



# 4<sup>th</sup> INTERNATIONAL CONFERENCE ON ENGLISH LANGUAGE AND LITERATURE

**Tirana, May 19, 2017**

## PROCEEDINGS BOOK



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**4<sup>th</sup> ICELL**

**INTERNATIONAL CONFERENCE ON ENGLISH  
LANGUAGE AND LITERATURE**

**Proceedings Book**

**Editors**

PhD. Ilda POSHI

PhD. İsaERBAŞ

University College Bedër  
Tirana /Albania

April 2018



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PhD. Ilda POSHI, PhD. İsa ERBAŞ

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## EDITORS' PREAMBLE ABOUT the CONFERENCE

Conferences of Language and Literature are apparently becoming a trend in the academic world bemused with various ways of understanding language, literature and culture. In addition to their interrelations and interdependence, the new ideas and approaches emerging from various disciplines like literary theory, philosophy, anthropology, linguistics, education, pragmatics and discourse analysis alongside technological revolution and socio-cultural transformations, have a bearing on our study of language and literature. The conference aims at exploring this dynamics with a focus on the complementary nature of English language, literature and culture and their centrality in human life.

ICELL - The International Conference on English Language and Literature is an Interdisciplinary Conference organized by Beder University, which aims to bring together scholars, researchers and graduate students to exchange and share their experiences and research work and discuss the practical challenges encountered and the solutions adopted in this field. English is compulsory paper and abstract language.

The main goal of the ICELL, both virtual and on site, is to provide an opportunity for MA and PhD students, academics, professional researchers and intellectuals to come together and exchange ideas and experiences as well as to provide a meeting platform for interacting with members inside and outside their own particular disciplines. The International Conference in English Language and Literature invites proposals for papers on English language and literature or with concentration on other languages and literatures compared to English.

In its first edition, ICELL hosted 40 professionals from the USA, the UK, Germany, Romania, Turkey, India, Iran, Nigeria, Hungary, Ukraine, Poland, Bosnia-Herzegovina, Egypt, and of course, Albania, sealing this way its very international character. The Second Edition was merely Virtual, the first of its type in Albania, and counted participants from the USA, India, Georgia, Greece, Malaysia, Nigeria and Albania.

This 4<sup>th</sup> edition marries the first two editions being in-Person & Virtual. All submitted conference papers will be blind peer reviewed by three competent reviewers. The post conference proceedings will be abstracted and indexed; selected and additional fee papers will be published in BJES, and consequently submitted to be indexed in Copernicus and DOAJ.

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## **GENDER AND LANGUAGE RELATIONSHIP**

### **Abstract**

*Language and gender is an interdisciplinary field of research that study variety of speech and writing in terms of gender relations, practices and sexuality. The relevance of gender to linguistic analysis was noted in 20th century when linguists observed differences in female and male vocabularies, differences in linguistics forms and to all communicative style. Language and gender began to be seen as a separate area of study when Robin Lakoffs in 1975 made his first publication of "Language and woman's place".*

*The most important communication tool for human beings is language. Language has various functions to maintain social existence and to reflect society. Language can contribute for changing people perceptions about gender and it can also reflect the gendered perspectives. Sociolinguists have shown interest in describing the differences in language use between male and female. Language can support and enforce attitudes about gender. Conventional terms of address and titles in English and many other language force women to choose forms that are marked in some way: Mrs and Miss indicate marital status in addition to gender while the title Mr indicate that the person is male. English names for females are often derived form or diminutive form of male names. All this reflect societal assumptions about gender roles.*

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

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

### **1. INTRODUCTION**

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

#### **1.1. Definitions of Sex and Gender**

Eckert and McConnell – Cinet (2003) argue that sex is a biological categorization based on productive potential, whereas gender is the social elaboration of biological sex. The definition of males and females, people's understanding of themselves and others as male and female is ultimately social. They also show that gender is a learned behaviour which is taught



and enforced, and leading to the conclusion that gender is collaborative, it connects individuals to the social order. Gender is not something we have but that we do. Doing gender is explained by Coates (1998) who says that performing gender is presenting oneself as a “gendered being”.

## 1.2. Language and Gender Studies

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

Deborah Cameron has divided science in gender and language into three categories: *deficit*, *dominance* and *difference*. She claims that all research in this area can be placed in one of three hypotheses. The hypotheses stand for different convictions regarding female's use of language and the reasons for possible differences between male's and female's way of expressing themselves. Sometimes we can hear the expressions “female language” and “male language”. Since society changes the use of language must certainly change because language reflects society.

## 1.3. Deficit and Dominance Theories

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

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

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

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

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

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

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

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

#### **1.4. Difference Theory**

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

An innate biological difference is cited by some as explanation of the differences in male/female language. Biological differences lead to different rates of language acquisition in addition to causing psychological differences (e.g. Buffery & Gray, 1972; McGlone, 1980). For example, women tend to place more value on making connections, seeking involvement, and concentrates on interdependencies between people (e.g. Chodorow, 1974; Gilligan, 1982; Boe,



1987). On the other hand, men value autonomy and detachment and seek independence, focusing on hierarchical relationships. Many, however, would attribute such differences to socialization rather than biology.

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

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

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

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

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

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

Eckert & McConnell- Ginet (1992), (1995) and Henley & Kramarae (1991) find the difference approach lacking in that it does not consider power / dominance relations as a significant factor in understanding men's and women's interactional styles. For example, the

‘dual-culture’ model attributes breakdown in communication between men and women to cross-cultural misunderstandings rather than to men being more powerful than women. It appears to be a ‘no-fault’ linguistic model where the negative effects of communication are attributed to cross-cultural differences.

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

### 1.5. Social Constructivist Theory

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

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

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

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

Eckert & McConnell – Ginet (1995) argue that gender constructs are embedded in other aspects of social life, for example significant categories like those involving class, race or ethnicity. This is an indication that the idea of gender polarization has now been discarded in favour of what has been termed by Butler (1993) as ‘gender as a performative, social construct’, a view subscribed to by other feminist researchers like Bergvall (1996), Freed (1996, 1999), Cameron (1995, 1996,1997) and Sunderland (2004). The key to understand how gender is





performed is to look at one of tools used, namely that of discourse. Eckert & McConnell – Ginnet (1995) also state that ‘languages are the primary tool in constituting identities’. Similarly, Sunderland endorses the theoretical shift from ‘social learning’ to ‘social constructionism’ (2004:17). While the social constructivist theory of language and gender provides a much better framework for the study of gender than the difference\ dominance paradigms, Sunderland identifies a series of questions which still need to be answered , namely that of construction and its relationship to gender. In other words, what guarantees are there that the construction goes ‘beyond words spoken and written’ (2004:172).

## **2. CLAIMS OF DIFFERENCES BETWEEN MALE AND FEMALE SPEECH**

### **2.1. Power in gender relations**

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

### **2.2. Community of practice**

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

### **2.3. Conversational styles and strategies**

Women are more stylish in their speech or they use more politeness strategies than do men? Lakoff (1975) on “Language and Woman’s Place” explained the deficit positions of



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

#### **2.4. Attitudes and prestige**

Peter Trudgill (1972) had research participants, who were grouped according to social class and sex, read a paragraph that consisted of words ending in "ing" sounds. He found that male speakers tended to drop the final sound of "g" and pronounced the endings as "in". That is, they used low prestige pronunciation. On the contrary, female speakers were more likely not to drop the final sound of "g" and pronounced the word-ending as "ing". That is, women tended to employ the prestige pronunciation of certain speech sounds due to their hyper-correctness. To support this analysis, Trudgill adopted this view of 'covert and overt prestige' from Labov. Labov defines covert prestige as a low-prestige language that is used by traditional working class neighborhoods. In certain groups, standard language is not desirable because of a powerful in-group marker and the use of non-standard forms reflects the group identity and solidarity. For men, they show lack of non-standard forms because men in society are judged through their work and masculine values, so they employ the standard forms of language due to the 'covert prestige'. In contrast to covert prestige, women are more likely to overstress the standard form due to 'overt prestige' as they aspire toward a higher social class. Their speech style is considered better or more hyper-correct because their social positions are lower and less secure and they are judged by their language and appearance, so they use more standard forms. But the explanation may be different if women attain a more social status through education, work, and social changes (MdSohel Rana & Osama KhalifaMoh, 2011).

#### **2.5 Discrimination and sexist language practice**

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

#### **2.6 Implications of language planning**

Decisions about language policies, requirements, and practices have consequences in all social contexts. "Language planning refers to deliberate efforts to influence the behavior of others with respect to the acquisition, structure, or functional allocation of their language codes" (Cooper, 1989, p. 45). Gender bias is reflected in language structure and in informal





communication. To facilitate gender equality in the family and in society, it is important to create equality in language through language planning. This is the reason why eliminating expression of gender bias against women in language has rapidly become part of the planning of language with the name: "feminist language reform", "non-sexist language reform", "feminist linguistic intervention", "sexist language reform", "feminist language planning", "feminist language policy", and "reform of gender-biased language" (Lakoff, 1975; Chesire&Trugill, 1998, Nguyen, 1999; Wardhaugh, 2010).

Modification and reform are two gendered language planning strategies. Modification is to change the habit of using gender discrimination in language. By eliminating the use of "man" and replacing the term with the generic: person or people, individual, human, or human-being and by avoiding sexism by employing Ms instead of Miss or Mrs regardless of their marital status solves the gender discrimination problem. Another strategy for language reform includes replacing forms that disregard women by the use of stereotypical roles, such as "chairman with chairperson, salesman with salesperson, fireman with fighter-fighter". Recently, there have emerged some new gendered words: statesman and stateswoman, sportsman and sportswoman.

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

### 3. DISCUSSION AND CONCLUSION

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

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

**Abstract**

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

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

**1. ARSHI PIPA’S POETICAL AUTOBIOGRAPHY**

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

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



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

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

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

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

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



The poems, chronologically arranged, are divided in seven sections. "Juvenila" introduces three Italian translations from his first volume of verse, "Lundërtarë" (Sailors, 1944). Then a section with Italian poems-published in Albanian Translation in Meridiana (1969)-marks his Florentine Period. The third section contains a selection of free translations into Italian and English from "Libri i Burgut" (Prison Book, 1959). "Exile" groups verse written after he fled his native country, the French poems being written in Sarajevo, the rest in United States. The reader-observes Pipa- will notice the blank period in his writing after he settled in the new world. A rebound occurred during a leave of absence (1970-71) in Rome. The poems of his US period constitute the two last sections of the book.

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

Here comes "autobiography", not the collection of poems, which is very illustrating in itself, but the very poem from which the book received the name: "Autobiography"

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

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

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

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

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



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

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

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

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

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

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

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

*At fifteen I read Marx.*

...

*I went to Florence uncertain what to study,/  
economics or literature./  
The compromise was philosophy.*

...

*These were the days when I was reading Lenin./  
Unfortunately for him, I read last/  
his empiro-criticism book,/  
the result was brain constipation.*

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



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

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

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

Arshi Pipa puts a lot of emphasis on two kinds of events that shaped his ideology and spirit. The deaths in his family, and the long history of fights that his family members had had with dictatorships in Albania, his father had been a prominent fighter against the system of kingdom established in Albania in 19020-s, his brother Myzafer, a tough opponent of Italian fascism, and both Arshi and his brother Myzafer, ardent warriors against Stalinism.

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

*and here is how Arshi Pipa recalls the influence of his father on him*

*"My father, the nonconformist judge, //  
confined by Turkey and fired in Albania, //  
taught me to clutch at principles//*





*and to despise tyranny. I remember him//  
patriarchal at home, smoking//  
a nargileh, but also having a drink//  
with plain people at the city's taverns.//  
From my martyred brother born//  
of a Georgian mother (my kinship with Stalin!)//  
I learned courage.*

The long and sorrowful narration on family history end with elegy verse:  
*"these are the dead to whom I have pledged "*

Not only was philosophy and "the sense of style" his vocation and field of education, Philosophical thinking was an intrinsic quality of him, showing up in this very poem. Earlier, when he writes on Bergson, ("Revista Kritika" 1944), ("*Skicë e një konceptimi për jetën*", 2011) he emphasizes that there is a lot of poetry in philosophical writings and there must be a lot of philosophy in poetry as well. At least this seems to be Arshi Pipa's credo when he writes in the journal Kritika" (Tirane, 1944) ("Criticism") "Bergson, Metaphysics and Poetry"  
*"I bear, however no grudge. //  
Prison chastised my arrogance of freedom, //  
wiping out my elitist left-overs, //  
brutish life gave relish to life, //  
and forced labor taught me what labor is. //  
//It was in prison I studied Espinoza//  
in the original my sister sneaked in, //  
the volume bound with a Stalin cover. //  
//Sharing suffering with all sorts of people//  
humbled my pride, gave me a chance//  
to broaden my humanity's scope//  
and then reach out and beyond. //  
Family deaths paved the way.  
(Pipa, 2000)*

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

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

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



## 2. CONCLUDING REMARKS

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

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

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

**Abstract**

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

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

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

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

**1. INTRODUCTION**

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



writing and speaking inspired by rhetoric have been reintroduced in North America and Europe (Metsämäki, 2012).

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

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

## 2. Persuasive Strategies – Connor & Lauer’s Taxonomy (1986)

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

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

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



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

The third appeal is the “Credibility” that refers to the trustworthiness and the authority of the persuader. There is one-to-one map with the Aristotelian “ethos” but Connor and Lauer have expanded and included in this category four mode-appeals that can count for persuasiveness: *Writer’s Good character and/or Judgment, Writer-Audience Shared Interests and Points of View, Writer’s Respect for Audience’s Interest and Points of View, First Hand Experience*

### 3. PROPOSED ACTIVITIES OF PERSUASION

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

#### Activities

**Title:** The painting of persuasion

#### *Description of the activity*

- ✓ Students read a fairytale all together and they discussed its plot, the heroes and the context it takes place.
- ✓ They draw something that impressed them about the fairytale while listening to music related to the story.
- ✓ Every time the music stops, each student has to forward his/her painting to the students sitting next to him/her, who has to continue it without asking the former classmate about the idea of the painting.
- ✓ The teacher pauses the process of promoting the drawing from one student to another before each student takes back the painting, but at a random time.
- ✓ Each student then, recognizing the painting (which is possibly in the hands of another student), sends a letter to his classmates who has his painting and tries to persuade him/her that the particular painting is his, employing preferable persuasive strategies.

**Title:** Building persuasive sentences



*Description of the activity*

- ✓ Students sit in a large circle and the teacher gives a short sentence to them, for example "They arrived in Greece ...".
- ✓ Then the students have to add more information in the beginning or the end of the sentence so that it can become a short-story. The students are not allowed to change in any way, the sentence.
- ✓ Every sentence ends at the point the students cannot add another word/phrase.
- ✓ Once four different sentences are completed, the teacher writes them on the board and the students are divided into 4 groups (each group for every sentence).
- ✓ Then, each group has to write reasons in which their particular sentence/short-story is the most representative for Greece (as the sentences referred to Greece), employing certain persuasive strategies.

**Title:** The letter of persuasion

*Description of the activity*

- ✓ The class focuses on and investigates a foreign country.
- ✓ Students are in pairs and the teacher poses "a problem-based situation" which students have to solve. For example:

A) Problem-based situation:

"Which Restaurant to choose?"

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

B) Problem-based situation

"Which means of transport to use?"

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

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

Cross thematic areas

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

✓ **History**

- The Olympian Gods

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

- The labors of Hercules





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

- Odysseus in the island of Calypso

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

✓ **Environmental Studies**

- The animals

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

- The four seasons - The weather

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

- The modes of transport

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

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

✓ **Social Education**

- Clothing style

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

- Accidents Prevention

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

✓ **History**

- Minoan and Mycenaean civilization

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



✓ **Literature –**

- Promoting literature types

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

### 3. CONCLUSION

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

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

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

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## **CRUSOE`S DESERTED ISLAND AS A REFLECTION OF THE PURITAN LIFESTYLE:**

### ***A FOCUS ON SOME SPECIFIC SYMBOLS CONNECTED TO THE PURITAN IDEALS ON THE ISLAND***

#### **Abstract**

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

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

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

#### **1. THE PURITAN CONQUEROR**

Daniel Foe (later Defoe) was born in 1660, in a time of turmoil when England was experiencing a myriad of historic-social changes, new colonial expansions, revocation of monarchies; restoration of kings and new reforms, and loads of popular revolts. The beginning of the 17<sup>th</sup> century was marked by a very sad event, the death of Elisabeth I (Tudor) in 1603; on the other hand what followed intensified the people's discomfort but most importantly the Puritans infuriation of the Stuart kings, especially with the tenacious Charles I who wanted to rule without the parliament leading this way to the Civil War of 1642 and his



beheading later in 1649. Although the Parliament and the Presbyterian clergy supported the war, they had aims of securing seats in the House of Commons and limit the king's power over the army and the church not necessarily to dispose of the king and nationally proclaim Presbyterianism as the church – moreover, the Puritans themselves were not known to be a homogeneous group.

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

*"a revolt against scholastic logic and traditional rhetoric occurred in England between 1574 and 1600. This revolt was based upon the educational reforms of the celebrated Frenchman, Pierre de la Ramee, better known by his Latin name Petrus (or Peter) Ramus. An earlier revolt against scholastic logic, that of Ramon Lull in the thirteenth century, had considerable vogue on the European continent during the fifteenth-hundreds, but it appears not to have influenced Englishmen to any extent, whereas Ramus dominated English logic in the late sixteenth century and held an English following of some importance during most of the seventeenth century\* Ramus's revolt against scholasticism and tradition resulted in a logic and a rhetoric that may be called Ramistic. (Howell, p.7)*

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

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

Puritans internalized this framework of a Puritan lifestyle and it is easy to see it throughout the life of Daniel Defoe. The Foes were dissenters, Protestants who did not conform to the prescribed rituals and exact beliefs of the established national church, the Church of England (Richetti, p.3). According to Coster, "Puritanism in Britain and America has long been associated with a new form of **familial organization** based on the conjugal or **nuclear** unit, of parents and children, and centered on the idea of this **limited family** as a religious **unit**. The family has been seen as being strengthened by **divinely created bonds** of authority and **responsibility** between a husband and wife, and a parent and child, ...These bonds were to be reinforced in many branches of Puritanism by the growth of collective acts of religious devotion, including **prayer**, catechizing, and, most obviously, **Bible** reading. The act of sharing these religious experiences not only meant a constant **reiteration** of these bonds and obligations, but is often thought to have created a **mentality** that has been characterized...as **individualistic**." (Bremer & Webster, p. 392). Furthermore, according to Sleeper, "as a logical method, Ramism is based on the **observation** of **nature**, human experience, and the "**natural**" structures of the **human mind**, not the formal categories of Aristotelian logic... communicated through easily observable "**axioms**",... the mind easily remembers knowledge that is structured by the eternal **laws** of nature.... the primary function of Ramist logic is to **persuade**." (Bremer & Webster, p. 517). It can be deduced that these two rhymes were strikingly incorporated into Crusoe. He shows a deep understanding of nature and describes into minute details every single human experience he had as he wanted to persuade us that there was no other way how we are supposed to see things, and the fact of keeping record of every axiom logically interrelating it to dates according to some system only Crusoe could think of and where all events do fit in the laws of nature.

Our observationalist Crusoe, communicates to God, worships his words, thanks him or asks for repentance and acknowledges his truthfulness as a responsible child to His father, divinely creating bonds of authority with Friday teaching him Christian values, considering him as a "disciple" and himself as God, behaving as a second father or 'Lord' protector when he rescues Friday and his father from the cannibals, these latter ones being completely dislocated from any Christian norms and creating therefore into 'his' island a family. Through this growth he awakens as an individual. Such growth is foreshadowed in the following extract where we see our exalted Scripture-reader hold sermon-like talks (typical to a Puritan), repeating and echoing persistently a "*call on me...*" and "*repentance...*":

*"Call on Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me.".... "Can God spread a table in the wilderness?" so I began to say, "Can God Himself deliver me from this place?" (Defoe, Ch. 6 )*

*July 4.—In the morning I took the Bible; and beginning at the New Testament, I **began seriously to read it**, and imposed upon myself to read a while every morning and every night; not tying myself to the number of chapters, but long as my thoughts should engage me. It was not long after I set seriously to this work till I found my heart more deeply and sincerely affected with the wickedness of my past life. The impression of my dream revived; and the words, "All these things have not brought thee to **repentance**," ran seriously through my thoughts. I was earnestly begging of God to*

give me **repentance**, when it happened providentially, the very day, that, reading the Scripture, I came to these words: "He is exalted a Prince and a Saviour, to give **repentance** and to give remission." I threw down the book; and with my heart as well as my hands lifted up to heaven, in a kind of ecstasy of joy, I cried out aloud, "Jesus, thou son of David! Jesus, thou exalted Prince and Saviour! give me **repentance**!" This was the first time I could say, in the true sense of the words, that I prayed in all my life; for now I prayed with a sense of my condition, and a true Scripture view of hope, founded on the encouragement of the Word of God; and from this time, I may say, I began to hope that God would hear me.

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

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

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

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

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





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

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

It is clear from this quotation that during this first storm and later on the second one, Crusoe thinks that he is punished by God, but when the storm is over his mind is captured by his desire to go on. In the end of his attempts for a new life, Crusoe is left to a deserted island all alone and this can be counted as the worst of his punishments by God as a first view. It is somehow obvious from the very beginning to the end of the novel that Daniel Defoe pursues a moral and religious goal by publishing this novel. Mina Urgan states about his goal as following:

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

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

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

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

## 2. CRUSOE'S JOURNEY TO HIS INNER SELF

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

*Puritans believed that it was necessary to be in a covenant relationship with God in order to redeem one from one's sinful condition, that God had chosen to reveal*



*salvation through preaching, and that the Holy Spirit was the energizing instrument of salvation.” (Britannica)*

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

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

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

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

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

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

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

### 3. SYMBOLS CONNECTED TO PURITAN IDEALS

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

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

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

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





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

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

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

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

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

*"The wild boar is to be seen on Norman tympana, notably at S. Nicholas, Ipswich, and Ashford, in Derbyshire. In the latter example the boar is attacking a conventionalised tree from one side, while a lion is on the other side. It is just possible that we have here an allusion to Psalm lxxx. 13, where it is said of the vine brought out of Egypt, that the wild boar out of the wood doth root it up; and the wild beasts of the field devour it. If this interpretation be correct, then the meaning of the sculpture would be, that the power of evil is trying to uproot and destroy the power of Christ." (Arthur; p.8)*

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

*"I had no sooner stepped do ground, than I plainly saw it was a terrible earthquake, for the ground I stood on shook three times at about eight minutes' distance, with three*



*such shocks as would have overturned the strongest building that could be supposed to have stood on the earth; and a great piece of the top of a rock which stood about half a mile from me next the sea fell down with such a terrible noise as I never heard in all my life.” (Defoe, Ch.5, pp.74-75)*

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

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

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

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

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

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

*And now our case was very dismal indeed; for we all saw plainly that the sea went so high that the boat could not live, and that we should be inevitably drowned. As to making sail, we had none, nor if we had could we have done anything with it; so we worked at the oar towards the land, though with heavy hearts, like men going to*

*execution; for we all knew that when the boat came near the shore she would be dashed in a thousand pieces by the breach of the sea. However, we committed our souls to God in the most earnest manner; and the wind driving us towards the shore, we hastened our destruction with our own hands, pulling as well as we could towards land. (Defoe, Ch.3, p.40)*

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

Another Biblical reference of Defoe is the symbolism of numbers included in the original full title. " *The Life and Strange Surprising Adventures of Robinson Crusoe, Of York, Mariner: Who lived **Eight and Twenty Years**, all alone in an un-inhabited Island on the Coast of America, near the Mouth of the Great River of Oroonoke; Having been cast on Shore by Shipwreck, wherein all the Men perished but himself. With An Account how he was at last as strangely deliver'd by Pyrates.*" is the original full title of the novel. As one can easily realize that, Defoe uses the words 'eight and twenty' instead of 'twenty-eight'. When we check for the Biblical meanings of these numbers, the intention becomes clearer.

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

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

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

When we connect the meaning above to the plot of the novel, the number eight symbolizes the true born again of Robinson on the island. He starts a new beginning which



contributes to his eternal life after death with the help of his strong relation to God there. Forty different people wrote the Scriptures. Forty is a number composed of five (symbolizing grace) times 8 (symbolizing a new beginning). It is therefore only by God's grace and love that man will someday be given a chance for a new beginning, as promised in the Word of God (<http://www.biblestudy.org/bibleref/meaning-of-numbers-in-bible/8.html>).

Hence, Robinson is given chance by God to start his new pure beginning on the island. God saved eight people on the ark in order to have a new beginning for mankind after the flood (Biblestudy). This is another interesting common point between the Biblical importance of the number eight and Defoe's intentional usage of eight. As it is clear in the novel that Robinson is saved from suffocating in the sea and later on he starts a new life on the island.

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

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

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

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

Robinson also states about `grindstones` many times.

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



He needs a lot of tools to build a new life and he also needs grindstones to grind the tools because the tools get blunt when he uses them many times. Therefore, Defoe gives importance to grindstones and states them to be the most useful of all tools when Crusoe finds more in the shipwreck. Grindstones may symbolize a source of hope for human beings. As the time passes, man gets blunt living almost the same things every day. He needs some sources of hope to feel refreshed and go on his life stronger than before. Crusoe's spiritual grindstone is Bible because he feels relieved when he reads it and loads a meaning to the specific events he has experienced.

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

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

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

#### **4. CONCLUSION**

In summarizing the findings of this study, it is noticeable that the deserted island of Crusoe can be regarded as a kind of a miniature of the Puritan life in general. He is so drowned in his environment and psychological state of mind in England that he pushes himself to his own spiritual self on the island. He settles his own small world without the thing he is greedy for, money. He finds the chance to realize the importance and total power of God in his life. Defoe uses rich images to picture his moral and religious goal to publish this novel. Through all the images including the island, Defoe uses Crusoe and his "revolt against scholastic logic and traditional rhetoric" so that the readers have a chance to review their own lives. They may come to realize their ambitions and where they put God in their lives. I hope every one of us can catch the sight of our own deserted islands and live accordingly.

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

### **Abstract**

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

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

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

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

### **1. ENGLISH LANGUAGE - GLOBAL IMPORTANCE**

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

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

English language is an essential language to be acquired that is why parents coax their children to acquire and use of English language with confidence. Parents want their children to be good at reading English, to have a wide vocabulary and firm understanding of English





grammar. But on the other hand they are aware that the acquisition of the above learning skills is not an easy task but quite the opposite. Learning English by children, especially preschoolers, is a hard-won.

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

## 2. NURSERY RHYMES AND THEIR DEFINITION

Nursery rhymes are a vital part of children's literature as they accompany them from the very first stages of their life, certainly under the monitoring and guidance of adults. They belong to the oral and folk literature being passed orally from generation to generation and afterwards being collected and written down (Bubulova 2005).

There are various definitions related to such and interesting phenomenon:

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

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

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

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

### *Semantic division*

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



- **Daily activities:** There is the way; I like to skip.

*Morphological division exercising morphological or syntactic English language highlighting structures.*

- **Present simple:** What does the cat say; The farmer's in his house; The farmer sows his seeds.
- **Present continuous:** X is wearing a bright blue dress. Here we come galloping.
- **Simple past:** One little girl; I did, I did, I did.
- **Past continuous:** As I was going to St. Yves.
- **Perfect tenses:** I have got ten little fingers.
- **Auxiliary verbs:** Can you tell me; Hush little baby.

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

### **2.1. How do nursery rhymes assist preschoolers in the acquisition of English as a second or foreign language?**

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

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

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

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

- The brevity of rhymes. They may include words from comparatively easy level. According to Murphey (1992) and Tuan and Ann (2010) the rhymes lyrics are very easy to be acquired and understood by preschoolers.

#### **Five little monkeys**

*Five little monkeys jumping on the bed one fell off and bumped his head*

*Mama called the doctor and the doctor said*

*"No more monkeys jumping on the bed" (and the nursery rhyme goes on making use of the same lyrics. There is a countdown of numbers)*



- The selection of themes is relatively close to learners real life experiences they mostly focus on children's background, knowledge, family, animals, food, colors, weather, etc.

**Rain, Rain**

*Rain, rain go away*

*Come again another day*

*Little Danny wants to play*

*Rain, rain go away (And the lyrics are repeated 3 times the only change lies on the children's names)*

- Repetition is a favorite format of rhymes in general. What is repeated varies from a single word to a phrase or a complex sentence.

**Head, shoulder, knees and toes**

*Head, shoulder, knees and toes*

*Head, shoulder, knees and toes*

*Head, shoulder, knees and toes*

*Head, shoulder, knees and toes..... (there is a continuous repetition of the same lyrics the change lies on the melody)*

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

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

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

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



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

**Abstract**

*As the world became a global village and by dint of its side effects, learning a foreign language appeared as a must especially for university students. This study focuses on Albanian's undergraduate & master students' integrative and instrumental motivation toward learning a particular foreign language in public universities.*

*Integrative and instrumental motivations influence students in foreign language learning. The first has effects on students in terms of loving a culture, literature and etc. The latter has effects on students in relation to diploma, lucrative job opportunity and awards in order to learn a particular foreign language.*

*An 8-item motivational survey was developed by Gardner (1985, 2004) and modified by the researcher that is called as Attitude/Motivation Test Battery (AMTB). 1222 students from various faculties were respondents in the survey. The quota sampling and randomly sampling were utilized to attain reliable data.*

*The obtained data through questionnaire was analyzed by the statistical techniques of descriptive and T-Tests.*

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

**Keywords:** *Student, University, Motivation, Motivational factors, Foreign language learning, Integrative & Instrumental motivation*

**1. INTRODUCTION**

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



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

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

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

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

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

## **2. LITERATURE REVIEW**

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

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

In the learning environment, we never forget the importance of needs and awareness of the students as well. Because, with the help of capabilities, the students are likely to show their thoughts and behaviors, whenever it is needed for them. At the same time, with the aid





of reflective self-consciousness, the students are willing to evaluate their motivation too (Bandura, 2001).

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

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

Especially, the socio-educational model helps us to differentiate both instrumental and integrative orientation (MacIntyre et al., 2001). We cannot say that we should opt one of them in language learning orientation, since both of them are operative (Gardner, 2005). On the one hand, psychological closeness to a different target language community is the reason of integrativeness (Gardner, 2001) and considering personal utility is known as instrumentalness. Also, if there are some successful language learners in the family members, this situation exhibits a background through which the respective family members are likely to improve various levels of success in this regard as well (Gardner, 2001) and this is the reflection of social milieu.

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

### **3. METHOD AND METHODOLOGY**

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

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

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

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



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

The Motivation test as known; the Attitude/Motivation Test Battery (AMTB) was adapted from Gardner (1985), (2004), (2005) & (2006). The questionnaire includes 4 main questions about integrative orientation to check whether students are motivated integratively while learning a particular foreign language, and 4 main questions about instrumental orientation to check whether students are motivated instrumentally while learning a particular foreign language.

#### 4. ANALYSIS AND FINDINGS

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

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

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

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

<b>Table 1-A T-test One-Sample Statistics</b>				
	N	Mean	Std. Deviation	Std. Error Mean
(INTO-1)	1222	4,56	,668	,019
(INTO-2)	1222	4,40	,657	,019
(INTO-3)	1222	3,88	,904	,026
(INTO-4)	1222	4,18	,772	,022
(INSO-1)	1222	4,63	,679	,019
(INSO-2)	1222	4,24	,853	,024
(INSO-3)	1222	4,51	,678	,019
(INSO-4)	1222	3,17	1,102	,032

**Table 1-B One-Sample Test**

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

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

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

## 5. CONCLUSION

At the beginning, the researcher was of the opinion thought that Albanian university students are more motivated instrumentally. The researcher is partially right, because the students are highly motivated both integratively and instrumentally, but a bit more integratively. We see that there is a slightly difference. But female student are more motivated than male students in learning a foreign language.

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



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

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**THE IMPACTS OF TEXT MESSAGING ON STUDENTS’ LITERACY IN ENGLISH  
LANGUAGE**

**(University College “Bedër” case)**

**Abstract**

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

**Keywords:** Text Messaging, students’ literacy, abbreviations, assignment, University College “Bedër”.

**1. INTRODUCTION**

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



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

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

### **1.1 Hypothesis**

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

### **1.2 Objectives**

The aim of this study is to identify the impacts of text messaging on students’ literacy and to analyze the influence of social media in favoring the usage of abbreviations. It also aims to study the influence of abbreviations in students’ vocabulary.

### **1.3 Research Questions**

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

### **1.4 Importance of study**

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

## **2. LITERATURE REVIEW**

For the first time in Albania, Internet service was introduced in 1991 from “Soros” Foundation in cooperation with the UNDP, who came to help the Albanians to communicate with Europe and the US (Ahmati, 2010) while 3G devices emerged after the first half of the 90s and this technology brought a different, more qualitative interacting communication, adding video visual communication option in the same time (Cipuri, 2012, p. 283). Text messaging has grown in popularity ever since the very first text was sent in the year 1993 by a student who was working for the Nokia Corporation (Michelle Drouin, Clarie Davis, 2013, p. 49). The number of SMS messages sent by mobile users in 2015 in Albania, according to the



annually report of AEPC (Authority of Electronic and Postal Communications, Albania 2015) reduced by 12% compared to 2014 (AKEP, 2015, p. 41). The decline in the use of SMS messages and the significant reduction in the growth rate telephone calls in mobile networks are deemed to have been due to the significant increase in the use of Internet access on mobile networks and the effect of replacing SMS messaging (AKEP, 2015, p. 41). With the revolution of technology and Internet access, the scale of penetration in social media increased and the two most accessed application are Facebook and Instagram (Sa njerez e perdorin Facebook-un ne Shqiperi?, 2016). In June 30, 2016, there were 1 400 000 Facebook users in Albania with a scale of penetration of 48.1% (Internet World Stats Europe, 2016), while in Instagram, there are 680 000 users in Albania, whereas 37% of them are female and less than 10% are older than 45, where as the ages which use Instagram the most are 18-24 (Instagram users demographics in Albania- April 2017, 2015).

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

Abbreviation is defined as a shortened form of a word or phrase (Oxford Dictionary, 2017) and according to Stedje and David Crystal, abbreviations have existed for as long as the written language has existed (Stedje, 2001), (Crystal, Txtng: The Gr8 Db8, 2008). While John Sutherland in his article claims that the symbols which are found in hieroglyphs are not the same as symbols found in texting. He explains that Egyptian hieroglyphs were complex entities, combination of symbols representing both concepts and sounds (Sutherland, 2002). Identifying and evaluating the barriers faced by students who experienced difficulty in literacy is the key to addressing such difficulties (Janice Wearmouth, Janet Soler, Gain Reid, 2003, p. 188). In this way, linguists have been discovering literacy problems in teenagers and students. Moreover, they have also studied the blasting of their language, especially the English Language. David Crystal emphasizes the fact that the Internet is moderately changing the language because of the creation of new lexical items (Crystal, Language and the Internet, 2006).

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





may lead to a revolution in language. They put an emphasis on the negative impacts of textism in formal writing. Textism refers to the use of abbreviations and other techniques to compose SMS and instant messages (Maryam Tayebinika , Marlia Puteh, 2012, p. 97)

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

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

Also, during a study in Delta State University in Abraka, universities students were asked about their reading habits, including text messaging, and presented them with a range of words both real and fictitious. Reading books or traditional media expose people to use creativity in language and enrich their vocabulary that is not found in text message users. Also reading has the power to encourage flexibility in language. In the study many of textisms which were given were not acceptable to the participants who texted more or read less (Ochonogor C. W. , Alakpodia N. O. , Achugbue I. E., 2012).

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

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

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

### **3. ABBREVIATIONS AND THE INFLUENCE OF MESSAGING AND SOCIAL MEDIA**

#### **3.1 Abbreviations**

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



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

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

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

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

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

According to David Crystal and Stedje, abbreviations have existed for as long as the written language has existed (Stedje, 2001), (Crystal, Txtng: The Gr8 Db8, 2008). They explain this with the existence of the hieroglyphs of Ancient Egypt. In contrary, John Sutherland in his article claims that the symbols which are found in hieroglyphs are not the same as symbols found in texting. He explains that Egyptian hieroglyphs were complex entities, combination of symbols representing both concepts and sounds (Sutherland, 2002). According to him, we see these combinations rarely in texting.

### **3.2 The influence of Mobile Phone and Text Messaging**

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

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

### **3.3 The influence of Social Media**

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

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

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

Facebook came in Albania in 2009. It allowed people to send instant messages, to share pictures and video. All these messages were written in a small-sized chat window which forced them to abbreviate some words if they did not want their texts to look like novels. In June 30, 2016, there were 1 400 000 Facebook users in Albania with a scale of penetration of 48.1% (Internet World Stats Europe, 2016). After the success of Facebook, Twitter was the next application which continued favoring the abbreviations. The famous question in Twitter "What are you doing" accepts only 140 characters as an answer. In this way, Twitter's users



abbreviated their answers in order to not pass the available capacity of characters and to express fully their opinion. In these two applications, people had the right to write even though with abbreviations, while the third application which still is a trend in our country is Instagram.

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

#### **4. ABBREVIATIONS IN SCHOOL**

This chapter considers whether written language on Internet (including mobile phones) is influencing the way that students write and read. The extensive growth of instant messaging shifted youth from computer allegiances to Instant Messaging. These facilities provided by Internet and mobile phones led them to communicate with any kind of language which was not controlled. Also, the enormous amount of information on Internet which is not filtered enriched their vocabulary in different fields and they started using a language which gradually degraded. In this way students faced problems in their school's assignments due to the habit of using "The Internet Language". Forty undergraduate students part of a study at "Universiti Teknologi" Malaysia, have shown the reasons of textisms: save time, communicate faster, allow students to type and read at the same time and decrease the cost of sending SMS. Textism has also affected the way the students speak. According to this study, they find it difficult to recall the correct form of the words (Maryam Tayebinika, Marlia Puteh, 2012).

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

If students are emailing and Instant-Messaging and text messaging using degraded language, then it's no wonder that spellings such as UforyouorB4forbeforeare cropping up in school assignments (Baron, 2008, p. 162). Instant Messaging gradually started to contain acronym, abbreviations and emoticons. All these features created a new linguistic code which only the youth seemed to understand. Texting has been found to be heavily linked to phonological awareness in students (D. Powell, M. Dixon, 2013, p. 59). The general



assumption was that outside of those funny truncated expressions such as *asttyl* ('talk to you later') or *omg* ('oh my god'), the flow of messages was very speech like (Baron, 2008, p. 45).

Instant Messaging users described Instant Messaging as a written version of casual speech. If it really has the characteristics of informal speech, then Instant Messaging has the potential to chip away at the prescriptive standards of traditional written language (Baron, 2008, p. 46). The frequency of using the new linguistic code influenced students' written language in formal writings at school, especially during the exams when the time is limited. In a study, students undertook a survey and they agreed using phones during classes is distracting, but they continue to use cell phones in class (Chanon, 2012, p. 323). Students also predicted that they would score better if they were not texting (Chanon, 2012, p. 326). Also, during another study in Delta State University in Abraka, universities students were asked about their reading habits, including text messaging, and presented them with a range of words both real and fictitious. Reading books or traditional media expose people to use creativity in language and enrich their vocabulary that is not found in text message users. Also reading has the power to encourage flexibility in language. In the study many of textisms which were given were not acceptable to the participants who texted more or read less (Ochonogor C. W. , Alakpodia N. O. , Achugbue I. E., 2012). The issue of texting having effects on literacy has received media attention over the years and it is commonly assumed that textisms have negative effects on student literacy (Campbell, 2014, p. 1).

## 5. METHODOLOGY

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

- AD- Anno Domini
- BRB = be right back
- BF = best friend/ boy friend
- BGN = begin
- CU = see you
- FYI = for your information
- IE = that is
- IDK = I don't know
- LOL = laughing out loud



- NB = nota benne

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

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

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

The questionnaires were used to test the research questions:

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

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

## 6. THE QUESTIONNAIRES

### 6.1 Findings from the questions

#### 6.1.1 Question 1

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

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

**Table 1.1**

#### 6.1.2 Question 1A

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

Why they use abbreviations	Percentage %
“It saves my time”	24%
“I am lazy”	21%
“It is easier to use them while texting”	13%



“Speed up the writing process”	11%
“This is a way of communication between friends”	5%
“It’s fun”	3%
“Habit “	3%
“It shortens the conversation”	3%
“SMS are limited”	3%
“I don’t know”	3%
“Because sentences are too long”	3%

**Table 1.2**

### 6.1.3 Question 2

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

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

**Table 1.3**

### 6.2 Findings from the table of abbreviations

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



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

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

## 7. INTERPRETATION OF THE QUESTIONNAIRES

### 7.1 Interpretation of the questions

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

The second question was to specify the purpose of abbreviations' use, which I previously marked as "1A" because it was related to the first question. If the students accepted using abbreviations, then they had to explain why they use them. In this way, we could see the reasons why they use abbreviations and what have made to use them. Most of them admitted using abbreviations because it saves their time and speeds up the writing process. A considerable number of the students, 21% declared "Laziness" as the main reason



of abbreviating. The majority, 24% define abbreviations as time saver and 11% of the students defined abbreviations as a way of speeding up the writing process. 13% of students say that it is easier to use abbreviations while texting and 5% of them think of abbreviations as a way of communication between friends. Then, the rest of the students think of abbreviating as fun, habit, a way to shorten the sentences, because SMS in cell phones are limited and some of them don't even know why they use abbreviations.

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

## **7.2 Interpretation of abbreviations' meanings**

### **7.2.1 AD**

"AD" is a standard abbreviation in English Language but none of the student wrote the correct explanation of it. In this way, we see how the new abbreviations are replacing old ones. All of them tried to spell or to pronounce the two letters in order to create an idea of what this abbreviation stands for. Most of them took these two letters as the beginning letters of other words like: adverb, add, advertisement or advice. Five students understood "AD" as an acronym of "After Death" and "Awesome Dude". The answers were different and most of them took a guess or were not sure about the meaning. Thirty eight students out of fifty did not give an explanation to this abbreviation.

### **7.2.2 BRB**

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

### **7.2.3 BF**

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

### **7.2.4 BGN**



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

#### **7.2.5 CU**

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

#### **7.2.6 FYI**

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

#### **7.2.7 IE**

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

#### **7.2.8 IDK**

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

#### **7.2.9 LOL**

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

#### **7.2.10 NB**

“NB” is a standard abbreviation which stands for “Nota Benne” or note well. Thirteen students did not give answer to this question, while the other options were divers. Mostly of them said



"No Body", "Notebook", "No Problem", "Night, Bro !", "Not Bad" and "National Bank", while five students gave the correct meaning of it.

## 8. CONCLUSION

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

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

The purpose of this study has been to show the necessity of improving writing and reading skills of students who are influenced by the use of abbreviations. It is shown that students must be aware of the way they communicate and whatever should be done from teachers to reduce the amount of abbreviations on students' assignment. The consequences of language modification by abbreviations will not only affect students' literacy, but it will affect all of us. If students use an abbreviated language now, the coming generations will be raised up by this language and it will cause confusion and disorganization and their language will be similar to the symbolic language used thousand years ago.

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

### **Abstract**

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

**Key words:** video games, ethics, Grand Theft Auto, computer science students.

### **1. INTRODUCTION**

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

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

One aspect of the game development "bum" has brought numerous software that allow you to make your own games and the people could take them into consideration to use in different fields. The work done for games was not only based on business purposes, but it was a creative work inspired by the hobby of many young people and as result there are now software that



include numerous environments, tools and assets that you don't find in usual software destined for finance, medicine, architectural or different IDE that are used for the development of applications.

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

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

## 2. BACKGROUND

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

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

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

Graphically explicit violence might not become an ethical problem in games involving humans against monsters. The popular image of man slaying dragon could be seen as heroic, not ethically problematic. Where it almost certainly becomes an issue is in games that depict humans against humans. A frequently cited example is the Grand Theft Auto series. Young [10] cites scenes like having sex with a prostitute and then mugging her as an example of players participating in ethically questionable actions.

## 3. PROJECT GOALS



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

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

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

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

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

#### **4. METHODOLOGY**

Originally it seemed a good idea to make up a questionnaire, distribute it to computer science majors, and analyze the results. However, it quickly became apparent that such a technique was inadequate. Students had strong, expansive opinions and varying experience. While the questionnaire was kept as a guide, interviews, conducted in person, on the phone and via e-mail were more successful in obtaining helpful information.

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

Students were of two distinct types: undergraduate computer science majors primarily from the Northeast, specifically New York, New Jersey and New England; graduate students from India, primarily Hyderabad. Given the preponderance of male students in the university's



undergraduate major, gender balance was impossible to obtain. Because this paper addresses ethics for computer science students, the author did not want to expand outside that parameter to obtain more female subjects. There were 14 male undergrad interviews and two females. For graduates there were five males and three females. All grad interviewees were from Hyderabad, India.

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

## 5. RESULTS

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

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

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

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

Although it was not included in the question, one consistent response to the violence query was a reference to playing games with friends. It was almost as if group participation



made the violence less meaningful. Perhaps this is an echo of the Sicart [7] argument that playing together is what we do when we are human.

Did any part of any GTA game cause disgust? Looking at this entire study, the results of this inquiry were the most surprising. As noted above, the question has its roots in Hume's sentimentalist approach to ethics. Granted, Hume wrote long before the invention of video games. However, the neo-sentimentalists have reinterpreted and reinvigorated his views in the 21<sup>st</sup> century. Prinz [6], for example, holds that once feelings of disapprobation, or disgust, take hold it they are frequently elevated to the status of norms.

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

In the literature the most frequently mentioned objectionable scene is the mugging of a prostitute after sex. No one in this study mentioned that scene. Since there is a prostitute mugging in GTA5, one wonders why the torture scene was disgusting and the prostitute mugging was not. Perhaps that is because the torture scene was both more prolonged and more graphic.

Without pursuing this inquiry further we can safely say that, from the neo-sentimentalist point of view, there is at least one ethically objectionable scene in the Grand Theft Auto series. Did you ever make a choice between being a good and bad character? The answers here were wide ranging. Some players expressed surprise that one would ever want to be a good guy in this particular game. Others felt differently. Six respondents (25%) said they appreciated the opportunity to behave well in the game. One pointed out taking pleasure in driving an ambulance to rescue injured game characters. GTA does provide the opportunity for ethically redemptive behavior.

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

Typically other respondents were almost incredulous that the question should even be asked. "I understand that GTA is only a game and a fictional one at that." "I do not believe that the GTA games have influenced my behavior at all. I have always been able to tell what is only for entertainment and what is reality." "My behavior in video games has never influenced my real life behavior."

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





real world behavior? Those questions are outside the scope of this article. But it is interesting to.

## 6. CONCLUSION

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

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

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

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## LANGUAGE GAMES

### Abstract

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

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

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

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

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

### 1. INTRODUCTION

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



they reveal the different secrets that are discovered over time. In this article is presented a short section and the meaning of linguistic games from the philosophical point of view.

## 2. LANGUAGE-GAME

The term "*language-game*" is meant to bring into prominence the fact that the *speaking* of language is part of an activity, or of a form of life. Review the multiplicity of language-games in the following examples, and in others: giving orders, and obeying them, describing the appearance of an object, or giving its measurements, constructing an object from a description (a drawing), reporting an event, speculating about an event.

Wittgenstein rejected the idea that language is somehow separate and corresponding to reality, and he argued that concepts do not need to be clearly defined to be meaningful.

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

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

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

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

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

"Consider for example the proceedings that we call "games". I mean board-games, card-games, ball-games, Olympic Games, and so on. What is common to them all? "There *must* be something common, or they would not be called 'games' "but *look and see* whether there is anything common to all. For if you look at them you will not see something that is common to *all*, but similarities, relationships, and a whole series of them at that. To repeat: don't think, but look! Look for example at board-games, with their multifarious relationships. Now pass to card-games; here you find many correspondences with the first group, but many common features drop out, and others appear. In ball games there is winning and losing; but when a child throws his ball at the wall and catches it again, this feature has disappeared.



Look at the parts played by skill and luck; and at the difference between skill in chess and skill in tennis. Think now of games like ring-a-ring-a-roses; here is the element of amusement, but how many other characteristic features have disappeared! And we can go through the many, many other groups of games in the same way; can see how similarities crop up and disappear." (Wittgenstein, *Philosophical Investigations*, 1986, p.9) Games form a family.

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

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

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

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

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

The strict and clear rules of the logical structure of propositions appear to us as something in the background, hidden in the medium of the understanding. The philosophy of logic speaks of sentences and words in exactly the sense in which we speak of them in ordinary life when we say the question what is a word really? Is analogous to what is a piece in chess? Philosophy is a battle against the bewitchment of our intelligence by means of language. "Language (or thought) is something unique" (Wittgenstein, *Ludwig Philosophical Investigation* 1986:27) this proves to be a superstition, itself produced by grammatical illusions. And now the impressiveness retreats to these illusions, to the problems.

The problems arising through a misinterpretation of our forms of language have the character of depth. They are deep disquietudes, their roots are as deep in us as the forms of our language and their significance is as great as the importance of our language. "Let us ask



ourselves: why do we feel a grammatical joke to be deep" (Wittgenstein, Ludwig Tractatus Logico-Philosophicus, 1922, pp. 4-5)

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

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

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

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

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

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



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

### 3. POSTMODERNIST INTERPRETATION

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

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

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

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

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

### **Abstract**

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

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

### **1. INTRODUCTION**

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

The nineteenth century was a century filled with controversies and new ideas being introduced. People began to question their identities; some others became more concerned about them; religiosity of church and individuals was put under question. In all this mishmash, created by the introduction of new discoveries either scientific ones or the discoveries of new cultures, new ideologies and philosophies arose. Yet, however, people could not express themselves freely under the manacles of society's conventions. Regardless of this, there were some daring authors or philosophers that used their writings to build new directions of

thought that put people's beliefs into question. Most of them were accused of heresy, being that they openly opposed the beliefs of the time. In spite of that (their heresy), these early modernists could show the world the deficiencies of the system, the latter being little regarded by either religious groups or the rest of the society.

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

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

## 2. NIETZSCHEAN PHILOSOPHICAL THOUGHT

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

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

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

Yet, what distinguished Nietzsche from his contemporary philosophers is the idea of *Übermensch* or as it was previously referred the *Overman*. The basis of this theory lands in the *will to power* perspective. For Nietzsche the *Overman* is the man that goes beyond any



sort of values or morals imposed by society. It is the ultimate accomplishment of human character and soul. Overcoming oneself is what makes the *overman* distinguishable from other men. In the introduction of *Thus Spoke Zarathustra*, the editor in-chief Adrian Del Caro would define the *übermensch* as 'a new species to be arrived at by "overleaping" the current one' (Nietzsche, *Thus Spoke Zarathustra*, 2006, p. xxiii).

### 3. FINDING NIETZSCHE IN JOYCE

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

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

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

### 4. NIETZSCHEAN CONCEPT OF METAMORPHOSIS IN A PORTRAIT OF THE ARTIST AS A YOUNG MAN

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

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

#### 4.1. The camel

The first step for the young Dedalus in his journey to the discovery of the freedom of his soul is becoming a "camel". It does not mean that he would become a real camel. With camel it is meant the first metamorphosis described by Nietzsche. Though it might seem unclear the relation between the camel and the human soul, Nietzsche clarifies this by saying that when the soul is in the stage of being a "camel", the soul can endure far more.

What is heavy? thus asks the carrying spirit. It kneels down like a camel and wants to be well loaded. What is heaviest, you heroes? thus asks the carrying spirit, so that I might take it upon myself and rejoice in my strength (Nietzsche, Thus Spoke Zarathustra, 2006, p. 16).

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

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

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

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

#### 4.2. The lion

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

Dedalus at this moment starts to question everything in his life: his nationality, his religion, his language. He realizes that his life cannot be as the life of a simple man for that he had the artistic skill. This discovery of his creativity comes to him as a prophecy that is revealed through his name "Dedalus" that is an allusion to the Greek myth of Icarus and Dedalus. Dedalus was a great craftsman who makes wings for himself and his son to escape from the labyrinth that King Minos had imprisoned him. Stephen identifies himself with Dedalus while he observes birds flying and while he alludes to the meaning of his name, therefore he recognizes himself as an artist.

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

#### 4.3. Resolution: The child

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

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

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



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

## 5. CONCLUSION

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

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## **THE LANGUAGE AND STYLE OF OFFICIAL DOCUMENTS**

### **Abstract**

*Being a translator offers you a wide range of opportunities to expand your vocabulary and knowledge on daily basis. Being a successful translator implies having precise and accurate information on the field that you are specialized in. On this paper I am going to focus on the main characteristics of Official Language and the key points that we should bear in our mind, while translating Official Documents. One of the characteristic style of the Official Documents is the use of Formal English, hence Standard English. By Standard English we imply no slangs and contractions, even though there can be used some acronyms. The Official Documents indicate a binding relationship between two parties. There are some kinds of Official Documents: Military; Diplomacy; Business; Legal etc.*

*Therefore, what are some characteristics of Official Language? The language has its own system of terminology, clichés, specific terms, for instance the language that is used in diplomacy differs a lot from the language of the military documents. Acronyms such as: EU, NATO, UNESCO, WHO can be used, despite the fact that it is a formal language.*

*Despite the fact that English is a polysemantic language, in Official Documents we shall use denotation rather than connotation, in order to avoid misunderstanding.*

*Adjectives and adverbs are not used because they express emotions, which are not allowed.*

*The sentences are longer and parallel and capital letters are used at the beginning of the sentence, or in order to attract attention or to emphasize key words.*

**Key Words:** Polysemantic, Denotation, Connotation, Standard, Official Language, Slangs, Terminology, Translation.

### **1. INTRODUCTION – THE DEFINITION AND TYPES OF OFFICIAL DOCUMENTS**

If you are going to pursue the translator's career, especially regarding Legal Translation, it is very important, first of all to acquire the basic knowledge regarding this field of study. Therefore I would like to define briefly what an Official Document in itself is. In order to fully understand this definition it is required to provide answers for these three questions as below:

- What makes a Legal Document?
- What is the meaning of a Document?
- What is needed for a contract to be legally binding?



After consulting a various range of dictionaries<sup>1</sup>, it appears that in all those definitions an Official Document is a document that states some contractual relationships or that grants some right.

A document that two or more people sign and notarize is legally binding and is one form of agreement that can be upheld in a court of law. In fact, any agreement between two parties can be enforced legally, whether the contract made was verbal or written.

If we check the dictionary once again we will find a proper definition for the word 'Document'<sup>2</sup> as well. A document is a written, drawn, presented or recorded representation of thought. It derives from the Latin word 'Documentum' which means lesson – in the past it was usually used as a term for a written proof used as evidence.

To be legally binding, most Official Documents or contracts must contain at least two essential elements:

- A) All parties must agree about an offer made by one party and accepted by the other.
- B) Something of value must be exchanged for something else of value.

That being said, what are some types of Official Documents? There is a wide range of Official Documents, including Military, Diplomacy, Business and Legal Documents<sup>3</sup>. Despite their variety they do share a lot of characteristics in common. In the second part of this paper I will be focusing on the characteristics of Official Documents.

## **2. CHARACTERISTICS OF OFFICIAL DOCUMENTS**

As mentioned briefly in the abstract of this paper, Official Documents are characterized by a specific system of terminology. If you are not familiar with the terminology, it will be extremely difficult for you to translate these kinds of documents. Even though English is a polysemantic language, in Official Documents, the words are used in their primary meaning, in order to avoid ambiguity. The sentences are very long, therefore if we try to divide one of these sentences, you will notice three or four sentences that can stand alone and can make sense. Besides, the sentences are thinly punctuated and characterized by a parallel structure. Adjectives and adverbs are not used, because the language is impersonal, it refers to the community as a whole. Another interesting feature is the use of acronyms such as: NATO, EU, WHO, OSCE etc despite the fact that abbreviations are not used in Official Documents. But what are the characteristics of Legal<sup>4</sup> Documents specifically?

## **3. CHARACTERISTICS OF LEGAL DOCUMENTS**

Legal documents are characterized by a specific terminology and a specific legal jargon. This is considered to be the least communicative language and it is not understood by ordinary or lay people. Avoidance of ambiguity is one of the primary aims of these kind of documents, this is the reason why intensifying adverbs, adjectives, subject pronouns and the

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<sup>1</sup> Macmillan Dictionary for Advanced Learners of English Language & Oxford Dictionary

<sup>2</sup> Macmillan Dictionary, page 434

<sup>3</sup> Legal English 1, Luljeta Buza.

<sup>4</sup> Layout features of English legal documents: English lease contract as a model (On-Line), available: <http://www.translationdirectory.com/articles/article1775.php>



verb substitution 'do' are not used, because they can lead to misunderstanding and ambiguity. Besides, nominal and verbal groups are limited.

You can use synonyms that are coordinated, for instance 'able' and 'willy'. All the sentences have a clear logical sequence and are also characterized by a collection of a specific formula. If you do not know the formula, then a word-for-word translation would definitely be a terrible choice while translating. In Legal Documents, capital letters are not only used at the beginning of a sentence. They are also used to emphasize specific words or relationships between the parties, for instance "the terms of the Lease".

Another characteristic that generally speaking confuses people is that words in ordinary use, have a special meaning in Legal documents, for instance 'consideration' in Legal documents implies an act. The sentences are all statement sentences, no questions and no exclamations at all and repetition is commonly noticed. Sometimes you can copy-paste a whole paragraph while translating, because the words are exactly the same and you can also save a lot of time in this case. While working as a translator in the Legal field, you will also notice the use of vague words for instance 'provide a sufficient service' or the inverted word order "Title absolute" or the use of unfamiliar pro-forms 'the aforementioned', 'the same', 'the said'. Furthermore the verb 'shall' is used to impose obligation "...the parties shall accept the contract" etc. The same applies to 'will' as well, instead of implying future forms.

Conservatorism is another typical feature of Legal documents, especially regarding British English, because American English is better at accepting new words. Archaic words and compound nouns are used a lot, especially Latin and French words, such as 'ad hoc committee', 'bona fide', 'prima facie' etc. phrasal verbs in quasi-technical sense are used frequently, for instance '...parties enter into contract'

These are some of the typical features of Legal documents, but the more you translate, the more you will find new terminological words that are related to that specific field of study. But what are some translation techniques that we can follow in order to translate Legal documents, as adequately as we can?

#### **4. TRANSLATION TECHNIQUES WHILE TRANSLATING LEGAL DOCUMENTS**

There are a various range of techniques<sup>5</sup> that can be used while translating Legal documents. Below I will mention them briefly by providing some specific examples that I have encountered while working as a Legal Translator.

- a) Transference is the process of transferring a source language word into a target language text, for instance: 'Ad Hoc Committee' – Komision i përkohshëm; 'Bona fide' – Mirëbesim; 'In camera' - Me dyer të mbyllura; 'Prima facie' – Në pamje të pare.
- b) Naturalization is the process of transferring and adapting a source language word first to the normal pronunciation and then to normal morphology, for instance: 'Principle of subsidiarity' – Parimi i subsidiaritetit
- c) Cultural equivalent means translating a source language word by a target language cultural word. Specific examples of this technique are the words 'Barrister' and 'Solicitor'. Barrister is the person that represents you in the court, while the Solicitor is

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<sup>5</sup>Translation an advanced resource book, page 132, B. Hatim and J. Munday

the one that handles all the paper work that are needed to be represented to the judge. Therefore in the Albanian language 'Barrister' is translated as Avokat, while 'Solicitor' is translated as Ndihmës avokat.

- d) Shifts or Transposition is the process where parts of speech change their sequence when they are translated, which implies a shift of the word class: 'This Agreement and the benefits and advantages herein contained are personal to each member' - Përfitimet dhe avantazhet në këtë marrëveshje i përkasin secilit anëtar.
- e) Modulation means using a phrase that is different in the source and target languages in order to convey the same idea. This is the reason why sometimes it is better to translate the word 'Acquis communautaire' as 'Legjislacioni i BE-së'. There are a lot of cases when the translators decide to leave it like that, using borrowing instead of modulation, but by taking into account that not everyone is used to Legal Terminology, the translator on purpose translates it as 'Legjislacioni i BE-së'.
- f) Reformulation or Equivalence implies expressing something in a completely different way and this technique is widely used when translating idioms of advertising slogans, but it is also used in Legal documents, for example: 'The parties hereto' – 'Palët nënshkruese', 'the said J.Smith' – 'i nënshkruari J. Smith-i'.
- g) Compensation is used when something cannot be translated and the meaning that is lost is expressed somewhere else in the translated text, for example: 'Crown Prosecution Office' is translated as 'Prokuroria'.
- h) Borrowing is the process of taking words directly from one language into another without translation, such as: 'Ad hoc committee' – 'Komisioni Ad hoc'.
- i) Calque or loan translation is a phrase borrowed from another language and translated literally word for word, as below: 'The aforementioned' – 'i sipërpërmenduri', 'Crown Court' – 'Gjykata e Kurorës'.
- j) Reduction or expansion means adding or omitting words in translation, for instance: 'US Attorney's office' – 'Prokuroria'; 'V; v.; vs' – 'kundrejt'.
- k) Synonymy means finding a near target language equivalent to a source language word in a context where a precise equivalent may or may not exist: 'Hung jury' – 'Trup gjykues i pavendosur'.
- l) Beside all the abovementioned you can also use techniques such as paraphrasing, where you explain the meaning of a segment of the text, or notes, additions and glossaries which tend to supply additional information in translation.

## 5. CONCLUSION

According to my opinion, translators who wish to become professional in Legal Translation should be: competent in both Source Language and Target Language. It is true that nowadays a lot of people speak foreign languages worldwide, but speaking a foreign language does not make you a translator of that specific language. It is very important for the translators to be exposed to various Legal texts translated by Professional translators, because only in this manner they will keep their terminological vocabulary updated over the passing of years.

Another very important aspect is that Legal translation should be taught by competent Professors and Specialists. This is why when you have decided to become a translator; you should look for the best University that offers those specific courses. Legal Translators should



read as much Legal texts written in their own language and should consult specialized resources. They should be offered terminological courses in translating Legal text and workshops in the field of Legal Translation. Furthermore Senior Professors may help in presenting effective techniques to help the new ones perform their responsibilities properly and the translators must be encouraged to attend similar workshops outside the University.

To sum up, if you are willing to pursue this career, you will definitely find yourself researching and learning new things as the years go by and the more you translate, the more you will be accustomed to doing this adorable profession and in the end, even though the struggle is real, it is totally worth it.

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## **LETËRSIA FEMINISTE DHE RËNDËSIA E ROLIT UDHËHEQËS SË VIRGINIA WOOLF NË KRITIKËN MODERNE FEMINISTE**

### **FEMINIST LITERATURE AND THE IMPORTANCE OF VIRGINIA WOLF'S LEADING ROLE IN MODERN FEMINIST LITERARY CRITICISM**

#### **Abstract**

*This paper initially is trying to give an answer to the question of the woman writer by turning to the statement "I am not a woman writer". By treating it as a speech act and analysing it in the light of Simone de Beauvoir's understanding of sexism, it is developed as a response to a particular kind of provocation, namely an attempt to force the woman writer to conform to some norm for femininity. It also shows how Beauvoir's theory illuminates Virginia Woolf's strategies in A Room of One's Own before, finally, asking why we, today, still should want women to write. This essay also offers an introduction to feminist literary theory, mentioning several woman writers and analyzes the ways that their works can be approached from a feminist perspective.*

**Keywords:** *feminist literature femininity, feminist literary criticism, literature, women writers, Virginia Woolf*

#### **1. NJË SHIKIM I PËRGJITHSHËM MBI TEORINË FEMINISTE**

Teoria feministe është zhvilluar si një pjesë e vogël e një lëvizje shumë të madhe feministe e cila përpiqet të sfidojë traditat, metodologjitë dhe prioritetet në të gjitha aspektet e jetës. Lëvizja "filloi me një thirrje të përhapur për një rivlerësim të madh të koncepteve, teorive dhe metodave të përfshira brenda gjithë disiplinave akademike.

Këndvështimi feminist është aplikuar në shumë fusha të kërkimit. Shumë autorë janë përqëndruar në teorinë feministe dhe sikonceptualizimin e perspektivës feministe.

Teoria feministe ofron një perspektivë për të kuptuar sjelljen e njeriut në mjedisin shoqëror duke vënë në qendër gratë dhe çështjet që hasin gratë në shoqërinë bashkëkohore. Feminizmi pasqyron "një pikëpamje botërore që vlerëson gratë dhe që ballafaqon padrejtësitë sistematike bazuar në gjini". Këndvështimi feminist kërkon të shohim individë, grupe, familje dhe organizata në kontekstet e tyre sociale, politike, ekonomike, etnike dhe kulturore. Kryqëzimi i këtyre konteksteve prodhon potencial për shtypje që është rrënjësuar në marrëdhëniet



gjinore. Teoria feministe është më shpesh e lidhur me të drejtat e grave. Kjo është edhe simplistike dhe reduksioniste. Shumë prej teksteve të sjelljes njerëzore ofrojnë një shqyrtim paraprak të teorisë feministe, megjithatë, për një kuptim dhe aplikim gjithëpërfshirës, është i nevojshëm një studim më i gjerë. Ka shqetësime gjithëpërfshirëse që kanë të bëjnë vëçanërisht me përjasjet ontologjike epistemologjike dhe metodologjike të disiplinës, megjithatë, askush nuk ka asnjë perspektivë feministe monolite; në vend të kësaj, ka shumë perspektiva, mbi baza të ndryshme teorike.

## 2. LLOJET E FEMINIZMIT

Të kuptuarit dhe analiza e shtypjes janë në qendër të teorive feministe. Pjesa më e madhe e punës në valën e dytë të feminizmit përqendrohet në përpjekjet për të identifikuar natyrën e shtypjes së grave. Teoritë mund të identifikojnë mungesën e arsimimit, varësinë ekonomike, të drejta politike të pabarabarta, apo nevoja për kontroll mbi seksualitetin, të lidhura me natyrën e shtypjes. Teoritë adresojnë shkaqet e shtypjes si rendin kulturor, marrëdhëniet ekonomike dhe të punës, dallimet biologjike, institucionet politike dhe botëkuptimin e vetë grave.

Teoria feministe na kërkon që të analizojmë në mënyrë kritike se çfarë po ndodh në botën tonë sociale nga kontekste të shumta dhe të sigurojmë strategji për përmirësimin e kushteve të pafavorshme që ndikojnë në jetën e grave (Kolmar & Bartkowski, 2000). Edhe pse nuk është zhvilluar një teori feministe qëndrore, parimet themelore janë dhënë zakonisht kur përshkruhet feminizmi, duke përfshirë edhe koncepte të tilla si vlerësimi i grave dhe përvojave të tyre, duke identifikuar kushtet që shtypin gratë, duke ndryshuar shoqërinë përmes avokimit dhe duke njohur shumë faktorë, jo vetëm gjinorë, që ndikojnë veprimet e gruas dhe pikëpamjet e saj. Progresi në feminizëm ka qënë më i përqendruar në lloje të ndryshme të feminizmit. Feminizmi ka evoluar në arena të ndryshme më tepër sesa një koncept unifikues. Etiketat që përcaktojnë këto arena kanë ndryshuar.

Disa teori mund të grupohen për shkak të ngjashmërive, apo dallimeve që ofrojnë një lente të gjerë kritike të një morie kontekstesh politike, sociale, ekonomike, etnike dhe kulturore.

Para mesit të shekullit të 19-të, gratë janë konsideruar të dobëta intelektualisht dhe fizikisht. Koncepti i tillë u konsolidua nga konventat sociale. Sipas këtij koncepti, shoqëria u nda mes dy botëve: botës private dhe publike. Bota private nënkuptonte se gratë duhet të qëndronin në shtëpi. Atyre nuk u lejohet të punojnë apo të mësojnë. Ato ishin edukuar vetëm në një mënyrë që përshtatej me natyrën e tyre të dobët të tilla si qepje, infermiere dhe pikturë. Vokacioni i vetëm për gratë ishte martesë. Sipas këtij roli, gratë nuk mund të revoltoshin për shkak të frikës, turpës dhe refuzimit nga shoqëria. Bota publike nënkuptonte se burrat janë të fortë mendërisht dhe fizikisht. Ata lejoheshin të punonin, dhe u jepej arsimi i duhur në fusha të tilla si matematika dhe shkenca, etj. Vokacioni i vetëm i burrave ishte puna dhe ndërtimi i shoqërisë. Kjo formulë e ndarjes së botës në dy botë ishte kundër natyrës së njeriut. Rrjedhimisht, kjo çoi në shfaqjen e disa grupeve feministe që u përpoqën të siguronin zgjidhje për çështjen e grave.

Grupet feministe mund të klasifikohen në marksiste, liberale, psikoanalitike, radikale, sociale, ekzistencialiste dhe post-moderniste. Asnjë prej tyre nuk ka zhvilluar një përgjigje të plotë në çështjen feministe. Por një koordinim i tillë dhe mirëkuptim mes tyre mund të bëjë feministët të arrijnë objektivat e tyre, dhe të ndihmojnë ato të zhdukin konkretisht vuajtjet e grave. Sipas feministëve liberalë, shkak i shtypjes së grave qëndron thellë në traditat dhe kodet morale të rreme. Ata kërkojnë që gratë duhet të pajisen me arsimin e duhur dhe të kenë barazi

ekonomike me burrat. Mary Wollstonecraft bëri thirrje për ri-organizim të shoqërisë dhe edukimin e grave në mënyrë që ti zhvillojë ato moralisht dhe intelektualisht.

J.S. Mill, argumentonte se gratë kanë nevojë për liri të njëjta civile dhe mundësi ekonomike si burrat dhe se burrat duhet të punojnë për clirimin e grave dhe ndryshimin e mënyrës tradicionale të të menduarit të tyre. Feministët marksistë theksonin se kapitalizmi është burimi kryesor i shtypjes së grave. Ata kërkonin që sistemi kapitalist duhet të zëvendësohet me një social, në të cilin do të thotë se mjetet e prodhimit i përkasin të gjithëve. Feministja egzistencialiste Simone De Beauvoir, në librin e saj, *Sex i dytë* (1940), kërkon që gratë duhet të zgjedhin nëse ato duan të bëhen nëna apo jo. Ajo u bëri thirrje grave për të krijuar një botë të veçantë për veten e tyre, dhe kërkoi që gratë duhet të lexonin libra nga shkrimtare të njohura si Virginia Woolf dhe Catherine Mansfield. Sipas mendimit të saj, gratë duhet të jenë financiarisht të pavarura dhe profesionalisht autonome. Për feministët radikalë, shtypja e femrave i ka rrënjët në sistemin patriarkal. Ata kërkuan që shoqëria duhet të pastrohet nga principet juridike, shoqërore, politike dhe kulturore të sistemit patriarkal.

Feministët psiko-analitikë gjetën burimin e shtypjes së gravë i cili është fshehur thellë në psikikën e grave. Ata u bënë thirrje grave për të hetuar në thellësinë e psikikës së tyre në mënyrë që të vlerësonin pozicionin e tyre si femra. Feministët post -modernë argumentonin se më e mira do të ishte të kishte sa më shumë mendime feministe. Helen Cixous argumentoi se gratë shkruajnë ndryshë nga burrat për shkak të dallimeve të tyre biologjike. Ajo besonte se, duke zhvilluar një shkrim femëror, gratë do të ndryshonin mënyrën se si bota i percepton ato si dhe vendin e tyre në të. Julia Kristeva ndryshon nga Cixous. Ajo hodhi poshtë identifikimin e Cixous të mashkullores me burrat biologjikë dhe femëroren me gratë biologjike. Ajo mendonte se djemtë mund të identifikohen me nënat e tyre, dhe vajzat mund të identifikohen me etërit e tyre. Vajzat mund të shkruanin në një mënyrë mashkullore, dhe djemtë mund të shkruanin në përfaqësim femërorë.

Feministët Socialë (Andermahr, Lovell, & Wolkowitz, 1997; Evans, 1995) mendonin se, psikologjia, patrikalliteti dhe kapitalizmi përcaktojnë fatin e grave, kështu që shtypja e femrave i ka rrënjët në proceset shoqërore, faktorët ekonomikë dhe psikologjikë. Kjo nënkupton nevojën për vetëorganizim dhe ndryshim në identitetin gjinor. Ata argumentonin se analiza e ndarjes së punës ka fuqinë konceptuale për të ndryshuar teorinë Marksiste-feministe e cila është mjaft e fuqishme për të akomoduar idetë marksiste, radikale dhe psiko-analitike feministe në një kuadër unitar. Feministët socialë zbuluan arsyet dhe sugjeruan një përgjigje të plotë për shtypjen e grave.

### 3. LETËRSIA FEMINISTE

Letërsia feministë bazohet në parimet e feminizmit dhe përfshin të gjitha veprat letrare të cilat kanë në qendër luftën e gruas për barazi dhe pranim si një qenie njerëzore, para se të bëhet një viktimë e stereotipeve gjinore. Jo të gjitha veprat në këtë kategori ndjekin një qasje të drejtpërdrejtë në drejtim të qëllimit të barazisë. Gratë besojnë se shoqëria mund të ndryshojë mënyrën se si ajo i percepton ato vetëm nëpërmjet mediave të tilla. Jo të gjithë autorët e letërsisë feministe janë gra dhe ka vepra fiction dhe jo-fiction.

Ajo çfarë identifikon letërsinë feministe janë shumë karakteristika të lëvizjes feministe. Autorët e letërsisë feministe janë të njohur për të kuptuar dhe për të shpjeguar

dallimin mes gjinisë dhe seksit. Ata besojnë se ndërsa seksi i një personi është i natyrshëm dhe i paracaktuar, shoqëria ka krijuar gjininë së bashku me një perceptim të caktuar rreth roleve gjinore. Ata besojnë gjithashtu se rolet gjinore mund të ndryshojnë me kalimin e kohës. Mbizotërimi i njëres gjini mbi tjetrën është një koncept që mund të shihet në pothuajse çdo shoqëri. Fakti që ky dominim nuk është në favor të grave është karakteristike themelore e dukshme e letërsisë feministe. Autorët në këtë kategori argumentojnë se çdo shoqëri që nuk u mundëson të dy gjinive në mënyrë të barabartë kanale të mësimin dhe njohurive nuk është një shoqëri e plotë dhe e paanshme. Sipas kritikëve, autorët meshkuj dhe femra nuk janë aq të ndryshëm dhe nuk do të ishte e nevojshme për të identifikuar një klasë të veçantë të letërsisë si feministe apo të shikonin për gjurmë të feminizmit në letërsi. Megjithatë, në çdo vepër të letërsisë feministe, është e qartë se si shkrimtari kritikon qasjen e shoqërisë së qëndërzuar në favor të meshkujve dhe përpiket të kuptojë besimet dhe nevojat e seksit të kundërt më tepër me një qasje subjektive sesa objektive.

Në librin e Jane Austen *Krenaria dhe Paragjykimet*, protagonistja, Elizabeth Bennett, ishte një grua që njihte mendjen e saj. Ajo vendosi të ndjekë rrugën e saj drejt asaj që ajo e donte, pamvarësisht presionit shoqëror për të zgjedhur një partner dhe çuar një jetë që ishte para- vendosur për të gjitha gratë. Austen nuk përqaset me ndonjë nga këto gjëra haptazi. Elizabeth nuk është e vendosur në një luftë të jashtme në mënyrë që të zgjedhë rrjedhen e jetës së saj. Gjithë vepra është delikate dhe karakteristika e vetme e qartë e protagonistes është këmbëngulja. Kjo qasje në çështje të tilla është shumë tipike e letërsisë feministe.

Gratë në literaturën feministe janë paraqitur gjithmonë si protagoniste të cilat zakonisht nuk janë të gatshme të pranojnë rolin tradicional të femrës, të përcaktuar nga shoqëria. Gratë në vepra të tilla janë të gatshme të marrin vendimet e tyre, të shprehin zgjedhjen e tyre personale, si dhe të marrin përsipër pasojat që kanë të bëjnë me këto zgjedhje, vendime apo veprime. Edhe pse çdo grua është një bijë, një nënë, një motër ose një grua, çdo vepër e letërsisë feministe merret së pari me të si një grua. Identiteti i këtyre karaktereve femra nuk përcaktohet nga këto marrëdhënie, role, ose stereotipe. Përkundrazi, janë zgjedhjet dhe besimet e tyre që përcaktojnë identitetin e tyre dhe ato janë më pas të lidhura me këto role.

Shumë vepra letrare të shkruara nga burrat i trajtojnë gratë si subjekte të rëndësishme. Autori dhe dramaturgu norvegjez Henrik Ibsen shpesh u përqëndrua tek gratë, mbi çështjet e grave, problemet me të cilat ato përballen në shoqëri dhe vendimet që kanë marrë mbi bazën e vlerave dhe besimeve të tyre personale. Në dramën e tij *Shtëpia e kukullës* shihen qartë forca dhe karakteri i protagonistes.

Disa nga veprat vecanërisht jo-fiksion të letërsisë feministe, shfaqin dhe theksojnë në vecanti, kërkesën për barazi në shoqëri, për të drejtat politike, ekonomike dhe sociale. Me kalimin e kohës, sulmet mbi shoqërinë e dominuar nga meshkujt u bënë më të hapura dhe të drejtpërdrejta, me gratë në letërsinë feministe të cilat kërkonin një vështtrim më të afërt në qasjen patriarkale dhe kapitaliste drejt feminizmit.

Shkrimtarët që shkruan vepra me një parim themelor feminist përfshijnë Jane Austen dhe Virginia Woolf si disa prej përfaqësuesve më të hershme të kësaj lëvizjeje. Autorët feministe të cilat shkruan në gjysmën e dytë të shekullit XX dhe në fillim të shekullit Njëzet e një përfshijnë Ursula Le Guin, Angela Carter, Jeannette Winterson, Aimee Bender, Edwidge Danticat, Suzan - Lori Parks dhe Wendy Easserstein.

Vepra të famshme të letërsisë feministe, si jo- fiction ashtu edhe fiction, përfshijnë Virginia Woolf *Një dhomë më vetë*, *Shërbëtorja Tale* nga Ana Margaret Atwood, Simone de Beauvoir *Seksi i dytë*, *Pesha e padurueshme* e Susan Bordo: *Feminizmi*, *Kultura Perëndimore dhe Trupi*, *Përralla feministe* nga Barbara G. Walker, Alice Childress *Ashtu si një familje*, Duke *lexuar Lolitën në Teheran*, nga Azar Nafisi, *Kur gjithçka ndryshoi* nga Gail Collins, dhe *The Bell Jar*, nga Sylvia Plath.

Paradigma e inkudrimit të *Seksi i Dytë* (1949), nga De Beauvoir, e cila rrjedh nga filozofia ekzistenciale, është binari i Vetes / Subjekt dhe të Tjetrit. Vetja / Subjekti është aktiv, subjekti i njohur i epistemologjisë tradicionale dhe është parazgjedhur mashkull. De Beauvoir argumenton se Tjetri, i cili egziston për Vetën / subjekt në një marrëdhënie asimetrike, është femër dhe e feminizuar, duke zënë një vend dytësor si në veprimtaritë konkrete ashtu edhe në vetëdijen subjektive. Tjetri nuk është një plotësuës i barabartë me Vetën / Subjekt, por shërben si një projektion të gjithçkaje që Vetja / Subjekti refuzon: imanenca, pasiviteti, pazëshmëria.

Kjo nuk do të thotë se përcaktimi i Tjetrit është një rast i thjeshtë i represionit. De Beauvoir vë në dukje se ka një sërë arsyes se pse gratë nuk mund ti rezistojnë përcaktimit të tyre si Tjetri: mungesa e burimeve, lidhjet e ngushta me burrat dhe avantazhet e perceptuara në të qenit Tjetri.

Ndërsa vepra gjithëpërfshirëse e de Beauvoir ngre çështje shumë interesante, ajo çfarë është e rëndësishme në këtë kontekst është zhvillimi i një teorie të subjektivitetit dhe identitetit. Deklarata e saj e famshme, se njeriu nuk lind, por bëhet një grua, mund të lexohet në këtë mënyrë duke argumentuar se nuk ka subjektivitet ontologjik i cili është domain ekskluziv për burra apo gra. Në vënd të saj, subjektiviteti mund të jepet ose refuzohet nga shoqëria në të cilën subjekte potencialë të njohur vijnë në ndërgjegjen ekzistenciale. Rezultat, sipas de Beauvoir, i mungesës së subjektivitetit egzistencial të gruas...

Një nga kontributet më të rëndësishme të de Beauvoir ndaj mendimit feminist të shekullit të 20 është ndarja e "gruas" (si një entitet biologjik) nga "feminitet" (si një ndërtim shoqëror). Në përpjekjen e saj për të kornizuar debatin si të tillë ajo nuk është krejtësisht e suksesshme, pasi që në pjesën e saj mbi biologjinë ajo pikturon një tablo shumë dekurajuese të tjetërsimit të grave nga trupat e tyre; edhe pse ajo e sheh biologjinë e femrës si një pengesë që duhet kapërcyer në vënd të një fati fiks, mbetet fakt se organet e grave janë të projektuara si të tilla. Prapë, kjo ndjenjë e mundësive dhe trupit si një "situatë" më tepër sesa një "gjë" përfaqëson si pozitive një pikpamje sa mund të imagjinohet brenda një paradigme e cila varet në transcendencën e vetë fizike. De Beauvoir gjithashtu argumenton se biologjia nuk mund të kuptohet jashtë kontekstit të saj social, ekonomik, dhe psikologjik, dhe se vetëm biologjia është e pamjaftueshme për të shpjeguar se pse gratë janë konstituuar si Tjetri. Ajo përfundon se: " Gruaja është e përcaktuar jo nga hormonet e saj ose nga instinktete misterioze, por nga mënyra në të cilën trupi i saj dhe lidhja e saj me botën janë modifikuar përmes veprimit të të tjerëve sesa vetes së saj".

De Beauvoir refuzon psikoanalizën si një kuadër shpjegues për një numër arsyes. Së pari, ajo refuzon të pranojë nocionin e seksualitetit si një e dhënë, dhe argumenton se paradigma psikoanalitike jep rrëfim të shkurtër ndaj subjektivitetit seksual femëror, duke e cilësuar atë vetëm si pasiv, të paracaktuar. (Hill Collins, Hartsock, hooks, Harding) Më e rëndësishmja, ajo propozon që modeli psikoanalitik të imponojë një vëndosmëri normative në zhvillimin seksual të grave, duke hequr të gjitha mundësitë e veprimit të ndërgjegjshëm. Në modelin tradicional psychanalytic të cilin de Beauvoir përmend, gratë janë objekte të tjetërsuara, të



cilat goditen vazhdimisht nga erërat ë dëshiravë seksuale kontraditorë të meshkujvë, që mund të arrijnë jo më shumë së një moral surrogat i cili është një aderim i standarteve të përcaktuara nga jashtë dhe jo si rezultat i një përpjekje të ndërgjegjshme në transcendencën dhe veprimin moral.

Edhe pse de Beauvoir përpiket të ndërtojë një model historik të nënshtrimit të grave, ajo refuzon pjesën më të madhe të materializmit historik të teoricienëve të tillë si Engels. Sipas mendimit të saj, nënshtrimi ekonomik është i pamjaftueshëm për të mbështetur tjetërsimin egzistencial të grave, dhe i mungon kompleksiteti teorik si një perspektivë shpjeguese. Ajo thekson: "Ne nuk duhet të besojmë, sigurisht, që vetëm një ndryshim në gjendjen ekonomike të gruas është i mjaftueshëm për të transformuar atë. Pavarësisht nga ky refuzim, vëren ajo, në përputhje me Marks, se "nëpërmjet punës grua ka pushtuar dinjitetin e saj si një qenie njerëzore dhe se "ky faktor ekonomik ka qënë dhe mbetet faktor themelor në evolucionin e saj. "Megjithatë, derisa kjo ka sjellë, pasojat kulturore, sociale morale dhe të tjera që ky evolucion premtion dhe kërkon, grua e re nuk mund të shfaqet."

Duke hedhur poshtë në masë të madhe rrjedhat teorike të biologjisë, psikoanalizës dhe materializmit historik, de Beauvoir kthen vëmendjen e saj ndaj etnografisë historike siç shihet nëpërmjet një lenteje egzistencial. Kjo është, pjesa më e dobët e argumentit të saj. Në fakt, ajo krijon një tautologji dhe bie në të njëjtin kurth teorik të cilin ajo ka kritikuar më parë. Ajo argumenton se aktivitetet e burrave brenda kontekstit të parahistorisë, përsëritin dhe kapërcejnë jetën përmes shpikjes dhe krijimit. Edhe pse ajo gjoja refuzon biologjinë si një shpjegim për tjetërsimin e gruas, ajo megjithatë përcakton imanencën egzistencial në kapacitetin e hershëm biologjik të gruas për të riprodhuar, duke deklaruar se aktivitetet krijuese të grave do të ishin konsideruar thjesht si riprodhim i jetës, në vend se sa krijimi i dickaje të re. Ajo nuk shpjegon përse kapaciteti riprodhues i grave do të shihej vetëm si përsëritje funksionale, e as se çfarë dëshmie egziston që gratë nuk kanë mundësi të krijojnë, shpikin, ose formësojnë botën e tyre fizike në të njëjtën mënyrë që ë bëjnë burrat. Këndvështrimi egzistencial i De Beauvoir ngre probleme të rëndësishme, në qoftë se do të marnim në konsideratë se çfarë roli do të kishte luajtur vet-vëtdija tek njerëzit paramodernë. Çfarë domethënie do të kishte patur transshendenca për njerëzit të cilët nuk ishin duke përdorur një konceptim post-Iluminist të individit, për shembull? Edhe pse ajo përdor historinë si një mjet teorik, ajo e largon nga historia sjelljen njerëzore dhe kapacitetet egzistencial.

Virginia Woolf afirmion hapur në lidhje me vështirësinë e gruas për tu rigjetur në një letërsi të zotëruar nga meshkujt. Pësja, ritmi dhe aftësia e mendjës së një burri janë shumë të ndryshme nga ato të gruas që ajo të mund të huazojë diçka prej tyre. Dhe bëhet avokate e një letërsie që i përshtatet organizmit feminin. Një trup i brishtë, i paaftë për t'i rezistuar një regjimi pune intelektual të qëndrueshme dhe të tensionuar. Por duke thënë këtë, Virginia Woolf - vetë ajo që lufton me paragjykimet, klisjetë, stereotipet - nuk bën azgjë tjetër vecse rimerr, në një formë tjetër, diskutimin misogin esencialist dhe manikeist, të cilat ndajnë në mënyrë abuzive tipare të frymës dhe shpirtit njerëzor, duke i vendosur ato në dy kategori të papajtueshme. Nga njëra anë fryma mashkullore, shpirti - mbret dhe bota e tij racional, e rregullt, rigoroz, e fortë, e kthjellët, e qetë, diellore. Nga ana tjetër shpirti femëror anarkik me botën e tij pasionale, amorfe, kaotike, të varfër, hënore. Fjala e Virginia Woolf, si ajo e predikuesëve të mëvonshëm të ndryshimit feminist, përveçson këtë skemë binare, përveçse nuk vlerëson në mënyrë pozitive apo negative ndonjërin nga këto dy grupe të sistemit. Argumenti biologjik / fiziologjik i dallimit mes tyre mbetet dallueshëm në sfond. (Barret, 1993: 10) "Romanet e shkruara nga

gratë duhet të jenë më të shkurtër dhe më të përqëndruar se sa ato të shkruara nga burrat, "shkruan Virginia Woolf, edhe pse hipoteza i është kundërshtuar nga vetë puna e saj...

Woolf shkruan romanet e saj për tu treguar grave rrugën për tu dhënë sens jetës dhe për të kuptuar identitetin e tyre. Virginia Woolf e përcakton veten si një shkrimtare të shquar feministe në trajtimin e situatës së pafuqishme të grave. Ajo zbuloi shkaqet e shtypjes së grave dhe jep një përgjigje të plotë për çështjen e grave. Romanet e Virginia Woolf tregojnë një angazhim intelektual ndaj parimeve politike, sociale dhe feministe. Woolf ishte një nga shkrimtarët pikëpamja jetësore e të cilëve u kushtëzua nga forcat e moshës së tyre. Ajo kishte vëtdijën akute të dëmit të jetës bashkëkohorë, dhe shkrimet e saj dënonin kulturën britanike patriarkale. Në romanet e saj, Woolf ka për qëllim të portretizojë një tablo satirike dhe aktakuzë të tmerrshme të sistemit social anglez. Ajo zbuloi se tendosja emocionale e jetës moderne kishte pothuajse dëmtuar lidhjet e komunikimit mes njerëzve. Ajo pohonte se marrëdhëniet personale sigurojnë rendin dhe kuptimin në jetë, por me vlerat tradicionale të jetës, humbja e kuptimit dhe zgjimit social, marrëdhëniet njerëzore kanë pësuar një goditje serioze. Ky shtet i rrëmujës është shprehur në romanet e Woolf nëpërmjet paaftësisë së personazheve të saj për të komunikuar me njëri-tjetrin. Tek *Znj Dalloway*, (1925), Clarissa përpiket të zbulojë një mjet komunikimi me të tjerët, por ajo dështon për të kapërcyer ndjenjën e vëtmisë. Tek *Drejt Farit* (1927), edhe pse Ramsays dhe mysafirët e tyre jetojnë së bashku, secili është një shpirt i izoluar.

Woolf ua kushtoi romanet e saj analizës së mjerimit dhe vëtmisë së jetës së grave që janë formuar nga morali dhe mjetet ideologjike konvencionale. Mis Kilman dhe Rezia janë shembuj të shquar të mizorisë së doktrinës së verbër shoqërore e politike të shoqërisë angleze. Ajo synon krijimin e një bote hermafrodite në të cilin egziston një ekuilibër mes intelektit dhe emocionit. Woolf prezanton personazhe gra që nënkuptojnë shpresë në këtë botë të tilla si Elizabet në *Znj Dalloway* dhe Lily tek *Drejt Farit*.

Duke qënë të vetëdijshëm për rëndësinë e nevojës që të gjitha gratë të rebelohen kundër sistemit patriarkal, Woolf shqyrtoi veprat letrare dhe biografite të grave të shkrimtare të tilla si Elizabeth Barrett Browning, Jane Austen, Charlotte Bronte, Mary Wollstonecraft, Russell Mitford dhe të tjera. Ajo shqyrtoi jetën e tyre dhe mënyrën se si ato kishin përkthyer pakënaqësinë e tyre ndaj dominimit të meshkujve në letërsi. Ajo zbuloi se duke vrarë stereotipin femëror, "Ëngjëlli i shtëpisë", siç Woolf e quante, ishte një pjese e punës së grave shkrimtarë. Këto shkrimtare gra mbanin integritetin tyre dhe këmbëngulnin mbi identitetet e tyre kundër shoqërisë patriarkale.

Ajo besonte se artisti ka nevojë për qëllime të përbashkëta, tradita dhe vazhdimësi. Woolf komentonte tek "*Një dhomë më vetë*" Kryeveprat nuk janë lindje të vëtmë dhe solitare, ato janë rezultat i shumë viteve të menduarit në mënyrë të përbashkët e të menduarit nga trupi, kështu që përvoja e masës është pas çdo zëri të vëtmë.

Virginia Woolf zbuloi se gratë ishin përjashtuar nga burrat nga të qenit krijuesit ë këtyre kryeveprave, kështu që ajo krijoi për gratë një traditë të tyre tek "*Një dhomë më vetë*" (1929). Në mënyrë që të vrasë ëngjëllin e të krijojë një artist, gratë duhet të krijojnë identitetin e tyre, të bisedojnë rreth përvojave të tyre dhe inkurajojnë të shkruarit e grave.

Disa nga miqtë e Woolf ishin ndikues kryesorë në zhvillimin politik të saj si Margaret Davies, presidente e National Women's Co-operativ Guild, dhe Janet Case. Woolf e pranonte se gratë mund të ndryshojnë vlerat e shoqërisë dhe ta shpëtojnë atë prej vëtmë-shkatërrimit.





Hawkes citonte një pjesë nga një lëter që Virginia Woolf ia kishte dërguar Margaret, në vitin 1916, “Unë u bëra në mënyrë të vazhdueshme më shumë fëministe dhe pyes veten se si kjo letersi absurde mashkullore vazhdon të shkruhet ditë pas ditë pa ndonjë grua të re të fuqishme e cila të na tërheqë së bashku dhe të marshojmë përmes saj”. (V. Woolf’s letter to Margareth)

Virginia Woolf bëri thirrje për njohjen e asaj që ajo kishte parë në miqësinë e saj me gra -karakteristikat që do ti kishin mbrojtur ato nga shfrytëzimi emocional. Ajo bëri thirrje për një botë të simpatisë. Ajo bëri thirrje për një shoqëri të gravë si një alternativë ndaj strukturave autoritare. Në thirrjen e saj, ajo urdheron grate të besojnë në veten e tyre, të ruajnë integritetin e vlerave të tyre dhe të përjashtojnë nga shoqëria gjithë vlerat e dominimit maskilist, hierarkisë dhe pushtetit

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