Primary telic semantemes and the multiplicative aspect configuration in the Macedonian language ...149

1 author:

Violeta Janusheva
University "St. Kliment Ohridski" - Bitola
95 PUBLICATIONS **31** CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:

Accentual units and clitic expressions View project

Culture Bound Concepts and Allusions in Translation View project

Dear readers,

The public has almost become a kind of used to the expectation that *Horizons* scientific journal with its every new edition, to trace a new pathway towards its further establishment on the international educational and scientific-research areas.

In its pronounced strive to achieve an increased level of quality, the *Horizons* that we know from before has been transformed and now it is coming out as two separate issues of the same brand name, but with an improved recognizability and an increased particularity in terms of the scientific-research contents it brings.

It is important to stress that, *Horizons* will, for the coming period, just as it did previously, continue respecting the principles of scientific impartiality and editorial justness, and will be committed to stimulating the young researchers in particular, to select *Horizons* as a place to publish the results of their contemporary scientific and research work. Also there is an emphasized need for those who, by means of publishing This is also in line with the need to provide place incorporated within the publishing activity for all those who through publishing their papers in international scientific journals, such as the two new series of our University Horizons, view their future career development in the realm of professorship and scientific-research profession.

The internationalization of our Horizons magazine is not to be taken as the further most accomplishment of our University publishing activity. Just as the scientific thought does not approve of limitations of exhaustive achievements, so is every newly registered success of the Horizons editions going to give rise to new "appetites" for further objectives to reach.

Taken from the aspect of quality gradation, it is well justified if we announce the publishing of the international scientific journal Horizons with a significant quantifier – journal with impact factor. This initiative of "St.Kliment Ohridski" University – Bitola is given a substantial place in the future undertakings outlined in the plan for

increasing the overall quality of organization and functioning of the University.

Las, but not the least, as we have made public our future steps, we would like to express our sincere appreciation for the active part you all took in the process of designing, creating, final shaping and publishing the scientific journal. Finally, it is with your support that Horizons is on its way to attain its deserved, recognizable place where creative, innovative and intellectually autonomous scientific reflections and potentials will be granted affirmation, as well as an opportunity for a successful establishment in the global area of knowledge and science.

Sincerely,
Editorial Board

CONTENT

THE COMPARATIVE APPROACH IN RESEARCH OF PARLIAMENTARY ELITES: THE MACEDONIAN PARLIAMENTARY ELITE 1991-2011[1]

Goran Shibakovski
Partizanska b.b., 6 000 Ohrid
UIST "St. Paul the Apostle" - Ohrid
goran.shibakovski@gmail.com

Abstract

The goal of this paper is to present the comparative approach to the parliamentary elites studies, and in particular to Macedonian parliamentary elite in the period from 1991 – 2011. Here we will pay more attention to model which is applied and proved in the research of the parliamentary elites in Europe. There are compared three categories of socio-demographic characteristics: by gender, by age, and by ethnicity of Macedonian parliamentary elite in seven mandates. The comparative method in the study of parliamentary elites provides better review in the study of long-term transformation of elites.
Key words: comparative approach, parliamentary elite, Republic of Macedonia, socio-demographic characteristics

INTRODUCTION

The comparative approach to the study of politics aims to reveal the main political similarities and differences between the countries. There are many research studies in the reality that examine specific features of politics rather than complete political system of states. The comparative approach to the study of parliamentary elites has the task of fully "understanding the sum of constants and variables"[2] in order to learn about the basic similarities and differences of parliamentary elites. The comparative approach to the study of

---

[1] professional paper
[2] Hague, Rod and Martin Harrop, Comparative government and politics. An introduction, 6 edition, Palgrave Macmillan, 2004, p.69

political elites provides "a strategy for drawing conclusions"[3] that the researcher provides for "causal"[4] conclusions about areas of scientific interest.

The question is why to apply comparative approach to the studies of parliamentary elites. This approach in Political Science was introduced since time of Aristotle, who wisely observed that its application helps in making conclusions. He applied the comparative approach to study the ancient polities to generate classification of ruling forms in the ancient world. It is a typology that has influence in Political Science even today.

In result of application of comparative approach in the study of Politics has been developed Comparative Politics as a separate discipline in Political Science. Here we will briefly mention some of the advantages of comparative approach. First of all, it provides in-depth-knowledge of the political world and enriches already acquired knowledge. Comparison provides improved "classification of politics"[5]. It comes from classification comparative nature and offers a good start for explanation of political processes. Use of comparative approach can test already given hypotheses or it can give an opportunity for setting up new hypotheses. And lastly, comparison provides an opportunity to predict and control of scientific research.

The parliamentary elites as subject of scientific interest

In comparative politics one way to explain the political processes is the concept of elites. There are two key points: the first one, politics is defined as "power struggle"[6] and the second one, the political world is characterized by "political stratification"[7] in which the population is organized in separate groups set in levels with different power resources. The classical theorists of the political elites as Robert Michels, Vilfredo Pareto and Gaetano Mosca believed that political power is applied by one privled minority – the elite. This term in the empirical sense is related to a "small group, in which hands is concentrated power, wealth or privilege"[8] to rule. In this relation the members of parliament represent a kind of "micro

---

[3] Ibid.

[4] Ibid.

[5] Ibid., p.70

[6] Danzinger, James T. Undestanding the Political World. A Comparative Introduction to Political Science. Pearson Education, 2011, 10th edition, p.247

[7] Ibid.

[8] Хејвуд, Ендрју. Политика. Скопје: Академски печат, 2009, с.88

cosmos"[9] of society, which is its miniature version and represents in its full social diversity. In order to determine the term "parliamentary elite" we think of members of a parliament who are elected on direct elections by secret ballot for a specific mandate.

In time aspect, a comprehensive survey of the parliamentary elites in Europe is done by the group of researchers led by Heinrich Best and Mauzizio Cota. This research project is known as EURELITE[10]. This survey of European parliamentary elites originated the idea of Stein Rokan for comparative study of the political elites in Europe, and which "concept framework of the political elites form central object of interest, because their structure sets the stage for the formation of socio-political coalitions and it is final, explanatory factor for the differences between European party systems"[11].

In the focus of their research are the parliamentary elites in Europe that are the "link"[12] between society and the state, or in other words it is the "projection"[13] of society in politics. The authors set a goal to explore the long-term trends of change in the European parliamentary elites in the period of 150 years in the European parliamentary history. About this purpose they created three-dimensional database of comparative variables for European parliamentary elites – DATACUBE (Figure 1).

---

[9] Хаг Р., Мартин Хароп, Компаративна анализа на власта и политиката. Вовед, Скопје, 2009, изд. Академски печат, стр. 325

[10] http://www.esf.org/hosting-experts/scientific-review-groups/social-sciences-soc/activities/completed-networks/european-political-elites-in-comparison-the-long-road-to-convergence-eurelite.html (seen 12.01.2014)

[11] Best, H. and Maurizio Cotta, Parliamentary representatives in Europe 1848-2000. Legislative recruitment and careers in eleven European countries, 2000, Oxford University Press, p. 1

[12] Ibid., p. 3

[13] Ibid., p. 7
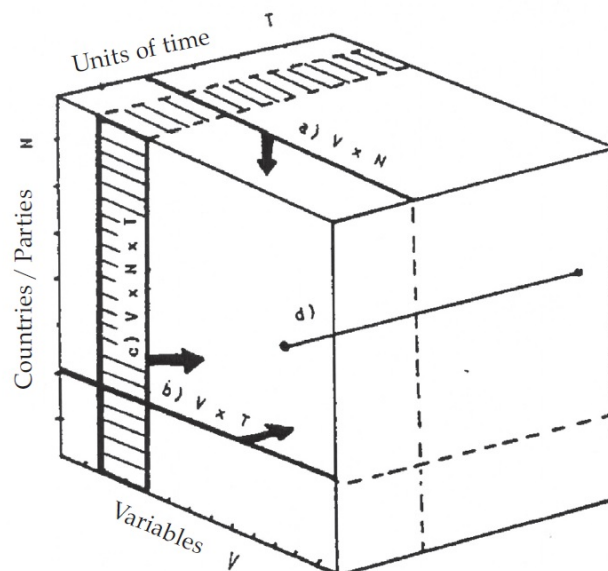
Picture 1.The graphic design of DATACUBE
Source: Best and Cotta (2000: 19)

The model combines homogeneous and comparable indicators and is organized in three dimensions: time, states/parties and variables. The constructed model allows to aggregate data for MPs in various national states and to be compared.

In Macedonian political science the interest in the study of parliamentary elites, more specifically about Macedonian parliamentary elite and political analyses are made in aspect of effectiveness of the main functions of the Macedonian Parliament – its legislative activity and control over the executive. The analyses that are related to the legislative activity of MPs are determined by the "political party structure of the Parliament"[14] and it is "a direct causal correlation with the general situation in the country"[15]. Another characteristic is the control function from the Parliament over the government and their relations, which are influenced by "the political party relationships within the Assembly and its members"[16].

About the development of the Macedonian parliamentarism and practice of parliamentary democracy in the years of transiotion of the social

---

[14] Гушева, Снежана. Законодавната дејност на Собранието. Скопје: Винсент, 2009, стр. 260
[15] Исто.
[16] Гушева, Снежана. Политичката контрола над Владата на Република Македонија. Скопје: Винсент Графика, 2008, стр. 171-172

system, the parliamentary elite in the Republic of Macedonia is researched in aspect of change of the "social structure" [17]. The issues of position of MP, changes in his/her identity and public reactions are analyzed in terms of change of social processes in the country.

In the project "Mapping the leaders in Macedonia and Albania" [18], the Center for Research and Policy Making in Skopje through survey research the goal is to "discover the processes of change of elites in Macedonia"[19] with a focus on "shared values and positions"[20] of the elite. The survey covers two groups of elites: "the old elite" from the socialist regime (from 1985 – 1990), and "the modern elite" (from 2005 – 2011). There are interviewed 42 individuals (25 representatives of "the modern elite" and 17 persons from "the old elite"). Interviewees are representatives of political, economic, academic and cultural elite. The researcher attempts to resolve common positions of the "old" and the "modern" elite regarding six topics[21]: liberal values, gender equality, multicultural issues, social welfare, comparison between the two groups of elites and perceptions of the communist past.

In the Macedonian scientific tradition there is a lack of systematic comparative political analysis of the transformation process of the parliamentary elite, which covers all Macedonian MPs in the last two decades. Primary, it is because of the lack of systematic and comprehensive empirical data for all members of the Macedonian Parliament. Additionally, the research about the Macedonian parliamentary elite did not offer clear review of the changes in its transformation.

Some comparative aspects of the Macedonian parliamentary elite

In order to fill this gap and to follow the long-term dynamics of change of the Macedonian parliamentary elite through comparative approach here we will explore some of the socio-demographic characteristics of the Macedonian MPs in all seven mandates from 1991 to 2011. Following the model presented by Best and Cotta we constructed a database for the Macedonian MPs.

---

[17] Пандевска, Марија. Пратеникот: меѓу личниот престиж и очекувањата на јавноста. Скопје: BIGOSS, 2007, стр. 1

[18] Ристеска, Марија. Мапирање на лидерите во Македонија и Албанија: дали елитите промовираат позитивна социјална промена. Скопје: Центар за истражување и креирање на политики, 2011

[19] Исто, стр. 204

[20] Исто.

[21] Исто, стр. 207

Before we enter into the presentation of the results of the research here we will mention some key moments in the development of the Macedonian parliamentarism. In the Republic of Macedonia are held seven elections for the Macedonian Parliament starting from the first democratic elections in 1991 until the last preliminary parliamentary elections in 2011. The fifth parliamentary elections in 2006 and the sixth in 2008 are with shorter period compared to the regular term of 4 years. The MPs for the first (1991) and the second (1994) parliamentary term are elected by majority voting, for the third parliamentary election in 1998 is applied mixed electoral system, and the MPs for all other election are selected according to the proportional model. The political parties compete for 120 seats, and in the last parliamentary elections in 2011 are added 3 seats more representing Macedonian citizens living abroad.

Here below we will present the socio-demographic characteristics (gender, age, and ethnicity) of the Macedonian parliamentary elite comparing these characteristics with similar results for the Croatian parliamentary elite. We decided for the representatives of the Croatian Parliament, because already mentioned model is applied for research of the Croatian MPs[22]; and also because of the common socialist and historical past of the two countries as being part of the former Socialist Federal Republic of Yugoslavia. We believe that to some extent shared past has influenced the development of the parliamentary elite, but this last assumption remains another challenge for further scientific research.

Below are the results from the survey on the gender structure of the Macedonian MPs in seven mandates from 1991 to 2011 (Table 1) and the same sort of results for the Croatian representatives in five mandates from 1990 to 2003 (Table 2).

	1991	**1994**	**1998**	**2002**	**2006**	**2008**	**2011**
Men	95.9	96.8	91.3	80.7	72.0	66.7	67.2
Women	4.1	3.2	8.7	19.3	28.0	33.3	32.8

Table 1.The gender structure of the Macedonian Parliament in seven mandates (%)
Source: The results are from own research made by the author

---

[22] Best, Heinrich and Michael Edinger. (eds.) 2003. Representative Elites in Post_Communist Settings (=SFB 580 Mitteilungen, № 8), Jena, p.76

	1990	1992	1995	2000	2003
Women	3,8	5,8	7,9	22,5	21,1
Men	96,2	94,2	92,1	77,5	78,9

Table 2.The gender structure of the Croatian Parliament in five mandates
(%)
Source: Politička misao, Vol. XLIV, (2007.), No. 5, p. 54

From the presented results and completed comparative approach for the gender structure of the parliamentary elite in Macedonia we can conclude that the ration between men and women representatives in the seven mandates has increased of the female MPs compared to the male representatives. That trend we observe in the table for the Croatian elite. During the fourth term (for the fourth election in 2002) in Macedonia was introduced a new electoral system and method of proportional representation. This means that any registered political party has the right to propose party lists for the each of the six districts (each list contains 20 names of candidates for a constituency of elected 20 candidates). In the Law on election of MPs in 2002 "in the proposed list of candidates each gender must be represented by at least 30%"[23] which should stimulate and achieve greater gender representation of women in the representative house. This legislative in 2002 results in increase almost double the percentage of women MPs in the fourth parliamentary term compared with the previous third term.

In terms of age structure, the results presented below are for the Macedonian parliamentary elite in all seven mandates (Table 3), and a review of the age groups of the Croatian Parliament in five mandates (Table 4).

	1991	1994	1998	2002	2006	2008	2011
18-29 years of age	5	1.6	3.3	2.2	5.3	7.1	5.3
30-39 years of age	25.6	28	21.5	24.1	23.7	30.2	32.8
40-49 years of age	42.1	42.4	45.5	44.40	46.6	42.1	36
50-59 years of age	22.3	22.4	23.1	22.70	18.3	13.50	20.6
60 years of age and more	5	5.6	6.6	6.60	6.1	7.1	5.3

---

[23] Закон за избор на пратеници во Собранието на РМ (Сл. весник 42/2002, чл.37, ст.3)

Average age (in years)	44	45	45	45	44	43	44

Table 3.The age structure of the Macedonian Parliament in seven mandates (%)
Source: The results are from own research made by the author

	1990	1992	1995	2000	2003
18-29 years of age	–	1.5	1.6	2.0	2.0
30-39 years of age	21.2	26.1	25.2	10.6	9.2
40-49 years of age	41.2	27.5	26.0	50.3	47.4
50-59 years of age	32.5	24.6	28.4	27.8	32.2
60 and more years of age	5.1	20.3	18.8	9.3	9.3
Average age (in years)	47	48	49	48	49

Table 4.The age structure of the Croatian Parliament in five mandates (%)
Source: Politička misao, Vol. XLIV, (2007.), No. 5, p. 55

From the presented above, the conclusion is that in both parliamentary elites the dominant age group is from 40-49 years. This age group coincides with the average age in both parliamentary elites during all terms presented. In some countries there is strict age limits applied to MPs who are "eligible to be part of the legislature"[24]. For example, in Italy, which has a long parliamentary tradition compared with Macedonia and Croatia, the minimum age limit is "40 years for the upper house"[25] of the Parliament and it is a part of the Italian legislation. We can assume that the most common age group (40-49) and the average age for both parliamentary elites (in Macedonia and Croatia) are within the "eligible" age to be part of the legislature.

The ethnic structure of the parliamentary elite is given in the following tables, the Macedonian (Table 5) and Croatian (Table 6).

	1991	1994	1998	2002	2006	2008	2011
Macedonian	77.7	79.2	76	69.4	71.2	68.3	67.2
Albanian	19	17.6	21.6	23.6	22.7	23.8	21.4
Turkish	0	0.8	0	2.8	1.5	0.75	1.5
Roma	1.65	1.6	1.6	0.7	1.5	0.75	1.5

---

[24] Хаг Р., Мартин Хароп, Компаративна анализа на власта и политиката. Вовед, Скопје, 2009, изд. Академски печат, стр. 335
[25] Исто, стр. 335

Serb	0	0.8	0	1.4	0.8	3.2	3.1
other	1.65	0	0.8	2.1	2.3	3.2	5.3

Table 5.The ethnic structure of the Macedonian Parliament in seven mandates (%)
Source: The results are from own research made by the author

	1990	1992	1995	2000	2003
Croats	92,5	87,0	92,9	93,4	92,7
Serbs	7,5	9,4	3,9	2,6	3,3
Others*	0,0	3,6	3,2	4,0	4,0

Table 6.The ethnic structure of the Croatian Parliament in five mandates (%)
Source: Politička misao, Vol. XLIV, (2007.), No. 5, p. 56

The majority ethnic group represented in the Macedonian parliamentary elite is Macedonian, which is majority at national level in the country according to the official website of the President of the Republic of Macedonia[26]. In the Croatian parliamentary elite the largest ethnic group is Croat, which is majority at national level in Croatia according to data from the Croatian Bureau of Statistics[27].

The second ethnic group in the parliamentary elite in Macedonia is Albanian ethnic group, while in the parliamentary elite in Croatia is the Serbian ethnic group. In Macedonia the second ethnic group represented at the national level is Albanian; in Croatia it is Serbian ethnic group.

According to the results presented we observe that majority in both parliamentary elites is the ethnic group, which is majority at national level in both countries. The same is true for the second ethnic group represented in both elites and also at national level in both countries.

CONCLUSION

The comparative approach to study the parliamentary elites provides in-depth analysis about the elites. This approach gives the comparison of strategy in scientific research, as we saw it in the paper by applying the comparative method to the Macedonian parliamentary elite comparing with the Croatian parliamentary elite. The purpose of this paper was to present the comparative approach as already established method of comparative

---

[26] http://www.president.mk/en/about-macedonia/basic-facts.html/ (Macedonians 64.18%, seen 12.01.2014)
[27] http://www.dzs.hr/Eng/censuses/census2011/results/htm/E01_01_04/e01_01_04_RH.html (Croats 90.42%, seen 12.01.2014)

research in Comparative Politics. We believe that this work will be in addition to the future researchers who will express interest in scientific study of the parliamentary elites. In the same time with comparative research to parliamentary elites we are able to indicate whether parliamentary elites are "open", i.e. to provide easier access for new members, or they are "closed" and the access for new members is reduced. The comparative approach to the study of parliamentary elites gives an opportunity to be diagnosed these processes of transformation of parliamentary elites over time.

LITERATURE

1. Гушева, Снежана, Политичката контрола над Владата на Република Македонија, Скопје: Винсент Графика, 2008
2. Гушева, Снежана, Законодавната дејност на Собранието, Скопје: Винсент, 2009
3. Закон за избор на пратеници во Собранието на РМ (Службен весник 42/2002)
4. Пандевска, Марија, Пратеникот: меѓу личниот престиж и очекувањата на јавноста, Скопје: BIGOSS, 2007
5. Ристеска, Марија, Мапирање на лидерите во Македонија и Албанија: дали елитите промовираат позитивна социјална промена, Скопје: Центар за истражување и креирање на политики, 2011
6. Хејвуд, Ендрју, Политика, Скопје: Академски печат, 2009
7. Хаг, Род и Мартин Хароп, Компаративна анализа на власта и политиката. Вовед, Скопје: Академски печат, 2009
8. Best, Heinrich and Maurizio Cotta, Parliamentary representatives in Europe 1848-2000. Legislative recruitment and careers in eleven European countries, Oxford University Press, 2000
9. Best, Heinrich and Michael Edinger. (eds.) 2003. Representative Elites in Post_Communist Settings (=SFB 580 Mitteilungen, № 8), Jena
10. Danzinger, James T., Undestanding the Political World. A Comparative Introduction to Political Science, Pearson Education, 10th edition, 2011
11. Hague, Rod and Martin Harrop, Comparative government and politics. An introduction, 6 edition, Palgrave Macmillan, 2004
12. Politička misao, Vol. XLIV, (2007.), No. 5, pp. 45-70

13. http://www.dzs.hr/ - the official web site of the Croatian Bureau of Statistics
14. http://www.esf.org/ - web site of the European Science Foundation
15. http://www.president.mk/ - the official web site of the President of the Republic of Macedonia

COMPARATIVE ANALYSIS OF THE POLICY-MAKING AT LOCAL LEVEL IN SLOVENIA AND MACEDONIA[28]

M.A. Diogen Hadzi Kosta Milevski, M.A. Ilche Dimovski
Faculty of Administration and Information Systems Managements, Bitola,
diogenh@gmail.com, ilcedimovski@yahoo.com

ABSTRACT

This article maps the frame through which solutions for the problems on local level are created and makes an effort by means of comparative analyses of the models of local government in Republic of Macedonia and Republic Slovenia to give recommendations that would improve the process of policy making at the local level in Republic of Macedonia.

Keywords: public policies making, local self-government, citizens participation

LOCAL GOVERNMENT- LOCAL SELF GOVERNMENT

We live in a society where the centrifugal force of the central government is slowly but surely balancing the centripetal forces of self-government at the local community. The purpose of this paper is to depict a framework through which solutions of the problems on local level will be created. The focus of our interest is the possibility for local government to have the its own assets and competences for spheres of more general interest. It enables the Local government to create a policy for disposing those assets as priorities and policies within their original powers.

In the political and legal theory there are numerous definitions of local government. According to Redfield local self-government represents the realization by the citizens ,within the focus or through their elected representatives, of the functions and powers given to them by the legislature or what belongs to them on the basis of common law (Common Law).[29]

---

[28] professional paper
[29] Local self-government, Gordana Siljanovska-Davkova, Vladimir Mitkov, MAGOR, Skopje 2000

According to Robertson, local government (government) is the existence of a territorial, non-sovereign community which has legally defined rights and organization necessary to regulate their own affairs. From here it is clear that there must be a local authority with regulatory powers, independent of external control and participation of local communities in managing their own affairs.[30]

The most important document adopted and accepted internationally that regulates the status, organization and function of local government is the European Charter of Local Self-Government[31], which predict multi-leveling and decentralization of central government, that leads to diverse number of layers of the local self-government in the European countries.

European countries have its models of local self-government based on the English and the French model of local government, that are distinguished by the fact that the English model of self-government activities is strictly separated from the state, while in the French model the organization is widespread through a network of regional authorities. The good part of European countries local government is a combination of these two models. Once you have defined that the local government has its own autonomy, but not sovereignty, and it has its own legal identity, has fiscal autonomy and authority of management, then it has its own competences which divided into two types i.e. original and transferred jurisdiction.

CREATION OF PUBLIC POLICY AT THE LOCAL LEVEL

One of the key questions that arises in connection with justification analysis and which makes this paper is whether local governments create public policy. In order to determine this, one first needs to define what constitutes the creation of public policy and the essential difference between the policy-making at the national level and the development of policy at the local level.

One of the most simple definition of public policy is that of (Tomas Dye) - public policy is everything that the government chooses to do or not do. In this definition, the author uses the term (government) in terms of the body that has a legitimate, exclusive pairs to create and implement policies. He analyzes public policy as a process of deliberately targeting activities of public authorities towards achieving specific targets in the environment. Although nowhere in its definition does he mentions the term

---

[30] Local self-government, Gordana Siljanovska-Davkova, Vladimir Mitkov, MAGOR, Skopje2000
[31]http://www.mls.gov.mk/data/file/Dokumenti/Evropska%20povelba%20za%20lokalnata%20samouprav.pdf

(self government) that here is associated with the notion of local government, it does not mean that some of the powers that local government is that of policy making at the local level. In most of the current models of local government implemented in countries that have liberal- democratic model of local self-regulation, it is implied a form of autonomy of the local community in relation to the central government. Within that autonomy the original powers of local government in the formal legal sense of community right to manage matters of interest to that community are included. The way of making decisions, i.e. the establishment of a system which meets the needs of the community essentially, is actually process of policy making. The dilemma that arises is whether it is a public policy or not and what it actually represents, analyzed in terms of its scope.

In order to access and solve this dilemma, it is first necessary to analyze the categories of public issue and public interest. Anderson in his paper Public Policymaking: An Introduction public problem is defined as the kind of problem that affects a large group of people and has a broader impact, including effects on people who are not directly involved[32]. One of the essential reasons for the existence of local government is to be a tool of citizens in solving their problems of local character. No matter these local problems affect much smaller group of people from the problems on the agenda of the central government, in their core they are public problems for all or most of the large population in the area of local government.

The question whether the local interest is the public interest depends on the level from which the problem is considered. If the public interest is considered on the national level , then it is a totally legitimate conclusion that ,in its scope, it is much more comprehensive than the local interest and local interest is a kind of personal interest in the community, If the activities of the local self-government are analyzed on a micro level, then local government through its authentic and trusted authorities as one of the stages of rule tasked to satisfy the public interest of the citizens living on its territory, confirms our thesis that local governments create public policy at the local level.

---

[32] Public Policymaking: An Introduction by James E. Anderson Houghton Mifflin Co. (1994)

CREATION OF PUBLIC POLICY AT THE LOCAL LEVEL IN SLOVENIA

Just like in Macedonia, Slovenia's basic principles for the establishment and functioning of local self-government are governed by the constitution. The units of local government finance their operations from funds that they have collected themselves, and if those assets are not sufficient, then the central government has an obligation to provide them[33]

Within the local government system, it is implemented a municipal council and a mayor elected from the citizens with direct elections. The Mayor appoints a deputy out of The Council Members and has the role of executive power at the local level, but one of its most important functions is the preparation of the municipal budget. Moreover, besides the council and the mayor as a third body within the local government, a Supervisory Board is formed. It is elected by the municipal council and its main function is to supervise the manner of spending funds from the municipal budget and to supervise the management of municipal property.[34]

Municipalities have basic and responsible competencies. Municipality shall provide the following: manage municipal property, create conditions for economic development, build housing, regulate, manage and care for local public services, strengthen social service care, preschool care, basic care of children and family care for vulnerable, elderly and invalids, regulate and maintain utility; put into force measures to strengthen the education, sports, culture; determine violations and fine for offenses that violate municipal regulations etc. Entrusted responsibilities are transferred with the prior consent of the municipality and the central government is obliged to provide funds for the exercise of that jurisdiction.

One of the specialties of Slovenian model of local government is that even within the constitution in Section b), dedicated to local government, citizens are provided with the ability to form self-associations that will promote their interests, and citizens can be given legal authority to self-manage through things that are the responsibility of the central government.[35]

The process of policy making at the local level is primarily determined by the capacity to finance those policies. Taking into account the fact that many of the municipalities that are formed within Slovenia do not have fiscal

---

[33]Article 142 from Slovenia's Constitution
https://www.constituteproject.org/constitution/Slovenia_2006.pdf
[34] CROATIAN AND COMPARATIVE PUBLIC ADMINISTRATION Stane Vlaj; The System of Local Self-Government in Slovenia with a Special Emphasis on the Status of the Capital City Ljubljana; scientific paper
[35]Article 149 from Slovenia's Constitution

sovereignty, their capacity for policy making at the local level is limited and they are limited to the administrative offices of the central government.

One of the problems that appeared in the process of policy-making at the local level is the situation of cohabitation, which usually resulted in complete blockade of the work of local government. To overcome this situation, an intervention was made in the law - the mayor gets the post of Chairman of the Council without the right to vote. [36]

Although Slovenia formally implemented a two-tier model of local government division of the municipalities, in the first level and second level regions, substantial secondary level of local government is not yet established as a result of limited municipal capacity and lack of political will for it to be conduct.

DETERMINANTS OF PUBLIC POLICY AT LOCAL LEVEL IN MACEDONIA

Macedonia is one of the few countries in Europe that has a single level local government, which was practically established by The Law for Local Self-Government in 2002. A bit later, a Law for Territorial Organization of The Local Self-government of The Republic of Macedonia was passed.

Additionally, in 2004 a law was passed to fund the units of the local government, which was determined by the way that local governments will be funded.

With laws like these, Macedonia was divided into 84 municipalities and the City of Skopje, which includes 10 municipalities, whose source competencies are in the fields of utility activities, local economic development, environmental protection and nature, culture, urban planning, sports and recreation, social care and child protection, fire protection, preparation and taking measures to protect and rescue the population and material goods, educated (primary and secondary), collection of utility fees and other charges. Besides original powers of local government units, the units can have entrusted or delegated powers of the state administration. Competencies are delegated upon the Mayor to ensure that adequate resources for their execution and those competencies can be adapted to local conditions in accordance with standards established by law.[37]

---

[36] LOCAL GOVERNMENT IN SLOVENIA Kaliopa Dimitrovska Andrews and Zlatka

[37] Article 23 from the Law of Local Self-Government, 2002

The Macedonian model of local government council and mayor have their own responsibilities they perform pursuant to local government and Statute appropriate to municipality.

Just like in Slovenia, in Macedonia the territorial boundaries of local government units is with specified administrative and financial capacity, and thus the capacity for creating and implementing policies.

During the Law passage, the experts' remarks aimed at forming communities that do not have the necessary capacity to meet the demands and needs of the citizens because they have limited capacity and administrative fiscal capacity, and thus limited or not any possibility to create local policies. On one hand they are reduced to the level of administrative offices of the central government. On the other hand, the municipalities have large territorial boundaries, i.e. their range is larger compared to their fiscal capacity and they are put in a position of not being able to meet the needs of citizens in total.

Although local government in the country is still organized at one level, the law provides association of municipalities for matters of local importance, but of common interest. [38]

Citizen participation in local government is managed through a variety of forms, including: Citizens' Initiative, public meeting, referendum, and suggestions, as well as public forums, polls and suggestions.

CITIZEN PARTICIPATION IN POLICY MAKING AT LOCAL LEVEL

Citizen participation in local government is managed through a variety of forms, including: citizens' initiative, public meeting, referendum and suggestions, as well as public forums, polls and suggestions.[39] In addition to this, the Mayor has a legal obligation to organize elections for electing presidents and representatives of the local community council within 100 days of his appointment. The local community councils are attended to be the basic cells of local self government.

The practice shows that the majority of these instruments remains a possibility, but their implementation is low. This is due to the lack of information and inertness of the citizens on one hand, and the other extreme is the legal obligation of municipalities to organize only two public debates that are associated with the municipal budget on the other hand. Also there

---

[38] Article 14 from the Law of Local Self-Government, 2002
[39] Part 4 from the Law of Local Self-Government, 2002

is no mechanism that allows any intervention of citizens when it comes to policies implemented by the central government on the local level.

OPPORTUNITIES FOR IMPORVING THE PROCESS OF MAKING PUBLIC POLICY AT LOCAL LEVEL IN THE REPUBLIC OF MACEDONIA

In order to give quality recommendations for improving the process of making public policy at the local level it is necessary to simplify the process to its basic steps. In order to do that, we are going to use the general pattern with 5 steps to create the appropriate policy of its adaptation to the specifics of policy making at the local level.

The first step, i.e. the definition and identification of the problem involves the communication process of local government and its citizens. In the framework of local government units in the Republic of Macedonia, The Constitution, the Local Government and municipal statutes established instruments through which citizens have the opportunity to inform local authorities for specific problems. The decision on which issue will be set as prior on the agenda depends on its material component as well as the politicians' will, and it finally equals the selection of the problem at local and national level. The essential difference is in the way of communication between policy makers and stakeholders. While at the national level a prior task is definition and selection of stakeholders in order to successfully implement the analysis phase of the problem .The process of gathering stakeholder is relatively simple because the number of stakeholders is far lower and it is possible that they can be contacted directly through local communities.

The second and third step (preparation and selection of alternative design and public policy) is where the problems start in the process of policy-making at the local level. A prerequisite for the successful implementation of this step is the administrative capacity of local governments. Administrative bodies within local government are those that prepare acts at the request of the mayor or the council and are essentially the pinion in the process of making policy without which the real problems of the citizens cannot find a formal framework to be addressed. Taking into account the fact that the majority of municipalities have a deficit of professional staff who would participate in the analysis of the background of the problem and define the possible options for resolving it, it becomes clear that successful resolution of t serious systemic problems require involvement of experts. It can be

realized by defining a formal framework through which civil society organizations, that have adequate capacity, will occur as agents of local government in this Step. Another possible solution is the introduction of another degree of local self-government that would unite the growing number of municipalities in order to provide adequate administrative potential and broad basis for withdrawal of funds.

One of the key aspects of creating public policy for any of the areas in which local authority is availability of funds for its implementation. **Fourth step:** Involves materialization of public policy in the frames of local government and this can be accomplished through the activity of public enterprises, established by local governments and other actors at the local level. The main source of funds for policies is the municipal budget that is formed by from the funds that local government collects from three main channels[40]. Analyzing the policies currently being created locally on the territory of the Republic Macedonia leads one to a conclusion that in the closure of the financial framework, one of the key sources that the local government receives from the central government, which in fact limits the capacity of the way the policy at the local level are created.

The fifth step: includes monitoring the results and effects provided by policy implemented. The problems in implementation and reasons for delay or difficulty in implementation is the result of deficiencies in the design and implementation of policy. For successful monitoring of policies, it is necessary to clearly define the indicators that will be the basis for qualitatively and quantitatively measuring the results of policies. Since the main focus in the design phase of public policy is the legal framework ,the issue of clearly defined indicators remains a second plan that ultimately creates an umbrella that protects public officials from liability for the failure of politics as created.

---

[40] According to the Law on Financing of Local Self Government (LSG) Article 3 ELS are financed from own revenues, grants from own revenues, grants from the Budget of the Republic Macedonia, as well as from the budgets and borrowing of funds. Article 4 defines own revenue source sources, local taxes established by low, local free rates established by low, local fees established by law, income from property, income from donations, revenues from fines stipulated by low, revenue contribution from other income determined by low. In addition to these revenue municipalities receive revenue based on personal income tax set out in Article 5 of the Law on Financing of Local Self Government. Grants budget of the Republic and the budgets od the funds are received in the form of Vat receits, utility subsidies, capital grants and grants delegated for the authority pursuant to Article 8 paragraph 2 of the Law.

RECOMMENDATIONS FOR IMPROVING EFFECTIVENESS OF CITIZEN PARTICIPATION IN POLICY MAKING AT LOCAL LEVEL

Considering that local community councils, whether rural or urban, they are the most immediate and most natural form of citizen participation in the policy-making at the local level. It is necessary to establish a framework within the text of the Local Government Act or in a separate act that would ensure uniform regulation of the procedure for election of the speaker and members of the local community council. This will create a basic prerequisite for democratic and transparent constitution of these bodies of local self-government. It is also necessary to establish a mechanism that will oblige local authorities to organize public discussions that will inform the local public about the policies that the central government is planning to implement at the local level and in which the local government is a partner. By doing so, it will be from crucial importance that this mechanism is given the status of a legal obligation for local governments. If this is not the case and implementation of this instrument is left to the discretionary will of the local authorities then it will probably be included in the group of instruments that exist but is not in practice.

REFERENCES

1.Biljana Vankovska , Political System , Skopje 2007
2. Diogn Hadji-Kosta Milevski, MA thesis defended, Cycle Of Creation Of Public Policy And Its Dependence On The Political System, FAMIS Bitola 2011
3.Gordana Siljanovska Davkova Vladimir Mitkov, Local Government, Skopje 2000
4.Gordana Siljanovska Davkova,Vladimir Mitkov, Local Government, Skopje 2004
5.Ilche Dimovski, MA thesis Defended Dmocratic Deficit In The Implementation Of The Referendum On Territorial Organization Of Local Self-Government (Mayors) In The Republic Of Macedonia FAMIS, Bitola 2012
6. James E. Anderson, Public Policymaking: An Introduction, Boston 2010
7. Kaliopa Dimitrovska Andrews,Zlatka Ploshtajner, Local Government In Slovenia, Zagreb 2001

8.Stane Vlaj, Croatian And Comparative Public Administration ; The System of Local Self-Government in Slovenia with a Special Emphasis on the Status of the Capital City Ljubljana, Scientific Paper

9.William N. Dan, Analysis of public policy, Skopje 2009

10.Constitution of the Republic of Slovenia

11.Constitution of the Republic of Macedonia

12.Law on Local Self-Government of the Republic of Macedonia 2002

13. http://www.frdl.org.pl/pliki/frdl/document/regulski_local_democracy.pdf

14 https://www.constituteproject.org/constitution/Slovenia_2006.pdf

15.https://www.constituteproject.org/ # / Search

16. http://www.mls.gov.mk/data/file/Dokumenti/Evropska% 20povelba 20za%%% 20lokalnata 20samouprava.pdf

IMPACT OF THE INSTITUTIONAL CAPACITY OF THE REPUBLIC OF MACEDONIA AND THE WESTERN BALKANS IN CONTEXT OF THE EUROPEAN INTEGRATION[41]

Assis. Prof. Katerina Veljanovska, PhD
Bul. Treta Makedonska Brigada b.b., 1 000 Skopje
MIT University, Skopje
veljanovska_katerina@yahoo.com

Goran Shibakovski, MSc
Partizanska b.b., 6 000 Ohrid
UIST "St. Paul the Apostle" - Ohrid
goran.shibakovski@gmail.com

Abstract

In terms of the positive achievement of the European integration process, each country individually determines how stable and persistently will steps to the selected route. If internal harmonization enable the establishment of an institutional system that will be able to bear the burden of delegated framework of functioning of the European Union, then it creates a real opportunity for increasing attention to the essence of the implemented program. The purpose of this paper is to show " if the institutions more seriously understand its role in the European integration process of the country , the more they can influence public policies that are created in the state in the role of the EU integration process movement". That is, if there is an awareness of the policy within the European integration process that will continually be measurable and evaluated by the relevant institutions, then they will be a significant indicator for the establishment of a real European integration process in every sphere of social action. Prompting from the experience of the Western Balkans, the establishment of a joint strategy as a guide in the EU integration process, implemented through national councils and bodies for European Integration at the national level, will contribute to a more adaptable and easier realization of certain parameters nationwide.
Keywords: institutional capacity, public policy, European integration, a common strategy, measurability and evaluation

---

[41] review scientific paper

INTRODUCTION

According to the Ministry of Foreign Affair[42], the Republic of Macedonia strives to fulfill four priorities to its foreign policy. After NATO membership, the second goal is getting a date for start of full membership in the EU.

On the road to the EU, R. Macedonia should demonstrate that has stable political institutions and effective market economy. These are basic pre-conditions for EU integration. Signing of the Agreement of stabilization and association in 2001 R. Macedonia showed its intention for EU membership. This means that the country has joined the group of countries in the region of Western Balkans[43], which is a part of the EU enlargement policy to Southeast Europe. It has impact and tells that "their internal stability is improved by their involvement to the political processes related to the EU integration"[44]. The perspective of EU integration of the Western Balkan should be an impulse for democratic and economic development of the countries in this region.

INSTITUTIONAL PLATFORM OF THE EU INTEGRATION PROCESS OF THE REPUBLIC OF MACEDONIA

In December 2005 the European Commission decided to the Republic of Macedonia to be granted status of a country-candidate for membership in the European Union. The successful fulfillment of the conditions for full membership in the EU means that the country should have well established institutional system. The institutional platform of the R. Macedonia is consisted of a few state institutions in order to intense the EU integration process of the country.

In 2007 is established the National Council for European Integration by the National Parliament. This body was established to be a national forum, which will provide "consensus and coordinated action"[45] in

---

[42] http://www.mfa.gov.mk/?q=nadvoresna-politika/celi-i-prioriteti, прег.27.11.2013

[43] Вајденфелд Вернер, Веселс В., Прирачник од А до Ш: прирачник за европска интеграција, Скопје, Фондација "Конрад Аденауер", 2009, стр. 327

[44] Danzinger J.N., Understanding the Political World. A Comparative Introduction to Political Science, 10th edition, Pearson, 2011, p. 445

[45] Одлука за основање на Национален совет за евроинтеграции, Собрание на РМ, 19.11.2007 год.

the EU integration process. The National Council is managed by opposition in order to provide consensus and continuity in the negotiation process with the EU. The Council also does monitoring over the negotiation process and give suggestions for it.

The Secretariat for European Affairs (SEA) was established in 2005 as a special professional body to the Macedonian Government having the task to provide professional support and coordination of the work of public authorities in the EU integration process. His role is to be the main manager of the information system of negotiations for membership.

The Ministry of Foreign Affairs is the main driving force in the relations between the R. Macedonia and the EU. It has significant role in the national delegation and negotiating team. The Ministry provides information about political aspects of the member states on the negotiations. In that context, the Ministry of Foreign Affairs via diplomatic activities provides support in the negotiation process and coordination of the diplomatic-consular network related to the negotiations.

The institutions mentioned above have one main goal to move forward the Macedonian society closer to the EU member states. The various institutions have different tasks that need to be done and to achieve the main goal. The last, but not least is the structure of teams that lead the negotiation process with the EU. The important role has the national delegation, working groups and the committee of presidents of the working groups.[46]

The national delegation manages and leads the negotiations with the EU. The members are deputy-minister of European affairs as head of the delegation, the Minister of Foreign Affairs, chief negotiator, members of negotiating teams and heads of working groups. The national delegation works in two sets: at the highest level – head of delegation and government's ministers, which plays a major role in support of the negotiation process; and at the level of negotiating team – chief negotiator and team members, and in that case the delegation plays complex role in the negotiation process, because it involves regular communication with the head of delegation, presentation of negotiation positions to the government, participation of domestic interested parties in the negotiation process, overcoming of different positions in the negotiation process.

In the working groups participate members of all relevant ministries. They have task to perform most of the technical preparation of the negotiation process, of course they do that in consultation with relevant stakeholders from the civil society. The working groups are formed in 2001 and restructured in 2005, at the same moment when it is prepared the first

---

[46] Преговори за членство во ЕУ, СЕП, Скопје, 2009, стр. 26-28

version of the National program of adoption of the EU acquis.[47] The Committee of presidents of the working groups is the body that has a task to solve horizontal issues of the working groups.

An important segment of the negotiation process is involvement of interested parties, and informal communication and campaigns to inform general public. It is partly done by participation to the National Council for European Integration of certain representative of NGOs, trade unions, local government and other domestic organizations.

To all up to here, we could tell that the biggest part and influence in the negotiation process have government representatives which are responsible for effective negotiations. The bodies within the legislature have control and consultative function in the negotiation process. And all these specialized agencies responsible for EU integration process usually provide professional and technical support, which is very important for successful outcome in the negotiations process.

EXPERIENCE OF THE WESTERN BALKASN COUNTRIES – A COMPARATIVE ANALYSIS

The main thrust of the Western Balkans[48] countries is integration into the great family of the European Union. The purpose of these countries is easier and rapid transition into a society where there is a certain structural framework of economic, political and security point with respect for the established institutional system.

Starting from the "Thessalonica Agenda for the Western Balkans: Towards European Integration" convened by the European Council in Thessalonica on 19 and 20 June, 2003, the countries of the Western Balkans, in the name of the confidence in the EU institutions, began their road to the EU perspective.

During this EU integration process, the main challenge is the Western Balkans countries to develop real functioning of the democratic institutions, capable of managing with the areas of social, cultural, economic and political life, especially managing with the capacity of their institutional system. Balkan countries themselves had moved to strengthen the position of

---

[47] Преговори за членство во ЕУ, СЕП, Скопје, 2009, стр. 28
[48] The Western Balkans refers to Albania, Bosnia and Herzegovina, Croatia, Kosovo, Macedonia, Serbia and Montenegro – countries which share a common perspective of European integration

pragmatic groupings, reformists and committed Europeanists, creating a friendlier environment for the EU enlargement agenda[49].

If we start from one of the key priorities of the European Partnership Action Plan[50], settled by the EU Commission in 2005, the need to "create the conditions for investment, trade, employment and economic growth for the benefit of all communities" then we have the basic frame for further development of the Western Balkans countries in their way to EU.

The complexity of the EU integration process involves implementations of reforms and frame of actions in a wide range of areas. This is not an easy task, especially because the institutions in the Western Balkan countries must be prepare and deeply involved with their whole capacity in the integration process.

The main question would be: Are the institutional system in the Western Balkan countries prepared for this integration process? How they manage it? Do day have common strategy on institutional level and do they measure their results?

Firstly, the institutional coordination for implementation of the right steps for EU integration should be in order to coordinate the social donations, funds and make sure about the essence of the pre-accession criteria.

Are the institutions in the Western Balkan countries having efficient capacity to be ready for this process?

Secondly, the institutions that are directly involved in the integration process in one country should be in coordination with each other but also with the criteria for EU accession. Otherwise, we don't have relevant platform for measuring of the achieved results in the integration process. The second question should be: Whether the responsible institutions for EU integration process are aware for their crucial role in the society to join the European Union?

---

[49] Elizabeth, Pond. "Endgame in the Balkans: Regime Change European Style". Washington, DC Brookings Institution, 2006

[50] http://www.sobranie.mk/en/WBStorage/Files/European_Partnership_Action_Plan_ 2005%2008.02.2006.PDF, European Partnership 2005 Action Plan, Government of the R. of Macedonia, Secretariat for European Affairs, прегледано на 23.11.2013 година

In this process, the most important advice for the institutional human capacity is to understand correctly the importance of the EU integration process and take into consideration their political responsibility in the name of the common progress of the country.

Does is opening of the Pandora box when we talk about the domestic politics and institutional framework for EU integration in the Western Balkans countries?

In addition with the above, Western Balkans countries, separately has their own perception of the institutional structure in order with their EU integration vision. Despite ministries and offices for European Integration, next level of collaboration on a state level is establishing of National Committee for European Integration with the idea of providing solutions for EU accession strategy. The European integration councils were established in 2002 in the R. of Serbia[51], in 2005 in Croatia[52], in 2007 in the R. of Macedonia[53], in 2008 in the R. of Montenegro[54], in 2012[55] in the R. of Kosovo. In the R. of Albania and R. of Bosnia and Herzegovina this function is still only on level of ministry as an institution, there is Ministry of European integration in the R. of Albania established in 2009[56] and in Bosnia and Herzegovina there is an Office of the Government of Federation of Bosnia and Herzegovina for Legislation and Harmonization with European Union Regulations[57].

---

[51]   http://www.seio.gov.rs/serbia-and-eu/who-is-who.63.html,   The   Serbian Government Council for European Integration, прегледано на 21.11.2013 година

[52] http://www.sabor.hr/Default.aspx?sec=2709, ''National Committee for monitoring of the

accession negotiations'', прегледано на 24.11.2013 година

53

http://www.sobranie.mk/en/?ItemID=D2098F31745BD34A84D09837D5BC089A,

National European Integration Council, прегледано на 24.11.2013

54   http://media.institut-alternativa.org/2012/10/institute-alternative-parliament-of-montenegro-and-the-process-of-european-integration.pdf, Parliament of Montenegro and the process of European integration, Just watching or taking part?, стр. 10, прегледано на 21.11.2013 година

55 http://www.mei-ks.net/?page=2,5,445, The National Council for European integration, прегледано на 24.11.2013 година

56   http://www.mie.gov.al/, Ministry of European Integration, прегледано на 24.11.2013 година

57http://www.fbihvlada.gov.ba/english/uredi%20i%20sluzbe/index.php, Offices and Services, прегледано на 24.11.2013 година

This research is the first and basic indicator that Western Balkans countries have problem with the similar perception on the EU accession. Thus, it would be very difficult to talk about common strategy for EU integration. This common strategy would be very useful because all of these countries have similar mentality and similar economic, ethnic and political problems on their territory.

When we talk about the institutions responsible for European integration in the country, their vision is to propose measures for achieving general national consensus in the country's EU accession process; monitoring and evaluation on the process and on the steps taken; proposing methods of working; advisory body for the other institutions in the society because of the EU framework that should be implemented.

The main problems in the operation of the institutions that are facing with the EU integration challenges in one country would be:

➢ They must be aware of their position in the society, in terms of setting themself as an example of working by the standards of the European Union;

➢ They must have a long-term strategy for its operations that will not be made without public participation and to be unknown to the public;

➢ The work of these institutions shouldn't be out of the public eye – they must allowed participation of different interest actors;

➢ They need to continuously collaborate with political parties and the media, not to avoid press conferences and other public announcements for their work and results;

➢ The most important is the collaboration and composition with representatives by all political parties;

➢ Collaboration with non-governmental sector in order to have a broader picture for the problems with implementation of the EU legislative in the society;

➢ The institutions should understand that they have a large role in their influence to the public policy creation, especially in the field of EU integration process for the country;

➢ The institutions must measure their results and accomplishment in order to improve their working strategy – without evaluation and measuring of the results their work is not realistic (it will be realized only on paper, not in the actual operation)

If the institutions are not so faced with all these challenges and are not acting in that direction than we can't talk about real influence in the process of public policy for European integration.

The scientific researchers still talk about the political tensions in Bosnia and Herzegovina, Macedonia, Serbia, Montenegro, Albania and Kosovo[58]. The countries in the Western Balkans are having lack of regional cooperation; more precisely they don't have cooperation between their institutions in order to find common solutions to fulfill the conditions for EU accession. As Gligorov[59] says,: "The countries of the Western Balkans are more integrated with the EU than with themselves". In economic terms, the EU is the most important trading partner of these countries. But, the regional cooperation is not only about the economic benefit. The Western Balkan countries must find strategy for sustainable development in order with the EU direction. They can start with solving the common problems on international level, thus they will create better image of themselves in the international community.

In order with the regional cooperation, an interesting example would be the competence (common and different) of the three bodies responsible for European integration process on a different level in their countries[60]: "National Committee for monitoring of the accession negotiations" in R. of Croatia, National Council for European Integration in the R. of Macedonia and National Council for European Integration in Montenegro[61].

---

[58] Gazmend, Qorraj. "Integrating the Western Balkans into the European Union: Overcoming Political and Economic Constraints". European Perspectives – Journal on European Perspectives of the Western Balkans, Vol. 2, No. 2, pp 79-92, October 2010

[59] Vladimir , Gligorov. "Prospects for further (South Eastern EU Enlargement" Global Development Network Southeast Europe, 2003

[60] http://media.institut-alternativa.org/2012/10/institute-alternative-parliament-of-montenegro-and-the-process-of-european-integration.pdf, Parliament of Montenegro, Examples of comparative practice, стр. 14

[61] This analysis does not take into account The National Council for European integration of the R. of Kosovo because it is inaugurated in 2012 (too early to see its real functioning)

The competencies of the three bodies

Croatia

"National Committee for monitoring of the accession negotiations"

Issues opinions and guidelines on behalf of the Parliament on the prepared negotiating positions.
Holds regular consultations and exchanges information with the President of the Republic, Goverment and Parlament.
Holds regular consultations with the head of the negotiating team and Foregin Affairs Minister on the development of negotiations, opened negotiating positions and the prospects of closing individual chapters.

Macedonia"National Council for European Integrations"

Issues opinions and guidlines on the preparations for the begining of EU accession talks
Monitors and assesses activities relevant to Macedonia's accesion to EU

Monitors the course of EU accesion talks and issues opinions and suggestions;
Analyses information on the proces of negotiations;
Analyses and issues opinions on the matters likely to come up in the process of negotiations;
Discusses the performance of individual members of the negotiating team;
Issues opinions on the extent of harmonisation with EU legislation;
Informs the Parlament about its work

Monitors and assesses implementation of the Stabilisation and Association Agreement;
Discusses other issues relevant for the European Integrations and implementation of the Stabilisation and Association Agreement
Montenegro
"NacionalCouncil for European Integrations"

Source: http://media.institut-alternativa.org/2012/10/institute-alternative-parliament-of-montenegro-and-the-process-of-european-integration.pdf, Parliament of Montenegro, Examples of comparative practice, p. 14

Western Balkan countries should be prepared to use the impact of the institutional capacity on public policies for EU integration by:

➢ Strengthening the capacity of democratic institutions by using their real role to accomplished the public needs and link their needs with guidelines for EU integration;

➢ Finding the real expert, as human capital to manage with the needed interventions in the public EU policies

➢ Making common strategy with all the institutions in the country involve in the EU integration process

> ➢ Use the foreign experience from the other EU countries, especially the ones that still have aspiration for EU membership

CONCLUSION

The Western Balkan countries should achieve a common strategy to strengthen the EU integration process in order to facilitate coordination at national level, and at the same time it is related to the human potential and its (non) fulfillment. If all this is presented by the work of the national councils for European integration and bodies, then the coordination can lead to significant benefit both at national and regional levels – it will be done by achieving common goals and interests driven by the EU integration process.

Croatia left the group of Western Balkan countries and became a member of the EU on 1 July 2013. Other countries of Western Balkans: Montenegro, Macedonia and Serbia are candidate countries. EU already has accession negotiations with Montenegro, and in January 2014 EU started negotiations with Serbia. Albania, Bosnia and Herzegovina, and Kosovo are potential candidates. European Commission recommended to the Council to be granted candidate status, which is subject to high conditionality.

Republic of Macedonia in 2005 became a candidate for EU membership and it is in expectations to start negotiations with the EU. The next stage in the accession process is getting a date for negotiations for EU membership. The negotiations are extensive step and require full preparation of state bodies and institutions and structures to establish coordination and to conduct negotiations before the start of the negotiations. The Republic of Macedonia has already established institutional system, which is able to guide that process for successful integration into the EU.

LITERATURE

16. Вајденфелд Вернер, Веселс В., Прирачник од А до Ш: прирачник за европска интеграција, Скопје, Фондација "Конрад Аденауер", 2009
17. Преговори за членство во ЕУ, Влада на РМ, Секретаријат за европски прашања, Скопје, јануари 2009
18. Danzinger J.N., Understanding the Political World. A Comparative Introduction to Political Science, 10th edition, Pearson, 2011
19. Elizabeth, Pound "Endgame in the Balkans: Regime Change European Style". Washington, DC Brookings Institution, 2006

20. European Partnership 2005 Action Plan, Government of the R. of Macedonia, Secretariat for European Affairs
http://www.sobranie.mk/en/WBStorage/Files/European_Partnership_Action_Plan_2005%2008.02.2006.PDF

21. The Serbian Government Council for European Integration, http://www.seio.gov.rs/serbia-and-eu/who-is-who.63.html,

22. "National Committee for monitoring of the accession negotiations" http://www.sabor.hr/Default.aspx?sec=2709,

23. Parliament of Montenegro and the process of European integration, Just watching or taking part?
http://media.institut-alternativa.org/2012/10/institute-alternative-parliament-of-montenegro-and-the-process-of-european-integration.pdf,

24. National European Integration Council
http://www.sobranie.mk/en/?ItemID=D2098F31745BD34A84D098 37D5BC089A7

25. The National Council for European integration, http://www.mei-ks.net/?page=2,5,445

26. Ministry of European Integration http://www.mie.gov.al/,

27. Offices and Services,

http://www.fbihvlada.gov.ba/english/uredi%20i%20sluzbe/index.php,

28. Gazmend, Qorraj. "Integrating the Western Balkans into the European Union: Overcoming Political and Economic Constraints". European Perspectives – Journal on European Perspectives of the Western Balkans, Vol. 2, No. 2, October 2010

29. Vladimir , Gligorov. "Prospects for further (South Eastern EU Enlargement" Global Development Network Southeast Europe, 2003

30. Parliament of Montenegro, Examples of comparative practice http://media.institut-alternativa.org/2012/10/institute-alternative-parliament-of-montenegro-and-the-process-of-european-integration.pdf

DEFINITION AND BASIC VALUES OF MODERN CONSERVATISM[62]

MA Nikola Gjorshoski
Faculty of Law – Kichevo
St. Kliment Ohridski University –Bitola
ngjorshoski@gmail.com

Abstract

The objective of this paper work is to present a modern political ideology that takes significant place in the political discourse. During the study of the complex specification and the characteristics of the party-ideological nomenclature, it is very important considering the right-central political orientation. It is obvious that because of a poor knowledge the right political nomination has been desolated in the Macedonian political culture. This is not just a case in the period of the communistic regime but also after the independence of Republic of Macedonia and establishing democratic pluralistic political system. If one of the fundamental values of our regulation is pluralism then the multilateral dimension towards contemplation and study of the ideologies and parties of the entire political spectrum has to find its place in the scientific sphere as well as other wider areas.

Our contribution in this direction will have a tendency to determine the conservatism as a patrimonial conception and represent its basic policies.

Key words: conservatism, ideology, conservative values, political parties, public moral, state security

INTRODUCTION

The degree and the momentum of the social development, as well as the directions for solving the future social problems are in a high degree determinate by the political ideologies contained in the programs, regulations, platforms, declarations, proclamations and the projects of the political parties all over the world. The political parties originating from the 17th and the beginning of the 18th century as institutionalized representation of different socially interesting and focus groups, have become an engine of the entire political progress and driving force of the political operation.

---

[62] review scientific paper

The political ideology is a study that is focused on allocating the power of the society and its goals. The political ideologies have two dimensions: *firstly,* conducted by its own values, how the society should function or how to be organized, and *secondly,* the most appropriate way to accomplish those goals. In that way conservatism such a modern political ideology is subject of this paper, and author will present basic ideological permission and framework of gravity's values on one of the famous contemporary ideology.

DEFINITION OF THE CONSERVATISM

The term conservatism derives of the Latin term "conservae" that means "to protect";"to save";"to defend";"to preserve". In everyday speech the word "conservative" has several meanings. It can correspond to moderate or careful behavior, a conventional lifestyle or fear of changes.[63] Here we must have on our mind a distance between conservatism like a political ideology and conservatism like a life's way such as love to music, ethno-traditions values even they more offer maybe determines a framework of political activities or primary inspiration on their own worldview.

If the etymological construction of the conservatism means "to protect" ,"to take care of", "to preserve", then we ask what is that, the conservatism wants to protect, to preserve in the modern frame? Tremendously significant answer offers one of the most notorious modern American theoretician Russell Kirk. In his study titled "Ten conservative principles" is pointing out towards what is striving the modern conservatism in its political activity and what are its basic valuable elements. He is listing the following: 1)the public moral; 2)tradition, rules and continuity; 3)precaution; 4)reforms; 5)imperfection; 6)freedom; 7)property; 8)voluntary community; 9)limited authority; 10)consistency between changes and constancy.[64] A similar definition also gives " The Blackwell encyclopedia of the political thought" claiming that the conservatism as a defend of the limited bounded style of the political progress has a goal to keep the rule of the law, private property, independent jury and the representative government.[65] Kenneth Minogue also provides extensive definition that consists valuable elements,-political fear, practical political option that is

---

[63] A. Heywood-"Political ideologies",2005,Institution for books and education, Belgrade pg.72

[64] R. Kirk-"Ten conservative principles",2007,Kirk center ,New York

[65] Miller D."Blackwell encyclopedia of the political thought",2002,Mi-An Skopje, pg. 191

attached to tradition ,manners and the institutions that sustain the human as a subject to a political community.[66]

This is why our definition will be in a similar direction. The modern conservatism is a political ideology that in first line as a valuable elements has maintenance, preserving and protection of the system, the laws, the freedom as well as the responsibilities of the citizens, country safety, maintaining the democracy and also preserving the public moral.

BASIC VALUABLE PRINCIPLES OF THE MODERN CONSERVATISM

The critics many times qualify the conservatism more or less like retrogressive attempt of wealthy people to defend their privileged position regarding the middle class and they are not accepting any changes. Professor O'Sullivan renders a serious replica on these claims mentioning that the conservative ideology is distinguished by the opposition of the idea for total and radical change, but not an absurd idea to contrast the changes at any cost.[67]. Sometimes, even worse, the conservatism is meant to be linked with the extreme movements like the Nazism or fascism. Contrary, in our definition we've seen that the conservatism cultivates other values. We must also mention the connection between conservatism and functionalism. Such as political ideology conservatism seems has adopted and incorporated many principles of this political theory. As such obviously efficient functioning of system's institutions, protecting of the interest of citizens and efficiency in their own activities are unsurpassed link in spectrum of operation of conservative provenience. In the following exposures we will take a look at the fundamental values of the conservative tradition as detailed elaborative view on the world.

a) *Maintaining, keeping and regime protection -* In the social life system means amount of proper, stable and predictive forms of behavior which means the social regime prefers continuity. Moreover, it prefers consistency. The system for the conservatives is a source, basic form and a condition for every good society. The left wing ideologies, for a long time have been insisting towards a perception of the political regime in a negative connotation that exists to protect the ruling class and to bound the human creative potential. The European Social democracy needed a long time to

---

[66] Minogue K. "Conservatism" во "The encyclopedia of Philosophy" 1967 Macmillan Company and free press vol.2 New York, pg.195

[67] O'Sullivan N. "Conservatism" 1976 J.M.Dent & Sons ltd, London pg. 9

accept the legitimacy of the consistent liberal system. The perception angle of the conservatives is diametrically reverse. For them, the regime is guarantying the citizen's peace and the possibility of existing order and criteria in the entire society but also in a specific segments. A person can complete all his functions only if it's provided elemental safety and security. Firstly, the main quality of the regime is the personal safety, physical protection, liberation of threat and violence, psychological assurance, commodity and stability. These categories can be provided only by a well organized system in a certain territory that has to be kept, maintained and protected. For the conservatives more acceptable may be more domineering authority forms as long as the alternative is lapsing in riot and civil war. If only the system and peace are kept, will be possible to provide facilities for its reforms and liberalization. The experience shows that after every violent authority change, comes even bigger and way more dangerous tyranny. [68]

b) Country defence - The following value is strongly linked with the previous one. Hobbes is totally right with his famous motto- autoritas, non veritas facit legem.This means the authority (the country system) makes the law, not the truth. This way maintains the regime. Respecting the country authority as well as its security are the key elements to sustain the system, also the freedom and the right of an individual. Everywhere must exist a person, an organ, that will organize and preserve the functioning, the work and the existence of the given community. It is responsible for the key existential questions of one society - defence, foreign affairs, finance, public health, education etc. The country as a universal phenomenon is a type of activity or attempt that history reveals is implied to the people as a need. The constant characteristic that brings out   the conservatives justifying their existence and protection are the following: *First of all ,*it creates a connection between people, their properties, or that is, it develops a unit or a society in the simplest meaning of the term, between humans. From this point, the aim of the country is fundamental. *Second,* it means a power of commandment or type of domination. It can also mean giving orders to people and their obedience. The union or the society that achieves, is , at the same time, identical with the hierarchy that is also very important within an organization. *Finally,* the activity that contains and sustains the country is always exclusive and particularistic and it is proven to be in a contrast with the others who are not part of the community. The conservative's concern and devotion for the country and its safety can be seen through the prism of Edmund Burke's estimations. In his draft "Reflection on the revolution in France" he emphasize: "The country is a factual contract, but it is a lot more

---

[68] M. Djurkovich "Conservatism and conservative parties",2007, Belgrade, pg. 39

than an ordinary corporation, but is a lot less than a primordial community. It is not a partnership in the things that refer to the bestial animal existence of a neutral character. There, people share same values, in fact it's a type of common virtues.[69]

c) *Rights, freedom and citizen responsibility* - The human rights corpus takes significant place in the philosophical proceedings. Not only evokes on the conservative ideology but also in the fundamental deed of many political parties of the conservative province. Respecting the philosophies of today's conservative ideology, its dedication is based either on religious reasons or on a tradition aspect. The cohesion of the conservative ideology and human rights and freedom is well reflected in Burke's draft "Reflection on the revolution in France". Here, he points out: "You will note that from "The great charter"(Latin- Magna Carta) and all the way until "The bill of rights" the only policy in our constitution is to defend and affirm our rights and freedom as an inviolable heredity that derives from our ancestors. This heredity has to be transferred to our descendants as a good belonging to the nation of this Kingdom… In this way, our Kingdom will keep the union in its vast diversity in the regions within. We have inheritable crown and aristocracy, home and population that succeeds the privileges, the rights and freedom of a long line of ancestors. [70]The stressed accent of the human rights and freedom in the conservative ideology will be intense, especially with the fusion of the right oriented liberals and supporters of the capitalistic society. Almost every European modern conservative parties prefer defense, human rights and freedom. In that direction the National Party of Europe (Confederation of European parties with conservative and demo Christian orientation) in its statute (article 3) one of the aims of its operation is respecting the human rights and freedom.[71]It is very important to mention that disrespecting the human rights and freedom will be a prime critic oriented towards the communistic regimes during the second half of the previous century.

However, the modern conservatives respect citizen's responsibility, regarding their duties to the community. Every right and freedom retracts its responsibility. Or what Burke says: "What is freedom without wisdom and virtue? It's the greatest of all evils, because this way would be madness,

---

[69] E. Berk –" Reflection on the revolution in France" ,2001, Filip Visjic,Belgrade, pg. 116

[70] E. Burke- "The dark side of revolution" ,2010, Foundation, Institute, open society, Skopje pg. 22

[71] Statutes of the international non-profit associations "European People's Party" article 3

rubbish and uncontrolled vice and restriction. [72] The society according to the conservatives is draggling responsibilities and duties not only for the country, like it prefers to highlight the left wing, but also for the citizens. This is another "differenta specifica" of the conservative ideology. Many ask help from the country in every situation, but rarely who tries (or voluntarily would like) to contribute. Everyone asks help from it but seldom who understands that the country is not a bag without a bottom. The modern right wing is exalted by John Kennedy's words: " Do not ask what the country can do for you, but what can you do for the country." The conservative philosophy is supporting this statement. For example, what the left wing is considering the right to work, for the conservatives it's a duty to work. On the other side, a relevant help of the opposite statement would be an appropriate contribute to the things of a public concern.

d) Maintaining the democracy - The first democratic concept has been often criticized by the conservative wise men who acting like a combatants of the authoritarian old regime have seen in it big weakening on the previous political form. But, the democratic political system and the concept of the democracy and its values are becoming integral part of the conservative ideology in the second and especially in the third phase of its development. Regarding the American conservative tradition evaluating the democracy has never been involved. Since the modern representative democracy has been accepted as a political constitution with a different specifications depending on a particular area, is becoming a constituent part of doctrinal values of the conservative political ideology. The interceding of the conservative parties for a democratic political regime are becoming notable after the World war II, seen as an opposite statement of the communistic totalitarian system. It is undeniable the fact that, the parties and the conservative movements are impelling force in throwing down the communistic regimes in their countries and establishing democratic political method. To begin with the "Croatian Democratic Union", from Croatia, the "Party of Democratic Action" in Bosnia and Herzegovina, the "Democratic Party for Macedonian National Unity" in Macedonia, the "Union of Democratic Forces" in Bulgaria, the "Hungarian Democratic Forum" from Hungary, the "Christian Democratic Union" in Eastern Germany etc. In these countries establishing modern democratic institutions has been in the best part under the conservative parties, or their creation process has been initiated by them.

The aim of today's European conservative parties is to lead the democracy and the democratic institutions. In that direction the Conservative Party

---

[72] E. Burke- " Reflection on the revolution in France" ,2001, Filip Visnjic, Belgrade pg. 282

believes that the democratic system is endangered, so is pledging to: " bring in reform in the electoral system, making it more disposable the right of referendum, at each petition providing 100 000 signatures, the right to debate in the Parliament, decreasing the bureaucracy, giving an opportunity for recalling the representatives etc. [73] It is especially significant to highlight that the Representative Party of the European conservatives and the reform forces in the European Parliament is contrasting the European bureaucracy because of her democratic deficit. For example, they've been contradicting on carrying the Lisbon reformation contract without previous approval of referendum by the European Union citizens. In article 3 of the Prague's declaration, the democracy is portrayed like an essential principle together with the individual's freedom and their responsibility. [74] The main goal of The European People's Party as provided in their statute (article 3) is to emphasize the liberal and pluralistic democracy.[75]

e) Preserving the public moral - The public moral for the conservatives is a central category in every healthy society. One of the best theoretician of the conservatism in the USA and widely – Russell Kirk, depicts a very transparent portrait of this valuable statement. In his essay "Ten conservative principles" emphasizes: " The conservatives believe that exists permanent moral system. It is created by the humanity and it is dedicated to the humanity: the human nature is constant and the moral truth is permanent. Our 20th century had consequences due to the belief in the moral regime. Similarly like the crimes and the predicaments in Ancient Greece from the 5th century B.C, the collapse of the great nations are reflecting us the chasm where all societies fall into, made by the mistakes of a personal interest. The society where men and women are conducted by the belief in the permanent moral system, strong sense for good and bad, personal assurance in justice and honor, will be a good society no matter that the political machinery might not be helpful. On the other hand, where man and women are moral adrift , ignoring the norms guided by the intention for satisfying the personal appetites , will be a bad society- no matter how many will vote and that the liberal system will give approval." [76]

Now is the question, how the public moral is being protected? The answer for the conservatives is quite simple – through the law. For example, Neven

---

[73] Policies of the Conservative Party; democracy and refinement the politics 2011,
http://www.conservatives.com/Policy/Where_we_stand/Cleaning_Up_Politics.aspx
[74] The Prague Declaration: Principles of European Conservatives and Reformists group article 2
[75] Statutes of the international non-profit associations "European People's Party" article 3
[76] Kirk R. "Ten conservative principles" 2007 Kirk centre, New York
http://www.kirkcenter.org/index.php/detail/ten-conservative-principles

Cveticanin interpreting Burke's philosophy concludes: "The moral and morality will be founded in the tradition and because they are legal positive deduction of the moral, the juristic principles are lying on the sphere of everyday living. In the law's radical, stands the communi sponsione reipublicae (the community will) that is historically formed and trans temporally funded.[77] The unlimited freedom can also cause serious consequences not just to an individual but to the entire society. Heywood carries Devlin's opinion of his paperwork "The enforcement of morality" where he mentions the existing of a category called public moral where the society has the right to retain it and ensure it through the law. According to Devlin, the society is compact through the moral, regarding the fundamental contract about what is good or bad. This is why the normative acts have the right to protect the moral when life changes and moral behavior are threatening the structure of the society and citizens safety.[78] These thesis are leaving one's mark with the outbreak of a specific moral inconsistency or things that someone could rarely accept them as common. It's a question of " Moral pollution." When we are using this term, we think of things such as: homosexuality, legalization of gay marriages, abortion, euthanasia, prostitution and some narcotics. The liberalization of the national legislatures in a certain countries has brought to appearing this kind of trends. The left wing governments in coalition with left-oriented liberals have completed serial of judicial changes that have allowed such possibility.

CONCLUSION

The meaning of the political ideologies in the modern society is ample, no matter the unfounded statements that they have disappeared or, they are socially irrelevant. Those statements are linking with the policy of the political parties almost in every country. Bonding to the liberal democracy, accepting the market economy, as well as the monetary policy, most of the political parties and ideologies in the 21st century are imposing the key question: can we speak of classical political ideologies like liberalism, social democracy, conservatism etc. Many will say that is a reflection of the 19th and 20th century, but today everything's based on concrete solutions for the current political – economic problems and challenges. Moreover, a fight for authority.

---

[77] Cveticanin N. "Evropska desnica izmedju maca i zakona" 2004 Filip Visnjic, Belgrade pg. 53

[78] Heywood A. "Political theory- An introduction" 2004 Palgrave Macmillan, New York pg. 161

This paperwork pointed there are specific central doctrines and beliefs that determine the conservatism as a political ideology and something common for the major parties of the conservative province that are greatly dissociating from the other political ideologies. The conservatism as a right – central ideology, is attached to the permanent institutions, tradition and continuity in the political operation.

Literature

1. Berk E. "Razmisljanja o revoluciji u Francuskoj" 2001 Filip Visnjic, Beograd
2. Берк Е. "Темната страна на револуцијата" 2010 Фондација институт отворено општество, Скопје
3. Cvetincanin N. "Evropska desnica izmedju maca i zakona" 2004 Filip Visnjic, Beograd
4. Ѓурковиќ М. "Конзервативизам и конзервативне странке" 2007 Службени гласник, Београд
5. Hejvud E. "Politicke ideologije" 2005 Zavod za udzbenike i nastavna sredstva, Beograd
6. Heywood A. "Political theory- An introduction" 2004 Palgrave Macmillan, New York
7. Kirk R. "Ten conservative principles" 2007 Kirk center, New York http://www.kirkcenter.org/index.php/detail/ten-conservative-principles/
8. Милер Д. "Блеквелова енциклопедија на политичката мисла" 2002 Ми-Ан, Скопје
9. Minogue K. "Conservatism" во "The encyclopedia of Philosophy" 1967 Macmillan Company and free press vol.2 New York, pg.195
10. O'Sullivan N. "Conservatism" 1976 J.M.Dent & Sons ltd, London
11. Statutes of the international non-profit associations "European People's Party"
12. Policies of conservative party: Democracy http://www.conservatives.com/Policy/Where_we_stand/Cleaning_Up_Politics.aspx
13. The Prague Declaration: Principles of European Conservatives and Reformists group article 2

ONTOLOGIZATION OF NATURAL LAW IN LIGHT OF THE APPLICABLE LAW ACCORDING TO BARUCH SPINOZA[79]

Associate Prof. Dr. Arse Petreski –
Professor of Law Faculty Kicevo dispersed studies in Bitola and
dispersed studies in Struga
University "St. Kliment Ohridski " Bitola
arse.petrevski @ uklo.edu.mk

ABSTRACT
Spinoza - dues sive ius naturale

Spinoza is one of the greatest thinkers in Western east tradition. If this claim is true, but it is also to be expected that Spinoza in legal philosophy is moving towards a work not absolute identity , but unfortunately at that great domain easting principle is presented as a starting point , but it only guide the Western spirit through the principle of Machiavelli .

Schism of ethics and politics, fairness and justice, this miracle of Machiavelli presented in legal philosophy of Spinoza . In political treatise states: "The state is very unstable if it depends on the honesty of the individual. Freedom or mental strength is the ability of the individual, and the ability of the country's security"

Keywords: legal philosophy, ethics , politics , justice , fairness

INTRODUCTION

Fairness to the individual belongs to a particular fine privacy subjectivity of modern man , while the other principle , that is also fashionable , or so-called principle of state policy in its uniqueness . A request for honesty is essentially limitless attempt right of modern subjectivity to educate the moral sphere in political , according to Spinoza 's not good . The honesty of the individual in the state rested Hellenistic polis , as a member of the polis was not a moral person , but positive or negative community member .

Hellenic serenity at the same time and justice and fairness , it is the glow of not crushing polis and not crushing man . Zeus was not politically God

---

.Being the modern man usitnuvaprivacijata in the separation of the principle of political substance.

Spinoza moves from just such a belief, the distant echo of Socrates demon , of modern civil division of morality and politics , legal philosophy that necessarily makes only acting as part of his philosophical system .

When being fragmented modern civic morality and politics must question the political basic form . Its true policy now must search through the concept of reason . That's what Grocius called ius voluntarium that got its immanent truth in what ius natural.

Natural law is the Court of new era opinion and the views of Spinoza fully followed the paradigm stated philosophy of the modern age, while natural law is a stronghold of his every attempt to think the truth in politics. Under natural law means themselves natural laws or rules against that happening, in other words, the power of nature, it follows that the whole natural law, and with it the natural right of every individual to reach to where there is and his power , consequently whatever seems everyone seems against the natural laws means that it has the highest cost against natural law and has the rights over nature as a force.

By definition we can conclude the following:

a) Under natural law means themselves natural laws or rules that are going to say it that the natural right is designated as its own essence of beings;

b) natural law or " whole nature " (God) and individual touches which touches his power , which means that the natural right of every personality has its immanent limit , not any particular external constraint. Individual is limited by its substantial essence and nothing more.

Because natural law is the essence of being, then it is basically a synonym for God and God mode or if an individual is in their substantial essence and substance is only one , then it is by God . Spinoza says that God is free and absolute reason that nothing else is determined, God exists only because of the necessity of his nature .

Differences between ius voluntarium and Natural by Spinoza

Based on that you can determine how natural law that is absolutely free and only its substantive essentially limited , as is done with the above deficiencies . This designated natural right Spinoza almost the beginning of the new century made the first attempt to bridge the schism and differences between ius voluntarium and natural and ontological position through which we can reformulate as dues siveius natural.

The notion of God according to Spinoza is portrayed differently : the view that Spinoza is ateist (Jacob) , to the view that it has too many gods (Hegel) . It is indisputable that there is only a single indivisible absolute suptancis (

God) who has a central place in his philosophy , and that the substance occurs naturally right . Because it is the essence of God in the absolute unity of his being , that we are showing God through the natural law is proof that the natural right to self fulfilling God's being. God has no purpose outside itself , but only in its essence , it means that it is arbitrary , but rather is a necessary and natural right and just basic in its essence .

Such determination must be absolutely positive conditions of access right , because God is perfect and indivisible . Therefore , as Spinoza himself says : " God does not mock human acts , neither pity nor hate , only understands "

With him any trace of an attempt to teach what laws and what should be the state , but provides reasonable justification for their existence . When engaged in conversation what aristocracy and monarchy should do, not contein it from his own mind as a kind of political organization of the state , but only gave practical advice drawing in subject existence of monarchy and aristocracy as forms of governance. Naivety in which It is shown in accordance with the seriousness of its basic principles . His methodological credo is the same as in Machiavelli , Montesquieu and Hegel , it is a positive approach to things right .

Certainly , it is not entirely the same as in Montesquieu and Hegel at the same time have a negative approach things in the right , as a consequence of their speculation . However , awareness that the responsibility to care for the country and right there in Spinoza found prominent representative . A positive approach to things right , basically , it is above all , a positive approach to the essence of man. Natural law, not only significant segment being but as the very essence of being is objectified as a thing of the race, or as its generality . Man according to Spinoza learned man , free from the world of what you have just as much still needed to remain human , he lives with his being not humiliate philosophy , because people still are not imperative to live according to the laws of common sense , as our cat is not obliged to live under the laws of the nature of the lion .

What man is a man that does not mean he spent purgatory yourself to set something like that never obtain your , and thus saved us . He lives according to natural law , his being is being of God and being in the world , because the world and God are synonymous , that does not mean that man is sufficient and does not need anything .

Natural law under which all people are born and under which most of them live , defend only what people want or what go of their power , it forbids any quarrels , nor hatred , nor wickedness nor anything else that would be caused by their demands .

Natural law is not a hidden fact that the man pushed him as what he should be, what is not yet basic but as given and is contrary to what is default . But

to get to speak about the social condition must be build basic sociality outcome of the race .

According to its glory racionality, Spinoza grounds of sociaty man will find the reason in the sense that (another synonym of freedom and reason , the philosophy of Spinoza , because of deficiencies in power potency , which is all the synonyms , ie it one synonymous filozofy) . Reason, especially common human reason is despite claims another man's potency . He gives strength to man and determines his limit, according to reason , man is free .

Therefore, freedom is skill or perfection , and because all that proves human weakness can not refer to his freedom , reason still remains as essentially human power and freedom.

Man is a haven of natural law and an acting element in it . Man is even free if guided by reason, Spinoza says that freedom does not consuming need for action , but implies that one should say that reason is the only power

(potency) of man. Needs, acting as another power is not absolute, is God, but God does not dear , they appear consistent with natural law, but not as true. Truth in philosophy of Spinoza's absolute substance, ie the natural law or reason. If you can talk about the subjective side to that philosophy that has no freedom, then it is born , and dies immediately , the concept of reason.

Power by the notion of the reason is clearly derived from the separation of the natural and social condition. Reason as a basic human potential output allows the natural state and condition leads to rights. Spinoza's understanding of the natural state is classical: naturalness of the human soul, speaking of spirit, and not cruelty, natural state determines only the following:

a) man is his own judge;

b) lack of sin

The natural state of man in which he is to judge yourself according to Spinoza

Phrase "in the natural state of man himself is judge "out of legal talk about the situation of the human individual. Man directly and unreflected manifest their natural right as much as he loves you . Is a measure that does not mean that everything in it is not reflected outwardly as inconsistent. When you judge, judge yourself by yourself , it is only subject to the court, judge according to his measure , and the reason it is himself. The natural condition is not only the lack of a third, and the third seems right, rather than the lack of the other. But speak only one that truly is unique but still yourself can be refletira as another. Other means recognition and struggle for recognition in natural state it has not. No struggle, the work is no action peace of soul

where reason does not flourish . Situation where each of Sam himself is judge terminated the legal situation , but , 's based in para legal segment . Spinoza thinks third cost the social situation that is largely true, but the appearance of the third (the legal situation) is based on the determination of the other. Willingness of others dubble stasoul 's ontological emergence of departure of the third - ie state.

Others, it is not hell , it is a struggle for recognition, the maturity of the soul , the willingness of death and fear of it. The other is awareness of finality, and therefore the race course ontological, not historical. Spinoza, it is not surprising, lacked awareness of the importance of the other but starts from the third , because it is unable to develop the subjective spirit in the ontological plane . An action absolute substance does not allow infinity become final and can not be destroyed. Infinity of the soul to God, always remains in him , no contractions , just as the man in the natural state judge in yourself , for yourself and for yourself.

Speech Spinoza for notsign the natural state

Speech Spinoza for notsign the natural state (in the natural state no sin) is not evil speech , as might be causing. The question of evil Spinoza responded in ethics and it was unsuccessful. The question: Where is the evil in the world ? Absolute substance not allow replies , but just an excuse . From the position of blessing evil God is incomprehensible, because the crime is acting subjective potency of the final for humanity that God of Spinoza knows. Therefore , the ethics wise nothing is said about the evil. As for the speech of sin , it is based on quite a different position, because evil is an ontological category , and sin is ethical . When do states that the natural state is no sin , talking about the beat , the amorality situation. Whole life is not immoral , it does not reflect how I myself, ie is amoral , natural condition is beyond good and evil . The Spinoza of the appointment, nothing can be added or subtracted (real classic insight), but problems arise when you start to determine sin in social status, and Spinoza defined by two thing: law and common human sense. As for the sin that is contrary to the common human sense , it is clear that once again the work of Spinoza old immobility case of the subjective spirit. The moral conscience could not positively based because the power had based ontological dimension of spirit. The determination of sin as illegitimate act just a continuation of the same story, and it is right that those claiming that Spinoza wrote ethics, but there was ethics. Not only did it ethic, but had no shadow of subjective spirit , the work is absolute substance as the whole truth , and truth can not be acting without subjectivity .

Thus we see that both the natural state determinations are made under the same questionable, which means that they have difficulty extends to the social situation, and the legal and moral consciousness very difficult, perhaps artificially are based in Spinoza. A legal and amorality the natural state determinations are negative, which indicates that social status is an important condition of the human soul, and the natural assumption is that a state has an important role in the system, namely, talk about it because it is necessary to reflect the state through civil opposition of naturalness , but when it does not show any sympathy for little more firmly implanted . Spinoza natural state does not understand nor significant ontological nor as historic or as a legal presumption.

a) The natural condition its ontological rank draws exclusively from natural law as blessing God. It is the only mode of natural law and nothing more .

b) The natural state as a historical or ahistorical condition as not subject to philosophy because there the initial role. The state has a right to his own existence, but not its own right, ie it is neither ontological nor historically relevant.

c) The legal status of his ontological grounds has the natural right , not in the natural state. The natural condition is not only that he needed to right itself would be educated, but is not important because that natural law is designated as a legal and a holder of a category of reason .

One conspicuous feature of the natural state in Spinoza's philosophical system is as follows: natural state is twisted tale of civil society.

This conclusion poses a historical paradox: how is it possible that the man was not inspiration , but also the advisor of the first serious civil rule in the first serious commercial nation , did not order any of the economic and civil society ?

The answer is simple , there are at least two reasons : The first is that there is an ontological sterility of Spinoza dues sive ius naturale, therefore it can not be eternal individual civil society . Another reason , particularly in relation to the first explanation is given through civil society in the other two additional segments: natural law and international politics . Spinoza basically, many spoke of civil society , although it is not seen . This speech is not even metaphorical , but is appropriate for the subject .

Three states according to Spinoza , where the man his judge

There are three situations where man 's own judge alone : the natural state (where one man), civil society (where the individual citizen) and international politics (where the individual state) .

Because it was not allowed , nor could talk about civil society because the ontological structure of the system , Spinoza essence of civil and economic society has pushed through speech natural state and international politics.

We already spoke about the natural state ,ie will now bring forward the apparent international - political story . Spinoza says : "Because the right to the highest authorities is nothing but an illusive right" Hence, two countries stand opposite one another as two individuals . This quote has two settings:

a) The State is under natural law , that the state has the same ontological rank and naturalness in human and citizen in the civil state, as in Spinoza 's being, and the only ontological rank ;

b) The state stands opposite the other country as opposed to self: acting against the other country , the state only confirms yourself and what is common in them.

And setting) and setting b) completely clearly amount to the situation of citizens in civil society , and the description to be a complete lack of speech only property and contract . As for ownership , it is compensated by the present natural right and the contract comes at a strange time : the dissolution of a civil war situation . It says : " Two nations are by nature enemies , because if a country wants to declare war on another country , that it can take a right , because if one country fought another state suffices only her will . But she can not decide anything in terms of peace . "

It follows that the law of war belongs to each state , while the right to peace does not belong to any country , but at least two , in which case it is called contractual force . This deal lasts as the reason for its conclusion ,ie while there is fear of harm or hope for some benefit . From this quote follows : citizen alone to judge yourself in latent military situation , but that civil society essentially confirms the double way : as an absolute individual (property , war) and indirect individual to another individual (contract peace) . The agreement is a confirmation of his essence , which cost the fear of the damage and hope for a certain benefit . Reiterating its economic egoism in the other, the citizen through contract out of yourself, of your individuality , but not far , just to the other as its glare. It is the highest level of power by modern man yourself Spinoza are granted , and still hidden and disguised .

This debate on civil society and speech for him , clearly indicates that Spinoza had been PREZENT essence of civil society as an explosion of subjective acting potential , but immoral to give will, but ousted in banning unconscientious speech , because he had to left his an humiliated deus sive ius naturale.

If you have spoken clearly about civil society , not only would have offended their God , but I transferred and news of his death and his own

philosophical weakness . But if it was not allowed to speak for civil society , and certainly allowed it did when speaking to another fundamental principle of the civil world - the principle of state policy .

The field Spinoza easily moved , his philosophical creed is falling , all his thought on the right , and the totality of it , otherwise , the simple philosophical system concentrate and write to that inspiration was allowed only once - in one speech . The principle of state policy under typical riding roughshod Spinoza and directly derives from the notion of reason . Although the " natural right of each individual determines common sense , but the extent of his power and strength to his claims ," and we can say that reason is seen as the very essence of natural law. Request a condition of the soul that can be dominant , but the soul is saved and kept themselves through reason.

The human race is necessarily weight to the state because the concept of God is man himself as sense. As noted earlier , the request (that other anthropological power) is the work of God , but not God and glare. The rationality of the race was secured , the essence of beings as a certain sense , ie individually collected only about fixed ontological setting. Getting out of the natural state of civil status or social , is determined as the end of anthropological debate between two powers : the power requirements and power of reason . The outcome of these ontological debates has long been known , reason for not detain race to God , and state law, the race essentially gets dues sive natura. Natural law triumphs as essentially rational world . Social being the race is given meaning and history of the legality of adventure is not gender, but the fulfillment of the covenant given through publication of absolute substance . The problem of the existence of the state is the imperfection of humanity , which states: " When all the people could govern reason and when I realized just how useful and necessary for the country , it would be found that no one would be cheated , but all would be conducted with the sincere desire to achieve this lofty goal , ie to preserve the state. "

The state gives such objectification of reason and thereby reduce the human divine purged political rationality . No moral spheres , it is political , ie with it carries basic anthropological power - rationality . Modern man is conceived as citoyen, he is bourgeois, and if it is not spoken . Spinoza is PREZENT difference , and say, " members of the state 's citizens call if they have full use of state union , and the subjects , who are bound to obey state laws and regulations " , but citizens who, because uses all the advantages of legality is not specified as a subject , it is not for himself, but is only a mode of being 's subjects . The man is described as bourgeois as a natural being and subject to international politics , and here it is only nothing. " If any

citizen is not the master of his right , then it is the state " if the citizen is entitled to only what is contract by the state , it is clear that the man is represented as a finality of the term subject .

No one disputes that the privacy sphere of civil society in establishing a discomfort , but only possible embrace the political state, but civil society has in itself something immanent , its economic essence , that truly inconceivable yet established. The principle of subjectivity civil society is Spinoza dark space in have some awareness , but can not understand . It is treated as deviant because it is not by itself but by some external principle are , or so-called principle of state policy . The principle of the political state is not only that it is contrary to natural law , but only that law is contrary to the natural state as a situation where everyone is their own judge.

The social situation is established completely different situation : each conveys its power that holds the society , which therefore will have only the most accomplished of natural law over other things , that sovereignty .

Namely , after the quotes , we have attempted natural state to be used as a presumption of legality , but it does not, the natural assumption is right and natural state , and legal status , ie natural state , as has been said before legal function . That each transmits its power over themselves , while the state does not mean that the assumption of the state the nature of the individual constitutes the social contract , the state of Spinoza has its imminent assumption , and she does not need justification for existence . She is proud of its existence , based on herself , no sense of guilt and abandonment , alibi is not required blessing God 's essence. The state 's general community has sovereign right over all that belongs under its power . This definition does not say much. It is that state general community (not well formulated) does not mean anything other than that speech for uniqueness , that here is the state , which should have a sovereign right over everything that falls under its power , or talk about the indisputable link the country with natural law.

If the natural right of every individual reaches and touches where his power , then it is easy to spot deficiacy that the state is only derived from the definition of natural law. The state as a (general community) have yourself a wholeness as far as space . The state is a mode of natural law ,it 's just that right .

Because the essence of the state determine , the question of its borders , because humanity against common law and policy concerns only positive for two reasons : fear of punishment and privileges of citizenship .

The first reason is completely belonging to the political state , fear is the opposite of reason , but a tone of rational creative force , while the other tends to cause apparently some economic and civil society that is designated as a historic privilege . Because of these two moments , the legal and civil ,

stands a lucid statement of Spinoza , which states: " The works that no one can be loved by promises or threats , do not fall under the state law ." There is a limit of legal status, and so the civil world . This limit can be observed with completely opposite viewpoint from the anthropological point of potential subjects . Obviously there is a possibility makes subject to civil humanity , but in certain segments of the race can be lost or not realized. Then the state loses its existence , that does not mean losing yourself . Spinoza says : " Those who do not fear nor hope of something depend on themselves , ie enemies of the state " . They are essentially in its natural state , because they do not have legal and civic awareness , ie The state understood as something external , cold and fear , and not as its such freedom . They set their meaning in itself no generality valid (not) right , that he himself is the judge , she cruelty of the natural environment of legality has them in place , to be persecuted and considered (as later Hegel would call der Pobel) that revenger and scum . For naturalness in the civil world there is no place she can its principle (each is its own judge) to preserve civil society , but only if you already covers under the legal power of the political state , but otherwise do not. Here Spinoza is explicit: " Under private civil law we can only understand the freedom of every person to keep his life free of certain orders of the rulers guaranteed only through his power " No citizen who is not a member, belong essentially being civil man is not a member of the reasons that you should obey , but because of the background. But belong not blind obedience.

Historical modes of submission by Spinoza

There are three historical modes of submission: slavery, obedience to parents and a woman obedience .
Pean submission is based on the benefits that a master, he is subject and clearly defined will.
The other kind of obedience is also way son obey his father only for his own benefit . What he is not aware , the essence of things not changing anything .
As for the obedience of belonging can say that it makes the orders of the ruler , what is useful for the community, and is useful for him .
The belong in freedom, where man comes with his faith of himself and becomes state, would be preserved their freedom. By obey, member historically privileged and is located in the purest human situation, because it is the only rational situation. The state and reason are identical. In such a setting can not and complained because it is clear and well- founded, but problems arise when you start to grow, and if it develops .

Namely , as always , Spinoza can not develop acting potential civil world , because they forgot to talk about civil society in the right place, it also avoided any potential subjective speech for the civil state , as determined the absolute suptancis : and says : " the ruler is not limited by any law and all are obliged to obey ."

The need to belong is no dispute, but a legal position of ruler is unusual. First define the ruler: the ruler Spinoza means monarch, or highest holders of power, or whatever the term is conventionally understood ruler . The ruler 's overall power , he is not only a representative office or power , but power itself . In his state is a state, that he is sovereign and sovereignty. Differences between the holders of power, the sovereignty of the state and not the totality of power, it is the ruler . He , and he alone is substantial or absolute substance as a legal condition.

Deus sive ius naturale finally determined as a modern civil state . His divine position is out of the question when we sin , and sin only in two cases: when the state seems wrong or allowed to do what may be the cause of its own destruction when we say that the state is wrong , in the same sense as say philosophers and physicians , is wrong in its very nature . In the same way we can say that the highest state authority is mistaken when things contrary to the rules of reason .

The first situation is when the state - working ruler in favor of his downfall which is false , because it is contrary to the natural law, that the definition of the specified situation is irrational and impossible .

Another situation just is impossible and contrary to natural law but is directly opposition to God , as the state that generally substantial and infinite in its concept can be no coincidence and finality , and to recall, randomness and finality are features that are contrary to reason .

The rationality of the state may be the only measure of comparison, which in itself is afolozofical work, and not something that a country is exercised, and the other is not ! Rationality is defined in the idea, and here stops any query. The state is in essence means negreshna , which means it's flawless , it is realized dues sive ius naturale.

The state government and three terms as ruler of the same concept, is defined as secularized, blessing God, and did some work on a deification of the state, as can be causes , but secularization of God . Spinoza does not deification of a given country, but contrary to it, definitely bless God .

Instead of conclusion

Because the philosophy of law must Spinoza whether it likes it or not, to recognize how their innermost approach, because there begins, if not of God begins . The position of Spinoza's basic philosophy - from a legal standpoint that you have to go , but to keep it rigid philosophical standpoint is effortless because it is voluntary closure of philosophy in one paragraph .

The problem of natural law and its ontologization in Spinoza's ontological meaningful rudimentary as ontologization of natural law in the face of natural law. Natural law is not outside it turned out, remained in ourselves, and jumped all that is required as a possibility.

Legislation is exceeded, not even any set, as you say they are not developed because there was no imminent goal - after which there was to be developed. Its purpose is outside him, in natural law. Being positive is the right thing and finally accidentally, it is in essence non- being, because being right is only natural.

Genesis is a non- being is not, and is not a positive right or not right. Classical New Age church metaphysical distinction, natural law - positive law, in Spinoza prevailed within the natural law. Ius naturale and ius voluntarium not rational opposite, they are one - God is not a process, but one paragraph.

REFERENCES

1) Spinoza , B. . " Ethics " , " Culture " , Belgrade , 1999 ;
2) Spinoza , B. . " Theological political treatise " , " Culture " , Belgrade , 1957
3) Spinoza , B. . " Political treatise " , " Culture " , Belgrade 2001

ETHICAL PRINCIPLES AND RESEARCH QUALITY IN EMPIRICAL STUDY OF DOMESTIC VIOLENCE[80]

Nikolina Kenig, Associate Professor
Faculty of Philosophy, University of Ss. Cyril and Methodius – Skopje ninakenig@yahoo.com

Stojanka Mirceva, Assistant Professor
Faculty of Security, University St Kliment Ohridski – Bitola
s.mirceva@gmail.com

Abstract

Data on domestic violence as one of the most widespread forms of gender based violence are gathered in three ways: 1. through the records of the official institutions 2. by conducting population surveys and 3. through conducting in-depth interviews, focus group interviews or analyzing relevant personal documents. Taking into account that the research ethics to a large extent determine quality of data in domestic violence studies regardless whether they are gathered by population surveys, in-depth interviews or from service providers' records, the paper discusses main ethical principles that help in improving research validity.

Key words: research ethics, data gathering, domestic violence

INTRODUCTION

In the last two decades, a progress in recording cases of violence against women, especially violence in intimate relationships, as well as in raising awareness about this problem has been made in many countries, even in the least developed ones. The large available amount of data of different nature and scope is very helpful in addressing the problem of gender-based violence, particularly domestic violence, even though a significant percentage of the research studies, due to their limitations in scope or depth, more successfully illustrate the phenomenon rather than grasping its complexity.

---

[80] review scientific paper

Data on domestic violence as one of the most widespread form of gender based violence are basically gathered in three ways: 1. through the records of the official institutions – police, social welfare services, NGOs, courts and medical institutions, 2. by conducting victimization surveys with questionnaires (quantitative method) and 3. through in-depth interviews, relevant personal documents, or, not very frequently, through focus group interviews (qualitative method).

The police, social welfare services, NGOs, courts and medical institutions, are an important source for primarily quantitative data on domestic violence. Generally, hospitals have records that are indicative only for the most brutal forms of violence because there are clear indications that in the majority of cases, victims seek medical help only when the injuries are life-threatening. Statistical data from police records and court reports tackle only more serious forms of domestic violence which are processed as criminal conduct. Therefore they are often used for estimating the prevalence of such violent acts.

One of the most popular ways of collecting data about the experiences, attitudes and beliefs about domestic violence are questionnaire surveys. This method allows getting large amount of quantitative data from large number of respondents within fairly short time and for relatively small costs. Taking into account that they have a potential to reveal the violence regardless whether it has been reported or not, studies based on administering questionnaires are valuable source of information on the incidence and prevalence of domestic violence in general population.

Qualitative data collected by using in-depth interviews, document analysis (letters, literature, diaries) or focus groups are important sources of information for the personal experiences, meanings and feelings of the respondents. The qualitative approach is particularly preferred in studies within the feminist school of thought because among other things, it allows placing the participant and her/his voice and perspective as being central in the research process and generates reach and comprehensive data.

The growing number of studies on gender based violence is unquestionably a reflection of the understanding that the systemic interventions must be based on valid information on the occurrence, dynamics and the nature of this phenomenon. Ethical considerations to a large extent determine quality of data gathered in domestic violence studies and thus affect its validity. It is precisely why this paper will be focused on issues regarding research ethics that stem from the sensitivity of the research topic and raise additional challenges to those posed by the research question.

As stressed by all experts who work in the field of domestic violence, the uniqueness of this research area is first of all connected with the fact that not

many people are willing to share their experiences about the topic, especially not with strangers, because there is a clear social consensus that it is a private and personal matter. Moreover, sharing opinions or experiences is potentially dangerous for both the victims and the perpetrators –the first might be submitted to secondary victimization and the latter might face sanctions.

ETHICAL ISSUES IN COLLECTING DATA FROM RELEVANT INSTITUTIONS

The Official Judicial Statistics on reported, accused and convicted perpetrators of criminal offences kept by the State Statistical Office of the Republic of Macedonia represents a source of data on the phenomenological features of crime; nevertheless, such statistics contain no data whatsoever on victims, as one of the constitutive elements of the criminal event. As far as crimes committed in the course of domestic violence are concerned, it is entirely impossible to observe the phenomenological characteristics of domestic violence[81]. Namely, the official judicial statistics is kept according to the perpetrator and data is not disaggregated per paragraphs of the article that criminalize certain behaviors. Thus, such statistics contain no data on the perpetrators of crimes committed in the course of domestic violence, either.

Besides the statistical data from the publications of the State Statistical Office, which are publicly available, statistics on the phenomenological characteristics of domestic violence may also be sought from the relevant institutions, such as Police, Courts, Prosecutor's Office, Centers for social work. However, apart from the Police and the Institute for Social Activities[82] to some extent, statistics on perpetrators, victims, types of crimes and other important indicators have not been generated in other relevant institutions.

---

[81] Mirceva S and Caceva V, "Issues associated with the research on the scope of family violence in the Republic of Macedonia", paper submitted for the same issue of the *Horizons*

[82] The Institute for Social Activities has established a software program for electronic records keeping of beneficiaries of social services as of 2010. The electronic database -   LIRICUS contains data on beneficiaries and services provided to persons at social risks, including victims and perpetrators of family violence. In this database, data is entered on the victims and perpetrators of family violence, by sex, their ethnic affiliation, measures undertaken, services provided for assistance and protection, as well as initiated procedures for temporary measures for protection and measures brought by courts.

Hence, although the statistics are subject to the regime of free access to information of public nature, obtaining data on domestic violence is very problematic, particularly from Courts and Prosecutors' Offices, because it is related to the method of data input into the ACMIS-electronic database of court cases, as well as the manner of keeping statistics in Prosecutor's Offices. ACMIS database does not allow automatic generation of statistical reports with disaggregated data according to paragraph of the article that criminalizes certain behavior, nor by the features of victims.

Judicial decisions as an important source of data and profound insight into the characteristics of the offender, the victim and the crime, allow only for partial quantitative analysis of the characteristics of domestic violence. The legal obligation to protect personal data arising from Art. 7 and 7-a of the Law on Personal Data Protection (Zakon za zastita na licni podatoci) requires the processing of personal data contained in judicial decisions to be made in a manner prescribed by law. In the context of quantitative analysis of data on the perpetrators and victims of crimes, it is important to note that the Law recognizes as personal data any information that can identify a natural person or that could determine the identity directly or indirectly. The publicity is among basic principles of criminal procedure, establishing grounds for publicity of hearings and public announcement of judicial decisions. Yet, the principle of publicity does in no case compromise the victims' right to personal data protection. Judicial decisions are announced publicly and made available on the website of the court, but subject to the regime of anonymizing. The manner of publication of judicial decisions and their anonymizing is governed by the provisions of the Law on the Management of Court Case (Zakon za upravuvanje so dvizenjeto na predmetite vo sudovite-ZUDPS), the Instruction on the manner of publication and retrieval of court decisions on the website of the court (Upatstvo za nacinot na objavuvanje i prebaruvanje na sudskite odluki na veb stranicata na sudot), and the Court Rulebook (Sudski delovnik). According to Art. 10 of ZUDPS, final court decision contains the full names of the parties, with the capacity of a party to the criminal proceedings being attributed to the perpetrator and the prosecutor, while the victim usually occurs as a witness. Only when acting in the capacity of private prosecutor, the victim occurs as a party, which is a rare case. But, the residence and the identification number of the perpetrator and all personal data of witnesses in the proceedings is subject of anonymizing. Hence, published court decisions anonymized in accordance with the legal provisions do not allow for quantitative analysis of demographic data of the perpetrator and the victim of domestic violence, which prevents conclusions according to relevant indicators for offenders and victims.

Based on the above, we may state that the regime of anonymizing that does not allow to identify the victim of domestic violence is a fundamental solution in relation to victim's data protection and satisfies the ethical principles of providing safety and confidentiality, but it is at the same time an obstacle to gaining important insights into the status of domestic violence. With regards to research ethics, and especially the potential secondary victimization, preventing the identification of the victim and any possible access has thorough relevance. On the other hand, there is no possibility to identify victims through judicial decisions in order to collect data on their experiences and quality of institutional care and protection.

In this respect, relevant data on victims can be gathered only through victimization surveys, observation of court hearings and accessing victims for interview.

ETHICAL ISSUES IN COLLECTING DATA FROM VULNERABLE PARTICIPANTS

Concerns about ethics should be considerably deeper when the research addresses sensitive topic and even more when the participants are vulnerable groups compared to instances when it tackles less sensitive questions and when participants belong to the general population. In order to provide guiding standards for ethical conduct in domestic violence research that involve contact with women victims as participants, World Health Organization (WHO) has developed[83] several important recommendations.

According to WHO recommendations, the ultimate guiding criterion when making all decisions about the research is the safety of the respondents. For women experiencing domestic violence, the mere act of participating in a study may provoke a new series of violent acts against her, especially in patriarchal environments where it is a norm that women should ask an approval from men for every single step taken out of the everyday routine. That is why, when surveys are conducted by using door-to-door approach, the research topic and objectives are introduced by somewhat "covering" the truth and careful wording, despite the fact that the research ethics requires honesty in informing. Thus, it is recommended to introduce the survey as research with a wider framework, as opposed to one that is focused on violence. Only later, when the circumstances will allow it, the researcher should explain the real topic to the respondent, asking again her consent for participation.

---

[83] Watts C, Heise L, Ellsberg M, and García-Moreno C, (2001), *Putting Women First: Ethical and Safety Recommendations for Research on Domestic Violence Against Women*, p.10.

Interviews should be carried out in a private setting. If someone else from the family insists to be present the researcher should separate the answers from those cases from the rest of the sample and discard them or, explain explicitly in the research report that the validity of the answers is questionable due to the conditions in which data were collected. When the privacy during interviewing has been initially assured but interrupted later, the interviewer has to cleverly change the subject of discussion in order to avoid jeopardizing respondent's safety.

Another essential issue for ensuring both respondents' safety and quality of data is confidentiality. In comparison with research based on quantitative methods, qualitative ones, where in-depth interview is used as a data collection technique, are far more dangerous in terms of likelihood for endangering confidentiality by disclosing respondents' identity. This risk comes from the fact that the respondents' accounts which support the findings are presented individually and in their original form in the research reports. Such manner of quoting accompanied with rich information on the context may lead to assumptions on the identity of the respondent regardless of the undertaken measures of anonymizing[84]-[85].

The best solution for reporting interview accounts, especially when quoting, is using pseudo names. An additional caution is needed to strike the balance between details that might unintentionally reveal respondents' identity, such as certain parts from the narratives that are disposed or some demographic data attached to the pseudo name, and the extent to which the changing or hiding the identity of the respondent may affect the data integrity[86]. The potential risk of endangering confidentiality rises when the research report is available to wider audience. Along the same lines, researchers have to be exceptionally cautious about the safety of the archived data and the possibility of unauthorized access to these records. It is highly recommended to keep the audio tapes and/or the transcripts in a locked place as well as using secret codes written on two separate lists.

Domestic violence incidence and prevalence studies have to rely on a methodological procedure based on different strategies for decreasing the bias that occur from the tendency of non-reporting. Apart from the discussed safety measures, one of the most important preventive measures is posing questions in an adequate way. When questions have terms loaded with socially undesirable connotation, the potential for getting honest answers is

---

[84] Richards H.M and Schwartz L.J (2002), "Ethics of qualitative research: are there special issues for health services research?", *Family Practice*, 19 (2), pp. 135-139.
[85] Orb A, Eisenhauer L, Wynaden D, (2000), "Ethics in Qualitative Research", *Journal of Nursing Scholarship*, 33 (1), pp. 93-96.
[86] Lee R., (1993), *Doing Research on Sensitive Topics,* p. 187

low. Equally important is the strategy of ordering questions from less to more sensitive and emotionally loaded.

Next relevant ethical issue[87] is whether the research team has all necessary competences for carrying out the research throughout all its steps. Being competent means that the researchers are sufficiently familiar with the techniques they use, are not prejudiced against women, have basic skills in providing psychological support and are able to cope with stress caused by participating in this kind of research. Competence however, has another meaning in this context. The World Health Organization stresses that both researchers and donors have an obligation to ensure proper interpretation of the gathered data and use it in advancing policy and social interventions. In other words, domestic violence victims who risked their safety and went through emotional pain that occurs inevitably when they exchange their experiences within the research deserve back something more meaningful than a mere report. That is why it is rottenly recommended not to even start a study of this nature without having provided conditions for making at least minimal steps forward in improving the wellbeing of the respondents.

Feminist researchers, situated in an ideological background that requires equality, in this case equality focused on the relationship between researchers and respondents, discuss other ethical principal that will be only briefly mentioned here[88]. Their demand for providing equality and empathy between researchers and respondents has been also accepted by scholars who do not associated themselves as being feminists. This principle is generated from the critique of the positivistic paradigm that puts the researcher in a position of authority that always knows better and allegedly has the capacity to interpret the reality of the respondents more objectively, from scientific or value-free perspective.

In practice, researchers should manifest their concern for power symmetry in three ways: 1. by showing respect for respondents, 2. through emotional bonding with the respondents instead of being cold, distant and neutral and 3. by involving them in confirming the interpretation of the data.

While showing respect is possible through genuine interest for the narratives, personal experiences and attitudes of the participants in the study[89], the suggested emotional bonding means that researchers should empathize with the research participants. Why feminist researchers decline

---

[87] Jansen H. A. F. M, Watts C, Ellsberg M, Heise L and García-Moreno C, (2004), „Interviewer Training in the WHO Multi-Country Study on Women's Health and Domestic Violence", *Violence Against Women*, 10 (7), pp.831-849.

[88] Also see: Kenig N (2013), Vodecki principi na feministicki orientiranite istrazuvanja vo opstestvenite nauki, pp. 148-163.

[89] Also see: Kenig N (2009), Kvalitativni metodi na istrazuvanje, pp. 113-118.

from the traditional requirement of refraining from emotional involvement? The first reason is the conviction that the emotional bonding between the researcher and the interviewee is an important component that contributes in establishing relationships of equality by eliminating the boundaries that define their roles. As an illustration, the power positions are not symmetrical if the respondent invests intense emotions by remembering traumatic details of her life and sharing them in the interview while the interviewer is completely emotionally uninvolved in that. It is probably easy to anticipate the second reason – the personal involvement of researcher is an advantage because it makes her more sensitive for the issue that is discussed.

Literature even proposes that researchers, who collect data by the means of interview, especially if it is for sensitive topics, should try to include relevant parts of their own life story in order to stimulate respondents' cooperation and to decrease the unequal power with the interviewees[90]. As expected, this should be done carefully and unobtrusively because the data gathering process should not turn into a mere conversation where both narratives have the same importance.

Respondents should be involved in the process of validating the research findings. They are asked to give feedback whether the interpretations of their own life stories reflect well their perspectives. Having those who were studied evaluate the findings might be especially challenging in some instances[91], but it is very important in at least two ways. Firstly, it is a clear message for the respondents that they have an authority to verify the conclusions along with the ownership over the interpretations and secondly, their reactions to the draft findings might bring about valuable new ideas and/or information whether certain parts are problematic for them for whatever reasons[92].

Power balance between the researchers and the respondents has another relevant aspect – reciprocity. In order to meet the requirement for reciprocity, domestic violence researchers should consider including actions aimed at raising respondents' awareness in a way that will help them to

---

[90] Mendis C (2009),*Collecting Data from Mothers who have Experience Childhood Family Violence with the use of a Feminist Methodology*, p. 380 .

[91] The aforementioned recommendation for sharing personal experiences and validation by including the respondents have been successfully applied in the national survey in Macedonia, see more in Mirceva S, Caceva V, Kenig N, (pending publication). *Istrazuvacki izvestaj: Procena na sudskite postapki za slucai na semejno nasilstvo, so poseben focus na menadziranje na predmetite od rodova perspektiva.*

[92] Paton M, (2002), *Qualitative Research and Evaluation Methods, p. 560.*

improve their well-being[93] It also means that the researchers are expected to advocate for positive social changes that will provide better life conditions for the violence victims. Without this kind of activism, involving the respondents into the research process would be an example of mere exploitation.

<div align="center">CONCLUSION</div>

The sensitive nature of this research topic demands extremely careful consideration of variety of ethical requirements that have to be met from the initial steps of conducting a study through its implementation and dissemination. This may make violence research very demanding in terms of resources and time frame. In some instances, specific ethical requirements might be a barrier to data of good quality, but in many others, they actually help in getting richer and more accurate findings. In either of the cases, researchers should always put respondents' wellbeing and safety above any research objective. Failure in consistent observance of ethical principles has multifaceted consequences, which are not restricted to the respondents only, rather they pertain to the integrity of collected data and recommendations.

<div align="center">LITERATURE</div>

1. Angelica Orb, Laurel Eisenhauer, Dianne Wynaden. Ethics in Qualitative Research, *Journal of Nursing Scholarship*, 33 (1), pp. 93-96, 2000.

2. Charlotte Watts, Lori Heise, Mary Ellsberg and Claudia Garcia-Moreno. Putting Women First: Ethical and Safety Recommendations for Research on Domestic Violence Against Women, WHO, 2001.

3. Henrica A. F. M Jansen, Charlotte Watts, Mary Ellsberg, Lori Heise and Claudia García-Moreno. Interviewer Training in the WHO Multi-Country Study on Women's Health and Domestic Violence, *Violence Against Women*, 10 (7), pp. 831-849, 2004.

4. Helen Mary Richards and Lisa Jennifer Schwartz. Ethics of qualitative research: are there special issues for health services research? *Family Practice*, 19 (2), pp. 135-139, 2002.

5. Kathy Mendis. Collecting Data from Mothers who have Experience Childhood Family Violence with the use of a Feminist Methodology. *Qualitative Social Work* 8/3, pp. 378-390, 2009.

---

[93] Mies M, (1996), *Liberating Women, Liberating Knowledge: Reflections on Two Decades of Feminist Action Research*, pp. 10–24 offers an example for such efforts.

6. Martha Mies. Liberating Women, Liberating Knowledge: Reflections on Two Decades of Feminist Action Research. *Atlantis* 21/1, pp. 10–24, 1996 .

7. Nikolina Kenig. Vodecki principi na feministicki orientiranite istrazuvanja vo opstestvenite nauki, Godisen zbornik na Filozofski fakultet, Skopje, 66, pp. 148-163, 2013.

8. Nikolina Kenig. Kvalitativni metodi na istrazuvanje. Skopje, Filozofski fakultet, 2009.

9. Michael Patton. Qualitative Research and Evaluation Methods. Thousand Oaks: Sage Publications, 2002.

10. Raymond Lee, (1993), Doing Research on Sensitive Topics, London: SAGE p. 187

11. Stephanie Riger. Epistemological Debates, Feminist Voices: Science, Social Values, and the Study of Women. *American psychologist*, vol.47/6, pp.730-740, 1992.

12. Stojanka Mirceva i Violeta Caceva. Issues associated with the research on the scope of family violence in the Republic of Macedonia, (paper submitted), Horizons (pending publication), 2014.

13. Stojanka Mirceva, Violeta Caceva, Nikolina Kenig. (pending publication). Istrazuvacki izvestaj: Procena na sudskite postapki za slucai na semejno nasilstvo, so poseben focus na menadziranje na predmetite od rodova perspektiva. Institut za socioloski I politicko-pravni istrazuvanja-Skopje. 2014.

14. Virginia Dickson-Swift, Erika L. James, Sandra Kippen and Pranee Liamputtong. Risk to Researchers in Qualitative Research on Sensitive Topics: Issues and Strategies. *Qualitative Health Research*, 18/1, pp. 133-144, 2008.

15. Court Rulebook (Sudski delovnik), "Official Gazette of the Republic of Macedonia", No. 66/2013.

16. Law on management of court case (Zakon za upravuvanje so dvizenjeto na predmetite vo sudovite, "Official Gazette of the Republic of Macedonia", No 171/2010.

17. Law on Personal Data Protection (Zakon za zastita na licnite podatoci), "Official Gazette of the Republic of Macedonia", No.7/2005, 103/2008; 124/2008; 124/2010 and 135/2011.

18. Instruction for publication and retrieval of court decisions on the website of the court (Upatstvo za nacinot na objavuvanje i prebaruvanje na sudskite odluki na veb stranicata na sudot), "Official Gazette of the Republic of Macedonia", No.44/2011.

CULTURE AND CULTURAL POLICY IN THE FUNCTION OF ENABLING THE YOUNG GENERATIONS FOR A MORE SUCCESSFUL CROSS- BORDER COOPERATION[94]

Dobri Petrovski PhD
ul. 4-ti juli no.8 – Bitola, Faculty of Education Bitola
d.petrovski@pfbt.uklo.edu.mk

m-r Kristina Petrovska
PhD student at Faculty of Education Bitola
k-petrovska@yahoo.com

ABSTRACT

Living in time of fast paced changes, who evidently lead to general globalization and integration in wider world frameworks, as people that are interested for the future, we cannot allow for our region to be left out of these processes. In that sense, all of the intellectual potential from these territories should be put into function of research for the factors that will make that integration more palpable. The intention of this paper is to emphasize the role of the culture and cultural policy in enabling the young generations from the greater border-line municipalities of this region in which the most significant are Bitola, Florina and Corcha, for their more successful collaboration and integration in the modern European frameworks.

Key terms: culture, culture policy, cross-border cooperation

INTRODUCTION

At a time of such rapid strides of change, such as today's, the younger generation of border municipalities Bitola, Lerin and Korca, impose as an important imperative the need for cooperation as a basic condition for their development and prosperity within their own countries and beyond in Europe and worldwide. A significant part of the before mentioned changes

---

[94] review scientific paper

are caused by the globalization process which assumes the process of taking a series of activities of supra-national level that change the relations and somehow produce diminishing physical world. As it is known, the five dimensions of globalization are: society, politics, economy, culture and environment. While all of these segments are connected and interdependent, our intention in this paper is to preserve the culture and cultural policy as a basis for preparing the young generation for improving cross-border cooperation as an initial stage in the process of globalization in the region.

Our deep conviction is that culture with its elements and cultural politics of neighboring countries in the region will contribute to the desired successful globalization which involves leaving the series stereotypes in terms of the old ways of thinking, ideological dogmas coming from territorial restrictions, national specificities and closed within the specified limits. That way the younger generation belonging to these territorial areas will be able to become an active player in building a global policy, not only within their own countries, but also in how the regional and international level.

Knowing the situation in the region, we are aware that the process of globalization will have its detractors. All those destructive forces (in all three areas mentioned border) who consider linking population of these areas will jeopardize their interests, positions or ideals, you try to stop or at least slow down these processes. However we are optimistic because the world is obvious that the process of globalization is unstoppable and we have witnessed that those countries that oppose such processes remain on the sidelines, or isolated in their closed borders far from positive global trends.

NOTION DETERMINATION OF KEY TERMS

CULTURE

Culture is a term that is often found in everyday language and in the various disciplines of social sciences. As far as is more common, broader and more widespread use of a term seems to be difficult to find a single meaning or a single paragraph in its definition by most theorists. Such is the case with the term culture, because in practice it is synonymous for many different phenomena
in society.

Leaving the realm of nature, man is detained with him much needed and useful habits, tasks and instincts and even more away from its wild and primitive condition, the more inherent in the acquired replacement. At the

core of what is gained of what culture includes, it is often found that its conclusion colossal rise owes humanity and of culture.

The definition of culture is indeed a very difficult thing. Probably that is due to its multi meaning feature since its introduction as a term. Even Herder himself, in the preface of "Think of Philosophy of History," wrote that "There is no such thing as more as undetermined as the word culture." (Kloskovska, 2001: 9). It would be clear if one considers that perception and concepts that referred to the culture occurred several centuries before the introduction of the term. That shows the sum of studies devoted to the culture of the history of European philosophy from ancient times until the beginning of rational thinking of the Enlightenment.

Tracing the definitions of culture, I came to the realization that many of the scholars dealing with this issue often describe culture as something that opposes nature. According to Cicero, the meaning of the term is associated with its etymological genesis relating to farming and is synonymous with the expression of the antithesis of what the social life comes from nature and what comes from the activities. Similarly understanding presents Herder, who sees culture as a source of human dominance over the animal species, which in turn dominates man with his physical strength, skill and ability.

Because of the salient findings that culture as a concept is extremely difficult to define in a few sentences and complex as that term many authors define a different way, and readers in order to easily reach their own views on the concept of culture, the many definitions of them aside:

1. in more broader sense: "I created the human society that exists as a result of physical and mental labor of the people (material culture, spiritual and national culture). (Shirilova, 2001: 124).

2. in the strict sense of the word: "Culture is a very broad concept and includes various types of knowledge that people create: art, music, science, skills, beliefs and values, opinions, actions, ideals, laws, customs, norms of behavior, moral, political and family organization and others. "(Tonovski, 2000: 194)

3. According to the culture at large definition is "a set of material and spiritual values created shto man throughout his enduring history." (Prangoska, 1999: 15)

4. "Culture is a specific phenomenon or process of creating an artificial world by humans (as opposed to its nature or learning) that meets human needs, and provides the continuity and prosperity of society, while at the same time that special element of human existence. Namely it is his

creative dimension that distinguishes man from all other living creatures. "(Zoglev, 2002:305)

5. "Culture functions as a national, but also as an international system, it is a guide to cultural institutions, their complex systems, technology and working methods, and insight into their mutual cooperation." (Sesic, 2003:13)

6. "The sum of all those processes, changes and creations that have occurred as a consequence of the material and the spiritual intervention of human society (in nature, society and opinion.), A basic sense of culture is that to facilitate the maintenance, renewal and progress human society. "(Ilic ,1983:13-14)

These definitions lead to the conclusion that culture is only one specific dimension of social life, i.e. its specific crystallization; expressed through everything man creates a material and spiritual products. Linking culture with tradition is unacceptable thinking that culture is solely what has been created throughout history, that what you have created many generations before us. Also unacceptable is the notion that the culture would represent only what is present-day work of the current generation, which somehow eliminates tradition as part of the culture. Rather, the term culture refers to as the complete social heritage and lifestyle, and includes an anthropological perspective, that perspective suggests that culture cannot be fully and easily separated from social life. (Zoglev, 2003: 166)

For these reasons it becomes a common consideration of many who believe that people in the course of its life continue to be "exposed" to the cultural influence, because culture is something that is learned. This is confirmed by the following story:

> During a survey of the habits of consumers in the U.S., researchers noticed an unusual behavior of a housewife: it whenever purchased salami, for no particular reason, they had cut edges and even then she would put it in the fridge. When researchers asked to explain why she does it, she could not do it. She just explained that her mother did the same thing, so she continued doing it. When researchers went to her mother, they found that she puts the salami in the fridge the same way. But not only that. They found that she cannot explain the reasons why she does it. And she learned that from her mother. The whole story was explained by her grandmother, from whom the researchers discovered the truth: When I started to buy salami, I had a plate which could not contain the whole salami, so I had every salami cut back

when I put it in the fridge. Culture, roughly, is this: once solutions have proven successful in solving the problems, they become subconscious rules of conduct "invisible" but strongly influence the behavior of people.

Source: Nebojsa Janachieviÿ, Faculty of Economics Belgrade

As a result of all that the culture has mentioned in the preceding text, it is certain that the formation of the whole person that is best affected since birth. Therefore, within the theoretical elaboration of culture is good to know the term In-culturalisation which actually is a process of learning one's own culture. (Shirilova, 2001)

Of particular importance is the man from the earliest age in order to understand that it is part of a cultural environment that will spontaneously accept, but that has complete freedom of choice as to which culture you belong when you grow up. Besides parents and the environment as very influential factors and who greatly influence the teaching of their own culture there should also be cultural and educational institutions, with their very existence and functioning as contributing to better understanding of the culture, and deeper penetration into it.

It should not be neglected despite the fact that libraries, museums, theater, music, film, and other institutions and activities in the sphere of culture, education through its institutions have an important part in understanding and enriching the cultural life of the people in the near and in the wider environment.

When we talk about culture in general, the specifics of our multicultural, multinational and multi-religious environment the necessity of explaining the term acculturation comes to our mind.

Acculturation is the process of touching the two cultures, the process by which groups or individuals contact each other, exchange cultural characteristics and acquire new ones. (Prangoska, 1999: 24)

Acculturation is a kind of cultural change; it is a process of dialectical interaction between the cultures of two or more social groups of any two reasons come into contact. Process in which the meet, touch and influence each other two cultures.

Acculturation still can be defined as:

1. Modernization of primitive culture

2. Download and adopting elements of foreign cultures

3. Acceptance of the new cultural environment in which they found an individual or a group. (Shirilova, 2001)

CULTURAL POLICY

The expression policy derives from the Greek word polis (city-state region, the sum of citizens who form a city), or politeia (state constitution, political regime, republic, citizenship). According to many sources (dictionaries, internet, etc.), Policy is defined as a set of processes and methods by which decisions are made within the framework of a group of people. Although politics usually refers to government or rule, it is not strictly a term used in political science, but rather, its use is very extensive. It its wider use refers to culture as a result of the obvious is the use of the term cultural policy.

In accordance with the general definition of politics, cultural policy should be defined as a set of processes and methods with which regulates relations in the sphere of culture within the state or beyond. Analogous to the territorial aspect, it is evident that the approach to the concept of cultural policy in different countries, or different political systems varies greatly. In liberal political systems, the state does not interfere too much in the cultural politics unlike conservative systems where the state is trying to have greater impact on the regulation of this area. In contrast to totalitarian political systems, culture is usually under the direct control of the state.

Cultural Policy is the area of public policy-making that governs activities related to the arts and culture. Generally, this involves fostering processes, legal classifications and institutions which promote cultural diversity and accessibility, as well as enhancing and promulgating the artistic, ethnic, sociolinguistic, literary and other expressions of all people – especially those of indigenous or broadly-representative cultural heritage. (Wikipedia)

Cultural policy in the documents of the European Union referred to it in recent times, which means that even in the last few years it is a gaining momentum. In addition to this development of the situation and for more effective coordination of national cultural policy and cultural policy of the EU a series working bodies are established, a number of important documents and implemented significant projects. Their task is a continuous and systematic promotion of the best practices in the field of cultural policies at the level of Member States and countries that are potential candidates for membership, and the transfer of experience in the field of cultural heritage, artistic creation and access of citizens to culture. Among other things these bodies perform research on the impact of the integration process on cultural policy, especially the candidate countries and other countries that have some institutional connections in the EU.

OPPORTUNITIES FOR CROSS-BORDER CULTURAL COOPERATION IN THE REGION

The rich cultural heritage in this part of Europe testifies to the fact that cultural cooperation between nations or political space could be limited. It is true today, no matter what some of the municipalities in the region belong to the states that are already members of the EU, and others of those who are not. The fact that cultural cooperation among people and states is not a privilege of the European Union can only encourage our continuing commitment to and promotion of intercultural dialogue in the region. According to (ERICarts Institute 2008) Intercultural dialogue is a process that comprises an open and respectful exchange between individuals, groups and organizations from different cultural backgrounds or with different views of the world. The main objective of this kind of cooperation usually promotes mutual understanding of different perspectives and practices, increase participation, ensuring equality and ensuring the emergence of new creative processes.

Taking into account the current situation in the region, it is normal to question whether such cooperation is currently possible. Our deep belief is that it is not only possible, but also necessary. Cultural cooperation represents an opportunity to start our final bonding. Such optimism is the foundation and the fact that all three countries in the region have built and legal basis for this kind of cooperation. Namely, Albania on September 24th, 2006, Greece on January 3rd, 2007 and Macedonia on May 22nd, 2007 ratified the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Also, all three states within their cultural policies defined as priorities provisions such cooperation is legalized.

Albania is one of the countries in recent years that leads a solid cultural policy, especially after the fall of communism in Eastern Europe during the early 1990s. This period is used for a possible approximation of Albanian culture to European standards. This tendency is present in Albania today, which further motivate our commitment to cultural cooperation in the region (the municipalities of Korca, Florina and Bitola).

Greece as a country with a very rich cultural tradition leads cultural policy which continuously persists for longer period. Although the historical development, responsibility for culture and cultural policy was divided among various government ministries efforts for promotion, development and expansion of cultural cooperation remains unchanged part of that policy. It was due to the fact that Greece as a member has committed itself to monitor and cultural policy of the Union, which in any case not that

inconsistent with our commitment to regional cross-border cultural cooperation.

Republic of Macedonia after the division of the Yugoslav federation has entered a new stage of development of cultural policy. Slowly but surely in the sphere of culture a consistent policy is built directed at the integration efforts to join the EU, i.e. cultural policy similar to other European countries. This means that the expansion and promotion of cultural cooperation remains continued commitment to its cultural policy and not a legal impediment to our cooperation.

In the end we recall that our commitment to co-operation and in accordance with European cultural policy. The European Cultural Convention may be assessed as an important starting point for our cultural cooperation and integration. It is a solid foundation for fostering cooperation, not only in culture but also in the wider fields of education, sports and youth, etc. In this regard it is important to mention the Culture Programme (2007-13), adopted by the European Parliament and of the Council of 12 December 2006. This program establishes the instruments and financing of transnational cultural cooperation of entities within the European Union or non-union members, and participate in the program for the period from 1 January 2007 and 31 December 2013.

FORMS OF CROSS-BORDER MUNICIPAL COOPERATION

We must be aware that within our commitment to cultural cooperation have a major role municipalities that belong to this region or those forces that have political and economic power for decision. The fact that these forces cannot be exempt from state influence or impact on those "top" should not hesitate in the academic environment to engage in these processes and to create new policies in these areas. Our conviction is that integration in this region despite the economic condition is best to proceed with in the process of cultural integration because evidently it is much harder if we go with the political and territorial questions. The forms of such cross-border cooperation though may be different, however, to achieve the desired goal should be in scope and content and time frame to be acceptable and beneficial for all participants, regardless of the cultural activity in question. The organizers themselves or participants in cultural events should be independent in deciding whether their cooperation will take place in the stage arts, music, cultural heritage, art, literature and translation or other cultural activity. It is for reasons they best know of what forms the cultural cooperation that will contribute to their cultural rapprochement and better understanding as part of the said desired globalization.

CONCLUSION

The conclusion begins with the thought of the famous French politician, diplomat and one of the architects of the so-called European Union Jean Monnet (Jean Omer Marie Gabriel Monnet, 1888-1979) which clearly states that "When it could be started again, I would start with culture" (Wikipedia / Jean_Monnet). I thought that this confirms the validity of all of our successful efforts to establish cultural cooperation in the region, because obviously it is the foundation for building our future common European cultural heritage and specifically outlined in Article 151 of the Treaty on European Union concerning of culture.

We have no illusions that this process is easy and simple, but we are confident that the successful development of this region will not be successful without the cooperation of all stakeholders who live and work within it. Only cooperation and exchange of good practices in all areas, including culture as one of the most important segments, will enable successful coping with the changes caused by the globalization process and the basis for leaving a series of stereotypes. We believe that this collaboration will allow all generations belonging to these territorial areas to become active players in building a positive climate within their countries and at the regional and international level.

As noted at the beginning, knowing the situation in the region, we are aware that our integration efforts will have to struggle with all those forces that are in some way opposed to such processes. Such efforts will not be any easier, because it will jeopardize their interests, positions or ideals.

Eventually we would like to emphasize that we are deeply convinced that the knowledge of the population of these areas are already at a level where no one can sway in the movement towards world unstoppable process of globalization. It is based on the fact that has become clear that none of us would want to stay out of this process, knowing the consequences.

Used literature:
1. Antonjina Kloskovska, (2001), Sociologija kulture, Cigoja štampa, Beograd, str.9
2. Andrzej Huszynski & David Buchanan, (2001), Organizational Behaviour, England, str.624
3. Nebojsa Janacievic, (1997), Organizaciona kultura, Ekonomski fakultet Beograd,-Ulixes, Novi Sad, str.41

4. Stoner A.F. James, (1955) Management, Prentice hall International, inc. New Yersy, p.187
5. Fred W. Riggs, (2004), Administrative culture-the concepts, University of Hawaii
6. Велика Ширилова, (2001), Голем лексикон на странски зборови и изрази, Скопје
7. Ѓорѓи Тоновски, (2000), Социологија, Скопје стр. 194
8. Лилјана Прангоска, (1999), Деловно однесување, Охрид стр. 15
9. Жоглев Златко (2002), "Социологија на образованието",Битола, стр. 305
10. Милена Драгичевиќ-Шешиќ & Бранимир Стојковиќ, (2003) Култура, анимација, менаџмент, маркетинг, Скопје
11. Милош Илиќ, (1983) Социологија на културата и уметноста", Научна книга, Белград, стр. 13-14
12. Cultural policies of the European Union, Accessed August 8 2012 http://en.wikipedia.org/wiki/Cultural_policies_of_the_European_Union
13. Culture programme (2007-13) Accessed August 6 2012. http://europa.eu/legislation_summaries/culture/l29016_en.htm
14. Caron Atlas, Cultural Policy:What Is It, Who Makes It,Why Does It Matter? Accessed August 6 2012. http://www.nyfa.org/files_uploaded/Pages_65-68.pdf
15. Compendium of Cultural Policies and Trends in Europe, Accessed August 8 2012http://www.coe.int/t/dg4/cultureheritage/culture/compendium/default_en.asp

PRIORITY AREAS FOR UKLO ADMINISTRATIVE STAFF PERMANENT EDUCATION (EMPIRICAL RESEARCH)[95]

Aleksandar N. Todorovski, MSc.
Natasha Petrova Popovski, MA
University "St. Kliment Ohridski "- Bitola, Rectorate
aleksandar.todorovski@uklo.edu.mk
natasa.popovski@uklo.edu.mk

ABSTRACT

This paper is focused on empirically determining the need of university administrative staff permanent education and identifying the specific priority areas of action. The core examination group in the research was the administrative staff in higher education institutions that work in direct correlation with the services users, i.e. students, teachers and co-workers, parents and others. For determining the examined phenomenon and, also, obtaining relevant and solid results a survey was used as a key methodological technique. Intended sample included 400 students and 111 administrative employees of the University "St. Kliment Ohridski" - Bitola. The main conclusions of the research are as follow: the managing teams of the University units and the University, itself, have to increase their interest in investing in administrative staff continuing education; new bylaws on specific system solutions and guidelines for permanent education have to be created, introduced and implemented properly; introduction of system for continuous education and well defined mechanisms for permanent education of administrative employees, as well as concrete realization of the identified priority areas in the administrative staff continuous education have to be seen as a must when it comes to the University integration in all segments of its functioning.

Keywords: permanent education, administrative staff, higher education institutions, system solutions.

**INSTEAD OF INTRODUCTION: PERMANENT EDUCATION -
ADMINISTRATIVE STAFF - HIGHER EDUCATION
INSTITUTIONS**

Permanent education (or known as Lifelong learning or continuous education, as well) is a continuous process of personal and professional training and development of working performances of employees in order to deliver quality in their work. The administrative staff in higher education institutions should be encouraged to continually invest in themselves that is in improving interaction and communication capabilities, skills, abilities and competencies, professional ethics. In this group, most certainly, motivation for effectively carrying out the work and building a career system where this staff would deliver its services in the best manner should be counted as well. The ambience in the working environment where the employees feel the work as their possession can be created only if they are included in all the administrative and/or technical working processes and if there is an organizational system for continuous education of the employees. Only then can be expected employees to be dedicated to their work, feel responsibility, and be proud in correlation to the work. Only then the overall working success of the organization (University) can be achieved and guaranteed.

The aim, here, is some system solutions for permanent education of higher education employees to be offered. Particularly, these system solutions are meant for the University "St. Kliment Ohridski" in Bitola. These system solutions are necessary to be implemented for improving and strengthening the future integration of the University in the area of administrative human resources as a key strategic direction.

Actually building image and institution rating is becoming increasingly important. In order higher education institution to acquire and preserve the good reputation in the environment, all the employees have to be dedicated to achieving the planned and expected institutional innovation, which will lead to providing and raising the quality of the institution functioning. "*In order for institution staff, in this case – the administrative staff, to do so, the need for building awareness of their professional training and accordingly, building system for permanent education providing continuous improvement of the quality of work are seen as necessary tools. In addition, the administrative staff has to be open, accessible, efficient and effective when it comes to serving the people.*" Therefore, the continuing education of the administrative staff should be refereed to as an imperative, but also as a commitment to each educational institution functioning in quality manner. "*Continuing education is not limited to the development of skills and abilities, in terms of good performance of the tasks; it is not just the*

accumulation of knowledge and experience, but maturation from inside the professional development; that is how the administrative staff becomes reflexive, practical, flexible, efficient and effective, with respect for individuality and so on."

The researcher in the field of continuing education of the administrative staff should consider the fact that they, as the author D. Iliev states, can be classified, in relation too all of their features, as adult employees and more or less experienced employees. "*The concept of education consisting of learning throughout life (Lifelong Learning Process)",* should be shared as the essence of continuing education, which involves conscious and organized education, learning and training of adults (in this case the employed administrative staff in educational institutions) in order to meet their diverse professional and educational needs. As a consequence of global changes, a change in the concept of education could be witnessed as well, which transforms into a modern educational concept *"learning throughout life*".

CONCEPTUALISATION OF THE ADMINISTRATIVE STAFF PERMANENT EDUCATION

The continuous, of high quality, continuing education is necessary for setting high standards in the work of a (higher) educational institution. It should deepen and broaden the knowledge, provide quality interaction and communication, enhance personal skills and professional competencies, impose professional ethics practicing and respecting, increase motivation and build a career system for the administrative staff. The content of continuing education should be subordinated to the highest standards and forms of professional training and development used as a contribution for progress to be measured by customer satisfaction with the quality of effective and efficient performance of the tasks of the administrative staff. The continuing education should be intellectually appealing, in relation to the complexity of the relevant work, which should enable for staff enough time, support and resources in order to obtain latest expert knowledge, upgrading skills and abilities and applying them in the practice.

"*The continuing education (professional training and development) of administrative staff opportunities and forms: training, seminars, workshops, courses, professional and consultation meetings for cooperation and exchange of experiences, refreshment of knowledge, and deficiencies correction of administrative work, and upgrading the experience with new accomplishments.*"

The continuing education, according to the author T. Gocevski, is a

conventional path for accumulating the educational assets of the employees during their work. That, in relation to *where it is organized*, can be: in the institution where the administrative staff is employed and outside the institution, in specialized centers or institutions. In relation to *time of realization*, the continuing education can be classified as: during the working days, when it is incorporated into normal working hours and out of the working hours, on weekends or in the afternoons, when the administrative staff has no regular duties. Questers for continuing education services: institutions/companies, workers and the state. The initiative for permanent education can arise from: institutions - through short- or long-term programs and workers - as a result of their awareness for the labor market trends and the need for professional training and development. The continuing education should be designed in cooperation with the administrative staff and specialists in the area; it should take various forms, including some that are not usually considered as a continuing education. Some researchers mean that the valorization of the experience and the continuing education of the administrative staff, states the author T. Gocevski, "*should be estimated and created as a cost-calculation for initial education and based on that total educational investment the administrative staff payments should be determined. According to others, the obtained experience should constantly be assessed and evaluated and added to the salary, which is calculated on the basis of initial education of the employee at the time of its employment. Some other researchers, as the ones in Macedonia, claim that it should be related to the years spent on a working position. The regulation in our country is: as for past work 0.5 % of the salary sum is added, for each year of service, but not more than 20 %, with no other criteria.*"

METHODOLOGICAL APPROACH

In addition to the theoretical part, this paper aims to obtain the essential knowledge through empirical way, as well. Hence, the research subject is examination and determination of the statements about the quality of the work done by the educational institutions administrative staff and of level of provided consent for introduction of continuing education and system for enhancing the employees' skills, capabilities and competences. The paper in its focus has the administrative staff of the University "St. Kliment Ohridski" - Bitola (known by the acronym UKLO) as a very important part and unbreakable ring of the University administrative functioning. The focus on the UKLO administrative staff comes from a personal reason *(we, the authors of this paper, are part of UKLO administrative staff)*. By everyday working, in constant coordination and consultation with our colleagues, we
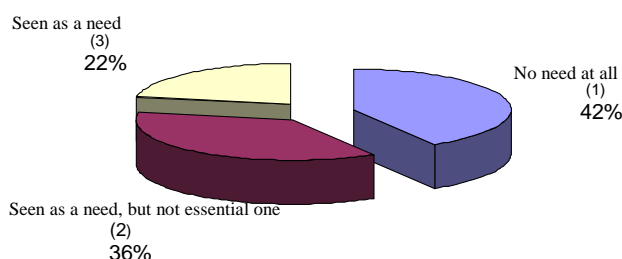
86

realized that there is no systematic approach for permanent education of the University and units administrative staff in order its skills and competences to be taken up to higher level for improving the work and performance quality. As a result from all of this and due to the necessity of University involvement in the modern and dynamic social developments and bettering its competitiveness, there is a need for ever-increasing quality of the tasks realization and building a system for permanent education of the UKLO administrative staff. The system would include various forms of professional training and development in different ways, such as enhancing communication and organizational skills and technological and information knowledge, practicing good behavior manners (bon - ton), report writing, time management trainings and so on.
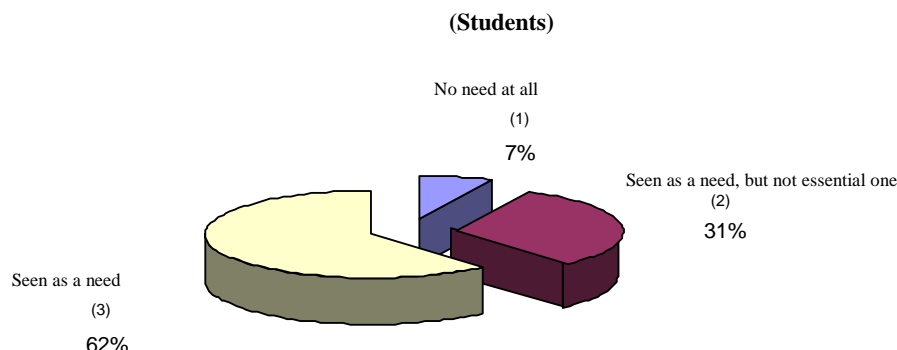
A *survey* for determining the occurrence is used as a key methodological technique. Because the research is time limited, according to the basic classification by time dimension, this research is *transversal*. The population is divided into several segments according to: a) content: administrative staff and students of the University "St. Kliment Ohridski" - Bitola; b) units: 111 employees of administrative staff (*including: secretaries, technical secretaries, Student Affairs officers, Heads of Student Affairs offices, ECTS officers, librarians, accountants, booking clerks, archivists, IT and procurement officers*) and 400 students; c) width: 7 cities in Macedonia (*Bitola, Prilep , Ohrid, Veles, Struga , Kicevo and Skopje*); d) time: within the regular working time of the institutions. The sample includes employees (administrative staff) and students of all ages, ethnicity, and social status with different degree of experience. The survey took place in the period of March 1 to 30, 2012. *The statistical method* was used in the phase of collecting, processing and analyzing data, mainly determining percents, average data, ratios, etc.

COMMENTS ON PART OF THE TREATED AREAS IN THE QUESTIONARIE FOR THE PERMANENT EDUCATION OF UKLO ADMINISTRATIVE STAFF

According to the answers of the common question for the administrative staff and students, the analysis for improving the quality of performance by continuing education of employees in the area of **communication skills,** shows the following results:

(Administrative staff)

Seen as a need
(3)
22%

No need at all
(1)
42%

Seen as a need, but not essential one
(2)
36%

87

(Students)

No need at all
(1)
7%

Seen as a need, but not essential one
(2)
31%

Seen as a need
(3)
62%

The graphics show the real situation that implies to the high percentage of given answers from the students in the category "seen as a need" as opposite to the low percentage of the answers from the administrative staff in the same category. Probably it is due to the believing that the staff has gained these skills throughout the past work experience and that is why it is not a surprise when it comes to the administrative staff responses in correlation to the upgrading their communication skills through permanent education tools and mechanisms.

* * *

The administrative staff and students were given a same question for the necessity of enhancing the information and technology skills of the administrative staff. The results are as follows:

Categories	Administrative staff		Students	
	f	*%*	*F*	*%*
No need at all	29	29	37	11
Seen as a need, but not essential one	47	47	132	39
Seen as a need	24	24	170	50

It is obvious that half of the students (50%) consider this as a need, but it is only 24% of the administrative staff who share the same opinion. However, due to the relatively high percentage there is without any doubts necessity of continuous education of the staff for IT technologies, especially when it is well known the fact that IT technology is the one that rapidly moves forward and acquires constant knowledge refreshment.

* * *

The answers to the question related to administrative staff organizational skills create the following image: most of the students 54% gave their answers in the category "Seen as a need" and least of them 4% in the

88

category "No need at all", obviously indicating that the administrative staff has to increase such skills and keep up constantly with latest knowledge in this area. The greatest number of answers from the administrative staff 45% for the same question was obtained in the category "Seen as a need, but not essential one", and then in the category "Seen as a need" – 21%, which can be considered as a real estimation of the current situation.

(Administrative staff)

Seen as a need
(3)
21%

No need at all
(1)
45%

Seen as a need, but not essential one
(2)
34%

(Students)

No need at all
(1)
4%

Seen as a need, but not essential one
(2)
42%

Seen as a need
(3)
54%
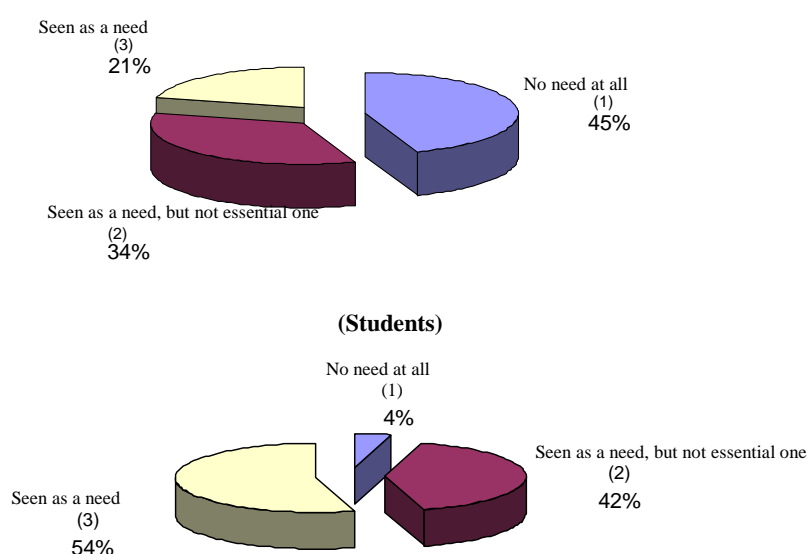
As can be seen in the table below, the results derived from the answers given to the question for good behavior manners (bon-ton) are the following: 62% of the students sees the improvement of the behavioral manners in administrative staff as a need, while only 17% of the administrative staff agrees with it. Furthermore, 11% of the students think that there is no need at all for improvement of the administrative staff behavior, but 56% of the administrative staff thinks it is so.

Categories	Administrative staff		Students	
	f	*%*	*F*	*%*
No need at all	56	56	37	10
Seen as a need, but not essential one	27	27	93	28
Seen as a need	17	17	209	62

The table below shows comparisons between the priority lists for areas where administrative staff should improve its capabilities by continuous education measures, according to the administrative staff itself and to students.

According to administrative staff	Permanent Education for	According to students	Permanent Education for
1	Information-technology skills	1	Communication skills
2	Communication skills	2	Bon-ton (good behavior manners)
3	Organizational skills	3	Organizational skills
4	Bon-ton (good behavior manners)	4	Information-technology skills

CONCLUSIONS

1. *University book-of-rules* (on training and development of UKLO staff) *amendment*. New system solutions aimed for the administrative staff should be imposed. These system solutions should be focused on: *increasing the quality of the already established interaction and communication, practicing and respecting the professional ethics, rewarding and motivating the administrative staff, developing the staff capacities (personal skills and professional competencies) and building "professional career system" for the administrative staff.*

2. There is a need for *establishing a system for continuous education* of the UKLO administrative staff, which would allow continuous monitoring and appropriate transfer of the acquired knowledge, skills and abilities, with a purpose of increasing the quality of work performance.

3. *The four priority areas for continuing education of* UKLO *administrative staff, identified in the analyses of the survey results, which would be an organizational obligation of the central professional structure, are:* improving communication, information-technology, organizational skills, and continuously investing in good manners (bon-ton) of the administrative staff – all of which is necessary for establishing daily contact with regular users of the services.

REFERENCES

1. Brever, G. A. & Selden, S. C. (1998). Whistle blowers in the federal civil service: new evidence of the public service ethik. In: *Journal of public administration research and theory*. Vol 8 (3)
2. *Catts, R. (2004). Lifelong Learning and Higher Education: Reflections and Prospects.* The 3-rd International lifelong Learning Conference, Australia: Yeppoon
3. Malcolm, T. (2002). *Key Concepts in Adult Education and Training, 2nd Edition*, London and New: York RoutledgeFalmer, Taylor&Francics Group
4. Болондер, Џ. & Шнел, С. (2011). *Управување со човечки ресурси,* Кочани: Генекс
5. Г. Џоунс и др., *Современ менаџмент,*скрипта со адаптиран превод од Економски факултет –Прилеп
6. Гоцески, Т. (1997). *Образовен менаџмент*, Куманово: Македонска ризница
7. Дафт, Р. (2011). *Менаџмент*, осмо издание: Универзитет Вандерилт, Tomson, South-Western
8. Илиев, Д. (2006). *Акциони истражувања во образованието*, Битола: Универзитет „Св. Климент Охридски“-Педагошки факултет
9. Матис, Р. & Џексон Џ. (2010). *Управување со човечки ресурси*, XXXII, превод од англиски јазик Владимир Димитриевски... и др., Скопје: Магор
10. Наумовска, Л. (2008). *Менаџмент на човечки ресурси,* Скопје: Прв приватен универзитет ЕУРМ
11. Правилник за образование и стручно усовршување на вработените на Универзитетот „Св. Климент Охридски“ – Битола (Билтен на УКЛО, 346/20)

HEALTH AND DISEASE - INTEGRAL PART OF MACEDONIAN FOLK DANCES[96]

Vladimir Karadzoski PhD

PSI Institute of Old Slavic Culture – Prilep, R. Macedonia

ABSTRACT

In this article we are going to talk about one of the less researched topics, referring to folk games that besides music, choreographic, ritual, also includes elements of ethno medicine, i.e. it discusses about health and disease, and their influence and presence in popular games.

Keywords: health, illness, folk dance, dance (oro)

INTRODUCTION

Human health in Macedonia does not mean only a physical welfare, but also a high social self feeling, derived by awareness by its own value and positive grades by the environment.

To be health and strong means to be capable for everyday physical effort and work. That is ambition of every human in Macedonia. Health and strength mark and open life career, weak and ill people are those who can`t expect much of life. That is the reason why people in Macedonia do not look on the disease like on a personal pain, which is an intimate thing, but like on serious social evil which do not touch only the immediate interest, but it's close with its consequences. The unpredictable and always present threats, who are capable to ruin and destroy all its efforts in fight for existential life, affect on individual destiny and its surrounding. That is cultural process created trough many years of human civilization. Considering that the health and strength are the main moving factor for overcoming the physical effort in life, thereby the high sensitivity of Macedonian people is quite understandable in a question of pain disease and physical bad mood. That is

---

[96] original scientific paper

why many year earlier people are trying to find release for its pain. People long time ago become aware and believe that there is a cure for every pain. That is the main explanation why health and disease are so much treated in Old Macedonian literature, in Macedonian stories and Macedonian songs; they can be revealed trough folk dances too.

Dance as indicator of health and strength

Dance is an integral part of life and that is confirmed by all the segments of socio-cultural and social development of macedonian society. Trough these plays Macedonian people are reflecting their pleasure and joy of life, health and energy comes to the fore, and also it can be perceived a lot of joy and optimism, free of jumps, gestures, free and easy body move, hands and legs move.

Folk dances in Macedonia have their own characteristics, which manifests with diversity and wealth of moves and attitudes in dancing. In ritual dances are also included: martial, wedding, harvest, humorous, and amorous dances related with Macedonian people's life and everyday work.

Regardless of the wide variety to folk dances, among the Macedonian people widely spread is folk dance. Folk dances represents the most powerful thing for mobilizing the human soul, agitating his feelings and reflection of his mood. Circular movement by many ethnographic and folklore materials today, has the symbolism of creative process, and in that context a magic-ritual use of dance should be treated. Trough dances performance, trough their rhythm, melody, speech, and movements, it can be seen the history of human wishes, and in one word the whole human life. Trough playing dances on different religious holidays, at rural celebrates, in the occasion of christening, weddings, engagements, on many festive days (Sundays), public holidays also, young boys and girls are expressing their dancing capability, their strength, but in the same time trough that dance a health of players could be seen(Алушески 1981: 615-620). For example if a boy liked some girl, trough her play and way of following the fast steps in a dance, he could know her endurance and see if she is health or not.

At the open councils in dance, every human who is with good physical health has need and could participate in the dance. This public council represent a challenge for proving the playing the capabilities like basic criteria for acceptance by rural community. Folklore dance is usually played at the center of the village, on the meadow, on the playground, and in the modern age it plays in school gyms, cultural houses, and other places. It can be closed or open, it is played on right, but in the specific cases on the left side too, but in the both cases are used concentrically circles, which occur in

closed dance, while open dance moves in circular paths. Symbolism of circle like a powerful mean of protection and obstacle of demonic powers in this case is clear. These are dances usually accompanied with music, but there were dances played only by singing, ant there is also called "deaf-mute dance" which has been performed with no vocal or instrumental escort. In accordance with folk explanations, young people were controlling girl's health trough that dances too (Димовски 1996:284-287).

Health function of dance during the wedding rituals

It is generally known that health of young people was first of every family in Macedonia. Health care, their prevention of different diseases, evil eyes, charms, evil thoughts, protection of unwanted and bad magic actions, people tried to neutralize them and remove by any means. Because the fact that the wedding dances belongs in group of related or similar initiations, especially the marriage ceremony has protective function for the health of young people. In a period of XVII and XIX century as a part of urban areas (Skopje, Tetovo, Gostivar, Kumanovo), as a part of ritual practice was also visit the Turkish hamams and public baths. In time of wedding cycle, as a part of the ritual practice bride was carried in hamams accompanied by her closest friends or female relatives and during the ritual bathing, where dance in closed circle are performed. These dances have ritual character and they are aimed to protect the young bride from magic spells and other means related to her health and fertility(Јанковиќ 1957:25-31).

Shaving the groom is performed by adopted brother (usually the godfather) around them girls are dancing and singing the appropriate songs, and two children one boy and one girl are holding the tower and gather all the hair for the sole purpose to protect the groom from bad things. In the tower they put coin and not grafted plant which aims to "please from high forces" for giving the groom health, happiness and beauty, and birth of male and female children (Наумова 1996:210).

Preventive health dances related to vegetation and foliage present in spring and summer traditions

Plants and greenery has a huge role in ritual dance by the spiritual sphere, which are present in all important moments from human life. Vegetation takes important place in rituals and dances are presented when the spring and summer starts.

"Lazarki" - group of girls who go from house to house on Lazarus Saturday, dancing and singing ritual Lazarus songs and are also decorated

with flowers. Usually for that aim a group of six, eight, or the most twelve young girls are gathered together, decorated and dressed in most beautiful clothes. The most beautiful candidate from this group is chosen for "Lazarka" (or "Lazar"). In some places se is dressed like the other "Lazarki", and in the other "Lazar" - was represented as a girl dressed in man clothing, holding the sword in her hand, stick or scarf, and on her head she wears hat decorated with flowers. Except the fact that all players are girls, they need to be in odd number too. Ritual dance which is performed by them was meant to cause welfare of home. There is a present belief among the people that Lazarus girls bring health, happiness, and joy in every house, that is why they are always happily greeted and gifted (Китевски 1996: 86-89).

Ritual Dodole belongs in collective rural rituals, performed when it is necessary, and they are formed in strict cultural group of people which is chosen to satisfy the needs of the village as complete social system. That cult group is consisted only by girls who during drought, usually around Gjurgjovden and Spasovden, were going in parade in the village, from house to house, singing and performing magic dances for rain. But carrier of the main role is "dodolkata" a girl who is chosen by rural community. She has to be virgin or a child without parents, because of belief that God will have mercy to her more easily. Moment of decorating the girl "dodolka" with branches and grass indicates to the elements, initiation, also the relationship with spirits in forest and of the deceased (Вражиновски 1998:23).

Water itself has a huge meaning in life of people, and it is also known that in time of its absence or lack, causes different diseases to people, this fact makes this ritual very important to people life and health in social community.

Ritual Tajane is performed on Ivanden on 24th of June. Performing this ritual is mostly retained in Pelagonia regions like (Prilep, Bitola, Krushevo). The most important elements in performing this ritual is gathering of flowers, knitting bouquets and wreaths by girls, brides, and grooms and dancing in the yards. From the flowers they gathered in the yard of chosen house they are knitting wreaths, and keep them during the whole year, from who they believe that they protect people by various disease and evil forces. (Gjumovite) for water are decorated with bouquets. When the group of pickers will enter in some yard they put the (gjumceto) in the plate, and dance around it singing traditional songs. With the water they wash in the morning and drink for health. Knitted wreaths was kept hanged on the doors and later from them were prepared drinks like tea intended for treatment of many diseases (Спировска 1973: 111-115).

A common feature of all these ritual actions in Macedonia is female collective dancing which is occurred in time of gathering medical plants only in certain holidays. In this parades, take part young and health persons, usually girls, decorated with herbs, according to popular belief they affected in treatment of various diseases not only to human but at merchandise too. The same was rituals and dances who are performed in time of spring holiday like Gjurgovden (Петревска 1997:151-157).

In this context can be placed perform of the collective spring agrarian custom that meets the following names: "Pokrsti", "Krsti", "Skrsti", "Krstonosci","Litija","Bogomolka" etc. Procession begins its movement from the church led by cleric begins in the direction of sun movement and makes full circle around the headland village. While going through the field, people who are led by pastor are making decoration of the icons with flowers and grain, and the host of fields ritually hit them with green branches and young grain, with that they magically affect to the growth of crops. The main message of this custom is getting better genus and prosperity of field, for people health, and the desire to influence to atmospheric conditions (Караџоски 2008: 86-89).

Dances around the stone

The modern field research has shown that even today many cult stones can be found around Macedonia, where people are visiting this places in days like holidays and it is believed that magic power of this stone in first place can protect people and cure them, help them in marriage or to give them fertility. This rite around these stones is especially intensive in the period that actually indicates the waking of vegetation in holidays like Gjurgovden related to Saints as St. Gorgi, when people go across the holes of these stones or just they are circling around them - (Govedarov stone). Also it is believed that the stone or the saint related to that stone will provide them health, fertility, and complete protection till the next year (Караџоски 2001/2002: 83-87).

In Gevgelija, stone famous by its healing characteristics is Pubijin stone, which is tall around two meters, and in form of a man. At the night on "Todorova" Saturday women who do not have childrens are gathering here from village Bogorodica and surrounding villages, and on sunset they circling around the stone three times, believing that will broke the magic so they can give birth again. Every woman before leaving it leaves metal coin, little wheat, and bread for success of the cure.

In a village Konopishte in Kavadarci, there is a stone named by saint St. Atanas. Rite at this stone is performed on holiday St. Atanas winter. Women

which can`t have children, girls who are not married, or sick for health are coming here. After circling around the stone three times, they will kiss the stone, and after that in the morning they leave a gift on the stone. That gift is worn in the church and sells. When people are turning around the stone they speak with themselves: St. Atanas please help us somehow, and forgive us if we have sinned (Вражиновски 2002:157-159).

Dances around fire

An integral part of preventive health rites in Macedonia, were dances around fire. In many parts in Macedonia, on day "Procka", any custom is to light the ceremonial fires. In Gevgelija these fires are named *"Orta - kopa"*, in Radovish are known as *"Golema ora - kopa*, and in Gostivar *"Karaveshtica".* The fire usually lit boys. Once well-ignite the flame, boys are starting the game by skipping the fire three times. The magic strength of fire has a function of purification of the players in this rite from various illnesses, with aim to get a healthy mind and body in the new agrarian year and to protect the population from diseases. In Struga parallel with starting the fire and they do the rite known as *Labrdi*. Labrdi represent short sticks with rye straw in the middle which was later burned by the joint fire. Children played around the church, clashing with sticks on shoulders shouthing: "Labrdi, grandma, Labrdi". Hitting with the burning tuft, it is believed that impure forces and illness will move to the other boy who was hit (Целакоски 1984:137-139). Lighting and jumping trough "Kolede fires" has an aim to release people by the force of the disease, death, and no related mythical creatures. Except the influence of the fertility, also healing attributes are ascribed to the fire. As enemies of the dark and the cold fire haunt demons in which people see tools of the dark and dirty power.

Principle of repetition is still present in Kolede rites, their realization by groups consisted of children and young boys with expressed ceremony where religious basis is crossed with pure improvizations of " compliments and wishes " to family - for in general well-being and happiness also health, love, marriage and offspring to the individual members.

In Debarca fire and dance around the fire has is used to protect by the plague and other infectious diseases. Group of ten undressed women, early before dawn, have bonfires on all transitive roads, they fence the road with metal spikes and then they are surrounding the village singing songs for chasing the disease and the plague from the village (Целакоски 2012: 229-230).

Spring rite drama dances related to health motivation

With special interest for contributions to the study of drama dances with health motivation represents the inclusion in dance "Zmija". Dance "Zmija" is related to rite of snake with which it strives on to avoid the bite of a snake to a magic way.

This dance includes all the girls from the village, densely arranged in a circle that represents the field with hemp. Inside the circle is the snake, and outside are mother and dauther. Dauther defend the hemp, and mother is weaving the hemp. When the snake will "bite the girl" she starts yelling at her mother: "Oh mother, angry snake,/angry snake bite me/ thin and high"/, then they change the roles, and the same happens when the snake is be able to bite the mother too. Other girls are singing all the time "Izrasla mi konoplika/thin and high..." while they are comming to the end of the song, circuit is thickening, mother and dauther together are trying to catch the snake, which usually manages to escape at the end.

In a dance "Kalem broj, malen broj" young women and girls are participating. Dance "Kalen broj, malen broj" symbolically shows the eternal renewal of life, which is accomplished in a series of 50 pairs young girls holding for a cloth, threading one under the other hitting in withdrawal and singing songs by mentioning the name of the one they are passing (Чајкановиќ 1924: 47- 48).

In Porece Veligden is greeted with dance named "Vili samovili". It is a dance dedicated to invisible spirits, villas, and other supernatural forces, in aim to protect people and goods by its harmful effects. In this dance all women participate from the village. They are alocated in four sides by four, then they slowly go one to each other, changing its spots, and singing "Vili/samovili,/let go Marko..." (Кличкова 1957:197-201).

Dance referring to relicts with totem health motivation

Rites and ritual dances with masks in national folklore tradition of Macedonian people are ritual blessing for health fertility and mild condition, that they are an epitome on good and evil and represent means to expel the evil. This rituals are implement almost through the whole year, but the most common are in the period of winter holidays, but the most intensive are in twelve days after Cristmas (not baptized, evil, bad) days, Bad-Evil, and according to traditional believes at that time evil spirits, witches, karakondzoli, talasomi, vampires, plague, kolera, and the water is possessed by these spirits, not baptized water) or from Julian New to Epiphany.

With aim to protect by these impure forces and other and other dangers from all sides, people beside traditional and magical protections, performed ritual dances from masked and unmasked groups called "Vasilicari", "Surovari", "Babari", "Bamburci", "Dzamalari","Eshkari", "Rusalii" etc. Their ritual activities which are carried out by selected members of group, its roots can be traced to the period of paganism and Christian necessary modifications still exist in some parts of Macedonia.

The mask represents magical requisite in folk rituals, with its help masked person should release of his personality in order to get magic powers in act of persecution the evil spirits and demons which make harm and evil to people. Through the imitation of their unusually scary external look, with all their inconsistent movements, with loud noise made by their requisites, masked people chase the evil spirits from the community like: "karakondzulot",witches, vampires, plagues, kolera, vilas, "grebogazecot" etc. With ritual details: various sticks, bells, pots, teneke, also musical instruments: bagpipe, drums, drums and zurlas, they intended to cause stronger noise what scares. Ritual touching and dancing near the bride, with marked sexuality (big breasts and butt) is in function to encourage the nature and community to fertility. It can be seen that biggest part of the vasilica actions expressed through ritual dance, are sorted to the general wishes for health and success of family and protection from wickedness in the following year (Боцев 1993:115-117).

The rite tour around the village and in village homes on right and left, visiting cult places represent general magic interpretation in encouraging the fertility and providing the welfare in critical moments and in the transition from the old to the New Year. Therefore groups of masked people are welcome in any home and gifted as well. A special place deserves the dance of Rusaliite in Eastern Macedonia, during the twelve unbaptized days. Group consisted of 20 to 40 people (man) on age from twelve to forty years. "Bataldzija" was a man who is leads the goup and knows the healing herbs, knows how to heal, and scatter the spells. He has the best authority but in the same time he has very responsible work and that is to protect and defend the group from evil forces, with his ax which he holds in his right hand.

In playing Rusalian dances, players swung with their wooden swords to expel diseases and it is believed that those who are bad demons are inside the human body. I When this dance is played around the bed of patient, or if there is some sick boy holding in his arms, he waves around him to expel the disease.

It is believed that in every house where Rusals dance will be protected from disease, have happy year, and prosperity. Therefore "Rusaliskite drugjini in every home" are welcomed with joy and gifted with various gifts.

At the end, we can make a conclusion that health and disease are the most important elements in life of Macedonian people. That affects to the formation and management of the certain dances (Димовски 1974:165-167).

Trough the games where ethnomedical elements are also included, perceived relation between culture, tradition and art from one, with beliefs and glance of people for relation between health and disease and culture to the other side, is one important thing in tradition of Macedonian people which has been kept until today.

Literature

1. Алушевски Хр., Илија, *За некои карактеристики на народните ора од Битолско*, Фолклорот и етнологијата на Битола и Битолско, МАНУ, ДНУ-Битола, Битола, стр. 615-620, 1981;

2. Боцев Владимир, *Маскирањето и обичаите под маски во Македонија*, Етнолог, бр. 3, Скопје, стр.115-117, 1993;

3. Вражиновски Танас, *Народна митологија на Македонците,* Кн.2. Сор. Ристески, С.Љ, Караџоски, В., Симоска, Л., ИСК-ММ, Скопје-Прилеп, стр.23, 1998;

4. Вражиновски Танас, *Народна традиција, религија, култура*, Матица Македонска, стр. 157-159, 2002;

5. Димовски Михаило, *Народните ора и орски традиции*, Етнологија на македонците, МАНУ, Скопје, стр. 284-287, 1996;

6. Димовски Михаило, *Русалиските обичаи и игри во селото Секирник (Струмичко) и нивните карактеристики,* Македонски фолклор, годинаVII, бр. 13, Скопје, стр. 165-167, 1974;

7. Јанковић, Љ. и Д., *Прилог проучавању остатка орских обредних игара у Југославији*, Београд, Научно дело, САНУ. 1957;

8. Караџоски Владимир, *Исцелителската мок на Говедаровиот Камен*, Етно-култутолошки зборник, кн.VII, Сврљиг, 83-87; 2001/2002;

9. Караџоски Владимир, *Аграраната магија и нејзиното влијание врз традиционалната култура на селското население во Македонија*, Ацко 06, Прилеп, стр. 2008;

10. Китевски Марко, *Македонски народни празници и обичаи*, Мен., Скопје, 86-89, 1996;

11. Кличкова Вера, *Велигденски обичаи во Порече*, Гласник на Музичко конзерваторско друштво НРМ, кн. 11, Скопје, стр. 197-201, 1957;

12. Лепосава Спировска, *Кон проучувањето на обичајот тајане во некои места на Македонија*, МФ, VI, 12, Скопје, 111-115, 1973;

13. Наумова Марика, *Обичаи околу раѓање, свадаба и умирачка,* Етнологија на Македонците, МАНУ, Скопје, 210, 1996;

14. Петреска Весна, *Обреди со вегетација во некои пролетни обичаи*, Етнолог, бр. 3, Скопје, стр.151-157, 1993;

15. Чајкановиќ Веселин, *Студије из религије и фолклора*, Српски Етнографски зборник, Кн. XXXI,Београд, 47-48, 1924;

16. Целакоски Наум, *Дебарца, обреди, магии и обредни песни*, СЗ, Скопје, 137-139, 1984;

17. Целакоски Наум, Прилози *за Етнографијата на Македонија*, Здружение за наука, култура и уметност „Идеи", Мешеишта, Охрид, стр. 229-230, 2012.

FIGURATIVE LANGUAGE IN TEACHING AND LEARNING ESP[97]

Silvana Neshkovska
Partizanska bb, 7000 Bitola, Faculty of Administration and
Information Systems Management- Bitola,
silvanakolevska@yahoo.com

Sonja Kitanovska-Kimovska
blvd. Goce Delcev 9A, 1000 Skopje, 'Blaze Koneski' Faculty of
Philology-Skopje, sonjakitanovska@yahoo.com

Abstract

Figurative language is very common in both oral and written discourse of native speakers of English. However, metaphors, hyperboles, litotes, irony etc. can be genuinely puzzling, especially for nonnative speakers of the language. In general, the challenges they face are due to lack of linguistic and cultural knowledge, inadequate instruction and insufficient exposure to this type of language in the ESL learning process.

Therefore, teaching and learning figurative language in all its diverse forms should receive as much attention as teaching literal language, especially, as that would generate more efficient nonnative speakers of English.

In this paper we investigate the usage and comprehension of figurative language by Macedonian ESP students and their teachers, as well as its presence in various ESP textbooks.

Key words: figurative language, English for Specific Purposes

INTRODUCTION

Contrary to the commonly held belief, figurative language (FL) is not merely used by writers in literature. Similarly to literal language (LL), FL is

---

[97] review scientific paper

an intrinsic part of oral discourse as ordinary people also resort to using an abundance of figures of speech such as metaphors, irony, idioms etc. in their daily interactions. Notwithstanding speakers' awareness that figurative speech is much less straight-forward, and consequently, much more demanding in terms of comprehension on the part of their addressees, they prefer it over LL more often than not when they want to make a point, to make an impression or to make something clear.

The challenge FL poses can be experienced by both native and non-native speakers of the language. However, the latter group is, most assuredly, much more likely to find it more challenging owing to their lower level of linguistic and cultural knowledge, as well as their insufficient exposure to FL in the process of L2 acquisition.

This paper tackles the presence and incidence of FL in teaching and learning English for Specific Purposes (ESP). More precisely, efforts are made to appraise whether Macedonian ESP learners encounter difficulties identifying and comprehending the abovementioned figures of speech. Furthermore, the efforts are directed towards ascertaining whether Macedonian ESP teachers pay enough attention to teaching FL in their classrooms. Additionally, several textbooks used for teaching English for Specific Purposes are thoroughly analyzed for locating instances of FL and for detecting overt explanations concerning their meaning and usage.

THEORETICAL BACKGROUND

Language is a complex phenomenon whose multidimensionality is especially pronounced in the case of the figures of speech and tropes which are an indispensable form of language use and which do not tolerate a narrow linguistic approach and cannot be reduced to strict and static forms, to isolated parts, to one dimension only (Kulavkova 1984: 8).

The awareness of the existence of figurative speech has its origins in the early beginnings of the scientific observations of language, i.e. the early phases of rhetoric and philosophy and it is attributed mainly to Aristotle (IV century BC). In the post-Aristotelian period the terms figures and tropes can be tracked in the works of many prominent rhetoricians (Cicero, Horatio, Kvintilijan, etc.); then in the works of the neo-rhetoricians of the 20th century and their critics, the semioticians (Bart, Cohen, Todorov etc.) (in Kulavkova 1984: 10).

One of the most widespread contentions about the figures of speech and the tropes treats them as deviations from the norm (offence, anomaly, etc.) (Kvintilijan 1967: 164 in Kulafkova 1984: 15). Classical rhetoric accepts everything which is ordinary and commonly accepted in a language spoken

by a particular community in a particular period of time as the norm. The norm is related to the literal vs. figurative meaning dichotomy, where literal meaning has the role of the norm, whereas figurative meaning is a deviation from the norm. This means that in the case of the tropes the words are used in a peculiar and atypical context and by transferring or replacing their meaning they gain new meanings (Kulavkova 1984: 16).

The Prague school members (Mathesius, Havránek, Jacobson) also consider the tropes with reference to the concept of *foregrounding,* which is explained as a deliberate deviation from the standard or neutral language use. Foregrounding assists the speaker in attracting and directing the interlocutor's attention towards the mode of expression, enabling them to experience aesthetic enjoyment (Minova- Gjurkova, 2003: 93).

Figures and tropes are typical of the language used in literary works, especially poetry. However, they also abound in the ordinary language, i.e. the language used in people's everyday verbal interactions, even though in that case they have mitigated and transient artistic effect, i.e. their scope is limited – they are intended only for the immediate interlocutor (Kulavkova 1984: 19). In addition, recent advances in cognitive linguistics, philosophy, anthropology and psychology show that the mind is not inherently literal. People conceptualize their experiences in figurative terms via figures such as metaphor, metonymy, irony, oxymoron and so on, and these principles underlie the way we think, reason and imagine. Consequently, figurative speech is not ornamental but is ubiquitous in everyday speech (Gibbs 1994:16).

Interest and research have mostly centered around just a few of these figures of speech such as: metaphors (e.g. "*Her home was a prison.*"); irony (e.g. "*How nice!"* - uttered when you boss informed you that you will have to work all weekend.); idioms (e.g. "*He kicked the bucket.*"); hyperbole (e.g. "*He's got tons of money.*") and litotes (e.g. "This is not unattractive") (Katz et al. 1998:3).

HYPOTHESES AND METHODOLOGY

This research also centers around the abovementioned common figures of speech. In fact**,** it aims to explore the following three hypotheses:
1. Macedonian ESP students have serious difficulties identifying and understanding FL,
2. Macedonian ESP teachers do not pay enough attention to teaching FL and
3. ESP textbook writers focus on the literal aspects of language use rather than on the figurative ones.

For the purposes of this study, two separate surveys were conducted, a students' survey and a teachers' survey. Eventually, a number of ESP textbooks used in the higher education in the Republic of Macedonia were analyzed to check the incidence of FL in them.

The students' survey was intended for Macedonian graduate students who study ESP and whose knowledge of English is approximately at B2 level.[98] More precisely, forty students from the Faculty of Administration and Information Systems Management - Bitola have participated in the survey. The survey tested their understanding of 5 figures of speech: idioms, irony, metaphor, hyperbole and litote. The questionnaire contained 15 sentences: 2 for each of these five figures of speech, plus 5 literal sentences which were used as distracters intended to check students' ability to distinguish between LL and FL. The students were expected to identify and mark the non-literal statements in the survey and, consequently, to explain their meaning.

Additionally, the teachers' survey included 6 questions related to teachers' personal views and experience regarding teaching FL in ESP courses. Ten ESP teachers who work at various higher education institutions throughout the Republic of Macedonia agreed to take part in the study and filled in the questionnaire. The interviewed ESP teachers, in fact, teach diverse ESP courses such as: ESP for Law Enforcement students, ESP for Public Administration students, ESP for Computer Studies etc.

Finally, seven distinct English for Specific Purposes textbooks used at tertiary level were selected and subjected to an in-depth and systematic analysis in order to detect instances and explanations of FL[99]. To ensure that there is a variety of textbooks, the analysis covered ESP textbooks intended for various student profiles (information systems management and computer science, public administration, electrical and mechanical engineering, law enforcement, marketing and management, economics and political science).

ANALYSIS AND RESULTS

The results of the survey show that the majority of the students (76%) are capable of successfully identifying and singling out the non-literal statements from the literal ones.

However, the analysis also reveals that students' ability to explain the meaning of the non-literal statements is on a very unsatisfactory level.

---

[98]Teaching FL can be performed at all levels of education (even with elementary students), but understandably, it is expected that the higher the level of education and the knowledge of the language, the greater the ability of learners to tackle FL.
[99] The titles of the books are provided in the bibliography.

Namely, as depicted in Chart 1, only about one fourth of the students, i.e. 27% of the students correctly explain the meaning of the statements which include metaphors, and 25% of them properly explain the meanings of the statements which include hyperboles.

S no.	S1NL	S2NL	S4NL	S6NL	S8NL	S10NL	S11NL	S12NL	S13NL	S15NL	Total
correctly identified NL Ss	40	35	17	24	10	37	22	32	16	4	237
correctly explained NL Ss	8	16	2	6	0	11	7	9	6	0	65

Table 1. The number of correctly identified and explained non-literal statements in the students' survey (NL – non-literal / S – statement)

The percentage of the students who correctly explain the meaning of the ironic statements and the idioms is even lower, i.e. 16% and 12% respectively. However, the two statements which contain litotes pose the greatest comprehension problem for the students since none of them actually offers any explanation for them.
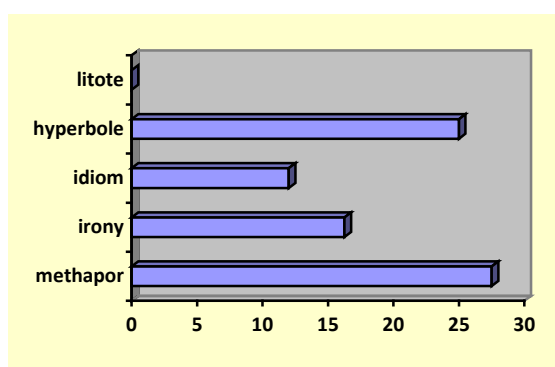

Chart 1. The percentage of correctly explained NL statements

As to the results of the teachers' survey, almost all of the interviewed ESP teachers profess that they do not teach FL explicitly, except for occasionally teaching some idioms and very rarely some instances of metaphor and irony.

There are only two ESP teachers whose answers are markedly different from the other teachers' answers. Namely, one of them states that she teaches FL explicitly on a regular basis, and on the other extreme, the other teacher claims that she never tackles FL during her classes. Interestingly, both teachers underline the same explanation - they are teaching ESP, and hence, according to the former, FL is unavoidable, whereas according to the latter, it is absolutely unnecessary in that context. However, the majority of the teachers (75%) recognize the need for introducing FL in the ESP classroom, pointing out that it is an indivisible part of using a language, and for that matter, tightly interconnected with literal language.

The teachers also claim the ESP textbooks they use do include virtually no instances of FL, let alone explicit explanations for FL. This partly explains the reason why they tend to disregard FL and almost completely dismiss it from teaching ESP.

The results of the textbook analysis, on the other hand, also prove our initial hypothesis: overall, there is a very small proportion of examples of figurative language in the corpus. In the corpus consisting of 937 pages of text only 154 instances of figurative language are found. It should be pointed out, however, that the majority of these (56.5%) are found in 1 book (on management and marketing). Thus, apart from this book, none of the textbooks makes significant explicit attempts to present or clarify the use of figurative language. All the textbooks contain factual information about the fields of study they treat and use language that is technical, with primary focus of technical vocabulary. Even where there are instances of figurative language, it is idioms and metaphor that have a predominant position. Irony, hyperbole and litotes, on the other hand, are not present at all. This is true also of the textbook with the highest number of instances of figurative language. Here, too, idioms and metaphor receive the most serious attention.

Most textbooks do not highlight figurative language in any way and it is very difficult to identify and distinguish it from the rest of the text. The only exception to this is 2 textbooks, which visibly mark figurative language: one of them using bold letters and the other one using special sections for figurative language (this is again the book with the highest number of instances of figurative language).

The analysis also shows that, where it is used, figurative language is mainly mentioned in technical contexts. For example, MacKenzie (1997)

presents, among other things, sports and health metaphors used in the context of management and marketing (e.g. The company's Singaporean subsidiary is showing a healthy profit)[100] as well as idioms about earning high or a low salary (e.g. He really is one of the fat cats.)[101]. However, when it comes to figurative language in everyday contexts, there are almost no explicit attempts made by any of the textbooks in the corpus.

CONCLUSION

The results of the research confirmed all our initial hypotheses. Namely, even though Macedonian ESP tertiary students face minor difficulties identifying FL, they seem to have serious difficulties understanding and explaining different types of FL. When it comes to Macedonian ESP teachers, the results also confirm that they do not pay enough attention to teaching FL within ESP courses, but they all agree that FL should be an important part of the language teaching process. Regarding the inclusion of FL in the ESP textbooks content, the results prove that the authors of these books normally focus on the literal aspects of language use and greatly disregard the figurative ones.

In conclusion, equal prominence should be attached to teaching and learning both literal and figurative language, especially when it comes to acquiring ESP. This also applies to those who venture to compile ESP textbooks - they should also make sure that figurative speech (definitions, usage and instances of various figures of speech) is an integral part of their books' content.

BIBLIOGRAPHY

Ancheska S. Liljana, *English for Students of Economics,* Skopje: Faculty of Economics, 2004.
Cvetanovska J. Danica, *Political Studies – Foreign Policy*, Skopje: Ss. Cyril and Methodius University, 1998.
Danko Manica & Archnik Z. Mihaela, *English in Public Administration*. Ljubljana: The University of Ljubljana, 2009.
Esteras R. Santiago & Fabre M. Elena, *Professional English in Use for Computers and the Internet*, Cambridge: Cambridge University Press, 2007.
Gibbs Richard, *The poetics of mind: Figurative thought, language, and understanding*. New York: Cambridge University Press,1994.
Gjurkova- Minova Liljana, *Stilistika*, Magor, Skopje, 2003.

---

[100] MacKenzie (1997: 21)
[101] MacKenzie (1997: 26)

Katz N. Albert, Cacciari Cristina, Gibbs W. Raymond, and Turner Mark, *Figurative language and thought*. Oxford and New York: Oxford University Press,1998.

Kulavkova Katica, *Figurativniot govor i makedonskata poezija*, Nasha kniga, Skopje, 1984.

MacKenzie Ian, *Management and Marketing*, Hove: Language Teaching Publications, 1997.

Trajkova Zorica and Trajkovska Vesna, *Protect 2- English for Law Enforcement*, Skopje – Faculty of Security, 2012.

LANGUAGE POLICY, LANGUAGE PLANNING OR LANGUAGE EDITING[102]

Zoran Nikolovski, **PhD**
Faculty of Economics-Prilep
University "Sv. Kliment Ohridski" Bitola
zorannikolovski@uklo.edu.mk

Abstract

In this paper we show the attitudes of several linguists (Haugen, Calvet, Cooper, Dubois, Fishman, Crystal, Corbeil etc.) that thoroughly examine the terms *language policy*, *language planning* and *language editing* give a strong contribution to the elaboration of the language problem. In determining the above terms is crucial to describe several other, implicit, which are part of the above idea and you and, more broadly defined as are *corpus planning* and *status planning*. So this paper will try to clarify the relations between them and to contribute to their determination.

Keywords: language policy, language planning, language editing

INTRODUCTION

The terms *language policy* and *language planning* used since 1959 in the article of the American linguist Haugen[103] dedicated to the language situation in Norway. This date may be considered historic because it was the first time it marked a linguistic phenomenon which was previously present, but not theoretically elaborate not even slightly. The French linguist Calvet[104] believes that this new scientific discipline is simultaneously a branch of applied linguistics and sociolinguistics.

The term *language policy* has been formalized recently; history has seen many interventions on the languages of the world as a result of the hispanisation in South America, the imposition of the French language and

---

[102] original scientific paper

[103] E. Haugen, "Planning for a Standard Language in Modern Norway", in *Anthropological Linguistics,* 1, 3, 1959.

[104] L. - J. Calvet, *La guerre des langues et les politiques linguistiques,* Paris, 1999, 154.

the stifling of the regional talks in the schools in France[105], a major reform of the Turkish language made by Ataturk[106], the sequence of reforms of the Norwegian language, the standardization of the Macedonian language in 1945[107] and many other instances.

LANGUAGE POLICY VS *LANGUAGE PLANNING*

During the implementation of language interventions can distinguish three phases: the thinking phase about a language problem or a situation analysis, the phase decision and the phase of the application of that decision. The determination of the stages of language and intervention is made to clarify largely the terms *language policy* and *language planning* whose distinction is often blurred, poorly defined or declared as for synonyms.

Cooper[108] distinguishes three approaches in the preparation of language policies: language policy as managing the innovation, language policy as marketing activities and policies as language decision.

When selecting one of these policies, it defines seven stages:
1. Highlights of the problem
2. Looking for accurate information about the problem
3. Making basic principles when deciding
4. Proposing possible solutions
5. Selecting a particular solution
6. Application of the solution
7. Comparison of predicted and actual decisions

There is continuity and connectivity of all stages. The first stage is crucial for solving the problem, and the second is a long and expensive process that few communities or institutions cannot fully commit. Therefore, decisions are often made based on some information.

According to Calvet[109], *language policy* presents a set of conscious decisions taken in the relationship between language and social life, especially between language and national life, and language planning request and use the funds necessary for the implementation of language policy. This definition can be illustrated with the example of hispanisation of the Indians

---

[105] Décret du 5 brumaire an II-26 octobre 1792, art. 7.

[106] L. Bazin, « La réforme linguistique en Turquie », In *La réforme des langues, histoire et avenir*, tome 1, Buske Verlag, Hamburg, 1966.

[107] С. Ристески, *Создавањето на современиот македонски литературен јазик*, Студентски збор, Скопје, 1988.

[108] R. Cooper, *Language Planning and Social Change*, Cambridge University Press, New York, of 1989.

[109] L. - J. Calvet, *op. cit.,* 154-155.

of South America. The decision of Charles V is *language policy* while the application so that the language policy of this territory represents *language planning.* Based on the definition of Calvet, *language policy* related with state and no decision is theoretical but determining the factual state.

It's possible for a *language policy* to surpass the limits of a country or it can refer to a particular minority within a state which coexists alongside other communities. An example for the first case, the crossing of boundaries, would be relations of a country with its cross-border communities with the Diaspora or, with associations who learn its language. As an example of the latter case, limiting the group or smaller community of the state, we provide linguistic minorities within states that have specific platform for promotion of specific language requiring funds for implementation. However, there are many linguistic minorities who are unable themselves to realize their language policies.

The term *language planning* in itself contains the term *language policy* while the opposite case, the second to contain the first term is relative here could indicate a number of policy decisions in terms of the language that has never been applied for not having enough power by the decision maker.

The language policy could have *practical* and *symbolic function.*

The practical function is executed when the newly created state decides a local language or dialect to become the national language followed by *language planning* which is introduced in all areas of social life (schools, administration, etc.), until it has been replaced with the official or colonial language.

The symbolic function is being realized when the decisions of a certain state is not being immediately applied or not applied ever. Such is the case when the Nationalist Party of Indonesia in 1928 decided to promote the national Malay language at a time when that country was under the colonial rule of the Netherlands, but the party has no assets or opportunities to realize that decision. Confirming Malay as the national language symbolically confirmed the existence of the Indonesian nation which needed a period of 20 years and independence of the country for that decision to be applied and, therefore, to perform a practical function.

In the vocabulary of Jean Dubois and his associates[110] the term *language policy* explains how the set of measures, plans or strategies aimed at regulating status and the form of one or more languages. According to the dictionary, *language policy* can exist without *language planning.* The term *language planning* in it can be explained as a set of measures prescribed by

---

[110] Jean Dubois et al, *Dictionnaire de linguistique* et *des sciences du langage,* Paris, 1994.

the state of standardization of a language and regulation its use. According to this dictionary, *language planning* itself can be a *language policy* or just be a part of it.

In Quebec, the term *language policy* has an immediate importance and a means for determining the status of a language clearly expressed through a formal text that clearly specifies how the realization of that status. The application of the law in this area is one of many strategies in determining the status of a language.

For Louis Porcher[111] *language policy* is voluntarily-acquired action in a country, entity or group whose goal is to protect and develop their language and culture. Such action includes awareness of goals, means and further steps of action. *Language policy* involves first making the policy decisions, and even after that happens, its accession to the technical realization is being conducted. Once goals are being defined, the first decision which consists of determining the priority tasks is being adopted, sort them and determine the modalities for the operation to be deployed for a shorter or longer period. There is no long-term *language policy* without determining the long-term goals because of their dependence on short-term goals and objectives. However, in reality often the contrary happens.

Language policy is not conducted in an isolated way, but pursued through partnerships with other entities. Partnership is a central concept because it is taken for the overall development and implementation of activities.

We should not accept the conception of *language policy*, sometimes understood by individuals as policy learning language. Certainly, education has received a special place in applying the *language policy*, but there are other areas where it can be applied (mass media, culture, business life, science and technology, public service, science, etc.).

The term *language policy* appeared in a short time and expanded in several languages, in English by Fishman[112], in Spanish by Rafael Ninyoles[113], in German by Helmut Glück[114] writes about it, and over time this concept has been related to many other languages. And in all his clarification and specification there is a quite clear view that there is a relationship of subordination between *language policy* and *language*

---

[111] Louis Porcher, « Les politiques linguistiques », in *Les cahiers de l'ASDIFLE*, N ˚ 7, Paris, 1995.

[112] Joshua Fishman, *Sociolinguistics: a brief introduction*, Newbury House, Rowley, Mass, 1970.

[113] Rafael Ninyoles, *Estructura social y política lingüística*, Valence, Fernando Torres Editor, 1975.

[114] Helmut Glück, *Sprachtheorie und Sprach (en) politik*, Osnabrück, 1981.

planning. Language planning application is already established as *language policy.*

LINGUISTIC PLANNING AGAINST *LANGUAGE EDITING*

It is possible for the same or similar language situations in different countries to emerge and different terms, like *language editing* in Quebec or *linguistic standardization* in Catalonia with its features and the importance of varying importance.

Pierre-Etienne Laporte[115] points out that in Canada, in Quebec, i.e., the term *language editing* (*aménagement linguistique*) has encompassed all activities aimed to determine the definite status of one or more languages or to make it fit for use in certain areas or for certain functions that previously lacked so use the term *language editing* in this country, avoid the connotation that the term *language planning* (*planification linguistique*) referring to planned intervention by the state. In this case, it is a substantial difference, but for synonyms.

Daoust and Maurais[116] note that the term *language planning* refers to more state intervention, directing, and the concept *language editing* is based on social consensus on a collective linguistic project. They also elaborate the term *standardization* (*normalisation*) which assumes the existence of a situation which is not being adjusted to the need to adjust and normalize the historical development.

According to David Crystal[117] the term *language planning*, involves a deliberate, systematic and theoretically well-founded attempt to solve the communication problems of a particular community through the study of different languages or dialects that exist in it and the formation of official *language policy* that would be related to their selection and use of *language engineering.* He also describes the term *corpus planning* which means selection and codification of the norm by compiling grammars and standardization of the spelling conventions. *Status planning* deals with the initial choice of language involves certain attitudes about alternative languages as well as political implications of the respective choosing. In this

---

[115] Pierre-Etienne Laporte, « Les mots-clés du discours politique en aménagement linguistique au Québec et au Canada », In TRUCHOT, Claude et al, *Le plurilinguisme européen,* Champion, Collection "Politique linguistique", Paris, 1994.

[116] Denise & Pierre Daoust Maurais, « L'aménagement linguistique », in *Politique et aménagement linguistique*, Le Robert, Paris, 1987.

[117] David Crystal, *an Encyclopedic Dictionary of Language and Languages*, Blackwell, Oxford, 1992.

dictionary, Crystal advised to consider the chapter *sociolinguistic* and comes under the titular *language policy,* which refers to *language planning.*

Corbeil[118] reveals the fallacy of some politicians who have *language editing* who equal it often as a technical regulation of the use of language in the education system, thereby reducing off and symbolic aspects of language and the nature of his social function. Corbeil, in order for it to be more effective, thought that *language editing* should have a global concept and needs to be performed in phases for greater efficiency.

Roland Breton also talks about *language editing* who states that it can be *external* and *internal. External language editing* includes language legislation and its purpose is to promote the language or languages and their use in certain social spheres (education, mass media, administration, etc.). *Internal language editing*, according to its standards, includes the segregation of certain language in order for it to become competitive and autonomous. *Internal language editing* is synonymous to *language engineering* that gives results evident in many other countries in the world (Israel, India, Indonesia), which proves that a country can act very effectively in this area.

Heinz Kloss proposes a typology which refers to the aspect of language that is the target of intervention. He proposed the term *corpus planning* which means editing the language, i.e., it is a case where a person, organization or group of people have to change the form and nature of language by proposing and imposing new terms change the spelling etc. He also speaks about the *status planning* when one is intervening to regulate the social status of language over other languages in or out of the country where it is spoken.

CONCLUSION

Although the language is as old as politics and relations between languages and societies, even in the 60's and 70's of the 20th century elaborate concepts first *language policy* and define their methods with their studies arise from the observation of actions so that the language in many countries worldwide.

Language policy is a set of conscious decisions taken in the relationship between language and social life, especially between language and national life (Calvet), then, a set of measures, plans or strategies aimed at regulating the status and the form of one or more languages (Dubois) or the term voluntary action by a particular country, entity or group whose goal

---

[118] Jean-Clande Corbeil, « Communication », In *Actes du Colloque international sur l'aménagement linguistique*, Les Presses de l'Université Laval, Québec, 1987.

is to protect and develop their language and culture (Porcher). In Quebec, it is also a means of determining the status of a language clearly expressed through a formal text that explicitly specifies how that particular status is realized.

Language editing encompasses activities that you have to order before a certain detachment status of a particular language or its use for training in specific areas or for specific functions (Quebec). It refers to the role that national languages have in the school system and for it to be effective; there should be a global concept and exercise phases (Corbeil). According to Breton *language editing* can be *external* (when the legislation includes language legislation and its purpose is to promote the languages and their use in certain social areas (education, mass media, administration, etc.) and *internally* (using the standardization of certain language i.e. *language engineering*).

Language planning is a requirement and use of resources is necessary for the implementation of *language policy* (Calvet), then deliberate, systematic and theoretically well-founded attempt to solve the communication problems of a particular community through the study of languages or dialects that you are in it and forming the official *language policy* that would be related to their selection and application of *linguistic engineering* (Crystal). In Quebec the term *language editing* is more preferable in respect to the term *language planning* and thus the connotation of intervention planned by the state is being avoided.

REFERENCES

Calvet Louis-Jean, *La guerre des langues et les politiques linguistiques*, Hachette Littératures, Paris, 1999.

Calvet Louis-Jean, *Pour une écologie des langues du monde*, Plon, Paris, 1999.

Cooper Robert, *Language Planning and Social Change*, Cambridge University Press, New York, 1989.

Corbeil Jean-Claude, *Communication*, in *Actes du Colloque international sur l'aménagement linguistique,* Les Presses de l'Université Laval, Québec, 1987.

Crystal David, *An Encyclopedic Dictionary of Language and Languages*, Blackwell, Oxford, 1992.

Daoust Denise & Maurais Pierre, « L'aménagement linguistique », in *Politique et aménagement linguistique*, Le Robert, Paris, 1987.

Das Gupta, J. & Ferguson, C., "Problems of Language Planning", in *Language Planning Processes,* Mouton, La Haye, 1977.

Dubois Jean et alii, *Dictionnaire de linguistique*, Larousse-Bordas/HER, Paris, 2001.

Ferguson Charles, *Sociolinguistics perspectives, Papers on Language in Society 1959-1994*, Oxford University Press, 1996.

Haugen Einar, *Language Conflict and Language Planning*, *the Case of Modern Norwegian*, Cambridge, Harvard University Press, 1966.

Leclerc Jacques, *L'aménagement linguistique dans le monde* <http://www.axl.cefan.ulaval.ca/>

Ристески Стојан, *Создавањето на современиот македонски литературен јазик*, Студентски збор, Скопје, 1988.

Rousseau Louis-Jean, *Élaboration et mise en œuvre des politiques linguistiques*, <http://www.rifal.org/cahiers/rifal26/crf-26-06.pdf>

Saint Robert Marie-Josée de, *La politique de la langue française*, Presse Universitaire de France, Que sais- je?, Paris, 2000.

LEXICAL BORROWING, CREOLE LANGUAGES AND MIXED LANGUAGES AS A RESULT OF LANGUAGES IN CONTACT[119]

M-r. Liljana Markoska
Praven Fakultet - Kicevo
e-mail: markoskaliljana@yahoo.com

ABSTRACT

Language contact is a natural and inevitable phenomenon, which is a result of the contacts between nations. The influence of one language to another may result to lexical borrowing due to lexical gaps or because the borrowed word is better to use in order to explain certain phenomenon or object, and so on.

Depending of the length and the intensity of the contact among the groups, the type of societies, the ties among them and the functions for which communication is needed; it may bring to forming the so called creole languages, whose basic characteristic is the need for communication among the speakers of different languages.

The goal of this paper is to give a short review on the phenomena, which emerge as a result of languages in contact.

Key words: languages in contact, borrowing, creole languages, pidgin languages, mixed languages.

INTRODUCTION

The mutual contact of people who speak different languages may bring to various results. In some cases of language contact only words are borrowed, in some only the grammar of the other language is borrowed and in some contacts new languages are formed. The results of these types of contacts could be distinguished according to several factors:

- the length and intensity of the contact among the groups;
- type of societies, the economic and political ties between them;
- functions for which communication is needed and
- the degree and similarity between the languages

History has shown that many languages that have come into contact with other languages have come across various transfers in one of the

---

[119] original scientific paper

languages, in other words, lexical borrowing has occurred. In the English language, a lot of the vocabulary has been borrowed from Latin, French, Greek and other languages. Down the ages, a lot of foreign words directly from the Bulgarian language, Serbian and Russian have entered into the Macedonian language, and indirectly through the Turkish language a lot of Arabic and Persian vocabulary. Today, due to the global communication in English, and English being "lingua franca" there is an enormous number of English words that have been adopted and integrated into the Macedonian language.

BORROWING

The eminent American linguist Leonard Bloomfield (Bloomfield, 1933: 460) turns his attention to lexical borrowing, defining it as accepting features, which deviate from the main tradition of one language. He distinguishes two types of borrowing, dialectal borrowing, which represents borrowing in the frames of one language field and cultural and intimate borrowing – borrowing from other languages. While, the cultural borrowing of the language forms usually is bidirectional, the intimate borrowing is unidirectional. The intimate borrowing occurs when two languages are spoken in one political community and then there is a dominant and prestige language.

As an illustration of the features of the intimate borrowing are the immigrants in the USA, Australia, Canada, and so on. The immigrants, when using their native language, the non -prestige language, begin borrowing words that are used for new concepts, for example, *lay buy*, which means buying goods on credit but the goods are taken after the payment has been completed, etc. Another reason for borrowing may be the lack of words in the mother tongue and that limited number of vocabulary cannot satisfy the needs in the new environment, and this is due to the long absence from the native country. In some cases the lexeme of the dominant language, in this case the English language, is shorter and more appropriate in order to describe the concept or phenomenon.

The borrowing could occur by means of the media: the daily, weekly and monthly press, the commercial material of famous industrial and fashion houses, the television, radio, etc.

There is also direct borrowing, which is done by direct contact of the speaker of the donor- language with the speaker of the recipient –language. This language contact arises within the bilingual speakers no matter how well they speak both languages. In this situation the donor- language is the dominant language, the prestige language, the language of the

120

administration, the language, which the speaker of the recipient –language must master well in order to live and work in that environment.

The conflict between the languages set in this type of relation may lead to different reversals, for example, departure from the native language and accepting the dominant language. This, often is the case with the immigrants, but it could lead to total reorientation towards the non –prestige language, for example, the conflict between the English and French language, where the English language was a non-prestige language and had a strong influence from the French language by borrowing a great number of French words, but did not become the minority language, in fact it became the international language used for communication throughout the world.

PIDGIN LANGUAGE

The most interesting cases of language contact are the pidgin and creole languages, which emerged as a result of the trade exchange or colonial expansion.

Sociolinguistics studies languages in contact, including the pidgin language, the creole language and mixed languages, which are results of the language contact. Some sociolinguists consider that the pidgin language is a linguistic system that has its own lexis and grammatical norms (which means that it has its grammar, although it is very simple). The pidgin language emerges when more complex interactions are needed in more regions or in more intended environments where there is no mother language. The pidgin language usually consists of the lexis of the socio-politically dominant language with which the speakers do not have comprehensive contact.

CREOLE LANGUAGE

Sociolinguists consider the creole language as a linguistic system, which has lexis and grammar of the same scope and complexity as the grammars of other languages. The creole language usually emerges when the children learn the pidgin language as their mother language and expand the grammar and vocabulary in order to satisfy their communication needs. The creole language is usually composed of the vocabulary of the socio-politically dominant language, but it changes to that extent that it cannot be considered a dialect of any language. One of the most interesting creole languages is Tok Pisin, the official language of New Guinea. This language began as a pidgin language on the basis of the English language and became the basic language for communication to more than 700 hundred linguistic groups in New Guinea, which gradually formed the creole language.

Creolisation, as it is used by some anthropologists, is an analogy taken from linguistics. This term was borrowed by linguistics from a particular aspect of colonialism, namely the moving out and displacement of great number of people in the plantation of certain colonies, such as Louisiana, Jamaica, Trinidad, Reunion, and Mauritius. During slavery all these groups were named as creoles. Actually, *criollo* meant a European (usually a Spaniard) born in the "New World'. Today, there is a similar usage in La Reunion, where everyone who is born in the island, regardless of their skin color, is called creole, whereas, those born in France are called *zoreils*. In Trinidad, the term creole is used to name all the Trinidadians except those of Asian origin, while in French Guyana a creole is a person who has adopted the European way of life. This means that there are different views as to who is a creole. What is really a creole? According to the Penguin Dictionary of Languages, a creole is "the pidgin language, which has become the mother language of a particular community". The creole language could be seen as an oral language without history and literature, which is quite simplistic and limited as opposed to the big civilized languages such as, English, French, German, Mandarin, etc. Creole is mainly used by different groups due to their intercommunication.

The concept of cultural creolisation, introduced in the anthropology by Ulf Hannerz, refers to the intermingling of two or more traditions or cultures, which in the past had been discrete. In the era of global mass communication and capitalism, creolisation can be noticed nearly everywhere in the world, but there are some important differences in the degree of mixing. The concept has been criticized for giving essentiality to the cultures although the cultures were not "pure" from the start. Although this critique may sometimes be relevant, the concept could help for understanding many contemporary cultural processes, which are the result of different migratory movements, changes of boundaries etc.

MIXED LANGUAGES

Mixed languages are those languages that are a mix of two or more different languages; usually the dominant language and the language of the ethnical minority, most of the time, the vocabulary from one language and the grammatical system from another are combined. Examples of such languages are:
-   Anglo-Romany – Romany language that uses English grammar and Romany vocabulary;

- Mednyj Aleut, which is spoken in the Aleut Islands, uses Aleut's noun declension and vocabulary but the verb morphology is Russian.

Mednyj Aleut	Russian
unguchi-**ju**	ja sizh**ju**
unguchi-**ish**	ty sid**ish**
unguchi-**it**	on sid**it**
unguch**im**	my sid**im**
unguchi-**iti**	vy sid**ite**
unguchi**jat**	oni sid**jat**

Table 1. Example of mixed language- verb in Mednyj Aleut with Russian inflection

- Spanglish , (in the USA) English vocabulary with Spanish inflection, for example, *lock > lockiar, park > parkiar, mop > mopiar*
- In the mixed languages we could include the English-Macedonian language, which is spoken in Australia by the first generation of the Macedonian immigrants.

English-Macedonian	English	Macedonian
јас пент**ам**	I paint	јас бојадисув**ам**
ти пент**аш**	you paint	ти бојадисув**аш**
тој пент**а**(т)	he paints	тој бојадисув**а**
ние пент**аме**	we paint	ние бојадисув**аме**
вие пент**ате**	you paint	вие бојадисув**ате**
тие пент**аат** (тие пентет)	they paint	тие бојадисув**аат**

Table 2. Example of mixed English –Macedonian language

The example which, we have given in table 2 shows that the English verb paint has been borrowed from the English language, but changes according to the Macedonian grammatical rules.

The mixed language of the Macedonians in Australia is developing in circumstances of unidirectional bilingualism, mostly in situation of intensified and prolonged contact. This type of language has similarities with the pidgin and creole languages because it borrows the vocabulary of the dominant language (*superstrate vocabulary*) and grammar from the language of the ethnical minority *(substrate grammar).* However, it cannot be defined

as creole language because it does not have its own grammar, its own linguistic system, actually the grammar is Macedonian and only some of the vocabulary is borrowed from English such as, words that are forgotten in the native language, words that cannot be found in the Macedonian language or words for certain concepts and phenomenon they do not know in their native language.

Today, this type of Macedonian speech is in extinction because there are a great number of immigrants in Australia with a tertiary education and they speak the Macedonian literary language. Also, the young intellectuals who are born and educated in Australia learn and speak the Macedonian literal language.

CONCLUSION

Language contact is a natural phenomenon, but care should be taken to keep the languages apart as much as possible. In other words, it would be better not to borrow words from other languages unless there is a word that could describe the new concept or phenomenon, otherwise mixed languages, creole language could be formed and it also could lead to abandoning the native language and using the dominant language.

Today, with the usage of the internet, English is the language for communication, so a great number of English words have entered into the Macedonian language. For example, with the use of Facebook a lot of words have been borrowed and we could come across linguistic constructions similar to those of the mixed languages, *how many likes do you have? (колку лајкови имаш?}* Although, linguists refer to such borrowing as cultural lexical borrowing and that such language borrowing enriches the lexical fund of a language, it would be better if there is a word in the native language to use the native word instead to borrow from another language because the language is a significant part of the one's identity. We learn to communicate in our native language when we are very young and we grow up with our language as a part of our being.

BIBLIOGRAPHY

1. Anderson, Roger W., ed. (1983), *Pidginization and Creolization as Language Acquisition*, Rowley, MA: Newbury House
2. Bloomfield, L. *Language,* New York, 1933.
3. Filipović, Rudolf: *Teorija jazika u kontaktu*, Zagreb, 1986

4. Grosjean, F., & Soares, C. *Bilinguals in a monolingual and a bilingual speech mode: The effect on lexical access, New York, 1984.*

5. Lyons, John: *Language and Linguistics,* Cambridge University Press, 1981.

6. Weinreich, Uriel: *Languages in Contact*: Findings and Problems, Linguistic Circle of New York XII, 1953.

7. Weinreich, Uriel: *On the Description of Phonic Interference,* Word, 1957.

8. Winford, D (1997), "Creole Formation in the Context of Contact Languages", *Journal of Pidgin and Creole Language* 12 (1): 131–151

ENGLISH TERMINOLOGY FOR TECHNICAL SUPPORT FOR THE DISABLED[120]

Lela Ivanovska, MA
Partizanska bb, Faculty of Administration and Information Systems
Management, Bitola, lela_bt@yahoo.com

Abstract

The purpose of this work is to display the level of awareness of FAMIS' students in Bitola for English terminology for technical support for the disabled, to ascertain the degree of knowledge on expert literature in this area. Students were investigated in regards to their gender, previous education and previous English course attending. Learning language for specific purposes is inherently difficult because of the subject content and the specifics of the language that carries information. The field of computer science is no exception. Students really need to invest a lot of effort to learn the vocabulary used when dealing with and explaining computers in English and use the language in their professional work or further studies.
Key words: assistive, terminology, device, English, students.

INTRODUCTION

Assistive Technology (AT) is an umbrella term that includes assistive, adaptive, and rehabilitative devices for people with disabilities and also includes the process used in selecting, locating, and using them. AT promotes greater independence by enabling people to perform tasks that they were formerly unable to accomplish, or had great difficulty accomplishing, by providing enhancements to, or changing methods of interacting with, the technology needed to accomplish such tasks. This technology includes equipment and devices to help people who have problems with speaking, hearing, eyesight, moving about, getting out and about, daily living activities, such as dressing and preparing meals, socializing. Devices can range from alternative key pads to voice-activated computer systems. Some of the most commonly used assistive technology devices are: alternative keypads, keyboards, or handgrips; computer screen magnification or large

---

[120] professional scientific paper

screens; screen readers; and voice recognition software. Cowan and Turner-Smith (1998) describes assistive technology as 'any device or system that allows an individual to perform a task that they would otherwise be unable to do, or increases the ease and safety with which the task can be performed'. According to Thomas W. King (1998) "AT is imperfect. It always will be….. AT works; it can change lives…. The most essential human factor in AT is that it is not merely about the technology and the devices themselves. AT is primarily about people". The use of technology in educating children with special needs has widely grown in the past few decades, and has since has changed the way people with disabilities live, work, and learn" (Winzer, 2000). Assistive technology plays an important role in the learning process for individuals with disabilities. Assistive technology is defined as "any item, piece of equipment or product system, whether acquired commercially off the shelf, modified, or customized, that is used to increase, maintain, or improve functional capabilities of individuals with disabilities." (Maushak, Kelley & Blodgett, 2001, p. 419) Assistive technology is very beneficial to individuals that have disabilities. For example, students with mental retardation benefit from extremely organized learning situations because of their limited cognitive abilities. Students who are hearing impaired, blind, or visually impaired may need differentiated pedagogical materials. More emphasis should be placed on visual materials for students with hearing impairments than for other students.The United States is the only country in the world with statutory legislation relating to the acquisition of assistive technology and a definition of assistive technology with legal standing. In USA for children with disabilities (age 3 through 21) the local public school system is required by law to develop an Individualized Education Plan (IEP) to address each child's specific needs, including assistive technology. Perhaps most importantly, new technologies enable people with disabilities to perform competitively in the workplace. When the right AT is used, employees report high levels of satisfaction and improvements. By investing in the provision of appropriate AT from the earliest stages of education, right through higher education and the world of work, each person will be released and developed, regardless of any disability or impairment they were born with or acquire.The survey's results from the Report of a preliminary survey by the BATA (British Assistive Technology Association,2013) reported by employees showed clear benefits provided by effective assistive technology such as reduction in sickness absence, improved work satisfaction, increased motivation to work, improvement in the opinion of their employer. Also, in Macedonia, there is a project which works on this issue. The white paper "Assistive information technology and education in Macedonia" provides experiences and examples that show how technology

contributes to the realization of the right to education of students with disabilities. The USAID "Equal Access for Equal Opportunities" project, conducted by the association "Open Windows" from Skopje, Macedonia, made the first steps towards introducing assistive technology in regular primary   education.
For the first time, 21 primary schools in the country received equipment, educational software and delivered training for using computers as tools for improving the educational opportunities of students with disabilities. Last year, Bureau for Development of Education, in collaboration with USAID, translated and adapted into Macedonian and Albanian GCompris educational software package designed for children aged 2 to 10 years and developed a manual for class teachers.

THE AIM OF THE WORK

The purpose of this work is to display the level of awareness of FAMIS' students in Bitola for English terminology for technical support for the disabled, to ascertain the degree of knowledge on expert literature in this area.

METHODS AND MATERIALS

A descriptive research method was used with an anonymous inquiry conducted on 60 students in the first year from the Faculty of Administration and Information Systems Management - Bitola.

The hypothesis upon which the survey was based was that students learning informatics will face difficulties when they are exposed to AT. The survey included ten questions with three answers. Students were investigated in regards to their gender, previous education and previous English course attending.

RESULTS

On avarage, the majority of the students did not successfully recognize English terminology for technical support for the disabled. In regards to the question on what does mean the term assistive technology indicated correct answers with the highest percentage of 52% of investigated students who attended an English course, where the lowest correct answers were found in students that did not attend it (48%). (Graph No. 1)

Level of knowledge among students for English terminology for technical support for the disabled in terms of previous English course attending.

Attending ■ 52%
Not attending ■ 48%
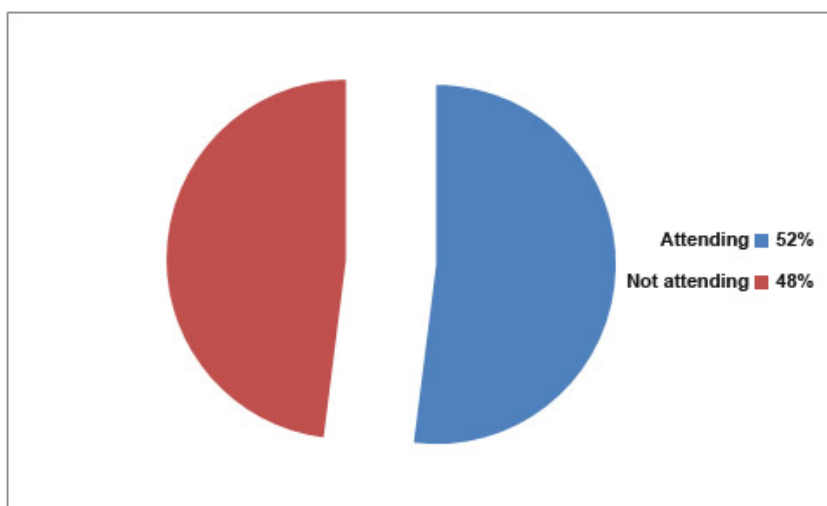
The analysis of answers to the question on which computer device is used by blind users showed that students with prior general high school education had a higher percentage of correct answers (47%) in regards to the rest with economic education (36%). (Graph No.2).

Graph number 2 Students' knowledge about the question on using a computer device by blind users in terms of their prior education.

■ General high school 47%

■ Economic high school 36%

■ Other 17%
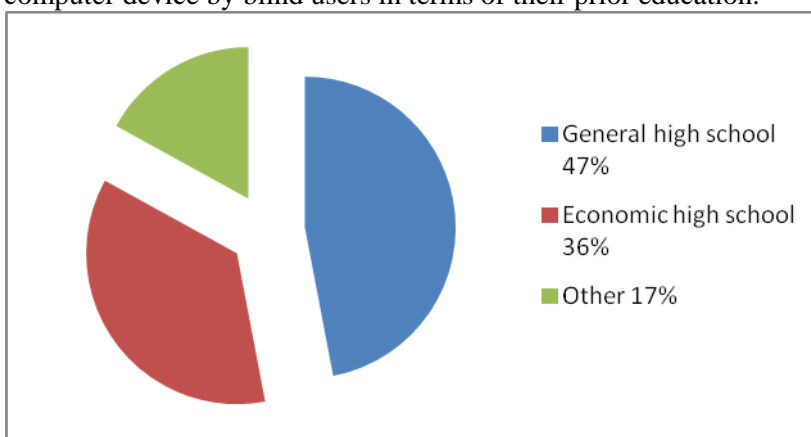
In regards to the answers to the question on which computer device is used by deaf people 65% gave a positive answer within the female investigated students, where male students responded positively with only 35% which presents a much lower percentage in regards to the level of awareness as well the level of knowledge of the English language. (Graph No. 3)

Graph number 3. Level of knowledge among students for using a computer device by deaf users in terms of their gender.
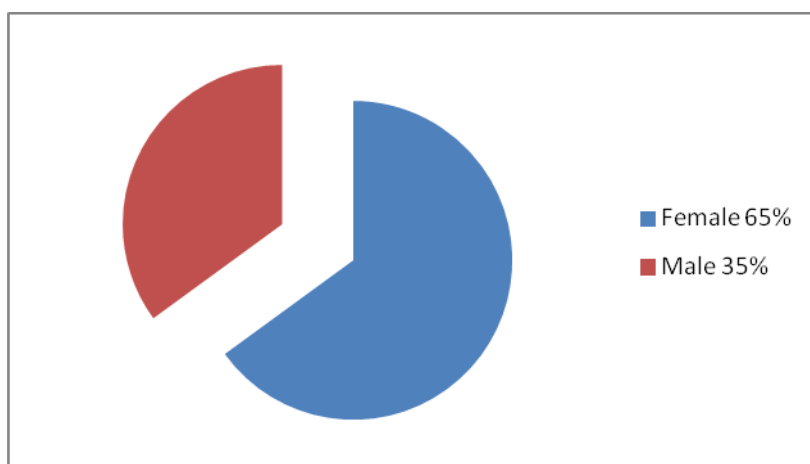
DISCUSSION

This survey is in line with the initial hypothesis that ESL learners lack knowledge relative to AT and that the need to include AT in ESL teaching processes is justified. In regards to previous English course attending students from the first year did not provide results with a high percentage of correct answers. It is mainly due to mixed-level students groups, students with different level of language proficiency as well as the prior high school education. Students coming from general high school education were better informed regarding others with high school education. Female students have higher percentage of information because most of them are female with prior high school education.

CONCLUSION

Despite the growing use of technology in our everyday lives, the general level of understanding of what AT is and how it can be used is still patchy for the students. This issue is so frequent in ESP. However, assistive technology is implemented in Macedonia and there is a real need for students' involvement in the study of this significant terminology. ESL teachers should use various materials as well as workshops suitable for assistive technology.

Learning language for specific purposes is inherently difficult because of the subject content and the specifics of the language that carries information. ESP concentrates more on language in context than on teaching grammar and language structures. The attitude of the students towards the study of the specialized language is substantial. Students with higher level of proficiency often think that they do not need to study specialized language. But when they have to utilize the information in the text they start experiencing difficulties. When they are asked to make a summary of the text, translate part of it or give an equivalent of a term, or inform their colleagues about what they have learned from the text, they realize that they either have not understood the text entirely, or are unable to interpret it and formulate the message the author makes. The field of computer science is no exception.

REFERENCES**:**

1. Charles Alderson and Alan Beretta, Evaluating Second Language Education C.U.P., 1992.
2. Chastain Kenneth, Developing Second Language Skills B.J.I.,1988.
3. Donna Cowan and Alan Turner-Smith, The user's perspective on the provision of electronic assistive technology: equipped for life. British Journal of Occupational Therapy, 62, p. 2-6, 1999.
4. Garinger Dawn, Textbook Selection for the ESL Classroom, 2002.
5. Johnson Robert Keith, The Second Language Curriculum C.U.P., 1989.
6. Margaret Winzer and Kas Mazurek, Special Education in the 21st Century: Issues of Inclusion and Reforms. Washington, D.C.: Gallaudet University Press. p. 98, 2000.

7. Maushak, Nancy. J., Kelley, Pat., and Blodgett, Teresa, Preparing teachers for the inclusive classroom: A preliminary study of attitudes and knowledge of assistive technology. Journal of Technology in Teacher Education 9 (3), p. 419 – 431, 2001.
8. Report of a preliminary survey by the British Assistive Technology Association p. 6, 2013.
9. Santiago Remacha Esteras, Infotech: English for Computer Users, p.43, 1996.
10. Thomas King, Assistive Technology: Essential Human Factors, 1998.
11. Tom Hutchinson and Alan Waters, ESP Cambridge University Press, 1987.

LINGUISTIC UNITS WITH THE SEMANTIC FEATURE 'EMOTIONALITY' FROM COMMUNICATIONAL AND FUNCTIONAL ASPECT IN GERMAN LANGUAGE[121]

Biljana Ivanovska PhD
Faculty of Philology
"Goce Delchev" University, Stip
E-mail: biljana.ivanovska@ugd.edu.mk

Abstract

Abstract: This paper provides a description of the content structures of the meaningfully related linguistic units that express emotions in German and Macedonian. The term linguistic or lexical units that express emotions I refer to those words or group of words whose meaning contains an emotional component. These are words with strong emotionality, i.e. words whose emotionality does not depend on the context, the situation or their subjective use, but on their emotionality is an essential and integral part of their meaning. We analyze the linguistic units from the word class of verbs, nouns, adjectives, such as: *Freude, Zufriedenheit, Glück, sich freuen, froh machen, traurig sein* etc.

Keywords: *linguistic units, Psycholinguistics, emotionality, communicational and functional aspect*.

1. INTRODUCTION

> *Herr Keuner war mit seinem kleinen Sohn auf dem Land. Eines Vormittags traf er ihn in der Ecke des Gartens und weinend. Er erkundigte sich nach dem Grund des Kummers, erfuhr ihn und ging weiter. Als saber bei seiner Rückkehr der Junge immer noch weinte, rief er ihn her und sagte ihm:"Was hat es für einen Sinn zu weinen bei einem solchen Wind, wo man dich überhaupt nicht hört". Der*

---

[121] professional paper

*Junge stützte, begriff diese Logik und kehrte, ohne weitere Gefühle
zu zeigen, zu seinem Sandhaufen zurück." (Brecht 1967: 412)*

The expression of emotions presented in this excerpt is in close relation to communication. Whether the boy is uneasy about a physical injury or is restless, is not explicitly explained, nor the sense of the reaction of his father. If the boy came to his mother or another family member, it might react differently.

If this excerpt is generalized we come to the question of the importance of emotions (feelings), how are they interpreted and their realization in written language. Such questions about the communicational meaning of feelings that are initiated and/or influenced from/to a person entail various formulations that are studied in this paper.

Studies regarding the category *emotionality* are considered one of the important directions in standard communication-oriented linguistics, i.e. emotional linguistics. Studies of linguistic units that express emotions occupy a central place within research regarding the category of emotionality in the language. Whether the linguists like it or not, they have to face numerous problems of anthropological, sociological or psychological nature: fields that are related to language. (Hymes 1979:7) Finding the core of the category[122] ' emotionality ' is mainly made difficult by the fact that it is dependent on and inseparable component of the complicated system of the psychological phenomena 'human emotions'.

2. Classification of the linguistic units according to communicational and functional aspects

Content-related linguistic units show differences and similarities in their meaning. Situations, in which the linguistic units are used, are very different. Accordingly, different functions are performed by these units. Despite for describing personal feelings, i.e. mental conditions, they are used to thematise certain domains or for labeling terms such as:

(1) Freude und Leid liegen nah zusammen.
(2) So etwas wie Zufriedenheit kannte er nicht.
(3) Dauerndes Glück gibt es nicht.

Freude, Zufriedenheit, and *Glück* in these three sentences appear as general terms to describe the feelings. They denote emotional experiences and enable to talk about feelings in an abstract (general) way.

---

[122] According to DML (RMJ), `category` can mean: 1. type, class. 2. grammatical category. 3. the most common, logical concepts of knowledge, i.e. the most general properties and relationships of phenomena in reality. For my analysis I use its last meaning.

In sentences (4) and (5) *Freude* and *Glück* are used as general terms to denote feelings, they denote specific things or images which coincide with *Freude*, i.e. with *Glück*.

(4) Er genießt die kleinen Freuden des Lebens.

(5) Sein Glück war von kurzer Dauer.

In sentence (4) the phrase *die kleinen Freuden des Lebens* refers to the pleasant moments of life, to all that joy and happiness bring or can bring. In sentence (5) *Glück* implies the conditions that make a person happy. In either case the abstract (general) terms *Freude* and *Glück* reduce to specific contents; it means that they do not indicate feelings as such, but what is actually felt and explicitly expressed by *Freude* and *Glück*. Namely, reduction[123] is used to objectify, i.e. the domain to which the feeling refers is specified, and with that it narrows the scope of its meaning, rather than the intensity of the feeling. Also, in the following sentence (6) it is not about luck as a general idea, but a particular luck, i.e. the luck to be successful.

(6) Er sehnt sich nach dem Glück, erfolgreich zu sein.

Glück as an abstract term for feelings can be associated with different images and contents, and in sentence (6) the term is reduced to a particular content and the luck to which it refers is additionally specified. The sentences from (1) to (6) are about theoretical expressions associated with emotions. The following sentences have another function.

(7) Paul ist verliebt und glücklich.

(8) Hans fühlte sich enttäuscht.

(9) Damals war ich sehr traurig.

(10) Peter ist heute sehr fröhlich.

Glucklich, enttäuscht, traurig and *fröhlich* in the abovementioned examples describe a mental state of a person at a certain time, in (9) and (10) it is explicitly expressed through the adverbs of time *damals* i.e. *heute*. These sentences describe the emotional state in which a person is or it was. The following sentences describe a particular initial emotional state, e.g.:

(11) Diese Entdeckung machte Paul traurig.

(12) Damit bereitete ich ihm grosse Freude.

The following sentences are also about the beginning of a particular emotional state.

(13) Plötzlich wurde sie sehr traurig.

(14) Dann wurde er wieder fröhlich.

The following sentences are not about describing feelings, nor about describing the emotional state.

(15) Es ist mir eine Freude, Ihnen helfen zu können.

---

[123] According to DML (RMJ), one of the meanings of the word 'reduction' is: specifying a particular content. This is the meaning I use for my analysis.

(16) Ich bin froh, dass er es geschafft hat.
(17) Peter freut sich, dass du gekommen bist.
(18) Hans war traurig über meine Abreise.

With *Freude, froh, freut sich, traurig*, the feelings of a person are valued regarding certain actions, such as: *Ihnen helfen zu können; dass er es geschafft hat; dass du gekommen bist;* and *meine Abreise*. Sentences (19) and (20) are about an emotional evaluation without describing the personal involvement and affection.

(19) Es ist ein Vergnügen, mit Paul zu tanzen.
(20) Reisen macht Spaß.

These examples show that linguistic units from the same domain perform different functions in different communication situations. From communicational and functional standpoint I differentiate the following contextual types:

1) For feelings 'in general' (1) to (6)

    1.1. Use of the term to describe the feeling: *Freude und Leid.* (1) to (4).

    1.2. Reduction of specific content: *die Freuden des Lebens.* (4) to (6).

2) A description of the emotional state (7) to (14).

    2.1. Current emotional state: *Paul ist traurig.* (7) to (10).

    2.2. Initial emotional state: *das macht mich glücklich.* (11) to (14).

3) Emotional assessment. (15) to (20).

    3.1. Personal involvement: *ich bin froh, dass ...* (15) to (18).

    3.2. Categorical[124] judgment[125]: *etwas macht Spaß* (19) to (20).

3. Summary

The abovementioned indications showed that the linguistic units on textual level can perform various communicative functions. Based on that, I defined different contextual types, in order to classify linguistic units with similar communicative function.

The first contextual type is about the feelings that express general meaning. The communicative function of linguistic units from the meaningful domain *Freude* consists of emotional experiences that I mark as general terms (Type 1.1) or those that refer to something that is related to specific emotions (Type 1.2). The second contextual type describes certain emotional states in

---

[124] `categorical with the meaning: 'reliable', 'determined', 'clear', 'unquestionable, 'unconditional'.

[125] For my analysis I use the meaning: opinion, conclusion, evaluation, i.e. *judgment* with which someone is simply denied or attributed to something, i.e. is deprived.

humans. This differentiates between a current and/or (long) lasting mental state as well as initial mental state (Type 2.1 and 2.2.). The third contextual type represents a contextual evaluation (assessment) of an emotional state. It refers to a person or personal relationship towards some action (type 3.1.), or it categorically confirms emotional experiences (Type 3.2.).

Using this classification I can divide linguistic units in terms of their communicative function. Thus, comparing linguistic units, which from communicational and functional standpoint cannot be used in the same communication situations and therefore do not need content distinction. The analysis of the content aspects of language units shows that it is justified and necessary, and that is used in the same communication situations and serves to differentiate the semantic properties of linguistic units. Linguistic units which, for example, describe the emotional state do not need to be opposed with those which, for example, serve for emotional evaluation, and which in the particular communication act, basically, do not compete with them. Based on the defined communicative functions, further content analysis of German linguistic units and Contrastive analysis of their translation equivalents in Macedonian language can be carried.

4. A) References (in Latin):

Brecht B. (1967): "Geschichten vom Herrn Keuner", in: Ders.: Werke, Bd. 12, Frasnkfurt.

Euler, H.A. & Mandl H. (1983): Emotionspsychologie. Ein Handbuch in Schlüsselbegriffen. München.

Fomina S. (1996): "Relevantnye priznaki emocionalno-ocenocnoj leksiki nemeckogo jazyka". In: Vesnik Voroneshkogo gosudarstvenogo univerziteta. Serija 1, Nr.2.

Hymes, D. (1979): Soziolinguistik. Zur Etnographie der Kommunikation. Frankfurt am Main: Suhrkamp Verlag. 278 S.

B) References (in Cyrillic):

Конески, Б. (1961, 1965, 1966): Речник на македонскиот јазик. (Acronym used in text: RMJ/DML). Том I, II, II. Скопје: Институт за македонски јазик „Крсте Мисирков".

Ивановска Б: (2006): „Лексиката со семантичкиот признак `емоционалност` во германскиот и во македонскиот јазик". Докторска дисертација. Филолошки факултет, Универзитет „Кирил и Методиј", Скопје.

SUBJECT ATTRIBUTE
IN THE FRENCH LANGUAGE AND ITS
EQUIVALENTS IN THE MACEDONIAN
LANGUAGE[126]

Milena Kasaposka-Chadlovska, MA
Partizanska bb, 7000 Bitola, Republic of Macedonia
Faculty of administration and Information Systems Management
milena.kasaposka@uklo.edu.mk

Abstract

The function of subject attribute in the French language presents a basic function which is in direct dependence of the verb and the removal of which makes the sentence ungrammatical. In contrast, in the Macedonian language, the attribute is a secondary sentence member, the removal of which does not lead to change in the basic sentence structure.

Therefore, our goal in this research paper is to use examples from the French language, in which subject attribute is used, in order to analyse which are its equivalent structures in the Macedonian language, starting from the presumption that the thing defined as subject attribute in the French language, in most of the cases in the Macedonian language would correspond to the nominal part of the verbal-nominal predicate (attribute in English).

Keywords:q subject attribute, French language, Macedonian language, nominal part of the verbal-nominal predicate**.**

INTRODUCTION

In the French language, the attribute has always presented a great challenge, not only for the linguistic researches, but also in the domain of semantics, philosophy and logic. According to the semantic definition, the attribute describes the condition of the subject or a certain characteristic of the subject. However, in order to thoroughly and comprehensively define it, one needs to take into consideration the morphosyntactic, semantic and logic

---

[126] original scientific paper

criteria. In our research paper, we limit ourselves to the functional definition of the attribute.

Namely, according to the functional approach[127], the attribute belongs to the order of basic primary functions which are in direct dependence of the verb in the sentence and are necessary for its correct functioning.

In its structure, the attributive function includes several elements: subject or object, copulative verb and attribute. The relation between the attribute and the subject or the object, is established through none other than the copulative verb, i.e. the attributive verb which presents a centre of the attributive sentence. In most cases, the attributive function is assumed by an adjective, i.e. by an adjectival group, however, this function can also be performed by a nominal, pronominal, adverbial, participle, infinitive group, a completive or a relative clause. Depending on whether the attribute refers to the subject or to the object in the sentence, in the French language we can distinguish between an attribute of the subject and an attribute of a direct or indirect object. In our paper, we are confined to the analysis of examples in which a subject attribute is used.

SUBJECT ATTRIBUTE IN THE FRENCH LANGUAGE AND ITS EQUIVALENTS IN THE MACEDONIAN LANGUAGE

In the French language, the function of subject attribute is assumed by adjectives, nouns, pronouns, infinitive form, relative or completive clause. Depending on whether the attributive verb with which a certain characteristic is attributed to the subject, is expressed, the relation which is established between the attribute and the subject can be explicit or implicit. In the explicit relation, the most frequently encountered copulative verb is the verb *être*, as well as verbs which describe a condition: *devenir, tomber, sembler, paraître, rester, vivre*, reflexive verbs such as: *se montrer, se sentir, se trouver*, and verbs in the passive form: *considerer, nommer*.

We illustrate the subject attribute function with several examples extracted from the French literature:

(1)   Ses pommettes étaient *roses*. (MB)[128]

---

[127] A. Martinet, *Grammaire fonctionnelle du français,* Didier, Paris, 1979, P. Le Goffic, *Grammaire de la phrase française*, Hachette, Paris, 1993, N. Le Querler, *Précis de syntaxe française,* Presses Universitaires de Caen, Caen, 1994.

[128] Кратенките се однесуваат на романите од кои се извлечени примерите: (MB)-MadameBovary, (ГБ)-Госпоѓа Бовари, (ES)-Education sentimentale, (Isab)-Isabelle, (нп)-наш превод.

(1a)   Нејзините образи беа *розови.* (ГБ)

(2)   Les quadrilles étaient *commencés.* (МВ)
(2a) Кадрилот беше *почнат.*(ГБ)

(3)   Pourquoi étiez-vous *si belle* ? (МБ)
(3a)   Зошто бевте *толкуубава*? (ГБ)

(4)   *Quel* est ce conte où le héros tombe amoureux du seul
       portrait de la princesse ? (Isab)
(4a)   Која е сказната во која херојот се заљубува во
       принцезата само од слика? (нп)

(5)   *Telle* est effectivement la question : That is the question
       comme je lisais dernièrement dans le journal.(МВ)
(5a)   *Тоа* е прашањето: That is the question! како
       што пред некој ден прочитав во весникот. (ГБ)

(6)   Leur grand-père était *berger*, et ils ont un cousin qui a failli
       passer par les assises pour un mauvais coup, dans une
       dispute. (МВ)
(6a)   Нивниот дедо бил *овчар*, а имаат еден братучед што
       малку требало па да биде изведен на суд поради
       некаква повреда што ја нанел во една караница.(ГБ)

(7)   Êtes-vous *le médecin*? (МВ)
(7a)   Дали сте вие *лекарот*?   (ГБ)

(8)   Le devoir, c'est *de sentir* ce qui est grand, *de chérir*
        ce qui est beau, et non pas *d'accepter* toutes les
        conventions de la société, avec les ignominies qu'elle
        nous impose. (МВ)

(8a)   Должноста се состои во тоа *да* се чувствува она
       што е големо, *да се љуби* она што е убаво, а не *да се*
       прифаќаат сите условности на општеството, со сите
       нискотии што тоа ни ги наложува.(ГБ)

(9)   Et *qui* est Monsieur Casimir ?(Isab)
(9a)   А, *кој* е господин Казимир? (нп)

(10)   Pauvres enfants *que* nous sommes ! (ES)

(10a)   Ние сме едни сироти деца!(нп)

(11)   Cependant..., vous étiez *très bien*... tout à l'heure. (ES)

(11a)   Сепак, пред малку вие бевте *многу добри*. (нп)

(12)   L'hôtesse devint *rouge* de dépit. (MB)

(12a)   Крчмарката *поцрвене* од јад.(ГБ)

(12б)   Крчмарката стана *црвена* од јад.

(13)   [...]; Mme Eléonore tomba *malade* dangereusement [...].
        (ES)

(13a)   [...]; Госпоѓа Елеонора *се разболе* од тешка
        болест.[...].(нп)

(13б)   [...];Госпоѓа Елеонора падна тешко *болна* [...].(нп)

(14)   Ses yeux noirs semblaient *plus noirs*.(MB)

(14a)   Нејзините црни очи изгледаа *поцрни*. (ГБ)

(15)   Rodolphe resta *debout* ; et à peine si Emma répondit à
        ses premières phrases de politesse. (MB)

(15a)   Родолф остана *простум*, а Ема одвај одговараше на
        неговите први поздравни зборови. (ГБ)

(16)   Il demeurait*assis* pendant de longues heures, sans
        parler, allait dormir dans son cabinet ou regardait coudre
        sa femme.(MB)

(16a)   И тој *седеше* со часови без да прозбори, одеше да
        спие во својот кабинет или ја гледаше жена си како
        шие.(ГБ)

(17)   Il se sentit *triste* comme une maison démeublée; [...](MB)

(17a)   Се почувствува *тажен*, како празна куќа; [...].(ГБ)

Before conducting an analysis of the examples in which the subject attribute is used, we need to mention that the term *attribute* does not refer to the same type of function in the French and in the Macedonian

language. Namely, in the French language, the attribute is a basic primary function which is directly dependent on the verb and is necessary for the correct functioning of the sentence. Contrary to this, in the Macedonian language, the attribute represents a *"dependent, second degree sentence member"* the removal of which does not lead to a change in the basic sentence structure, although it leads to its semantic deprivation.

Concerning the given examples, in the function of subject attribute, one encounters an adjective (1, 2, 3, 4, 5) which describes, i.e. assigns characteristics (permanent or temporary) of persons or objects with the mediation of an attributive verb. This function is most frequently assumed by descriptive adjectives, such as the case with the adjectives *roses* (1) and *belle* (3). However, on many occasions, in the form of a subject attribute, we also encounter the participle form, in the role of an adjective: *commencées* (2), interrogative adjective: *quel* (4), indefinite adjective: *telle* (5).

In the examples (1-5), the relation between the adjective and the subject is an explicit one and is established through the copulative verb *être*.

Concerning the Macedonian language, one can notice that as an equivalent of the adjective in an attributive function, we can also encounter an adjective, but used with a function of a nominal part of the verbal-nominal predicate, which for it represents *one of the two main functions in the sentence (beside the attributive one).* Same as in the French language, in the Macedonian language, this function of the adjective (attributive in the French and nominal part of the verbal-nominal predicate in the Macedonian language) is also the most typical one, because there is agreement of the grammatical gender and number with the subject and it is used to describe characteristics of persons and objects. As equivalents of the adjective in the French examples, in the Macedonian language we encounter: descriptive adjectives (1a, 3a), verbal adjective (2a), interrogative pronoun (4a) and a sentence with a verbal-nominal predicate which begins with *moa e,* the function of which is to presents objects or persons.

In the examples (6, 7), a noun is encountered with a function of subject attribute. When the noun is used without a determinant (6), same as the adjective, it describes the subject it refers to. If it is used with a determinant it appears with its full noun value and is used to identify the subject. In the Macedonian examples (6a, 7a) we also encounter a nominal form, however, with a function of a nominal part of the verbal-nominal predicate. When the predicative nominal group in the Macedonian language appears without an article (6a), then we are

talking about a *relation of real predication*, i.e. about a *designation sentence* and when this group appears with an article (7a), the verb *сум* functions as an *equation copula*, i.e. signalizes an identical relation. In this case, we are dealing with a *relation of identification.*

As a subject attribute, in the French language, one also encounters the infinitive (8), the equivalent of which in the Macedonian language is the да-construction (8a).

In the example (9), we encounter an interrogative pronoun in the function of attribute, while in the example (10), a relative pronoun is encountered with this function. In the Macedonian language as well, the interrogative adjectives are encountered in the service of a nominal part of the verbal-nominal predicate, always in the initial position (9a). In the French language, as a subject attribute we also encounter adverbs (11). Although in the example (11a), as an equivalent of the adverbial form we encounter an adjective, the adverbs in the Macedonian language, as well, can be encountered in function of a nominal part of the verbal-nominal predicate.

In the examples (12, 13, 14, 15, 16, 17), in the role of attributive verbs, we encounter the following verbs: *devenir, rester, tomber, sembler, demeurer*, *se trouver, se sentir*. The characteristic thing about these verbs is that they are not only adjoining, i.e. purely copulative verbs, but in themselves carry a certain semantic value. In certain cases, an abolishing of the attributive form might even occur without disrupting the grammar of the sentence, although from a semantic aspect, the sentences differ considerably. In that case, the attribute has an auxiliary primary function:

>(13') *Mme Eléonore tomba.*
>(14') *Rodolphe resta.*

In the Macedonian language, as well, beside the copula-verb *сум* which is a semantically empty verb, we encounter the verbs *стане/станува* which is equivalent to the French verb *devenir* (12b), *остане/останува* as an equivalent to *rester* (14a), as well as many others: *се прави/се направи, се мисли/се замислува, се погоди/се згоди,* etc.

As an equivalent of the adjective used in the function of a subject attribute, following this kind of verbs in the French examples, in the Macedonian language we encounter: an adjective (12b, 13b, 14a) and a verb form (12a, 13a, 16a). In the example (15), in the function of an attribute we encounter an adverbial form which is encountered as an equivalent in the Macedonian translation (15a), as well.

From the analysis of the examples, one can notice that in the cases when in the French language as an attributive verb we encounter the verb *être* and some verbs describing a condition: *devenir, rester*, as an equivalent of the attributive function in the Macedonian language, we encounter the nominal part of the verbal-nominal predicate. *The nominal part completes the copula-verb and represents an essential part of that predicate due to the fact that it carries the meaning*[129]. In the analysed examples, in the role of a nominal part, we encounter: adjectives, nouns, pronouns and adverbs.

BIBLIOGRAPHY

Arrivé Michel, Gadet Françoise, Galmiche Michel, *La grammaire d'aujourd'hui,* Flammarion, Paris, 1986.

Bechade Hervé, *Grammaire française,* PUF, 1994.

Dubois Jean, Lagane René, *La nouvelle grammaire du français*, Librairie Larousse, 1973.

Grevisse Maurice, *Le bon usage*, Duculot S.A Gembloux, Paris, 1969.

Le Goffic Pierre, *Grammaire de la phrase française*, Hachette Education, 1994.

Le Querler Nicole, *Précis de syntaxe française,* Presses Universitaires de Caen, 1994.

Martinet André, *Grammaire fonctionnelle du français*, Crédif/Didier, 1979.

Riegel Martin, *L'adjectif attribut,* PUF, 1985.

Riegel Martin, Pellat Jean Christophe, Rioul René, *Grammaire méthodique du français*, PUF, 1994.

Wagner Robert Léon, Pinchon Jacqueline, *Grammaire du français classique et moderne*, Hachette, 1987.

Бојковска Стојка, Минова-Ѓуркова Лилјана, Пандев Димитар, Цветковски Живко, *Општа граматика на македонскиот јазик*, Просветно дело, Скопје, 2008.

Велевска Маргарита, „Атрибут: сличности и разлики меѓу францускиот и македонскиот јазик (низ примери од безлични глаголски форми)", *Годишен зборник на филолошки факултет „Блаже Конески",* Скопје, том 32, I, 2006, 63-70.

Минова-Ѓуркова Лилјана, *Синтакса на македонскиот стандарден*

---

[129] Л. Минова-Ѓуркова, *Синтакса на македонскиот стандарден јазик,* стр.190.

јазик, Магор, Скопје, 2000.

NOVELS

Education sentimentale, Flaubert Gustave, electronic version:
<http://www.ebooksgratuits.com/ebooksfrance/flaubert_education_s
entimentale.pdf>
Isabelle, Gide André, electronic version:
<http://www.ebooksgratuits.com/pdf/gide_isabelle.pdf>
Madame Bovary, Flaubert Gustave, electronic version:
<http://www.ebooksgratuits.com/pdf/flaubert_madame_bovary.pdf>
Госпоѓа Бовари, Гистав Флобер, Мисла, Скопје, 2002, translation:
Божидар Настев.

PRIMARY TELIC SEMANTEMES AND THE MULTIPLICATIVE ASPECT CONFIGURATION IN THE MACEDONIAN LANGUAGE[130]

Assistant professor Violeta Januševa
Faculty of Education – Bitola, violetajanuseva@gmail.com

Abstract

Compound aspects, i.e. configurations (compound imperfective and compound perfective), according to the semantic theory of verb aspect in the Macedonian language are derived from the combination of the two simple aspects: continuative and moment. In each of the configurations the continuum or the moment is dominant. Multiplicative, habitual and telic aspect configurations belong to the compound imperfective aspect, i.e. to the configurations with a continuative dominant.

In the article the primary telic semantemes in the Macedonian language which show multiplicative aspect configuration are presented. The relevant feature of multiplicative aspect configuration – comprehension of the event/situation as a moment is stressed out as well as the aspect polysemy of these semantemes, which is a result of the context role, real or assumed one, the paraphrases of the configurations logical definitions and the information that is primarily relevant to the speaker.

Keywords: multiplication, primary telic semantemes

INTRODUCTION

The multiplicative aspect configuration, according to the semantic theory of verb aspect in the Macedonian language, (s. Karolak, 2005, Spasov, 2005, Panovska-Dimkova, 2003, Tofoska, 2005, Januševa, 2009) belongs to the compound imperfective aspects, i.e. to the configurations with a continuative dominant. Its logical definition: *Something is happening many times* (*from X*) shows multiplication of the moment in the action or of the event/situation comprehended as a moment in configurations with a moment dominant and in configurations with a continuative dominant. The superior aspect value,

---

[130] original scientific paper

the continuum within the multiplication of the moment takes place, is presented through the part *something is happening*, and the part *many times*, which denotes the moment which is multiplicated within the time continuum, presents the subordinated moment aspect. The concept moment is accepted with the meaning: very short duration of the verb action presented with the verb semanteme, instantaneous action without determining its duration.

SEMANTIC COMPLEXITY OF THE COMPLEX FIRST LEVEL MULTIPLICATIVE SEMANTEMES

The researches show that regarding the complex first level multiplicative semantemes, depending on the semantic complexity of the verb, the multiplicative aspect configuration shows complexity of two classes: a first class complexity and a second class complexity. First class complexity refers to a semantically simple moment, which is presented as a single action that multiplies within the time continuum: *čuka na masata* (x is knocking on the table), *tropa na vratata* (x is knocking at the door) etc. and the root morphemes *čuk-*, *trop-*, *štrak-* (to knock, to click) present the single action that multiplies within the time continuum, presented through the continuative suffix *-a*: Nadvor *krakaat* kokoškite … (P, 56) (Hens are cackling outside …); Zad mene *štrakaat* prazni puški. (P, 100) (Empty guns are clicking behind me), (s. Januševa, 2011: 101-114). The second class complexity refers to multiplication of a semantically complex moment, i.e. the moment in configurations with a moment dominant. The two aspect values of the configuration with a moment dominant are presented through one-morphemic indicator which together with the continuative suffix *-uva/-va/-a* form a complex multiplicative first level semanteme from the second class of complexity: … gi *krevaa* matarkite. (CS, 47) (… they were lifting the flasks); Sega del po del gi *rešavame* tie prašanja … (Š, 298) (Now we are resolving on these issues part by part). The multiplication of the semantically complex moment is connected with the habitual and the telic configuration, (s. Januševa, 2013a).

THE EVENT/SITUATION COMPREHENDED AS A MOMENT

The second class complexity is connected to the semantically complex moment for which the notions event/situation are used. When an event/situation is comprehended as a moment an abstraction of single moments in the event/situation, i.e in the action occurs – all these moments are comprehended as one moment and that moment which is a result of the

abstraction of the single moments then multiplies within the time continuum. For example, the root morpheme *odluč-* of the semanteme *odlučuva* (to decide) represents the resultative aspect configuration (the two aspect values of the resultative aspect configuration are presented through one-morphemic indicator) which presents the complex moment. The single moments are abstracted and understood as one moment which multiplies within the time continuum, represented by the continuative suffix *-uva*, so a complex multiplicative first level semanteme from the second class of complexity which denotes a multiplication of an event, i.e. a situation is derived: *se slučuva x da odluči + da odluči +* … (It is happening x to decide + to decide + …, (s. Januševa, 2013a). In the English language there is no aspect difference between the verb used in the example and the verb used in the paraphrase, however in Macedonian there is a difference – the verb used in the example has an imperfective aspect, whereas the verb used in the paraphrase has a perfective aspect.

TELIC ASPECT CONFIGURATION

Telic aspect configuration also belongs to the compound imperfective aspect, i.e. to the configurations with a continuative dominant. From its logical definition: P1is happening / X is doing P1 from which we can predict that P2 will take place it can be seen that the first component is continuative, while the second one is two-aspect inchoative component, both are connected with the concept of presumption. In the Macedonian language telic verbs can be formed from roots that have different aspect value, however the number of verbs that have telicity in the root morpheme is big and they are called primary telic semantemes, (s. Tofoska, 2005:36).

From the logical definitions of both configurations it is obvious that they differ in their aspect complexity: the multiplicative has two aspect values and the telic has three aspect values (two continuative semes and one moment). For the telic aspect configuration the feature presumption is relevant. The feature repetition is not characteristic for this configuration. The two aspect configurations can be linked with adjuncts which refer to the actual duration of the action: now, yesterday, tomorrow, two years ago etc. The multiplicative aspect configuration can be also connected with the adjunct *vekje pet minuti* (for five minutes) which is characteristic for the telic aspect configuration.

In this paper primary telic semantemes in the Macedonian language are presented which depending on the context elements, primarily on the plural form of the subject and direct object and depending on the comprehension of the event/situation as a moment, show the multiplicative aspect

configuration, i.e.they are understood as first level complex multiplicative semantemes from the second class of complexity. The relevant feature of multiplicative aspect configuration – comprehension of the event/situation as a moment is stressed out as well as the aspect polysemy of these semantemes, which is a result of the context role, real or assumed one, the paraphrases of the configurations logical definitions and the information that is primarily relevant to the speaker.

METHODOLOGY OF ANALYSIS

The starting point in the analysis is the semantic theory of verb aspect and the researches on multiplicative and telic aspect configuration that have already been conducted in the Macedonian language. The event/situation comprehended as a moment is stressed out and contexts in which these primary telic semantemes show multiplicative aspect configuration are presented, taking into consideration the plural form of the subject and of the direct object, as well as the mutual relations of these two configurations.

ANALYSIS AND DISCUSSION

Semantic complexity of the primary telic semantemes. Because of the interpretation of the event/situation as a moment a large number of semantemes that are determined as telic in articles that cover a similar topic, can show the multiplicative aspect configuration, *bere*, *lupi*, *mie* etc. (to pick, to peel, to wash etc.). For example, the semanteme *lupi* (to peel) is determined as a primary telic semanteme, but if the singular moments in the event of peeling are abstracted, if all the moments in the event peeling are perceived as a single moment which then multiplies within the time continuum, and if we take into consideration the plural form of the direct object, then in the sentence: *Toj lupi jabolka* (He is peeling apples), this verb semanteme can show the multiplicative aspect configuration, with a paraphrase: *se slučuva toj da izlupi edno jabolko + da izlupi ušte edno jabolko + …* (it is happening x to peel one apple + to peel another apple + …). This comprehension also refers to other semantemes determined as primary telic. For example, in the sentence: *Gi mie sadovite* (He is washing the dishes), the semanteme *mie* (to wash) contains the telic root *mi-* and suffix *-e*, without an aspect value. But, the comprehension of the event/situation as a moment and the plural form of the direct object indicate that this semanteme can show a multiplicative aspect configuration, with a paraphrase: *se slučuva toj da izmie eden sad + da izmie ušte eden sad + …* (it is happening x to wash one dish + to wash another dish + …, (s. Januševa,

152

2009: 173-179). In this sense, because of the interpretation of the event/situation as a moment, primary telic semantemes may be interpreted as telic on which the meaning of the multiplicative aspect configuration is upgraded as well as first level complex multiplicative semantemes from the second class of complexity. This primarily depends on the context role, and if the context is synonymous on the paraphrases of the configurations logical definition, and probably on information that is relevant to the speaker, (s. Januševa, 2013b). A part of the primary telic semantemes can also be understood as semantemes whose root morphemes are showing a moment aspect value, and in that sense together with the suffix they form first level complex multiplicative semanteme from the first class of complexity, for example *bere* (to pick), *kopa* (to dig), *pika* (to put) etc. For example, in the statement: *Gi pika paketite vo kamionot* (He is putting the packages in the truck), the verb morpheme *pik-* may be understood as a root morpheme with a moment aspect value which multiplies within the time continuum, presented with the suffix *-a*, showing the multiplicative aspect configuration: *se slučuva x da pikne eden paket vo kamionot + da pikne ušte eden paket vo kamionot + …* (it is happening x to put one package in the truck + to put another package in the truck + …), or as a telic verb semanteme composed of the telic root *pik-* and the suffix *-a*, without an aspect value, showing the telic aspect configuration, (s. Tofoska, 2005). The aspect value of the semanteme in case of a synonymous context will be probably determined by the speaker and by the information relevant to him.

PRIMARY TELIC SEMANTEMES > MULTPILICATIVE ASPECT CONFIGURATION

A root morpheme with telic aspect value + suffix whose aspect value is neutralized > multiplicative aspect configuration. This type of primary telic semantemes is structurally composed of two morphemes: a root morpheme with a telic aspect configuration and a suffix whose aspect value is neutralized. The root morpheme encompasses the three aspect values of the telic configuration. In the sense of the event/situation comprehended as a moment in these semantemes, the root morpheme carries the subordinated moment aspect, and the suffix carries the continuative aspect value. A part of the primary telic semantemes in the Macedonian language which show multiplicative aspect configuration, (for the corpus of the primary telic semantemes in Macedonian language, s. Tofoska, 2005): *aranžira* (to arrange), *analizira* (to analyze), *arči* (to spend), *bara* (to ask, for, to look for, to search), *bere* (to pick), *budi* (to wake), *briči* (to shave), *briše* (to wipe), *bega* (to escape), *brka* (to chase), *vene* (to wilt), *vari* (to boil), *vrakja* (to

return), *veze* (to embroider), *vitka* (to wrap), *vrzuva* (to tie), *veli* (to say), *gradi* (to build), *gori* (to burn), *gotvi* (to cook), *gleda* (to look at), *drobi* (to crumble), *dere* (to skin), *dzida* (to build), *informira* (to inform), *ide* (to come), *kine* (to tear), *krpi* (to mend), *komponira* (to compose), *kosi* (to mown), *krši* (to break), *kolne* (to curse), *kritikuva* (to criticize), *koli* (to slaughter), *kroi* (to tailor), *korigira* (to correct), *krade* (to steal), *kreva se* (to lift), *korne* (to pluck), *kopa* (to dig), *lepi* (to stick), *lovi* (to hunt), *lupi* (to peel), *molze* (to milk), *mesi* (to knead), *moli* (to beg), *mota* (to wind up), *mete* (to sweep), *mie* (to wash), *meša* (to stir, to mix), *mačka* (to rub on), *ora* (to plow), *pali* (to light), *peče* (to bake), *pere* (to wash), *pika* (to put in), *plete* (to knit), *postila* (to lay), *prede* (to spin), *prži* (to fry), *pcue* (to swear), *recenzira* (to review), *ruši* (to demolish), *roni* (to shed), *reže* (to cut), *renda* (to grate), *seče* (to cut), *striže* (to cut), *stava* (to put), *sluša* (to hear), *sadi* (to plant), *slika* (to paint), *struže* (to scrub, to grind), *see* (to sow), *tkae* (to weave), *true* (to poison), *topi se* (to melt), *tolči* (to crush), *trese* (to shake), *uriva* (to demolish), *umira* (to die), *uči* (to learn), *crta* (to draw), *cepi* (to cut, to hack), *cedi* (to strain), *šie* (to sew) etc.

Examples: Grobarite vekje ja *rinea* zemjata … (P, 13) (The grave diggers were digging the ground …); Nekoi od svatovite *kršat* od metlata zad vratata. (P, 28) (Some of the inlaws are breaking off pieces of the broom behind the door); Gi *vrakja* nazad vojnicite što begaat, gi kuraži, gi *moli*. (P, 68) (He is returning the soldiers who are running, he is encouraging them, he is begging them.); Gi *trese* od žarčinjata, od pepelta i gi jade. (P, 84) (He is shaking them out of the live coals, of the ashes and he is eating them.); Gi *brkame* taka, arapite niz poleto i togaš nekoj reče … (P, 93) (We are chasing the Arabs across the field and then someone said …); Go *čistime* oružjeto i niz cevkite *gledame* v nebo. (P, 99) (We are cleaning the weapons and through the barrels we are looking at the sky.); Ležam i *krojam* planovi. (P, 102) (I am lying and I'm making plans.); Eden den *krpam* alivca od decata. (P, 104) (One day I mend my children' clothes.); Go pečam brašnoto v tava, a decata samo mi *kradat*. (P, 107) (I am baking the flour in a pan, and the kids are stealing it …) ; … i džvaka nekoe čkorče, go *tolči*, go *cedi* … (P, 121) (… and he is chewing on a matchstick, crushing it, extracting it); Ulerata si ja zela kosata i si *kosi* vojnici. (P, 127) (The plague has taken her scythe and it is scything the soldiers.); Kučinjata *gledaat*, *kopaat* zemja i gi *pikaat* glavite vo dupkite. (P, 131) (The dogs are watching, digging the ground and putting their heads into the holes.); Kučinjata vekje gi *mačkaat* so kal. (P, 132) (They are already putting on mud on dogs); A kučinjata *gorat* … (P, 133) (And the dogs are burning …); Nivnite mesa *se topat*, se zalepuvaat edno za drugo … (P, 133) (Their flesh are melting, and sticking to each other …); Samo *vitka* cigara za cigara i samo čadi. (P, 145) (He is

rolling a cigarette after a cigarette and he is smoking.); *Varam* bilki i gi napivam decata. (P, 155) (I am boiling plants and I am giving them to my children.); Gi *krevaat* od zemjata i gi *tresat* … (P, 177) (They are lifting them from the ground and they are shaking them …); Nè *strižat* so iskrvaveni mašini … nè *mijat* nekoi česni sestri … (P, 183) (They are cutting our hair with bloody machines … some nuns are washing us …); I jas *sečam* od šumkite što gi dosegam. (P, 193) (And I' m cutting off the thicket I reach.); I po mene *idat* samo vojnici. (P, 208) (And only soldiers are going after me.); I si gi *kine* pesjite nokti … (NT, 28) (And he is tearing his agnails …); … I vekje im gi *vrzuvaa* očite. (NT, 30) (They were already blindfolding their eyes.); Kozite *begaat* … (NT, 38) (The goats are running away …); Gi *kolvaat* i gi *kinat* … (NT, 46) (They are pecking and tearing them …); Zad kazanot *kolat* drugi ovci. (NT, 55) (Behind the barrel they are slaughtering other sheep.); Gi zapnuvaat ovcite … po drvjata i gi *derat*. (NT, 55) (They are sticking fast the sheep to … the trees and they are skinning them.); Gi *mijat* koskite dvete starici, gi *brišat* i tažat. (NT, 60) (Two old women are washing the bones, wiping them and mourning.); Po ručekot gi vadime fanelite, košulite i gi *gorime* voškite. (NT, 61) (After lunch we take off the jumpers, the shirts and we burn the lice.); *Idat* drugardkite i mi nosat cvekje. (NT, 88) (My friends are coming and they are bringing flowers.); Sleguvaat železničarite i patnicite i go *čistat* snegot … (NT, 97) (The railwaymen and the passengers are getting off and they are shoveling the snow …); Gi *bereme* kompirite i morkovite; (We are picking the carrots and potatoes.); Ženata mi ja gree banjata, mi *postila* beli čaršafi … (NT, 269) (The wife is warming up the bathtub and laying white linen …); Tie *palat* novi cigari … (NT, 288) (They are lighting other cigarettes.); Go *urevaat* spomenikot na Stalin. (NT, 293) (They are demolishing Stalin's monument.); *Pagjaat* negovi sliki na službenicite … (NT, 293) (His pictures are falling down on the clerks.); Marko *korneše* troskot i gledaše vo kamčinajta. (CS, 22) (Marko was weeding and watching the pebbles); Tie *pcueja* i plukaa. (CS, 89) (They were swearing and spitting.); Taa sedeše pod loznica kraj masata i *lupeše* kompiri. (R, 59) (She was sitting beside the table, peeling potatoes.); Do nea Nadežda … vezeše prikje za … (R, 59) (Next to her was Nadežda … embroidering her dowry for …); Mistu *prži* ribi … (R, 111) (Mistu is frying fish ...); Vojnicite gi *simnuvaa* zelenite kapi … (R, 188) (They soldiers were taking off their green hats …); … i toj vo Bitola *sečel* lugje od hartija … samo lugje od BSK *režeše* … (R, 263) (… and in Bitola he cut paper people … only people from BSK …); … lugjeto … go *slušaa* razgovorot na ženata i momata … (R, 330) (… people … were listening to the woman's and maid's conversation …).

CONCLUSION

Multiplicative and telic aspect configurations as configurations with a continuative dominant show a large number of similarities, differences and mutual relations. The analysis shows that the number of primary telic semantemes which show multiplicative aspect configuration is big. In the same time, the analysis shows the aspect polysemy of the semanteme as a result of the context role, as well as the role of the context in determining to which configuration a semanteme belongs. The analysis shows that certain number of primary telic semantemes can be interpreted as first level complex multiplicative semantemes from the first class of complexity depending on the interpretation of the root morpheme as a root morpheme with a moment aspect value or as a telic one. If the context is synonymous probably the information about the aspect value of the semanteme will depend on the relevance the information has for the speaker.

The analysis also shows that a large number of the primary telic semantemes can be interpreted as first level complex multiplicative semantemes from the second class of complexity regarding the comprehension of the event/situation as a moment and the elements of the context, primarily the plural form of the subject and of the direct object. In this case the semanteme can be interpreted as telic, as telic upon which the meaning of the multiplicative aspect configuration is upgraded and as multiplicative one and again the relevance of the information is stressed out. Upon every telic semanteme which can be presented as a sequence of events/situations understood as a moment the meaning of the multiplicative aspect configuration can be upgraded.

REFERENCES

Avilova, N. S. 1976. Vid glagola i semantika glagol'nogo slova. Akademija nauk SSSR, Institut russkogo jazika. Moskva, Nauka.

Antinucci, F., Gebert, L. 1997. Semantyka aspektu czasownikowego. Studia gramatyczne, I: 7-43.

Bondarko, A. V. 1984. Teorija grammatičeskogo značenija i aspektologičeskie issledovanija. Akademija Nauk SSSR, Institut jazikoznanija. Leningrad, Nauka.

Bondarko, A. V. 1987. Teorija funkcional'noj grammatiki. Akademija Nauk SSSR, Institut jazikoznanija. Leningrad, Nauka.

Januševa, V. 2009. Multiplikativnata vidska konfiguracija vo makedonskiot jazik. Skopje, doktorska disertacija.

Januševa, V. 2011. Multiplikativnata vidska konfiguracija na složenite semantemi od prv stepen (složenost od prvo ramnište), vo Zbornik na trudovi: Kategorii na glagolskata množestvenost vo slovenskite i vo neslovenskite jazici, str. 101-114. Skopje, Univerzitet „Sv. Kiril i Metodij“.

Januševa, V. 2013a. Vtoroto ramnište na složenost kaj multiplikativnite složeni semantemi od prv stepen vo makedonskiot jazik. „Filološki studii“, t. 2, Proučuvanje na govorot. Lingvodidaktika, ISSN 1857 6060, str. 63-74. Institut za makedonska literatura, Univerzitet „Sv. Kiril i Metodij“, Skopje, retrieved from http://philologicalstudies.org/, 9.11. 2013.

Januševa, V. 2013b. Multiplicative aspect configuration and its relation to other configurations with continuative dominant in Macedonian Language. University „Sv. Kliment Ohridski“ – Bitola, Faculty of Education – Bitola. International Journal „Teacher“, vol. 5, ISSN 1857-8888: 112-119. Retrieved from www.pfbt.uklo.edu.mk/Teacher_vol.5.pdf, 18.10.2013.

Karolak, S. 1994. Le concept d' aspect et la structure notionnele du verbe. Studia kognitywne, 1: 21-41. Warszawa.

Karolak, S. 1995. Ponjatijnaja i vidovaja struktura glagola. Semantika i struktura slavjanskogo vida I: 93-112. Wydawnictwo naukowe WSP: Kraków.

Karolak, S. 1997. Vid glagol'noj semantemi i vidovaja derivacija. Semantika i struktura slavjanskogo vida II: 97-110. Wydawnictwo naukowe WSP: Kraków.

Karolak, S. 2005. Semantika i struktura na glagolskiot vid vo makedonskiot jazik. Gl. Istražuvač, Lj. Spasov. Skopje, Filološki fakultet „B. Koneski“.

Koneski, B. 1987. Gramatika na makedonskiot literaturen jazik, del I i II. Skopje, Kultura.

Koneski, K. 1994. Zboroobrazuvanjeto i glagolskiot vid. Literaturen zbor, 4-6: 17-26.

Koneski, K. 1999. Za makedonskiot glagol. Skopje, Detska radost.

Minova-Gjurkova, L. 1994. Sintaksa na makedonskiot standarden jazik. Skopje, Rading.

Panovska-Dimkova, I. 2003. Vidskata kategorija habitualnost vo makedonskiot jazik. Skopje, doktorska disertacija.

Spasov, Lj. 1995. Od glagolskiot vid vo makedonskiot jazik. Prilozi na MANU, XX, 1-2: 207-214.

Spasov, Lj. 1997. Definiciite na vidskite (aspektnite) konfiguracii vo makedonskiot jazik. Predavanja na 29 Megjunaroden SMJLK: 31-36.

Spasov, Lj. 1997. Od rezultatite na istražuvačkiot proekt za glagolskiot vid vo makedonskiot jazik. Prilozi na MANU, XXII, 1-2: 79-91.

Spasov, Lj. 2005. Rezultativnata vidska konfiguracija vo makedonskiot jazik. Vo rakopis.

Tofoska, S. 2005. Semantika na primarnite telični glagoli vo makedonskiot jazik. Skopje, doktorska disertacija.

Hrakovskij, V. S. 1989. Semantičeskie tipy množestva situacij i ih estetstvennaja klassifikacija. Tipologija iterativnyh konstrukcij. Akademija Nauk SSSR, Institut jazikoznanija. Leningrad, Nauka.

Excerpts from:

Špic, 26-27.5.2007, g. II, br. 298; Andreevski, M. P. 1987. *Pirej*. Naša kniga: Skopje; Andreevski, M. P. 1987. *Nebeska Timjanovna*. Naša kniga: Skopje; Maleski, V. 1969. *Razboj*. Kultura: Skopje; Georgievski T. 1980. *Crno seme*. Makedonska kniga, Kultura, Misla, Naša kniga: Skopje.

THE CHARACTER OF ANTOINETTE IN THE NOVEL *WIDE SARGASSO SEA* BY JEAN RHYS[131]

Elena Kitanovska-Ristoska, MA
St. Kliment Ohridski University - Bitola
elena.kitanovska@uklo.edu.mk

Abstract

This paper refers to the role of Antoinette, the main character of the novel *Wide Sargasso Sea* in which by presenting different perception of the events, the author Jean Rhys tries to present different interpretation of the role of woman in family and society. We are presented with a two-way perspective of the main character, once the story is told by Antoinette who is trying at the same time to fight her position while the other is the perspective of her husband who sees her as being too passive in the struggle to determine her identity.

Key words: identity, family, society, female character.

Introduction

The author Jean Rhys was born in the city of Ruso, Dominican Republic. Her father was a doctor from Whales, while her mother was a white Creole. When she was 16 she moved to England and stayed there. The novel Wide Sargasso Sea is a culmination of her career. In order to write the novel, she was inspired by the novel Jane Eyre by Charlotte Bronte. She first encountered the Bronte novel when her second husband gave her the book and after reading it she decided that the book should be "re-told" in a new shape.

The novel *Wide Sargasso Sea* by Jean Rhys, consists of three parts: the first - narrated by the main female character Antoinette, the second by her husband Rochester, while the third is also narrated by Antoinette but this time she is a different woman imprisoned at the attic of her husband's house in England.

---

[131] professional paper

One way of looking the whole story is if we divide it in two separate realities: the one of inferior Antoinette, and the other of dominated Rochester. In the story of Antoinette we also see the other female characters the one of her mother Annette, her old nurse Christophine and her friend Tia.

The major theme of this paper is the character of Antoinette, a young woman who struggles in defining her position in the society, but with no success.

Studying women and their social status is a subject of interest of the theoretician Shirley Dex.[132] She states that sexism in the traditional theory when determining the social status is present in the first studies of Wattson and Bart in 1964. They claim that the family is a unit of equivalent estimation whereby all the family members have the same status and the profession of people in the basis for determining their status. But Dex also mentions the study of Aker who broadens this list with several other assumptions such as: the family acquires its social status based on the head of the family, women live in families in which man is the head of the family and if the woman is not in a relationship she determines her own social status. Thus the status of the mother influences the status of her children. But if the woman is unemployed she can not have her social status.

The main female character of Wide Sargasso Sea, Antoinette, is the most recognizable figure of a woman who is completely marginalized in the family and the society she lives in. Her husband does not allow her to "speak", so that she could get realized as a complete person. The character of Antoinette originates from the character of Jane Eyre in the Charlotte Bronte's novel, only this time, Rhys decides to portrait the character of Antoinette form her childhood years in Jamaica, to her married life with Rochester who deprives her of the most important ingredient in life-love without which she dies in the end. By presenting the "one dimensional" crazy woman of Bronte, Rhys wakes up our compassion with a human creature that experiences her physical and emotional breakdown in front of our eyes.

"There is no looking-glass here and I don't know what I am like now. I remember watching myself brush my hair and how my eyes looked back at me. The girl I saw was myself yet not quite myself. Long ago when I was a child and very lonely I tried to kiss her. But the glass was between us- hard, cold and misted over with my breath. Now they have taken everything away. What am I doing in this place and who am I?"[133]

---

[132] Shirley Dex, Sexual division of labour, p. 149, 150
[133] *Wide Sargasso Sea*, p.117

With time passing it is gettin harder for Antoinette to define herself and her position in the world. The constant feeling of inprisonment makes her to dig deeply in her soul in order to discover who she really is. The thing that she experinces from her early childhood, constantly haunts her and makes her search for an answer of the question: "Who is she and what is her role here?"

Antoinette's character is far from the characters of the nineteenth century's novels. Her character reveals potential danger of endless imagination and oversensitivity. Her instability is perhaps due to the fact that she does not belong to one nation. As white Creole she reaches the European home of her ancestors, coming for the Carribean culture she was born in, to England. Left on her own, even from her early years, Antoinette becomes very introvert and finds a unique world in her which could both be peacefull and disturbing at the same time.

Antoinette is insecure because of her racial origin. She suffers for not being accepted in the society. They call her "white negro" which has strong significance in the vocabulary of the recently liberated black slaves. Being French Creole, Antoinette has mixed blood, black and white, which bring her additional confusion:

"… And I've heard English women call us white niggers. So between you I often wonder who am I and where is my country and where do I belong and why was even born at all."[134]

She is aware of her family's past and the fact that she has mixed blood in her. Her thoughts and actions refer to the fact that she tries to discover her place under the sun in a period full with turbulence, changes and conflicts which were then typical for Jamaica.

Based on the theory of Jeffrey Weeks[135], society has significant influence over the formation of a person. According to him, each society imposes the individuals with certain totalitarity in every social position comes as a result of certain social needs. The individuals accept and reproduce the ways of conduct imposed by the society, at the same time considering the family to be main factor of such social formation together with the social roles that come out of this process. This attitude does not allow us to claim that people in traditional societies have the freedom to define and discover their roles imposed to them. Thus the individuals are considered to convey the message from the society. Since the Jamaica

---

[134] *Wide Sargasso Sea p.64*
[135] Weeks Jeffrey, *Sexuality*, Routledge, New York, p.55

society suffers radical changes, Antoinette is unable to discover the way she should behave which is the cause of undermining her weak character.

In the first part of the novel we see Antoinette in her native Jamaica. At that time her family faces though challenges. After her father dies, her mother needs to re-marry in order to keep the social status of her family. It causes severe outbreaks by the people in the society who attack their house and kill her brother. Antoinette leaves her home and spends some time in a monastery, trying to heal physically and emotionally. But eventually she returns home to people who resent her. She tries to be courageous enough in order to handle the world she is faced with. The struggle for acceptance is a struggle for survival. Living in fear of others and of herself is a reality that Antoinette faces with on a daily basis till the end of her life. Her nightmares become a reality for her. She has the same dream that her mother had before marrying her second husband. In her dream she is in a wood and somebody is following. She tries but is unable to escape. She is terrified and says "I dreamed I was in Hell"[136]

Her dream becomes true. In the second part of the novel, told by Rochester, Antoinette decides to get married. Her dream is only a prediction of her marriage with Rochester who comes to Jamaica to marry a wealthy young woman. The idea of arraigned marriage freaks Antoinette out. She tries to back out instinctively thinking that she would be hurt.

"The morning before the wedding Richard Mason burst into my
room at the Fraisers' as I was finishing my first cup of coffee. "She
won't go through with it!"
"Won't go through with what?"
"She won't marry you."
"But why?"
"She doesn't say why."
"She must have some reason. I've been arguing with the little fool for
an hour."[137]

The fear that Antoinette feels before marryign Rochester is a prove of her insecurity, but also a sing of the feelings Rocherster has for her. It seems as if she knows that her marriage will fail. At the end it turns out that this marrigae is a bad mixture of cultures and traditions. She does not relate to her husband that way husband and wife should be related. That is due to the fact that her husband looks her with contemt and haterd and does not think she is equal to him. being a stranger in her own family, Antoinette becomes stranger to her husband. This brings further complication to her role in the family and society.

---

[136] *Wide Sargasso Sea p 51*
[137] Ibid p 47

It seems as if the marriage of Rochester and Antoinette is cursed from the beginning which is symbolically presented by the picture of the landscape through which they pass while traveling to the place of their honeymoon. They stop to a village called Massacre and while the rain falls, Rochester tells Antoinette that he does not like the name of the place and its residents who are sly, cunning and evil; characteristics which he applies to everybody who is near him. Then, Rochester describes the night they spend in Massacre during which he lies awake and listens to the cocks crowning loudly which is considered to be a symbol of betrayal: "A cock crowed loudly… "[138]

In his theory, Jeffrey Weeks[139] admits that power can not be defined as a unity controlled by one certain group of people or a rulling cast. It is a process, not an object, a mobile force emerging in different shapes presented by versatile social shapes and relations. Is we accept this apporach, according to Weeks, we should agree that the power is not represented by one dominant force. The power does not act as a unique mechanism of control, but as complex and contradictory mechanisms leading to domination and submissive. The mechanisms of Rochester are also complex and thoughtful. Ever since he finds out of the madness in her family, Rochester refers to Antoinette as Bertha after her "crazy mother" which she thinks is an act of magic called obeah[140]:

"Bertha is not my name. You are trying to make me into someone else, calling me by another name. I know that's obeah too."[141]

He calls her "marionette" (Antoinette-marionette). He refuses to talk to her, even does not want to make love with her.

"I did not love her. I was thirsty for her, but that is not love. I felt very little tenderness for her, she was a stranger to me, a stranger who did not think or feel as I did."[142]

---

[138] *Wide Sargasso Sea p.41*
[139] Weeks Jeffrey, Sexuality, Routledge, New York, p.37
[140] Obeah is a kind of magic in which people of Jamaica believed. People who perform this kind of magic are called witches and they use their power to hurt their victims in a physical way. It is believed that they can turn their victims into zombies, they can steal their soul and turn them into living dead. Even Rochester calls Antoinette "a ghost" (p. 110) when they leave the island where they spend their honeymoon. *Wide Sargasso Sea p.136*
[141] Ibid, *p.121*
[142] Ibid *p. 58*

First he calls her a stranger, and later he thinks that there is something animal in her, that she is wild the same as Bertha in Jane Eyre. The submission of Antoinette should not be complete if they do not return to England, where he can restore his power while Antoinette continues her life in illusions. Everything that seems normal in Jamaica, here becomes primitive and wild, while the degradation of Antoinette becomes deeper and deeper.

The events of the third part of the novel happen in England on the property of Thornfield where Antoinette is locked at the attic. The character of Antoinette becomes totally submissive in this part of the novel. The pictures of warmth and the strength of colors are replaced with the picture of cold England. The memories of Jamaica flood her mind only when she sees burning fire and the red dress, the only thing she kept from her previous life. The dress bears all the symbols of Jamaica: colors, scents, and the spiritual and emotional experience:

"As soon as I turned the key I saw it hanging, the colour of fire and sunset. The colour of flamboyant flowers. "If you are buried under a flamboyant tree", I said, "your soul is lifted up when it flowers. Everyone wants that…" The scent that comes from the dress was very faint at first, then it grew stronger. The smell of sun and the smell of the rain."[143]

Passionate feelings posses Antoinette and she gradually turns into living dead. The reason for which she is still alive is to demonstrate her husband how much she hates him. Their servant tells the people that Rochester never turns his back to his wife especially when she has "that" look of crazy Bertha.

At the end, Antoinette decides to take her life. Finally she knows why she is here and what she needs to do. She walks into the fire where she sees her native Jamaica.

It seems as if she finds out her role in this world. Because she feels trapped in England, she decides for Jamaica and its warm colors which can only be compared to the burning fire she sees in front of her. The novel ends with Antoinette waking up after a dream[144], taking the key of the attic and heads up to the stairs lightened by the candle flame.

---

[143] *Wide Sargasso Sea, p 151*

[144] The hysterical dreams which are part of the imaginary and real resemble a cartooning of one piece of art. The special from of female neurosis can serve as imitation of a work of art, *bad copy of an artistic work*. This form of neurosis is actually a parody of the artistic process. It gradually turns to a worthless aesthetic

"That was the third time I had my dream, and it ended. I know now that the flight of steps leads to this room where I lie watching the woman asleep with her head on her arms. In my dream I waited till she began to snore, then I got up, took the keys and let myself out with a candle in my hand. It was easier this time than ever before and I walked as though I were flying."[145]

The theory of Weeks[146] indicates to the psychoanalytic theory used when defining the unconscious in theory for the influence the society has over the life of people. This is why we make this relation to the character of Antoinette. Having in mind the tradition of psychoanalysis introduced by Freud, we can conclude that what happens in the unconscious frequently comes in contradiction with the evidence of conscious. The life of the mind and the fantasies reveal certain desires inherited by the human being. It undermines the already established norms of order and identity. Weeks quotes Rosalind Coward who says that in the private life of mind, nothing is certain and specifically ordered. The thing that remains uncertain in the character of Antoinette is that she finally finds courage and defines her role. Even though she is uncertain throughout the whole novel, at the end she knows where she belongs and where she should get back. This is why Rhys uses the symbol of the fire and "returns" her home.

One more aspect of the character of Antoinette which can be related to the theory of Jeffrey Weeks is her attempt to form and defines herself in the society she lives in. The fact that she is of Creole origin and is married with an Englishman does not allow us to get certain who she is and which nation she belongs to. Even though she is uncertain of her position in the male-female relationship, she also becomes miserable when she sees herself different than the others. The inclination she feels for her old nurse Christophine and her old friend Tia refers to the possibility of Antoinette being attracted to the mystical and unexplored world of Jamaica rather than the civilized society she was brought to at the and of the novel. Her weakness and submissiveness are used by Rochester as and opportunity "to rule" with her.

Conclusion

object which deserves to be rejected, because it is considered a forgery... Luce Irigary, *Speculum of the other woman*, 2002 p.124,125

[145]. *Wide Sargasso Sea* p 122

[146] Weeks Jeffrey, p. 16

Each female character in the novel *Wide Sargasso Sea* is defined differently in relation to their role in family and society but they still have similar characteristics. They constantly struggle to be heard and to define their existence. Some of them are weak and they let the male influence dominate their life, while others are strong and resistant to every kind of influence. Whether dominative or submissive they have all the same struggle. By presentation of these "female" characteristics, Rhys tries to describe the indescribable; to find words for the female experience which is left out of each perception of the discourse of patriarchy.

In the last few sequences, the novel becomes the most poetic. Through poetic writing Rhys acts in direction to destroy the male discourse.[147] Even though she gives the precise differences of the male and female perception, still the novel can not be considered to be neutral even in the part narrated by Rochester. Thus Rhys allows the feministic values to enter and destroy the male structures they consist and demonstrate for a second that a woman can be her own.

Bibliography

1. Vulf Virxinija, *SOPSTVENA SOBA*, Sigmapres, Skopje, 1998.
2. Dex Shirley, *THE SEXUAL DIVISION OF WORK*, Harvester press, Brighton, 1985
3. Irigare Lis, *SPEKULUM NA DRUGATA @ENA*, Evrobalkan pres, Skopje, 2002
4. Moi Toril, *SEKSUALNA/TEKSTUALNA POLITIKA,* Sigmapres, Skopje, 2001
5. Rhys Jean, *WIDE SARGASSO SEA*, Penguin books, London, 1966,
6. Weeks Jeffrey, *SEXUALITY*, Routledge, New York, 1986
7. www.feminist theory and criticism: Anglo-American feminisms.com. 2013

---

[147] Mary Jacobus, Is there a woman in this text, *IN READING WOMAN: ESSAYS IN FEMINIST CRITICISM*, New York: Columbia Univ. Press, 1986, p.109

THE EPITHET IN THE POEMS WRITTEN BY STUDENTS IN ELEMENTARY SCHOOL WHEN USING MODEL POEM *THE WEATHER*[148]

Daniela Andonovska-Trajkovska, PhD
Vasko Karangelevski bb Bitola
Faculty of Education - Bitola, University "St. Kliment Ohidski"-Bitola
dandonovskatrajkovska@yahoo.com

Abstract

The poetry writing process in the elementary classroom can be motivated by methodological molding of the teaching process with model-poems. There are 480 poems written by students by using model-poem *Weather poem* in the elementary classroom analyzed in order to identify the epithet as figure of speech, but also to describe the epithet's type regarding the age of the students.
Key words: epithet, model poem, poetry writing.

INTRODUCTION

The lyric poem is a literary text that in most cases is written in verses, because of its tendency to keep the musicality that was its constitutive element since the early beginnings of lyric poem. There is no story telling in a poem. Lyric poem is short because of its emotional coloring and has unlimited expressive abilities for coding the intended message. *Each poem is unique, not interchangeable to anything else and unrepeatable* (Paz, 1979: 24).

Lyric poem has three most important functions: emotional, cognitive and figurative (Ќулавкова, 1989). Lyric poem has significant impact over the reader's emotions, because of its essential poetic expression, elliptical and interrupted sentences, silence that is being weaved in its structure, the specific choice of words for constructing the meaning and the use of figurative speech, of course. Because the poem represents the subjective reality, the poet and the reader are co-acting in the act of constructing and

---

[148] original scientific paper

reconstructing of the meaning, which is a reflection of the cognitive function of the lyric poem. Figurative function entails use of the various figures of speech that can be classified by using several criteria.

A simple classification of the figures of speech divides them in: tropes (if there is a change of the words' meaning), inversions (change of the place of the words in the sentence), acoustic figures of speech (distinction of several sounds), intonation figures of speech (unusual form of the sentence) and so on (Живковиќ, 2001: 57). David Miall and Don Kuiken (1994) make distinction among: phonological, grammatical and semantic figures of speech. According to Katica Kjulavkova (1984) the figures of speech can be classified in three groups: phono-morphological, semantic and syntactic figures of speech.

EPITHET AS SEMANTIC FIGURE OF SPEECH

The semantic figures of speech are the ones that provoke conscious changes of the meaning of the expression. They do not break any lexical and semantic norms, but by using parallelism, i.e. making connections of one or more concepts they change and broaden the meaning of the syntax construction. By making combinations of words that replace the words that have denotative meaning, connotative words are created that refer to some other relation among the things or concepts that have been replaced, hence they reveal new attributes.

Unlikely to the use of words in everyday life, the use of tropes is a motivated process. The figurative language always demands greater efforts for creation, and also – for its perception. On the other hand, the figurative type of expression adopts properties that canalize the route to the emotional, conative and referential need of the reader in a more effective and more efficient way. It is more likely that the lyric message will burrow into the conscious of the reader by referring to a meaning or meanings and provoking emotional experience more than the usual use of the words in everyday life contexts. There are many figures of speech that are classified in this group: epithet, comparison, metaphor, personification, allegory, metonymy, synecdoche, synesthesia, apostrophe, symbol, hyperbole, etc.

Epithet (greek: Epitheton = something that has been added, something that is appended) usually is adjective that stands next to the noun in order to point out on some of its attributes. There is logical and poetic epithet (Kulavkova, 1984: 132). The logical epithet, in fact, is a word that has to stand next to the noun, because if that isn't a case, the whole understanding of the syntagma will be obstructed by infringing its logical

structure. Poetic epithet is not necessary for the whole perception and understanding of the logics of the text. It implies, in a profound way, the attributes of the nouns that it is related to; thus approaching the other tropes. Therefore, there are metaphoric, metonymic, hyperbolic, ironical epithets etc. depending on the manner that it has been used in or on the principle that has been used for substitution of one word with another. From morphological stand, it is not necessary for the epithet to be an adjective. The epithet can be a noun as well.

FOR THE MODEL POEMS IN SHORT

Model poems are abstraction of poems from poets. In addition, by abstracting the fundamental structural elements (versification, stylistic, semantic,…) from previously read and analyzed lyric poem the teacher or students can form model poem that will be used during the poetry writing process. Many practitioners around the world use model poems to enhance poetry writing and many theoreticians analyze and organize discussions around model poems (Goldberg, Doyle, Vega-Casteneda, 1995; Martin, 2003, 2004; Dils, 2004 etc.). According to Koch (2004), model poems are good to be used for some special occasion and to be related to the official school curriculum (according to Martin, 2004). Emil Kamenov and Pero Spasojevik (2003: 188), also stress the importance of model poems in children's poetry writing motivation. They cite number of examples (among which is the work of Kenneth Koch) of poetry writing by using model poems with children at the age of six.

METHODOLOGY OF RESEARCH

The analysis of this paper is part of the master's work of the author of this text. In the research, for other aims that were related to the possibilities for motivating poetry writing in the elementary classroom, experimental study was conducted with sample of 300 students in elementary classroom (the experimental factors were applied to 240 students in II, III and IV grade in the eight year primary education system[149]), 45 students and 5 teachers in elementary school. For that purpose, the students (240) were writing poems by using model-poems. *Weather poem* was one of

---

[149] III, IV and V grade of the nine year primary education system will be used as the equivalent terms for II, III and IV grade in the eight year primary education.

the poems used as model poems for motivating poetry writing (Table 1.) and the poem *Autumn* written by the author of this paper was given as an example (Table 1.). Hence, 240 poems are the subject of analysis in this paper. The aims of the analysis are: to research the possibility of creating epithets by the students in elementary classroom when using model poem, and to recognize the originality over the imitation in the process of poetry writing by using model poem as part of the method of reconstruction of a lyric text, i.e. writing alternative text, which is a process motivated by the original lyric text (in this case, it is a poem *Autumn*). A compendium of the recognized epithets will be presented later on. It should be mentioned that some of the epithets were repeated in a number of students' poems.

Model poem	Example of the model poem
Title: Form of Nature chosen Line #1: Title + (how it arrives or begins as the animal would arrive) Line #2: Tell what it does Line #3: And how it does it Line #4: And where it is Line #5: Tell how it leaves (as the animal would leave)[150]	AUTUMN The autumn arrives as a golden girl All dressed up in juicy color. She walks down the meadows, Gardens, fields With a basket in her hand. Wherever you go She peeks on you. She is leaving when The first snowflake raises her dress Trying to make Dancing step in the air. Then autumn Enters grandma's basement Where it gets preserved And waits. Waits for me. Daniela Andonovska-Trajkovska

Table 1: Model poem *The weather*

The model poem *The Weather* gives structure to the lyric poem by pointing out the six steps that the students can follow during the poetry writing process. Those six steps do not determine the number of the verses.

---

[150] Model poem abstracted from the Carl Sandburg's *Fog* from *30 days of poetry project*

Hence, there is an empty space, i.e. lines where the students can write their own verses under the given structure of the poem. The model poem implies use of some figures of speech (epithet, comparison and personification). The student will decide on the number of the verses, the beginning and the formulation of the sentences, the figurative language, and the versification features. The undergone analysis showed that the students from the elementary classroom that were part of the experimental research wrote good poems.

ANALYSIS OF THE LYRIC POEMS BY USING THE MODEL POEM *THE WEATHER*

The third grade students created lyric poems about the weather in which there were 34 distinctive ordinary epithets. There were also 16 metaphorical epithets identified, and classified as following: typically metaphorical – 5, metonymical – 7 and personificational – 4 (Table 2.).

Types of epithets	Examples	No.
Ordinary epithets	cold water, poured water, water ice, scared birdy, white tangle, snow queen, pouted granny, various colors, white dress, glamorous dress, bride with white bouquet, white horses, white tulip, beautiful multicolored princess, something hot, beautiful bouquet, beautiful girl, golden stage coach, the most beautiful pillow, yellow sun, little bear, industrious bee, various beautiful colors, big colorful leaf, May's flower, bright sun, beautiful big flower, very beautiful snowflakes, children's smiles, autumn wind, huge wings, three little children, shiny sun, some fly	34
Metaphorical epithets	snow's color, sky's pig, golden little stars, heaven' place, tepid warmth	5
Metonymical epithets	golden beauty, white snow princess, golden prince, golden girl, gold-yellow girl, green beauty, white girl	7
Personificatio nal epithets	smiling snowflakes, smiling sun, silent sun, babies snowflakes	4

Table 2: *Types of epithets in the lyric poems written from the III grade students*

Sky pig is very interesting epithet from the perspective of the comparison that has been made. The sememes *sky* and *pig* are diametrically distant from one another and although it is difficult to make construction of the meaning of this syntagma, we will still carry on the attempt for interpretation by using the associative approach. The morpheme *sky* is

associated with: blue, up, unreachable, freedom, unlimited, infinity, non-controllable, unpredictable, wideness, silence, spirituality, height etc. And the morpheme *pig* is associated with: soil, mud, clumsiness, cute, dear, locked, imprisoned, controlled, limited, down earthed, material etc. One assumption for the meaning of the syntagma *sky pig* is that it implies on the winter, because in the poem of the student that has created the analyzed epithet, the winter *acting as a sky pig sweeps the leaves in the people's yards.* The winter is represented as something that has face limitedness (comparison with *pig),* because it lasts only several months, and still is so powerful, endless (is part of a cycle), free and with strong will, and under the influence of the euphoric mood manages to drive out the autumn in order to take its own position.

Smiling snowflakes is another very interesting epithet. Human features are ascribed to the snowflakes, hence it is personificational epithet (the personification is subtype of the metaphor in its general sense).

Silent sun is a metaphor, i.e. metaphorical epithet. It is an epithet that has been deduced out of the previously made mental shortened comparison: *the sun is as prince that doesn't speak* (comparison) → *The sun is as silent prince* (comparison) → *The sun is silent prince* (copulative metaphor) → *The sun, silent prince* (appositional metaphor) → *The sun – silent prince* (hyphenated metaphor) → *silent sun* (metaphoric/personification epithet). The distance between the two sememes is obvious, but still not very huge for provoking shock or marvel at the reader's perception. Because of the anthropomorphic features that are ascribed to the sun, the epithet *silent sun* is personification.

It is also the case with the epithet *babies snowflakes* where we recognize a noun (babies) that functions as an epithet, i.e. personificational epithet: *snowflakes that look like babies* (comparison) → snowflakes as babies (comparison) → *snowflakes are babies* (copulative metaphor) → *snowflakes, babies* (appositional metaphor) → *snowflakes – babies* (hyphenated metaphor)
→ *babies snowflakes* (personification epithet).

There are 56 regular epithets and 28 metaphorical epithets recognized in the poems of fourth graders. Metaphorical epithets can be classified as following: typically metaphorical – 12, metonymical – 13, personificational – 3 and synesthesia – 1 (Table 3.).

Types of epithets	Examples	No
Regular epithet	full bag of snow, snow queen, snow balls, white long dress, white carpet, white big dress, too beautiful bride, young and beautiful girl, sad beauty, saddened beauty, tender girl, white pigeon white bird, full bag of presents, white snowflakes, white suit, golden carriage, fast girl, white Snowman, white child, white beard, white rabbit, true mother, the dearest first mother, long blond hair, yellow dress, yellow-green color, golden ring, yellow honey, blond hairs, juicy fruits, knitted basket, her own little ones, melted chocolate, white chocolate, beautiful leaf, colorful leaf, her home, buddy North wind, with their noses in the air, angry noses, the first drop, young girl, secret house, our roofs, red cheeks, white duvet, white mask, the most beautiful bed, white bed, fallen snowflake, the first sun ray, her own firs flower, her own flush, beautiful snowflakes, the first snowflake	56
Metaphorical epithets	playful souls, golden leaf, golden flower, golden winged bird, golden clothes, sunny color, wooden color, sky colors, fleeced clouds, winged little horse, golden sky, tender little wind	12
Metonymical epithet	white queen, white girl, white princess, white beauty, white bride, white and the whitest beauty, golden princess, yellow queen, yellow girl, silver beauty, golden queen, white granny	13
Personificational epithet	swan with white necklace, angry autumn, sweet-wording autumn	3
Synesthesia	sweet-wording autumn	1

Table 3: *Types of epithets in the lyric poems written from the IV grade students*

Playful souls is interesting epithet in this group of metaphorical epithets. The dance of the snowflakes is compared to the dance of the souls, which in fact refers to the dynamism of this lyric expression and the attribution of the anthropomorphic features of the snowflakes that in a whole complete the winter idyll and contribute to the romantic mood.

Angry autumn is metaphorical, i.e. personificational epithet, because the autumn is represented as a woman with all human characteristics, a woman that is able to express emotions and to act upon her momentary mood.

The epithet *sweet-wording* is also personificational epithet, but also synesthesia, because of the conjunction of two poetic images that origin from two different senses (*sweet* – sense of tasting and *wording* – sense of hearing).

The epithets *wooden colors* and *sky colors* represent shortened comparison: color as the color of the wood – wooden color, i.e. brown color and color as color of the sky – sky color, i.e. blue color. This is the group whereas the epithet *sunny color* belongs, i.e. color as the color of the sun – yellow-golden color.

Fleeced clouds is interesting metaphorical epithet, as well, obtained as following: *the clouds are as fleece* (comparison) → *the clouds are fleece* (copulative metaphor) → *clouds, fleece* (appositional metaphor) → clouds-*fleece* (hyphened metaphor) → fleeced *clouds* (metaphorical epithets). This is the case whereas the use of the *similarity* as a principle for words substitution is obvious.

In the fifth grade, there were 78 regular epithets and 47 metaphorical epithets identified, or more specific: metaphorical epithets – 30, metonymical – 9, personifical – 7 and synesthesia – 1 (Table 4.).

The epithet *crystal drops* is metaphorical and we can assume that is deducted as shown in the following text: *the drops are transparent as crystals (*comparison) → *the drops are crystals* (copulative metaphor) → *drops, crystals* (appositional metaphor) → *drops-crystals* (hyphenated metaphor) → *crystal drops* (metaphorical epithet). Epithets: blue snowflakes, star snowflakes, crystal flower, star drop, blue clouds, golden dress, golden horse, golden carpet, golden fleece etc. belong to this group as well.

The epithet *trembling lamp* is personifactional epithet, because of the adjective *trembling* that refers to the anxiety, excitement, sensitivity of the lamp which points on the fact that the lamp has received anthropomorphic features. On the other hand, the sememe *lamp* represents the summer and if we make contemplation of the whole expression we can conclude that there is lexical metaphor.

The epithet *juicy bouquet* is synesthesia, because there are two images that are imagined as standing next to each other, but as diverging as well, because they have different roots, i.e. they originate from two different senses: sense of tasting (*juicy*) and sense of seeing (*bouquet*).

The epithets *sad words* and *sad step* have one common sememe – *sadness.* The epithet *sad words* can represent words that evoke sad feelings, and the words that a sad man has spoken. On the other hand, the syntagma *sad step* signifies way of walking of the sad man, i.e. represents sadness.

The syntagma *dissipated thoughts* in fact treats the thoughts as they are objects, i.e. makes materialization of the thoughts. This metaphorical epithet refers to the absent-mindedness (in a rainy day).

Types of epithets	Examples	No
Regular epithet	beautiful fairy, our palms, white dress, white stick, white bride, wide dress, very good princess, golden crown, sad woman, white coins, beautiful and pretty girl, white ballerina pretty fairy, the most beautiful queen, tender snowflake, white color, white moon, white boots, white jeep, dress that goes white, white wedding dress, white carpet, white star, airy face, long-sided hair, pretty girl, runaway girl, lonely princess, sad princess, king's daughter, crying beauty, beautiful swallow, various colors, her carriage, May's flower, colorful carpet, yellow ball, beautiful flower, yellow leaf, peaceful child, gorgeous girl, sad child, beautiful girl, various smelling flowers, colorful dress, green field, bloomed flowers, yellow thunders, tough snow, soft snow, sad voice, magic stick, warm wind, conjuring stick, the first snowflakes, white clouds, my room, one slap, warm houses, many embroideris, rainy days, children's heads, dark clouds, strong wind, sea waves, green car, the first flower, our places, blue sky, the first heats, white shirt, golden carriage, voluminous hair, dim fog, sad look, voluminous flowers	78
Metaphorical epithets	blue snowflakes, starry snowflakes, crystal drops, crystal white color, crystal dress, white snow bed, golden hair, golden bird, golden dress, golden girl, silver girl, voluminous golden hair, golden horse, golden carpet, crystal flower, star girl, golden fleece, rainy girl, silver flee, snow carpet, white joy, rainy picture, blue clouds, grey clouds, silver drops, dark sea, dissipated thoughts, transparent cloud, autumn dream	30
Metonymical epithet	silver fairy, white girl, white bride, snow queen, white fairy, white princess, white angel, green beauty, transparent girl	9
Personificational epithet	*trembling* lamp, naked trees, sad words, sad step, smiled flowers, sister snowflakes, smiled sun	7
Synesthesia	juicy bouquet of flowers	1

Table 4: *Types of epithets in the lyric poems written from the V grade students*

Special group is formed by the epithets: *silver fairy, white bride, snow queen, white fairy, white princess, white angel, golden girl, silver girl, green beauty, golden-yellow girl, white girl, yellow queen,...* These epithets are constituted of *color (adjective) + woman (noun),* i.e. woman character symbolizes autumn, spring, summer and winter (personification) by assigning anthropomorphic features. These epithets are partly metonymic, because they are constructed of abstraction of one element of the reality (in this case – the dominant color) that is used further on as substitute for all of

the elements that the abstraction is made of (yellow leaves, yellow grass, white snow, cold, green grass, green leaves, green meadows, green field, green flower,…). The metonymy imposes substitution of the word/s referring to the principle of logicality. Its synecdoche that has been recognized in this case (it is subtype of metonymy) whereas one part of the whole is used in order that the wholeness be represented. Some of these epithets are also metaphorical (for example, silver girl, golden girl …), because the principle similarity is being used. From the abstracted color that is met in the nature, for instance - yellow color in autumn (metonymy), we can get to the substitution of the word *yellow* with the word *golden* (metaphor) by using associative approach.

The fact that this model for construction of the epithets is used in the lyric poems written by the students from all three grades (III, IV and V grade) the same as shown in the presented example, is very interesting (model poem *Autumn*: *the autumn arrives as golden girl*). This is the indicator for the imitation that is always recognized as phenomenon in situations when students write poetry by using model poems. Logically, the biggest number of imitations (repeating of the epithets that are part of the model poem *Autumn*) is confirmed with the youngest students, and the smallest number of imitations – with the oldest students (V graders). The imitation isn't bad in this situation, because the students are self-identifying with the poet; hence they create areas in the lyric poem whereas figurative language is in use.

The Figure 1. shows that the number of the regular and metaphorical epithets in use is significantly increasing. There is an increase occurring in the personificational epithet use as well.
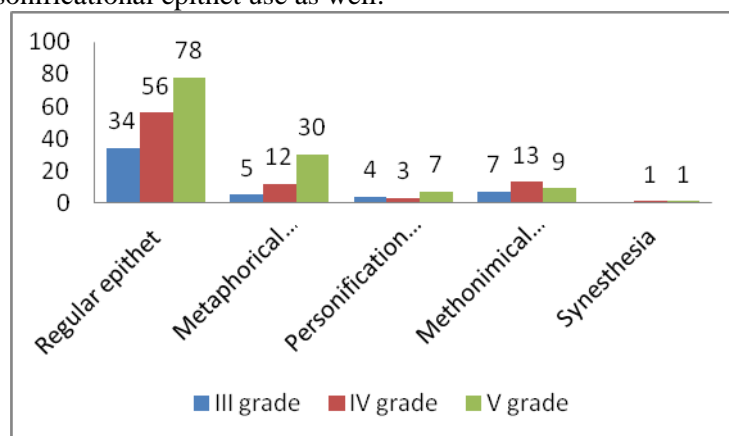

Figure 1: *Types of the epithets recognized at the students in the elementary classroom*

CONCLUSION

From the previously made analysis, we can conclude that the students from elementary school use original regular and metaphorical epithets in most of the cases. More of the epithets, from the morphological stance, are adjectives, but in some of the cases a noun can function as an epithet as well. However, there are cases of imitation of some of the epithets in the model poem *Autumn* that was introduced at the beginning of the poetry writing process class. The imitation is recognized in the representation of the weather seasons as a woman (personification) with her own attributes (epithet). Despite this note, this kind of imitation is considered to be positive, because the repetition at this age of the students helps the process of internationalization of the lyric moment that can serve as motivation for creating original writing further on.

The number of the regular, metaphorical and personificational epithets in use is increasing significantly and with almost the same intensity starting from the second grade (the third grade in the nine years of primary educational system) to the fourth grade (the fifth grade in the nine years of primary educational system).

BIBLIOGRAPHY

1. 30 Days of Poetry - Day 16. *Writing About Weather.* 19 April 2003. English Room.
www.msrogers.com/English2/poetry/30_days_of_poetryday_16.htm;
2. Dils, L.*Seeing with the Heart: Poetry in the Classroom,* 2004, Yale-New Haven Teachers Institute.
www.yale.edu/ynhti/curriculum/units/1991/4/91.04.07.x.html;
3. Goldberg, M., Doyle, M. & Vega-Casteneda, L. *The Role of Writing Poetry in Second Language Acquisition.* Paper presented at AERA, San Francisco, April 1995, www.csusm.edu/goldberg/docs/aera_pty.htm;
4. Koch, K.*Wishes, Lies, and Dreams,* HarperCollins Publishers, 2004, http://www.harpercollins.com/catalog/excerpt_xml.asp?isbn=0060805307
5. Martin, G. *The Counting Train: Windows to Mexico.* 2004, Yale-New Haven Teachers Institute.
www.yale.edu/ynhti/curriculum/units/1994/2/94.02.10.x.html;
6. Martin, G. *Willie Sunday Takes Us on a Journey of Reading and Writing with Humorous Poems by Jack Prelutsky,* 2003,Yale-New Haven Teachers Institute. www.yale.edu/ynhti/curriculum/units/2003/3/03.03.01.x.html;

7. Miall, S. D.& Kuiken, D. *Beyond Text Theory. Understanding Literary Response.* University of Alberta. Discourse Processes, 17, 1994, 337-352. Ablex Publishing Corporation. Doc. created, 19 July 1998. Retrieved 13 July 2004 from www.ualberta.ca/~dmiall/reading/index.html;

8. Paz, O. *Luk i lira.* Vuk Karadžić, Beograd, 1979;

9. Живковиќ, Д., *Теорија књижевности: са тероцјом писмености: стилистика-књижевни родови и врсте-књижевни периоди и књижевни правци – композицији и стилу писаних састава,* Драганиќ, Београд, 2001;

10. Каменов, Е. и Спасојевиќ, П., *Методика наставног рада: приручник за учитеље у основној школи,* Завод за уџбенике и наставна средства, Српско Сарајево, 2003;

11. Ќулавкова, К., *Одлики на лириката,* Наша книга, Скопје, 1989;

12. Ќулавкова, К., *Фигуративниот говор и македонската поезија,* Наша книга, Скопје, 1984.

THE MYSTICAL NATURE (THE WILD ZONE) OF THE WOMAN IN LITERATURE[151]

Tatjana Srceva-Pavlovska, MA
„Arseni Jovkov" Skopje
srceva@live.com

Abstract

The mystical, wild female nature is the basis for the exploration and elaboration of the number of differences that exist between the sexes which structure and define woman's character as mysterious, different, dark, wild and unreachable to men. Women, as opposed to men, have been unjustly positioned in the society both in the past and in the present, and because of their weird nature, they have been stigmatized by that very same society and pointed out as objects, breeding stock, inferior to men, as "the second sex".

Female "otherness" is a fact present in the reality as well as in the literature, a general truth that has been widely acknowledged and accepted, which, however necessitates a further and more thorough, detailed discussion.

Key words: wild zone, alterity, "the other", dominant and muted group.

INTRODUCTION

Women have always been a mystery to the world and the men in it. Since prehistoric times and the appearance of the first written documents, myths, legends, and since the period of the writing of the Bible, we come across number of female characters that intrigue, catch attention and enrapture interest with their mystical, wild personality - "the female otherness[152]" becomes a reality and epithet, not just a part of the negative male rhetoric. But also, the myths and legends of the bellicose Greek goddesses Athena and Hera, as well as the mysterious biblical character –

---

[151] review scientific paper

[152] Katica Kulavkova, ed. *Feministic Strategies*, Sigma Press, 1998.
See the essay of Jelena Luzina, *Is there anything like a female drama writing*, p. 49. Luzina discusses the affirmation of the female alterity: female otherness, female difference, and at the same time, makes an effort to prove in writing the female's natural right to otherness.

Mary Magdalene, including the stories of the woman-pharaoh Cleopatra, the gorgeous-looking Helen of Troy, Pope Joan, Geoffrey Chaucer's "wife of Bath"; William Shakespeare's Lady Macbeth, Portia, Viola, Beatrice, and Juliet; Jane Austen's female heroines Elizabeth Bennet and Emma Woodhouse; Margaret Mitchell's Scarlett O'Hara, Tennessee Williams' "Maggie the Cat"; William M. Thackeray's Becky Sharp; Nathaniel Hawthorne's Hester Prynne and many other female literary characters are only a few from the numerous figures in the American and English literary tradition which have one characteristic in common: through themselves, they represent the real woman that is mysterious, wild, strange, and remarkable – the woman who captures, bewitches, enchants with her leading, dominant and mystical personality. It seems that all the stories which include female characters who, because of their distinctiveness and peculiarity, are the embodiment of the female's strangeness and oddity, at the same time represent and depicture all women as beings that dwell and develop in their diversity with the emphasis on their personal specialness as opposed to men. Such unusual, weird, subversive, uncultivated and mystical nature of the female characters highlights the necessity to understand women in all their ambiguity and vagueness. However, the profound analysis of the true and genuine nature of women is indeed a very difficult task. The portrayal of strong female characters is not an exclusive right of the female author; on the contrary, it is a privilege and duty to a great number of male authors and writers who make an effort to represent a true picture of female's unusual nature.

The woman's sin is first mentioned in the Bible as a mark, burden which is present only to constantly remind men for the reason of their exile from the Garden of Eden. Even though Eve, as a biblical and literary character was the one who was thirsty for knowledge and science, who impelled for learning things and exiting from the educational darkness, yet she was labeled as "the sinful one". Therefore, this act of hers has been considered almost always not in the spirit of the female ambitiousness, bravery, free-will, not as an endeavor to make a radical move and change the reality, but as a staged attempt of a woman who not only that she forced her man to commit a sin, (not because she was eager to discover new worlds and learn more, and refused to live in ignorance), but only as a trick of a nosy wife who manipulated and almost forced Adam to take a bite from the forbidden fruit. The stories of such extraordinary and unusual women are countless, but in nearly all of them the woman is an inconceivable mystery to the man – her true nature was a "dark continent"[153] to men, an unknown,

---

[153]Luce Irigaray, *Speculum of the Other Woman*, (See Toril Moi, *Sexual/Textual Politics*, Sigma Press, 2001, p. 158) "The Woman is not just the Other, as Simone de Beauvoir

undiscovered territory, "a wild zone" where males do not dare to tread. In the medieval, and even in renaissance Europe, women were often defined as seducers and therefore guilty not only for their own but also for the male sins as well. Women were always so distant and puzzling to men – their femininity was considered fatal and lethal. A woman was seen as sheep in wolf's clothing, a generator of misfortune; she was analyzed in her otherness[154], in her duality – presented as a combination, summary of binary oppositions, yin and yang, virgin and whore, angel and monster;[155] women were the source of all the intrigues because of their complexity and mysteriousness, misunderstood by the society and patriarchy exactly because of that difference, not because it is so, (basically, the differences between the genders are exclusively of biological nature, and men are not better/different than women on any grounds) but simply because he fears her and her dominance, intelligence and power. The feminists Sandra Gilbert and Susan Gubar point to the unscrupulous sisters Goneril and Regan from the Shakespeare's play *King Lear* as an example of women whose nature is the one of an angel and monster at the same time, adding that the woman-monster is the woman who refuses to be "herself" and acts upon her own initiative – it is the woman who has a story to tell – in short, it is a woman who rejects the submissive role the patriarchal society has reserved for her.[156]

The womanhood, with all its beauty and fatality, as well as the wilderness and the mysticism of the female nature are present in the literature worldwide within a huge timeline span. However, as an inseparable part from it, and within the vast specter of various, explosive characters of mysterious, dominant and sinister women who left powerful

---

discovered, but, more precisely, she is the man's Other; his negative or mirror reflection. The patriarchal discourse places her beyond the representation: she is the absence, the negativity, the dark continent."

[154]The Otherness (Latin - alter, English - alterity, otherness) as an idea or concept was introduced for the first time in the hermeneutics by Martin Heidegger and Hans-Georg Gadamer; in the psychoanalysis, it was first introduced by Jacque Lacan, and by Roland Barthes in the post-structuralism. The concept itself represents the other of the two things, and as a philosophical principle, it represents a change for one owns' personal opinion for the one of "the other".

[155]Sandra Gilbert, Susan Gubar, *The Mad Woman in the Attic: The Woman Writer and the Nineteenth Century Literary Imagination.* (See Toril Moi, *Sexual/Textual Politics*, Sigma Press, 2001, p.75.) The two women-writers write about the patriarchal understanding of the female beauty: The vision of the female angelic beauty and grace is eternal; the ideal woman is passive, kind-hearted and above all, a creature without a personal self. However, a monster is concealed behind the angel: a face opposite to the male idealization of women is the male fear of the femininity."

[156] Toril Moi, *Sexual/Textual Politics*, Sigma Press, 2001, p. 75.

impression, the misogyny, male skepticism and social prejudices are also present whenever facing the mysterious femininity. Therefore, the main purpose of this study is not only to point out the criticism supporting the theory of the wild zone and mystical nature as an inseparable segment of the female character, but also, to provoke, to incite and to generate further thinking and observation, as well as to make way to all the future possibilities for fresh feminist-oriented debates which may reproduce this weird, unusual female nature and quintessence in the literature as well, with given examples from the English and American literary traditions[157].

FEMINISTIC THEORIES AND CRITICISM FOR FEMALE'S WILD AND UNUSUAL NATURE

Women as "the dark continent", as "a wild zone" where male foot dares not to thread are a topic for analysis of many scientists. However, the most thorough and probably the most daring analysis of such theory was done by the feminist Elaine Showalter[158] and the two anthropologists, the spouses Shirley and Edwin Ardener[159], whose criticism is directed towards the female specificity and mysteriousness. Showalter makes her theory primarily on the basis of the analysis of the female writing and the unusual nature of the woman who, as an individual, is completely unlike man in number of various aspects. Her study, which is quite extensive, incorporates several aspects and is consisted of two major components: 1) the feminist critique; According to Showalter, female critique initially incorporates the feminist as a reader, mainly re-reading male writings and interpreting the images of women within them; at the same time, female critique disputes the mistaken and incorrect assumptions of women from the other critiques. Showalter's female critique is limited because it competes with the various

---

[157]See: Master's study by Srceva, T., MA, entitled *"The mystical nature (the wild zone) of the woman in the novels of Louise Erdrich, Toni Morrison and Venko Andonovski"* where, the author perceives and elaborates number of examples of the existence of many mystical, "wild" female literary characters in the English, American as well as in the modern Macedonian literature.

[158]Elaine Showalter is a feminist, critic and writer, as well as one of the founders of the American literary criticism. She develops, practices, and incorporates "the gynocritics" as the basis or foundation when analyzing the female literary tradition, which is a study of the feminist literature written by women authors that encloses reevaluation of the female authorship, female experience and ideology, as well as the history and the development of the feminist literary tradition.

[159]The spouses Shirley и Edwin Ardener, British social anthropologists, have contributed to a great extent to the development in the field of the gender studies with their study "The Problem Revisited" in the book *Perceiving Women*, published in 1975, especially with the part concerning the "muted and the dominant groups."

different readings of the one and the same text, and at the same time, it relies on the male critique which tries to revise. This type of critique can function within the frames of the androcentric model which, on the other hand, embraces the male experience as the universal one. Showalter believes that we do need a female-oriented critique that would have its own subject matter, system and theory, as well as its own voice. The basis of her theory lies in the aspect of the woman as a writer or "gynocritics"[160]. The gynocritics focuses exclusively on female writing according to which the feminist critic bounces instantly to a conceptually more innovative and improved position. Their interest is to eliminate the differences which exist in the female writing. Elaine Showalter creates the coin "gynocritics" which means female-oriented criticism, and, at the same time, she suggests that it should consider and manifest the females' relations as mothers, daughters, sisters, girlfriends, including their sexuality, reproduction, ideas about their bodies, rituals and myths. In addition, she describes the gynocritics in details as "a psychodynamics of the individual or the collective female literary tradition"[161] Showalter's criticism evaluates the assignment the feminist critics are faced with that should identify "the unique or the exclusive distinction of the female writing."[162], Moreover, the main objective is to discover the feminist aesthetics or the basis, the essence which makes the female writing different than the male writing, and at the same time, to identify and manage the female language, i.e. the language specific exclusively for the women writers in number of different ways. This language differentiates women from men and that exact diversity is the sole

---

[160]The term "Gynocritics" was introduced and coined by Elaine Showalter, explaining in detail the literary criticism based on the female experience and female standpoints and attitudes. She gives a definition for the term "gynocritics" in her books called *Towards a Feminist Poetics* and *A Literature of Their Own*: *British Women Novelists from Brontë to Lessing,* where she says that contrary to the established framework of the male literature, the aim of the gynocritics is to create a female basis or foundation for the analysis of the female literature and at the same time, to develop new models based on female experience instead of readjusting the male models and theories.

Elaine Showalter, *A Literature of Their Own,*Princeton University Press, 1999, стр. xviii-xx.

Zorica Mršević, *A Dictionary of the Basic Feminist Terms*, IP "Žarko Albulj", 1999, p. 48.

[161]Nina Baym, *Woman's Fiction: A Guide to Novels by and About Women in America, 1820-70,* Cornell University Press, 1978.

In this book, the author contemplates on the literary writing of the XIX century claiming that it is a direct reflection of the female authors in the Anglo-American social environment, which is, on the other hand, a reflection of the suppression of women in the patriarchy, but also, at the same time it is a subtle resistance as well (great female characters portrayed by the male writers are more passive in relation to the female characters and protagonists created by women writers).

proof of the "femininity" of the author. Showalter clearly defines these language differences and the basis for their analysis emerges from their biological, linguistic, psychoanalytical and cultural perspective.

BIOLOGICAL DIFFERENCE

The gynocritics which incorporates the biological differences which exist as a result of the physical differences of the male and female bodies deals with the physiological segment of the gender differences. This aspect treats women as different basically because of their menstrual cycle[163] as well as because of their exclusive right to carry, give birth to, and breastfeed children. Therefore, having in mind the female difference based on gestational aspects, it is important to mention the existence of certain Victorian theories closely linked to the biological differences between men and women. According to them, the woman is inferior to man because of the fact that pregnancy as a condition, and everything connected to giving birth and raising children, are a mixture of unfavorable factors and effects of the women's psychology which affects the clear functioning of the female brain as well as their reasonable judgment. Consequently, number of problems as regards understanding of the female psyche, female creativity and strangeness arise. On one hand, Showalter stresses that Gilbert and Gubar in their monumental masterpiece "*Mad Woman in the Attic*"[164] claim that, since creativity is clearly defined as "male activity", hence it makes the writer "a father" to his own text. On the other hand, she agrees that as regards such metaphors for the literary fatherhood, the metaphors of the literary motherhood exist in the XVIII and XIX century, but often only in the function of a description of the male authors. Showalter describes the endeavor of the feminist critics to confirm such metaphors, to demonstrate their own body as a source of metaphoricity, when in need to stress out the power of their difference, and not of their weakness.

---

[163]Venko Andonovski, *The Witch*, Kutura, 2006, p. 35. "The menstruation is a false bleeding, as any other thing the woman has which is false as well… as she falsely bleeds during her menstruation, she falsely sheds tears when crying."
[164]Sandra Gilbert, Susan Gubar, *The Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination,* Yale University Press, 1979, p. 8-10.

LINGUSTIC DIFFERENCE

Elaine Showalter, within the frames of her study of female difference, also incorporates the language which is a system that structures and forms our perception for the reality, whereas the lingual articulation and expression are crucial in the creating of the female otherness. According to the French feminists, the creation of a female language is the most appropriate expression of the female experience which would include the language system within, which is closely linked with the natural rhythmic of the female body. They believe that the linguistic debate is the only way, the crucial way for understanding the female otherness, and at the same time, it is also essential for creating a female language as an appropriate expression of the female experience. "Within the male discourse, women are forced to speak a foreign language, which they, personally, find it strange and alien." In contrast, Elaine Showalter rejects such theory which divides, distances female criticism from the academic or official discourse, and at the same time, she believes that "the woman will remain silenced"[165] until the very moment of relating herself to the male discourse. Also, she adds the importance of improvement of the women's approach towards the language, as well as the rejecting of the hidden censorship which prevents women from a complete, overall access to the language.

PSYCHOLOGICAL DIFFERENCE

According to Showalter, the psychological difference between the sexes is based on the Freud-Oedipal phase which is established upon the female castration complex: their diversity is consisted of the lack of penis and psychological consequences that women have because of that shortage; also, it is based on the Lacan's[166] Theory for Language Acquisition and the entrance of the child into the "Symbolic order". Lacan claims that the entrance in the phallus/father in the Oedipal phase corresponds with the entrance of the child into the "Symbolic order" and in the language. In other

---

[165] Elaine Showalter, *Critical Inquiry, Writing and Sexual Difference, Feminist Criticism in the Wilderness*, The University of Chicago Press, 1981, Vol. 8, No. 2, p. 198.
Showalter claims that the woman is silenced, muted; her right and possibility to speak freely about herself and her "otherness", her difference, are taken away from her – she represents the so called "muted or silenced group".

[166]Jacques Marie Émile Lacan is a French psychoanalyst and psychiatrist renowned for his significant contribution in the field of psychoanalysis, but also, in the field of philosophy, language theory etc. He is most famous for his Theory for Language Acquisition.
Katarina Kolozova, ed. *Chrestomathy of Classical Texts in the Field of Gender Studies,* Evro Balkan Press, 2003. p. 17-33.

worlds, the child at certain age becomes aware of the difference between the two sexes which is manifested through the language. For the masculine child, the access in the so called "Symbolic order" is manifested through the identification with the father or the phallus, and for the female child, this is a very negative period characterized as "the period of the lack" or the complex of the "lack". Nancy Chodorow[167] opposes to this theory by giving alternative interpretation to it according to which "the female child identifies with her mother, whereas the masculine child has a negative experience for not being a girl, that is, for being not female."

Even though women might not have experienced it from firsthand, yet they could understand what the male experience feels like since it is the subject matter and topic of number of myths and legends. On the other hand, men will never understand what "lies within the female wild zone". It is always imaginary. The wild zone is in fact the place where female's wild nature could thrive, flourish and develop; it is "the dark continent" where Hélène Cixous'[168] Medusa laughs, where women could leave their own mute voices and shout out loud their personal reality. The association of such "wild zone" is at the same time an association of a goddess and of a witch, both of Africa and female eroticism and the Indian mystery and chaos. Metaphorically speaking, throughout the centuries, the well-nourished gardens and paved monastery courtyards are replaced with the desire and fantasy of a wild, uncultivated garden or jungle. This garden is not

---

[167]Nancy Chodorow is a feminist sociologist and psychoanalyst. Her most important work is the book *The Reproduction of Mothering: Psychoanalysis and the Sociology of Gender* (1978). In her study *On masculine child and his negative experience of "being not female"* Chodorow elaborates her theory which is based on Freud's theory, that is to say, she believes that each person is born bisexual and that the mother represents the first sexual object to her child. According to her, the child forms its ego as a reaction to the dominant figure of the mother. The masculine child forms its sense of independence easily, identifying himself with the freedom and independence that the father feels, at the same time, imposing possessiveness towards his mother/wife. But to the female child, it is more difficult to do so, since the mother identifies herself more with the girl, therefore, trying to make her father the new "object of affection". Masculine children usually experience love as a two-way relation, whereas feminine children see it as a triangle of libidos where the ego is torn between the love for the father, the love for the mother and the concern about the father-mother relationship. For Chodorow, it is the contrast between the double and triple nature of the love experience which explains the social foundations of the gender roles, the universal degradation of women in culture, inter-cultural forms of male behavior etc. Viewed on August 19, 2013. http://www.apadivisions.org/division-39/publications/reviews/chodorow.aspx

[168] Hélène Cixous is a professor, feminist, poetess, dramatist, philosopher and critic. In her famous work from 1975, *The Laugh of the Medusa* she underlines that the only choice for women is either to read as much as they can or to remain locked up into their own bodies speaking only one language which does not allow them to express themselves, or they can use their own bodies as means for communication.

connected to the city streets, nor it is directed towards some other, outdoor garden which leaves its flowers only to the mercy of life itself, without any water or care – this garden is a real wilderness, surrounded only by nature, stranded from civilization.

CULTURAL DIFFERENCE

In its opus, the feminist critique incorporates ideas for the women's language, body and psyche, but also, it evaluates women in the social context in which all these, previously mentioned segments, appear. In that manner, according to the anthropologists Shirley and Edwin Ardener[169], the societies are divided from the educational and cultural aspect into "mute" and "dominant" groups. Each group in the society generates certain ideas for the reality but they are unable to swim out to the surface and cannot be heard nor understood because the channel for communication is under the control of the dominant group. Having in mind the fact that the so called "muted group" is consisted of women, their reality is not expressed. According to the Ardeners, the women are not silenced – they simply cannot express themselves through and with the language of the "dominant group".

The "muted group" should thus translate its thoughts and ideas into the dominant mode of communication, which requires undertaking an extra effort and additional step after the thought is created and before it is realized into speech. Men are in position to define themselves in relation to women and nature, at the same time creating two logical oppositions: man↔woman, human↔not-human.

Since the model of mankind/humankind is based on the root of the word "man" or "human", then logically speaking, the opposite word would be "not-human". Hence, those elements of the female experience which do not belong within the frames of the dominant structure are the elements of "the wilderness", the inaccessible zone forbidden to men and male experience. Since women are simultaneously positioned into these two traditions at the same time, feminist criticism should address both the dominant and the muted in view of the fact that by itself, it is a discourse comprised of two voices. Showalter believes that "the wild zone" is the exact place, the arena for exploring of the female otherness. It is the place where the essence, the core of femininity is exactly located. This model of female criticism and its otherness establishes the female tradition as a "positive

---

[169] Shirley Ardener, ed. *Perceiving Women,* Biddles Ltd Guildford, Surrey, 1977. See the essay of Edwin Ardener, *Belief and the Problem of Women,* on "mute" and "dominant" groups, p. 1-25.

source of strength and solidarity", as well as the "negative source of weakness and inability". Since women are positioned at the same time into both these traditions, female critics must address concurrently to the dominant and muted structures. Therefore, women's literature should be understood as "a discourse consisted of two voices", which includes two narratives within: the narrative of the dominant and of the muted structure.

This emulsion or mosaic of standpoints, criticisms and theories which incorporate within number of different segments, but which are based on the woman's individuality, female mysticism and above all, the female's wild and unusual nature which incites and provokes, also inspire many to create real literary masterpieces. Numerous authors, writers and their impressive, timeless, wild female characters are in the function of supporting these theses of the mystical, untamed and unusual women's nature present in real life, but in literature as well, through number of dominant, leading and mystical female characters that open even more new feminist and anthropological questions for further debate and discussion.

Literature

1. Betty Friedan, *The Feminine Mystique*, W.W. Norton & Company Inc., 1997.
2. Вирџинија Вулф, *Сопствена соба*, Сигмапрес, 1998
3. Elaine Showalter, *Critical Inquiry, Writing and Sexual Difference, Feminist Criticism in the Wilderness,* The University of Chicago Press, 1981. Vol. 8. No. 2.
4. Elaine Showalter, *Inventing Herself.* Picador, 2002
5. Elaine Showalter, *The Female Malady - Women, Madness and English Culture, 1830-1980,* Virago Press, 1987
6. Jacque Lacan, Jacque-Alain Miller, Bruce Fink, *On Feminine Sexuality, the Limits of Love and Knowledge: The Seminar of Jacque Lacan, Book XX, Encore*, W.W. Norton & Company Inc. 1999
7. Kate Millett, *Sexual Politics*, First Illinois Paperback, 2000
8. Лис Иригаре, *Спекулум на другата жена*, Евро-Балкан Прес, 2002
9. Luce Irigaray, *This Sex Which is Not One*, Cornell University Press, 1985
10. Sandra Gilbert, Susan Gubar, *No Man's Land: The Place of the Woman Writer in the Twentieth Century, Volume 1,* Yale University Press, 1989.

11. Sandra Gilbert, Susan Gubar, *The Madwoman in the Attic: The Woman Writer and the Nineteenth-Century Literary Imagination,*Yale University Press, 1979
12. Shirley Ardener, ed. *Defining Females,* Croom Helm, 1977.
13. Shirley Ardener, ed. *Perceiving Women,* Biddles Ltd Guildford, Surrey, 1977
14. Сигмунд Фројд, *Женскост и расчленување на психичката личност*, Ѓурѓа, 1987
15. Sigmund Freud, *The Question of Lay Analysis*, W.W. Norton & Company Inc., 1978.
16. Simone De Beauvoir, *The Second Sex*, First Vintage Books Edition, 2011.
17. Славица Србиновска, *Низ призмата на другиот,* Сигмапрес, 2003
18. Торил Мои, *Сексуална текстуална политика,* Сигма прес. 2001

THE COLLECTIVE SHADOW ARCHETYPE IN

THE LORD OF THE RINGS[170]

Ana Kechan, Ph.D.
Vojvodina Blvd.
FON University, Skopje
anakecan@gmail.com

Abstract

This essay will present and exemplify a psychological hermeneutic model based on the theories of Carl Gustav Jung, who, as a founder of Analytical psychology and one of the most profound minds of the 20ᵗʰ century, is best known for his 'discovery' of the collective unconscious and his theory of archetypes. The most analyzed and theoretically exploited of these are the Shadow, the Animus and Anima, and the Self. Although Jung never set a specific method for literary interpretation, he left behind several literary analyses and made the distinction between psychological and visionary works, the latter being a direct expression of archetypal content. By Jung's criteria, J.R.R. Tolkien's trilogy *The Lord of the Rings,* falls into the category of visionary works and can, therefore, be subjected to archetypal interpretation. For the purposes of this essay, we will only be dealing with the collective aspect of the Shadow archetype in the trilogy.

Keywords: Jung, archetype, Shadow, Tolkien.

INTRODUCTION

Carl Gustav Jung (1875-1961), the Swiss psychiatrist and psychologist, who lay the foundations of Analytical or Depth psychology, has indebted the modern world in various fields, including theology, physics, anthropology, parapsychology, alchemy and art. His contribution to art, including literary works, is the distinction he proposed between psychological and visionary works. We have thus been able to identify a

---

[170] review scientific paper

hermeneutic model of interpretation that can be applied to what Jung called visionary literary works, naming it archetypal interpretation.

In this essay, as an example of archetypal interpretation, we are going to explore the collective aspect of the Shadow archetype in what is probably the greatest visionary work of the 20th century, J.R.R Tolkien's *The Lord of the Rings*.

Both Carl Gustav Jung and Sigmund Freud agree that there are certain motifs or recurring elements in dreams that cannot possibly originate in the personal experience of the dreamer. Freud called them "*archaic remains*", and Jung used several different terms. In 1912 he called them "*primordial images*", in 1917 he wrote of "*dominants of the collective unconscious*" or "*knots*", and in 1919 he used the term "*archetype*" for the first time (in Sugg 1992:187). According to Jung, the mental experiences we have are determined not only by personal experience but also by the collective history of our kind as a whole, biologically inscribed in the collective unconscious, which dates back to the dawn of time.

THE SHADOW ARCHETYPE

Jung says that the Shadow is "*the most accessible and the easiest to experience*"(Jung 1959:8), because, as an identity structure, it is an Ego which might have been, i.e. when repressing aspirations, instincts, desires, needs, character traits, the energy of these phenomena is not lost, but continues to exist in the unconscious

> "The psychic energy which appears to be lost, in fact, serves to bring to life and strengthen that which prevails in the unconscious – certain affinities that had no opportunity to be expressed, or that were forbidden from appearing/existing in our consciousness. Such tendencies form, for our consciousness, the ever-present and potentially destructive Shadow." (Jung 1996:101).

Jung differentiates between an individual and a collective Shadow. The individual Shadow will contain the personal repressed qualities and characteristics, whereas the collective one will contain those elements marginalized or forbidden by the immediate surroundings – family, friends, by society or the historical period. Jung believed that world-scale disasters might be avoided if only humanity learned how to embrace and integrate the Shadow, which is an unpleasant and difficult process, yet crucial, or in his famous saying: "*one does not become enlightened by imagining figures of light, but by making the darkness conscious*" (in Stevens 2004:252).

The negative aspect of the Shadow inevitably actualizes the complex problem of evil. Jung says that it is comparatively easier to see one's

own/personal Shadow, with the help of self-criticism, but when it comes to recognizing the archetype of the collective Shadow, that is "*a rare and shocking experience…to look into the face of absolute evil*" (Jung 1959:10). To Jung, from a psychological point of view, evil is a projection of the personal or the collective Shadow.

One of the main themes in *The Lord of the Rings* (if not the main one) is the coming to terms and facing the Shadow. The word itself (shadow) is repeated throughout the trilogy, as are the words *emptiness, void, darkness*. All of the characters in the trilogy face a certain aspect of either the personal or the collective Shadow. Frodo, for example, faces mainly his personal Shadow, actualized in the character of Smeagol/Gollum, but also the collective Shadow, actualized in the character of Sauron. Aragorn, together with the majority of the other characters, faces the collective Shadow, Sauron, and its/his minions, Saruman and the Orcs. Gandalf is another character who faces his personal Shadow, actualized in two characters – one is the monster Balrog from Moria and the other is Saruman, his fellow Maia.

At first instance, although it seems that the actualizations of the Shadow archetype in the trilogy are invariably evil, Tolkien was not a believer in the Manichean simple dualism of good and evil or, in the famous words of Elrond "*nothing is evil in the beginning…even Sauron was not so*" (Tolkien 1986/2:300).

Let us examine the character of Sauron as an actualization of the collective aspect of the Shadow archetype and its dark side. He is not only the actualization, but is referred to as the Shadow in the text itself. In the beginning, in Tolkien's mythology, Sauron was one of the wise ones, the Maiar (Mairon the Admirable), a lower order of Valars, who had great intellectual powers, was pleasant on the eye and as company, accepted by others and well-liked, until he fell under the influence of the evil first Dark Lord, Morgoth, and that precipitates his fall and his unquenchable thirst for power. However, he is not the face (or eye) of impersonal evil, for he is troubled by doubts and fears, memories of past defeats and the hatred toward Gondor, and these make him a living actualization. The body he had in the beginning became, with time, black and hot and so disgusting that he had to hide which, in turn, drove him further away from the light and deeper into the darkness, thus proving that just as evil is not inherent, neither is the negativity of the Shadow. When we meet him in the trilogy, he no longer has a body, but is represented by the Eye "*rimmed with fire, but was itself glazed, yellow as a cat's, watchful and intent, and the black slit of its pupil opened on a pit, a window into nothing*" (1:409), living in the land of shadows.

The significance of Sauron can be found in the fact that he is the one who tricked the elven smiths to create the rings of power, using their weakness – the thirst for knowledge. Thus, the elven smiths made the three rings for the Elves, seven for the Dwarves and nine for Mortal Men. The main characteristic of the rings is that they reflect the distinguishing traits of the race for which they are intended. Elven rings accentuated understanding, creation and healing. Those for the Dwarves fed their greed for gold and precious objects, as well as anger and hatred towards anyone who might deprive them of their treasure. The rings given to Mortal Men intensified their unquenchable thirst for power. And the One ring, which is the strongest, controlling all the rest, is created by Sauron himself, after he steals the secrets from the Elven smiths. While creating the One ring, he inevitably invests in it some of his own powers and thus starts losing the ability to exist in a physical body. In the final battle at the end of the Second Age, Isildur cuts off Sauron's finger together with the Ring, which falls into the Great River Anduin.

In the course of centuries, the collective Shadow actualized in the character of Sauron (its dark aspects) appears when there is a crisis in consciousness leading to one-sidedness, i.e. the denial of the unconscious. He is the Dark Lord and darkness is associated with the unconscious. He has an obsessive need to dominate everyone and everything. What he manages to do – and which is, throughout history, ascribed to Satanic possession, devils and demons – is to strip creatures of their free will, the right/ability to make choices or, archaically put, he takes away their souls. This negative aspect of the Shadow, the possession and loss of the fundamental right of every intelligent being to make informed, conscious decisions and choices, seems to be the most destructive. Tolkien himself insists that :*"every intelligent being is born with free will and the right to freedom of choice, and the exercise of this right creates the recognizable sign of his individuality"* (Tolkien in Kosher 2002:61). The Shadow, using the Ring, brings to light the most forbidden and darkest desires of the Ring-bearer and transforms (or de-forms) desire into obsession, in the process of which the Ego identifies with the Shadow resulting in the loss of Ego boundaries, i.e. the structures of personality.

Galadriel says to Frodo:
"...the rings give power according to the measure of each possessor [?] Before you could use that power you would need to become far stronger, and to train your will to the domination of others." (1:411)

So, how do the characters in the trilogy pay the price of being possessed by the collective Shadow? Let us have a look at the Nazgul, Gollum, Saruman and Frodo.

The Nazgul are a perfect example of losing the Ego identity (i.e. the soul) and completely succumbing to the dark aspect of the Shadow. They are the nine Mortal Men (kings) to whom the Rings were given and who were lost to evil by identification with the Shadow. They are undead who have never died (and can never die) a natural death, but are enslaved, for centuries, by Sauron and bid his will (and not their own). As time passed their existence in this world waned and they are somewhere between this and the world of shadows. Aragorn gives the following description:

"They themselves do not see the world of light as we do, but our shapes cast shadows in their minds, which only the noon sun destroys; and in the dark they perceive many signs and forms that are hidden from us: then they are most to be feared. And at all times they smell the blood of living things, desiring and hating it. Senses, too, there are other than sight or smell. We can feel their presence – it troubled our hearts, as soon as we came here, and before we saw them; they feel ours more keenly. Also….the ring draws them." (1:214)

The shrill cry of the Nazgul is terrifying, full of sheer despair (the leader, Angmar, is called the Captain of Despair). The curse lays in the realization that the Nazgul cannot invoke terror and mind-wrenching fear in others unless they feel it in themselves first – an example of Shadow projection, by which in the terror and despair of others they feel their own.

The creature which is probably most despised by readers, but which also, at moments, inspires sympathy, is Gollum. We can see him as a victim of identification with the Shadow, but also as the actualization of Frodo's personal Shadow. Gollum was once a regular Stoor – a hobbit-like creature - whose name was Smeagol and who, coming in contact with the Ring, i.e. the dark powers of his unconscious, experiences what in modern psychology would be termed dissociated personality[171]. One of the dissociated Egos of Smeagol which identifies with the Shadow is Gollum and the other Ego, the remainder of the original, good Ego, is Smeagol. It is interesting that when he says *I*, it refers to the good Smeagol and when he says *we*, he refers to the dissociated Gollum. It is this conflict and the remained goodness in him that inspires sympathies and compassion in the reader, although Gollum's identification with the Shadow results in madness. Gandalf says to Frodo:

"Even Gollum was not wholly ruined. He had proved tougher than even one of the Wise would have guessed -as a hobbit might. There was a little corner of his mind that was still his own, and light came

---

[171] Formerly known as Multiple Personality Disorder, this condition is now called Dissociative Identity Disorder.

through it, as through a chink in the dark: light out of the past." (1:60)

At first, Frodo resists the temptation of putting on the Ring aware the glance into his own Shadow could prove to be too big of a challenge, but he is forced to do so when they are attacked by the Nazgul. By doing so, he enters the Shadow realm and is no longer the same, because, everywhere he looks, he feels there is a shadow before his eyes. The potency and danger of the Shadow world are indeed tremendous, as we, the readers, watch how Frodo's Ego structure diminishes, even more so with the help of Frodo's personal Shadow, Gollum. Frodo has the most difficult of all the missions – he has to simultaneously resist the personal and the collective Shadow. We can see that Gollum is Frodo's personal Shadow because he himself was once a hobbit-like creature and very similar to Frodo, therefore also serving as an example to him of what happens if he "sells his soul" to the Ring.

We find another actualization of the collective Shadow in Saruman. Just like Sauron he, too, was good in the beginning, known for his erudition and greatness, but also for his ability to influence the minds of others. Together with Gandalf, Saruman was one of the Istari, or the Wizards who, as incarnations of the Maiar, came to Middle Earth to help battle evil. However, studying Sauron's skills, (just as Sauron studied the skills of the Great Enemy Morgoth), he inevitably became consumed by the desire for absolute power and became as dark as his master. By wanting all the power to himself he becomes Sauron's rival. Both Sauron and Saruman become evil by choice and neither of them was evil in the beginning, as we mentioned previously.

The remainder of the characters in the trilogy faces the collective Shadow actualized in the form of the Orcs and the Uruk-Hai, through direct confrontation in battle.

References:

Jung, Carl Gustav. *Aion: Researches into the Phenomenology of the Self.* New York: Bollingen Foundation Inc., 1959.
    Човек и његови симболи. Београд: Народна књига – Алфа, 1996.
    Arhetipovi i kolektivno nesvesno. Beograd: Atos, 2003.
    Simboli preobražaja. Beograd: Atos, 2005.
Kocher, Paul. *Master of Middle-Earth: The Achievement of J.R.R. Tolkien.* London: Pimlico, 2002.
O'Neill, Timothy R. *The Individuated Hobbit: Jung, Tolkien and the Archetypes of Middle-Earth.* London: Thames and Hudson, 1980.

Skogemann, Pia. *Where the Shadows Lie: A Jungian Interpretation of Tolkien's The Lord of the Rings.* Wilmette: Chiron Publications, 2009.

Stevens, Anthony. *Archetype revisited – An Updated Natural History of the Self.* Taylor & Francis e-Library, 2004.

Sugg, Richard P. *Jungian Literary Criticism.* Evanston: NWUP, 1992.

Tolkien, J.R.R. *The Lord of the Rings.* New York: Del Rey, 1986.