be as a result of their learning with a higher level textbook. Also, female students have more positive views of the curriculum compared to the male ones. Furthermore, students with highly educated parents tend to perform better in English and think more positively about the curriculum. Lastly, students with English grades 9/10 have more positive opinions about the content of the curriculum. There could be taken measures to make all the students perform better in the EFL curriculum, so as to show better skills in English.

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## **ETHICAL BEHAVIOR IN PUBLIC ADMINISTRATION...A LONG LEARNING PROCESS**

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### **ABSTRACT**

This paper focuses on the inadequacy of laws, codes of ethics, to identify, to "punish" unethical behavior in public administration and in the same time on the importance of an elastic framework under which public servants will try do their best in order to increase trust in the community they serve. With the new reforms in public administration, the new approach called co-governance between community and government, the e-government, the link between ethics and new administration earn a major importance and it is crucial to define ethics, treatment and control in this reality. It is also very important to demonstrate how to achieve an ethical behavior, how it can be implemented, motivated and managed, through a new ethical approach. Since we are aware that when public services meet the expectancies of the community, their satisfaction is major and this is an important subject for Managerial School supporters, who have been debating the ways that governments should produce and deliver public services. It is noted that public services in general are poorer in quality in confront of private goods even they are cheaper. So it is important to have a change in the way how the public services are delivered to the community. In order to inquire on the relationship between community expectancies and the way (ethical or unethical) how public services are delivered, we conducted a survey where citizens where randomly asked about their personal experience with public administration. Elaborated data shows that there is a lack of trust of the community in PA. The main assumptions of this lack derive from the absence or the deficiency of a clear framework of public administration ethics.

**KEY WORDS:** public administration ethics, ethics framework, trust-expectancies, efficiency, governance, ethical behavior, materialistic value profile.

## INTRODUCTION

The idea of studying the perception of ethical behavior in the current Albanian public administration, especially those related to decision-making and service delivery, has come from the discourse that faces the scientific literature on this problem. Since the direct investigation of the level of ethical behavior is a difficult task even for the specialized bodies for prosecuting it, it was decided not to ask for the level of ethical behavior itself, but only the perception of the Albanian electorate for this phenomenon.

Moreover, this image of perception, often through mediation replaces the "objective" assessment of the level/degree of ethical behavior in the public administration in the minds of social actors in the cities of the Republic of Albania. With or without intent, media discourse has contributed, to a lesser extent, to the public opinion of our country to confuse the phenomenon of ethical behavior in public administration with the image that creates the perception of this phenomenon by the relevant social actors.

When talking about the phenomenon of ethical behavior is meant a certain relationship that is placed between different social actors. In the present case, we would have a relationship of ethical behavior between public administration employees and citizens seeking a service from the public administration ("servants" and "clients"). The study, conducted on the basis of a poll in the electorate of the city of Tirana, aimed to outline a picture of how the interviewed voters of this city viewed these relationships. So it was about judgments and interpretations based on perception and not factual evidence.

The survey presented in this paper, was conducted in Tirana during 7-8 May 2016. The survey was conducted using a questionnaire that was formulated to empirically test a basic assumption that claimed

the existence of a perception of unethical behavior of public administration employees in our country. So that survey had the main focus to empirically test the underlying assumption and not simply to give a detailed view of the way how the voters of the city where this survey was exposed perceived the phenomenon of ethical behavior in the public administration.

## RELATED WORK

From a previous study on the perception of corruption (as one of the forms of unethical behavior) in the public administration collected from surveys in nearly 18 major cities of the country in 2010-2011 (studies are in the form of micro thesis in the Department of Political Science in the UT) emerges that there is an indirect empirical support or confirmation of the assumption on the existence of such a perception of ethical behavior in public administration and of a hypothesis that explained this perception with the materialistic value system of the relevant social actors. According to these data, there was a significant statistical association between parameters (variables) that defined the perception of the corruption phenomenon in question, with those that outlined the "materialistic" value profile (the values system of "survival") and that was what according to Hempel, is called in epistemology as reinforcement "from below" (empirical) of the hypothesis in the study. In a word, it emerged that respondents generally showed a profile value of the materialistic (or survival) type and at the same time demonstrated a willingness to pursue both passive and active corrupt activities (Feraj, 2013). Furthermore, it came out that there was a significant statistical association between the features of this materialistic profile value and the emergence of corrupt activities such as bribery. (Kocani, 2011). Overall, in the study based on the surveys of 2010-2011, the problem of the detailed presentation of perception that interviewed individuals perceived for the corruption in the public administration was reported, although the questionnaire used involved many questions investigating the perception of respondents for this phenomenon. For the simple reason that this kind of questions did



not serve directly to the empirical test of the hypothesis of the first study. They were mainly aimed at gathering information on the perception of voters in the city of Tirana (and other cities where panel type surveys were conducted) regarding the phenomenon of corruption related to unethical behavior in the public administration. So this information was not used during the first study, enabling it to be taken into consideration in the context of this study. Also, the first study bypassed the problem of expansion of this phenomenon, especially the one of unethical behavior, in the different layers of the electorate of the city of Tirana according to the perception of the respondents. Exactly the evidencing of these two problems, the existence of a possible perception of corruption and of unethical behavior in the public administration by the electorate of the city of Tirana and the degree of this perception, was also the focus of the investigation undertaken during the realization of our study. Previous measurements at country or city level yielded a considerable degree of distrust, ranging from about 80% to 90%. The latest data were those of the two surveys conducted in Tirana in April 2009 and January 2011. They determined a degree of distrust of the respondents, respectively over 60% and 80%. This degree is also considered high and very high. Meanwhile, the data of this survey (May 7-8, 2016) reveal 78% of the mistrust.

## METHODOLOGY OF STUDY

Since it was not intended to measure the real level of unethical behavior among social actors in the city of Tirana, it was not judged necessary to deal with the relevant meanings and concept of the phenomenon of ethical behavior. This is because the perceptions and the ethical behavior of different respondents could not be investigated in parallel, since the consideration of the meanings of ethical behavior would be another subject of study. Therefore, the study focused only on the perception of the ethical behavior reported by the respondents, without attempting to confront this subjective perception with the concept of ethical behavior.

Of course, such an objective made it unnecessary to conceptual analysis, or otherwise, to consider the meaning of ethical behavior of respondents because it is known that the perception of ethical behavior is not making evident the facts, but a value judgment often based on subjective interpretation. As noted in the introduction, this study was based on the data collected from a survey, which aimed not just to present a view of the perception of the phenomenon of unethical behavior in public administration by the electorate of Tirana, but the empirical testing of a basic assumption that claimed the existence of this perception by this electorate of unethical behavior in public administration. In order for the undertaken investigation to be extend not only to the perception of the respondents about the relationships of unethical behavioral among other social actors, but also to capture the actual or potential (expected) unethical behavior of the interviewees themselves (respondents), was thought to use three types of indicators.

Firstly, were asked the indicators that showed or measured the "materialistic"/"post-materialist" (1), (2) value profile of the respondents through the mechanism of frequency table that the SPSS program supplies. This because the unethical behavior for which it is required the perception of the electorate, is part of the behaviors that characterize individuals guided by a materialistic (or survival) system of values.

Secondly, were asked the indicators that allowed empirical testing of the implications deduced from the assumption that there exists in the electorate of the city of Tirana a perception of the phenomenon of unethical behavior in public administration through cross tabulation (crosstabs).

The search for indicators that investigated the type of value profile was judged necessary to "measure" better the potential of the unethical behavior of respondents themselves and to investigate the degree of sincerity of their responses when asked if they had conduct certain behaviors that are considered ethical (mostly active). This

was due to the not small level of lack of sincerity in answering questions related to the unethical (corruptive) behavior of the respondents themselves. Such expectations were based on data from other surveys that measured the indicator of the degree of mistrust towards the other. So we could expect to have a considerable level of lack of sincerity by respondents when they are addressed delicate questions related to their possible attitudes in the line of unethical behavior. Therefore, a network of questions was built that would, among other things, also carry out the function of reliability control for this kind of sensitive questions mentioned above.

#### Methodology of the study:

The study is an empirical approach that aims to test empirically a partial solution proposed for a research problem identified as a focus of study. As such a problem was chosen the one related to the opinions of the voters of the city of Tirana on the existence or not of unethical behavior in the public administration. Since the problem of unethical behavior in public administration naturally has some aspects, the study claims to focus only on the perception of the city's electorate of Tirana for unethical behavior in the public administration. So in the study was identified as a **research problem**: *The perception that the city's electorate has for the non-ethical behavior in the public administration.* And it has been designed as a **research question**: *Is there a perception of the electorate of Tirana for the unethical behavior of public administration employees?* Since the research question is of an existential type ("Does or does not ..."), the answer to it is given in the form of a **basic assumption**, which states that: *The Electorate of Tirana has a perception of unethical behavior of public administration employees.* Such a response constitutes an ascertainment judgment, i.e., that it does not represent a true prediction of those provided by conditional judgments ("If certain conditions K are met, then an event N would occur"). In such circumstances, the answer in question cannot be empirically tested directly. It will be empirically tested through some implications

deduced from it and having the form of conditional judgments. For these implications it is possible to conduct direct empirical testing. It is enough to get data for meeting the conditions required by implication and data relating to the ascertaining of the occurrence or not of the anticipated situation. The following are some implications that have been deduced from the basic assumption (answer to the research question).

**Implication 1:** If the electorate of Tirana perceives that there is an unethical behavior of the Public Administration employees, then it is expected that there will be evidence of their mistrust towards the work of these employees in accordance with the laws and regulations.

**Implication 2:** If the electorate of Tirana perceives that there is an unethical behavior of the Public Administration employees, then it is expected that there will be dissatisfaction from the hanging around that the employees of this administration cause to them.

**Implication 3:** If the electorate of Tirana perceives that there is an unethical behavior of the Public Administration employees, then it is expected that there will be discontent in how the officials of this administration communicate/act with them.

**Implication 4:** If the electorate of Tirana perceives that there is an unethical behavior of public administration employees, then it is expected that there will be dissatisfaction with the failure to resolve their problems by the officials of this administration.

**Impact 5:** If the electorate of Tirana perceives that there is an unethical behavior of the Public Administration employees, then it is expected to be found opinions that the officials of this administration should be bribed for solving the problems.

To empirically test each of the above implications, it is necessary to sketch indicators of the kind of information needed to allow the confrontation of the implication forecast with its realization or not.

**Indicator for implication 1:** Data on their mistrust of the work of these employees in accordance with the laws and regulations.

**Indicator for implication 2:** Data on the dissatisfaction of respondents by the wanderings of the administration.

**Indicator for implication 3:** Data on dissatisfaction of respondents by how the officials of this administration communicate/act with them.

**Indicator for implication 4:** Data on dissatisfaction of respondents by not solving their problems by the officials of this administration.

**Indicator for implication 5:** Data on respondents' opinions that bribes to this administration should be addressed for solving problems.

Based on these indicators question groups were formulated and questionnaires were conducted in 265 interviewees.

## DATA PROCESSING AND RESULTS

Initially we are analyzing the data related to the empirical testing of the implications deduced from the basic assumption. Each implication will be tested statistically by combining/crossing the following variables.

### 1. Crosstabs combinations that will statistically test the implication 1:

- Crosstab: **Q.9** ("In your opinion, what general opinion does it have on how to perform the duties of employees of the Albanian public administration?") with **Q.11** ("If you or any of your relatives have had the opportunity to apply for a service in the public administration, how did you secure it?")

To implement this crosstab, was used a variant of the SPSS.16 data processing program. From the processing came the cross table as follows. In order to empirically test the implication in question, a "Symmetric Measures" table should be presented, which provides the indicator of strength of statistical association between two crossed variables (Cramer's V), which has as condition for acceptance of this association values  $> .20$ , as well as the indicator of the significance of association (Approx. SIG.), which provides assurance that in this size of association does not contribute third,

secretive factors that have the "ceiling" margin allowed **.05** ( $\leq 0.05$  or not greater than 5%).

### Symmetric Measures

		Value	Approx. Sig.
Nominal by Nominal	Phi	1.164	.000
	Cramer's V	.388	.000
N of Valid Cases		265	

From this table it is seen that the strength of the association is **.388**, which is much larger than the allowed lower limit of **.20**. This means that for this indicator there is statistical association between two crossed variables. On the other hand, the indicator of the significance of the statistical association has a very high value of 0,000, which shows that for this intercross of the variables we have a significant statistical association. **This means that it shows a positive result of the empirical testing of implication 1.**

The same logic is repeated for the following crosstabs, but because of the format of this paper we will not present the tables but only the values and analyze their meaning.

- Crosstab: **Q.9** ("In your opinion, what general opinion do you have on how to perform the duties of the employees of the Albanian public administration?") with **Q.12** ("Have you encountered illegal actions in the administration public when you have requested any service?").

The strength of the association is **.261**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.9** ("In your opinion, what general opinion does it have on how the employees of the Albanian public administration perform the duties?") with **Q.13** ("Do you think that your dignity has been

violated in cases of behavior of a civil servant of the current Albanian administration?").

The strength of the association is **.288**. The indicator of the significance of the statistical association has a very high value of **0,000**.

**In total we have a positive result of empirical testing of implication 1.**

**2. Crosstabs combinations that will statistically test the implication 2:**

- Crosstab: **Q.9** ("What is your opinion on how the public administration employees are performing?") with **Q.20** ("How satisfied are you with public administration services?").

The strength of the association is **.388**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.11** ("If you or any of your relatives have had the opportunity to apply for a service in the public administration, how did you secure it?") with **Q.13** ("Do you think that your dignity has been violated in cases of behavior of a civil servant of the current Albanian administration?").

The strength of the association is **.276**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.30** ("What do you think about bureaucracies in state administration?") with **Q.13** ("Do you think that your dignity has been violated in cases of behavior of a civil servant of the current Albanian administration?").

The strength of the association is **.328**. The indicator of the significance of the statistical association has a very high value of **0,000**.

**In total we have a positive result of empirical testing of implication 2.**

**3. Crosstabs combinations that will statistically test the implication 3:**

- Crosstab: **Q.9** ("According to you, what opinion **have in general** on how the public administration employees are performing?") with **Q.20** "How satisfied are you with public administration services?"). The strength of the association is **.388**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.9** ("In your opinion, what general opinion does it have on how the employees of the Albanian public administration perform the duties?") with **Q.13** ("Do you think that your dignity has been violated in cases of behavior of a civil servant of the current Albanian administration ")?).

The strength of the association is **.288**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.12** ("Have you encountered illegal actions in public administration when requesting a service?") with **Q.13** ("Do you think your dignity is violated in cases of behavior of a civil servant current Albanian administration?").

The strength of the association is **.309**. The indicator of the significance of the statistical association has a very high value of **0,000**.

**In total we have a positive result of empirical testing of implication 3.**

**4. Crosstabs combinations that will statistically test the implication 4:**

- Crosstab: **Q.9** ("In your opinion, what general opinion does it have on how the employees of the Albanian public administration perform the duties?") with **Q.11** ("If you or any of your relatives have had any case to ask for any service in public administration, how did you secure it? ").

The strength of the association is **.388**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.30** ("What do you think about bureaucracies in state administration?") with **Q.14** ("Have you ever been in a



situation that you had to pay someone for a job due to its position, or do you had to pay for a service that is free, or pay more than the specified price?").

The strength of the association is **.263**. The indicator of the significance of the statistical association has a value of **.039**, below the maximum allowed limit of 0.100. (Note: Since the survey has used a "small" sample, it has a "ceiling" value of .10).

- Crosstab: **Q.30** ("What do you think about bureaucracies in state administration?") with **Q.23** ("Have you or any of your relatives applied for a job in the public administration and you are not admitted just because you do not have a "friend" or "money"").

The strength of the association is **.319**. The indicator of the significance of the statistical association has a value of **.000**, below the maximum allowed limit of **0.100**.

**In total we have a positive result of the empirical testing of implication 4.**

**5. Crosstabs combinations that will statistically test the implication 5:**

- Crosstab: **Q.9** ("In your opinion, what general opinion does it have on how perform the duties employees of the Albanian public administration?") with **Q.11** ("If you or any of your relatives have had an opportunity to ask for any service in public administration, how did you secure it? ").

The strength of the association is **.388**. The indicator of the significance of the statistical association has a very high value of **0,000**.

- Crosstab: **Q.30** ("What do you think about bureaucracies in state administration?") with **Q.14** ("Have you ever been in a situation that you had to pay someone for a job due to the position that do you have to pay for a service that is free, or pay more than the specified price? ").

The strength of the association is **.263**. The indicator of the significance of the statistical association has a value of **.039**, below the maximum allowed limit of 0.100.

- Crosstab: **Q.30** ("What do you think about bureaucracies in state administration?") with **Q.23** ("Have you or any of your relatives applied for a job in the public administration and you are not admitted just because you do not have a "friend" or "money" "). The strength of the association is .319. The indicator of the significance of the statistical association has a value of .000, below the maximum allowed limit of 0.100.

**In total we have a positive result of the empirical testing of the implication 5.**

## CONCLUSIONS

If we examine the results of the analysis of the **5 groups of 15 implications** that we have chosen to test empirically not directly the main/basic assumption of this study **on the existence of a perception of unethical behavior in the public administration of the city of Tirana by the electorate of this city**, we have as follows:

All the 15 implications deduced from the basic assumption **strongly confirm a positive result of their empirical testing**. This makes possible to consider accepting or confirming the assumption that there is a perception on the social actors (electorate) of the city of Tirana of non-ethical behavior in the public administration of the city of Tirana. With this it can be considered to have been given an acceptable answer to the research question raised at the beginning of this study.

## RECOMANDATIONS

The relation citizens–public administration is inevitable, regardless of the political-economic context, the development of technology or the evolution of socio-cultural relations. In everyday life we think about ethics as values and moral, but public administration which is based mostly on actions and decision making processes, needs another kind of ethics. In general we try to judge non ethical behavior, but not deepen on the cause's that lead to a non ethical behavior by the public administration employees.

Since there are a lot of elements which may influence the ethical behavior, such as: human nature, community values, professional life and personal philosophy, their combinations can lead to a variety of ethical behaviors. Discussing about ethics in PA, we should not forget that this issue is related with the development of the general societal values, norms and beliefs. In this context, the ethics in public administration it may be defined as common values and norms in the public services, in order to judge what is right or wrong, good or bad behavior. Considering the fact that the good and the bad, the right and the wrong are sometimes defined based on personal perspectives of individuals, this make the judgment a little bit confusing (moral basis) and exposed to the willingness of individuals which of the direction (ethical or non-ethical) to follow. As a guarantee for the societal values and norms are laws...but our experience and everyday life shows the insufficiency of law to guarantee what it claims to do. Applicability (or not) of ethical behavior shows more about the value profile of the society than shows about the force of law.

In Albania, we find notions and concepts of ethics early, since the so-called period of King Zog., In the state of the dictatorship of the proletariat, the applied ethics was that of communist ideology, there were no written rules or Code of Ethics, but people followed what their predecessors did at work and acted by applying a powerful self-censorship. Throughout the transition period, the need for an Ethics Code in the public administration institutions has increased, so the Parliament on 08 September 2003, adopted the law no. 9131 "On the Rules of Ethics in Public Administration". It places in front of all employees of all levels of administration not only the legal obligation to enforce it, but also the moral obligation, at the same time encourages them to act fairly both morally and legally. This overview of the legal framework on ethics shows us that the assumption that we lack some legal regulation on ethics is not valid... If not the law, then what creates this gap in ethical behavior? After setting the basis of a clear ethics and formulating a PA ethics framework, in order to consider completed this approach, we should

not have only legal framework or institutional code of ethics. But what is more important is the embracement of them, not only by enforcement but mostly as a process of inner normative of every single employee in PA. At the same time, it should encourage dialogue, open discussions and unbiased peer-to-peer discussion.

Ethics is not the value "achieved" and which has an "end", but it should be possessed /owned by individuals and in continuous development/progress. Ethics of individuals is not separated from the ethics of the society as whole. Thus, both should consider each other in their progress. Ethical behavior that employees reflect in relationship with citizens while offering public services is exactly their ethical behavior as individuals in relationship with others similar to them. As a process in-making, ethical behavior cannot be considered a passive process, but contrary a process in which only having ethics is not enough, but also requires the willpower to act ethically, even when one part of the society refuse to do that. Ethical behavior requires public administration members to make conscious choices and to have a sound judgment in line with ethical values. Only this way we can be secure that our behavior meets legal requirements.

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## THE ILIAD BY HOMER AND ALBANIAN POET NAIM FRASHËRI

**Blerina Harizaj (Moja)**

### **Abstract:**

The Albanian poet Naim Frasheri, showed his admiration and love for the history, culture, Greek literature and mythology even through translating one of the great Homeric epopee, "The Iliad". In 1896 he translates and publishes the first song of The Iliad by Homer, while in 1886 he tried to translate and publish it in Turkish. Translation of "The Iliad" by Homer was accompanied by an introduction and a postscript, in the form of a file printed in the printing house association of Bucharest. This is also confirmed by the Albanian scholar Dhimitër Shuteriqi who says, "Naim was passionate about Homer, whom he will imitate and adapt later into Albanian". A fact that stands also for one of his most important works "History of Skanderbeg" which, for its epic character is similar to the Homeric epopee, Iliad and Odyssey. The writer Naim Frasheri was among those Albanian poets who knew and valued deeply the Greek poet Homer, appreciated the high artistic values of his works, which due to the mythological character and the message they evoke, remain as the cornerstone of European and world literature. They became a source of inspiration and encouragement for the creativity of our poet. The linguistic, cultural and literary knowledge Naim had for the Greek antiquity, encouraged him to try himself in translation. With the translation of "The Iliad" by Homer he wanted to show to Albanians the heroism, bravery and sacrifices of the Greek people through the centuries, with the sole aim to strengthen his people's conscience to fight for their freedom and independence. In this article we will see the importance of translation in the establishment of intercommunication bridges with different cultures and literatures, by conveying us at any time messages with universal values.

**Key words:** Iliad, Homer, greek literature, translation, Naim.

### Introduction:

In the history of its development Albanian literature, just like other world literatures, has been open to connections with other literary systems. It borrowed from these systems models, themes, literary figures as well as various types of poetry, by making them part of it, but always maintaining its original identity. This phenomenon is evidenced even nowadays, where the literatures are in a continuous interferential relationship, exchanging various literary experiences. Both the history of world literature and the Albanian literature have given us many examples of such a phenomenon. The well-known Israeli scholar, Itamar Zohar, speaks of the interference that, according to him, "literatures are always in an interferential relationship, and that interference will mean a relationship between literatures, through which Literature A (source literature) can become a source of direct or indirect borrowings for another Literature B (target literature),(I.Zohar, Polysystem Studiues,pg.54).<sup>1</sup> But as its inseparable part, is also the literary translation, which plays an important role in the development of literature in general. It has always served as a bridge of communication between different cultures and civilizations. Many writers, not only in Albanian literature, but also in other more developed literatures, have left traces of translations, enabling them to enrich their respective language and literature. According to the Albanian scholar, Erjona Tartari, "one can rarely understand an author, a literary phenomenon, genre, without understanding the influence, formation, and cultural and intellectual grafting of languages, structures of thought, and civilizations other than the one to which it belongs, the translator-she says,- performs a social act, since he offers to its society a way of thinking, a culture, a mentality that belongs to another society which is defined as different in function of history, the development of souls, customs and moral norms, of civilizations that are not and don't have to be universal. Even in the literary case he carries out a cultural act trying to recover or translate along with the text "the

storytelling legacy" that characterizes the text ( E. Tartari, Epistemological approach to translation into Albanian literature "Literary studies in process: Thesis, projects, ideas and results, pg 35, 37, 38) .<sup>2</sup> For this reason we see it closely related to the culture of a country. In this way, "translation involves shifting views expressed in a language by a social group into their acquisition by another group, causing the process of decoding, recoding and encoding( A Monireh, The role of culture in translation, pg 14).<sup>3</sup> But, meanwhile, "translation is a communication process, the purpose of which is to provide the foreign reader with knowledge of the original ( J. Levy, Translation as a decision process "The translation studies reader" pg 148).<sup>4</sup> So every good translation is an exchange of languages, cultures and different worldviews, enrichment for mutual societies. The significance of literary translation is also influenced by various literary theorists. Pol Valery, says that without it, "we would not have literatures that fall in love with each other." While Eliot Weinberger and George Steiner say that "translation is the one that keeps the literature alive"( Th Jaques, Translating theory pg. 154)<sup>5</sup> and "only the poet can translate poetry( Ibidem pg. 155).<sup>6</sup> Or what Bahaan Hasan says, "literary translation assists different nations to get rich in universal culture.( B. Hassan, Literary Translation; Aspects of Pragmatic Meaning, pg 1).<sup>7</sup> For this reason, the role of translation in literature is very important, recalling here also what Zohar says" about his role in the crystallization of national cultures (I. Zohar, Polysystem Studies, pg 192).<sup>8</sup> Also Zohar mentions the fact that literary contacts also occur through two channels; when the source literature (more developed) is known directly from its own language, and the second case when it is known through translation (I.Zohar Papers in Historical Poetics, pg 47).<sup>9</sup> Therefore the role of translation in the history of literary development is irreplaceable.

## 2.The Iliad by Homer and the Albanian poet Naim Frashëri

The Albanian poet Naim Frashëri, showed his admiration and love for his history, culture, mythology and Greek literature, among other things, also through the translation of one of the great Homeric epics,



"The Iliad". In 1896 he translated and published the first song of Homer's Iliad, while in 1886 he tried to translate and publish it in Turkish. A fact also affirmed by the scholar Dhimiter Shuteriqi in the biography of Naim, "in 1896," Naimi published the Albanian translation of the first song of "Iliad", after having published it 10 years ago in Turkish - he was the first one to try translating something in Turkish from Homer. And to make Albanians enjoy the Greek culture - and not only Albanians but also Turks, - he made Albanian and Turkish versions of the first song of Iliad from the antiquity poet ( Dh.Shuteriqi, Naim Frashëri:Life and Works, pg 98, 165).<sup>10</sup> So a century ago, says- the scholar Aristotel Miçi-Naim Frashëri made Homer speak clearly in Albanian, too ( A. Miçi Naim Frashëri's Worship for Homer, 2011).<sup>11</sup> Even Engjell Sejdag says," Naim's study on Homer and his songs appear to us in two versions: Albanian and Turkish. It was published in Turkish together with the translation of the first song of Iliad 10 years before the Albanian edition( E.Sejdaj, Homer in Albanian Literature and Culture, pg 283).<sup>12</sup> Through him he attempted to bring to the Albanian reader another culture and civilization, that of ancient Greece, as well as to show himself in the translation practice. It was precisely the linguistic, cultural and literary knowledge that Naim had about Greek antiquity, received during his studies at "Zosimaia" high school in Ioannina, which prompted him to translate Iliad. The translation of "Iliad of Omiri", as he calls it is accompanied by a preface and postscript, in the form of a fascicle and printed in the printing press of the Bucharest society. Although written as the preface and the postscript of Iliad's first song - writes Rexhep Qose - these writings show in general lines, Naim Frashëri's curiosity and interest for literature, in general, and especially for the literature of the great historical epochs, and for the literature of the great creators of mankind. Although the majority of writing is devoted to it, Iliad "here, is a reason for him to take a stroll through literature; from ancient Greco-Roman literature to Albanian literature. Qose goes even further when he says, "Even in the preface and the postscript of the translation of Iliad's first song, Naim Frashëri uses them to

influence the national conscience with the historical discourse (R.Qosja, *Porosia e madhe*, pg 113-114).<sup>13</sup> It is so true that, by showing to Albanians, the heroism, the bravery and sacrifice of the Greek people over centuries, he sought to strengthen their conscience to fight for the freedom and independence of the country. Thus, translation also plays an important role in establishing bridges of intercommunication with different cultures and literatures to convey at any time messages of universal value. This is also confirmed by the Albanian scholar, Dhimitër Shuteriqi, who says, "Naim was passionate about Homer, whom he will imitate and adapt later in Albanian" ( *The History of Albanian Literature*, for high schools, Authority of textbooks and teaching aids KSAK pg 1938).<sup>14</sup> The fact that stands also for one of his important works, "Scanderbeg's History" which by its epic character resembles Homer's epics, *Iliad* and *Odyssey*. However, according to another scholar of Naim's work, Engjell Sejdam says that "although it is not about imitation or about any adaptation of such Homeric songs, from Dh. Shuteriqi's assertion, we will understand a close relation that Naim had with Homer or even with the Roman poet Virgil. There are also cases when the scholars of this Albanian poet refer to the great affiliation that he had with Homer, especially in the great work "Skanderbeg's History" ( E.Sejdam, *Homer in the Albanian culture and Literature*, pg 268).<sup>15</sup> But another fact to be mentioned is that Naim with *Iliad* opened the way of translations from Artistic literature, despite the fact that Albanian literature had many before him, but mostly of religious character. There is also interest in this translation as Naim was one of the only Renaissance writers who tried to translate one of the great poets of the times as it was Homer. This idea is reinforced even more when we consider the scholar Shuteriqi who says, "He had deep admiration for the old culture of our neighbors, which had brought incomparable services to the European culture ( Dh.Shuteriqi, *Naim Frashëri:Life and works*, pg 164).<sup>16</sup> In this point of view we see an effort of this writer to get closer to this literature and to make it well-known to his comrades. As we said above, the translation has a preface and postscript, in which the poet

gives us extensive information about Homer as well as about the content of Homeric songs. Scholar Rexhep Qose writes "as in all other writings even in these ones, Naim starts off from a simple purpose: to bring the reader, who according to his beliefs has limited historical-literary knowledge, some basic data on one hand, for Homer's epopees, and, on the other hand, about poetry and the world's greatest poets(Qose speaks of the preface and the postscript of Iliad's translation).<sup>17</sup> Or his tendency to give estimates of a historical, literary and aesthetic character to Homeric songs, by comparing them with the world's most famous poets (E.Sejdaj, *Homer in the Albanian culture and literature*, pg 277).<sup>18</sup> If we carefully pay attention in Iliad's preface apart from some of the thesis he speaks about the Homeric issue, he also gives estimates about poetry. In this case Naim's thought takes another turn, in which one can see his tendency to make a critical assessment of it. Naim sees the value of poetry precisely in the wealth of thought and in the way it is artistically constructed (aesthetic value). For him there is no value in its applicability (practicability) rather than the wealth of thought and the universal message that follows it. He writes, "*Asia's poem has great beauty, a great taste, good tone, nice measure, chosen words and different ornaments. The Europe's poem has the highest sentiment, so all have value on their own*( *Iliadhë e Omirit, The First Song*, translated by Naim Be Frashëri, Bukurest 1896, pg 11).<sup>19</sup> Accordingly, Qose says, "the preface and postscript of the translation of the First Song of Iliad became the first historical- literary critical writings, and their author, Naim Frashëri, one of the founders of critics, namely of the literary trials, in Albanian literature (R.Qose, *Porosia e madhe*, pg 114).<sup>20</sup> Since the beginning of the preface, we see Naim's appraisal to Homer, by calling him the *Father of Poetry* who stands above all the other poets, and does not even hesitate to put him above Hesiod even though he was older than Homer. Naim says, "*Omire is called the Father of poetry, because he is indeed the first of all the known poets. They say that before Omire, in the old Greeks, was Hesiod. But Hesiod could not win the title (name) that Omire won* ( *Iliadhë e*

Omirit, First Song of Iliad, pg 1) .<sup>21</sup> Our poet's interest in Homer is very obvious, given the importance he has in Greek literature and culture. The Homeric world for centuries has been a source of inspiration for all European writers and not only. Therefore Naim puts Homer even before Oriental, Chinese, and Indian poets, though he writes that, "in Indian and Chinese languages there are older poems than those of Omir. But after him, says Naim, have been many other important poets like Pindar, Euripides, Sophocles and others, where among the Roman poets he values Virgil, whom he calls the second Homer. After mentioning all of these, Naim says that "these came after the traces of Omir (Homer) and Virgil." This is also stated by Shuteriq when he says, "Naim is interested in Homer, first of all from the aspect of his position and the importance he has in Greek and world literature and then he is interested in the Homeric world, which to this day are not removed from the agenda of many scholars of Albanology ( Dh.Shuteriqi, Naim Frashëri:Life and Works , pg 279).<sup>22</sup> Also in the preface he speaks of Homer's two most important epopees such as *Iliad* and *Odysseus*, which he calls poems, and shows that the first work, Iliad is about the war of Troy and the cause of this war. He speaks of the figure of Achilles or **Aqilehti** as he calls him, whom he values very much, as the bravest and the most capable of the other fighters. Not only him, but Hector as well, who fought to the end to put in place the honor of Trojans. Among other things, Naim also mentions the Greek gods, which played an important role during the Troy war. They were the ones *that* determined the fate of its heroes. He also indicates their gender, they were divided into male and female, each of them had their favorite hero, and were divided into camps. The gods mentioned here are; the goddess of beauty Aphrodite, that of wisdom Athena and other gods, Poseidon and Apollo. Ancient Greeks believed in the gods of Olympus, they even built Sanctuaries them, they even made stone pillars and worshiped them. As we are told in this preface, Sanctuaries were bare and people sacrificed animals, and the aroma of their meat went to the gods. Naim tells us that there were also half-gods and half-people like Achilles, Heracles, Odyssey and

others. He says in the preface that " by singing (reading) Omir (Homer) that humans believed in it. At that time people believed in many gods, the greatest was Divine, created peace and justice. Apollo was the sun, Poseidon was the sea. For the gods they had the sanctuaries to serve and worship them, made statues of stone etc ( Iliadhë e Omirit first Song of Iliad, pg 7-8).<sup>23</sup> What draws our attention in this preface is the fact that Naim interrupts his recital of the war of Troy and oversteps to the other Homer's work, Odyssey although he does not give details about it, but suffices to say that " Omir's second poem is the Odyssey who confesses to Odysseus' sorrow, after his return from Troy to his homeland ( Ibidem, pg 9).<sup>24</sup> Naim will talk in more detail about Odyssey in the postscript of the first song of Iliad. Another fact noted in Iliad's preface is that it appears fragmented, in which we see a poet's tendency to go from telling the events of Iliad and Odysseus in the submission of some Homeric-related issues, or even with other issues. He speaks of the faith of the old Greeks who believed that there was an afterlife that the soul did not die, but first went to hell where they took responsibility for the sins done in the hereafter, then went to Paradise, which he describes a thriving flourished land. Then he also speaks of their belief in the immortality of the soul, which has to do with the concept of metempsychosis, a belief we will see present in other works of Naim, especially those of a philosophical character. *"When the soul wants to return in this life, it drinks the water of a river forgetting all of its past, and starts a new life* ( Ibidem pg 9).<sup>25</sup> Another thesis presented here is that of Homer's origin from Smyrna. As seen from the preface, Naim repeats what others have said about him and that his positioning regarding this thesis in the narrow sense of the word is not very clear. He writes that, *"Even the homeland of Omir (Homer) is not known for sure, but they say that he is from Smyrna* ( Ibidem, pf 10).<sup>26</sup> It is obvious that Naim asserts what others have said before about Homer. We also see this in other things related to the Homeric issue. As are the facts related to the authorship of two works of Iliad and Odyssey which were not written by him, *"Homer was not real, because all these songs were*

*in the mouths of people (told by people), afterwards they were gathered and formed by a poet named Omir (and they called him Homer). But according to Naim there are also those who believe in Homer existence, and that the works carry his authorship. Therefore, the Homeric case and the related theses, are presented from Naim in an informative, summarized way, which according to Shuteriq we have that, "Naim appears to us as a good connoisseur of world literature and not Homerology (Dh.Shuteriqi, Naim Frashëri:Life and Work, pg 277).<sup>27</sup> However, in the preface Naim speaks of the structure of two works, which are divided into 24 chapters (or pieces as he calls them) which have only proses and not lines. According to him, there was no lines at all, and many poets of Europe wrote in proses rather than lines. He asserts, among other things, that the Arabs were the ones who invented the line, "they say that the line was invented by Arabs" has been (invented) Arabs ( Iliadhë e Omirit First Song of Iliad, pg 11).<sup>28</sup> Therefore the poet in the translation made to the first song of Iliad in Albanian has respected its structure, asserted by himself when he sais that"*even in this piece (chapter) that we turned into Albanian we made it in prose and no lies to not migrate (leave) its roots (origin)*". At the end of the preface Naim praises the great poet of Roman literature Virgil who wrote the great work "Aeneid". After him - he says - come Horace, Petrarch, Dante who wrote "Inferno and Paradise ", Tarkuato Tasi, who wrote about the wars of Jerusalem. He also lists other writers who have given a lot to the world literature such as the poet of "Lost Paradise" Milton, or Lamartine, not to mention even the famous Arab and Persian poets to whom Naim is fond of and has been influenced in some way. He writes that "*the Arabs have taken many wars (things) known by the Greeks, but in the poems they kept their own special way. There are many Arab poets but the best of them are the poets of Persia, and the best and greatest of them is Ferdowsi who made Shahnameh. Ferdows is a friend of Omir and Virgil*". He mentions other Persian poets whom appreciates very much; Enveriu, Saadi, Nizami, Attar, Hafiz etc. But a more special assessment he has for Firdeus, Enveri and Sadi (Saadin), who he says writers of all times,*

Europeans or Eastern, he will estimate more Homer and Virgil, who stand in the pedestal of world literature. I found it reasonable in this article to focus more on Iliad's have descended from Heaven. Although at the end of the preface are mentioned the greatest preface than the postscript, which in a nutshell and concisely and summarized manner gives the content of two Homer's works. It refers more to Odyssey and his return from the Troy war after 7 years. He recounts his many efforts or sufferings before returning to his homeland and meet after so many years his loyal wife and grown son, whom he left very young when departing to Troy. Among other things he gives an estimate of the two works, of which Naim likes the Iliad, because "Odysseus has no taste and value as Iliad". The purpose of this paper is not to analyze the method Naim used to translate Iliad. We only know that he was faithful to the original when he translated it, and so we immediately realize that he used literal translation (word by word). He translated the first Song of Iliad to make famous not only to Homer, this great poet of Greek antiquity, but that this work also influenced and strengthened the conscience of his Albanian people at a time when his country was occupied by the Turks.

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## **TABOOS IN THE ALBANIAN CULTURE**

### **Abstract**

Today's ethno-linguistic and sociolinguistic reviews of linguistic-mentality relations may also be fruitful for many times to study the spiritual culture of the people.

According to religion and mentality of the people, in order to protect themselves from phenomena and evil beings, it was forbidden to carry out certain actions and to use certain things and words. In everyday life, people try to avoid using unpleasant words and expressions. So, while speaking, people avoid words that are considered as "Taboo".

Taboo is a word of Polynesian origin and implies a ban. Originally, taboos were related to sacred things that could not be mentioned or discussed. Nowadays, the stoppage of what is called "dirty words or slang" is observed, keeping alive the tradition of every social community to respect the language barriers and creating ways of saying that make the removal of the use of words or objects "taboo" through euphemisms. The existence of taboos has developed the need to find words and phrases that allow people to talk about phenomena considered as embarrassing by making them do not sound like that.

Thus, Euphemism is the substitution of a word that has uncomfortable content by using acceptable words and phrases that do not create problems. The inner form of language is developed through concrete units that are distinct to the popular character. The subjecting-conceptual basis of units is taken directly from the elements of everyday life that are related to the fear of predatory animals, diseases, religious beliefs, etc. In Albanian we find euphemisms for diseases, animals, for mythological beings. For



example: the close-mouthed, the dumb=wolf; the far war, the cursed=devil.

A detailed treatment of taboos in the Albanian culture will be seen herewithin.

**Key words: taboo, euphemis, people, mentality, forbidden.**

### **1-Discursing differences between men and women.**

A clear evidence of the link between language and culture is the phenomenon of linguistic restraint present in all linguistic communities of the globe.

From recent studies, a number of general segregation lines and discursing lines can be identified and perceived by the gender of the talker. Many researchers have seen as such the amount of speech that differs from males to females. Speaking to men is mainly related to the type of activity they perform: men usually deal with hard work, important work, difficult work; women perform lighter jobs that are not as severe as males and stay largely in home and family settings, talk more about relatives to spend the time. So it is noticed that women are distinguished by males, first in the amount of speech, considering that long talk is a feature of women's learning, while men, precisely because they are doing more working effort, with concentration and silence, are more frugal in the discourse, they are in the less talkative contained (Gj.Shkurta, Sociolinguistic of the Albanian From the space Dialectology to the Ethnography of the Speech Tr, 2009, pp. 364-376)

Men and women are different from each other. Women have their own way of speaking. Their linguistic behavior, then is not the same as that of men. This is clearly visible in the most distinguished constraints and prohibitions of women compared to men when dealing with the same topics. One of the distinct feminine manifestations is the largest denser of women's euphemisms.

**The name of the spouse as "taboo"**

In the group of euphemisms in Albanian resilience there was also a widespread lack of use of husband name by spouses. As well as writing prof. Shkurtaj, in the northern and southern Albanian territories, the spouse's name has been taboo for women but also for men. The most common are the substitutions with the nominative case and definite pronouns: he, she, according to syllogisms: this (= this my husband), this (= this my wife); or you (or your wife / wife), or you (or your husband). But other forms have also been used, such as *that woman, that man, that god, that lady, my lord, the householder*.

### **Taboos and euphemisms about death**

Death-related assumptions are part of most of the most common taboo in all the world's languages. In Albanian, there are many euphemisms especially to avoid words : dying, (i, e) dead. To avoid saying he is dead there are used such phrases as: has gone off, rested his heart, passed off this world, closed his eyes, came the hour.

Ironically, a bad man says: "He went more, passed away, made his feet go, left us healthy, went with the most.

Not to freaken young children is used euphemism: he escaped to the sky, called the Lord, and the Lord took it. In everyday life, people usually try to avoid using unsafe words and spells, inappropriate to the circumstances in which the conversation is conducted. So when talking, people avoid words that were considered taboo. They use euphemisms to talk freely about unexpected phenomena or items such as epidemics and serious illnesses, mythological beings, dangerous animals, and so on.

We have also attempted to address the differences between women and men who note that women are different from the amount of speech. Males are rated as plain in comparison to women. One of the distinct feminine manifestations is the greatest denser of women's euphemisms.

### **Cultural symbols in the Albanian tradition**

In everyday life, people are involved in a "network" of diverse, visible and invisible interactions, complex and continuous. Such

interactions are oriented not only on spoken and written words, but also from a wealth of cultural symbols, from non-verbal communication lines. This paper seeks to shed light on the labyrinths of non-verbal communication through the introduction of contemporary conceptual, theoretical and sociological structures, transfigured and concretized with phenomena and tendencies in the most influential societies and cultures in the world. Sociologist Zyhdi Dervishi, once again has undertaken to study and convey to the reader the social phenomenon of the symbol system in a volume titled "Symbolic Interaction Lenses". Being one of the first attempts to scan the original features of Albanian communication through cultural symbols, this monographic work is the result of many years of research in the sociological, historical, psycho-ethnographic, and so on. The traditional Albanian society functioned under the pressure of various taboos and attributed special values to spoken words and especially to bad or bitter words which, according to the Albanians minds, "killed more than rifles and cords", "poisoned rivers and seas", "rotting rocks and shaking mountains", etc. In order to overcome various taboos, especially those that have to do with intimate relationships, with controversy over dictatorships, conflict resolution on various issues, etc. To protect against the striking power of the word spoken with negative or offensive "load", Albanians have created and developed a rich repertoire of original cultural symbols, non-verbal communication mechanisms: the cyclone of messages, in the course of the centuries to the present day in the cup of coffee, reflection of some real and future statuses in girls and women's wardrobe, a spectrum of multi-grade messages emitted by rakia cups and the name of another religious affiliation, donation of the weapon and the leaf in her throat, shoes inverted friendships and by the tears of a woman near her late husband, from her eyes and to the "bribe" of various touches. "Symbolic interaction lenses" also analyzes the dynamics of changing the main symbols of Albanian culture, the mechanisms of nonverbal communication from traditional society to our own day. According to sociologist Dervishi, in the rich ensemble of more than 1,000 vivid and well-known

cultural systems on our planet, Albanian culture probably has the highest degree of subcultures density. "It is difficult to find in the world another culture with such limited geographical coverage as Albanian culture, which has a very large number of subcultures, clearly distinguishable from each other," he writes. At least from the end of the eighteenth century to the beginning of the twentieth century, historians, ethnographers, foreign writers, English, French, Italians who have known the Albanian society closely, have emphasized in different motives the idea that Albanian culture is a conglomerate subcultured tiny. Interesting in this analysis of Zyhdi Dervishi is the description of the statuses, the different groups in the Albanian traditional society, especially women. Their statuses were symbolically expressed in the elements of their dress, which varied from one province to another. So he describes the divorce case in the Albanian paramoderne society, at a time when it was very limited. According to the Kanun of Lek Dukagjini, the man divorced his wife almost exclusively for adultery, for cutting the friend in the covenant and for branci, ie for theft. Divorce was considered a great disaster not only for the woman, but also for her family and tribe, as they felt ashamed and to a degree controversial with her former husband and relatives. In the traditional Albanian society, this phenomenon was paid special attention to the identification of women with the status of divorced. Symbolically, such a status in different regions of Albania was expressed with particular elements in clothing as well. For example, in the province of Mirdita, the divorced woman was clearly identified by cutting the thighs (beautifully designed woolen bats) to her generation. In the province of Malesia e Vogël, the divorced woman was marked with cut hair and with pointed thighs on one shoulder of the vest, in Malesia e Madhe the status of the divorced woman symbolically symbolized by cutting a haircut and cutting the band on two, while in Kosovo the sign of a divorced woman was cutting hair or cutting the front. In the Arbëresh of Italy, symbolically the divorce appeared more expressively, which meant not just the separation forever from the husband. Their mark was the

cut in the middle of a belt where one part was left to the man and the other to the woman.

The traditional Albanian society functioned under the pressure of various taboos and attributed special values to spoken words and especially to bad or bitter words, which according to the Albanians minds "killing more than rifle bullets"

At least, from the end of the eighteenth century to the beginning of the twentieth century, historians, ethnographers, foreign road writers, English, French, Italians who have known the Albanian society closely pointed to the idea that Albanian culture is a conglomerate subcultured tiny.

The opening of Albania has been, above all, a tendency to increase contacts with the Western world, and above all the European one. Albanian boys married with girls from other European lands, Albanian girls related to other European boys. Cultural exchanges, trade, thousands and thousands of Albanians living as immigrants in the West. However, Albanian legislation seems to be going increasingly to European norms of law.

Part of the European identity culture is also the distinction of secularism between religions, the life between the two worlds, where the earthly and celestial as they cooperate, again have their autonomy. "Give Caesar the things that are Caesar's, give to the Lord the Lord's," said Jesus preaching.

**Prof.As.Dr Elisabeta OSMANAJ**

**Phd.Valbona MUCA**

## **PROBATION SERVICE, A SOCIAL SERVICE IN THE CRIMINAL JUSTICE SYSTEM AND ITS CHALLENGES.**

### **Abstract**

Probation service has now become an essential part of the criminal justice system in Albania and its

effective implementation only helps to improve the system. Despite the changes of recent years,

much remains to be done, especially in identifying key actors involved in fulfilling the mission of

this service, mainly related to the strengthening of community preventive measures, so that the

potential risk is managed in the best possible way. In Europe this system has long been working and

has conducted to positive results, mainly in the young group ages. In these few years of its

operation, probation service has extended its functionality throughout the country, even though the

issues are not little.

The aim of the present study is to highlight the need of a probation service officer in carrying out

his work. The need the society feels today for a more social justice system makes probation service

take on a very important place in the criminal justice system.

The methodology used is a qualitative one seeing the sensitivity of the issue. Semi-structured

interviews have been the instrument used in this study, focusing on Elbasan's Probation Service

officers.

The results of the study will help not only the probation service officer but the entire penal justice

system in the country. The main aim of the penal justice system today is the reintegration and

rehabilitations of individuals who commit the offense and not the punishment. From this point of

view, the role of the probation service is really significant.

**Key words:** probation service, probation service officer, criminal justice, rehabilitation, reintegration.

### **Introduction.**

Despite the fact that the forty-seven Council of Europe (EC) member states have changed the "108 European Prison Rules" based on the Human Rights Convention and are positioned in a rather humane plan, it is striking when prisons full and many governments, even the public, are inclined to "a zero tolerance" <sup>1</sup>.

The need to resume the relationship between punishment and rehabilitation should not be put into question. So society needs social

tolerance and clearer legal rules, this does not mean that we are more rigorous in our attitudes with less crimes they would do it, on the contrary. Today the Probation Service has faced major challenges especially in countries like Albania. But, which is considered as a probation service ?

Nowadays when we talk about the probation service, we say with conviction that it has become an integral and very important part of the criminal system. Before reaching this legal status, the probation service has undergone several stages and treatment in different historical places and periods.

Probation Service operates in many different countries of the world. The term probation service is used today as an international term, overcoming any legal or linguistic system. However, for the probation service system we can not give a simple definition of the fact that this system is complex and can be better expressed by the diversity it characterizes.

If we were to refer to the European continent, we would have to look at the probation service from the way it is expressed in different states: eg. if we refer to Austria, the probation service is carried out by national private organizations and the same should be said if we refer to Finland. But it is otherwise in the Netherlands where probation service is provided by a national non-governmental organization. It should also be noted something very important in terms of many Western European countries, where the probation service is part of the local government structures. The probation service does not have a special role in the criminal justice systems. This service, in spite of its functionaries, contains a number of specialized and highly efficient functions for the criminal justice system. But in this respect it is worth mentioning the cooperation of the probation service with other parts of criminal justice.



## Jurisdiction of Probation Service

The probation service changes from one place to another. So we can say that in some places the probation service is more complete, covering all areas of probation work. In some other countries, the probation service extends its work to more limited spaces and deals only with the preparation of reports and their submission to the courts. But a change appears in the focus of the probation service, if we look at it in several different countries. For example, in England, Norway and Ireland, the focus of probation is the perpetrators of criminal offenses that pose a high risk. In Netherlands, the focus of probation service is those authors who have studied opportunities to change and precisely the probation service is motivated to change. While in other countries such as Scotland or Spain, the focus is on young authors who the probation service seeks to rehabilitate, recover and assist in resuming a dignified life.

But even in the way the probation service behaves with young people in different countries, it is not the same as how this service treats them. This mode of behavior varies from one country to another, referring to the justice system of these countries. For example, the ability to operate not in all countries is gained at the same moment. In general, in Europe, the ability to act is reached at the age of 18, but it does not happen in all countries so. For example, in the United States, the age of gaining ability to act is 16 years; in Denmark, the age for holding criminal responsibilities is 15 years old, the age limit at an earlier historical period was 10 years. Referring to the justice systems of these countries, the term minor is also defined when the boundary begins and when it ends. Juveniles are a priority of the probation service and the work of this kind of service focuses more on this category, which is considered by the probation service as a fragile, difficult and quite complex category.

Seeing this great complexity of probation service, the definition of the term becomes very difficult and a lot of effort to give a precise definition has failed.

If we refer to the United Nations, the probation service is a punishment whereby the convicted person is tested, taking into account the offense, his primacy personality.

### **Structural organisation of Probation Service in Albania.**

Probation Service is a centralized body, which is organized and operates at central and local level. It consists of:

The General Directorate of the Probation Service at the Ministry of Justice, the central level and local offices near the courts of first instance, local level. The General Directorate of the Probation Service directs, organizes and controls the execution of alternative punishments, and takes appropriate measures to enforce the Probation Service Regulation and other legal and sub legal acts.

Local offices oversee and support the implementation of alternative punishments and are administratively dependent on the General Probation Service Directorate.

### **Territorial Competences**

The Territorial Competence of the Probation Service is determined by the Regulation in order to determine which local Probation Service Office has jurisdiction over a particular case. The main tasks of the Probation Service are: to prepare reports for judges and prosecutors and to monitor the convicts in the community. Its activity focuses on the convicts and not so much towards the crime (s) carried out (a). Consequently, territorial competence can not be identified with that of the court where these Probation Service offices are located.

In the Act 5, the Probation Service Regulation provides criteria that take into account which local office has jurisdiction over a particular case. As a general rule, when the convicted person is not imprisoned, the place of residence of the convicted person (placed under supervision or subject to an assessment report) defines the territorial jurisdiction of the Probation Service. For prisoners who are applying a court decision (in prison) and subject to rehabilitation programs,

the Probation Service closest to the prison is the one who has the jurisdiction in this case.

At the beginning of the activity of this service, according to the Law Order no. 67, dated 06.05.2009, of the Prime Minister, "On the Approval of the Structure and Organics of the Local Probation Service Offices", four local offices were established, located in Tirana, Shkodër, Durrës and Fier District Courts. These offices had problems with their work due to their grounded competence as envisioned in VKM 302/2009. Because of the offices of local authorities of the Probation Service extend their territorial jurisdiction to the place where the convicted person is serving the sentence and at the place where the convicts test the residence, so that the Probation Service extends its operation throughout the country, as we had only four approved offices, therefore issued Order No. 5331/1, dated 06.07.2009, of the Minister of Justice, which defined the territorial competencies of the local Probation Service Offices. The present is after the issuance of Prime Minister's Order no. 140, dated 01.07.2010, "On the Approval of the Organization and the Probation Service Structure", the Probation Service has 8 local offices located in Shkodra, Lezha, Tirana, Durrës, Elbasan, Korça, Fier and Gjirokastra. These offices extend their territorial competences to judicial districts as defined in the Order of Minister of Justice no. 7746/1, dated 24/09/2010, "On Determining the Location and Territorial Competencies of Local Probation Service Offices", covering the whole territory of the country since its inception in May 2009 and to date, the Probation Service has under the supervision of 4669 convicts whose prison sentence was replaced with an alternative punishment. In 2011, the Probation Service sent to the courts 618 reports assessing social circumstances for sentencing that require parole or domicile freedom and towards the prosecutor's offices 365 evaluation reports for persons under investigation / defendants.

Central state organs and local government bodies provide the probation service with the necessary assistance for the fulfillment of legal duties. The probation service cooperates with the NGOs and

the mediation service, on the basis of detailed rules established by the Minister of Justice . This shows how widespread is the cooperation of probation services with other central and local institutions, rather than how dynamic this service should be in the work it conducts.

The probation service assists the convicted person in overcoming the difficulties of social reintegration by establishing contacts with the family and the social environment of convicts, with non-profit organizations and individuals. In this context, the work carried out by the probation officer focuses on the work with the convicted person trying to achieve his rehabilitation and not the deepening of the problems he may have therefore the probation officer looks at it in a context convicted complex by keeping in constant contact with his family members and with the community that has surrounded or encircles him.

### **Conclusions and Recommendations**

1. The probation service oversees and supports the implementation of alternative punishments in order to protect public interests and prevent the commission of criminal offenses, assist the convicted person in the execution of alternative punishment in meeting the obligations and conditions arising from this punishment, and in overcoming the difficulties for his social reintegration.
2. The probation service cooperates and submits information and reports to the prosecutor's office and the court according to legal provisions.
3. The probation service determines the methods of applying alternative punishment in accordance with the legal provisions. Where necessary, the probation service cooperates with state, central or local institutions, with the local community, as well as with other institutions and non-profit organizations to enforce alternative punishments
4. Probation service should play the role of a society in reducing the amount of criminal offenses
5. Probation service should be seen as a rehabilitation and non-

interference institution

6.Social service should be the primary mean of service delivery.

7.The society should be inclined to be involved in the probation service as a means the law can provide for the rehabilitation of all those who commit a crime.

8.To increase the number of employees in the payroll offices across the country, as the number of employees is small in proportion to the number of employees

**EDUCATIONAL APPROACHES OF CARLETON COON'S  
ANALYSIS OF HEREDITARY FEATURES AND SOCIAL  
ORGANIZATION OF NORTHERN ALBANIA IN THE  
EARLY 20<sup>TH</sup>CENTURY**

**Dr. Benita Stavre**

**Abstract**

Northern Albanian has always been a lure for researchers of different domains. Its particular features of social life organization and family management have continuously attracted the attention of sociologists, ethnographers, linguists, historians, geographers and religious scholars. Carleton Coon was a Harvard University lecturer, when he visited Albania in 1929 and studied the contextual use of Albanian language and the Dinaric characteristics of the Northern Albanians. During his anthropological expedition in these territories, he collected valuable information to define whether the Ghegs (inhabitants of Northern Albania) were still carrying any genetic relation of the Dinaric race. His report was published later, in 1950, in a book "The Mountains of Giants; A Racial and Cultural Study of the North Albanian Ghegs". His Albanian translator, S.Th. Frashëri,

who accompanied him in this particular journey, also published a book "Through Mirditë in Winter" in 2002.

The cultural heritage described in both books can be an educational resource in domains of history, anthropology, sociology, ethnography and linguistics. It reveals detailed information of the unique character of the Ghegs, their life traditions and the complicated feudal ties that controlled their tribal life even during the 1920s. The study of the above spotlights the reasons why the population of these territories had isolated itself- not merely geographically- and had managed to preserve physical and life features of their antecedents; features that elsewhere had disappeared long ago. The material may also be used to define diachronically, the contextual meaning of the terms that were used in the Gheg dialect to refer to these peculiarities. The paper aims to introduce some ways in which students of history, anthropology, sociology and linguistics can approach this cultural heritage resource.

**Key words:** cultural heritage, anthropology, traditional peculiarities, diachronic studies, educational resource.

*"If there is one consistent theme in this book, it is that physical anthropology cannot be divorced from cultural and historical associations, and that hence, there is not such a thing as "pure" biology at least in reference to human beings" Carleton Coon, 1939*

*The Mountains of Giants: A racial and cultural study of the Northern Albanian Mountain Ghegs* displays the work of Carleton Stevens Coon, a Harvard University professor of anthropology in 1929. At the time Coon was teaching courses on the culture of several world regions, which took him to study the ethnography of Asia, Serbia, Africa and Ex-Soviet Union. According to his biographer, W.W. Howells, the character of anthropologic studies in the 1920s, being "intrinsically colorful, even romantic" allowed "a freedom of

approach", which suited his character. It allowed him to explore peoples and nations and be able to approach hypothesis by reflecting unusual "mental energy" in the findings of his research (Howell, 1989, p.111). Inspired by this "insatiable curiosity", Coon was able to publish a series of books on physical anthropology, which gave him the reputation of a writer of well-organized data, represented in a light-hearted, easily conceivable and understandable style (Ibid.).

"The Races of Europe", which started as a revision of a work of the early 1900s, was published in 1939. The flow of information and material in this study provided structured data on living populations and prehistoric human remains available at the time. In the meantime, Coon had been working on "The Riffian" (1933), a novel that reflected the experience of his studies in North Africa. Soon the cooperation work with S.M. Garn and J. B. Birdsell, "Races: A study of problems of race Formation in Man", followed in 1950. The work aimed to introduce the "hide-race" attitudes of people who denied the biological traits that obviously distinguished them from the other people, because of "social and philosophical motives" (Ibid., 112). In spite of some public reactions that accused Coon of racism attitude in the 1980s, Howell, still believed that this book was the first to address the problem of the adaption of the biologic traits to the living environmental context of the people (Ibid.). Even a number of books-not being exactly technical- such as "Flash of the Wild Ox" (1935), "Caravan: The Story of the Mid East" introduced the author's new point of view on human development and evolution.

Future research in the world anthropology revealed different evidence which obviously led to updated research outcomes, in terms of the five subspecies of the *Homo erectus* and their separate, parallel involvement into *Homo sapiens* (Ibid., 113). The relevance of these differences, goes beyond the scope of the present paper, yet, Coon's work has frequently been judged as an important bibliographic source for academic discussions and has been a reference for later researchers of anthropology and ethnography.



In the forward of "The Races of Europe", published while Coon was still an assistant professor of Anthropology in April 1939, the author introduced the theme of the book by stating that "the physical anthropology cannot be divorced from cultural and historical associations, and that there is no such thing as "pure biology", at least in reference to the human being" (Coon, 1939, vii). Aiming to trace the racial history of the white divisions of the homosapiens from Pleistocene to the second quarter of the last century, Coon presented to the reader a study of the excavated skeleton material, dating to different periods, with the main emphasis on the racial identification and classification of the living white peoples. In the course of his studies, he was able to understand that the concept of "race" was "*a general one and any attempts to chain it down to a more specific meaning*" represented "*a too rigid attempt at taxonomy*". This is why he suggests using with care word such as *sub-race, stock, variety, local type, etc.*, since their linear categorization might be "*foreign to the facts of human biological differentiation*" (Coon, 1939, p. 3).

In different chapters of the book, Coon analyses his perception of Homosapiens of different regions of Europe, Palestine, North Africa, the Magdalenian and China, from the Pleistocene and the Mesolithic period. Among others, the author introduces elements of the Mediterranean race, of the copper and the bronze in the Western Mediterranean and the Illyrians during the Iron Age. His concern is that probably some Dinaric race characteristics might be preserved by the inhabitants of the Albanian territory.

This is why, in 1929, Coon visited Albania with the researcher's eagerness to find human present evidence of a remote past. His journey involved Northern Albanian territories and people. The Ghegs, who populated these regions, had been reported by previous travelers to be the most isolated people in Europe; this particular feature immediately lured Coon. He stayed in the country till 1930 and visited ten Albanian tribes. The professor was accompanied by Stavre Th.Frashëri, who later



The Photo Collection of C. Coon

on published a book entitled "Through Mirditë in Winter", to present perceptions of the expedition in an ethnographic point of view. The measurements that Coon took and the analysis he made, were later published in two books and in several articles about a possible assumption that the Dinaric characteristics could have found refuge in the racial inheritance of the Albanian Ghegs.

"The Mountain of Giants: A Social and cultural Study of Northern Albanian Mountains Ghegs" was published in 1950 and reprinted in 1970. It includes a full scan of the Albanian life, history, geographic and climatic feature, as well as religious and cultural characteristics including cloth-making, culinary, crafting and house building art. It displays carefully taken measurements of nose, forehead, chin, body stature, eye and hair colour, etc. of 1100 Gheg males. These were accompanied by other relevant information related to breeding habits, age differences, gender, social function and environment. Its appendixes describe the genetic origin of the males included in the research and a wide range of their pictures. The book is a source of information not only for the genetic inheritance of these people, but

also for other relevant information about Albania, its geographic features, life characteristics, daily habits, religious organization, ect. In this respect, it depicts a lively picture of the country during the second quarter of the 19<sup>th</sup> century. This renders the book not only a lure for the historian, but also for the ethnographer, the linguist, as well as the ardent readers of religion and social sciences. The focus of the present paper will be the descriptive approach of the life in Albania from the point of view of a person that visited a remote country, almost 87 years ago and found at the edge of the Western Balkans a reality that would lead him to the Middle Ages.

### - **A Perfect Habitat for the Preservation of the Past**

Before Coon decided to visit Albania, he was aware of the civilization development rates from the Homo sapiens to the 20<sup>th</sup> century modern "man". The early cranial material discovered up to the 1880s and studied by Joseph Deniker indicated that "the Dinaric concentration was mainly in the mountains which skirted the Adriatic coast". (Joseph Deniker's publications on human races between 1890 and 1914 revealed that there were two types of brachycephals: "the curvoccipital Alpine" with his round face, bridged blobby nose and stocky built", and "the taller, leaner, Adriatic or Dinaric" with his planoccipital skull, his triangular face and his long, narrow and convex nose" (cited in Coon, 1950, p.3). Coon thought that North Albania was a perfect habitat for the preservation of past values and for the definition of his new claim that "*Dinaricization was a biological process which could happen to people anywhere, under circumstances yet to be established. It did not just confine to white races, but also to parts of Asia and Oceania.*" (Coon. 1970, p.3)

1. Coon claimed that the Hallstatt Illyrians (at Glasinac site) were not homogenous people in the racial sense. The ones that arrived from the Nordic territories were long-headed, while the ones that moved from Cyprus (Bronze Age

Dinarics) or Germany (Bell Beaker Dinaric) were typical brachycephalic, a characteristic feature of the Dinaric populations of the Bronze Age. According to him all evidence in hand indicated that "close kinsmen of the Glasinac people were the very ones who settled Ghegnia", at just about the time the cemetery was in use. *"We have every reason to suppose that the ancestors of the Ghegs, in the last 500 years before the Christian era, the pioneer period, were very much like the people whose remains were buried in the graveyard of Glasinac. This means that among the Ghegs, characteristics Dinarics were present from the beginning, but probably as a minority in population"* (Coon, 1970, p. 40).

2. The area must have been fully populated by the time the Roman invasion took place and whatever the attempt of the newcomers to interfere with the biologic trends of the natives, they must have been unable to change the patterns already set in the region. Furthermore, according to Coon, Roman authors had written a lot about people all around Ghegnia, but very little was found at the time about the mountaineers. *"This silence is very significant. All of Ghegnia except for the southern part of Mati and Dibra formed a part of the province of Dalmatia, while those 2 sections of tribes plus what is now central Albania went with Macedonia"* (Coon, 1970, p.41). Whatever developed around these regions, did not affect its inner populations to the point that *"(... ) as long as the plain of Old Serbia was forested, there was room in it for people to expand. It was not a center of population from which large migrations could be initiated"*(Ibid.). Yet, some genetic interference must have happened with the Romans, who penetrated the above region with the intend to set up posts, *"a Roman settlement at Gabuleum, somewhere near Gonaj or Zum in present-day Has territory, may have been the spot"*. With the aim to protect this path, the Romans must have *"hired"*

mountaineers as soldiers and this "*fraternization between imported soldiery and the local population*" must have "*unsealed*" the "*genetic capsule of Ghegnia during Roman times along the highway*" (Ibid.,42). The regions affected might have been mainly the tribe of Puka, and those of Luma and Has.

3. The Slavic invasion that followed is also likely to have affected the "*genetic composition of the mountain people*"; however, according to Coon probably the genetic influence must have been far less exploiting than the linguistic one (whose evidence he brings in his book. (Coon, 1970, p.42)
4. The Turkish invasion introduced some new life pattern which, according to Coon, did not directly influence the genetic modification of future populations in the region, but probably indirectly must have modified their life patterns. Coon analyzed minor influence of the introduction of the maize, beans and tobacco, as well as the effect that the prohibition of pork had on genetic modifications. He mostly focused on the setting of *hans*(inns) (which by the 20<sup>th</sup> century were situated in the same locations as Roman hostels), the introduction of the *gunpowder* and the building of *the kulla* (typical living houses of the Northern Albania).Furthermore, Coon considered migrations of the Albanians to other Albanianspeaking regions, such as the Plain of Kosovo,Attica, Peloponnesus and Sicilyand the arrival of the Bosnia and Herzegovina descendants of pre-Slavic populations. The later, still "spoke a latinized form of Illyrian and were Catholic". Either in speech or religion, they must have found "themselves at home" in Ghegnia(Coon, 1970,p.44).
5. Being at the edge of the Turkish empire, made Ghegniathe least likely to allow modern access or changing life pattern of

the Ottoman empire for a very long time. Ghegnia is a region that is even more remote than the rest of Albania. It is geographically shaped as a labyrinth of mountains and valleys unapproachable to new comers. In this respect, even though the rest of Albania had been a very "active" battlefield of European and Asian economic, religious and political powers, territories lying north of the river Drin, had been affected very little by the coming and going civilizations.

6. All in all, Coon claimed that taking into consideration that the life incomes and styles of the Ghegs were slightly different from the ones in the Iron Age- Hallstat populations, it is very likely that the technological processes had not varied much. Therefore, it was expected that the valleys and pastures of Ghegnia were populated in the same extent and number as they were at the time. The working force and the manpower seemed to have countered balanced each-other. Furthermore, there had been more emigration than immigration in the territories of Malësia e Madhe (Coon, 1970, p.47). This should have prevented genetic interference in a large scale in the course of time and had helped the Ghegs survive genetically.

With this claim in mind, the Professor undertook a study of Ghegnia, which he chose to call "the Mountains of Giants" due to the above-average height measurements of its male inhabitants. The database of the physical traits of the later could help him to build up parallelism details to the Dinaric type. Yet, as an ardent anthropologist, he also searched for tools, indices and other elements that would enable him to support his claim. Therefore, the given book displays not only a reliable source of charts, tables and statistical data about head, nose, forehead, shoulders and body measurement. It also describes in details the extend in which geographic and climate features were reflected in the shape of the

daily activities (technology and occupations) of *the malissories*, (the Ghegs mountaineer) in the family and marriage arrangements and birth features; in religious communication, eating and dressing traditions, social and political feuding and historic development elements. From this point of view, the book is a reliable source of the diachronic study of several domains of the Albanian remote and less remote past.

### - **The Life of the Albanian Gheg**

In the forward of his book, Coon introduced the Dinaric problem, by stating that "*the historic increase in brachycephaly was due to the selective value of the particular head form of the European Neolithic populations, hunters and gatherers, that withdrew to mountains and forests when the farmers and the herdsmen, penetrated in their lands*"(Coon, 1970, p.4).Ghegnia doubtlessly embodied the proper context for the genetic preservation. Coon reported that in the 30's of the last century it expanded in a territory of 3500 miles squares (out of 10600miles square of the Albanian territory), with a population of 250.000 (90.000 Catholics, and 160.000 Moslem) out of 1.003.124 of the Albanian population, according to the census of 1930s (Ibid., 4).

In his present study Coon included 1100 men, which according to the author represented 1% of the total adult male population, selected randomly among all northern tribes and being representatives of different social rank and occupations. The fact that the individuals were measured at their homeplace and were not chosen among those traveling to cities for economic interchange, builds on the study reliability. According to Coon, it not only



**The Typical Mountain**

described "*the physical-chemical influences that bear on growing organisms*", but also designated the systems of mating "*which are utterly important on the genetic designation of the newborn*" (Ibid.,5). So by introducing culture items of the population, Coon aimed to strengthen the sustainability of the findings and provide an answer to two questions: "*Who are the Ghegs?*" and "*How did they acquire their actual anatomical characteristics?*"(Ibid.)

- Since not too much intercourse was carried out, due to geographic inappropriate features, the Gheg had been "self-sufficient" for a very long time; it used all available sources, soil and family to manage his own living. That was the reason why the work kept the Gheg busy at home. The few craftsmen who had come into Ghegnia to work, moved on right after their job finished. Coon noticed that the "*Mountains of Giants, like the Highlands of Scotland, export men. None are imported.*" (Coon, 1970, p. 99) This took the Ghegs very rarely out of the region and very few other, non-Ghegs, entered or settled in these territories. What is more, the data of the study could be useful for later understanding of the effect of differentiated nutrition on the anatomy of a genetically related population.
- Economic ties were controlled by "*the local political autonomy of the tribe*" (Ibid.) and the society was a settled ranking society, mainly based on strong feudal tribal relations. By 1929, it preserved characteristics of life and social intercourse which had almost disappeared elsewhere. The local "political" autonomy of the feudal tribe, kept people home and very little social intercourse took place.
- Except for the lowlands, the tribal area seemed to be unpopulated till the 2<sup>nd</sup> half of the first millennium B.C. "*Illyrians moved down from the northwest, Thacians entered from the east, and a few Goths settled around Drin. No real*



*additions to the Illyrian population occurred till 16<sup>th</sup> century.*"(Ibid., 99)

- The religious principles were respected and the geographic lines clearly divided the Catholics of the North from the Orthodox of the South. Coon described Catholic populations as "*more conservative culturally, and as a rule, more remote in their habitats*" (Ibid.). Furthermore, neither Catholic nor Muslim tribes inhibited the way the Gheg society operated, entirely based on the tribal line and fully obeying the Code of LekDukagjin( a code of honor and rules that controlled life organization of the Ghegs).
- The *fis*(tribe) was the body of descendants in the male line on one usually eponymous ancestor. In various tribes different rules held as to the determination of when this relationship might become so remote that the marriage restrictions broke down. According to Coon, in some they did after one hundred generations; in others, only when the exact relationship was unknown.
- This exogamy had a close bearing upon the regional physical anthropology of the Ghegs, since it overstepped tribal boundaries and brought about trading of wives over large distances. Designed to prevent incest, it actually produced close in-breeding, since reciprocal mating amounted in many cases to habitual cross-cousin marriages (Ibid.).

At the end of the study, Coon was able to get to the conclusion that if the Ghegs were equated to Western Europeans, "*they would be comparable to many local populations in Western Germany and Austria*". They were one of the "*basic genetic stock disseminated widely in the Iron age, from which most of the northern and western peoples come. They were Dinaric population of a classic type, but with wide variations*" (Ibid.,99). Coon was able to introduce anthropometric data to give a true coverage of the above hypothesis.

## - **Physical Characteristics of the Dinaric Ghgeg**

*"They are the picture of an average man, who has led an active outdoor live in a hard and heavy environments, on a minimum of food, which is nevertheless well-balanced. He is muscular, lean and accustomed to walking long distances over rough terrain. From the neck down, it would be hard to distinguish him from a shepherd in the Scottish Highlands."* (Coon, 1970, p.58)

### The body

- The Ghgegs were tall people compared to the European height rates. Aside from their northern neighbors (Montenegro and Bosnia people), only the Ukrainians, the Scandinavians and the British were consistently taller among European populations.
- In shoulder breadth and span, they resembled more to the Scandinavian and the British than to the stockier, central and eastern Europeans (Coon, 1939, p.598).

### The head

- Ghgegs head was only 10mm shorter than the eastern-central European inhabitants of Armenia, Anatolia and Caucasus.
- The back of their head was the most interesting piece of the Ghgegs anatomy; true to the case of the Dinarics (Coon, 1970, p. 60).

### The face

- The Ghgegs had face length resemblances with populations living in Nordic countries and the Basques. Their face was measured to be a bit shorter than the pre-Neolithic generic

elements, reflected in the Irish and the Norwegians(Coon, 1970, p.58).

- Almost all Ghegs that were measured were light-shined; their head hair was brunet, with black and near black hair reaching 40% and dark to medium brown 45%. As in Montenegro, their beards were much lighter than the hair of the head-36% reddish brown and 30% golden (Coon, 1970, p. 59).
- External eye-fold, found in 35% of the group were commonest in the tribes which formed a continuation of the western mountain zone; elsewhere the high Dinaric orbit precludes their development in most cases.
- The nasal morphology of the Ghegs was usually more strictly Dinaric than that of the Montenegrins.

Coon found that the morphology of the occipital region among the Ghegs, in the view of their general Dinaric character, was of particular interest. After having studied the relation to the way physical characteristics were dictated by the malisseries lifestyle Coon was able to conclude: *"There has been much discussion upon the subject of occipital flattening in Albania: my opinion, the occipital flattening is without doubt a phenomenon associated with the entire mechanic orientation of the cranium of the Dinaric race, and especially with the position of the foramen magnum to the rear of that usual in most races; as such it is undeniably inherited. At the same time the use of the Albanian cradle, in which the shoulders are bound but the head is not, may in some instances have caused an intensification of this flattening, since the heads of some living Albanian inhabitants are unquestionably deformed. Moreover since cradling practices, are regionally uniform in Albania, the geographic distribution of this characteristics is a wholly racial problem."*(Coon, 1939, p. 600)

Coon's final observations focused on a relatively longer lifespan of the Ghegs (104), if compared to the Dinaric standard and their sitting height of 52.8, being almost the same with most Dinarics. Since the

most frequently found indices were found in the west, coastal side of the mountain chain, while the more relative ones were measured more eastward, the logical flow of the movement must have been west to east (Coon, 1939, p. 597).

## - Conclusion

Coon concluded that the way far ancestors of the Ghegs settled and developed into these region had still preserved some featured characteristics of the Dinarics (like the height, convex nose, long face), probably having populated the region from Switzerland to Albania. Yet, the physical pattern that the Ghegs reflected by the 20<sup>th</sup> century was "*a composite aggregation of the Albanian racial types*" (Coon, 1939, p. 601). The particular features, which were reflected not only in the Albanian malisories, but also in their regional mates, were shaped due to the influence of the geographic, technological, sociological and anthropological local elements. Therefore Coon was able to conclude that in Ghegni there were "*regional Dinaric sub-types*". "*There is a dominant set of characters which pervades the Dinaric group (...) high brachycephaly, nasal convexity, oxipital flattening and a tendency toward the attenuation of the extremities. Aside from these features, the original ingredients in the Dinaric blend tend to retain their old linkages.*" (Ibid.)

The Ghegs were viewed as comparable to many local populations in Western Germany and Austria. They reflected the same basic genetic stock, which had been disseminated widely in the Iron Age, from which most northern and western European peoples come. "*In all characteristics, except those concerned with the breadth and flattening of the head, the Ghegs resemble the Nordic populations of Europe, rather than the stockier, flatter-nosed and haired peoples in the east/center.*" By the end of the first half of the 20<sup>th</sup> century, such characteristics (not all at the same place or in the same frequency) could be traced in the Bairak (administrative division of Ghegria) of Grudain the refuge area of Mirdite, in Malesia Jakove, in Dukagjin, in Dibra and in Luma (Coon, 1939, p. 600-601). Yet, they still

presented a particular genetically sealed pattern, whose breeding rules were well-defined and rarely disturbed (Coon, 1970, p. 47).

Furthermore, considered in a more socially oriented point of view, the Ghegs reflected features of life, whose understanding required more than a simple overview of matters for the sake of their peculiarity to the modern perception. Coon was able to explain how the geographic features of the region had influenced the genetic code of its inhabitants. Meanwhile, he was also able to analyze ways in which the code of honor controlled the social balance, gender issues, working force management, economic situations within the family and beyond. Being a study carried almost 90 years ago, its findings may have been overcome by more recent technological research. Yet, the above approach of studying the way biology, geography, history and tradition intertwine constitutes a never exhausted source of information for the scholars.

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