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A Different Perspective on Woolf`s Mrs. Dalloway

Abstract

A twentieth century novel, Mrs. Dalloway, written by Virginia Woolf is a unique masterpiece that depicts a single day of Clarissa Dalloway together with interrelated major and minor characters using interwoven texture style and multi-personal stream of consciousness technique in which we, as readers, get into a flux of ordinary people`s ordinary lives through lens of different themes and symbols mainly; a desired death led by suicidal thoughts which stems from the idea of inevitable, circular time rather than linear, natural elements (trees-flowers, waves-water), and a sense of pessimism overweighing optimism reflected throughout the novel. As the novel influenced many people by its provocative inner voice of imposing committing suicide as a relief from all burdens and a possible way of becoming immortal, in other words, if facing the fear of death is inevitable why do we keep living? Woolf`s contemporaneous Said Nursi, an eastern scholar, religious writer and famous for his collection of Risale-i Nur (a collection of 14 main books and many booklets interpreting around 300 verses of Quran) also inquires and presents solutions to the above mentioned themes and symbols in Mrs. Dalloway that come to be either obstacles leading us into deep pits of eternal pessimism or torches enlightening the pathways that lead us to salvation, elevated hopes of optimism and eternal happiness by achieving immortality. This article is aimed to be a first step for further studies of presenting the two contemporary writers with their approaches and point of views in terms of character analysis, psychological and social background, and analysis of Said Nursi`s approaches and answers to the questions raised by Woolf`s Mrs. Dalloway.

Keywords: *Stream of Consciousness; Interwoven Texture; Inner Voice; Suicidal Thoughts; Contemporaneous*

1-Introduction

A first impression on Woolf`s contemplation through characters in Mrs. Dalloway and Said Nursi`s getaways from plunged inner profound struggles may cause a surmise of contradiction, two defying ideas or viewpoints, nonetheless they both share quite many common grounds that resonate one another. The fear of death and search of immortality, depressive thoughts caused by social unrest, ways of approaching natural elements, and sense of a circular time are among many others. The significant difference is that Nursi`s approaches are solution centered with optimist outcomes rather than pessimistic delusional endings as seen in Mrs. Dalloway; "Yet fear of imminent calamities, unspeakable catastrophes, is rarely absent; the horrors of individual and collective destruction are never remote." (Brombert, 2010) One of the important details that entails Woolf`s Mrs. Dalloway among interpreters is that she has many secrets awaiting to be revealed through her real life experiences, (Gay, 2002) thus indicating parallel interpretations on Nursi`s real time experiences which makes them both free from time boundaries as they always have elements of the present ideologies enabling them to mutations of modern and postmodern changes. (Hardy, 2011)

2- Socio-Economic Background

They are both from a time of post-world war I in which the socio-economic structure of societies was deeply wounded. Furthermore; moral values, spiritual and psychological well-being of individuals were in great depression as piled crowds were in search of a light to a benign world among whom the hope for universal peace was rotting under the threat of a new world war. The Great War for civilizations was turning into bleakness and heartbreak: "Disenchantment". (Panichas, 2004) In England, women were starting to take the place of men in working places as men were reduced in number because of the war, and they were starting to ask for equal rights. Woolf, herself as a feminist writer, showed sympathy for suffragettes. The war veteran Septimus Warren Smith who commits suicide and symbolizes the pessimist side of Woolf as depicted in Mrs. Dalloway is reflected as the duplicate of Clarissa Dalloway and represents the lower class of English society of that time; "More British soldiers died in World War I than in any other British conflict. Under the best of circumstances, this burden would have been difficult to bear, but other factors increased the psychological and emotional damage." (Bethea, 2010) Said Nursi, on the other hand, had a mobile life in rural Anatolia and Istanbul as he was exiled for his writings of Risale-i Nur collection through which he was struggling against ignorance, communism, and atheism as he saw them obstacles in front of socio-economic and religious welfare. Because, in his opinion, sciences like philosophy and psychology were misled by atheist authors and they were not serving individuals for their well-beings any more. There was an attack towards spiritual values in Turkey of that time (Yavuz, 1999). He devoted his life to answer the questions - through interpretations of revelations; "to be either theological or mystical interpretations of the Qur'an" (Ibrahim, 2011) - arisen by these authors in terms of fighting against non-believers by exploring and interpreting verses from Quran in his collection. Mrs. Dalloway is also written under the shadows of such

ideologies of non-belief and pessimism that raises many question marks in readers' mind, thus Nursi's answers seem to be identical in a way to those questions, as if she is asking, and he is answering.

3-Psychological background

Psychology serves as a science, not only for corporal healing, but also to help people reach happiness, an inner-state of tranquility. However, Psychology, as a positive subjective experience of science has been restricted and described as a devotee of prevention from pathological illnesses, especially when the inquiries for life were arisen together with senses of despair and pessimism, as well as barrenness and meaningless of life. The authors like Mongarin, Csikszentmihalyi and Hershbeneger eagerly clung on the idea of reorientation of psychology, as a science, to its two main missions of evaluating normal people and actualizing the high human potential (Mongrain, 2012) (Csikszentmihalyi, 2009) and (Hershbeneger,2005) as they suggest the same findings of Seligman. The dominance of pathology resulted in a model of human being that is lack of positive concepts like hope, wisdom, creativity, future mindedness, courage, spirituality, responsibility, and perseverance which are also essential for one's well-being. Such values were ignored or defined as mere transformations of authentic negative impulses. (Seligman et. al, 2000) Therefore, psychology was functioning in a limping way. Septimus who suffers from a very serious mental problem caused by the shock of war, in which he lost his closest friend and many others, lost his belief in the doctor that diagnoses him with "lack of proportion", and committed suicide at the end of the novel. Woolf, through Clarissa, also has negative feelings for doctors, thus shows sympathy for Septimus Warren Smith; "She felt somehow very like him—the young man who had killed himself. She felt glad that he had done it; thrown it away. The clock was striking. The leaden circles dissolved in the air. He made her feel the beauty; made her feel the fun. But she must go back. She must assemble." (Woolf, 1925)

4- Themes, Symbols, and Motifs

4.1- Optimism vs. Pessimism

Clarissa starts the day with fresh thoughts of livelihood as she heads to the florists; "For Heaven only knows why one loves it so, how one sees it so, making it up, building it round one, tumbling it, creating it every moment afresh; but the veriest frumps, the most dejected of miseries sitting on doorsteps (drink their downfall) do the same; can't be dealt with, she felt positive, by Acts of Parliament for that very reason: they love life." (Woolf, 1925) These lines reflect how joyful her thoughts are depicted by Woolf in Dalloway's stream of consciousness. However, the same person gets very depressed as she finds it difficult to bear the life one more day; "She had a perpetual sense, as she watched the taxi cabs, of being out, out, far out to sea and alone; she always had the feeling that it was very, very dangerous to live even one day." (Woolf, 1925) Nursi, also uses natural elements to infer implications of depression and pessimism if one was to see the landscape we live in with limited visions as he narrates the story of prophet Yunus who was believed to be swallowed by a big fish and had to endure darkness and loneliness as redemption of his departure from his astray people for not believing in one God; "Our night is the

future. When we look upon our future with the eye of neglect, it is a hundred times darker and more fearful than his night. Our sea is this spinning globe. Each wave of this sea bears on it thousands of corpses, and is thus a thousand times more frightening than his sea. Our fish is the caprice of our soul which strives to shake and destroy the foundation of our eternal life. This fish is a thousand times more maleficent than his fish. For his fish can destroy a hundred-year lifespan, whereas ours seeks to destroy a life lasting hundreds of millions of years.” (Nursi, 2005)

As inferred through lines mentioned above, Mrs. Dalloway brings up calamities in the society through ordinary characters by delving into their consciousness as to justify reasons for committing suicide, thus uses myriads of minor characters together with major characters in order to reflect a social corruption, decline of survival instincts as to let go of all these burdens due to inevitable end. “She often questions life’s true meaning, wondering whether happiness is truly possible. She feels both a great joy and a great dread about her life, both of which manifest in her struggles to strike a balance between her desire for privacy and her need to communicate with others.” (SparkNotes Editors, 2004) Nursi, like Woolf, gives a detailed depiction of calamities in our lives, but unlike her, he forces the reader to see behind the curtain which veils eternal blessings, with a little effort, one may overcome the life-spanned limitations and achieve hundreds of millions of years by submitting to the true Sustainer; “...and by showing that he acts as he wishes, and that all aspects of all things are tied to his will, and that universal laws too are always subject to his will and choice, and that a compassionate sustainer heeds the individuals who cry out at the constraint of the laws and responds to their cries for help with his favors...” (Nursi, 2004)

4.2- Time

Time in both perspectives is handled as a key element that indicates circular recurring of events and ceasing of life. “Clarissa, Septimus, Peter, and other characters are in the grip of time, and as they age they evaluate how they have spent their lives. Clarissa, in particular, senses the passage of time, and the appearance of Sally and Peter, friends from the past, emphasizes how much time has gone by since Clarissa was young.” (SparkNotes Editors, 2004) In Mrs. Dalloway, time is always present as Big Ben always reminds the characters and readers of the time by chiming; “leaden circles dissolved in the air.” (Woolf, 1925) This expression is seen in many parts of the novel as it is always time to do something like not waiting anymore for another day to live the same things. ‘Time is so important to the themes, structure, and characters of this novel that Woolf almost named her book *The Hours*.’” (SparkNotes Editors, 2004) Said Nursi’s approach to time as a concept has quite an eminent value as it is handled as past, present, and future of each individual. “Since the reality is thus; and since past calamitous hours together with their pains are no longer existent, and future distressing days are at the present time non-existent, and there is no pain from nothing, to continually eat bread and drink water today, for example, because of the possibility of being hungry and thirsty in several days’ time, is most foolish. In just the same way, to think now of the past and future unhappy hours, which simply do not exist, and to display impatience, and ignoring one’s faulty self, to moan as though complaining about God is also most foolish.” (Nursi, 2004)

4.3- Death vs. Immortality

Death in Mrs. Dalloway stalks characters throughout the novel; the mundane moments of their lives; Thoughts of death lurk constantly beneath the surface of everyday life in Mrs. Dalloway, especially for Clarissa, Septimus, and Peter, and this awareness makes even mundane events and interactions meaningful, sometimes even threatening. (SparkNotes Editors, 2004) Woolf delved into flux of consciousness through fear of death as it is a door to mortality. The lines she reads on a book from a bookshop`s window from Shakespeare, are epiphany in her facing with mortality; "Fear no more the heat o` the sun / Nor the furious winter`s rages." (Shakespeare, 2006) Her desire for immortality shows itself through a movie star, as she will be remembered even after her death, Richard as he would be given an award for his writings and be remembered as well, and art in general as a way of not being forgotten. Thus, Dalloway`s desire for immortality is quite obvious. Nursi, just like Woolf shows implications of desire for immortality as a basic need for human beings, a sense that should be fulfilled by eternal blessings of the hereafter. In his belief, just like sense of hunger that finds its need through eating; sense of thirst through drinking and other senses that find their needs fulfilled, the desire for living longer and immortality is a humane need that can find its needed answer through a power beyond human strength, a divine power that is free from limits of mortality; when he perceives the death of nature he shows great remorse and sadness; " the tableaux of death and transience amid that constant, awesome activity seemed to me excessively sad; i felt such pity it made me weep.

The more i observed the deaths of those lovely small creatures, the more my heart ached. I cried at the pity of it and within me felt a deep spiritual turmoil. Life which met with such an end seemed to me to be torment worse than death .the living beings of the plant and animal kingdoms, too, which were most beautiful and lovable and full of valuable art, opened their eyes for a moment onto the exhibition of the universe, then disappeared and were gone. I felt grievous pain the more i watched this. My heart wanted to weep and complain and cry out at fate. It asked the awesome questions: "why do they come and then depart without stopping?" (Nursi, 2004) These lines indicate parallelism with Woolf`s pessimism in Mrs. Dalloway as one may naturally find committing suicide quite inevitable with the mood depicted in these writings of despair and depression. He finds peace from his pessimist thoughts for living creatures constant death through verses of Quran and puts meaning to above mentioned seemingly meaningless deaths; "As I started to utter fearful objections about Divine Determining and the grievous circumstances of the outer face of life and its events, the light of the Qur`an, the mystery of belief, the favor of the Most Merciful, and belief in Divine unity all came to my assistance." (Nursi, 2004) "All living beings, for instance this adorned flower or that sweet-producing bee, are Divine odes full of meaning which innumerable conscious beings study in delight. They are precious miracles of power and proclamations of wisdom exhibiting their Maker`s art in captivating fashion to innumerable appreciative observers. While to appear before the gaze of the Glorious Creator, Who wishes to observe His art Himself, and look on the beauties of His creation and the loveliness of the manifestations of His Names, is another exceedingly elevated result of their creation." (Nursi, 2004) Unlike Nursi, Dalloway`s inner struggle against insanity

that is caused by the same sorrows felt for her surroundings doesn't give her a chance of a fruitful outcome, as she finds it an impossible fight to win. She has grown to believe that living even one day is dangerous. Death is very naturally in her thoughts, and the line from *Cymbeline*, along with Septimus's suicidal embrace of death, ultimately helps her to be at peace with her own mortality. (SparkNotes Editors, 2004)

5- Conclusion

In this article the two contemporary writers are compared and contrasted through their writings and comprehensions of life. It is quite obvious that there is much more to write to convey their viewpoints. Nevertheless, this article could be a first step for further studies on both scholars. One may think that they have quite different approaches, but when delved into their philosophical, and psychological inner worlds, it would be seen that many superficial differences are in fact similarities hidden behind misconceptions. On the other hand, it is quite obvious that they have significant differences about their outcomes that can be revealed from their works as they have different sources of inspirations. Further research is obviously required on their approaches to natural elements; psychological perspectives could be given in a more detailed study; other philosophers and psychologists could be referred in comprehending their perceptions; other works written by the two writers could be dredged up. The function of science is also an important element in understanding *Risale-i Nur* collection (Mermer, 1999) and (Alam 2009). More importantly, Said Nursi as an eastern scholar should be given his deserved place among western world of literature.

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**Implications of Herbert Spencer's Concept of Knowledge of Most Worth
to The Achievement of Knowledge Economy Through Research And
Innovations**

Abstract

As Universities, scholars, researchers and related institutions continue in pursuance of knowledge through research and innovations, one key question could be: which or what knowledge is of most worth? In other words, which knowledge should be sought most or prioritized? This paper seeks an account that would yield an understanding that could best inform the choice of priority areas in the pursuance of knowledge for innovation and development.

Keywords: *Knowledge, Research, Worth, Education*

1-Introduction

A survey of literature on education reforms in Kenya shows that the guiding factor has been the need to address school leaver unemployment. The Kenya Education Commission-Ominde Commission (Republic of Kenya, 1964, Republic of Kenya, 1965a, Republic of Kenya, 1965b), The National Committee on Educational Objectives and Policy- Gacathi Report (Republic of Kenya 1978), The Presidential Working Party on the Second University-Mackay Report (Republic of Kenya, 1981a), The Presidential Working Party on Education and Man-power -Kamunge Report (Republic of Kenya, 1988) and Commission of Inquiry into the Education system of Kenya- Koech Commission (Republic of Kenya, 1999) and the 2011 Ministry of Education Task Force Report; all emphasized the need to address employment with regard to school leavers. This view of education for employment founds educational reforms in Kenya on an instrumental relationship.

Instrumental view of education, according to Njoroge and Bennaars (1986), pegs education on reward. In the Kenyan scenario, the reward is employment. People appreciate education as long as they find employment, in the absence of a career or a job for that matter, education becomes meaningless. This paper argues that this approach undermines the intrinsic value of education, simply put, that it is good to be educated. Just as it makes a person happy to wear an ornament, so is it to be educated, not only to be educated, but to know. The paper draws its lessons from Herbert Spencer (ibid)'s teaching on the question of what knowledge is of most worth.

2-Overview of Education Reforms in Kenya

A survey of literature on educational reforms in Kenya reveals that such efforts have been initiated with intention of addressing unemployment in the country. Ojiambo (2009) notes the first undertaking by the Kenya government upon the achievement of independence was the drafting of Sessional Paper Number 10 in 1965. This served as an important document for examining immediate needs and goals of post-independence Kenya. The paper saw education much more of an economic than a social service, a key means of alleviating shortage of skilled domestic workforce and of creating equal economic opportunities for all citizens (Republic of Kenya, 1965b). In dealing with education reforms, the Kenya government has in the past established five major inquiries to look into the development of Kenyan education: The Kenya Education Commission-Ominde Commission (Republic of Kenya, 1964, Republic of Kenya, 1965a, Republic of Kenya, 1965b), The National Committee on Educational Objectives and Policy- Gacathi Report (Republic of Kenya 1978), The Presidential Working Party on the Second University-Mackay Report (Republic of Kenya, 1981a), The Presidential Working Party on Education and Man-power -Kamunge Report (Republic of Kenya, 1988) and Commission of Inquiry into the Education system of Kenya- Koech Commission (Republic of Kenya, 1999).

Eshiwani (1992), points out that Ominde Commission outlined what education was and had to be during and after independence. It was the blueprint that laid

the foundation of post-independence education. It was mandated to survey existing educational resources and to advise the government on the formation and implementation of the required national policies for education. The commission was strongly influenced by the then existing international opinion, economic and political forces and available publications that underscored the importance of education in accelerating national development. Ojiambo (2009), points out that the organization of education during this period was closely linked to the management of human resources and the labor market. This link led to the growth of enrollments, especially in secondary schools, a growth that continued to be experienced in the 1980s. Although formal education was expanding during this period, it was not directly accompanied by the economic growth. Thus, most school dropouts were soon left out with neither jobs nor training. By 1970, majority of secondary school drop outs began to experience unemployment crisis. Due to increase in demand for higher education and the need for highly qualified manpower, the government made more acts in the 1980s geared towards the improvement of education to enable it spearhead development.

In 1975, the government realized that education was not doing much to achieve its stated objectives. Education curriculum was viewed as being too academic, narrow and examination centered (Republic of Kenya, 1979b; Republic of Kenya 1980). Rate of unemployment grew as school leavers went to urban centers to seek for white-collar jobs. This led to the formation of the third development plan of 1974/78 to address some of these challenges (Republic of Kenya, 1979b). Education system during this period was required among other things: to provide high level skills needed for economic, industrial, vocational and technical training that was essential for employment and development.

In the 1980s the government changed its policy on education. This was because of the difficulties which were being faced by graduates of its education system at both primary and secondary levels. Most graduates who were matriculating from these levels could not be absorbed into the shrinking labor market. This made the government to reconsider changing its education system and to set up a Presidential Working Party in 1981 (Republic of Kenya, 1981a). The report sought to investigate ways in which education could make graduates from these levels self-sufficient, productive in agriculture, industries and commerce. Education system was expected to ensure that students acquired technical, scientific and practical knowledge vital for self and salaried employment, lifelong skills and nation building.

According to Sifuna (1990), in 1979, the Ministry of Education was changed to the Ministry of Basic Education with an introductory nine-year basic education system program. The rationale was that the previous program was too short and not rigorous enough to give graduates enough practical education. It also recommended that the first six years of primary were to concentrate on numeracy and literacy skills and the last two years on basic education with practical orientation. This represented a shift from a focus on enrollment to restructuring the program as a means to cater to the influx of unemployed.

3-Independence (Kenyatta Era) and 7-4-2-3-System of Education: Education for Manpower Development Ideology

According to Kivuva (2002), Kenya's attainment of independence from Britain in 1963 was a great source of hope to her people, for it marked an end to the stings of long suffering and discrimination. The independent Kenya therefore needed to make changes in different areas in order to reflect the needs of her people. Education was one of such areas that required such changes, given the way it was operated during the colonial regime.

The first changes were achieved through the Ominde Commission Report of 1964 (Republic of Kenya, 1964). The Ominde Commission became the first educational committee in the independent Kenya to look into the educational issues that affected the country and made recommendations for what they considered to be appropriate changes. Among the changes, were the adoption of 7-4-2-3 structure—seven years primary, four years of lower secondary, two years of upper secondary and three years of university education (Republic of Kenya, 1964). Simiyu (1990), observed that other changes include the content of subjects such as history and geography in an attempt to build a national identity and the abolition of technical and vocational education in primary education.

According to (Rharade, 1997), Ominde underscored the need to reform the education system so that it became a way of changing people's attitudes and a means of establishing social equality. Education was seen as a gateway to training the highly-skilled staff that Kenya needed and was viewed as a productive investment, not only to the individual but also to the society as a whole. Rharade, (1997) points out further that the Ominde Commission influenced the view of education as an instrument for development. The organization of education, therefore, was closely linked to the management of human resources and the labor market. This view of education, which was influenced by the human capital theory, led to the growth of enrollments, especially in secondary schools; it was a growth that continued to be experienced even in the 1980s (Kivuva, 2002). Through education, there was a chance for individual mobility and a good life.

3.1- Reforming the 7-4-2-3- System of Education: The Failure of Education for Manpower Development Ideology

Owino (1997) argued that the call for reforms in the 7-4-2-3 system of education in Kenya was widespread and based on the perceived weakness of such educational policy. It was observed that the system lacked the capacity and flexibility to respond to the changing aspirations of individual Kenyans and the labour market needs, in terms of new skills, new technologies and the attitude to work. The deficiencies of this educational ideology manifested itself through the increased number of school leavers who went through primary and secondary education but were unemployed at the end because they either lacked the specific skills required for wage employment/self-employment or because the leavers were selective about the type of jobs they thought they had been prepared for (Owino 1997).

According to Sifuna and Otiende (1992), the Presidential Committee (1982/83) on unemployment noted that one of the factors, which contributed to unemployment, was the type and quality of education, which was being imparted in schools. The Presidential Committee further noted that the subjects, which were taught at both primary and secondary schools, were heavily biased towards intellectualism and lacked the development of adaptive skills and lacked the technical and vocational component and was therefore accused of being highly academic.

Simiyu (2001), observed that the 7-4-2-3 system of education was criticized in two major areas. First was that the system was being too academic and therefore not suitable for direct employment thereby lacking orientation to employment. Second, it was argued that the system encouraged elitist and individualistic attitudes among school leavers, an aspect that was considered incompatible to the African socialist milieu. Unemployment concerns with regard to the 7-4-2-3 system of education were conspicuously mentioned in The Gachathi Report of 1976. The Report noted that:

(...)One of the largest problems confronting the country is that of unemployment. The problem is aggravated by the annual outputs of school leavers whose number continue to swell following the enormous expansion of the education system in the first years of independence (...)Unemployment which was said to have started among primary school leavers had spread to embrace even university graduates (Republic of Kenya, 1976:33-34).

As Kivuva (2002) observes, education, which was regarded by Kenyans as a medium for social mobility and national economic development failed to deliver as the number of unemployed school leavers continued to grow. In a sense the 7-4-2-3 system was regarded as a failing tool for national development. Therefore a change of the system was required. According to Maleche (1976), the Kenya National Assembly's Select Committee on unemployment (1970), made calls for change of education system to address unemployment noting that:

Of fundamental importance to the solution of unemployment problem will be a reform of content and scope of educational curricula in the nation's education system. The present curricula are too exclusively academic. The school-leavers cannot apply their knowledge to farming or to other activities like bookkeeping, masonry, and carpentry and joinery. The school curricula should therefore be revised to give them a more practical bias. Teaching on agriculture and practical skills should be established both at primary and secondary schools (Maleche, 1976:13)

Eshiwani (1992) noted that to address the problem of unemployment, the government proposed an emphasis on technical education so that those who were not able to go on to secondary school could receive training that might lead them to either self-employment or other jobs in the non-formal sector. In 1975, the National Committee on Educational Objectives and Policy (NCEOP) was formed and was concerned with the issue of unemployment. Eighty percent of primary

school dropouts were jobless at that time. The committee's task was to review the achievements of the educational objectives after more than a decade since independence. This led to the Gachathi report of 1976, which emphasized the provision of free primary education. The report also noted that there was need to integrate secondary education with the non-formal sector in order to take care of school dropouts. This called for the introduction of more technical subjects in secondary schools. The last grade in higher secondary education (Form 6) was to be a major recruiting stage, since only a few students could be absorbed by Kenya's only university.

According to Kivuva (2002), institutions for vocational training were seen as an answer to the problem of unemployment. Many religious organizations started vocational training institutes, but the enrollment remained low. Still, few people were in favor of blue-collar jobs. There were moves towards vocational education, although such programs remained unpopular with school dropouts at all stages. The 7-4-2-3 system, as the tool of national development was seen as failing.

4- Post Independence Period (Moi Era): Education for Self-Reliance ideology

According to Makori (2005), as early as the 1970s, the International Labour Organization (ILO) report showed that there was a need to make changes to the education system in order to help reduce unemployment. The ILO recommended increasing the technical aspect. The first and second United Nations' (UN) "development decades," the 1960s and 1970s, also influenced the educational plans most third-world countries made after independence. The UN's main aim was to focus on the production of skilled manpower, reducing social inequalities and providing basic education for all.

In 1981, the Presidential Working Party on the establishment of the Second University was commissioned to look at both the possibilities of setting up a second university in Kenya and of reforming the entire education system. The committee recommended that the 7-4-2-3 system be changed to an 8-4-4 system (eight years in primary, four years in secondary, and four years in university education).

4.1- The 8-4-4 System of Education: Education for Self-reliance Ideology

According to Muya (2000), the 8-4-4 system of education, which was pre-vocational in nature, was introduced in January 1985, following the Mackay report of 1982. King and McGrath (2002), report that:

(...) the 8-4-4 policy arose out of the concerns that a basic academic education might lack the necessary content to promote widespread sustainable (self) employment (...) King and McGrath (2002:89).

The 8-4-4 policy emanated from the assumption that it would equip pupils with employable skills thereby enabling school dropouts at all levels to be either self-

employed or secure employment in the informal sector (Eshiwani, 1992). As King and McGrath (2002), observed the new system intended to orient youths towards self-employment. The new policy would improve the student's employment potential and thus make them self-reliant (Amutabi, 2003).

According to the Kenya Ministry of Education (1984) the 8-4-4 policy was designed to encourage students to become more self-reliant and better oriented towards self-employment. It contained a rather broad curriculum at both primary and secondary levels, with a strong emphasis on practical subjects sitting alongside a rather traditional approach to academic subject. Business education was introduced into upper primary as an evident of encouraging self-employment. As well as business education's focus on providing basic knowledge and skills on issues such as record keeping, there was a cross-curricular emphasis on attitudinal orientation towards self-employment.

Eisemon (1988), observed that the task force in charge of assessing the cost of implementation submitted their report in late 1983, urging for caution and gradualism in implementing 8-4-4 system. The task force on curriculum implementation recommended that:

A structure ... should lead to the development of communication skills (literacy) through the teaching of mother tongue, English, and Swahili languages. The development of scientific outlook will be done through the teaching of mathematics, while the development of scientific outlook will be done through the teaching of integrated science. The development and acquisition of social and cultural knowledge, skills and attitudes will be done through the teaching of social studies, religious education, music and physical education, art, craft and home science will provide for practical knowledge and skills. (The Ministry of Education (1984:4).

4.2- The 8-4-4 Educational Policy Confronted: Gaps in the Education for Self-Reliance ideology

Although the 8-4-4 system curriculum allowed for more options in technical and vocational subjects, Desouza (1987), and Owino (1997) share the view that the crisis of unemployment of primary school leavers remained evident. Vocational subjects and activities were seen as an extra burden both in practical daily activities in schools and in national examination. According to King and McGrath (2002), the 8-4-4 system curriculum for primary school was also claimed to be overcrowded or overstretched. Therefore it was an obstacle to effective learning because the pupils worked under great pressure. Abagi (1997), noted that to cover an extended curriculum in the same period increased pressure to students and staff and thus reduced students performance (lower test scores). The pressure negatively affected the children's motivation to learn resulting in the rise in dropouts (Owino, 1997).

Kenya through the recommendations made by a Task Force set up in January 2011 to realign the education sector to Vision 2030 and the new Constitution. The TF identified a number of challenges, gaps and concerns which led to a pertinent

question: “Is the Kenyan Education System and its institutions and programmes fit for the purpose?” The TF recommended for a new structure of the education system: 2 years of Pre-primary, 6 years of Primary (3 years lower and 3 years upper), 6 years Secondary (3 years junior and 3 years senior), 2 years minimum of Middle level Colleges and 3 years minimum University education. As a whole this structure will have two cycles; Basic Education cycle of 14 years which is free and compulsory, and a Higher Education cycle.

The rationale for the revised structure is to ensure learners acquire competences and skills that will enable them to meet the human resource aspirations of Vision 2030 by offering a choice of subject pathways at the end of the Elementary School phase; ensure the attainment of 100% transition rate from primary to secondary, thereby reducing wastage by introducing automatic progression to the junior secondary phase based on the acquisition of core skills and competences (literacy, numeracy and communication skills).

According to (Nganga 2010), in a bid to link higher education funding to society’s long-term economic goals, the Kenya Government made proposals to review courses offered by the country’s public universities, putting emphasis on science and technology - a shift that could see dozens of popular courses scrapped. The Higher Education Ministry said only science and technology students at public universities would in future be assured of government funding. The Higher Education ministry reckons that priority for funding should be based on the actual cost of mounting the course and how it contributes to the achievement of Vision 2030, Kenya’s long-term economic blueprint. Technocrats say the move is meant to ensure universities churn out adequate and relevant skills for the labour market, which is crucial for Kenya’s attainment of middle-income economy status in the next two decades - a future anchored on science and technology. Going forward, courses will be funded differently depending on how they contribute to creating the human resources required for economic growth.

It seems from this overview of education reforms in Kenya that without the problem of school leaver unemployment, there would be no need for education. Likewise, learners attend school as long as there are prospects of employment, without which, education is irrelevant. Education is not taken to be good in itself. The proposal to fund only courses that contribute to the achievement of Kenya’s economic aspirations is another indicator for how deep the instrumental view of education is entrenched in Kenya. In particular, it seems that science courses have taken center stage because of the perceived practical aspects they are likely to yield. Njoroge (1988) advises that nations have been observed to falter in their development, not because of lack of knowledge and technology, but due to defects in human character. It is in this regard that paper advocates for the intrinsic view of education in which the basic foundation is that is good to be educated. Here the qualities of an educated person, supersedes just the need for employment.

5- An Idea of Educated Person

According to Schofield (1972), in ancient Greece, an educated person was one who was mentally and physically balanced while in Rome an educated person was one who was a good orator and also excelled in military training. In the Middle Ages England, an educated person was either a lord or priest. Aubery (1999) avers that the educated person (man) is to be discovered by his point of view, by the temper of his mind, by his attitude towards life and his fair of thinking. He can see, he can discriminate, he can combine ideas and see whether they can lead, he has insight and comprehension. He is more apt to contribute light than heat to a discussion and will oftener than not show the power of uniting elements of a difficult subject in a whole view. Peters (1972) held that an educated person is one who posses a considerable body of knowledge together with understanding. He/ she has developed capacity to reason to justify his/her beliefs and conduct. The educated person is one who is capable; to certain extend, of doing and knowing things for their own sake.

Mohanani (<http://www.cdctl.nus.edu.sg/publications/educated/intro.htm>) argues that to be considered educated, a person should have undergone a process of learning that results in enhanced mental capability to function effectively in familiar situations in personal and intellectual life, as well as to adapt to novel situations. This way, an educated person should possess knowledge needed for making informed rational decisions and inferences on familiar and novel situations in personal and intellectual life. In addition an educated person should be able to do certain things. When faced with familiar as well as novel situations, an educated person should be able to perform required tasks, make informed decisions and arrive at informed conclusions. An educated person should have the capability to enhance and modify his/her knowledge and thinking abilities on an ongoing basis so as to cope with novel situations and to cope with them in a more successful manner. An educated person should be capable of independent learning that facilitates coping with and adapting to the changing environment and be capable of using language clearly, precisely and effectively for epistemic purposes.

Michigan State University (www.msu.edu/unit/provost/Educated_Person.htm) in asserting that it is committed to graduating an educated person posts that an educated person is someone who has learned how to acquire, analyze, synthesize, evaluate, understand, and communicate knowledge and information. An educated person has to develop skills that respond to changing professional requirements and new challenges in society and the world at large. He or she must be able to take skills previously gained from serious study of one set of problems and apply them to another. He or she must be able to locate, understand, interpret, evaluate, and use information in an appropriate way and ultimately communicate his or her synthesis and understanding of that information in a clear and accurate manner. Harvard University Graduate School of Education (<http://www.gse.harvard.edu/news-impact/2012/04/watch-the-askwith-forum-live-defining-the-educated-person/> Defining the Educated Person) posts that to be considered educated students should leave school with a deep understanding of themselves and how they fit into

the world, and have learned what some call “soft skills” – complex problem-solving, creativity, entrepreneurship, the ability to manage themselves, and the ability to be lifelong learners.

According to Balogun (2008) an educated person shows evidence of well-integrated personality; he or she is morally conscious of his or her actions and shows evidence of responsibility in the social welfare of others. He or she is a person of all season, who is cultured and broadminded; socially sensitive of his or her crucial role in the developmental process, and embraces socialism. Such a person is thus related with society and is an evidential embodiment of societal values with his or her physical body, mind and spirit fully developed to the fullest capacity to ensure the survival of his or her society. In this regard, Balogun (2008) maintained that:

(...) the educated person is one who shows evidence of a well integrated personality, meaning being economically prudent, socially and politically competent, morally acceptable and intellectually and culturally sophisticated. Being economically prudent means being economically efficient in the sense of possessing skills and knowledge that earns a means of survival as well as making a contribution to the common good. Hence a socially and politically competent person is one who has the ability to participate and does participate in decisions as affecting his or her life and others in his or her community. And being ethical, is a function of behavioural dispositions in which makes a person act morally in line with cultural values and norms of society, thus intellectual and cultural sophistication are meant to make the person socially aware of not only the developments in the environment, but also to observe the cultural norms of the society. And thus, a synthesis of all these qualities makes for a true understanding of the idea of educated person (Balogun, 2008:9) An educated person according to Akinpelu (1969) can be described as one who combines expertise in some specific economic skills with soundness of character and wisdom in judgement. One who is equipped to handle successfully the problems of living in an immediate and an extended family; who is well versed in the folk-lore and genealogies of the ancestors; who has some skills to handle minor health problems and where to obtain advice and help in major ones; who stands well with the ancestral spirits of the family and knows how to observe their worship; who has the ability to discharge social and political duties; who is wise and shrewd in judgement; who expresses self not in too many words but rather in proverbs and analogies leaving hearers to unravel his or her thought; who is self controlled under provocation, dignified in sorrow and restrained in success; and finally and most importantly, who is of excellent character.

6- Herbert Spencer: Knowledge of Most Worth

According to Herbert Spencer (<http://oll.libertyfund.org/title/2249/212791>.) it has been truly remarked that, in order of time, decoration precedes dress. There are people who submit to great physical suffering that they may have themselves handsomely tattooed, or times when extremes of temperature are borne with but little attempt at mitigation. Spencer (ibid) writes that:

(...) an Orinoco Indian, though quite regardless of bodily comfort, will yet labour for

a fortnight to purchase pigment wherewith to make himself admired; and that the same woman who would not hesitate to leave her hut without a fragment of clothing on, would not dare to commit such a breach of decorum as to go out unpainted. (...) And the anecdotes we have of the ways in which, when shirts and coats are given, savages turn them to some ludicrous display, show how completely the idea of ornament predominates over that of use (...). And when we remember that even among ourselves most think more about the fineness of the fabric than its warmth, and more about the cut than the convenience (...) when we see that the function is still in great measure subordinated to the appearance (...) we have further reason for inferring such an origin (Spencer, *ibid*:).

Spencer (*ibid*) argues that among mental as among bodily acquisitions, the ornamental comes before the useful. Not only in times past, but almost as much in our own era, that knowledge which conduces to personal well-being has been postponed to that which brings applause. He (Spencer (*ibid*)) observes that in the Greek schools, music, poetry, rhetoric, and a philosophy which, until Socrates taught, had but little bearing upon action, were the dominant subjects; while knowledge aiding the arts of life had a very subordinate place, even within universities and schools. Spencer (*ibid*) illustrates that:

We are guilty of something like a platitude when we say that throughout his after-career, a boy, in nine cases out of ten, applies his Latin and Greek to no practical purposes. If we inquire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion. Men dress their children's minds as they do their bodies, in the prevailing fashion (...) As the Orinoco Indian puts on paint before leaving his hut, not with a view to any direct benefit, but because he would be ashamed to be seen without it; so, a boy's drilling in Latin and Greek is insisted on, not because of their intrinsic value, but that he may not be disgraced by being found ignorant of them--that he may have "the education of a gentleman"—the badge marking a certain social position, and bringing a consequent respect (Spencer, *ibid*:).

Spencer (*ibid*) discusses that in the treatment of both mind and body, the decorative element has continued to predominate in a greater degree among women than among men. Originally, personal adornment occupied the attention of both sexes equally. Spencer (*ibid*) writes that:

In these latter days of civilization, however, (...) we see that in the dress of men the regard for appearance has in a considerable degree yielded to the regard for comfort; while in their education the useful has of late been trenching on the ornamental. In neither direction has this change gone so far with women. The wearing of earrings, finger-rings, bracelets; the elaborate dressings of the hair; the still occasional use of paint; the immense labour bestowed in making habiliments sufficiently attractive; and the great discomfort that will be submitted to for the sake of conformity; show how greatly, in the attiring of women, the desire of approbation overrides the desire for warmth and convenience. And similarly in their education, the immense preponderance of "accomplishments" proves how here, too, use is

subordinated to display (Spencer, *ibid* :).

According to Spencer (*ibid*), “Not what knowledge is of most real worth”, is the consideration; but what will bring most applause, honour or respect: what will most conduce to social position and influence, what will be most imposing. As, throughout life, not what we are, but what we shall be thought, is the question; so in education, the question is, not the intrinsic value of knowledge, so much as its extrinsic effects on others. And this being our dominant idea, direct utility is scarcely more regarded than by the barbarian when filing his teeth and staining his nails. If there requires further evidence of the rude, undeveloped character of our education, we have it in the fact that the comparative worths of different kinds of knowledge have been as yet scarcely even discussed; much less discussed in a methodic way with definite results. Not only is it that no standard of relative values has yet been agreed upon; but the existence of any such standard has not been conceived in a clear manner. And not only is it that the existence of such a standard has not been clearly conceived; but the need for it seems to have been scarcely even felt.

Men read books on this topic, and attend lectures on that; decide that their children shall be instructed in these branches of knowledge, and shall not be instructed in those; and all under the guidance of mere custom, or liking, or prejudice; without ever considering the enormous importance of determining in some rational way what things are really most worth learning (Spencer, *ibid*:).

The question which we contend is of such transcendent moment, is, not whether such or such knowledge is of worth but what is its relative worth is. When they have named certain advantages which a given course of study has secured them, persons are apt to assume that they have justified themselves; quite forgetting that the adequateness of the advantages is the point to be judged. There is, perhaps, not a subject to which men devote attention that has not some value.

Spencer (*ibid*) argues that in education, then, this is the question of questions, which it is high time we discussed in some methodic way. The first in importance, though the last to be considered, is the problem--how to decide among the conflicting claims of various subjects on our attention. Before there can be a rational _curriculum_, we must settle which things it most concerns us to know.

To this end, a measure of value is the first requisite. And happily, respecting the true measure of value, as expressed in general terms, there can be no dispute. Everyone in contending for the worth of any particular order of information does so by showing its bearing upon some part of life. In reply to the question--“Of what use is it?” the mathematician, linguist, naturalist, or philosopher, explains the way in which his learning beneficially influences action--saves from evil or secures good--conduces to happiness. When the teacher of writing has pointed out how great an aid writing is to success in business--that is, to the obtainment of sustenance--that is, to satisfactory living; he is held to have proved his case. And when the collector of dead facts (say a numismatist) fails to make clear any appreciable effects which these facts can produce on human welfare, he is obliged to admit that they are

comparatively valueless. All then, either directly or by implication, appeal to this as the ultimate test (Spencer, *ibid*:).

According to Spencer (*ibid*), the general problem which comprehends every special problem is the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilise those sources of happiness which nature supplies, how to use all our faculties to the greatest advantage of ourselves and others.

This being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of an educational course is, to judge in what degree it discharges such function (Spencer, *ibid*:).

Spencer (*ibid*) proposes that in order to determine knowledge worth having, the first step must obviously be to classify, in the order of their importance, the leading kinds of activity which constitute human life. Spence writes that they may be naturally arranged into:

(...) Those activities which directly minister to self-preservation; (...) those activities which, by securing the necessaries of life, indirectly minister to self-preservation; (...) those activities which have for their end the rearing and discipline of offspring; (...) those activities which are involved in the maintenance of proper social and political relations; (...) those miscellaneous activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings (Spencer, *ibid*:).

Based on classification of kinds of activity which constitute human life, Spencer (*ibid*) discusses that the actions and precautions by which, from moment to moment, we secure personal safety, must clearly take precedence of all others. Spencer (*ibid*) writes that:

Could there be a man, ignorant as an infant of surrounding objects and movements, or how to guide himself among them, he would pretty certainly lose his life the first time he went into the street; notwithstanding any amount of learning he might have on other matters. And as entire ignorance in all other directions would be less promptly fatal than entire ignorance in this direction, it must be admitted that knowledge immediately conducive to self-preservation is of primary importance (Spencer, *ibid* :).

That next after direct self-preservation comes the indirect self-preservation which consists in acquiring the means of living, none will question. That a man's industrial functions must be considered before his parental ones, is manifest from the fact that, speaking generally, the discharge of the parental functions is made possible only by the previous discharge of the industrial ones.

The power of self-maintenance necessarily preceding the power of maintaining offspring, it follows that knowledge needful for self-maintenance has stronger claims than knowledge needful for family welfare; is second in value to none save knowledge needful for immediate self-preservation (Spencer, *ibid*:).

Spencer (*ibid*) explains that as the family comes before the State in order of time; as the bringing up of children is possible before the State exists, or when it has ceased to be, whereas the State is rendered possible only by the bringing up of children; it follows that the duties of the parent demand closer attention than those of the citizen. Or, to use a further argument--since the goodness of a society ultimately depends on the nature of its citizens; and since the nature of its citizens is more modifiable by early training than by anything else; we must conclude that the welfare of the family underlies the welfare of society. And hence knowledge directly conducing to the first, must take precedence of knowledge directly conducing to the last.

According to Spencer (*ibid*), those various forms of pleasurable occupation which fill up the leisure left by graver occupations, the enjoyments of music, poetry, painting, etc; manifestly imply a pre-existing society. Not only is a considerable development of them impossible without a long-established social union; but their very subject-matter consists in great part of social sentiments and sympathies. Not only does society supply the conditions to their growth; but also the ideas and sentiments they express. And, consequently, that part of human conduct which constitutes good citizenship, is of more moment than that which goes out in accomplishments or exercise of the tastes; and, in education, preparation for the one must rank before preparation for the other. Spencer (*ibid*) writes that:

Of course the ideal of education is--complete preparation in all these divisions. But failing this ideal, as in our phase of civilisation every one must do more or less, the aim should be to maintain _a due proportion_ between the degrees of preparation in each (Spencer, *ibid*:).

Discussing further his classification of activities that constitute human life, Spencer (*ibid*) argues that there is knowledge of intrinsic value; knowledge of quasi-intrinsic value; and knowledge of conventional value. It follows that in a rational estimate, knowledge of intrinsic worth must, other things equal, take precedence of knowledge that is of quasi-intrinsic or conventional worth. Acquirement of every kind has two values: value as knowledge and value as discipline. Besides its use for guiding conduct, the acquisition of each order of facts has also its use as mental exercise; and its effects as a preparative for complete living have to be considered under both these heads. Spencer (*ibid*) points out that:

These, then, are the general ideas with which we must set out in discussing a curriculum: Life as divided into several kinds of activity of successively decreasing importance; the worth of each order of facts as regulating these several kinds of activity, intrinsically, quasi-intrinsically, and conventionally; and their regulative influences estimated both as knowledge and discipline (Spencer;_).

Spencer (ibid) maintains that to the question of what knowledge is of most worth. The uniform reply is--Science. This is the verdict on all the counts. Spencer (ibid) writes:

For direct self-preservation, or the maintenance of life and health, the all-important knowledge is--Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is 'Science'. For the due discharge of parental functions, the proper guidance is to be found only in 'Science'. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is 'Science'. Alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still 'Science'. And for purposes of discipline intellectual, moral, religious the most efficient study is, once more 'Science' (Spencer;_).

7- Education as Ornament: The Knowledge most worth

Whereas Spencer (ibid) finds science to be knowledge of most worth, his does not necessarily imply that science subjects are to be of the most worth, but rather he calls for a science that grounds an all round person, in whom education has superseded utility need. From Spencer we learn that for direct self-preservation or the maintenance of life and health and for that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is--Science. For the due discharge of parental functions, the proper guidance, interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key and alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still-Science. And for purposes of discipline--intellectual, moral, religious-the most efficient study is, once more-Science. This way, Spencer (ibid) calls for the possession of knowledge that makes a person all rounded. This would inform the Kenyan Government endeavours in reforming the country's education system.

It is reported by Ng'ang'a (2013), that the Kenya Government proposed to fund only science courses because they contribute to the economic needs of the country. This way, the Kenya Government is focusing only on one aspect of a science that Spencer (ibid) discusses as gaining a livelihood. Widely still, the Kenya Government has its educational practice pegged on the need of for employable skills or addressing unemployment among school leavers, hence evidently making the gaining a livelihood to be the greatest desire for education in Kenya. The other aspects of knowledge of most worth emphasized by Spencer (ibid) are left to the periphery, a situation that denies the development of an all round person.

This paper argues that when all aspects of knowledge of most worth are underscored in the practice of education, namely; direct self-preservation, or the maintenance of life and health and for that indirect self-preservation (gaining a livelihood), the due discharge of parental functions, the proper guidance, interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key and alike for the most perfect production and highest enjoyment

of art in all its forms, the needful preparation and for purposes of discipline--intellectual, moral, religious education becomes a decorum. Education becomes a lifestyle and a celebrity worth having. Education becomes an ornament, beauty worth of, or simply put, it is honourable to be educated. This way, a new orientation and understanding of education emerges.

Even if we do not know the definition and role of education, will all concur that education is 'good', whatever it is. Even if there were jobs and the need for employable skills rendered redundant, education remains good on the basis of other aspects that are outside the gaining of a livelihood. Education as a lifelong process has for long been erroneously associated largely with mere survival skills. The element of education as an ornament has not been articulated and therefore the failure for the Kenyan masses to seek education without employment promises. Life has become a continuous process that begins at conception with caring and moves through learning, working, earning, saving and ends at death when sharing. All the practices and activities involved are educational. The current search for new educational funnels as opposed to the traditional survival orientation must seek for institutional inverse, that is, intentional creation of educational webs which heighten the opportunity for one to transform each moment of his/her living into one that takes care of the new definition of education which involves caring, learning, working, earning, saving and sharing. Therefore, education is a natural community function that occurs inevitably and emphasis on unemployment is just one reasonable auxiliary of the inevitable process that requires no emphasis to those who do wish and have the capacity to multitask.

8- Conclusion

In the writings of Spencer (*ibid*), this paper has its conclusion: and when we remember that even among ourselves most think more about the fineness of the fabric than its warmth, and more about the cut than the convenience (...) when we see that the function is still in great measure subordinated to the appearance (...) we have further reason for inferring such an origin. As the Orinoco Indian puts on paint before leaving his hut, not with a view to any direct benefit, but because he would be ashamed to be seen without it; so, the wearing of earrings, finger-rings, bracelets; the elaborate dressings of the hair; the still occasional use of paint; the immense labour bestowed in making habiliments sufficiently attractive; and the great discomfort that will be submitted to for the sake of conformity; show how greatly, in the attiring of women, the desire of approbation overrides the desire for warmth and convenience. And similarly in their education, the immense preponderance of "accomplishments" proves how here, too, use is subordinated to display. This is the orientation of education as an ornamental decorum, the highest good from education, a good most worth.

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Education in the Albanian Colony of Istanbul

Abstract

On January 1, 1918, a group of Albanian personalities in Istanbul decided to establish a society named "Helping Society of Albanian colony in Turkey". The main purpose of establishing this society was to strengthen the close ties between Albanians. All Albanians of Turkey, wherever they were, had to coordinate all their efforts for their moral, human, commercial and health needs. To achieve this goal they should care to provide their compatriots every patriotic service in different ways. Were assigned the duties and obligations of each member, age over 21 years of membership and also the right quotation. Beside it they tried to open schools in Albanian trying to educate the sons of Albanian emigrants living there.

Keywords: *Albanian colony of Istanbul; Eeducation; 'Shoqata e djelmohave'*

1- Introduction

Albanians settled in Istanbul while they were under the protection of the Ottoman Empire. In the capital of the Ottoman Empire, during the Renaissance, and especially after the creation of the “League of Prizren” attempts were made to establish an Albanian cultural society, which met at the Sublime Port objections. Albanian intellectuals and patriots gathered in Istanbul, from all Albanian territories on October 12, 1879, and founded an Albanian cultural society known as the “Society of the Albanian Printing Letter”, otherwise known as the “Society of Istanbul” (Bozbora, 2002, 197).

This society tried to develop culture and national education. With the funds collected this society had managed to publish several textbooks and magazines in Albanian-language. All these publications, along with ABC-book would enrich the cultural and educational Albanian tradition outside Albanian territories. Society of Istanbul would attempt to raise the national awareness through the dissemination of learning and the raising of Albanian national schools. Their efforts were crowned with successfully with the opening of the Albanian school of Maidens in Korça on March 7, 1887. Even in the period after the promulgation of the Constitution of 1928, in September 1908, Austrian consul Tahitian reported that the Albanians of Monastery were trying to develop a congress where the main issue was to create a national alphabet (Gawrych, 2007, 251).

Even in 1991, the scholar society “Burimi”, in Istanbul, wrote to an Albanian man ,where he asked for some books for the library that they had founded (AQSH, D.60, v.1911, fl.1). Besides this letter, there existed even another letter of the head of the Central Committee of Istanbul, Abdyl Ypi, sent to a person, to whom he wrote about the turning of iptadiye into Albanian schools. (AQSh, D.60, V.1911, fl.1)

Albanian patriots tried hard and built a complete strategy in the educational system and followed it step by step. This strategy started with the publication of the first Albanian dictionaries, translation of the literary literature, numerous alphabets in Albanian language, and to come into their final compilation, on the “Congress of Manastir”, on November 1908 (RAMA, 2005, 12). Parallellally, was passed from the certification of educational programmes, into the compilation of school texts and staying focus on the first lines of the Albanian pedagogical thought (ISP, 2003, 224-250).

In August 1908 an Albanian man from Istanbul, demanded to the club of Monastery: “Please don’t forget Albanian books because even Albanians here are collecting money to build a school and buy books just to learn Albanian language”. But apart him another Albanian also wrote to the “unity” of Monastery requiring Albanian books because he wanted to open a bookstore (AQSh, F.101, 1908, fl.3).

2- Education in the Albanian Colony of Istanbul During 1919-1923

After the declaration of independence, Albanians of Istanbul couldn't be as united with each other as before because a part of the political elite had begun to return from Istanbul and was moving to Albania to serve in the new government. During the First World War, there are no documented data that Albanians in Turkey, had made efforts to develop education in Albanian language. Actually the Albanian population in this period was in a phase of survival, because many of its provinces were being deployed in different cities of Turkey, and the whole country turned into a battlefield and a part of the Albanian population remained outside the native territories. However, after the change of political situation in Turkey, the issue of education in Albanian language was still present. This was observed in cities where Albanians were placed in Turkey, as well as throughout diaspora, where the role of the organization of this activity was played by different cultural and political clubs, where gathered the most active Albanians (Gogaj, 2007,71).

But the situation changed in 1918, when the Ottoman government forced by events not only domestically, but also by international pressure, was forced to declare amnesty, which found Albanians deployed in many areas of Turkey, especially around the cities of: Istanbul, Tekirdag, Bursa, Edirne, Kutahya, Izmir, Inebol, Kirklareli, Sakarya, Aydin etc. (Ağanoğlu, 2012, 147). So besides political, artistic and cultural activities, Albanian created even clubs dealing with the issue of education of children of emigrants. On January 1, 1918, a group of Albanian personalities in Istanbul decided to establish a society named "Helping Society of Albanian colony in Turkey ". The main purpose of establishing this society was to strengthen the close ties between Albanians (AQSh,F.101, d.4, 1921, fl.1-6).

All Albanians of Turkey, wherever they were, had to coordinate all their efforts to fulfill all their moral, human, commercial and health needs. To achieve this goal they should care to provide in different ways to their compatriots every patriotic service. Were assigned the duties and obligations of each member, age over 21 years of membership and also the right quotation. A special section of the statute of the company would explain that, "A school teacher is a member of the council without vote, he could express his precious thoughts in every issue and be considered a very useful part of the council. A year later, on March 3, 1920 in order to increase the feeling of love and sincerity between Albanians of Turkey, the Albanian society was reorganized, and the Central Committee of Albanians in Istanbul was known as "The Albanian society".

Apart of the main committee of the colony, was established even "Shoqeria djelmoshe ". This society had as main purpose the education in the Albanian language of the children of Albanians in Turkey, and as a president was elected, Riza Drini. This society could not find space to unfold its activities related to the education of Albanians who lived in Istanbul. However, this society managed to open three centers for learning albanian language in some of the neighborhoods of Istanbul as: Topkapı, Eyüp, and Üsküdar (AQSh, F.101,d.4, 1919, fl.1).

In Topkapı district lessons were developed in the mosque of Baba Abdullah, and in Eyüp, lessons were developed in the mosque of Baba Bektash. While in Üsküdar learning took place at the home of Myslym Permeti. But it should be noted that, besides the desire for knowledge and education in their native language, Albanians also encountered difficulties in providing text books, which as it was well known, used to have a high cost. Having heard about this problem, an Albanian patriot Kasem Durrezi, from the city of Durres, sent a letter to the society presidency. He was ready to help with ABC-books, grammar, singing, for the first year, which were to be reproduced by the printing press of Elbasan. "I do not want profits for myself, he writes, my profit is to know i am giving my help to fulfill this sacred purpose". Besides these schools, Albanian clubs tried to open new branches in other quarters of Istanbul, as in Ferikoy, which was named after one of the most outstanding national poets, Naim Frasheri. This educational progress and the opening of this new school, made very happy Albanians of Turkey. The newspaper "The Truth", claimed that this step that was important and valuable to all those who know the Albanian colony in Turkey and its history (AQSh, F.101, D.4, v.1921, fl.1-6).

After coming to power Sulejman Delvina's government, the central committee of Albanian colony in Istanbul, alongside the recognition and establishing an Albanian state representative, asked the Albanian Prime minister texts and the curricula of the elementary school in Albania. Prime minister Sulejman Delvina, which was chosen as prime minister by "Kongresi i Lushnjës", as representative of the Albanian colony of Istanbul, would respond that he will help them, and soon sent a number of different books (Frasheri, 2005, 79). A year later they again repeated their request to Iljaz Vrioni, the new prime minister, who would respond, "The school program will be sent to you, once we find a faithful person.

The Ministry of Education will also send the appropriate books. The program, which came from Albania was fully published in the newspaper "E Verteta" under the auspices of Nesip Era (Voshtina). These facts lead to the opening of more Albanian schools in other districts of Istanbul. So a new school was opened in Besiktas, which was a school with 10 desks and each held 6 pupils. This school named "Eagle" held the same name as the school in the Ferikoy's neighborhood. This school had three classes, and a total of 110 pupils. The teacher of Besiktas School, Nesip Era, during the Albanian society's meetings, made calls on Albanian compatriots to attend school where beside teaching their mother tongue, he tried to give practical and vital lessons about commercial culture and some crafts lessons. Even this school also failed to meet the needs of Albanians living in the big city of Istanbul, so another new school was opened in the neighborhood "Fatih" that would take the name "Chameria". This showed that the great desire to be educated in their mother tongue, influenced in the growth of the success of education in the Albanian language. Albanian representatives of "Eyup" club, opened a school in their neighborhood known as "Kosovo", and teacher would be Muntaz Kokalari, a guy from Gjirokastra. The Albanian press in Turkey would evaluate the opening ceremony of this school in the center of Istanbul (E verteta, 1920, no.4). The Albanian press, among other things, stated that in the city of Istanbul were opened several schools in the Albanian language in which there learn about 500 students.

(Shqiperia e re, 1921).

A month later this newspaper would quoted “Albanians in Istanbul are working better than anywhere else, except in America. In Istanbul was published the newspaper “E verteta”, of “Shoqeria Djelmoshe” which tried and opened several schools in the city, and also tried to give a concert in the Albanian language. According to literature data, there are proves that Albanian schools were opened, not only in the city of Istanbul, but also in Izmir, Burses, Edirne, Inegol. In 1919, the club of Izmir required to The Central Committee of the colony in Istanbul 400 ABC-books in Albanian language. But this paper indicated that a person called Nuri made clear to the center in Istanbul, to sent ABC-books which were required a lot of time ago. He states in his letter that: “I was announced that ABC-books published in Istanbul will be sent. It has passed a lot of time and we had no news from you but we desperately need you to send us quickly, a sufficient quantity of ABC-books which were already printed”. Also in August 19, 1919 a request came from another school in Bursa, for 40 pieces ABC-books, because there existed an important center of Albanians. During 1920, efforts which were on the issue of learning Albanian came alive. This paper was appeared on the “Truth” which became the tribune of significant recovery of Albanian emigrants in Turkey, where the foundations of his future would be reflected I the education in the Albanian language. Teacher Nesip Era (Voshtina) gave a valuable help in this direction because besides journalistic writings was also one of the prominent activists of the Committee’s colony in Istanbul. Journal “ The Truth “ in 1921 published an article where among others showed the great pleasure about the schools which were opened in Istanbul and demanded Albanians to work hard to open other schools in the Albanian language , and he stated that a “ nation without school is like a body without blood “(E verteta, 1921, nr.8). Several months later, the same newspaper has also published another article calling on Albanian parents to take care for their children, because only schools and unity could save Albania.(E verteta, 1921, nr.34). Optimistic for having a rich Albanian heritage, Nesip Era (Voshtina) claimed that Albanians will disappear the root of the evil and they would follow the road of improvement and by means of national education for “enlightened that they are devoting themselves hope of the fatherland (E verteta, 1921, nr.12). “Seeing things according to a political point of view, that the fate of the country was connected with those of Albanians living in foreign countries, in an article published in Romania would underscore that “ the Albanian nation today is in his first steps and of success. So now dear brother, feelings and love for the language strengthens the work and evokes a sacred. Every Albanian’s heart must feel love for their schools because from them we may ensure that the nation’s vitality ... and will develop and Albanian language and Albanianism “ (Shqiperia e re, 1921).

Even “Shoqeria Djelmoshe” had began to en live more in its activity. She tried to improve from the organizational point of view, so on May 20, 1921 was gathered the extraordinary assembly of this society. In the assembly, one of the main issue which it was given a great importance was the opening of schools in the Albanian language. They tried through political-cultural activities stage performances and concerts which were not only national but feelings come alive even add funds to open schools in the Albanian language. This society developed a series of

activities as they were collecting funds for poor children, providing clothing and school books. At the same time it published the map of Albania, would organize celebrations for November 28 and would raise funds in support of the newspaper "The truth". (Gogaj, 2007,83).

The Assembly decided to change the name of society from "Djelmosha", on "Djaleri" and chose the new leadership of this company: Asaf Xhaxhuli, Riza Drini, Adem Ylli, Neshat Panco, Sermed Xhaxhuli, Halid Ceka, Nazmi Monastery, Muharrem Vulashi, Emin Cami (E verteta, 1921, nr.32).

The reorganization of the Association brought an increasing in the number of the young members of this society, and increased the amount of the financial contribution of each. This company also decided to create a library and open a reading room, where also gave their contribution even Albanian students of Robert College in Istanbul (Shqiperia e re, 1921, nr.38).

Besides this educational and cultural associations, existed Association of Kosovo. On 17 November 1921, this association in order to bring together all Albanians living in Turkey under the leadership of the colony Committee decided to join the Central Committee of the Albanian colony in Istanbul (AQSh, F.101, d.5, 1921, fl.55). In January 1922 the Central Committee of the society in Istanbul decided to form a committee which would deal mainly with the issue of distribution and care in Albanian schools. Members of the committee were Father Bonati, Cem Debar, Sabri Qyteza, Shevqet Debar, Q. Dani, Sermet Xhaxhuli, Demetrio Fallo.

Sabri Qyteza followed closely the schools progress Besiktas and Ferikoy and said that he had been pleased by the response and their progress. Sabri Qyteza was one of the old personality who lived in Istanbul and at the time of the empire for several years had been teacher Albanian language at Public School Administration. He wrote a newspaper article for the newspaper "Shqiperia e re", expressing not only their condition, the high quality of teaching, but also the economic problems that schools had (Shqiperia e re, 1922, nr.87).

School exams were attended even by leading personalities of the elder lies of the Central Committee of Istanbul, as Tahsin Kalkandeleni, Ahmet Hoxha, and Dylber Opar. Problems that were observed were sent to the committee, where an important place was occupied by Albanian schools in Turkey.

In 1923, the general economic situation of schools was poor, and the Committee itself was not able to help them financially, so they asked for help, Nezir Leskoviku, the Albanian consul in Istanbul. The poor financial situation of the club, Albanian representative would explain it as a result of a weakness in the organizational system and disagreements that exist between Albanian heads of the committee. This had a bad influence because as they were not very decided in what they wanted and also they didn't have a clearly defined policy (AQSh, F.101, d.22, 1923, fl.6).

As a result the consular asked for assistance from the Ministry of Education to ensure

the salaries of the teachers on these schools, while rents and other expenses might be provided by the parents. Based on this notice even the Ministry of Education in Albania would require a loan for the Albanian consulate in Istanbul. One of the leaders of the Committee in Istanbul, Xhemaledin Debar, sent a letter to the Albanian Prime minister, Ahmet Zog. In his letter, he wrote about the issues of Albanian schools in Istanbul, where he harshly accused teachers of these schools, who for their own personal interests they used to sacrifice everything. Further, he would write that "teachers that you will send in Istanbul, would be preferable to be from the North Albanian", while as regard to Albania's consul, he showed his appreciation for his character, but showed reservations about his professional skills .

The newspaper "New Albania" during 1923, wrote about a decrease in the level of organization of the schools of Albanian language in Turkey and for a lack of organization of the Central Committee of Albanian colony in Istanbul in relation to this problem (Shqiptari I Amerikes, 1923, nr.13).

In the press was written that the Albanian government had appointed a fund to open an Albanian school in Istanbul at the beginning of the new academic year. Further the Albanian newspaper "Bariş" which was published in Turkey during 1924, confirmed the existence of an Albanian school in Istanbul, not in a separate building, but in the building where were set even the offices of the colony (Bariş, 1924, nr.13).

In this school used to teach voluntarily, Asaf Xhaxhuli, who was the chief secretary of the Albanian Committee in Istanbul, and Vasil Andoni a teacher in the school of "Robert Koleji".

In the years of 1925-1939 the organization of Albanian emigrants in some countries met with some obstacles, which were related to new social-political circumstances developed in the countries where they lived. In the framework of policies to strengthen the nation-states, in Europe generally were not implemented liberal policies about the organization of immigrant societies according to their ethnic background. In March 1925 the Turkish authorities closed the Albanian society known as "Pragu shqiptar" or "Istanbul Center Committee". Also it was banned the "Albanian club of Istanbul" and the sporting society "The morning star" (Historia e Popullit, 2007, 526) .

This company was closed because it was illegal out of the articles of the Statute and it dealt with issues of race and nationality. Indeed this measure was taken after the increasing number of arrivals from Kosovo and Tchermeria who were forced out of Yugoslavia and Greece and were sent to Turkey. However, the colony of Albanians continued its activity, keeping connections with Albanian clubs, political groups, Albanian legation etc.. Such attempts were made in all Turkish cities where Albanians lived as in Ankara, Izmir, Istanbul, etc.

3- Conclusions

In conclusion we can say that education in Albanian language was developed even later in the Albanian colony of Turkey, until the eve of World War II. A revival of the social life was seen in the end of 20th and the beginning of 30's.

The effort of the Albanian "Diaspora" for the maintenance and the development of education and of Albanian language , even though they met with some difficulties, it was again a special contribution on the Albanian national educational system, as a fundamental part of it serving as a base of the continual progress in this field. This was seen in the existence of a variety activities, as for example in the increase of the participation of the youth, participation of students and women in the social life and other achievements in the political, cultural and artistic field. They were highly activated in tradery, different branches of industry and economy, in the Turkish administration from the lower positions to the most important ones, also they were employed even in the army.

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The Wicked Gentleman in David Copperfield

Abstract

Wicked or evil characters were indispensable tools for the Victorian writers. Dickens also used this instrument to make his stories more attractive and to create suspense. It has been aimed that the more the Good struggle against the Evil, the more the Victorian readers are trapped in the novel plots. The wicked gentlemen, whom Dickens chose for the novel David Copperfield, are 'Mr. Murdstone', 'James Steerforth' and 'Uriah Heep'. As David Copperfield is Dickens's most autobiographical novel and 'favourite child,' these wicked gentlemen play important roles in various periods of his life. Mr. Murdstone enters David's life as a step-father and he immediately becomes his first enemy as a result of his "firmness" and brutal behavior. While it is quite easy to guess from his name that Mr. Murdstone becomes one of the obvious wicked gentlemen in the novel, it takes some time for the readers to see especially Steerforth's real face and Uriah also disguises behind his 'umble' background.

Keywords: Gentleman; Charles Dickens; David Copperfield; The True Gentleman; The Wicked Gentleman; Crime

1- Introduction

The term 'gentleman' has been used in English culture by an enormous number of people loading varied meanings to its concept. The idea of the 'gentleman' has attracted many historians, philosophers, religious figures and writers. Countless comments have been uttered and a large number of studies have been written about it and probably many more will be published in the future. Who were or are called gentlemen then or now? What qualities are necessary for a person to be a gentleman?

When the term first appeared in Chaucer's *Canterbury Tales*, it was used ironically to describe a 'verray, parfit, gentil knight' (Pollard; 1907). The chivalrous characteristics were the main focus in the connotation of the term. In the following centuries (the 16th and 17th), the 'gentlemen' were a social group in the English gentry just below the baronets, knights and esquires. Prestigious professions or wealth made the lower class people call the upper class social status as 'gentleman.' The developments in economy and sciences within the expanding of the English empire in the eighteenth and nineteenth centuries had a great influence on scientific, social and moral issues. The term was preferred to be used to envisage the manners of the people rather than class signification in the Victorian age. Conduct books were extremely popular in the nineteenth century. In the modern time the reputation of the concept has almost faded away, but to become a real 'gentle' and 'kind' man has never lost its importance.

Recent research on the concept of the gentleman has pointed out various definitions and interpretations of the term taking into consideration distinct approaches by writers, sociologists, historians, philosophers and religious figures. Not only have the varied perspectives on the concept of the gentleman by different people in different periods made it more difficult to pinpoint the term, but also the changes in the class system related to the expansion of the empire, those in the education system, in people's moral values and social behaviors have added a plurality of additional meanings to the word. In addition, the concept is really ambiguous because its meanings depend so much on the context. Philip Mason, who traces the rise and the fall of the ideal English gentleman from Chaucer to the nineteenth century, states that "there is hardly a book in the whole range of English literature or a character in English history who has not something to say somewhere about the idea of the gentleman" (Mason; 1982) When he compares the past to the present in terms of the influence of the idea on people, he considers that the idea of the gentleman is no longer a social force at all.

Other writers, who have done research on the image of the gentleman in English culture, such as Christine Berberich and David Castronovo, share the similar view that the gentleman is no longer a central figure in English culture. Berberich writes that "These men lived and, more poignantly, died according to the rules of an ideal which had been in existence in Britain for centuries. It had changed and been modified over the ages, but it was still going strong by the time Titanic went down, and held values which were understood, followed and admired – albeit sometimes

ridiculed as well – all over the world’ (Berberich; 2007). On the contrary, David Castronovo, suggests that although “the gentleman is no longer a central figure in culture, [...] the issues of status, power, self-assertion, and self-cultivation never seem to disappear” (Castronovo; 1987).

2- The “Wicked Gentleman”

As we look closer to the ‘construction’ of the gentleman, the ‘wicked gentleman’ represents the ‘deformed’ aspect or the ‘disguised’ portrait of the gentleman. While the process of becoming a ‘true gentleman’ is rather long, this type of gentleman prefers to be ‘looked’ upon as a gentleman due to the importance, prestige or image he has acquired in the society. This type of gentleman can also be included in various categories: some who care only about their appearance, some who fake intellectual qualities and morality. The ‘wicked gentleman’ stands just opposite to the ‘true gentleman’. As for his characteristics, unlike the true gentleman who cares the other people living together or around, the ‘wicked gentleman’ gives harms to the others in the society. Types of harming could vary from a simple humiliating attitude to making fun of the others; from revealing pleasure in verbally or physically attacking the others to being a professional liar; from being dishonest, selfish and unreliable to neglecting the importance of virtues such as honor, honesty and generosity, and from being concentrated on his own luxury to ignoring the poor, ill or needed people.

According to Ben Wilson, who wrote the book entitled *The Making of Victorian Values: Decency and Dissent in Britain, 1789-1837* (2007), the modern and advancing country, England, gave birth to new crimes as a result of the depravity and degradation of the people (Wilson; 2007). Wilson claims that looking back on his youth, Francis Place was convinced that there had been a revolution in the manners, morals and education of his contemporaries. People were more respectable, sober and ambitious and enjoyed a better standard of living. Things weren’t perfect, there were signs that the middle and working classes were progressing toward a happier and more enlightened state. There was less drunkenness, cruelty, and lewdness seen on the streets of major cities; parents were desperate to send their children to school; the need to save money was firmly ingrained in the mind. The contrast with the London of Place’s youth was becoming yearly more marked. Yet this was an age when the Society for the Suppression of Vice beat the drum for moral reform and conservative journalists wrote of a “mighty and deplorable change” in the people. Britain had fallen “from the pre-eminence in intelligence and virtue to so low a point of ignorance” that stood at “the abyss of barbarism, guilt and misery” (Wilson; 2007).

Wilson points out the historical facts; from the great increase in the consumption of ‘gin’ and ‘beer’ related to the sudden increase in the number of alehouses, to government’s various reform acts from banning the alehouses to increasing the number of police force, and from some specific crime as frauds, financial chicanery, forgery and psychotic murders to plebeian violence, thieving and rape. However, the religious education given in the charity schools for the poor people living in

the slums improved the hopes of the parents about the future. For the solution of the problems, Wilson also concludes the two different perspectives supported and represented in the parliament as follows:

As the committee reported to Parliament, a strict line had to be drawn between lower-class pleasures and criminality. The two committees – on mendacity and on policing – illustrated the collision of two ideas of Britain. Those that looked at the problem of vagrancy believed that control and surveillance were indispensable; that systematic action could remake the country and spark moral reformation. Bennet's committee took a more old-fashioned view. Life was messy, disorganized and complicated; perfection was an impossible dream and the state should have no active role in utopian projects (Wilson; 2007).

The information Wilson puts together about the crimes related to the degeneration in the characters of some Victorian people is very useful to understand the Victorian society. However, what lacks in his approach is the description that most of the crimes are attached to the people in the lower class who were unable to move up in the social hierarchy. Although the crimes might have some relations with the consumption of the alcoholic drinks or with the poor people who cannot find proper jobs for surviving, the individuals' moral preferences related to their characters in the inclination or declination of the crimes have far more importance. Wilson pinpoints a very important issue about the education of the children given by the volunteers especially in poor areas to make them peaceful members of the society. The moral education which will have positive influence in the minds and hearts of every people in the society from any background is very essential for the crime-free society. Because the 'fake' or 'wicked' gentlemen's crimes from the aristocracy or the privileged are much more destructive as they might destroy not only a few people but they might give a huge damage to a lot of people or even to the whole nation.

It was also one of Dickens's aims to warn the readers and the government to pay more attention to the existing crimes as a result of the criminals settled in big cities. Philip Collins, in the preface of his book entitled *Dickens and Crime* (1994), underlines the fact that Dickens gave a great attention to the issues – namely 'education' and 'crime' - as follows:

For Dickens, these two very topical and controversial issues were inextricably connected, for he held the common and over optimistic belief that if more and better schools were provided, and all children were pushed through them, criminality would decrease dramatically, because children would have acquired both good moral principles and enough skills to earn themselves an honest livelihood. (Collins; 1994)

The further reason why Dickens used this issue in this novel is pointed out by Collins as follows:

There was a further reason why, inevitably, Dickens gave so much attention to this topic. Crime, then as now, was not merely the morbid concern of the newspaper

addict, the great stand-by of popular story-teller: it was inescapable social problem, and Dickens is of course conspicuous among great novelists for his passion for dramatizing and commenting upon the outstanding topical issues of his day. Particularly in his early years, crime was topical issues of his day (Collins; 1994). There have always been crimes that we read or see thousand kinds of them from the news. As Collins pinpoints the crimes have always been inescapable social problems now and then. When we compare and contrast the characteristics of crimes in the past and present time, we will surely see that the illegal organizations are worse now as the criminals have been involved in many kinds of crimes; from assassinations of famous people to coups, from drug trafficking to smuggling, from robbery to illegal organ transplantations and from creating ethnic conflicts in a country to selling unauthorized weapons.

Now, we focus on the Dickens's David Copperfield to see how Dickens described the wicked gentlemen in terms of his approach to the idea of the gentleman which was once a great social force in his time. Some of the male characters in David Copperfield may hardly be called gentlemen, though they are often referred to as such. Therefore, we propose a new "type" of the gentleman, the wicked and the devious. Or, in other words, could we consider a wicked and devious person to be a real gentleman? And how was such a person characterized in Dickens's time? Is there a distinction between the content of the concept and its form? And what is the relationship between the two? And last, but not least, how did Dickens himself imagine the perfect gentleman, if such a person really existed? How did Dickens contribute to the use, misuse and enrichment of the term's multiple connotations? Dickens gives a special care in naming the characters. They are not chosen randomly in his works. They all have a significant meaning. In Harry Stone's view, Dickens's names "are not simply emanations of the plot but often had a shamanistic significance: the name not only stood for the named but took on the very life and attributes of the thing named. The name was part of the thing itself: change the name and you change the thing, change the thing and you must change the name" (Stone; 1985).

Quoting from Stone, Natalie and Ronal Schroeder draw a comparison between Miss. Murdstone and Miss. Trotwood considering that "stone is inorganic and incapable of change except when violent external forces act against it; thus the second half of Miss Murdstone's name becomes integrally connected with the first half, "Murd," as in diminutive form of "murder" or "murderer" (Schroeder; 2002). As regards the word "wood", the two critics claim that it represents firmness, hardness, inflexibility, yet it is not identical to stone. However, wood is organic, and therefore susceptible to change – as Aunt Betsey's character grows and changes, while Miss Murdstone's is static. (Schroeder; 2002) Critics also claim that, as Miss Murdstone is the blood sister of the murderous Mr. Murdstone, so Miss Murdstone and Aunt Betsey are sisters in spirit. As evidenced by their appearances, their attitudes, and their treatment of David and his mother, the two are related psychologically as doubles. Both embody a dark, cruel, and aggressive side of human nature, a dimension of identity or aspect of personality that is unyielding, harsh, insensitive, and inhumane. In the end, Aunt Betsey is the one who triumphs: she dismisses the

Murdstones and transforms herself from David's jailer to his guardian (Schroeder; 2002).

We will argue, however, that even the stones can be transformed into beautifully shaped architectural artifact as long as they are shaped by the hands of masters. Although some of Dickens's wicked gentlemen such as Fagin and Uriah are imprisoned as a punishment, or killed like Bill Sikes some others are transformed into true gentlemen or at least they stop being wicked like Jingle in *The Pickwick Papers*. By the end of *The Pickwick Papers*, for example, Mr. Pickwick not only forgives all the evil deeds Jingle has planned and performed but he also helps him to get his freedom by paying his debts and giving him financial aid afterwards.

As for Mr. Murdstone, whose name refers to two terms as 'murderer' and 'stone', he murders David's mother with his firm authority, tyranny as Dickens calls it in the novel. He beats David during his studies with his mother at home, then by giving him a harsh punishment imprisonment in his room, he tries to disconnect him from his mother and at last by sending him to a boarding school where the children are treated very badly, he aims to get rid of him. Moreover, after the mother's death, he sends David to a blacking factory where the working conditions are very hard for a little boy of his age. David, unfortunately, observes Mr. Murdstone's wickedness in his cruel and aggressive attitudes and feels that he disturbs the Murdestones with his presence. To be much clearer, Mr. Murdstone has the qualities of the wicked gentleman as he has lack of moral and behavioral richness in his attitudes as he gets evil pleasure with his verbal and physical attacks not only at a little boy, but also at the young women he seduced in the novel. Here are the examples from the novel;

'I'll conquer that fellow"; and if it were to cost him all the blood he had, I should do it. What is that upon your face?'

'Dirt,' I said.

He knew it was the mark of tears as well as I. But if he had asked the question twenty times, each time with twenty blows, I believe my baby heart would have burst before I would have told him so. (Dickens;__)

Due to this kind of verbal attacks, David's heart feels suffers a lot from the insults and both David and the readers start hating him as Dickens intended. Dickens portrays his own thoughts about this wicked gentleman's stone part as follows:

Firmness, I may observe, was the grand quality on which both Mr. and Miss Murdstone took their stand. However I might have expressed my comprehension of it at that time, if I had been called upon, I nevertheless did clearly comprehend in my own way, that it was another name for tyranny; and for a certain gloomy, arrogant, devil's humour, that was in them both. The creed, as I should state it now, was this. Mr. Murdstone was firm; nobody in his world was to be so firm as Mr. Murdstone; nobody else in his world was to be firm at all, for everybody was to be bent to his firmness. (Dickens; __)

The wicked gentleman enjoys a lot when he is shown respect in the society. They always ask for the respect whether it is gotten by force or it is the natural result of their firm authority. As Dickens gives a special emphasis on the quality of the wicked gentleman that 'everybody has to bend to his firmness.' We have also mentioned that when he – the wicked gentleman – has the power, he resembles the tyrants and he tyrannizes the people around him. Mr. Murdstone never gets ashamed to use his physical power in the punishment of a little, weak and miserable child. The following lines express the psychology of a tyrannized child who has been tortured with the harsh behavior of the wicked gentleman and the wicked lady.

As to any recreation with other children of my age, I had very little of that; for the gloomy theology of the Murdstones made all children out to be a swarm of little vipers though there WAS a child once set in the midst of the Disciples, and held that they contaminated one another. The natural result of this treatment, continued, I suppose, for some six months or more, was to make me sullen, dull, and dogged. I was not made the less so by my sense of being daily more and more shut out and alienated from my mother. I believe I should have been almost stupefied but for one circumstance (Dickens;).

... They disliked me; and they sullenly, sternly, steadily, overlooked me. I think Mr. Murdstone's means were straitened at about this time; but it is little to the purpose. He could not bear me; and in putting me from him he tried, as I believe, to put away the notion that I had any claim upon him – and succeeded. I was not actively ill-used. I was not beaten, or starved; but the wrong that was done to me had no intervals of relenting, and was done in a systematic, passionless manner. Day after day, week after week, month after month, I was coldly neglected (Dickens;).

"They could not bear me! I was coldly neglected! And systematic and passionless manners" are the clear pictures of the unkind manners of the Murdstones. David is not the only person Mr. Murdstone destroys in the novel. David's mother, Clara, is also the other person who has been wounded and then murdered by the wounds he has opened in her heart. Dickens portrays Mr. Murdstone's tyrannous character in Betsey Trotwood's analysis as follows:

"Mr. Murdstone," she said, shaking her finger at him, "you were a tyrant to the simple baby, and you broke her heart. She was a loving baby – I know that; I knew it, years before you ever saw her – and through the best part of her weakness, you gave her the wounds she died of. There is the truth for your comfort, however you like it. And you and your instruments may make the most of it" (Dickens;).

Furthermore, the readers also easily understand that not only David's mother but also other young women become the victims of the wicked gentleman throughout the novel. To stone as a verb means that 'to hurl or throw stones at, esp. to kill with stone'. Dickens's professional use of this name here also implies that Mr. Murdstone's marriages to other women again and again break his wife's David's mother 'spirit' after her death (Davis; 2007). Seducing other women in the novel are also the proofs that his main concern courting the young and unprotected women

is mostly die to his evil pleasures as well as his materialistic benefits he could obtain from the properties they possess.

As to the other disguised wicked gentleman in the novel, James Steerforth, he first appears as the hero of David at school. At first David idolizes him due to his influence as the head boy at Salem House School. The fact that his using the secret information he has heard from David causes Mr. Mell's departure from the school and this unkind and cruel behavior shocks David at first. David's feels that, for myself, I felt so much self-reproach and contrition for my part in what had happened, that nothing would have enabled me to keep back my tears but the fear that Steerforth, who often looked at me, I saw might think it unfriendly or I should rather say, considering our relative ages, and the feeling with which I regarded him, undutiful if I showed the emotion which distressed me (Dickens; ___).

The only person, who honestly tells Steerforth he has been wrong with this kind of sadistic behavior, is Traddles and he becomes one of David's sincere friends. Traddles becomes a true gentleman later in the novel and Dickens shows his honesty which is really admired by David through this incident. While David observes Steerforth's dishonest behavior he also notices Traddles honest behavior which makes him a close friend and a business partner later in his life.

When they both finish school and meet in London by coincidence, David is invited to Steerforth's house and there he notices his cruelty – in fact his real face – for the second time. When David sees a noticeable scar on Miss. Dartle's lip, it is figured out that it has been caused by Steerforth. David gets shocked not with his throwing a hammer to his cousin but Steerforth never gets ashamed of what he has done and shows no regrets about this incident that occurred many years before. Instead he admires himself that those remarkable scars he has made on her face her which will make her never forget him at all.

“What a remarkable scar that is upon her lip!” I said.

Steerforth's face fell, and he paused a moment.

“Why, the fact is,” he returned, “– J did that.”

“By an unfortunate accident!”

“No. I was a young boy, and she exasperated me, and I threw a hammer at her. A promising young angel I must have been!”

I was deeply sorry to have touched on such a painful theme, but that was useless now (Dickens; ___).

Furthermore, from time to time David meets Steerforth during the beginning of his manhood and he is invited to a couple of feasts. David gets severely drunk. Seeing David's miserable situation and the evil face of Steerforth, Agnes tries to warn him that he has to be careful with Steerforth's badly influences.

“It is very bold in me,” said Agnes, looking up again; ‘who have lived in such seclusion, and can know so little of the world, to give you my advice so confidently, or even to have this strong opinion. But I know in what it is engendered, Trotwood,

– in how true a remembrance of our having grown up together, and in how true an interest in all relating to you. It is that which makes me bold. I am certain that what I say is right. I am quite sure it is. I feel as if it were some one else speaking to you, and not I, when I caution you that you have made a dangerous friend,” (Dickens; __).

David always tries to see Steerforth’s good sides and he is not aware that he is being poisoned by him. David gets his third shock when he humiliates his ‘dear’ people from the lower class, Pegotty and her relatives whom David really loves and admires:

“That’s rather a chuckle-headed fellow for the girl; isn’t he?” said Steerforth. He had been so hearty with him, and with them all, that I felt a shock in this unexpected and cold reply (Dickens; __).

David himself notices Steerforth’s difference during his stay in the country side with Pegotty. Although they all show their kindness to Steerforth, he believes that he has to be respected because he is rich, handsome and from the upper class. But the reasons why they have been so kind to him are that he is one of David’s close friends from the school in the first place and he is human. David’s and Steerforth’s perspectives about what makes a person a true gentleman are completely different. Dickens underlines his approach to the idea of the gentleman through Steerforth’s false conception. David never sees any difference between the lower and the upper class as they share similar tastes and the class difference should not play a changing role in people’s social behavior.

When I see how perfectly you understand them, how exquisitely you can enter into happiness like this plain fisherman’s, or humour a love like my old nurse’s, I know that there is not a joy or sorrow, not an emotion, of such people, that can be indifferent to you (Dickens; __).

The worst shock hits David when everybody finds out that Steerforth has eloped with Emily just before her scheduled marriage with Ham. Later news about Emily that she has been abandoned in abroad and she has become a fallen woman really disappoints David. He becomes aware of his cruelty and wickedness with this heart-break incident. He feels that he has also taken some parts in polluting the honest home he has always respected. David has always tended not to see his real face but after the cruel things he has caused in this beloved family he admits that all the ties that bound him and Steerforth are broken.

... so I am not afraid to write that I never had loved Steerforth better than when the ties that bound me to him were broken. In the keen distress of the discovery of his unworthiness, I thought more of all that was brilliant in him, I softened more towards all that was good in him, I did more justice to the qualities that might have made him a man of a noble nature and a great name, than ever I had done in the height of my devotion to him. Deeply as I felt my own unconscious part in his pollution of an honest home, I believed that if I had been brought face to face with him, I could

not have uttered one reproach (Dickens; ___).

Dickens gives the punishment that Steerforth really deserves by killing him in a storm close to the end of novel. In his comment in this incident, Paul Davis states that “although David comes to realize Steerforth’s villainy, he is still drawn to Steerforth’s charismatic gentility, even as he sees him lying dead on the sands of Yarmouth, “lying with his head upon his arm, as I had often seen him at school’ (Davis; 2007). Steerforth used to be David’s first hero possessing charismatic personality as well as his gentility. But David disconnects his ties when he ruins his first love in the honest home. As for Ham’s death when he tries to save the sailor’s (Steerforth’s) life, is an example of how humble, lower class people may be more honest, even ready to sacrifice their lives to save anybody, irrespective of social class. It is very risky for Ham to attempt to save the (unknown) sailor from the storm, but he never hesitates to give assistance although it has been a matter of life and death for him. Ham tries to save Steerforth’s life but they are both found dead after the storm is over. Emily is found by Mr. Pegotty with David’s help and is persuaded to go back with her uncle to Yarmouth. As a result of Mr. Pegotty’s admirable persistence for the harsh search of Emily in many places spending most of his little fortune and his great love and respect for her as well as Emily’s sincere regret as a result of her wrong decision to go away with Steerforth, they are sent to the new world to start a new life. With Dickens, therefore, evil can be obliterated only by running away from it. He actually does the same thing with other characters confronted by evil doers. An example, in this respect, could be Little Nell whose purpose throughout the novel is to run away from Mr. Quilp.

In David Copperfield, Dickens portrays three significant wicked gentlemen belonging to different classes or backgrounds as Mr. Murdstone from the middle class, Steerforth from the upper class and Heep from the lower class. While Mr. Murdstone’s cruelty and wickedness is apparent, Steerforth’s and Heep’s villainy and wickedness becomes clear in the meantime. The last wicked gentleman – Uriah Heep hides himself behind his humble manners and humble origin. While, at the beginning of his acquaintance with David he calls him ‘Master David’ later in the novel when he gets enough power, he addresses David as ‘Mister David’. In fact, Heep shows his real face and the hatred he has hidden for David becomes apparent when Heep gets the power (albeit he gets this power in an illegal way). During a heated conversation, Uriah openly gives his real thoughts about ‘humility’ that really shocks David. Uriah says that:

“Didn’t I know it! But how little you think of the rightful umbleness of a person in my station, Master Copperfield! Father and me was both brought up at a foundation school for boys; and mother, she was likewise brought up at a public, sort of charitable, establishment. They taught us all a deal of umbleness – not much else that I know of, from morning to night. We was to be umble to this person, and umble to that; and to pull off our caps here, and to make bows there; and always to know our place, and abase ourselves before our betters. And we had such a lot of betters! Father got the monitor medal by being umble. So did I. Father got made a sexton fry being umble. He had the character, among the gentlefolks, of being such

a well-behaved man, that they were determined to bring him in. 'Be umble, Uriah,' says father to me, 'and you'll get on. It was what was always being dinned into you and me at school; it's what goes down best. Be umble,' says father, 'and you'll do! 'And really it ain't done bad!' (Dickens; __).

According to Uriah, being 'humble' means that they have to pull off their caps and bow to the people from the upper class and know their place in the social life. In other words, he thinks that they have been pushed to show respect to people from the upper class and to be happy with their position in life. When he gets a chance to be – mainly financially – like the others, then it means that he may stop being 'humble' and behave as the others might do towards the inferior class. What Uriah understands from 'humility' is more or less like that and this way of thinking really disappoints David.

It was the first time it had ever occurred to me, that this detestable cant of false humility might have originated out of the Heep family. I had seen the harvest, but had never thought of the seed (Dickens; __).

Getting a job as a clerk, Heep steps into a better position up the social scale. He becomes closer to Mr. Wickfield and Agnes. This fact really makes David worried and as, Tara Macdonald suggests 'what unnerves David is not only Uriah desires to be Wickfield's partner and Agnes's husband, but that Uriah parades his humbleness to excess' (Macdonald; 2005). She also points out the difference how the Peggottys and Heep use the term 'master' when they address David. Peggotty's modest, kind and affectionate 'Mas'r Davy' is quite different from Uriah's scornful 'Master Copperfield'. As the readers figure out the real face of Uriah's, David's attitude towards him changes radically, the language Dickens uses for Uriah changing too. Thus, Dickens uses numerous animals from 'fox' to 'ape' in order to compare Uriah with. Not only Dickens but also Tara Macdonald chooses the title of her essay as 'Red-headed animal': Race, Sexuality and Dickens's Uriah Heep. She explains why Uriah is likened to various animals as follows:

Throughout David Copperfield, Uriah is variously likened to a 'fox', 'vulture', 'bat', 'fish', 'eel', 'snail', 'ape' and 'baboon'. This multiplicity of animal references suggests not only that David sees Uriah as a degenerate man, with the clear associations of race that this implies, but that Uriah cannot be sufficiently cast within any one taxonomy (Macdonald; 2005).

Furthermore, the critic makes a connection of Heep's disgusting behavior with his race. The red-headed men, such as Fagin and Uriah, who are thought to be Jews, have been attached to the crimes as well as their low social position in the Victorian period. Dickens has been criticized for the connection he more or less made between Jews and crimes.

In his well-known defence of Fagin in 1863, Dickens writes to Mrs. Eliza Davis that Fagin is a Jew, 'because it unfortunately was true of the time to which that story refers, that that class of criminal invariably was a Jew.' This assertion implies that

Dickens was content to draw uncritically upon the racial discourses of his time (Macdonald; 2005).

Dickens's attitude about this issue is a kind of discrimination or labeling which can hardly be tolerated. Authors have the rights to describe the things they observe in their surroundings but when it comes to label a 'group of people' or a 'race' with a shameful attitude – even it might be true at that time within a community – nobody has any right to create a negative stereotypical 'image' for the other people. Today, some gypsies might have been involved in crimes such as 'stealing' in Romania or some terrorists might have had 'Islamic views'. Nevertheless, nobody has any right to draw a conclusion or generalize on such situations in the form of 'all gypsies are thieves' or 'all Muslims are terrorists'. It might be true that in Victorian times some Jews may have been involved in crimes, but Dickens should have been more careful in labeling a 'group of people' or a 'race' in this manner, as this has always been a very sensitive issue.

Some critics believe that Uriah Heep is the dark double of David Copperfield. While David works hard to become a true gentleman in the social life, Heep illegally manages to get to the top. And while David tries to help the people around him, Heep destroys the lives of the people he is in touch with. John Reed and Harry Stone describes Dickens's villain, Uriah Heep, as inverting the Christian teachings at the heart of David Copperfield.

His "humility" is a hypocritical mask for his class envy and calls attention to the upper-class snobbery of Steerforth, his mother, and Rosa Dartle. Heep's false forgiveness contrasts with the true forgiveness of Daniel Peggotty and Doctor Strong (Reed in Davis; 2007).

Thus, Uriah serves as doppelganger, or as a dark 'double', to David. In addition, Harry Stone analyses Heep's ambition to rise in the world as "a ruthless and hypocritical version of David's desire for a secure and respectable position," which would set David and Heep in striking opposition. (Stone in Davis, 2007, p.85)

Uriah's 'humility' is a 'hypocritical mask' that helps him to disguise until he reaches his main desire to become what he thinks a gentleman may be. He sees gentility mainly as a class distinction rather than true personal qualities such as honesty, dignity, kindness and nobility in manners. With Dickens, Heep is the opposite of the gentleman; he represents the most hateful part of what a true gentleman should be.

3- Conclusion

The 'villains' and 'evil characters' in general and 'fake and wicked gentlemen' specifically have found their places in the real life as well as in the literary works. The classifications have been made to illuminate the concept of the gentleman better. However, the most important thing that we have to underline is that we have not attempted to label any group of people – in the past and present – as 'wicked gentlemen'. The label does not belong to a certain person or to a certain group of people. Human beings have unlimited potential in terms of their goodness and

wickedness; from time to time even the angels might be proud of the admirable, kind, gentle and generous behavior of a true gentleman; from time to time even the devils are ashamed of the disgusting, revolting and debauchery behavior of a wicked gentleman. Sometimes even a gentleman might make a mistake and causes a crime or sometimes even the worst murderers or thieves might understand their mistakes, they change their bad habits eagerly and they contribute the peace in the society they live in. Colin McGinn's suggestion, in his work entitled *Ethics, Evil, and Fiction*, "to have an evil character is to feel pleasure in the face of other people's pain and to feel pain in the face of other people's pleasure" (McGinn in Calder; 2003) is criticized by Todd Calder in terms of its lack to define the characteristic of 'evil character'. According to Calder "Those who have these desire sets will also be inclined to carry out their despicable plans and take pleasure in the fruition of these plans. However, they may not do so. Their evil plans may be spoiled by their own cowardice or incompetence or by other inhibiting factors, and they may not derive pleasure from accomplishing their despicable deeds. Thus, it seems that all that is required for evilness of character is a consistent propensity for e-desire sets" (Calder; 2003). The idea not only the evil characters but also the ordinary people can also do or cause evil things that we have mentioned is also claimed by Arendt and social psychologists such as Leo Katz and Stanley Milgram who implies that "not only the ordinary people without evil characters can commit evil acts on occasion, but that ordinary people can cause evil on a regular basis." To Philip Mason, "In the 19th century, the idea of the gentleman became almost a religion" (Mason; 1982) However, many critics such as Philip Mason, Christine Berberich, Robin Gilmour – believe that in time the concept has lost its influence in the modern age. On the one hand, it might be suggested that it is almost impossible to see the rise of the gentleman again in the post-modern England as it seems sociologically impossible; on the other hand, the concept is still alive psychologically and pedagogically and we suggest that the gentlemanly behaviors fit everybody like decent clothe on human beings but as for the evil behaviors, they have be kept away and never worn because they are already 'worn out'.

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School as a Gendered Space for Democratic Practice

Abstract

This paper explores how the democratic values are gendered by the school practice. It looks at the way how the curriculum objectives stressing the assimilation of democratic values of belonging/inclusion, participation and solidarity are practiced in the school context. The article shows that girls deal better with democratic values as they gender morality/femininity renders them more empathic, participatory and caring for others than boys. While, boys lack the experience of caring for the well-being of others and they refuse to provide it in terms of their masculinity. The social meanings of masculinity devalue everything that is feminine such as caring for the well-being of others, inclusion, equality, acceptance and empathy. Masculinity becomes a barrier in translating democratic values in practical acts. Furthermore, schools do not provide support to boys to learn to change behavior for becoming more inclusive. School reiterates gender disparities in practicing democratic values through the educational process of cultural reproduction. Instead of preparing boys to interiorize democratic values and perform democratic practices, the school contributes further to the reducing of boys' social competence and responsibility. The value of belonging seems to have no institutional interest and social responsibility lags behind other social abilities.

Keywords: Moral; Democracy; Curriculum; Gender; Responsibility

1- Introduction

Numerous studies have reported that education reproduces gendered cultural norms in schooling process mainly through the socialization. Gender is a social construction that corresponds to the learned social roles. The social roles are culturally defined in norms, customs and common social values. The roles provide different rights and duties to men and women. The fulfillment of the gendered social roles leads to a differentiated way of perceiving women and men. A typical stereotyped perception is that women are perceived as caregivers, while men as breadwinners. Social roles are taught to boys and girls since they are born, during socialization process, which begins within family and expands to other social institutions such as educational system, work, politics, and marriage. The social roles differ from one society to another. Differences are evidenced even between people of the same culture, sharing the same space and corpus of societal values. However, although the gender is the principal marker of the social role, it is not the only one. Other sociological variables such as age, race and class intersect with gender in defining what is defined as a socially ascribed role. Therefore the social role does not depend only on the gender of the holder, but on the age and social status as well. The social status is strongly related to the social roles which define the rights and duties for bearers. The balance between rights and duties indicates whose role is more important in the society. Based on that perception, certain roles place certain people to a higher position in status pyramid. Others positions are subordinated. This way, the roles and status tell the hierarchical position of people in society.

Women are subordinated to men because the patriarchal society ascribes to them a lower status and less important social roles compared to men. Women are reduced into reproductive roles of mother/wife, while men are valued to be productive. The reductionist ascription of women role confines them to the family/private sphere, while the validation of the role of men as productive and providers ascribes them an asymmetric access and monopoly of the public sphere compared to women. The interaction within social institutions is shaped by normativity - a set of cultural norms - which guides people conduct to the socially desired direction. One of the most significant social functions of the social norms is to keep the social cohesion intact from deviant behavior which may threaten the collective co-habitation. The acceptance of norms allows society to function normally or reasonably (O'Donnell, 2002:8). People perform the normativity in the daily routine and they become so accustomed to it that it seems they are born with. Therefore they tend to consider the normativity as a natural fact, rather than a cultural construction born out the human meanings and interaction. It is for that reason that the gendered social roles are taken for granted by society. However, as Judith Butler argues (1990) gender categories of masculine and feminine, are not biologically fixed, but culturally presupposed; therefore gender is a reiterated social performance rather than a prior reality. Gender categories performance shapes our experiences. The social roles are deeply gendered, meaning that the rights and duties are different for men and for women. This holds true for every society, despite the intensity of the gendering effects. People perform social roles daily in their symbolic interaction,

expressed in words and acts. This routine has a great impact on the creation of self-identity within the ascribed collective identity of being a woman or a man. We create the identity by the bond of belongingness to our similar others. A boy creates the masculine identity by doing things that other boys do. Similarly, girls become aware of their feminine (gendered) identity by mentally belonging to the feminine collectivity and acting like women. Thoughts and acts are culturally acceptable or deniable according to the moral value attached to them. The thinking process takes the course of the moral self-judgment before allowing people to act or not. Thus, before acting, boys and girls anticipate action consequences as if they were morally judged by others. The moral defines what is permitted or not, given the shared values or norms. The moral judgment conducts them towards ways of behaving that are different for each of groups. Boys behave differently from girls in order to accomplish what is morally correct for boys and not for girls. The same situation is replicated by girls within the cultural boundaries that define what is right and wrong for female behavior. As a consequence, boys and girls behave like how society wants/expect them to behave in order to get the social rewards for appropriate manners.

2- Gendering impact on girls' and boys' morality

Naturally, with few exceptions, people identify themselves primarily as male or female, given the biological sex. But only the anatomical constitution does not answer to the question what it means to be socially a man or a woman, or what are the societal expectations towards men and women. We are exposed to the socializing process since the first years of the childhood. The process of socialization begins at an early stage of people's life and goes on for the life. It is accomplished alongside the life-cycle by many social agents such as family, neighbors, peers, school and job and is conditioned by age and social role. The socially approved gender behavior is learnt through socialization as well. During childhood, girls are nurtured to care for others, in order to be able to fulfill the societal expectation of care-giver. They continue to perform the role of caring for all their life, as this is a social imperative imposed on women. There is nothing wrong with caring for others, and women do often sacrifice their needs to fulfill that role. But imposing women to care for the others needs primarily, conditions their opportunities to answer the needs of themselves sufficiently. They place the self under the other. The caring role is interiorized as a moral duty which is expressed as a social responsibility. The social responsibility is strongly related to the democratic values of knowing, accepting, valuing the other for what he/she is. Although considered a feminine attribute, caring is a great influential capital for women as it is translated in a high interest for the collectivity well-being.

Contrary to girls, boys' socialization goes to another track. Boys are taught to be successful and achievers. But above all, they are forced to be self-dependent. They have to model themselves to be what society likes them to be, by following the socially desired image of White middle-class heterosexual man. If boys do not resemble to that image when men, than they might feel disintegrated and might face social refusal in Durkheim's words. The main concern for boys must be the

individual success and not the care for others. In order to be successful they have to count on themselves and become individualistic. These are masculine traits created by social norms, and have to be different from what is feminine. Boys are told in many ways that everything that is feminine should be rejected, because feminine is labeled as a symbol of weakness. Therefore, caring for others, as a feminine quality, threatens boys' gender identity (masculinity). In this way, boys are taught to give up the social responsibility. The different socialization impacts the individual moral perception of boys and girls. For example, boys are asked to be logical and objective. This urges them to leave emotions out of their thinking and doing. By reducing empathy we allow them using the other instead of caring for. Boys become instrumental to fulfill the social imperative of being a successful individual. The achievement of this socially desired objective legitimates the abuse and misuse of others.

The social responsibility reinforced in girls through socialization process renders them more empathic towards others' needs. Girls care for the other; they are concerned of not hurting. Their presence provides comfort and safety to the other. Their morality is expressed in respecting others' presence. As noted by Gilligan (1982), the traditional attitude on women's role goes the same direction as social morality. Therefore girls do not find it difficult to cope with moral agenda of democratic values. These include the inviolability of human life, individual freedom and integrity, the equal value of all people, equality between women and men, and solidarity with the weak and vulnerable (Ohrn, 2001:321). The masculinity confuses boys' attitudes towards democratic values and places them in front of the moral dilemma: whom should they serve first, to the self or to the others? While femininity saves girls the dilemmatic inquiring to whom should they serve. They know the answer: serving the other is socially desirable. Therefore, girls find it easier to submit the self to others needs (care-givers), while boys face social role confusion in assessing what fits better to them. Being inclusive and empathic is a requirement imposed by democratic values, while being instrumental is a cultural imperative. The gendered dichotomization of social roles restrict boys from 'caring for the other's well-being', as this is considered to be feminine role and consequently is less valued. On the other hand, the masculinity encourages the individualistic selfishness and instrumentality that 'submit others to their self'.

2.2-Gender and the practice of democracy in school

Socialization educational function last for the rest of life and is well-played within school settings. Education in school takes place as a binary process, firstly as a formal education which is accomplished through implementation of national curriculum, and secondly as informal education which is realized in the school hidden agenda. The school, as an educational institution, conveys and reinforces the social norms, thus contributing to the further gendering process started by family. In a functionalist perspective, school, like other social institutions, works to preserve the status quo. School realizes that function both ways, through academic program and through socialization. Students are submitted to pedagogical discipline and school rules to accustom to authority. Similarly, before attending school, they have been forced to obey to the parental authority in family. After school they will comply

with authority in the work-place and finally they are deemed to obey to the supreme authority of the state as citizens. The socialization process is part of the hidden agenda of the school, meaning that is not regulated by the curriculum. Socialization process is invisible to institutional objectives of the schools and remains a private issue amongst pupils, and pupils and teachers. For example, when discriminatory attitudes are spelled out in offensive expressions by some pupils, or when a student is excluded from the group as different, the issue is kept private and does not constitute an institutional concern. But when pupils break the school discipline or infringe school internal rules, than the violation becomes an institutional issue. By leaving the discrimination issue to individual discretion, the schools relegate the democratic values in private sphere. Pupils having more troubles with school life are mostly boys, as they engage more in conflict, both verbal and physical, while girls are less problematic with violence. Boys are both aggressors and victims. Many conflicts are mediated by boys themselves. If not for serious damages to health, teachers do not interfere. They leave the issue to the pupils to solve it privately. This way, teachers ignore the institutional importance of the violence and let this cases pass institutionally unnoticed. By letting the implementation of the democracy values to the personal discretion of the pupil, school does not help the promotion and practicing of democracy in school. Additionally, by letting pupils negotiate in private the democratic values, the school does not institutionalize their implementation, nor renders acts of antidemocratic conduct public.

Therefore, students especially boys, are not helped to develop the moral autonomy and social capacity to implement democratic values in school. If this is a case, than democracy becomes a tokenism; we say it in school, but we do not do it. Consequently, school, contrarily to what is stated in curriculum on promotion of democratic values, continues to reinforce the domination of patriarchal norms that urges boys to contradict democratic ways of behaving, as culturally unfitted to their gender identity. Democratic values such as inclusion, solidarity, peaceful cohabitation, tolerance, acceptance, concern for collective wellbeing, are perceived by boys to be suitable to feminine identity. Although it might seem paradoxical, unlike for boys, schools demand from girls to be sociable, inclusive and ready to help. These demands are not related to the development of democratic values practice in schools by girls, but are related to the reiteration of gendered norms in school. The beneficial latent function of this attitude of school on girls is that it contributes to the development of their social competence in civic domain.

For example, teachers frequently ask girls to help boys or provide for them in classroom, based on the gendered role of help-givers (Orstein and Hunkins, 2000:345). Although school may skip the institutional responsibility on socialization process, or informal education, they cannot do the same for the formal educational program, which is contained in the national curriculum. The curriculum is obligatory as it strives for scientific knowledge which will prepare students to be ready for the labor market. Knowledge constitutes the visible part of school program and is well arranged in taught subjects that are objectively assessed. Despite interest in sciences, the curriculum is equally promoting the development of the democratic practices in school as a precondition to learn civic co-habitation. Democracy values

and institutions are taught in specific subjects such as citizenship and knowledge on society. However, there is still a contradiction between what curriculum promotes and what socialization supports, which produces confusion to boys and girls morality versus democratic values in school. While curriculum demands pupils to embrace democratic values of solidarity, empathy, tolerance, acceptance and cooperation, the socialization reproduces the masculinities and femininities in school. The masculinity confuses boys' feelings and perceptions regarding democratic values, whereas the femininity advantages girls to be convincingly supporters and implementers of these values. In that sense girls contribute more to the democratization of the school practice regarding inclusion, while masculinity puts boys at disadvantage. Masculinity is somehow blind to democratic values of acceptance, participation and cooperation. Directed towards instrumentality rather than sociability, boys lack both social responsibility and social competence, while girls are better positioned with the moral of democratic values.

2.3-Cultural reproduction of gendered roles in educational settings

The sociological theories on education provide a wealth of information on the cultural reproduction in school. Although not focusing on gender disparities in school, sociological theories constitute a frame for explaining inequalities produced by formal education through gendering process. However the greatest contribution to that issue comes from feminist scholars that used gender lenses to explore the reproduction of masculinities and femininities in school. In the sociology of education, the cultural reproduction theory (Bourdieu and Passeron, 1977) has played a crucial role in explaining the maintenance of social inequalities in school. Schools together with other social institutions reproduce cultural normativity which serves to the stability of the status quo. School hidden program facilitates the assimilation of the values, mores and attitudes that are previously transmitted by family.

The masculinity and femininity are produced and negotiated during the socialization process of boys and girls which takes place in family and school. These gendered experiences mark the moral differences in boys and girls consciousness. Ilich (1973) found that school hidden agenda teaches children the social role and prepares them to accept the ascribed statuses given by society. Similarly, Basil Bernstein (1975) argued that school maintains social disparities by institutionalizing the linguistic codes of the white-collar class and imposing that on working-class children. During childhood period, children develop linguistic codes that impact their school experience. By codes, Bernstein did not mean the verbal capacity or vocabulary distinction of children, but differences of children in language use which showed that poor children did not use the same linguistic codes as wealthy/rich children. Although linguistic codes analysis reported inequalities in school between children coming from poor families and those from wealthy ones, it proves to be useful to show parallel inequality in language use between boys and girls. The linguistic codes developed by children, as boys or as girls, impact their school experiences, both academic and social activity. The language codes that teachers use when talking to boys are different from codes they use when talking to girls. Children as well use different language codes when talking to each other. When

taking with the same gender, pupils use same codes, but when talking to the other gender codes are different. Put differently, although speaking the same language, boys and girls use different (gendered) linguistic codes to understand each other. The different linguistic codes used in school enable children to reinforce their gender based differences. This fact shows that school contributes to safeguard the systemic gender differences by performing gender normativity.

Amongst other contributions, Bowles and Gintis (1976) theory on education and capitalism, provides an in-depth analysis of the modern educational system and reports that education is a function of the industrial production and serves to the economic interests of the capitalism. Schools work in a twin track approach. Firstly they prepare students to gain technical and social skills to work for industrial enterprises, and secondly they teach students discipline and respect for authority. Girls and boys are prepared to do different jobs in the industry sector which is gendered as well, meaning that some jobs are for women and some for men. This is called professional segregation and education provides a distinct contribution to that process. Some secondary educational and higher educational institutions, such as technical schools and engineering universities are overpopulated with boys. These schools project them directly for the frontline production. While other schools/universities, prepare girls for service providers in health, social and educational sector. Girls are mostly projected to serve to social and human sector which implies the emotional ability of caring and empathy. Although with same level of education, men are better paid than women.

This proves true not only for employment in different sectors, such as production and service, but even for employment within the same sector and it is not due to the different work abilities but to the gendered work concepts that privilege men as more competent than women and more dedicated to work than women. For women work responsibility competes with the family responsibility. Besides projecting students as future workers, schools cultivate the obeying attitude in students (Giddens, 1989). School discipline subordinates pupils to the institution/teacher's authority, thus creating a hierarchical relation in school. Although apparently discipline control is applied equally to all pupils, girls are deemed to be more compliant and obeying. Boys are much more tolerated when infringe the discipline or engage in personal or group conflict in school, while girls are labeled to be deviant if performing such acts. Girls are discouraged to behave like boys. This imperative conveys the message that girls are not equal to boys. Despite disapproval for deviant behavior, boys are still allowed to be deviant, while girls are double punished, firstly for breaking the rule and secondly for breaking the gender normative or behaving like boys. The differentiated treatment of girls and boys is expressed in curriculum delivery as well. In many feminists' view, the curriculum delivery is patriarchal and works for the reinforcement women subordination. Teachers (even women) privilege boys in classroom by allowing them more space for expression and tolerating their mistakes (Orstein and Hunkins, 2003:216).

3- Discussion and Conclusion

Since boys are placed in an uncertain position regarding internalization of democratic values, articulated in curriculum, school has to remedy their positioning. School has a double role in implementing the curriculum objectives, first through academic program, written out in the visible agenda, and second through socialization, performed in a hidden agenda. The school role is not only serving to the capitalism economic interests, which in a way unfortunately seems to be the main concern of the formal education. School has a crucial role for the education of individuals as part of organic society. If the education will not direct the interest of boys towards social needs, the selfish individualism will develop in them. The democratic ideals spelled out in curriculum do not make sense in absence of the social interest for boys. What is said about democracy in schools is not done in practice. Democracy becomes an abstract empty word that boys might recite well in words, but contradict in actions, because masculine gender norms compete with public social ideals. Boys lack the interest in becoming pro-social as this threatens their individualistic attitude, informed by masculinity which is learnt during socialization. Boys are hindered in practicing democratic values in school because these values are culturally feminized or rendered private instead of public and because school does not institutionalize them in practice (Ohrn, 2000). Consequently, boys ignore the acts that aim the wellbeing of the abstract other and lack experience of dealing with inclusion and equality in school. In so doing, they miss both social responsibility and social competence. School can change boys abilities related to the social responsibility through the moral education which may increase the moral autonomy in boys and enables them to critically evaluate what is learnt by socialization process. This proves beneficial to the girls' education as well. In Dewey's (1916) point of view, school is a way of social living and as such creates opportunities for students to link thinking with action. If the unity between thinking and action is ignored, than the education has no moral. Democracy is learnt by doing more than by saying it. Teachers have a privileged role in facilitating the learning process of democratic values, not only because they instruct, but because they select the social factors that influence student's attitudes and identify their needs for social adaptability.

The institutional reaction to the moral difference regarding democratic values in boys and girls, implies that the school has to institutionalize the practice of democratic values of belongingness, inclusion, equality between boys and girls, respect for other and diversity, empathy and care for others wellbeing. What is public in curriculum has to be public in relationship as well. Shifting democratic values from private to public interest, school targets both: the de-genderization of the democratic values and the institutionalization of the social responsibility for all students.

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**Building Community Capacity for the Support of the Orphans'
Education:
A Case of Albania**

Abstract

This paper focuses on the exploration of strategies and policies on how to develop community capacity aiming at supporting the Albanian orphans' education. The key objective is to propose a framework on how to develop the capacity of a community on dealing with the low academic performance of the institutionalized children (IC) and the lack of the provision and implementation of mentoring programs, strategies and policies based on research on community development. We conclude that the type of care (institutionalized vs foster) plays an important role in the child's developmental and educational outcomes. Then, in the last section of this work, conclusions and recommendations are included.

Keywords: Capacity building, institutionalized children, community support, orphan, education

1- Introduction

Recent household survey data in 47 countries shows that orphanhood from all causes exceeds five per cent in many countries and is over 20 per cent in Lesotho, Rwanda, Swaziland and Zimbabwe. Orphaning rates are lowest in countries of Central and Eastern Europe and the Commonwealth of Independent States (CEE/CIS) (UNICEF, 2005). Albania has 31,000 orphans and in a population of 900,000 aged 0-19 year olds (30% of Albanian population is 0-19 years old) that accounts for three per cent. Despite the large change in the population between Albania and Germany, they both have similar number of orphans: 31,000 and 33,000 respectively. There are some differences on how some countries deal with the orphans with regard to their placement: adoption, institutionalized care and foster care. Many developed countries strongly promote foster care as it is found to have more positive developmental outcomes. In the US, no child under three years old is placed in institutional care (Browne et al., 2005) and in 2011, there were 400,540 orphans placed in foster care (AFCARS Report, 2012).

2- Challenges of Institutionalized Children (IC)

In general, most of the studies have been done in third world countries with Africa leading. One reason that there are not many studies on orphans in the developed countries is that the number of ICs is very small and most of them are placed in foster care. Romania is a distinct exception. Romania has a larger number of ICs than all developed countries including USA which has a population of 15 times larger than the prior and as a result it has provided samples for many international academicians (Zeanah et al., 2003; Marshall et al., 2004; Zeanah et al., 2005; Nelson et al., 2007; Bos et al., 2009; Nelson et al., 2009; Smyke et al., 2009; Zeanah et al., 2009; McLaughlin et al., 2010; Drury et al., 2011). There may be a difficulty to project the results of the research done in Africa onto Albania because a large body of research has been done on orphans affected by AIDS/HIV. In all papers focused on orphans of Africa, the reported high AIDS/HIV prevalence is directly translated into high number of orphans. An interesting fact is that, there has been a lot of discussion and constructive debate on the ethics of “foreign academicians” doing research on orphans in Romania (Zeanah et al., 2006a; Zeanah et al., 2006b; Wassenaar, 2006; Millum & Emanuel, 2007; Rid, 2012), but there has been no such discussion in the case of Africa.

There have been studies that compare the psychosocial development of orphans with the non-orphans (Bachman Desilva et al., 2012). In some studies the results have been found to be moderated by gender (Drury et al., 2011). In one of them, findings showed that there is a greater need for identification and strengthening of the psychosocial support for the girls than for the boys (Bachman Desilva et al., 2012). It is found that relative to children living in the community, the ICs have abnormal brain activity (McLaughlin et al., 2010); they have shorter telomere length (Drury et al., 2011) and are at a higher risk of neural atrophy in the developing brain

(Browne et al., 2005). They also reported that, the neglect and damage caused by early privation of parenting is equivalent to violence to a young child. ICs have an IQ 20 points lower than their peers in foster care (van IJzendoorn et al., 2008).

3- Country background and definition of an orphan

Albania, as a developing country still remains behind many other countries of Eastern Europe in terms of development where despite economic growth, many people's lives continue to be marked by poverty, unemployment and homelessness. There has been twenty-three years since the system changed from a dictatorial communist to a democratic one. During these years, Albania showed that it did not have experience with periodic change of political leadership and coupled with periodic traumas such as the economic crisis of 1997 and the 1999 Kosovo war, and could not formulate a stable national strategy of how to deal with many issues. A lot of decisions and regulations were ad hoc and changed regularly by the following ruling government. This situation has resulted in a chaotic situation where different state institutions have overlapping obligations and as a result many vulnerable groups have been unable to properly address their issues. Under such conditions, the family, although also under strain, is still the most secure place in most people's lives.

After the collapse of the communist system in Albania, the family structure has undergone a rapid change. The rise in unemployment, the high rate of emigration, the high rate of mobility to larger cities with a hope of employment, the lack of social and supportive programs when compared to then-centralized communist system, all contribute to the financial uncertainty and stress. Such factors have mainly influenced the life of vulnerable children who are at risk of experiencing stressful life events such as divorce, sudden death of both parents, being a child of a teen and unmarried mother, or abandoned because of migration of the parents in search of work.

According to Albanian law on the orphans, children deprived temporarily or permanently of parental care are given the status of orphan. Most of these children have a living parent or parents who for different reasons are temporarily or permanently unable or unwilling to care for them and those children whose parents have both died are usually adopted (Amnesty International, 2008). Most of these children are placed in institutions because of their families' economic problems resulting in their inability to meet basic needs, including food, shelter, health services and education leading to psychosocial distress. The economic and psychosocial problems and possibly the absence of adequate adult care may also lead to increased risk of discrimination and exploitation. Official data related to children in alternative care and young people leaving care is scarce. Most of the official data is collected by the Social Services. The rest of the information used in this work comes from unofficial data sources such as the National Association of Orphans in Albania, Amnesty International, and observations made during field work for this study. This dearth of information highlights the lack of structures in place to collect and analyze data related to children in alternative care. No research

has been undertaken also on young people ageing out of care in Albania (SOS Children's Villages International, 2010).

4- Challenges of Orphans in Albania

Orphans and other young people raised in institutional care in Albania are amongst the most disadvantaged and vulnerable groups: they lack the support, love and care derived from a family environment, the network of family relationships through which children and young people find their place in the wider community and which may assist them when they grow up in finding employment and establishing their own families. They do not only suffer because of their vulnerability and disadvantages but also because of the state's failure in fulfilling its duties and obligations under international and national law and its violation of their rights to family life; to "special protection and assistance" provided by the state for children deprived of parental care; to health care and, to education. According to Article 24.2.e of the Convention on the Rights of the Child: "...State Parties shall take appropriate measures to ensure that all segments of the society, in particular parents and children, are informed, have access to education..." Without laws, policies and services that support families and communities in caring for all orphans and vulnerable children, children in this situation face grave risks to their education, health and well-being, and support for them remains low (UNICEF, 2011).

Poverty is one of the main reasons for the placement of children in institutional care in Albania, and the state does little to help them escape poverty. The state's failure to adequately protect their rights, and in particular to give young people leaving social care the support they need to make the transition to independent life, has consequences that are all too predictable. Many achieve poor grades or drop out of school without acquiring the skills and qualifications that would enable them to live independently. As adults, they are likely to be homeless and to be at risk of extreme poverty and social exclusion (Amnesty International, 2008). In this context, one of the major challenges that governments, international organizations and non-governmental organizations (NGOs) face in their work with the orphans, is the lack of monitoring and mentoring programs which would help with these orphans' school performance. Another resource that would help the government to better deal with this issue is the identification of community's assets, capacities and abilities. Even the poorest neighborhood can be a place where individuals and organizations put efforts based on their understanding and try to find resources to rebuild their capacity (Kretzmann & McKnight, 1993). Thus, the government should be able to mobilize the most important local strengths of the community such as: individuals, associations and institutions by building strong relationships and communication path to help the community how to get involved with this category of children.

United Nations has signed many conventions on the human rights where some of them have the focus on the rights of the minorities and vulnerable groups. Most of the conventions are formulated to protect the rights of adults who can provide

for themselves and protect their own dignity; a word that is not found in the texts of the conventions. Then, we have a convention on the rights of children where the word “dignity” is mentioned eight times because children would lose their dignity even when the state or their protective family can not provide for them. The orphans are more vulnerable than their peers because they lack the basic social structure that would support their psychological development (Cluver & Gardner, 2007). Professor Gary Melton closes his speech where he talks about the power of strong and supportive communities in creating a safe environment with these words: “People shouldn’t have to ask!” (Melton, 2013). Similarly, we could very easily say: “Orphans shouldn’t have to ask!” The community needs to be close to the orphans to provide a warm environment that would contribute to their healthy psychosocial development. The community needs to be there for both tangible and intangible outcomes. Caring for the education of the orphans or the ICs is a more tangible aspect. Research shows that parental involvement (PI) with the school is considered as an important predictor of the child’s academic achievement and social development (Dearing et al., 2006; Englund et al., 2004; McWayne et al., 2008). By default, orphans lack this important predictor (PI) and this makes them a risk group. In the case of the ICs, it could be the community or community representatives who would be involved with the education and this involvement would include: (i) visiting the school, (ii) meeting with the teachers, (iii) discussing with the ICs their performance at school, and (iv) helping them with their studies.

5- The Importance of Community Support on Orphans’ Education

According to Albanian traditions children are not easily given to the State orphanages (Children’s Homes) regardless of the circumstances of the parents. The best alternative in this case is the informal care, where the grandparents or other relatives take care of the child. Previous studies have demonstrated the importance of the extended family as the predominant orphan caring unit, while noting that some relatives neglect or sometimes exploit orphan relatives (Foster et al., 1995a; Foster et al., 1997; Lwihula et al., 1995; Over et al., 1995). The supportive role of the extended family networks might have a positive impact on reducing the number of children in residential institutions. Children stay under the care of the State orphanages (Children’s Homes) until they reach the age of 14. Prior to their departure, they should be consulted about their future, and should receive counseling about the risks of exploitation, sexual health, alcohol and drug abuse, as well as practical instruction in managing a budget, cleaning, and cooking. There is also a requirement that the child should continue to be supported and monitored after leaving care, although no specification as to who is responsible for this or the period for which such support and monitoring should last (Amnesty International, 2008). Apparently, these children remain unsupervised by the state and the voluntary involvement of the community members is needed to make a change and influence the policies and programs that affect the quality of these children’s lives (Ohmer & Beck, 2006).

The Albanian law has not assigned this duty (supporting and monitoring) to anyone even though, there are many state organizations that compete to do the same less important tasks. In this obviously forgotten task, there is a great chance for the community to step in and support and monitor the orphans. The first tangible winner in this situation is the orphan of course, but the community will also win. On the one hand the community will prevent the waste of their own taxes that has been paid and spent on the well-being of the ICs. On the other hand, they will prevent a young adult from being part of a criminal network.

The moral concept of child upbringing refers to the socialization and integration of a child into the community. An orphanage director told Amnesty International: "It's true that some of these young people drop out of secondary school and when they go to the dormitory they face life alone and without care and some prefer street life when they encounter difficulties. Our work is lost when these children leave the Children's Home". A girl living in a dormitory commented: "We orphans in dormitory need advice, a kind word and more care" (Amnesty International, 2008). Thus, to prevent all this what happens to the orphans in Albania, it is suggested that the local government develop and implement national policies and strategies to build and strengthen governmental, family, and community capacities to provide a supportive environment for orphans both girls and boys who are in urgent need of appropriate counseling and psychosocial support; of getting enrolled in school and having access to accommodation, good nutrition and health and social services on an equal basis with other children. They also need to be protected from all forms of abuse, violence, exploitation, discrimination, trafficking and loss of inheritance; discrimination and fully and equally enjoy all human rights through the promotion of an active and visible policy of destigmatization of orphans (UNICEF, 2005). The international community, particularly donor countries' civil society as well as the private sector should be attracted to complement effectively national programs to support community programs for orphans in developing countries. These children remain unsupervised by the state and the voluntary involvement of the community members is needed to make a change and influence the policies and programs that affect the quality of these children's lives (Ohmer & Beck, 2006).

Prior to tackling any serious problem, the community should first identify it. Now that we have already identified it, the community organizers should mobilize to solve the problem by attacking it directly without applying for help at the elected officials, and should start training the community members continuously so that they can better help in the process. It is inherent that the identification of the problem is done by a very small group and the work started by this small group would be unsuccessful if a larger number of the society members would not participate. The latter inclusion of the rest of the society can be accomplished not by focusing on the members of the society who started the community development but by focusing on the quality of the work, on social justice and universal values. Most of the multinational NGOs conduct 'community development' projects, which focus mainly on emergency relief activities (Toomey, 2011). Thus, they have been playing mainly the role of the provider for these children rather than assisting the community to become more involved with the orphans' issues. Even, in the case when the families do not have

all the tools to offer their care to these children, the community can be part of such a supportive network through the help of other organizations.

In regard to supporting and monitoring the orphans' education, the community has to define and decide the types of capital that it has to offer. Researchers have categorized the capital of the community in two main groups: human or intangible capital and material or tangible capital (Flora et al., 2004). The human capital is further divided in four smaller groups: (i) social capital, (ii) political capital, (iii) cultural capital and (iv) human capital. The material capital is divided in three groups: (i) natural capital, (ii) financial capital and (iii) built capital. The capitals are defined as tangible and intangible based on whether they are easily measurable, for example the human capital is hard to measure, whereas the material capital is easily measured. Apart from the definition, in our case the human capital is tangible capital as this would contribute more than the material capital to solving our problem at hand: improving the academic performance of the orphans. 'Community-based services' is a very new concept in Albanian terminology that was first mentioned by the legislature in 2007. The Social Protection Strategy 2007–13 aimed to reform Albania's social services where among other areas, it focused on the extension of community-based services (SOS Children's Villages International, 2010). Unfortunately, after five years no concrete steps have been taken and such a strategy was never implemented in Albania.

School, family, and community partnerships can improve school programs and school climate, provide family services and support, increase parents' skills and leadership, connect families with others in the school and in the community, and help teachers with their work (Epstein, 2001). All these stakeholders can be considered as an important part of the neighborhood organizations where through active involvement, its members devote their time and energy to successfully perform their tasks (Wandersman & Florin, 2001). In this regard, it is important that community members believe they have the capacity to make a difference in these children's situation. Intervention programs for orphans and vulnerable children are needed for community-based care to support community coping mechanisms by strengthening the capacities of community members to care for orphans. Outside organizations can develop partnerships with community groups, which can help them develop orphan support activities and encourage caring responses by relatives and community residents (Foster et al., 1997; Thurman et al., 2008).

There have been few studies in the literature that focuses on the community support on the education of the orphans (Chatterji et al., 2009). Bwafwano program in Zambia is reportedly the first of its kind to measure the orphans' school outcomes as a result of community intervention. This program offered free meals, health clinic services, services related to education and ongoing psychosocial support. The school outcomes that were measured were 'school enrollment' and 'being at the correct age-for-grade'. This study showed promising progress and the authors stated that they needed to continue this program in a more rigorous way.

6- Conclusions and Recommendations

Here in this research brief we tried to understand and later suggest the implementation of the community involvement with the education of the orphans in Albania. We faced two main difficulties: (i) there is no official sufficient data on the orphans' situation in Albania and (ii) there is no prior work on community support of the orphans' education. We have provided the necessary background framework that would be helpful for any researcher who is interested to work in this field.

Orphans and ICs are defined differently but in Albanian context they may, most of the time, be considered equivalent because most orphans are institutionalized. The ICs face several escalating challenges in regard to education. They are less likely to attend school, and even if they go to school it is found that their brain operates at lower levels than children who live in a community environment. ICs have a lower IQ than children that live in community care. With the support of the community, one-to-one mentoring programs may be established and this type of individualized care has proved to have positive outcomes as in the case of Bulgaria and China (Nelson et al., 2009). There, volunteers and sometimes paid workers would spend 5-8 hours per day in an orphanage in specially designed rooms.

However, a number of socio-cultural factors may impede community response. Among such factors there can be mentioned orphans' impoverished condition, neglect of the living parents or extended family relatives and community perceptions of orphan behavior and the lack of neighborhood collective efficacy (Wandersman & Florin, 2001) to intervene in the orphans' education related issues and support them. Another factor is the involvement of humanitarian organizations with the situation of vulnerable (orphaned) children, which may inadvertently lessen the level of community support they receive and contribute to their marginalization (Thurman et al., 2008).

Key investments should continue to be directed toward more sustainable and effective community responses to support orphans' school performance. These include greater attention to orphans with a poor performance at school, a proper balance of government and civil society investments on the support of the community for the orphans, and more rigorous evaluation and research to ensure evidence-based programming. Policy should be improved and existing legislation enforced to increase the obligation of local stakeholders and their support for the orphans' education. A similar constructive collaboration was seen in Bwafwano program in Zambia where the orphans were offered a wide range of services made possible by the support of several structures. Children were offered free meals, health services and child psychologist (Chatterji et al., 2009). Relevant governmental structures should be developed to support community's efforts on improving the orphans' situation and these should be based on existing NGO structures. Institutional capacities should be developed to allow for systematic monitoring and follow-up of the orphans school performance. The local government in collaboration with the NGOs should create youth facilities to support young orphans and improve the existing services.

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Information Communication Technology in Education and Language Teaching: Teachers' Effectiveness Factor and Students' Achievement in English Language

Abstract

In recent times, the dynamism of information communication technology has created a complete new world of learning. Advances in Information Communication Technology (ICT) have great potentials of teaching and learning in education. Besides, the journey towards technological development and the growth of language could be traced from several decades before the independence of several African countries, including Nigeria considering the fact that language is an essential ingredient for all learning at all levels. Education also is essential for the development of individual and the growth of any dynamic society. Education and language are the backbone of any prosperous nation, and the core of the civilization of any dynamic nation. This study seeks to examine the diversities of technological devices in education towards the teaching and learning of English language in Nigeria secondary schools. The subject sampled were senior secondary school students and teachers. Simple percentage and frequency counts were used to analyse the data collected. The findings of this study indicate that technological advancement in education is a major route to enhancing teachers' effectiveness in the classroom activities and students achievement in English language; if conducive environment are ensured and teachers are trained and well – motivated. This is a very germane initiative towards the growth and development of both the teachers and learners of English language. Recommendations were given on the usefulness of various technological devices and strategies to improve students' academic achievement in English language through the judicious application of these multimedia devices.

Keywords: Education; Language; ICT; Teachers' Effectiveness; Academic Achievement; Multimedia Technology; Computer – Assisted Language Learning (CALL) and CD ROM.

1-Introduction

Information Communication Technology (ICT), education and language share a common phenomenon. These three are dynamic in the way they impact men's experience especially in the realm of teaching and learning process. Education, whether viewed as training, a learning process, the gaining of new skill and knowledge, a systematic accumulation of ideas, knowledge, or as growth and development process is catalytic to man's ability to adjust to the norms and values of his environment and society.

The world is fast changing and becoming increasingly literate and skilled in democracy, commerce, science and technology, socialization and environmental management. Nigeria would require a comprehensive education and language development to join the comity of developed industrial nations, for national unity, in order to equip the students to live effectively in our modern age of science and technology as espoused in the National Policy on Education (2004, Revised edition). Along this modest expectations, it is plausible to fathom the concept of education within the developmental context of productive citizenry and democratic society through dynamic language development and technological advancement. Education involves several processes all of which are directed towards the development of abilities, attitudes and behaviour which the society values. It is the transmission of what is worthwhile to those who are committed to it and must involve knowledge and understanding including some sort of cognitive perspective which is not inert (Dada, 1999). Education should not be regarded as the business of the teacher, school and the classroom only but should also involve the active participatory roles of the government, home and the society at large. Hence, education is regarded as a cooperative teaching-learning process of preparing an individual from birth and all through life, for happy and useful living in the society within the context of his/her culture and resources (Oyekan, 2006). The major characteristics of education from this definition and in relevance to this study are:

- (i) total development of the individual's potentials.
- (ii) preparation for happy and useful living in the society.
- (iii) life-long learning from birth and all through an individual's life.

Therefore, the development of education in any nation, especially Nigeria is regarded as a bridge between every child and his/her future and also a dynamic venture that promises economic well – being to the child and prosperity to his or her country. However, the role of English language in Nigeria is prominent it could be rightly described as the pivot on which the international and integrational lives of the people of Nigeria revolve. Unlike any of the indigenous languages, as an official language, the English language because of its neutrality does not endanger any ethnic hostility, rather, it ensures peaceful co-existence in Nigeria's diversity (Bamigbose, 2001; Farinde, 2002; Akinbode, 2006; Olayemi, 2007).

In Nigeria, English language is the language of government and administration. The National Policy on Education (NPE, 2004) section 5, 21(a) states that the broad goal of secondary school education is the preparation of individual for "useful

living within the society and higher education". Therefore, language development, students' endeavour in it, their achievement and teachers' effectiveness in making use of technological resources for the teaching of English language should be taken seriously, as it cuts across all school subjects in the school curriculum (Eyengho, 2012).

Further still, the rapid breakthrough in technology is changing the way knowledge is acquired and delivered. It forces the society, schools inclusive to respond to societal trends that transform it into a "so-called" economy through technological advancement. Owoeye, (2009) posits that technology has always played a big role in teachers' effectiveness and academic progression of students. She further explains that advanced countries of the world like USA, Britain, Japan, Germany, China, etc. are considered as super powers because of their technological advancement, which have been massive and far reaching and have helped to raise their quality of efficiency, productivity and relevance in the world at large. However, the concern of this study is to examine the influence of education, language and technological advancement on teachers' effectiveness in teaching – learning process and students' achievement in English language in Ondo State.

Considering education and language development through technological advancement, there are a lot of devices as there are many media of diverse range and sophistication. They are either manual or electronic and are applicable to information processing, storage and retrieval and adaptation to such instructions or information that could enhance effectiveness and positive achievement (Owoeye, 2009).

Harlow (2003), defines Information Technology as the study of or use of electronic processes for gathering of information, storage of information and making it available through the use of computers. Shorties (2000), opines that these devices have some features which enables storage and transmission of diverse information through different websites, internet and e-mail. It provides digitized information on Television, MP3, DVD, CD-ROM and mobile phones. These are seen as devices which could enhance teachers' effectiveness and improve academic performance if well monitored and effectively used. The pertinent question however, to be answered by this study is that "does it really work in all cases?" as students most of the time make use of these electronic devices negatively to the detriment of their academic achievement and growth of education. Besides students' factors, other variables do affect teachers' effectiveness in making use of these technological devices. These may be school type, school environment, and parent – factors etc. (Oduolowu, 2008).

There is no need runn

ing away from the fact that, different technologies do influence effective teaching and pleasant learning. For instance, there is spelling checking tools in the application software which enables the user to eliminate non - standard form. Also, modern word – processing tools which allows a writer to use specific variety of language: British/American variety. It is apparent that a number of software in the computer is a reality in language teaching e.g. software or spelling, grammar tools, speech

recognition, reading comprehension, etc. They used established lexicography in electronic form. The mobile phone is another device used for conference call, social-interaction and for construction of a discourse. E-mails and text messages also are commonly used to send messages on the internet and mobile phones. Others are texts on language teaching which are saved in DVD, Hard Disk, iPod, and MP3. Radio programmes saved in the same way from the satellite broadcast and converted into computer data files in formats like MP3, Real audio e.g. RED – Radio English Direct by BBC are used both in language teaching and education development (Owoeye, 2009).

Also, Tswana (2005) observes that CALL (Computer Assisted Language Learning) is new and rapidly exploring the role of ICT in language learning and education development. He opines further that it is exemplified by the CD-ROM which allows a variety of media (text, graphic, sound, animation and video) to be assessed on a single machine. Domingo (2004) explains that CALL programmes have been developed and adapted for different levels of learners. They include Gap – master, Master – master, Choice – master, Vocabulary games etc. From the foregoing, it is apparent that new technologies connected so thoroughly, in conducive environment and in the wider society that using them could enhance teachers' effectiveness in teaching language and could also help in the development of education.

On the other hand, effectiveness is described by Bridle and Dunkin (1987), as those results reflecting the teacher and objective of education and they focus on the changes in students' attitude and knowledge. The profiles of effective teachers are as diverse as the students they teach. No wonder Gordon (2000) observed that it is theoretically impossible to measure a teacher's effectiveness by measuring only students' achievement, there must be other variables contributing to students' academic achievement. When personal qualities are used as a yardstick for teachers' effectiveness, effective teachers are described as enthusiastic, energetic, approachable, open, imaginative and possessing a high sense of humour. However, the concern of this study as far as teachers' effectiveness is concern, is the ability of the teacher to use the new technologies as strategies for the teaching of English language by enhancing their academic achievement. Ability of the teachers to use these electronic devices enhances teachers' effectiveness in classroom activities as well. It should be noted that a teacher may have good personal qualities, yet may be deficient in effective use of these new technological devices, this makes such a teacher ineffective in classroom interaction and activities as far as this study is concerned. In this study, teachers' effectiveness is very relevant to students achievement in English language. Students' achievement in English language as used in this study, refers to the totality of students' accomplishment determined by their performance in the classroom exercise, test, internal and external examinations.

Statement of the Problem

Teachers' effectiveness in classroom activities remains a factor contributing to students' academic achievement in English language. Research findings have ascertained that students' achievement in English language in Nigeria, especially in Ondo State falls below expectations (Tseng, 2005; Graham and Perin, 2007; Akande,

2003). This may be due, among other things to lack of teachers' effectiveness in the use of new technologies that could arouse and motivate students' interest and learning of English language. The various techniques for teaching English language have not been able to adequately improve their achievement in English and generally develop teachers' effective and adequate teaching activities. Also, it has been observed that in Nigeria, majority of the English language teachers use the conventional method which have been proving unproductive in enhancing students' achievement and teachers effective teaching in classroom activities. There is therefore, a need to examine the influence of new technology devices on both the teachers' effectiveness, hence, improvement in students' achievement in English language.

Purpose of the Study

The main purpose of this study is to investigate the influence of Information Communication Technology (ICT) on language teaching and education and how this can enhance teachers' effectiveness in the classroom activities. Specifically, the objectives of the study are to:

- a. assess the effect of ICT on teacher effectiveness in the classroom.
- b. assess the effect of new technological electronic devices on the achievement of students in English language.
- c. determine the extent to which English language teachers can effectively make use of these electronic devices to influence students achievement in English language.

Research Questions:

The following questions were formulated to guide the study:

1. Does ICT in education affect teachers' effectiveness in the classroom?
2. Does ICT in education affect student's achievement in English language?
3. Are there sufficient resources for effective use of the new technological strategies for effective teaching and learning of English language in schools?
4. Are English language teachers interested in using the ICT devices?

Research Methodology

The study adopted the survey research design, using simple percentage and frequency counts as statistical tools to analyze the data collected.

Population, Sample and Sampling Procedure

The population for the study comprised all SS III English language students and their teachers in Ondo State public secondary schools. Random sampling technique was used to select ten (10) public secondary schools. The sample size was two hundred male and female students and twenty (20) English language teachers.

Research Instrument

The instrument used for data collection was a relevant self – designed questionnaire for both students and English language teachers. The questionnaire items were designed to elicit responses from the respondents so as to answer the research questions formulated on the study.

Procedure for Data Collection

For the ten (10) randomly selected schools, the researcher at different times distributed the questionnaire to both teachers and students. The questionnaire items were responded to by the respondents and were collected by the help of the English language teachers in the different schools.

Data Analysis

The data generated were analyzed by using simple percentage and frequency counts. The results of this study are presented according to the sequence of the research questions formulated for the study. Two types of data were involved; these include data collected from the students and those collected from the teachers.

Results

Research Question 1: Does ICT in education affect teachers' effectiveness in the classroom?

Table 1: ICT and teachers' effectiveness

S/N	Items	SA	A	D	SD	X
1.	Computer assisted instructional model assist my teaching effectively.	7(35.00%)	5 (25.00%)	5 (25.00%)	3 (15.00%)	2.80
2.	There is no electricity to operate the available computers.	9(45.00%)	6(30.00%)	3(15.00%)	2(10.00%)	3.10
3.	We were not trained about the use of the computer.	8(40.00%)	5(25.00%)	4(20.00%)	3(15.00%)	2.90
4.	Students' participation is very low while using the computer system.	5(25.00%)	4(20.00%)	6(30.00%)	5(25.00%)	2.45
5.	The available computer systems cannot go round the members of the class.	8(40.00%)	6(30.00%)	4(20.00%)	2(10.00%)	3.00
6.	I prefer the conventional method of teaching English language.	9(45.00%)	5(25.00%)	3(15.00%)	3(15.00%)	3.00
	Total	46(38.33%)	31(25.83%)	25(20.83%)	18(15.01%)	2.88

Table 1 shows that 46(38.33%) of the respondents strongly agreed with the statements, 31(25.83%) agreed, 25(20.83%) disagreed, while 18(15.01%) strongly disagreed with the statements. With the mean of 2.88 greater than the average of the mean of 2.50 of the four rating scale, it implies that technological advancement in education moderately affect teachers' effectiveness in the classroom.

Research Question 2: Does ICT in education affect student’s achievement in English language?

Table 2: ICT and students’ achievement

S/N	Items	SA	A	D	SD	X
1.	I learn faster and better through the radio broad cast converted and saved by my teacher as computer data files.	170(68.00%)	68(27.20%)	7(2.80%)	5(2.00%)	3.61
2.	I have been learning a lot through RED – Radio English Direct by BBC	152(60.80%)	71(28.40%)	20(8.00%)	7(2.80%)	3.47
3.	My comprehension reading skills improve through language teaching software.	145(58.00%)	68(27.20%)	24(9.60%)	13(5.20%)	3.38
4.	Browsing through my mobile phone assisted to improve my scores in my take home assignments.	120(64.00%)	72(28.80%)	10(4.00%)	8(3.20%)	3.54
5.	I was able to develop my vocabulary and use of words through the dictionary store in my mobile phone.	140(56.20%)	96(38.40%)	9(3.60%)	5(2.00%)	3.54
6.	My teacher effectively uses technological devices for classroom interaction and allows students participation.	125(50.00%)	72(28.80%)	40(16.00%)	13(5.20%)	3.24
7.	There is a functional language laboratory in my school.	85(34.00%)	72(28.80%)	43(17.20%)	50(20.00%)	2.77
	Total	977(55.83%)	517(29.66%)	153(8.74%)	101(5.77%)	3.37

Table 2 shows that 977(55.83%) of the respondents strongly agreed with the statements, 517(29.66%) agreed, 153(8.74%) disagreed, while 101(5.77%) strongly disagreed with the statements. With the mean of 3.37 greater than the average of the mean of 2.50 of the four rating scale, it implies that ICT in education greatly affect students’ achievement in English language.

Research Question 3: Are there sufficient resources for effective use of the new technological strategies for effective teaching and learning of English language in schools?

Table 3: Resources for effective use of the new technological strategies

S/N	Items	SA	A	D	SD	X
1.	The computer systems in my school are locked up in the store.	4(20.00%)	6(30.00%)	4(20.00%)	6(30.00%)	2.40
2.	The few ones available in my school are not functional.	6(30.00%)	5(25.00%)	3(15.00%)	6(30.00%)	2.55
3.	There are no technological gargets given to my school because there is no electricity.	6(30.00%)	4(20.00%)	7(35.00%)	3(15.00%)	2.65
4.	We have only two computer systems just for the administrative block.	5(25.00%)	6(30.00%)	5(25.00%)	2(10.00%)	2.90
5.	There is no computer laboratory in my school.	5(25.00%)	5(25.00%)	6(30.00%)	4(20.00%)	2.55
	Total	28(28.00%)	26(26.00%)	25(25.00%)	21(21.00%)	2.61

Table 3 shows that 28(28.00%) of the respondents strongly agreed with the statements, 26(26.00%) agreed, 25(25.00%) disagreed, while 21(21.00%) strongly disagreed with the statements. With the mean of 2.61 greater than the average of the mean of 2.50 of the four rating scale, it implies that there are averagely sufficient resources for effective use of the new technological strategies for effective teaching and learning of English language in schools but the resources do not go round the students.

Research Question 4: Are English language teachers interested in using the ICT devices?

Table 4: Interest of English language teachers in using the ICT devices

S/N	Items	SA	A	D	SD	X
1.	I prefer “talk and chalk” method of teaching English language.	6(30.00%)	5(25.00%)	4(20.00%)	5(25.00%)	2.60
2.	I prefer discussion method of teaching English language.	6(30.00%)	4(20.00%)	3(15.00%)	6(30.00%)	2.60
3.	I am just computer literate.	10(50.00%)	6(30.00%)	3(15.00%)	1(5.00%)	1.75
4.	There is irregularity supply of electricity in my school environment	7(35.00%)	5(25.00%)	2(10.00%)	6(30.00%)	2.75
5.	I cannot browse through the net.	10(50.00%)	7(35.00%)	1(5.00%)	2(10.00%)	1.80
6.	We were not trained how to use the technological devices to teach English language.	9(45.00%)	8(40.00%)	2(10.00%)	1(5.00%)	1.75
7.	I am just not interested in using technological devices to teach English language.	8(40.00%)	8(40.00%)	2(10.00%)	2(10.00%)	1.90
	Total	57(40.71%)	43(30.71%)	17(12.14%)	23(16.44%)	2.16

Table 4 shows that 57(40.71%) of the respondents strongly agreed with the statements, 43(30.71%) agreed, 17(12.14%) disagreed, while 23(16.44%) strongly disagreed with the statements. With the mean of 2.16 less than the average mean of 2.50 of the four rating scale, it implies that English language teachers are not interested in using the ICT devices. This might be due to the fact that teachers are not well trained and some are glued to the conventional strategies already.

Discussion

- The main focus of this study was to investigate the influence of ICT on education and specifically on the teaching and learning of English language and teachers’ effectiveness in the ICT resources/facilities. Findings from this study revealed that:
- Information Communication Technology (ICT) in education moderately affect teachers’ effectiveness in the classroom as the mean of 2.88 is greater than the mean of 2.50 of the four rating scale in the statistical table above.
- ICT in education and language positively affect students’ achievement in English language as the mean of 3.37 is greater than the mean of 2.50 of the four rating scale in the statistical table.
- Resources available for effective use of the new technological strategies by

teachers contributes averagely to effective teaching and learning of English language in schools as the mean of 2.61 is greater than the average of the mean of 2.50 of the four rating scale in the statistical table.

- The interest of the English language teachers in using the new ICT devices for effective teaching of English language is relatively low, as the mean of 2.16 is less than the mean of 2.50 of the four rating scale in the statistical table.

2- Conclusion

The results of the study revealed that the application of technological devices have significant positive influences on both teachers' effectiveness in the classroom and students' academic achievement in English language. The challenges as revealed by the study is that the technological devices could not go round the schools and teachers are not well-trained to use the various devices for effective teaching in the classroom. The available devices could not go round the number of students in the different schools. Besides, many professional teachers are already glued to the conventional strategies and find it very difficult to incorporate the technological devices.

Recommendations

Based on the findings of the study, the following recommendations are proffered.

1. That the government should provide the ICT devices for the use of the different schools in the state.
2. That seminars and workshops should be organised to train professional teachers on effective use of ICT devices for effective teaching of English language.
3. Resources for the use of the ICT devices especially electricity or other alternatives should be adequately provided for all schools.
4. Students should also be encouraged and motivated to participate in the effective use of the ICT devices for adequate purposes.
5. Teachers of English language should be encouraged to attend conferences, workshops, seminars and in-service training to acquire practical experiences on how to manipulate these devices and form new strategies for effective teaching of English.
6. Parents should be encouraged to buy relevant text books and ICT gargets for their children to improve them on the effective use of the ICT devices.

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Using Play as Strategy for Language Development in Infants

Abstract

Infants learn new words by listening to the speeches they hear from parents and other adults. Even though not much is known about the degree to which these words are meaningful for young infants, the words still play a role in early language development. Words guide the infants to their first synaptic intuitions and in the development of the lexicon and it may help infants learn phonetic categories. The focus here is to glorify the intervention between cognition and language development through play during the first two years of the child's existence. The three major questions on the list of findings is: 1. How do babies learn? 2. How do babies develop a language through play? 3. How do the variables interact? Studying how infants learn and what they already know requires an understanding of the manner in which babies generalize information from one situation to another, develop abstract concepts and form categories which provide coherence to a baby's world. Studying how infants develop a language needs an understanding of how babies develop words for objects and actions. In understanding how language and learning interact in every day circumstance as it relates to infants, one needs to understand how babies learn words and how learning language helps to solidify what babies already know. Perhaps also how it leads babies to learn what they may not have learned otherwise.

Keywords: *Play; Language Development; Infants*

1- Introduction

Intellectual and cognitive development correlates with language development and is an important medium of thought. Language is commonly defined as an organized way of combining symbols in order to communicate. It may consist of words i.e. spoken words or gestures. Language development comes naturally but cannot grow without care and guide from adults. Parents and teachers have important roles to give care and guide that are valid for language development to thrive. Language development begins before birth from the 25th week of gestation. A growing baby's reflex in the womb is equivalent to the talking of an adult person. Efrat (2012) opined that a song sang by a mother when the child was still in the womb is later preferred by the child over an unfamiliar one in later life. The newborn begins to recognize important sounds in the environment such as the voice of their mother or primary caretaker. The first sign of communication occurs when an infant learns that a cry will bring food, comfort and companionship.

Play is where children invent and explain their language development. Dramatic play is ideally suited for language development. It is typical for children in the process of language development to mix languages. At a given time they might focus more on one language than another, but they decide the one to emphasize. It is also likely for children to use a variety of strategies for navigating a dual-language environment. Baby language development becomes more obvious after birth to ascertain viability of the child. Parents as the first teachers of a child have the responsibility of helping the baby to develop a social language skill through talking, signing and playing (Tabors, 2008).

Language is such an important part of an infant's life during the first 18 months of life. Language development is critical during this time in the life of the baby. The ability to listen, understand and speak begins to develop by becoming aware of the developmental stages and providing a supportive environment for the child. The development of language will during this time affect the child's entire life as he/she begins to listen and try to imitate by communicating. At one month, babies can differentiate sounds like P and D. At six to eight months, infants begin to make cooing sounds which comprises vowel sounds and after eight months babbling begins which signifies consonants adding to the cooing sound earlier. From eight to ten months, the babbling begins to sound like conversation with accents and inflections of mimicking begins at this time. From the beginning of ten to twelve months, a receptive language begins. The baby begins to understand but cannot articulate the speech due to inability to manipulate their mouths yet. The baby has the ability to tell you what she needs through different cries. When you speak to the baby, she may smile, become quiet or make sound and may become startled if the sound she hears is louder than the familiar one. A reassurance comes when you explain yourself.

The newborn begins to recognize important sounds in the environment such as the voice of their mother or primary caretaker. The first sign of communication occurs when an infant learns that a cry will bring food, comfort and companionship. A child's vocabulary is the repository of his/her knowledge, whether in the form

of concepts or words that refers to things in the child's world. If you want to nurture your child's mental growth, you should learn more about their language development.

2- Stages of Language Development

Children go through a number of different stages as language develops from the earliest stage of producing sound through being able to produce complex multi-word sentences.

1. Babbling: The first stage of language development is known as the pre-linguistic babbling or cooing stage. During this period which typically lasts from the age of three to nine months, babies begin to make vowel sounds such as ooooo and aaaaa. By five months infants begin to babble and add consonants sounds to their sounds such as ba-ba, ma-ma or da-da-da. Babies learn to say dadada before ma ma. Fathers like this because it gives the impression that the baby is acknowledging the father's unique presence as opposed to the mother's. however, the reality is that infants tend to say "dada" before "Mama" for the simple reason that "dada" is easier to learn. The most significant thing about repetitive babbling is that it consists of infants practicing making deliberate and precise sounds. They gain control of their lips, lungs and vocal chords and learning how to make them work together to produce distinctive sounds at will. As the infant engages in babbling, they make progress in the pragmatic aspects of verbal communication.

Social/Play in Babbling Stage

The child at this stage socializes through play by:

- Smiling and recognizing familiar people
- Responds to environmental sounds like phone, doorbell and speech
- Begins to show anger
- Responds to "look"
- Looks when name is called
- Begins to show fear or fright
- Begins to search for items that have been moved out of sight

2. Single Word: This stage is known as one-word or holophase stage of language development. Around the age of 10 to 13 months, children would begin to produce the first real words. While children are only capable of producing a few single words at this point, it is important to realize that they are able to understand considerably more (Declose, Adassor & Extasor, 2007). Infants begin to comprehend language about twice as fast as they are able to produce it. From the age of 8 – 12 months exclamation such as "ooh" and early single consonants and vowel sounds appear. For example, ba, bee, da, ma, go etc. Non-repetitive babbling begins. Sentences like pitch changes while babbling and protowords are used while consistent sound patterns are used to mean certain things. Example, ga, da, do, go, bee; example, a child may say "ba wa" every time he or she wants attention, not a real word by the child uses it consistently.

Social/Play: Children identify objects existence when not in sight and attempt to search for them. They are used in a semi-appropriate way. The objects are used in a fleeting way and sometimes they place and stuff random objects in a container.

3. Two Words: This stage begins around the 18th month when children begin to use two words sentences. These sentences usually consist of just nouns and verbs such as “where daddy”? and “puppy big”. At this age, children speak a dozen of words or more. Toddlers can link two words together to form rudimentary sentences like “want ball” or “me up”. Babbling could still be used to imitate adults conversation they may have been preview to. Since her vocabulary is still limited, a combination of simple words inflection and body language is used to get points across.

Social/Play: the child at this stage:

- Plays alone and talk to self
- Explores toys but no longer mouths them
- When offered toys the child makes a choice
- Episodes when they show different emotions e.g. happy, sad, fear.
- The child tries to get adults’ attention on what they are interest in
-

4. Multi-words Sentences: Around the age of two, children begin to produce short multi-word sentences that have a subject and predicate. For example, a child may say “I love mummy” or “want more sweet”. They begin to respond selectively to words. Children learn more new words as they grow. By now the child understands two-stages commands like get your socks and put them in the basket. The child notices sounds like doorbell or telephone ringing and may point or become excited and get you to answer or attempt to answer themselves. The baby has the ability to follow some directions and gestures, recognize names of people and objects, and points at them.

Social/Play: The child attempts to greet and wave goodbye, calling for someone to something and showing off as well.

3- Strategies to Nurture an Infants’ Language Development

One of the most important ways to nurture and stimulate a child’s language development is to speak with the child. The more parents and adults speak with children, the greater the opportunities for the children to learn vocabulary. At this stage, it is better to applaud what your toddler can say rather than try to correct mistakes. Berger (2000) posits that if your child says “want cacka” do not correct with no rather say “cracker” by saying here is cracker that is modeling the correct use of a word yourself helps kids learn faster than when a correction is done outright. This would help boost your toddler’s self-confidence and eagerness to learn and try out new words. The following strategies increase the language vocabulary:

- Engage the baby in a variety of activities; show her around the house by playing with different objects to introduce her to different shapes, textures and colours and

make sure they are safe and would not choke the baby.

- Read children's books to the child by introducing different concepts and do not worry if the child is not quite interested for your voice is a treat and the earlier you introduce the child to reading the better.
- Introduce your baby to other children by joining a playgroup, go out to the park at regular time or just get together with family members, friends and neighbours who have kids. Let your child play with the kids, it helps develop language and social skills.
- Talk to your baby whenever you can. Example when you feed or change him, explain what you are doing by talking about the process and responding to his reactions in full sentences as much as possible. This encourages communication.
- Encourage your baby to imitate your actions through clapping your hands, throwing kisses and playing finger games like pat-a-cake.
- Encourage babies to make vowel sounds like "ma" "da" "ba".
- Reinforce attempts by maintaining eye contact, responding with speeches, imitating vocalization using different patterns and re-emphasize by raising the pitch of your voice.
- Imitate the baby's laughter and facial expressions.
- Talk to the baby as you bath, feed and dress the baby, talk about what you are doing and what you are up to.
- Use gestures like waving goodbye to convey message.
- Acknowledge the attempt by the baby to communicate
- Explain in single words – joined in clusters of meaningful utterances - here is your mama. She loves you. Sweet baby.
- Listen to children's music tapes or CDs together; it is a great way to have your child's listening skills and you may be surprised by how many words she picks up from the songs.
- Your toddler has begun to realize that every toy, animal, person, thing has a name by 18 months. He or she relies on you for labels. She constantly points at pictures in books and asks "what's that"? or she just point repeatedly at the picture until you name it for her. She comprehends many more words than she can say easily and is filling the information away for later.

Motherese is used to nurture verbal communication in infants when high pitched tone of voice and short clear easy to understand sentences are required. Babies are especially attracted to these voices resulting in effective way to get their attention (Poll, 2011). Echoing amount to repetition of what a child says leading to feedback for the child and provoke mutual contagion and prepares them to produce the same sound when they need arises later on.

4- Conclusion

Children vary in their development of speech and language skills. However, they follow a natural progression or time table for mastering of the skills of language. Children who have trouble understanding what others say or difficulty in sharing their thought may have language disorder or impairment. The infant caregiver or mothers must understand that all the important guidelines for infants revolve around the domains of language, cognition, social, emotional and motor development.

These researches provide across the domains emergent learning for children from birth to 18 months. Playing with toys and hiding a rattle under a blanket introduces speech development opportunity for babies and offers a natural way to make conversation and new vocabulary to babes.

At about 18 months, the child begins to use some sound combination regularly this is a sign that your infant is using language in a purposeful way and is communicating with you. Acknowledgement of the baby's attempt to communicate by responding encourages language development at this stage.

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Psycho-Andragogical Implications of Ageing: Focus On Later Years Learning In Nigeria

Abstract.

Learning remains a complex process involving an equally complex set of mental, social, and physiological interchanges. If this is true for young learners, then this process is more complex, cumbersome and often frightening for adult learners who ordinarily enter the learning encounter with a vast wealth of experience. This is made more troublesome by the fact that adult learners usually have pre-determined purpose(s) and goals for engaging in the learning programmes, while at the same time grappling with the challenges of physiological changes. This paper problematizes the reality of chronological ageing against the imperative of “necessary” learning among older learners in Nigeria, while arguing for a proper forensic configuration of the actual physical and psychological environment, with a view to making adult learning beneficial, rewarding and interesting to both the instructors and the learners.

Keywords: *Psycho-Social; Andragogy; Mental Health; Social Capital; Learning Environment; Achievement*

1- Introduction

Humans begin learning at birth and generally continue this process throughout life, but how much is learned and the value of that knowledge varies greatly from one individual to the next.

Historically, the perception of adult learning and its value has varied greatly among individuals and groups. In the past, many people considered formal education and learning beyond age fifty of little value to society given the limited life span to use such knowledge. Many life individuals might have considered such pursuit of knowledge as self-centered at best and viewed work beyond age sixty or sixty-five as unwarranted unless financial considerations dictated otherwise. Other critics of adult learning may cite various reasons such as illness, genetic longevity, environment, ethnic differences, and individual habits as limiting their chances of a career and thus restricting the need for learning. Many of these attitudes are linked to a study by Moody (as cited in Lowy and O'Connor, 1986) suggesting that older adults perceive learning from the vantage point of approximately how much time is left to live. Although never exact, this perspective of time dramatically influences the educational goals of the older adult.

Regardless of these popular attitudes, more recently people have come to view aging differently and have tended to classify learning in that same context. There appears to be an ongoing shift regarding the issue of adult learning that can be dated back to the first mass literacy campaigns 80s and the 90s. Similarly, for instance, In the United States, some legislation promoted the growing notion that higher education was available for the common citizen and not just the wealthy aristocrat. Subsequently, out of that setting came a generation of adults forming different views as to who could learn and when such learning was appropriate. This sadly is the residual outcome that failed to play out in the case of Nigeria. Elsewhere, generations have begun taking a lifelong approach to learning resulting in an important cultural change that has increased economic productivity while improving the quality of life as well. There are also, increasingly, older adults are seeking formal educational opportunities echoed in the demographic that reports in the United States, 33 percent of post secondary students are 25 years or older (King, Anderson and Corrigan 2003).

Changing demographics have a lot to do with continuous lifelong learning by adults. Increased life expectancy during the last half of the 20th century is believed to be higher than any increases from recorded history until 1900 (Swain, 1995). Consequently, until recently the assumption has been that people who live longer will most likely have more leisure time but not, necessarily, longer working careers. Although more lenient immigration standards may offset the problem somewhat, the idea that people will continue to work and learn as they grow older seems important from an economic standpoint. An even more apparent demand for adult education is supported by research that suggests a twenty year old today can expect to make six to seven job changes over the course of a working career (Aslanian and Brickell, 1980). Often, these vocational changes lead to additional

adult learning out of necessity.

Clark and Caffarella (1999) explain that adult learning can be defined in numerous ways, but that a widely accepted definition refers to those learners as having completed mandatory public schooling, usually around age eighteen. While that may be a common convention among educational theorists, there are various definitions in use and this manuscript will refer to the adult learner as (at a minimum) having finished some form of schooling in addition to having gained experience in the work force prior to engaging in additional education. Consequently, the focus here is on the adult that has had life experiences and has often been referred to as non-traditional student in the educational setting. The age range for this type of student is extremely wide and, for the most part, includes adults over age twenty five.

Bok (1990) has noted the importance of the adult learning by asserting post-industrial society must necessarily continue to upgrade their skills by constant re-sharpening. Therefore, the effect of aging, considered here as psychological environment on the adult learner and implications for educators will be examined in that context.

2- Physiological effects of Aging on Learning

As one ages chronologically, not only are physical changes taking place such as reduced vision and hearing ability, but other age related factors can impact cognitive function well. Factors such as impaired blood circulation, decreased neurotransmitters, depression, stress, and chronic illness can all have an effect on the ability of the individual to learn (Merriam 2001).

In 1927 Edward L. Thorndike reported that the ability to learn declined very slowly and very slightly at about 1% per year after age twenty-five. Until then, adult educators had mostly operated under the notion that “you can’t teach old dogs new tricks”. But later studies by Lorge, (2000) revealed that the decline was that of speed of learning, not intellectual power, and that even this was minimized by continual use of the intellect (Knowles, 1980). Therefore, to say that one’s ability to learn peaks at a young age and then tapers off slowly is generally true for most individuals, but it is also too simplistic and ultimately deficient in describing how aging affects the complex process of learning. Most theorist believe that intelligence consists of several factors. These factors can be separated into primary mental abilities and secondary mental abilities (Cavanaugh and Blanchard-Fields, 2002). A common subset of the primary mental abilities is made up of numeric facility, word fluency, verbal meaning, inductive reasoning, and spatial orientation.

Using a longitudinal study over a period of several decades, Schale (1994) noted that scores on primary mental abilities improved gradually until about age forty at which time the abilities tend to stabilize until approximately age sixty. The decreases are small until the mid seventies at which time scores are usually measurably lower than they were in the mid twenties. Therefore, when a composite measure of mental abilities is used, learning ability does not decrease until the fourth or fifth decade for

most individuals. The significance of this seminal study seems to be that noticeable mental decline in the primary abilities does not generally occur until later in life.

Additionally, it should be noted that research pertaining to the secondary mental abilities usually focuses on two things; fluid intelligence and crystallized intelligence (Cavanaugh, et al 2002). Younger people perform at a higher level where rote memorization that is part of fluid intelligence is measured, whereas older, more experienced people make up for this in what is called crystallized intelligence, through better developed verbal abilities and judgment (Merriam, 2001).

The good news here is that research supports the notion of lifelong learning in healthy individuals at least well into their seventies. While one can stop the aging process, there are some things that have been associated with increased retention of mental processes: education; exercise; absence of chronic diseases and illness and otherwise stimulating activities to the brain have all been shown to help the cognitive process (Merriam 2001). While older adults are not as quick to learn as are younger people, they can often make up for this through a wealth of experiences that tend to support superior reasoning and judgment abilities if given time to think and reflect on the learning activity.

3- Experiential Aspects of Aging on Learning.

Adult learners have already been partly educated through life experiences. The concept of the experienced adult engaged in learning is an interesting and popular concept in adult education where it is generally accepted that adults have more experiences, different kinds of experiences and that these experience are organized differently (Long, 1983), adults derive much of their self identity from their past experiences. In that respect, they are much different from children who tend to view themselves largely from external sources. Because of this factor, adult learners place a great deal of value on their experience and if they cannot use those experiences, or, if those experiences are rejected, it may feel similar to being rejected as an individual. Related to this is the fear of failure that an adult learner may bring to the classroom where they might fear further rejection from their peer group (Kennedy, 2003) or their instructor. While it may be true that adults often have a highly specialized or even expert knowledge base via extensive past learning activity, some researchers speculate that slowing of new information may occur because of a large knowledge base (Sternberg & Berg, eds 1992). Additionally, adults may or may not bring experiences with them that are related to their current learning. Not all experiences are of equal value to the task at hand. Finally, not only can experiences be unequal in value, in some cases those experiences might actually be detrimental to their learning. Kennedy (2003) notes this phenomenon and indicates, "past experiences can also be a handicap in acquiring new learning. "This type of handicap could occur from past habits or old ways of thinking about some important issue. A preconceived way of thinking and doing something is not always easily changed, especially when it has been previously backed up by some perceived expert advice. It could be added then, that adults are more skeptical about accepting new information, especially if it appears to contradict what they

already believe.

Determining the trade offs between the size and value of the prior knowledge base and an older adults ability to access information and add to that knowledge base is a challenging agenda for the teacher of an adult learner (Sternberg & Berg, eds 1992). Many teachers may enjoy the challenge that adults bring to the table while others might feel threatened because of the expertise that such a student could use to challenge the instructor. These are both important issues that must be addressed by the instructor when developing a learning environment for the experienced adult learner.

4- Psychological Self-Image of the Adult Learner

Havinghurst (as cited in Knowles, 1980) asserts that people do not simply pass into adulthood and then just coast along to old age. He claims that adulthood has transition points and developmental periods as complete as that of childhood. Other theorists such as Erikson and Levinson also present stage or phase theories sometimes linked to life events and transitions that adults encounter and pass through (Clark and Caffarella, 1999). Kohlberg's (as cited in Merriam and Caffarella, 1991) 1973 theory of moral development promotes three stages that individuals pass through from youth to adulthood in relation to moral and ethical judgments influenced by the relationship of the individual to his or her social setting. All of these theorists tend to break development into various stages and recognize that although adults not always fit neatly into each of these categories, by and large each phase has its own challenges and judgments that could be viewed as developmental.

Regardless of which theory is most correct, Knowles (1980) argues for a dramatic change to self-image when one defines him or herself as an adult. The switch is away from being a full time learner to one that takes on other responsibilities and thus creates more of a self-directed personality. People reaching adulthood do not just inherit a chronological progression of aging but also often include taking an attitude that is more self-directed along with a need for others to view them as such. Much of the self-directed image of the adult is mirrored in how they view work. The working role of many people often poses some indications that architectural and environmental variables might influence interaction and learning but exactly how is not known.

However, it is important to stress that the configuration of the psycho-social environment goes a long way towards determining what and how much an adult can learn. It becomes imperative for the adult educator(s) to employ all incentives, techniques and mental facilities to ensure that the adult learners find something useful and worthwhile to learn. Educators have always suggested that teachers in the regular school system should make their teaching-learning environment attractive. This is no less true for adult learners and educators. Their advancing age sort of slows them down in many ways, which invariably, in some cases brings them to the level of younger learners. As such, making the learning milieu attractive enhances in several ways the motivation and capacity to learn among adults.

5- Conclusion

The literature reviewed here supports the idea that adults are very capable of learning well into their seventies which is a good reason to accept lifelong learning as more than just a pleasant mantra.

Likewise, it seems beneficial for operators of the educational setting to be reminded that the differences between the young and the adult learners are somewhat subtle, so it will take effort on the part of the instructor to understand and implement strategies appropriate to the nuances of the adult learner. Even though it takes time and energy to explore for the optimal environment and teaching methodology, the payoff could be well worth the effort if the result is an enjoyable and satisfying learning experience for the learner. While it may be true that adults will learn in spite of the facilitators' shortcomings, operators that choose to ignore learner differences and peculiarity run the inherent risk of failure in their teaching.

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Four Methods of Analyzing the Novel “The Master and Margarita” Of M. Bulgakov

Abstract

Literary Criticism is important to be incorporated into the way we concept and organize an open lecture in the field of Literary Studies. It is very beneficent for the students to get different approaches to the literary in the same analyze. This way they can understand how several schools help to see literature differently and they altogether have the same mission: make the literature open for different readers, even if they are controversial with each-other.

The novel “The Master and Margarita” in our study has been analyzed in four different methods, which are: 1. Literature and Biography, 2. Literature and Psychology, 3. Literature and Society, 4. Literature and the Ideas. As an important novel for the study of the novel as a genre and at the same time, as an important work for the society of the time, this masterpiece of Bulgakov has been interpreted from different schools and methods. The four methods we are using are very important specifically for this novel, for the conditions of the time when it is written and for the innovations to the novel genre.

The Albanian Student will be open minded after reading this study, which can be used even as e lecture, because it shows us practically the importance of different perspectives to study and to teach literature.

Keywords: *Methods; Perspectives; Biography; Society; Psychology; Ideas*

1- Introduction

The novel “The Master and Margarita” in our study has been analyzed in four different methods, which are: 1. Literature and Biography, 2. Literature and Psychology, 3. Literature and Society, 4. Literature and the Ideas. As an important work for the study of the novel as a genre and at the same time, as an important work for the society of the time, this masterpiece of Bulgakov has been interpreted from different schools and methods. The four methods we are using are very important specifically for this novel, for the conditions of the time when it is written and for the innovation to the novel genre. All these methods already exist and are considered successful in studying Literature, but we have put them apart from each other and at the same time in one paper, to make visible the different perspectives to understand literature.

This is a model of studying that can be very useful to the scholars and teachers of literature, because it represents different approaches to the literary work. All these perspectives make the idea of the whole literary work and the studies upon it.

2- Body: “Master and Margarita” according to the Biographic, Psychological and Interpretative Methods

The first method: Literature and Biography

The novel “Master and Margarita” was first published in Moscow in 1967. However, Bulgakov wrote it in isolation until his death, from 1928 until 1940. The events in the novel take place in the contemporary Russia where Bulgakov himself lived. Bulgakov’s life is esthetically included in the novel. We can notice his life in the character of The Master, an Alter Ego of the writer. Master is a character built on the Bulgakov’s prototype. According to Wellek and Warren’s Theory of Literature (Wellek & Warren, 2007) “Even when a work of art which includes indisputable biographical elements; they are subject to a restructuring and transformation work”. In our study we aim to simply notice some associations between the character and the author.

In the XIII Chapter we are introduced to the Master, a 38 - year old character, the same age that Bulgakov had in 1929, the year in which he began to write “The Master and Margarita”. Criticism against the Master reflects the same criticism against Bulgakov, especially for the novels: “Fatal Eggs”, “The White Guards” and the drama “Flight”. Just like Master, Bulgakov, has been persecuted for a long time by the press. All the time he wrote dramas that were never meant to put on the stage, nor to be published. Just like with the Master the critics were too harsh against Bulgakov’s literature. In his Letters to Stalin he notes: The critic of the While criticism against him was too harsh, so just as Master. In his letter to Stalin, titled: “Do I have a place here?”, Bulgakov mentions some of the adjectives that the critics put on his pamphlet, “The Ember Island”, which he himself thought was one of the most wise and intellectual things he wrote.

“All the criticism of the USSR, without exception, stated that this drama was mediocre, weak, with no value at all. [...] The Great Inquisitor’s shadow that represses the artistic creativity emerges to make the artist a servile slave, pretending to be called artist, even without the personality and the talent required” (Bulgakov, 2005).

Bulgakov had no other choice but sending a letter to the USSR’s Bureau and later to the Stalin himself, in which he begs to let him leave Russia, because as he states his life there was impossible. He requires only to be left free to leave, nothing more. In Russia he could find no kind of a job, for his name seemed like a monster’s name to everyone because of the propaganda. His phrases are only begging, he writes like a hopeless man would write.

“I am destroyed!” he writes in the beginning of a paragraph, but he still believes in the leader and hopes he will do something for him.

“I hope that the Soviet Leadership does something with me, whatever it is, but to do something, because for me, the playwright of five dramas widely known in Europe and USSR, is left nothing but misery, excommunication and death” (Bulgakov, 2005).

All his sufferings, depression and the loss of every hope are materialized into the alter ego character of the Master. However, we become part of the Wellek and Warren’s thought that the Literature cannot be only the materialization of a historical context: “The whole way of thinking that Art is utterly an embodiment of the author’s life and personal feelings, is wrong. Even in those works that have strong connections between the biography and the life of the character, we cannot say that the work is a correct copy of the first” (Wellek & Warren, 2007).

The modern methods and schools of studying literature, such as The Russian Formalism, The New Criticism, The Theory of the Interpretation, Structuralism, made strong opponents with the biographic studies from the Positivist Period. Roland Barthes stated “it is the language that writes, not the author”.

The second method: Literature and Psychology

From all the ways of studying Literature, the psychological approach is the most interesting one, because it incorporates the author as a subject to be studied, a subject who is not aware sometimes when he sublimates his own problems into his work. “The Psychological Method estimates the importance of the author’s inner life in understanding the literary work” (Dado, 2009).

We shall observe something more than this because the psychologist approach will be combined somehow with the biographic approach. We are going to be interested in some characters that show deviances and interesting alienations in their personality.

The Master is a very interesting character from the XX century, a Muscovite who writes a novel about Pilate and Yeshua; a novel that as we see afterwards is just the same with the original telling of the Woland (the devil). We understand this fact

because of the narration given in the fifth chapter of the novel, when the Woland tells the story happened into the Pilate's garden, where he testimonies that was himself. In the novel we see that the same story telling, including the style is narrated in the novel of the Master. The appearance of the Master as a character comes much more lately and includes a scene that makes clear that Woland was unaware of the existence of the Master. Moreover, we read that Woland had been in the Irod palace and had seen all what happened; the secret actions of Pilate there he had even met Kayfas personally.

So, how the Master who lived in the contemporaneous Moscow could have knowledge about an event that occurred in the beginning of our era in Jerusalem? This is a priori knowledge because it does not come from the perception nor from any kind of reading as far as we can see this "version" of the Gospel is very different from the ones we know. The only way of understanding how Master possessed such forbidden information is by analyzing his personality.

The first appearance of Master in the novel is in the Doctor Stravikski's insane asylum and he is having a difficult conversation with Ivan the new come in the asylum. Master is almost thirty-eight year old and the only specific things you can notice in him are his anxious eyes.

"From the balcony of the room he saw a man about 38 years old, clean and shaved, dark-haired man, with a spire nose, with anxious eyes and a tuft of hair that hung in the face" (Bulgakov, 2005).

In this passage we learn something about his life. Everything is being told in chaos, he keeps telling fragments of things and keeps repeating that he can't remember that this and that fact of his life. The way he expresses himself with little logic in it is the clearest sign of madness, because he cannot give meanings to his words. But in fact when we see the whole dialogue we understand a lot about the character, only we have to be intelligent to understand that this person is not a common mad, but a very special person and as he admits he has forgotten most of the things about his life, just because he had denied most of the life's important things.

"I don't have a name, - the weird guest responded with a profound disdain, - and I never want to hear it again. I have denied most of life's things" (Bulgakov, 2005). We have come across the fact that shamans denied most of the things that were common for everyone else in order to have greater results with their mind. Sometimes he turned out to look like a beast and didn't speak for a long time. They were considered like saints in the ancient societies because according to the belief only they possessed the truth. In the arctic places this phenomenon is widely known.

"He becomes a rambling man; the devouring desire to set aside alone, the appearance of the prophetic visions, in a lot of cases they lost their feelings. Denying the things of this world is definitely a kind of madness" (Eliade, 2004). Obviously Master doesn't have such disorders, in the contrary his ways of thinking

are very profound and that's why he seems to have denied the things of this world, because he has knowledge in things that are prohibited for the people of this world. This is how the contempt of life can be explained.

"All the following topics are sacred for the mystics: madness by renunciation from the world, madness by surrendering to God's darkest will, madness by searching the unlimited knowledge" (Eliade, 2004). His madness isn't visible only because for his exclusion from the society, but even in other topics he talks about. He lets himself to be a toy in the hand of fate, or to another power that rules the world and no longer cares for himself, he doesn't work or make plans about his future. The search of the supernatural makes him forget this world, he is disturbed for the fate of Pontius Pilate, his hero and a true person at the same time and the great gig between the two times, is so big that only through Woland the Master would have to finish his novel in a timeless place beyond our world. Since the moment Master meets with Woland all his thoughts remain his greatest misfortune in order to be his good fate.

The Master is, of course a weird character, because his behavior is far away from the normal one, he himself admits that is not interested in what is important to other people. He shows openly disdain for the things of this life, because his interest is in greater things. We can understand this even in the fact that he has written a novel about Pontius Pilate. Master is a polyglot, his profession was historian and before the asylum he worked at the museum and he knew besides his mother's language, five other languages, English, French, German, Latin and Greek. He decided to leave his job when he won a lottery of ten thousand rubles to be isolated in his new apartment in Arbatskaja Street, so he could write the novel about Pontius Pilate. Pilate had no person close to, any relatives and walked alone even in his walks on the promenade every afternoon. We find him always alone. After his meeting with an unknown woman he begins a secret relation with her. As he confesses to Ivan before of that woman, nobody came into his garden and after she came in, it seemed that all the citizens were struggling to come in his garden. His life in this period was sweet and happy, his writing and love were two passions that melted with each other. But everything finished only because of that cursed book he wrote. "- And as soon as I came out of that house with the manuscript in my hands, my life was finished, Master mumbled with his head down in shame." (Bulgakov, 2005) His efforts to publish the book destroyed him totally. The editor asks some questions that seem to the Master, irrational and without any kind of connection with the novel. Questions like who was the Master, had she published anything before and a certain question that only an idiot could ask about the person who made him to write the novel. Of course, they didn't accept the novel to be published.

However, critics slowly began to destroy his life and the life of his girlfriend. First the Master was indifferent and silent to all the critics they made to him and his work, but later another frightening stage began, the stage of the mental illness. He began to fear everything; it seemed that octopus tentacles were reaching his heart. One of these nights, his foots lead him to the doctor Stravinsky's clinic, where he finally found tranquility, and has no desire to leave. When Ivan notices that he plays with

the clinic's keys in his hands and asks him why the hell he doesn't leave that place, he answers:

"No-, said the guest, I am not staying here because I don't have a way out, but because I have nowhere to go" (Bulgakov, 2005). Can we call him a mentally ill person when he has the conscience of it and admits this fact? Isn't the rejection of the illness an indication of being mentally ill? If we notice signs that the character has mental disorders we shall functionalize this in the matter we are concerned. Why do we need to know the signs of the madness if we don't classify the kind of it? The kind of madness that the Master reflects is the one we can see in every character that has relations with transcendental knowledge, we can see this from the Bible to nowadays. The relation of the folly with the lore is reciprocal. Folly can be a reason of knowledge or a consequence of being told what is forbidden for the human perception.

The Master has connections with the supernatural lore because he himself is not a part of the normal humanity; he is an exception from the others as he has knowledge beyond the empiric and material one. Even Ivan becomes insane because he has knowledge over supernatural things that he has really seen but that cannot be understood from the average human mind. (He proclaims that has seen the devil and tells some weird situations that occurred before his eyes.) The process is mutual, because both folly and genius have in common the misunderstanding with the general concepts of society.

At the other hand folly creates correlations with the concept of exclusion from the society. The person who is considered to be insane; same if this is geniality or stupidity is considered an outsider; his mind and actions cannot be understood from the society. In Medieval times the insane persons were expelled from the populated areas, cities or villages. The mad ones were expelled with a kind of ceremony with chopsticks by the people; they were followed with fury because they were considered to be outsiders from the society and God's grace. "The person cannot have another prison but his mind, he is located in the outside part of the inner world and conversely" (Foucault, 2006).

In the XV century the madness had been integrated in the moral area of the exclusion. This is the same how the madness of the Master can be explained in the XX century. The madness is due to his knowledge that goes beyond what is allowed to the people. After his persecution because of his novel, it is normal for the Master to hate his own novel. The novel turned out to be not the success of the writer, but the cause of his persecution.

However, what remains most important for this part of our study is that the human relationships have to be sacrificed sometimes in the name of the transcendental knowledge. The tribute that the forbidden knowledge seeks from us is the insanity, madness and exclusion. Since this kind of knowledge is a condition which differs from the ordinary way of thinking.

“Reason cannot be separated from the madness, but it recognizes itself as the older, even if it is transformed in different ways. The Classicism considers madness a necessary condition for the existence of the reason, but sometimes, when dark times came, madness became light in the road to freedom.” (Foucault, 2006)

The third method: Literature and Society

The relations between the Literature and the Society have been noticed since the Antiquity; Aristotle named a specific term for this, the mimesis. Literature is an imitation (mimesis) of the reality, but not just a faithful reflection of the reality, but it more a kind of recreation. The Abstractionist painter, Wassily Kandinsky states that Art and Reality are two completely different things and that the aim of Art is not to photograph the reality, otherwise where is the originality of it? Even in the some Literary Periods such as Realism and Naturalism the fiction is not excluded from the Method. Nevertheless, the representation of the reality in Literature is not something we can leave behind. We operate with concepts of thinking that come from the archetypical models as well as with parts of things we percept from the empirical world. In his “Book of Imaginary Beings”, Borges summarizes and describes the imaginary beings from mythology, epos, literature created by the imagination of the humanity from the early times. As he described these imaginary creatures, he made a conclusion, which is very helpful for us, that all this beings are created with parts of the animals or nature that already exists is just the combination of them that provides the imaginary. This is logical because we cannot imagine something we have not percept before, something totally unreal, even if we could try to do it, we wouldn't be able to imagine it.

In the novel “The Master and Margarita” the society of the time described with all the problems, reflected in details some particular social types of characters. The society of the time is so vicious that when the devil comes, to preserve the balance between the good and the evil necessary for this world to exist, begins to punish the evil, indirectly he ends up doing good acts. We are going to have a detailed analysis below. There are several reasons that Woland chooses Moscow to come with his escort

There are several reasons for choosing exactly which Wolandi Moscow to go along with his company, and the main reason is the society. Devil doesn't just travel for pleasure, but he has a mission he is going to make a massive and public performance in the Theatre, to observe how the soul of the citizens has changed. We are going to mention an interesting detail that Yeshua appears in the 1st century, while Woland in the 20th century context.

It is obvious that Bulgakov demonstrates us that the good and the evil exist beyond time and that people live through their laws for millenniums. The earth from the Genesis is conceived as an intermediate world between the Paradise and the Hell, but if the inhabitants are going to destroy this equilibrium then the Paradise or the Hell will devour this world and its existence will stop, to serve to the one world that the people's acts serve with their actions. As far as we can see the Woland's visit in Moscow has one mission, to reclaim the harmony between the good and the

evil that in this city are not in balance because of the dominance of the evil. Even the devil himself is a little surprised to see how humanity could embrace the evil so willingly. He hears from the citizens that the God doesn't exist and that the world is in the hands of man. It is the, ironically the devil's duty to persuade to them that the God exists with certain arguments, such as how can a person who doesn't even know the day that he is going to die make plans for the whole universe? The Woland and his escort turn out to be ruthless punishers to set justice in this society. The devil reverses his nature; he is alienated because he isn't acting in favor of the evil anymore, because Moscow is full with envy, materialism, fraud, ignorance, subservience, infidelity and arrogance. It is a society without conscience, a society that does not believe in God or any kind of supernatural faith; he has no conscience anymore which materializes the Ivan Karamazow's saying "Everything is allowed". Without conscience nothing is moral or unmoral anymore.

This society makes a deep contrast with the 1st century Jerusalem even the style of writing differs too much. The narration about the contemporary Moscow is propane, ironical, paradoxal and sarcastic; while the narration about Jerusalem is sacred, majestic, mysterious and very profound. That's why Woland is present in the first context and Yeshua in the second one.

In the "Critique of Practical Reason" E. Kant reflects upon the moral's nature and he comes to the conclusion that the ethic is a priori; the moral cannot be explained. "The moral value, Kant tells us, is experienced directly as if it was a priori, and does not come from experience. According to him, moral values do not depend on an external result that deserves to be achieved, as determined by several circumstances: it is valuable in itself" (Hersch, 2000).

If we make a simple induction we see that in a society without a priori lore and believes only in the empirical perception cannot concept the evil and the bad. Most of the characters in the contemporaneous Moscow are representation of the typical social models of the reality and for some of them the biographers are certain that refer to real people of the time. The first character we come across when we begin the novel is Berlioz an atheist that tries to describe to Ivan how not to portrait the Christ as a negative character in his socialist novel, but to narrate the gossip about the Christ's existence. Rimski, headquarter of the Theatre a drinker and a fraud with no scruple. Contrast is provided with Levi Matheu of the Jerusalem time, who sacrifices his life for his Master and his inner concerns; in the Muscovite society the spiritual is invisible, dried of atheism and materialism. It is this absence of the spiritual that concerns Woland more than the negativity; he is totally out of his mind when he hears that people in Moscow don't believe not only in God but even in the demons.

"- This is such an interesting fact, - the professor proclaimed, but you don't have anything, whatever I ask you, you will respond negatively. He became wild and screamed: - You're saying me that you don't have demons?" (Bulgakov, 2005) Even if Woland and his escort only punishes and jokes with the people it is interesting how we don't feel any kind of compassion. Not only that but the readers

thirsted for justice comes materialized due to the perfect work of the demons that condemn the evil. These ruthless actions make catharsis to the citizens and to the reader himself. We have to react to deceit, injustice, exploitation, fraud, and so on. Otherwise we do not truly respect one another.

The fourth method: Literature and Ideas

When literature or any literary work is seen in relation to the ideas and messages that give to us, it is more related to philosophy. Literature cannot be understood without its universal message, trying to find order in the confusion of the world, to discover universal monocacy in human order and life. Although there are opinions against, ultimately, what makes more sense to the ordinary reader is exactly the idea of the art pieces. I support Wellek and Warren's opinion: "The philosophy and ideology content in the relevant context raise their artistic value, because they reinforce the sense the importance of values; just like the complexity and coherence are synchronized in a work of art" (Wellek & Warren, 2007).

Some of the messages conveyed by Bulgakov's works are: - Eternity can serve as punishment, when the man's conscience is not clean. – For some people life is nothing but suffering and only the afterlife is the human's repose. – Magnificent loves live in eternity. - Genius is destined not to be understood, and by this fatally comes his tragedy. These messages appear especially in the last chapter.

"Reconciliation and eternal repose", this is how the last chapter of the novel is named. We have borrowed this label, because we will talk exactly about this issue and we couldn't define it better than the author himself. In the novel Pilate has been left from the 1st century to the 20th one condemned with eternity and with eternal remorse of the conscience. In fact this was the only thing that Pilate hated most and that is why it is given to such a sentence. Pilate, several times during his life has a feeling of the eternity, which caused him a real horror. If the reader is careful, he notices this prolepsis, and when he will come across to this character in the 20th century to would not be surprised. During the conversation with Yeshua; when Pilate had already read the charges against him and realized that there would be no salvation for Yeshua; he experiences a very painful vision, which comes because of a brief thought of eternity.

After Yeshua's condemn Pilate suffers and his conscience cannot be quiet, he is always concerned. Pilate could not forgive himself having convicted an innocent man. We understand this by his wakefulness. He develops two Pilates in him, two personalities, which are controversial. The first Pilate is the Procurator, the soldier, who fought in the Valley of the Virgins; this is Pilate says that Yeshua had committed a crime against Caesar and had no reason to sacrifice his career for him. The second Pilate has a conscience that tells him the truth and the righteousness is the most important thing.

"-Yes, you had to sacrifice your career. In the morning, he could not sacrifice, but now, in the night he is sure of the opposite. He would take into consideration all the consequences, only to save the mad philosopher from his execution, because he

was absolutely innocent” (Bulgakov, 2005).

For this unjust sentence Pilate is doomed to suffer spiritually for an immeasurable time: forever. At the first meeting with Yeshua, we can notice a prolepsis in the text, as Pilate is terrified for a moment just because of the idea of the eternity. “At this moment he had a vision of immortality, which infuriated and weakened him a lot.” (Bulgakov, 2005) Such a moment will be repeated even more painfully:

“Immortality ... the immortality came ... Whose was this immortality, which had come? The procurator could not understand this. Reflection on the mystery of immortality made the Procurator tremble “ (Bulgakov, 2005). The scene with his dog in the bed next to the procurator, whom is suffering from moonlight, will be retaken from the narrator in the end of the subject: in another world. We find Pilate in the same condition, unforgiven, because the right person to give him freedom from his suffering, Master, is not shown yet. His conviction to suffer under the full moon links us with mysteries and symbolism in medieval times. Moon is the most significant symbol in the novel. But the moon is not turned into a symbol by Bulgakov, it has existed as a symbol since pagan times, and appears in almost all the cultures, but it is the full moon that contains more occult meanings. On full moon nights all wizards were gathered the witches had the time of their practices. There are still groups that collect on the full moon ritual. Their core course is pagan, and mainly is worshiped the female goddesses. In Bulgakov’s novel the light of the moon refers as a celestial eye that sees everything from above, which nothing escapes from him. Thus is explained the torment of Pontius Pilate by moonlight. That’s why even beyond life the moonlight continues to torture Pilate even in the afterlife. “He repeats the same thing, - Woland’s voice was heard. – He says that even in the moonlight he doesn’t feel calm and that he has a bad duty.” (Bulgakov, 2005) The same thing happens when the eternal moonlight touches the characters of the Woland’s suite. The moon’s ability to penetrate the human soul reveals the real demons behind the masked characters.

In the last chapter, during the last flight for the hereafter, Woland’s suite and the Master and Margarita, found Pilate located in a country full of mountains and abysses. They approached to Pilate, but he couldn’t understand anything, because he could understand nothing but his worries. Perhaps the man was deaf, as he dived deep into his thoughts. Pilate is stuck in time, only Master; his “creator” could release him from the eternal life. The Master finished his novel with a phrase: “He is free! Free! He is waiting for you! (Yeshua) – Then the mountains transformed Master’s voice into thunder, and the same thunder destroyed the mountains” (Bulgakov, 2005). Master has the demiurge role, as every writer does with his creation but even he could not be free from his character, until this moment. The incarnation of real Pilate is another issue to be discussed. But in the whole story, what’s important is that beyond the characters of supernatural power, characters of biblical and non biblical models, there is one character who escapes his model, by representing the real man, the man of this world where the good and the evil meet and mix together. Bulgakov exemplified this in a biblical character.

3- Conclusions

From all our analyses we come to the conclusion that the literary work has been analyzed better when it is studied from different points of view. The poetics of the Literature itself warrants this: "Every method of analyzing the literature has a real concept of the existence of the work. We cannot exclude any of the readings that literature generates, because every method enriches the meanings and functions of the Literature. Not only had the Methods but every critic had to be encouraged to have his original thinking about a certain work" (Dado, 2009).

Through the biographical method we understand the connections between the author and his work and characters; through the psychological method we understand how the process of the sublimation of the inner problems moves into the literature and makes his narrator dismiss his frustration and privations; the connection between the society of the time analyzes the work as a process that is not unconnected with the real time and place that refers to because literature cannot be divided from the reality, even in the most fantastic story telling; ideas are important because they make the reader change his opinions about things and life, that's why when we study how useful a literary work is for our life, ethics, moral and spirituality we refer to the ideas.

Those methods are different approaches to the novel and this is a model accepted by the Literary Theory and Criticism, but what we claim is done in this study is the materializations of this theoretical readings in a specific novel. This model can be used in many other studies about Literature and further, just we have to keep in mind that the deduction is the main logical operation we make in this kind of studies; we begin from the theory to approach to the literary work.

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Arti OMERI

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Obstacles in Educational Communication

Abstract

The events of September 11 – 2001 introduced to the world new challenges including challenges to our educational system regarding the pedagogical communication and the advent of the new era called "information apartheid". Despite that we are able to maintain and use all the experience and knowledge gathered from human society thanks to technology and that can be instantly useful and applicable by any person in the world! For us it is necessary a revolution in learning, which best meets the endless means of communication revolution - and this revolution is happening since several years. In addition, we must radically revise and restructure all aspects of the educational system, focusing on the risks arising from poor, short term, and without vision educational programs, as well as on psychological barriers in pedagogical communication. In teacher-student communication process, one often faces numerous difficulties, psychological barriers, which sometimes cannot be solved. This happens because many people do not recognize the objective difficulties that arise between the partners in educational communication situations within and outside of the learning process. Such difficulties often break and affect pedagogical communication. In contrast to external barriers that are dependent on external factors, psychological barriers are dependent on internal factors. The century that we are living is the century of communications and mass media, but the pedagogical communication is a necessity for assuring the quality in schools in accordance with the learning revolution rates.

Keywords: Pedagogical Communication; Psychological Barriers; Temper Barriers; Quality; Joy; Sorrow; Shame; Guilt

1- Introduction

Subjective factors associated to individual features of the partners in a dialogue often cause difficulties in the professional communication. This is not only found within the pedagogical sphere. The establishment of contact is often determined by individual psychological characteristics of each person. As a result there various factors which influence the educational communication. This study will focus on the barriers that exist in such communication. Several types of characters and psychological barriers will be dealt in this study including: psychological characters, barriers related to the temperament, barriers of lasting negative emotions, and bad humor barriers.

2- Psychological Barriers in Professional Pedagogical Communication

The individual obstacles known as psychological barriers, are avoided with greater difficulties, or in many cases they remain unavoidable obstacles in the inter-personal relationships among partners (Armstrong; Armstrong & Barton; 2000). The barriers associated with understanding arise as a result of the impact of external factors and as such can be avoided by changing the behavior of communicators (Armstrong; Armstrong & Barton; 2000). We distinguish these internal factors:

- Physical data of partners (including physical disablement and speech handicaps), which are impossible to cure.
- Temperament features that occur during relationships and attitudes associated with certain emotions.
- Some character data (mainly negative).
- Certain emotional condition with negative modality and nature.

Now let us deal with a more detailed analysis of the appearance of some types of psychological barriers.

2.1- Barriers Related to the Temperament

These barriers are established between people with different types of neural system. For example, someone who acts strongly and is bad tempered, impulsive and capricious in expressing his desires, (a choleric person) usually starts the dialogue without having the intention to argue with others, but during the conversation loses his temper, gets upset, and focuses on a statement or on a reprimand, which he considers disrespectful to his person (Armstrong; 2003). Such a person after feeling insulted, shows an unjustified verbal and non-verbal aggressiveness to the partner that he is communicating. Unable to control himself, he uses offensive words and expressions that hurt the other, and make him lose control and spiritual balance during the dialogue. Meanwhile the partner, an emotional person with weak neural system (for example a melancholic person), shy and withdrawn, a person that panics and worries a lot, reacts to such behaviour in a different way: he withdraws, keeps it within himself for a long period of time and avoids further contacts (Armstrong; 2003). The spiritual trauma which choleric person causes to the melancholic person makes the latter to lose contact with his everyday life (Kruse; Hale; 2003). He keeps thinking about what was said. He recalls the situation that caused him pain again and again and experiences it very badly. He misses the

tranquillity to get back to work, may feel that he is hopeless, and may even lose confidence of his own strength and avoids other people.

We can say that communication between a choleric type and phlegmatic person is associated with significant difficulties. The latter, being slow, often sloppy, perceives and acquires the new information more slowly while this delay in the acquisition of the information irritates the impulsive choleric (Axelsoon; Granier; Adams; 2004). Such behaviour of the choleric person cannot be imposed to the phlegmatic person.

When compared to phlegmatic person the sanguine is more active, more mobile, more balanced, so that he adapts quickly to the circumstances (Barnes; 2007). Sanguine excels for the flexibility of his attitudes and actions, and that gives him the opportunity to adapt quickly and appropriately in the current circumstances, gives him the opportunity to establish contacts quickly and appropriately with the surroundings and without putting much effort maintaining the appropriate contacts with partners.

The most difficult person to communicate with is the melancholic, a sensitive type of person who sometimes cries, speaks softly, and acts very slow (Axelsoon; Granier; Adams; 2004). Such a withdrawn person, quiet and passive upsets his interlocutor and makes him tired. For the lecturer it is important to know very well the psychological varieties of each character and keep this in mind in the learning process while conversing with others. He should also be informed for the features of the people he deals with, be informed for the actions and emotional attitudes of each person, for the behaviour of each, as well as the language particularities that each student speaks.

The sanguine people are known for their intense activity that is shown through their energetic character and vigorous actions, through persistence and high capacity at work. These people are lively, colourful, while speaking they associated it with miming and multiple gestures, but also with the explicit and rhythmic speech. An emotional state follows the other, while the supremacy belongs to positive experiences (Barnes; 2007). They perform rapid movements, walk strongly, stay close to the interlocutor, seek confidential relationship, have stare and direct looking, strong handshake, and are eager to communicate with others.

Choleric people are noticed for their irascible character, the impatience they manifest, the tendency to explode and suppress the emotions immediately. Their mimic and movements are quickly changeable, they get excited quickly and set back quickly, talk loudly, constantly they pass from one topic to another, and often they associate the words with sharp intonation. They cover the interlocutor with a hot looking that disappears quickly and surprisingly, they are friendly and withdrawn at the same time. They reply to loud objections from the interlocutors in the same way with a persistent tone. When they express disappointment or frustration, they are as emotional as expressive; they lose quickly the balance and can be engaged in the debate without any important reasons.

Phlegmatic people have patience as their main characteristic, endurance, and their ability to work humbly (Barton; 2005). They are reasonable, are balanced in their behaviour towards others. They are slow, their movements are limited, calm, talk slowly, and they make use of logic and reason, and speak softly. Their movements are slow. They stop the interlocutor often and ask him all kinds of questions, especially when he speaks quickly, in communication itself they are clumsy, passive and withdrawn. They create friendship with difficulties but they are consistent, loyal, and confident. Key features of phlegmatic people are strict behaviours, they adapt with difficulties in the created circumstances, in the new regime, and they react slowly to new environments and to new living conditions.

Melancholic people are characterized by high sensitivity, are sometimes sick from external influences (get insulted and angry quickly, are very shy, uncertain and undecided They hardly ever evaluate their skills, and are withdrawn even in the situations when they are convinced that they are right (Barton; 2005). If they encounter difficulties in performing teaching duties, melancholic people give up, they do not insist to accomplish the work they started. They get tired quickly, manifest awkwardness and lack of power, reveal too much negative emotions, and tend to be pessimists. They have slow reactions, their movements are slow, their behaviour is apathetic, and they always show signs of fatigue and are exhausted while their mime and gestures are limited. They speak softly and without intonation. They do not keep eye contact with the interlocutor and keep their lips released or tightened. What is more obvious is the lack of consistency at work. They perform accordingly only at times, especially when others reprimand them. They do not have the initiative, are dubious to any undertaking, stand aside in the company of strangers. They found it difficult to make public speeches, react slowly to what is said, lack the sense of humour, they rarely smile, and they get confused even when the situations are not so complex. After any accident or disorder, they need a long period to heal. They find it difficult to pass from one work to another.

After all these findings, we conclude that the psychological barrier of character is the result of not putting enough emphasis on issues, but is also a result of the insufficient attention to analysing accurately the individual features of interlocutors who may participate in a communication.

In the psychological literature devoted to the topic of psychological characters there are found these main types of characters:

1. Hypertime Type: They are energetic, have a thirst for communication, are the initiators, eager to seek the new, stand for boundless optimism. At the same time they are light-minded, tend to hasty and not moral action, are harassed, impulsive, and keep non-serious attitude towards the duties and obligations.

2. Distimic Type: They are serious, people with good moral, conscious, fair and accountable. At the same time are passive, dull, and rigid in decision-making, apathetic in actions and tend to fall quickly into a state of depression.

3. Cichloid Type: They are hypertonic in nature, and they show this feature particularly in crucial moments, and at difficult moments behave as distimic.

4. Excited Type: When they are not angry they are responsible on duty, conscious about their actions, and love children and animals. Meanwhile they get excited and nervous quickly, irritate quickly, argue with their superiors, sometimes prove to be ruthless, and cannot control themselves.

5. Amorprop Type: They are persistent aim at achieving the utmost to of predestine, very demanding and fair. They show more self-respect, and get insulted quickly, are suspicious, vindictive, arrogant and overconfident in their abilities.

6. Pedantic Type: They are conscious people, punctual, reliable, quiet, and serious in every action and are careful in each occasion. Meanwhile they are formal, pay attention to details, and have a desire to blame the others for deficiencies.

7. Alert Type: They are loving people, sensitive, feel sorry for the other, have self-critical mood, are punctual and try to be politically correct. They are withdrawn, self-restraint, and they feel unprotected. They fear being hoaxed from others.

8. Emotional Type: They are simple, are not ambitious about the career, enjoy the achievements of their friends, have developed a sense of duty, and are punctual. While at the same time they are extremely sensitive and take care not to be in a ridiculous position.

9. Demonstrativ Type: They are courteous, sycophantic, and persistent about the truth; know how to attract the others. Meanwhile they manifest selfishness, lack of self-restraint, make the black seems white, when necessary bow in front of others, are arrogant and use craftiness.

10. Labil Type: They are honest, participate in others fatality, have artistical feelings, are flexible and entertaining when conversing, know how to express sincerity. Meanwhile they are extremely vulnerable and sensitive, get emotional and panic quickly.

In the lecturer student interaction with students it is necessary to keep in mind the features of these types, emphasizing one or the feature. The attitudes of a type that are not serious, not appropriate can encourage a reaction from another type that has different characteristics. Selfishness, unrestrained nature of one type, can be seen from the others in a negative way and are condemned from such a sensitive type.

Types with significant features of the character are extremely sensitive about the appropriate use of non-verbal means of communication (Hoxha; Llambi; Gjermani; Kokomeri & Kita; 2000). So petting a certain type can irritate him, make him nervous and forces him to react poorly, and another type can be comforted and encouraged for good actions. The first reaction occurs with sensitive and dubious types, second reaction occurs with excited and enthusiastic types (Dyson; Milleard;

1997). So the inadequate use of touching (touch, physical contact) is associated with communication difficulties. Particular care should be taken when a partner is younger or is in a dependent position; therefore he cannot afford to avoid the touch even when for him that it is unpleasant.

Not only the differences in character, but also those with character similarity cannot reach perfection in communication. More difficulties are encountered by such types with unusual sensitivity trend types (French; Scan; 2004). As a rule, the greater difficulties in communication are faced by types with high similarity or types with extremely different featured in character. Only if you show willingness and desire, obstacles can be overcome, at least they can be reduced to a minimum, it is only required that each interlocutor to try to mind the particularities of the others. Barriers of lasting negative emotions can also be an important factor, which complicates the process of communication among the individual.

Emotions are part of one of the main regulators of human communication: influence the selection of interlocutors, determine ways and means of communication (Friend; 2007). Among these emotions, there are those caused by the pain, anger, disgust, contempt, fear and dread, shame and guilt.

Suffering is experienced as a cause of grief, mood decline, as the cause loneliness and as a cause of human emotional conveyance (Friend; 2007). Non-verbal presentation of suffering is manifested by worn or raised eyebrow, forehead wrinkles, and extension of the face, complaining voice and with tears. A typical cause for suffering can be the lack of success at school, career failures, love etc. During communication, suffering dissolves the perception of the world around us, because the joy of others may be associated with envy, can exacerbate the sense of egoism (self-pity), but it can also cause altruism, to keep inside the guilt that you feel towards the others (it is noted within lecturer- student relations).

Anger arises in response to the obstacle that appears in the realization of a specific request or need. Reaction occurs when entertainment and recreational activities are interrupted, when we hear insults, when you act against your desire. The teacher keeps the class after the lessons to complete a task neglected and the students get angry. Indignation may be associated with offensive words addressed to forbidders and conflict arises (Lulja; Koci; Mustafai; 2006). Anger shows the depth of the feeling experienced; as stronger the anger is, the stronger is the demand to take it out of us (Hegarty; 2006). Anger is associated with specific changes in appearance and internal shocks.

Irritation depending on the intensity can cause irritability, anger, protest, use of extracted words; can be accompanied by vibration of the lips and hands. Disgust arises due to non-compliance with the hygiene from the interlocutor, because of his bad behaviour, but also for the lack of self-control. In the case of communication you should do your best to overcome disgust. You should focus attention on the information.

Contempt arises in certain situations, when a partner performs non moral acts. It influences the reduction of the contact of interviewees, therefore, must be overcome. It can arise on the basis of racial bias (Hegarty; 2006). Negative emotions that arise on this basis are not easy to overcome, but we should use the logic and will. Ingenuity is required to separate the act that requires contempt by all partner's personality. As a phenomenon, contempt is demonstrative expression of the superiority of interlocutor one over the other (Henderson; 2006). It is also important to avoid negative emotions such as anger, disgust, shame, and so on. Psychologists have called hostile triad the three strong emotions anger, disgust and contempt.

Fear (horror) can be caused by biological factors (endangering of life and health), but also by social factors (fear from the loss of the goods, fear of deprivation of friendship, fear from threat received by another, the fear of maltreatment of personal intellectual values). If the fear is experienced repeatedly, there is a risk of losing the calm in general. Fear often appears as a warning of a trouble (Landgren; Kjellman; Gillberg; 2003). A typical example of that is the fear that a student feels before a lecturer. Being under the influence of psychological and social barrier, the student does not answer even for the things he knows well.

Shame, guilt and regret arise as a reaction of disagreeing with what is happening, as reluctant feelings of the person and others around him. Such a psychological barrier in the communication process arises more often when one is criticized or praised greatly. At this time interlocutor feels haunted, closes his eyes, blushes and try to leave there as soon as possible. Shame and guilt are very powerful emotions, they are painful, which are difficult to conceal. Usually people use such defence mechanisms such as denial, suppression of self, and compensation with other actions.

Bad humour barrier: They are usually not separated into a separate group, because it contains most of the emotions mentioned above, but keep in mind, intense emotional reactions of one of the interlocutors in an unconscious way, induce specific situations in the partner's mood. This is because the humour is contagious; it is transmitted from one partner to the other. When showing our resentment, we induce to the partner the feeling of guilt, when we show pride, we induce envy. Partner's negative emotions, as a rule, are the cause of negative experiences from him, and this may be accompanied by difficulty in communication, because it induces the desire to limit the contact with the uncomfortable person for us.

More vulnerable to negative emotions are people who have higher or low self-esteem. This is because their reaction to failure is stronger. Those who have low self-esteem, tend to deny the real situation, wanting to rank alongside those who have set up a higher self-esteem. These features should be taken into account not only during the communication between individuals, but also in any other type of communication. In any case, different individuals give certain signs that indicate the degree of self-esteem or lack of self-esteem of the person. Since the removal of performances in both cases is not an easy task (it should be noted that

it is virtually impossible), then you should work to be accepted as presented and communication should continue as normal.

3- Conclusion

It should be noted that in general psychological barriers undergo difficulties to avoid them because they are related to the individual features of the interlocutors. It is often noticed the mutual lack of desire to get in touch. It is noticed that psychological barriers end up ruining any relationship between interlocutors. We must not forget that psychological barriers that are associated with meanings are closely related to each other. Rejection of the communication with one individual is accompanied by distortion of the information itself. Misunderstandings of any kind may be accompanied by persistent negative emotions, for example, from fear, guilt, anger and others.

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