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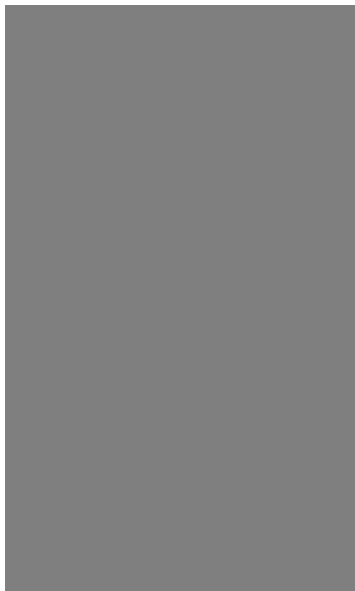
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CULTURAL AND RELIGIOUS STRUCTURE OF HARRĀN IN 7TH-10TH CENTURIES AD[*]

Şinasi GÜNDÜZ[**]

Abstract: Throughout history Harrân has been a crossroad of cultures and peoples, consisting in various ethnical and religious diversities and reflecting variety of cultural and social aspects in different historical periods. The city was an important centre where many people with various ethnical and cultural backgrounds lived together in 7th – 10th centuries AD. Representing a pluralistic society that included not only ethnical but also religious diversities Harrān consisted in the Muslims, Christians, Jews as well as the native pagans. The prominent religious group of Harrān during this period was the pagans of Harrān or so-called Harrānian Sabians whose main characteristic was the star-planet cult blended with idolatry. Together with their pagan and polytheist characteristics the pagans also believed in a supreme being, the Primal Cause or the transcendent Creator of the world. In addition to the native Syriac culture the Greek cultures and ideals, Hellenism, Hermeticism and Arabic culture were effective in and around the city during this period. The city was a centre of astrology and magic as well as a centre of science and learning. Particularly during the seventh and eighth centuries the learning school of Harrān had a well-deserved fame around. It has become an important source of intellectuals, where many scholars raised and contributed much to the scholarly activities of the time.

Key Word: Harrān, Harrānian Sabians, planet cult, Hermeticism, Hellenism, the school of Harran

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From the very beginning of its known history Harrān has been an important place of settlement in North Mesopotamia. It was on the trade routes from east to west and, hence, the crossroad of various cultural bodies. It was also an important city for the rulers. It has, for example, long been the capital of the northern part of Assyria. It was even proclaimed as the capital of the empire by an Assyrian general Asur-Uballit II in 611-606 BC.[1] During the medieval times Harrān was still one of the important cities of the area, but whether it was the centre or capital city of the district is doubtful. Although some of the medieval sources maintain that Harrān was the centre of Diyār Mudar, a district containing Edessa, Raqqa and Serūg as well as Harrān, it is well known that from the second century AD onwards Edessa appeared as a new political as well as religious centre in the area.

Concerning the political situation of Harrān between the 7th and 10th centuries AD, it is noticeable that prior to the Muslim domination of Harrān the city was under the political influence of Edessa. We know that during the Seleucid dynasty Edessa appeared a new military and political centre in the area, and during the first centuries of Christian period Edessa became a Christian kingdom when king Abgar of Edessa accepted Christianity.

Harrān was conquered by the Muslims at the time of the second caliph Omar. According to al-Balādhūrī[2] the Muslim general 'Iyād ibn Ghanam made a peace agreement with the Edessans and then with the Harrānians and fixed a certain tax, *jizyah*, for them. Thus, without any conflict or fighting Harrān was included into the Islamic domination. Some Muslim sources like Abū Yūsuf[3] note that Harrān was at that time under the political influence of Christian Edessa. According to al-Balādhūrī's account, the conquers of the city made the peace agreement with the pagans and Christians of Harrān separately.[4]

During the conflict between 'Alī and Muāwiyah the people of Harrān supported Muāwiyah.[5] They were also generally supportive of the Umayyad dynasty. That is why the Umayyad caliphs showed a special interest to Harrān. Also it was the last shelter of the last Umayyad

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[1]   Pallis, S.A., *The Antiquity of Iraq*, Copenhagen 1956, p. 633.
[2]   Al-Balādhūrī, Abū al-Hasan, *futūh al-buldān*, Beirut 1978, 179.
[3]   See Abū Yūsuf, Yaqub ibn Ibrāhīm, *kitāb al-kharāj*, Cairo 1396 AH, 43. Also see Al-Tabarī, *tārīh al-rusūl wa al-mulūk*, ed. M.J. de Goeje, Leiden 1964, v.2, p. 197.
[4]   Al-Balādhūrī, *futūh al-buldān*, p. 179.
[5]   Segal, J.B., *Edessa and Harrān*, London 1963, p. 20.

caliph Marwān II when he was forced to leave the throne to the Abbasids. Marwān II made Harrān his residence and the last capital of the Umayyad Empire. He also built his imperial palace there and spent so much money to design and furnish it.[6] About 1350 years later Harrān was again the last capital of a fading empire. It is a pity that this position of Harrān did not last long, for the Abbasid army stormed Harrān after they defeated Marwān II.

The Abbasid caliphs were generally uninterested in Harrān, since it is not mentioned until Hārūn al-Rashīd's time. Hārūn al-Rashīd constructed a water canal from the river Jullāb to Harrān in order to provide the city with water. Then the caliph al-Ma'mūn passed through Harrān, threatening the pagans of Harrān with death unless they accepted Islam or one of the other religions, which are mentioned in the Qur'an.[7]

During the early Islamic period, Harrān was included in the province of al-Jazīrah, which contained three regions called Diyār Mudar, Diyār Bekr and Diyār Rabīa. Although some medieval sources maintain that Harrān was the centre of Diyār Mudar in the early Islamic domination, it is likely true that Harrān was politically subjected to Rūhā (Edessa) during that time, as we have already mentioned. The knowledge given by the Muslim scholars, which states that during the Muslim conquest Harrān was under the political influence of Rūhā,[8] supports this.

During the Abbasid period a number of Arab and Turkish governors were appointed at al-Jazīrah respectively. According to Syriac writer Bar Hebraeus a few years before al-Ma'mūn passed through Harrān, al-Ma'mūn's uncle Ibrāhīm was the governor of the city.[9] After Abbās, Turkish general Eşnās, Ahmad ibn Saīd ibn Selm and another Turkish governor Büyük Boğa on behalf of el-Muntasir were appointed as governors of the province.[10] Towards the end of the ninth century AD such political bodies as Tolunogullari and Sacogullari ruled the district of Harrān. In the late ninth and early tenth century, parallel to the political confusion the area frequently changed hands between many rulers.

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[6]   Fehervari, G., "Harrān", *Encyclopaedia of Islam*, New Edition, v. 3, 1965, p. 228.
[7]   For this account see Ibn al-Nadīm, Muhammad ibn Ishāq, *kitāb al-fihrist*, ed. G. Flügel, Leipzig 1872, p. 320.
[8]   Abū Yūsuf, *kitāb al-kharāj*, p. 43
[9]   Bar Hebraeus, *The Chronography*, tr. E.A.W. Budge, London 1932, p. 139.
[10] Al-Ya'qubī, *tārīkh*, Beirut (n.d.), v. 2, p. 501.

Ethnical and religious composition in Harrān

Throughout history Harrān has also been an important place of settlement from the aspects of culture and social structure. This caravan city of antiquity, as the word *Harrānu* means in Akkadian, has always been a centre of attraction in North Mesopotamia. It was the crossroad of cultures and peoples, and reflected various cultural and social aspects in different historical periods.

Between the 7th and 10th centuries AD the population of Harrān consisted of various elements. Besides the natives of Harrān there were many immigrants and refugees from various countries. So Harrān was a city where many people with various ethnical and cultural backgrounds lived together. Abū Yūsuf, the head-judge of the caliph Hārūn al-Rashīd, writes that when the Muslims conquered the city the people of Harrān were the Nabataeans and the refugees from Greece.[11] It is obvious that the term Nabataeans here is not connected with the people of the Nabataean kingdom who lived in north Arabia between the second century BC and third century AD and spoke a language called Nabataean. On the other hand this term, as the tenth century Muslim scholar al-Masūdī[12] remarks, refers to the Syriac speaking native people of North Mesopotamia.

Prior to the Islamic times some buffer states appeared in north Arabia and Syria because this area was a place of struggle between the Sasanids and the Byzantine Empire. We, for example, know Ghassanians in Syria and Lakhmīs in Iraq. These states were dependent upon either Sassanids, as in the case of Lakhmīs, or Byzantine Empire. Both Sassanids and Byzantine Empire tolerated these states in order to control the area. Because of these Arab states various Arab tribes gradually settled in and around Harrān before Islamic times. During the early Islam North Mesopotamia was thus geographically divided into three parts by the medieval scholars and called as Diyār Mudar, Diyār Bakr and Diyār Rabīa because of the tribes living there.[13] After the Muslim invasion many other Arab tribes such as Benū Kays, Benū 'Ukayl and Benū Numayr also moved to the area around Harrān.

Concerning the refugees from Greece we know that Harrān entered the Greek influence when Alexander the Great stormed the area in the third century BC. It is known that from this period on Harrān was not

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[11]   Abū Yūsuf, *kitāb al-kharāj*, p. 43.
[12]   Al-Mas'ūdī, Abū al-Hasan Ali ibn Husayn, *kitāb al-tanbīh va al-ishrāf*, ed. M.J. de Goeje, Leiden 1967, p. 31.
[13]   Şeşen, R., *Harrān Tarihi*, Ankara 1993, p. 8f.

only under the influence of Greek cultures and ideals, Hellenism, but it also became an important Greek colony. A lot of Greek immigrants, soldiers and civil people, gradually immigrated to Harrān, and as time passed they became an important part of Harrān having influence on its culture and society. Ibn Hawqal remarked in late tenth century that the Greeks (*rūms*) occupied the settlements around Harrān.[14]

The Arabs thus became an important ethnic group in the vicinity and the centre of Harrān. Al-Himyarī notices that people from every tribes and every community lived there.[15]

During the period of 7th and 10th centuries AD Harrān represented a pluralistic society that included not only ethnical but also religious diversities. Besides the native pagans of Harrān there were Jewish and Christian communities as well as a politically dominant Muslim community in Harrān.

From the Islamic period onwards the dominant power of Harrān was certainly the Muslims who in time became the biggest community of the city. As understood from the medieval sources, the Muslim community of Harrān largely belonged to various Arab tribes such as Benû Kays and Benû 'Ukayl, which migrated to Harrān and its vicinity just before and during the Muslim invasion. As the time passed it is quite possible that some of the Harrānian pagans also converted to Islam. For example, we know from the account narrated by Ibn al-Nadīm that some of the Harrānian pagans were forced to become Muslim when al-Ma'mūn threatened them. Ibn al-Nadīm remarked that some of them still lived in his time and that they were just pseudo-Muslims since they performed their pagan rituals secretly and tried not to get married with the Muslims.[16]

Concerning the Christians of Harrān we know that a small Christian community were living in Harrān during the early Islamic period. As a matter of fact Christianity entered North Mesopotamia as early as the first century. Form the second century onwards Christianity spread fast in this area and the native religious tradition of North Mesopotamia, which was based on paganism and polytheism of ancient Babylonia, began to decline especially when king Abgar of Edessa was con-

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[14]   Ibn Hauqal, Abū al-Qāsim al-Nasībī, *kitāb sūrat al-ard*, Beirut (n.d.), p. 203.
[15]   Al-Himyari, Muhammad ibn Abd al-Mun'im, *kitāb al-rawd al-muhtār fī khabar al-aqtār*, Beirut 1975, p. 192.
[16]   Ibn al-Nadīm, *al-fihrist*, p. 320f.

verted to Christianity.[17] From this time on Edessa became the centre of Christianity in this area. It was an important shelter for so-called Christian heretical movements such as Bardaisanites and Marcionites during the early centuries. From the fourth and fifth centuries on the Edessans became the defenders of the Eastern Christianity. A number of outstanding Christian theologians, both in Jacobite Syrian and Nestorian circles, grew up in, or vicinity of, Edessa which carried on its Christian identity for a long time, until the twelfth century.

Edessa has also been a standpoint from where the Christian mission was carried out. Missionary activities were so effective that the new religion, Christianity, was spread fast amongst the pagans of the cities of the district such as Sarūg (Batnae) and Samasota. The Christian missionaries did not, of course, forget Harrān, famous pagan city of antiquity, and probably some Christians settled in or around Harrān to carry out mission. It is also possible that some persons welcomed Christian mission and became Christian. Presumably because of this, Barses was appointed as the first bishop of Harrān in 361. However, the

Christian mission was not generally successful in Harrān for the Harrānian pagans strongly clung to their faith and resisted Christian missionaries. That is why the early Christian writers called Harrān as Hellenepolis, the heathen city. A statement made by a Frankish woman pilgrim, Egeria, shows how the Harrānians were away from Christianity. Egeria wrote in the fourth or fifth century:

> In the city itself, apart from a clergy and holy monks (who, however, stay outside its walls), I found not a single Christian; all were pagans.[18]

Also Thābit ibn Qurrah, famous Harranian pagan philosopher and physician, is proud of that "this blessed city hath never been defiled with the error of Nazarath."[19]

Why the Harrānians stayed away from Christianity while the other people of North Mesopotamia largely welcomed this new faith is a problem, which needs to be discussed. There are two important points to be taken into consideration concerning this problem. One is that the city of Harrān has always been the centre of the ancient polytheism and

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[17]   For this conversion see Addai, The Apostle, *The Teaching of Addai*, tr. G. Howard, Scholars Press 1981. Bardaisan (154-222/223) talks about how Abgar prohibited some pagan rituals at Edessa after he came to the faith. See Bardaisan, *The Book of the Laws of Countries*, tr. H.J.W. Drijvers, Assen 1965, p. 59.

[18]   Segal, J.B., "Mesopotamian Communities from Julian to the Rise of Islam", *Proceedings of the British Academy*, 41, 1955, p. 124.

[19]   Bar Hebraeus, *The Chronography*, p. 153.

paganism of Babylonia in North Mesopotamia. The planet cult of Harrān, especially Sin, the moon-god, cult, was the most important characteristic of the Harrānians from the earliest times (approximately the third millennium BC) to the destruction of Harrān by the Mongols in the thirteenth century AD. The city was famous with its planetary temples such as E-hul-hul and U-zu-mu in antiquity and Dayr Kādī and Maghlītiyā in the middle ages. The people of Harrān were also famous with their pagan mystery cults, magic and astrology. Harrān was therefore a centre where all pagans, not only the pagans of North Mesopotamia but also those of Anatolia and Greece, esteemed. For example, it is well known that pagan Roman emperors Caracalla (217 AD) and Julian (363 AD) visited Harrān and revered the moon-god Sin in the famous Sin temple.[20] Harrān and its people were consequently all but identical with this planetary cult and pagan rituals. On the other hand this new religion carried out a war against the planet cult and rituals of the Harrānians, which was absolutely unacceptable for them. To accept the new faith meant to give up the whole earnings with which paganism supplied them. They therefore firmly clung to their pagan cult.

The other reason of the Harrānians' resistance to Christianity is based on political concerns rather than religious. Harrān had been the capital of North Mesopotamia until Edessa, which was founded as a garrison city in the fourth century BC, appeared as a new headquarters of the area in Christian times. Edessa especially began to be famous when the Edessans together with their king to a great extent accepted Christianity in the second century AD. From this time on the Edessans generally asserted themselves as the dominant power over the neighbours, including the Harrānians. This new situation was certainly unacceptable for the Harrānians. Therefore an uncompromising conflict between the pagan Harrānians and Christian Edessans emerged. Not only the Christian Edessans saw themselves as the dominant power over Harrān but also some of the natural resources of Harrān were used in favour of Edessa. For example, Bābā the Harrānian, an apocalyptic pagan writer who possibly lived in the third-fourth centuries, remarked that the water source of Harrān was taken to Edessa. Bābā also predicted that Edessa would be destroyed in future and Harrān would be reconstructed with the stones brought from its ruins.[21]

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[20] Drijvers, H.J.W., "The Persistence of Pagan Cults and Practices in Christian Syria", in *East of Byzantium: Syria and Armenia in the Formative Period*, ed. N. Garrisoian, Dumberton Oaks 1982, 37; Segal, *Edessa and Harrān*, p. 16.

[21] See Rosenthal, F., "The Prophecies of Bābā the Harrānian", in *A Locust's Leg: Studies in Honour of S.H. Taqizadeh*, ed. W.B. Henning, London 1962, p. 221-225.

Because of this conflict between them, the Harrānian pagans and Edessan Christians generally tried to stay allied with different political and military powers when it was necessary. Before the Islamic times two big empires, the Romans and Sassanids, stormed the area from time to time in order to take control over North Mesopotamia and Syria, and the district of Harrān and Edessa frequently changed hands between these two empires. In this struggle the Harrānians generally supported the Romans while the Edessans supported the Sasanids. Harrān was, for that reason, honoured by the Romans with the title "friend of Rome". Also during the Islamic times when Crusaders rushed the area, the Christians of Edessa were with them. The Harrānians, on the other hand, stayed allied with the Muslims. All of these clearly indicate that there was always strife between the Harrānians and Edessans based on both political and religious concerns.

As understood from some sources there was a small Christian community in Harrān before Islam though the Harrānians usually resisted Christianity. We do not know whether these Christians of Harrān were the natives of the city. However, it is quite possible that many of them were just immigrants.

Prior to the Islamic times, it is probable that the Christian community in Harrān was mainly dependent on the Jacobite church. A number of scholars grew up among the Christians of Harrān during the medieval times. Among them such important persons as Theodosius Romanus (d. 896), translator and physician, and famous philosopher Yuhannā ibn Haylān (d. 920) can be mentioned.

Concerning Christianity in Harrān the account of al-Ma'mūn's visit to Harrān, which we mentioned above, reports that after al-Ma'mūn's threat, many of the Harrānians became Christians in order to continue their status of subject people. Christian narrator of the account says that those who converted to Christianity later turned to their native religion when they heard of al-Ma'mūn's death.

We know from information given by Rabbi Benjamin of Tudela (c. 1160 AD) that there was also a small Jewish community and at least a synagogue in Harrān. Rabbi Benjamin talks about 20 Jews living in Harrān when he visited the city. He also mentions the synagogue of Harrān and maintains that it was built by the fame Ezra.[22]

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[22] Benjamin of Tudela, *The Itinerary of Benjamin of Tudela*, tr. M.N. Adler, London 1907, (reprint New York 1964), p. 32-33.

Besides the Christian, Jewish and Muslim population of Harrān, the prominent (and certainly the most important) religious group of Harrān in the ninth century was the pagans of Harrān or so-called Harrānian Sabians. Pagan identity of Harrān has always been the most characteristic feature of this city. From the very beginning to its destruction Harrān has always remained pagan. Even the fierce Christian missions we have mentioned and the Islamic domination of which most important characteristic is uncompromising monotheism have not done much to change the traditional pagan aspect of Harrān. This distinguishing feature of Harrān continued during the Islamic period though it was not strong compared to the past. Harrānians generally remained faithful to their traditional cults. Although some of them accepted the invitation of becoming Muslim made by the caliphs and other Muslims, such persons as Thābit ibn Qurrah never accepted this. Rather, Thābit defended his pagan tradition against other religions with great feeling. One of his speeches, which is narrated by Bar Hebraeus, is quite remarkable:

> Although many have been subjugated to error by means of torture; our fathers, by the hand of God, have endured and spoken valiantly ... we are the heirs and transmitters to our heirs, of heathenism (hanputho), which is honoured gloriously in this world. Lucky is who bearth the burden with a sure hope for the sake of heathenism. Who hath made the world to be inhabited and flooded it with cities except the good men and kings of heathenism? Who hath constructed harbours and (conserved) the rivers? Who hath made manifest the hidden sciences? On whom hath dawned the divinity which giveth divinations and teacheth the knowledge of future events except the wise men of the heathen? ... Without these (product) of heathenism the world would be an empty and a needy place, and it would have been enveloped in sheer want and misery.[23]

Despite some philosophical/intellectual movements and different approaches of various sects, the Harrānians generally remained faithful to their traditional religious values, based on polytheism and pagan cults of ancient Mesopotamia. The main characteristic of traditional Harrānian religion was the star-planet cult blended with idolatry. The Harrānian people believed that the seven planets, namely the Moon, the Sun, Saturn, Mars, Jupiter, Mercury and Venus, were the creators, rulers and regulators of the world. They also believed that the seven planets were the rulers of human destiny, giving good and bad for-

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[23] Bar Hebraeus, *The Chronography*, p. 153.

tune.[24] In their belief these seven heavenly bodies are male and female and have passions for one another.[25] Furthermore in their opinion each planet has influence over a special category of persons, for example Saturn over persons of authority, Jupiter over wise men and philosophers, and Mars over men of violence. The Harrānians also divided the days of the week among the planetary deities, distributed the minerals and the colours between them, and believed that each planet had its own climate and temperature.[26]

Besides the planetary deities the pagans of Harrān during the period of 7th and 10th centuries AD believed in a supreme being, the Primal Cause or the transcendent Creator of the world.

> No attribute of things created is connected with Him. He has charged discerning persons whom He has created to acknowledge His lordship. He has shown them the way, sending apostles for their guidance and for confirmation of proof, ordering them both to call [people] to be approved by Him and to warn them of His anger. They [the apostles] have promised enduring contentments for the obedient, but for the person who is disobedient they have promised torment and punishment to the extent which he deserves.[27]

The Harrānians believed that a real description of this Supreme Being is impossible since the creatures can know/call him only with some metaphorical terms. It is therefore necessary for men to accept their inability to understand him. Since this Holy Being has absolute highness, He undertakes only the major tasks like creation, but leaves inferior matters to the mediators appointed by him to administer the world.[28] The heavenly spheres, i.e. the planets and twelve zodiac signs, are responsible for inferior matters. As well as the heavenly spheres the ancestors (the dead) and some living persons, the prophets, were also accepted as intermediaries between men and God. It is therefore obvi-

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[24] Ibn al-Nadīm, *kitāb al-fihrist*, 325; Al-Majrītī, Abū al-Qāsim Maslamah ibn Ahmad (Pseudo Majrītī), *ghāyat al-hakīm wa 'ahaqq al-natījatayn bi al-taqdīm (Picatrix)*, ed. H. Ritter, Studien der Bibliothek Warburg v. XII, Leipzig 1933, p. 225; Theodor Abu Kurra, *Traktat über den Schöpfer und die wahre Religion*, tr. G. Graf, Beiträge zur Geschichte der Philosophie des Mittelalters, ed. C. Baeumker, Band XIV. Heft 1, Münster i.W., 1913, p. 24.

[25] Ibn al-Nadīm, *kitāb al-fihrist*, p. 325.

[26] See Al-Majrītī, *ghāyat al-hakīm*, p. 195-198; Ibn al-Nadīm, *kitāb al-fihrist*, 321; Al-Dimashqī, Shams al-Dīn Abī 'Abd Allāh Muhammad, *nukhbat al-dahr fī ajā'ib al-barr wa al-bahr*, ed. M.A.F. Mehren, St. Petersbourg 1866, p. 40-43.

[27] Ibn al-Nadīm, *kitāb al-fihrist*, p. 318 (English translation is from B. Dodge, *The Fihrist of al Nadim*, New York 1970, v.2, p. 746).

[28] See Ibn al-Nadīm, *kitāb al-fihrist*, p. 318; Al-Bīrūnī, Abū al-Rayhān, *The Chronology of the Ancient Nations*, ed. and tr. C.E. Sachau, London 1879, p. 187; Al-Dimashqī, *nukhbat al-dahr*, p. 47.

ous that the Supreme Being or the Primal Cause is, in Harrānians' belief, a *deus otiosus* in Eliade's terming, a deity who, after having created the world and men, takes no further interest in the outcome of creation and withdraws to Heaven, abandoning the completion of his work to a Supernatural Being or a demiurg.[29]

Non-Muslims of Harrān including so-called Harrānian Sabians secured the right to live in Islamic Empire with a certain tax, *jizyah*. They obtained the status of *dhimmah* when the Muslims conquered Harrān without fighting. The Harrānians carried on this status for a long time, at least to the destruction of Harrān with its last pagan remnants by the Mongols in the thirteenth century AD. It is therefore certain that the Harrānian pagans together with the Christians and Jews of the city were the subject-people (*ahl al-dhimmah*) of the Islamic Empire.

Harrān as a cultural centre in the 7th-10th centuries AD

When we have a look at the city in historical process Harrān is noticeable as a centre where Greek and Arabic cultures as well as native Syriac culture were effective. This city where various ethnical and religious groups lived and influenced each other has been the centre of cultural plurality and richness.

We know that when native Harrānian culture and religion met the Greek culture and Hellenism with the Greek domination in the 4th century BC,[30] there appeared, as the time passed, a syncretistic effect between two cultural structures. The Harrānian pagans have, in time, reinterpreted their understanding of religion which was based on traditional star and planet cult of Mesopotamia under the influence of Greek culture and Hellenism. Thus, we see a number of historical or mythological personalities of Greek tradition such as Hermes, Agathodaimon, Aratus, Solon, Plato, Pythagoras, Euhemerus and Pysagor as holy beings or prophets in Harrānian religion in the Middle age. For example, it is remarkable that famous Greek philosophers such as Plato, Solon and Pythagoras, as well as such Greek writers as Oribasius (*arūbāsīs*), Euhemerus (*amīrūs*) and Aratus (*arātas*) or such mythological persons as Asclepius (*asqlānyûs*) and Helen (*aylūn*) were included in the list of the Harrānian prophets, the mediators divinely charged by

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[29]   Eliade, M., *A History of Religious Ideas*, tr. A. Hiltebeitel, D. Apostolos-Cappadona, Chicago: The University of Chicago Press 1985, v. 3, p. 184.
[30]   See Gündüz, Ş, *Anadolu'da Paganizm: Antik Dönemde Harrān ve Urfa*, Ankara 2005, p. 33f.

the Supreme Being, in the medieval times.[31] This clearly shows how Greek influence was effective on the Harrānian culture. Also the Harrānian scholars have met various sources that include the opinions of the Greek philosophers concerning with the High Being, universe, human being etc., when they have been familiar with the Greek language. All of these caused the new approaches in doctrines of the High Being, universe, human being etc., and due to this, some sectarian movements to appear; and also this helped the tradition of translation, philosophy and science to develop that was especially quite influential from the 9th century on.

However, the Harrānian pagans did not swerve from their traditional star and planet cult despite the influence of the Greek culture in the area. In the 7th to 10th centuries AD the planetary deities under the patronage of Sin, the moon god, held the top place in the Harrānian pantheon.

During this period, together with the Greek culture it is also noticeable that the effect of Hermeticism could be traced in and around Harrān. For example, the Hermetic literature can be a bridge to carry the Hermes cult as well as the other factors of the Greek tradition to the Harrānian tradition since the Harrānians saw a connection between Hermes and Egypt. We know that Hermes (*harmīs, harmas al-harāmasah* or *harmes al-munajjim*) is one of the most remarkable figures among the Harrānian prophets.[32] The Harrānians accepted Hermes both as a prophet and as a lesser deity. They believed that Hermes was the founder of their cult and their fount of wisdom, and that two great pyramids in Egypt were the graves of Hermes and his teacher Agathadaimon (*adīmūn, aghāthdīmûn* or *aghāthādhīmūn*). So, according to our medieval sources, the Harrānians held great respect and went on pilgrimage to those pyramids though there are some questions on this issue.[33] As a deity Hermes was presumably a god of wisdom, an intermediary heavenly being between the Supreme Being and men, and according to al-Bīrūnī's account his cult was closely connected with Mercury.[34] We know that Mercury was venerated under the name of Nābiq (Nabu of the Babylonians) by the Harrānians. So, Hermes-

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[31] For the prophets of the Harrānians and their identification see Gündüz, Ş., *The Knowledge of Life: The Origins and Early History of the Mandaeans and Their Relation to the Sabians of the Qur'an and to the Harrānians*, Oxford 1994, p. 157-163.

[32] See Ibn al-Nadīm, *kitāb al-fihrist*, p. 318; Al-Dimashqī, *nukhbat al-dahr*, p. 44; Al-Bīrūnī, p. 187; Al- Baghdādī, Abd al-Qāhir, *usûl al-dīn*, Istanbul 1928, p. 324.

[33] See Aûl-Dimashqī, *nukhbat al-dahr*, 33-34; Al-Mas'ūdī, *kitāb al-tanbīh wa al-ishrāf*, p. 19. Also see Scott, W., A.S. Ferguson, *Hermetica*, Oxford 1936, v. 4, p. 253f.

[34] Al-Bīrūnī, *The Chronology of Ancient Nations*, p. 316.

Mercury cult refers to Nabu-Hermes of ancient North Mesopotamia, a god of wisdom who affords insight into the secrets of the cosmos and conducts the soul journeying through the spheres of the planets, and a god of writers, having invented writing.[35] Hermes is also the messenger of the gods and a deity who guides the souls for their journey in Greek mythology.

As is well known, Hermes (or Hermes Trismegistus) is the mythological writer of so-called Hermetic literature, which contains popular Greek philosophy of the period, a mixture of Platonism and Stoicism combined with some Jewish and Persian influences. For a long time he was considered as a real person and a wise Egyptian priest who lived in times of remote antiquity and wrote many magical treatises and philosophical revelations.[36]

Hermes of the medieval Harrānians can, however, be related to the Hermes-cult of the ancient Greek since in both traditions Hermes is accepted as an intermediary being between the celestial and material worlds, since we know that the Greek culture and philosophical movements have been influential over the Harrānian culture from the time of Alexander the Great.

Also we know that the Harrānian pagans were famous in astrology and magic that was the characteristic of the Hermetic tradition as well. Various sources of the Middle Age tell about the Harrānian rituals of astrology and magic of sacrificing some animals in certain methods. For example the Syriac writer Bar Hebraeus talks about that the fame of the Harrānians in magic and fortune telling in the area.[37]

From this period we have some writings concerning the religious tradition of the Harrānian pagans. Among them "the Book of Baba the Harrānian" is quite important. We have a Syriac and Arabic versions of this book.[38] Another important source, "the Book of the Five Mysteries" is narrated by Ibn al-Nadīm in *al-fihrist*, which gives valuable information about the initiation rituals and some mysteries of the Harrānians in medieval times.[39] Another important source is the *fallahah al-nibtiyyūn*,[40] which appears in *ghāyah al-hakīm* and is ascribed

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[35] Drijvers, H.J.W., "Bardaisan of Edessa and the Hermetica", *Jaarbericht ex Oriente Lux*, 21, 1970, p. 196.

[36] See Yates, F.A., *Giardano Bruno and the Hermetic Tradition*, London 1964, p. 2f.

[37] Bar Hebraeus, *The Chronography*, p. 110.

[38] See Rosenthal, "The Prophecies of Bâbâ the Harrānian", p. 220-232.

[39] See Ibn al-Nadīm, *el-Fihrist*, p. 326-327.

[40] Al-Majrītī, *ghāyah al-hakīm*.

to Ibn Wahshiyyah. However, it is discussed that it might be a translation from Syriac into Arabic.

During this period Harrān has been an important centre of science and learning. The Greek immigrants of Harrān carried their Greek inheritance of learning with them, and the mixture of those Greek inheritances with the local pagan cults of Harrān resulted in constituting of a marvellous cultural tradition. Especially during the ninth century AD, Harrān was an important centre of philosophy because in this century famous Antioch school of philosophy was transferred to Harrān. Hence Harrān became an important source of intellectuals, where many scholars including famous pagan scholar Thābit ibn Qurrah raised. According to a narration famous Muslim philosopher al-Fārābī (d. 950) became a student of Yuhannā ibn Haylān (860-920), the Christian philosopher, in either Harrān or Baghdad.[41]

During the seventh and eighth centuries the schools in Harrān and Jundishāpur were famous. There was presumably a pagan school of learning in Harrān during that time. Although we do not know when and how this school has been founded, it is certain that it was under the influence of Hellenistic thought. This school at Harrān was so important that during the time of caliph al-Mutawakkil (847-861 AD) it was united with the school of Antioch. At the time of Umayyad caliph Umar ibn Abd al-Azīz the philosophical school of learning had been transferred from Alexandria to Antioch; when the school in Antioch was closed, Caliph al-Mutawakkil transferred it together with its famous teachers/scholars to Harrān.[42] Our medieval sources also mention that the caliph Umar ibn Abd al-Azīz has established a school of medicine in Harrān.

According to a narration of Ibn Abī Usaybiah from Fārābī, in the school of Antioch two scholars, both of them were educated by the same teacher, were important: one was from Marw and other from Harrān. From the teacher from Marw two scholars, Ibrāhīm al-Marwazī and Yūhannā ibn Haylān took lessons; and Isrā'īl al-Asqāf and a person called Quwayrī took lessons from the teacher from Harrān.[43] These scholars who were educated in Harrān school later moved to Baghdad. It seems that after being united with the school of Antioch, the school of Harrān remained active for 50 years. From the late tenth century on

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41 See Kumeyr, Y., *İslam Felsefesinin Kaynakları*, tr. F. Olguner, İstanbul 1976, p. 169.
42 See Al-Bahiy, Muhammad, *al-jānib al-ilāhiyyu min al-tafkīr al-islām*, Kahire 1982, p. 158. Also see Al-Mas'ūdī, *kitāb al-tanbīh wa al-ishrāf*, p. 121f.
43 Ibn Abī Usaybiah, *uyūn al-anbā' fī tabaqāt al-atibbā'*, Beirut (n.d.), p. 604-605.

the scholars of this school moved after one another to the capital of Islamic Empire.

Al-Masūdī, in his *murūj al-dhahab*, states that during his visit to Harrān (c. 943 AD) he saw a statement of Plato in Syriac on the gate of *majma* in Harrān, and that a person called Mālik ibn Uqbūn and some others explained this statement as "whosoever knows himself, resembles/becomes God".[44] Al-Masūdī also quotes another statement of Plato. This obviously shows that in Harrān there was a Platonic school of learning and that place concerning which al-Masūdī refers to an inscription was presumably an academy of this school.[45] From the account of al-Masūdī we also understand that during the first half of the tenth century some intellectual Harrānians related with the Platonic school of learning were still living in Harrān despite many Harrānian scholars including Thābit ibn Qurrah left Harrān and went to Baghdad earlier.

A number of scholars from Harrān appeared in Bagdad and Basra, and some of them were employed as physician, adviser or secretary in the place of the caliphs. These scholars contributed much to the scholarly activities of the time. For example, one of these scholars, Thābit ibn Qurrah (835–900), has been famous in his translations of some literature of mathematics and astronomy to Arabic as well as his writings in logic and medicine. It is narrated that he wrote approximately 150 Arabic and 15 Syriac books.[46] It is also narrated that Thābit refused to be a Muslim and died as a pagan in 901. Besides Thābit, many scholars such as Sinan ibn Thābit, Ibrāhim ibn Sinan, Ishak ibn Hilāl, Abû Jafar al-Hâzin, al-Battānī, Hājja ibn Matar, Ibn Zahrūn el-Harrānī and Ibn Wahshiyyah, who were originally from Harrān, became famous in various scholarly discipline in the Islamic empire.

From the 8th century on, Harrān has been a centre of Islamic law (fiqh) and tradition (hadīth). In the eighth and ninth centuries a number of important Muslim scholars lived in Harrān. Among them we can, for instance, mention Nasr ibn Arabī al-Harrānī (d. 784), Abū al-Hasan Mahled ibn Yazīd al-Harrānī (d. 808), Ahmad ibn Abd al-Malik ibn

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44   Al-Mas'ūdī, Abū al-Hasan Ali ibn Husayn, *murūj al-dhahab wa maādīn al-jawhar*, Cairo 1964, v.2, p. 248.

45   Mentioning that the statements quoted by Al-Mas'ūdī are from *Timaeus* and *The First Alkibiades,* Tardieu rightly states that Malik ibn Uqbūn and other persons who interpreted the wordings of Plato to Al-Mas'ūdī were the members of this Platonic school. See Tardieu, M., "Sābiens Coraniques et "Sābiens" de harrān" , *JA*, 274, 1986, p. 14-16.

46   O'leary, de Lacy, *How Greek Science Passed to the Arabs*, London: Reutledge and Kegan Paul 1948, p. 173.

Wākid al-Harrānī (d.836), Sulaimān ibn Sayf al-Harrānī (d. 885) who was famous under the title of "the traditionalist of Harrān", and Abū Qatāda Abdullah ibn Wākid al-Harrānī (d. 832). Especially from the Ayyubids period onwards the Muslims of Harrān were generally Hanbalites, a school of jurisprudence within Sunni tradition, which is thought to be founded by Ahmad ibn Hanbal. Among them a number of scholars became eminent in the Islamic world. During this time many Muslim scholars of the famous "ibn Taymiyyah" family of Harrān raised in. The most important member of this family was certainly Taqiyuddīn Ahmad ibn Taymiyyah (1261-1327), an outstanding Muslim theologian and jurist.

Conclusion

As a concluding remark, it might be stated that during 7th - 10th centuries AD Harrān was an important cultural and religious centre. During this period it has been a crossroad of religious diversities since besides the native pagans of Harran whose belief system was particularly based on the star and planet cult of ancient Mesopotamia, the Muslims, some Christians and Jews were living in and around the city. Various cultural bodies have also survived and sometimes influenced each other in this city. Besides the native pagan culture of the city the Greek and later Arabic culture was effective in Harrān. Prior to the Islamic domination in the area the Greek culture and philosophy as well as the Hermetic tradition were influential on the Harrānian culture. During this period together with the native pagans of the city, a Christian and Jewish minority also lived in the vicinity of Harrān. However the political influence of the Christian Edessa was efficient when the Muslims invaded the area. During the first centuries of Islam Harrān has been an important centre of science and learning. The Harrānian scholars were active in studies of translation as well as such disciplines of medicine, logic, astronomy and mathematics. During this time, the city has also been so important in Islamic law and tradition of the Prophet that a number of important Muslim scholars including famous Ibn Taymiyyah family lived in Harrān.

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THE CONTEMPORARY DISCOURSE OF RELIGION

Metin IZETI[*]

Abstract: The contemporary man each day preoccupies himself more with his self and his personal fate. To his subjective destinity he entitles social obligations and the solidarity of a union. With the passing days he transforms into a solitude narcissi. Man, with the modern and postmodern experienced two liberal principles: the individualism and pluralism, which whether one likes it or not were engaged and were constructed in the religious mindset. Whoever has the courage to analyse religious events shall come across a turmoil of the authoritarianism and individualism within the plurality such as religious, fractional and in group. Since in most occasions religion grow into a cover of the stand and the movements of the nonreligious. The nonreligious movements one comes across even in the everyday in the radical or okultinist sense, yet we also see them in the seek for the religious truth and well as the seek in the truthfulness of faith and the religious orto-practice.

Key Word: Religion, Analyses, theology, Pluralism

The current religious situation in the world is characterized under two extremely different portions. From one end we have the radicalism and fanatism of going to war – which does not even consider whether hundreds civilians die or not, and even if they share the same religion, and on the other end we have the religious negligence as well as the syncretism faith which from time to time is enclothed with mysterious esoterism and okultism. The contemporary man each day preoccupies

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himself more with his self and his personal fate. To his subjective destinity he entitles social obligations and the solidarity of a union. With the passing days he transforms into a solitude narcissi. Man, with the modern and postmodern experienced two liberal principles: the individualism and pluralism, which whether one likes it or not were engaged and were constructed in the religious mindset. Whoever has the courage to analyse religious events shall come across a turmoil of the authoritarianism and individualism within the plurality such as religious, fractional and in group. Since in most occasions religion grow into a cover of the stand and the movements of the nonreligious. The nonreligious movements one comes across even in the everyday in the radical or okultinist sense, yet we also see them in the seek for the religious truth and well as the seek in the truthfulness of faith and the religious orto-practice. The scientific-technological advancements, from one hand those traditional mythological from the other hand weakened religion's sensing and the actuality of time and space. The merit of the nonreligious analyses on religion is relative and is limited for religion can be understood only through the religious or religion. In the religious research the subject and the object ought to be religious, which means that the subject must experience the religious.

The subject which is not religious brings the religious object which it investigates, to its end. The apologetic and juridical discussions of religion since long ago have transformed into sterile disciplines experienced as struggling reminders of the once religiousness.

What is the essence of religion, which is its the centric nerve and why are we in need of it? Religion is not abstract knowledge, it is in fact gnosis, it is a thorough concrete and organic concept of the personal life and the surrounding world. The constitutive tradition of Islam, considers religion as a sacred beyond-the-nature gift, in welfare, free and not imitated. It is supernatural for its source is God, it is in welfare since it comes as a result of the sacred mercy which has for aim the establishing of an alliance with man as a creature with the highest sacred creativity; it is free since it flows from the endless freedom of God and it has not been borrowed since it is not given with a pretense or with hope to turn back to it but rather with pleasance it encourages honesty, goodness and love for God.[1] The Qur'anic verse which speaks of the religious accepted exclusivity before God, it characterizes it as total submission to the Great, or as an experience of the freed in centric

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[1]   Hafizoviç, Reshid. 1996. *Teoloski Traktati o Naçelima Islamske Vjere*. P.9 Sarajevo

slavery of the being.[2] Dostoyevski has most right when he says that *I am a realist and objectivism who stands in the signs motioning hither the religious universalism within the historical scope of the world.* [3] The author of this passage recognizes the religious perennial tradition, which for him, is presented in the institutionalization of religion within the church, but which from the other side is an avant-garde on the passive individualism and academism in the context of the concept for religion and its presence in the fields of the worlds' culture and science. Religion is a necessity to the human in order for him to reveal the concept of the personal being and of the world history, in order to engage his personal concept with the worlds order. I believe, claims Dostoyevki, that through religion, through the gnosis (acquaintance, knowing) the secret of my person, self shall be revealed, it shall become clear to me who I am, from where have I come; I hope to understand the mystery of the world, with which I am amalgamated in one direct motion but yet vague to me. If I do not understand the order of the world and the existential system of the world, then my presence in the world shall not be interesting, depressed and I shall not know for which reason I live, exist.[4]

The assessment on religion and religious refers to the subject which the Revelation is being communicated to, undertaken by Dostoyevski it is at times a voiced and at times a silent weep is heard in the whole religious traditions. All throughout humanism and renaissance the religious have lived within a volcanic disconnection among the culture and primary spiritual tradition as well as that of religion and of the modern culture, as a paradigm *sui generis* of the contemporary world. Such a disharmony has been continued with severe crises of the identity which every person and religious group has experienced in various states.

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[2]   The Qur'an Surah: Al-i Imran, 3:19
[3]   Dostojevski, F.M.. 1982a. *Ruska Religijska Filozofija i F.M. Dostojevski*. P.7 prepared for publishing: N. Berdjajev, Beograd
[4]   Dostoyevsky has been a follower, as he himself said, of the eastern Gnostics of the orthodox church, such as: Origen, Climent of Alexandria and so forth, which have been in close relation with the perennial philosophy and the prudent religious experience. With them as well as with Dostoyevsky, the sublime religious relation between the creatures and God has been realistically exposed and without any institutionalization or hindering comments. For more refer to: Dostojevski, F.M.. 1982b. *Ruska Religijska Filozofija i F.M. Dostojevski*. P.17 prepared for publishing: N. Berdjajev, Beograd

Are we in hold of discursive analyses of religion...

The discourse represents a state on how knowledge or an event is analyzed in the concrete historical society and the social institutions. The practical discursive, says Fuko (Michel Fourcault) is characterized with the separation of the field of the object, the definiting of the canonic perspective in context of the known matter, the defining of the analysed state of concept and theory. The practical discursive is an unalloyed state of production of the discourse. It is composed in the technical collections, in institutions, in the shapes of behavior, in the form of transmission, in the pedagogic fashions, which altogether with the formation it both is urged and cultivated[5]. The establishment of the discoursive theology shall represent the contextualize and the ultimate identity of religion in the actual human society. On the other hand each multiplicative element of the ultimate identity of religion shall be decontextualized. Merely in this direction religion can enable to represent the feeling and the religious emotionalism as well as the placement of this compassionate in the frame of the world culture.

Per contra the theoretical seek which take origin from the single representation of the chain interpretations, which engender the literature formation shape the religious discourse which cannot be "language" as that of literature, jurisprudence, apologetics... The religious discourse is not organized according to the example of the linguistic utilirian language, rather as an open relation it is in it discussed, but a systematic intermediate:

- The religious orto-practice as worldly, timely and in senses (event)

- The analytical knowledge, intellectual which consists the pre-practical selective structure, in other words the systematic constuitive of religious knowledge and

- The scope of transcendental sensing without which each practice and religious intellectualism would be nonreligious.

Allah the Highest, in the Surah *Asr* in an highly integrated and sacred sense represent this discourse of religion which is the basis of the *homo religiozisit* behavior, according to the final Revelation. The Creating Might commands:

> In the name of Allah, the entirely Merciful, the especially Merciful!

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[5] Fuko, Mishel. *1971. Rijeçi i stvari*. p.141-181; 383-425. Beograd

> By Al-'Asr (the time).
> Verily, man is in loss,
> Except those who believe (in Islamic Monotheism) and do
> righteous good deeds, and recommend one another to the
> truth [6]

This surah of the Qur'an explains that man by himself develops his bliss and his destruction. Man cannot not elope from responsibility if he blames time, the century and the universe. The Qur'anic discourse prohibits the reasoning of those which frame and limit goodness in one particular sense, whereas their personal weaknesses represent as an anomaly of the period where they share their stay. Briefly said: Nobility is in man and not time. In the verse verse of this Surah, the Almighty Allah avows on time as a concept of fruition of the human, as an extract of the human liquid from his creating essence. The devotee is not obligated to be a devotee of time, but rather his owner. The person who is not the owner of his time, cannot enjoy its fruits. [7]

The Islamic conscience on time is in a linear context, which is commonplace for the Revelation religions: time begins with creation and sails until the day of Judgment, although this linear time in some way grows into a circular movement, in other words "the path of the devoted devotees from the starting point until the point of return". [8]

Consequently, the one who is not conscious of time (of the now and the return) is lost. The primary conditions for salvation are two: faith and the good, deed making upon it. The good deed making based on faith is not focused on one particular time period, it encompasses the entire human genus from the very beginning to the return. The adorned Islam with such faith can be defined as " *the mere eternal reality of the unaltered values of man"*. The term *"amilu's-salihat"* (the good doing ones, the good deeds) in the Qur'an is used in various forms. In the verses which mainly refer to the early days of the proclamation of the Revelation, it emphasizes it as *"behavior in responsibility"* [9], in the earlier days the emphasize of the good deed making had taken roots as " *behavior consolidated with faith*", in the period of the formation of the

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[6]   The Qur'an, Surah: al- *Asr*, 103:1-3.
[7]   Islamoglu, Mustafa, a. *Hayat Kitabi Kur'an*. P. 1299. Istanbul. N.d for date
[8]   The Almighty Allah in the Al-Baqarah Surah decrees: "Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." Al-Baqarah, 2:156-157
[9]   Beginning from the second verse of the Al-Baqarah Surah which expreses the deity before being guided, the Qur'an was based on the conscience of responsibility and ethics, and it expressed this through the action-logy and sacred justification.

country of Medina it was mostly focused as " *refining of oneself and others*". [10] The final emphasize of the good deed making in the Qur'anic context represents the essence of this principle of the Revelation and the Islamic religious discourse has been universalized within it for the stride of good making with time in all periods of human life on the surface of earth.

As long as people who are concerned with the theories of religious do not permit to convey it as a significant and inevitable event of time through an effective discourse, religion shall not have the merited place in human society.

The junction onto the new millennium was experienced with a number of mesmerizing events. Several fundamental concussions took place, the cultural and social processes came to change the world, we confronted unfamiliar cultures and subcultures with various styles and symbolisms. All of the mentioned changes challenge the anthropologist, the culture-logoists, politicians, sociologists, the communico-logists and so forth. Yet they find it remarkably hard to challenge the theologians for them to escape the sterile mimic interpretation and to realistically stride with the time which we live in.

By this strive I do not have in mind the interpretation of religion with nonreligious fields, rather a genuine religious seek to religion demanded by the universality of the Revelation and the sacred discourse.

It is true that our society orients the nodule according to the rhythm of consumption. God is primary one Might, somewhere in the outer, away and out of it. Whereas, theologians and the theories on religion are mostly preoccupied with the dogmas and religious folklore instead of religious wisdom; they are mostly interested in the social moralist principles rather than spirituality.

The ultimate religious seek to religion ought to be immersed in three basic segments as they are:

1. The intellectual and timed frame representation of theology (the science on the principles of faith).

2. The ultimate orto-practical cultivation (ibadet) in the contemporary society.

3. The sentiment and adoring enthusiasm in the experience of religion

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[10]   Islamoglu, Mustafa, b. *Hayat Kitabi Kur'an*. P. 1299. Istanbul. N.d for date

1 The intellectual and time framed representation of theology

In recent years, each day it grows more clear that the past century was a much urban century for the genus of humans. A number of developments resulted in many fields as well as two destructive world wars. The human genus confronted various natural disasters, an instability in the everyday needs, various contagious diseases, epidemics…upon which man himself was the cause, to a great extent. The excess of wealth confronted chronic indigence. The rich grew riches, whereas the poor grew poorer. This situation was observed in continents and countries which as a result the unnumbered stretches of despise and the oppressions among the classes and social organizations. The more man got in control of the material, the more he became a slave to it. Precisely to this, as delineated above religion took the shape of one event which kept receiving value and presence in the society.

Nowadays religion, throughout the entire scopes has functioned as a model in the realist perception of the world and the assigning of setting man in the hemisphere of the world.

It is rather inevitable for religion to be functionable. From the perspective of Islam, this functionality represents the sense of representation of a religious standpoint concluded with the realistic mindset of the world. Which means that, Muslims must once anew analyze themselves and their intellectual tradition under the loop of time which they live. Or otherwise put, it is imperative to step over and beyond ourselves and the created stereotypes in the history of thought and the behavior of the generations of Muslims, who are not in possession of the seal of the universality of time and space, as the Qur'an does.

The Qur'an, in the sacred revelation, foremost organizes the everyday human life, whereas to the individual it portrays the final intention and it teaches to observe life from the thorough spectra of values. The Revelation, which initially offers a life-hood philosophy to individuals, as time passes it develops into a social culture and identity. [11] An im-

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[11] The descend of the sacred revelation to the prophet has enabled human comprehension, which means, the transcendental word of God has taken the shape of man in the Prophet and has generated the functional value within history. This individual scope of the revelation, the Prophet (PBUH) has shared with his companions as-'hab ever since the early days, and as a result the revelation has been socialized, which means that it has taken the state of systemizing and establishment of the human society, whereas in the forthcoming Muslim generations the revelation has received the definition of a culture and particular civilization. Precisely to this, cutting with a blade on each of these dimensions, which in most cases is encountered as an initiation for a rent hither the pureness, absolute pruden-

mense portion of religios problems[12]do appear due to the improper relation betwixt the Qur'an and man. The Qur'an has its virtues gifted by Allah, which liberate it from the indiscretion of this relation, which means that the one to be blamed for misunderstand, misinterpretation under no circumstance has been influenced by the Qur'an, but instead from man. The source of the Qur'an is sacred[13], it has been descended for guidance and informing people on the sacred truths[14], the erroneous cannot possibly furnish it under no occasion[15], there is no discrepancy with the human nature[16], it is the final book and it is protected by Allah[17]. The Qur'an is the primary source of religion and the mindset systems associated with Islam.

As delineated above, the Qur'anic message is universal and its purpose is guidance and accurate information to the people. Albeit in this creation the Qur'an is passive whereas man is the one active, which means that man is completely free to accept or refuse this message. The preference which shall result from the free will contains the initial point in the relation of man and the Qur'an. Precisely to this the Qur'an, as well as his conductor in the human society, Muhammad (PBUH), from the first man asks for him to have trust and only then consult the Qur'anic knowledge and to establish that in the person's everyday life. Among the first descended verses of the Qur'an, we come across three verses which have to do with the essence of the sacred descend, *the Qur'an and the Prophet*. Those are: a) The scope of their universality, in order to remind the entire humankind the presence of God; b) their worldly nature and the function of the guide; and c) the role of the example and the words of beauty presented in it. [18]

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cy or religious purification, it leaves scars on the religious standpoint and causes disruption of the historical continuity and substitution of the religious thought.

[12] I would rather more pleasured if instead of using the word *problem,* to have used the Qur'anic term *disease,* since this matter has directly to do with the metaphysical dimension of the disease: "In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie." Surah Al-Baqarah: 2:10.

[13] "Indeed, We sent the Qur'an down during the Night of Decree." The Qur'an, Al-Qadr: 1.

[14] The Qur'an, Al-Baqarah:185 "The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion".

[15] The Qur'an, Surah Fussilat:42 "Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy".

[16] The Qur'an, Surah An-Nisa 4:82 "Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah , they would have found within it much contradiction".

[17] The Qur'an Surah Al-Hijr 15:9 "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian".

[18] The Qur'an, Surah Saba 34:28 "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know". The Qur'an Surah Al-Furqan "Blessed is He who sent down the Criterion upon His Servant

Muhammad Iqbal, in his integrated critical mindset on the actual mindset of the Muslims of his time, has taken the entire Qur'an for an preliminary reference, and through a scientific convension and written works has idenitified the urgent need for experiencing both the contemporary developing mindset and the human intellect, encompassing the Muslim domains. Above all, Iqbal was advocating the rethinking of the religious mindset. By *"The reconstruction of the religious mindset:* as he alone claims, he means that *by standing loyal the Islamic philosophical tradition and by taking for reference the scientific developments in various fields, the rebuilding of the philosophical and Islamic mindset shall be enabled".*[19] The developments in the scientific fields influenced Iqbal's mindset resulting in a dynamic character rather than a static one.

Iqbal affirms that the time of the analyses and objective observation of the basis of Islamic religion have come and been swept away. Despite the fact that in several occasions we might be contradicted by our prior generations, this reality is inevitable (Iqbal 2006b:89-95)[20]. The past ought to be seen as a period of knowledge and in under no circumstances as a matter of doctrine (Iqbal: 2006c: 163-168)[21].

Muhammad Iqbal, analyses the intellectual and religious reconstruction of the Muslims in two divisions.

The initial part, acknowledged as the period of diagnosing, is the degree of analyses of the consequences of both the historical and con-

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that he may be to the worlds a warner –". The Qur'an, Surah Ali 'Imran "Say, [O Muhammad], "If you should love Allah , then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." The Qur'an, Surah 18:110 "Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." The Qur'an, Surah Al-Ahzab 33:21 "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often". The Qur'an, Surah "Ibrahim 14:24 "Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?".

[19] "In these lectures, says Iqbal l, organized under the request of the Muslim Society in Madras and which are kept in Madras, Hajdarabad dhe Aligarh, I have sought to answer, yet only partially to this request under no delay, by seeking to renew the Islamic religious philosophy, and by having in mind the Islamic philosophical traditions as well as the most undated developments in the various fields of the humankind". Iqbal, Muhammad. 2006. "Ripërtëritja e mendimit fetar ne islam". Pp. 10. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

[20] Iqbal, Muhammad. 2006b. "Ripërtëritja e mendimit fetar ne islam". Pp. 89-95. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

[21] Iqbal, Muhammad. 2006c. "Ripërtëritja e mendimit fetar ne islam". Pp. 163-168. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

temporary factors, which have led Muslims to this current position. Whereas, the second period acknowledged as the healing period, is dictated by the changes and the renewal of the Muslims from the doctrinal and social point of view. In other words in means that the reconstruction of the Islamic mindset for Iqbal takes under account the social changes and renewal of the Muslims. What mostly led Iqbal to consider the social reconstruction was the degraded physical and essential state of the Muslims in the world. The primary aim of religion, says Iqbal, stands in integrating the individualism of man and the society which the person shares (Iqbal 2006d: 127) [22]. As a consequence, Iqbal's strive is not merely to seek God, but simultaneously the comfort of life people can obtain in this world. The entire corpus mindset of Iqbal is focused on strengthening the confidence and the self of man, both among the Muslims and the human kinship.

Precisely to this structuting of the theological matters following the frame of time as its priority. These models of the intellectual theological work are found in the Qur'ani verses. The Islamic theology must inevitably enrapture the ontology of man, in other words it ought to develop a Qur'ani anthropology modelled in the contemporary language. The classical theology has greatly strived to keep on hold the will and creating / productive virtue of man and in most cases it has encountered him as a "robot" regardless of his will ought to behave in accordance to an order or denial, which for the most part have remained vague in explanation. As a consequence we ought to bring forth a theology which shall seek to abandon from the sterile discourse of the Middle Ages and which instead shall discuss man undertaking his psychological built and the social surrounding. Henceforth the theological theory shall represent the philosophy of life, in the sense of the actual surrounding life, in the development of the spiritual / essential background when confronting various problems in life…

Furthermore the Islamic theology ought to reconstruct its theory in regards to nature. Ever since the XVII century, science has experienced tremendous developments in cosmology. It is unjustifiable to only refer to cosmology for constructing of evidence in the argumentation of God or those for refuting the atheist evidence visible on this field. It is imperative for cosmology to grow rooted and conscience that he himself plays a role in the universe and each cosmological demolition and imbalance results in its destruction. The contemporary cosmological prob-

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[22] Iqbal, Muhammad. 2006d. "Ripërtëritja e mendimit fetar ne islam". Pp. 127. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

lems ought to be part of the ultimate discourse of the Islamic theology. Alienation, imitation and inferiority in the global frame of Muslims ought to be discussed under the scope of belief and belief's theory, since the Muslim societies have been left with no alternative on this field of gigantic technological developments. As a consequence they have strayed from their creation-ability and the ability to produce and as such they remained under the shadows of mimicking others. At times this mimic has served for their integration, but mostly it has served as pilot programs of the developed countries and societies.

The Islamic theology should also take under account to discuss the ethical crisis, the social vacillations and religious desecration. The more man seems to be materialistically enhanced, the more he can sense his spiritual crisis. Belief and the theory of belief should provide man an existential and qualitative assurance.

The challenging matters of ethics and bio-ethics have been funda-mental issues of the modern theology. The bio-ethical questions which generate problems in the beginning of man's life, matters on abortion, genetic engineering, the genetically modified foods, cloning, euthana-sia, organic transplantation and social responsible activities are all chal-lenges of the contemporary man, and of religion and theological[23] the-ory as well.

The Islamic contemporary theology ought to undertake these is-sues if it wishes to motion towards the realistic developments of man, otherwise it shall reflect isolated in the minimal grouping frame prone to the get-oist conscience.

2. The ultimate ortopractical place (ibadet) in the contemporary society

The ultimate devotion for the Creator (ibadet) and the submission of freedom in the hands of the Highest (abd) the Qur'an has accorded from the identical root of the Arabic language **a-b-d** **24** . The word "iba-

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[23] For more regarding these issues see: Hafizoviç, Reshid. 2006. *Savremene Akaidske Teme II*, Sarajevo

[24] The Almighty Allah in the Qur'an in the Prophet's (PBUH) travel from Mekke until Jerusa-lem, for a portion of the night (Asr) uses the epithet "abd" for Muhammad (PBUH). It seems that the most meta-rational and most experiencing from the aspect of faith, for the followers of Muhammad (PNUH), Isra and Miraj, the Almight Allah, materializes to the Prophet (PBUH) himself in the positioning of the salve. For the most part, when Muham-mad (PBUH) is mentioned, the straightforward logic seeks to accept that the highest epi-thet given is his prophecy, which is a matter belonging to the sacred selection. Yet the Almighty Allah, the epithet of devotion of Muhammad (PBUH) perceives as the highest, in the aspect of the linkage between man and God. In the verse of the Al-'Isra Surah: 17:1, has been said: "Exalted is He who took His Servant by night from al-Masjid al-

dat" from the lingual domain refers to d*evotion, modesty, respect, worship, slavery*. Whereas in the Islamic religious scope it refers to *devotional behavior of the believer in order to attain the pleasure of Allah, the highest degree of modesty and respect for Allah, works and deity through which the maximum closeness of man and Allah can be attained.* [25]

In each period of man's life on earth, he has a need to represent his faith on the Creating Might, which he has named and perceived I various forms. This reality has been apperceived by cultural anthropology not only in the revealed religions but inasmuch as in the more primitive ones. Psychological studies approve that religious feelings and the feelings of devotion, respect and love on the Absolute are predestined and given in birth. Resultantly, religious orthopractice is not merely a sacred demand but also a structural element of the human being. The human character-ology is not satisfied with the stand that the connection among man and God should be concentrated on a number of abstract concepts but also to give focus to concrete practices and movements. Through deity, ibadet, religion motions from its abstract form towards the concrete. In contrast to other religions, Islam does not limit deity to the symbolic gesticulation, howbeit it has manifested the worship throughout all portions of life, in other words it has ibadet-ed the life of man. [26] As a result of such a philosophy of life, as would Muhammed Iqbal also claim, man assures the Creating Might in his heart and thus conscience on the reality of things around him grow more vivid. Apart from the ethical experiences either as good or bad which he contains within, he has been called from the creatures in order to take place, adhere in the creating continuum of the Creator. [27]

Man, according to Iqbal, is conscientious about his self and this conscience of his has several enclosed stages which are in close dependency among each other. From the viewpoint of the divided self, each person is a being which is capable of thinking, believing, experiencing pain, and has a certain aim and can judge the choices before him. Namely, humans are creatures with a certain spiritual and intellectual platforms. The experience of the self is an experience which is in a never ending integration, it changes and motions from one plat-

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Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing".

[25] In regards to the definition of ibadat see: Jurjani, Sejjid Sherif. 1403/1983. *Kitabu't-Tarifat*. 146. Beyrut

[26] In one verse of the Qur'an it is ordered: "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds". Al-'An'am 6:162

[27] Iqbal, Muhammad. 2006e. "Ripërtëritja e mendimit fetar ne islam". Pp. 115-120. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

form onto another. The self, or the ego appear as a union of the intellectual states or of our spiritual comprise. These embodiments cannot possibly exist in separation from one another. Each one either influences or clarifies the other. The intellectual encompassment differs from the physical encompassment. As long as the human's physical state is dependent on the universe, the intellect does not share the same fate. The essential virtue of man's self is unification and the unification of his comprises.

The human intellect, in addition, differs from the temporary self on certain matters. In order to reach one designated conclusion, the intellect ought to equally trust all the premises of the logical analogies. Namely, until both premises do not emerge from the identical intellect, the conclusion is not right. As a consequence, bliss, taste, woe and feelings are of one intellect or conscience, and under no circumstance of another intellect, and as such they conclude as various drives found within the same self. Precisely to this, no one can decide on behalf of another. No one can undergo the experience of another self. Iqbal, on defining the essence of the self has referred to William James's point of view. W. James values the conscience's state as the "river of thought". In the flow of this river there exist links which join the flowing of the intellect's actions and thus form a chain. At this particular stage the self becomes affection of the individualism and presents a portion of the system of our view point. The never ending steps and activities of the self consist the inner experience, whereas then the inner experience engages the self in the daily involved activities. When one recognizes a certain substance, when that person expresses his thought towards a certain matter or when he uses his will, he is fronting his self. The self for Iqbal, is an orienting energy which has taken shape and is systemized by the inner experience (Iqba; 1956a: 135-136)[28]. The Qur'an in regards to the incentive duties and shape of the self, as Iqbal would say, has used the following words to portray : *"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."*[29]

Iqbal, when commenting the above verses uses the terms "halk" (creation) and "emr" (duty, direction). "Halk", as Iqbal would say, means creation, occurrence; whereas "emr", direction, orientation.

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[28] Iqbal, Muhammad. 2006f. "Ripërtëritja e mendimit fetar ne islam". Pp. 135-6. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A
[29] Qur'an. Surah: Al-Isra, 17:85

The Qur'an, both for the creation and orientation says that they belong to God.[30]

By relying on the 85th verse of the Al-Isra Surah, Iqbal would say that the genuine essence of the soul is the virtue of incentive and of orientation. This virtue makes it inevitable for the soul to be a modest and simple creature (not compound) and with its own uniqueness (Iqbal 1956b:136)[31]. Whereas in the comment of the Surah Al-Isra verse 84[32], the author comprehends the word *ya'melu* (takes action, behaves) as an essential virtue of our creation, and thus concludes that the truthful person within man, is not "something" but rather "an action" (act). It is this which is an action in continuum. An action, influenced and influencing, has a will and also a particular aim. As a result, you ought to judge myself by the decisions which I take, the conscience actions and upon my aims, says Iqbal (1956c:137)[33].

The faithful one, according to Iqbal's dynamic stand point, is to the outmost extent remarkably determined even in the matters of this world. Iqbal, shows how the lethargic behavior leads society hither destruction and astray from the centric matters of this world by conveying deity as an aim, satirizes it in the below poem of his known as the "The Prayer of the Slaves":

> "The Turkish Knight said to me at prayer's end.
> "Why do your Imams prostrate for long and bend"
> That simple manly knight and Muslim free,
> Knew not at all what such prayer be.
> Free men have thousands of pursuits in life,
> Nations progress through great zeal and strife.
> In slave's body beat for deeds is nil,
> Always his days and nights are at stand still. [34]"

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[30] Indeed, your Lord is Allah , who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah , Lord of the worlds." Surah: Al-A'raf, 7:54

[31] Iqbal, Muhammad. 2006g."Ripërtëritja e mendimit fetar ne islam". Pp. 1136. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

[32] "Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way." Surah: Al-Isra, 17:84

[33] Iqbal, Muhammad. 2006h."Ripërtëritja e mendimit fetar ne islam". Pp. 137. translated by. Nexhat S. Ibrahimi, Skopje: Logos-A

[34] Muhammad Iqbal wrote this poetry as an answer to the commission of the Red Semi-circle-moon of the Republic of Turkey, which in the year 1935 had visited Lahore and together with Iqbal had gone to pray the prayer of namaz in one mosque of the town. The Imam of the mosque had spoken little more than usual, and at the end of the prayer the leader of the delegate had asked Iqbal for the reason of the prolonging of the namaz

It is very apprehensible that in Iqbal's mindset there is an unparalleled dynamics. Aside from the importance of thought, Iqbal gives high remark to deed making, since he believes that the Qur'an gives priority and greater importance to actions rather than theory. Such a constellation of Iqbal's thought, has been influenced by several historical and sociological factors. Actions were the mere tool which enabled Iqbal to awaken and recover the mass population of his living milieu. Before speaking of other matters, Iqbal recognized a need to speak to the man who had lost his self in order to be able to regain it. Almost in all of his writings, Iqbal, by using a very influential tool speaks of strengthening the self and the regain of confidence among the Muslims.

Exactly this way, Muhammad Iqbal, through the dynamization of the human self in the world's horizontal work establishes religious orto-practice as a basic element on the awakening, developments or changes of humans. He, as a number of other philosophers on belonging to other religions, is conscience that merely the soul, in other words, the calmed, smoothened soul can generate positive energy.

Deity (ibade) in the life of man does not bring forth coincidencial and transient occasions, but it rather an elementary and complete matter of man's life. More concretely, the Qur'an in a number of occasions speaks of the deity of the entire existence in various shapes and yet in one word represents the deity as a preeminent destination and portion element of man's life on this world. The being encompassment reflects the deity to the Creating Might through submission, prostration, prayers and ibadat. [35] Man, oppose all other creatures, worships Allah with conscience and free will and through this dimension attains the stage of being integrated to receive sacred abundances created by God and to be praised in the platform of most perfect creation. Many times it has occurred that man, in the course of various arduous times, could motion away from this religious orto-practice and to deviate. By deviation from the essence of the being, in the ideological dimension, that of practical and ethical as well, man confronts with degradation of the humane and the essential character of his human being. We are undergoing a similar situation with the current contemporary situation. Upon which the alienated and imitated man from deity of God, is being directed in other worships which do not have the sacred and the revelation for its essence.

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prayer and Iqbal had answered with this poem. See: Iqbal, Muhammad. 1983. "The Rod of the Moses". Translated by: Shah, Syed Akbar Ali. Lahore: Iqbal Academy.

[35] The Qur'an Surah: Al-Ra'd, 13:15; Nahl, 16:48; Isra, 17:44; Rahman, 55:5-6;

Through ibadat man embraces the ontological ascendancy of God upon his individualism and thus man engages in an ethical immersing with Him. He experiences his ultimate seated position in existence, the might and limits of his strength.

Furthermore, deity is considered an intellectual and conscience obligation. The individuals in possession of a prudent conscience and complete reason sonorously comprehend the weight of truth of prostration before God and thus submission does not impose any problems to them. The ibadates in the Islamic religion are a relation with the sacred and an expression of the prudent religiousness, henceforth within the personation of the individual it creates a thorough psychological dimension enriched with essential enthusiasm, spiritual composure and absolute motivation for life. Deity brings meaning to life, death and the beyond physical states, in other words life after death. Is there a better for the humane of this created creature in the most perfect form?

3 The emotional and enthusiasm deity in the experience of religion

The tremendous technological development both of the everyday material improvements, from one end have enabled a life easier manageable within the worldly limis, yet they have managed to astray man from himself. Before the enlarged equipments man begins to diminish his value. Consequently, a person's entire life philosophy is rather concentrated in receiving right teachings on physically appropriately directing these equipments for the control of the world. The values, which once upon a time life could not be pictured which in addition serve as ornaments to the soul and ethics of man, such as: *religion, poetry, ethics, music* have been abandoned in the shadow of activities and few are the voiced ones which raise whisper about them. This particular practice has transformed societies into places urged for life, they have lost their humane character and the inter human care and love. In this stage man ought to learn to decipher his inner topography and by gaining strength from within to regain confidence and to become the leader of his own self.

Hazrati Mevlana[36], conveys to man the path towards his origin and through this elaboration brings him forth the love for God. Through the

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[36] Mawlana Jelaluddin Rumiu was born in Belh in the year of 1207. He is the scholar acknowledged for the past two millenniums. As a child with his father's lead, Bahauddi Veledi (year 1231), they moved from Belhi and after a long journey they settled in Konya. Mawlana stayed there until meeting with Shems-I tebrizi in the year 1244 and proceeded with his duty as teacher. After meetin with Shemsi, his life changed completely. He left the religious school and engrossed himself in esoteric disciplines. He died the year of

ultimate love he reveals the complete, and for the person not to be lost in the portion. Mevlana, being a sophisticated master provides the unification establishment of the segregated portions, and communicates the separated "self"s . In his work, by a fascinating elaboration, Mevlana represents the unification spheres of people and through the absolute practice enables for them not to engross in the differences and weaknesses of one another. Such a viewpoint prepares for reveal the sphere of mutual understanding in the society of the humankind.

If we motion through the pages of Mawlana's work we could notice how each page represents an art and discipline of itself, and yet what drives all parts united is the healthy philosophic-theology and systematic fond. Mawlana[4] himself in Masnawi says the following:

> "My secrets are not alien from my plaintie notes,
> Yet they are not manifest to the sensual eye and ear".

By this he means that within these verses there is a hidden artistic and mental fond which in the above lines is represented with the symbol of the eye and the ear. Yet the comprehending of the veiled calling can only be enabled by a healthy eyesight and hearing.

In Mawlana's expressions there is an enriched platform of scholars who have been represented in various roles but they remained in the shadowing of their philosophical systems. Mawlana mentions Pythagoras, Plato, Gale nine, Farid al-Din Attar, Razi and many others which he considered highly significant personalities of the west. In addition, the number of poets, writers and scholars whose opinions Mawlana has conveyed are also highly immense. In summary, Mawlana presents himself as the portion within the entire philosophical artistic theology of the times when he lived and even prior to him. He would comment as the following

> Alike the compass, one foot we have engrossed in religion,
> Whilst the other foot travels seventy two of the rest of beliefs
> and thoughts

Apart from this, one ought not to forget that Mawlana's crucial inspiration arose from the Revelation. Sulltan Veled, Mawlana's son and other similar mystics to him have said: "The poetry from God's followers is nothing but an elucidation of the secrets of the Revelation". They

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1273. His most acknowledged work is Masnawi. He also wrote other works such as: *Divan-I Kebir, Mexhalis-I seb'a, Fihi ma Fih,* and so on. See more: Eflaki, Ahmed, *Menakibu'l-Arifin,* trans. In Turkish. Tahsin Jayixhi, p.1/8,16, 17, 40; *Sipehsalar,* p. 19; Sultan Veled, *Istidatname,* pp. 195-96.

dissolve their ego and beset with God".[37] The Revelation in Mawlana's poetry has always maintained its two-dimensional spheres. He has never abstracted a portion of the being from the understanding of the Revelation. In his work, *Fihi Ma Fih*[38] regarding the Revelation he commented: "The Koran is a double-sided brocade. Some enjoy one side, and some the other. Both are true, since God desires that everyone should gain benefit from it. In the same way, a woman has a husband and a child. Each enjoys her in a different way. The child's pleasure is in her breast and her milk. The husband's pleasure is in the intercourse with her. Some people are infants of the Way- they take pleasure in the literal meaning of the Koran, and drink that milk. But those who have reached years of full discretion have another enjoyment and a different understanding of the inner meanings of the Koran" [296].

The presented symbols in Mawlana's work represent almost all the intellectual and religious traditions of his and prior his time. Thus in his work Mawlana, though an artistic engagement highlights that the process of thought is not clustering knowledge from various angles of the world and its demonstration on paper, with a remark that the bee cannot possibly deliver honey without initially airing gardens with various flowers. Alike the bee which transforms the assembled nectar from different flowers into honey, the thinker does alike with his thoughts, claims Mawlana.

The fields traveled by Mawlana are certainly great in number, but also the numbers of various flowers within the gardens are versatile. Mevlana, alike the bee compiles nectar from the colorful flowers and presents to man the remedying and tranquilizing honey of the teocentric humanism.

The one who pursues himself shall reveal himself and by excavating within his cognizance and apprehensive conscience shall righteously educate his self and thus shall gain a sublime platform of bliss. Man shall receive the honeyed platform of the taste of faith and submission to the Highest. He shall begin to completely understand humans, matters and shall be acquainted with their metaphysical interpretation. Briefly put, he shall be put forth the wisdom Reality of existence.

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[37] *Sipehsalar*, pp. 71.
[38] Fih Ma Fih is Mawlana's work as a collection of his discussions with his students and other known figures, which he sometimes mentions their names and sometimes does not. Oftentimes his colloquial mate is Munuddin Pervane, one of the most acknowledged ministers of that time. The discussions are presented in a form of answering questions, and later according to his inspiration and circumstances Mawlana broadens the discussions.

I wish to conclude this brief essay with several celestrial words by Mawlana Jelal al-Din Rumi, words which have never lost their presence in the actuality:

"Be like the sun for grace and mercy.
Be like the night to cover others' faults.
Be like running water for generosity.
Be like death for rage and anger. Be like the Earth for modesty.
Appear as you are. Be as you appear."

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APPLICATION OF THE STUDENTS SELF ASSESMENT IN THE TEACHING PROCESS

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Abstract: Self-assessment by students is assential for their development as independent and responsible learners. To meet this need, practice must involve them in assessing one another's work so that they could develop the skills both of peer-assessment. Self-assessment is a powerful technique for improving achievement. This paper recomends that student self assessment should no longer be treated as an assessment, but instead as an essential competence for self-regulation. The aim of the research is to see whether the teachers give priority to self-assessment as an important tool for the teacher's formative assessment. During the realization of this research, there were used different kinds of instruments, a questionnaire for teachers and a questionnaire for the students. There were posed to 210 teachers and 210 students from elementary schools. The gained results are generally in favor of the conclusion that this process makes students more independent in the way they learn and take responsibility. This information gives us an overview about the quality of teaching and the results may be achieved by the students themselves.

Key Word: self-assessment, teachers, students, success, achievements.

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Introduction

When in everyday life we speak about assessing student achievement, almost never do not question who should do it, because it is considered that this obligation naturally belongs to the teacher. Such opinion predominates in all schools, although sometimes there are attempts to include students too. Of course, there is no doubt that the teacher, who implements certain curriculum, is one that we need to check and evaluate the results of that.

However, it should immediately be said that such a view is now considered a unilateral for two reasons: first, because in the process of checking and evaluation students, other external entities should also be included (through self or mutual checking and evaluation), and second, because in addition to assessing achievements and the overall development of the students, is also required the appraisal of the work of the teacher too. (Ralevska-Vuchkova, 2014: 22) Through the process of self-assessment the students evaluate their own learning process, set learning objectives and performance criteria together with their teachers and at the same time appraise and examine to what extent they meet those criteria. Self-assessment is a kind of self-knowledge and a critical attitude toward themselves. It is an expression of the maturity of the student so it is desirable to be appropriate, respectively the student should realistically evaluate his/her abilities and achievements, because only thus self-assessment may contribute to personal development, so it will be necessary for the students to enable active participation in the process of assessing their own achievements. The reason for the use and implementation of self-assessment tool process represents actually a deeper involvement of students in the assessment of their work, so that the current feedback could be used to improve learning.

Self-assessment is more than just assessing their own or each other's work. To improve learning, it must be an activity in which students engage with the quality of their work and helps them reflect about how to improve it. Participation of students in assessing their achievements is imperative of the modern and contemporary way of living but at the same time is also a process that largely depends on the support and motivation of teachers to accept the self-assessment as a key method for success in the classroom, and more frequent application in the overall instruction process.

In this paper it is also presented the situation in the primary schools about how teachers use this effective method and how they provide a way for students to get involved in the analysis and evalua-

tion of their work. Respectively, through a completed research we attempted to perceive the real situation of the practice of self-assessment tool in the overall teaching practice, while based on the testing of two research hypotheses:

> H-1: „There exist a difference between class and subject teachers about how much they give their students the opportunity to be included in the analysis and evaluation of their own performance (to self appraise)", and
>
> H-2: „There is a difference in opinions between the teachers and students about how much teachers give the students the opportunity to be included in the analysis and evaluation of their own performance (to self appraise)".

The placed hypotheses are verified based on the responses taken from a survey which is conducted on 210 teachers and 210 students from seven elementary schools in the cities of Tetovo, Gostivar and Kiçevo).

1. The Application of Self-Assessment Method in the Teaching Process

The inclusion of students in the assessment process is a vital and essential part of the process of evaluation. This kind of method is integrated with learning or teaching and when students evaluate their own performances, the responsibility for the level and quality of their learning remains more in them than the teacher. Self-assessment can improve the efficiency of learning. It helps in developing the ability to analyze and form critical attitudes towards their own learning. Self-assessment offers an opportunity for students to undertake the responsibility for their own learning as well as it contributes in giving more pronounced sense of ownership of what they learn. The process makes students more independent in the way they learn and how they can take responsibility. (USAID, 2008a: 154) The studies have shown that students achieve better results if fully involved in the learning process. This means that if the students know what to learn and why it is important for them, and then actively assess their understanding of the material, knowledge gaps and areas in which might need improvement, they will achieve more than when just passively sit in the classroom and work on exercises, without a real understanding of the purpose of the exercises and their real value and significance.

The established problem students often feel as a challenge to their capabilities but at the other side, curiosity is considered as internal engine which leads to recognition and high self-esteem. Students may be involved in self-assessment process when they review their own work in a reflective way, identify aspects of what is good and what

could be improved, and then set their own goals for their future learning.

Self-assessment includes also meta cognition- which is the process of being aware of their knowledge and thinking about their own learning. The skills for self-assessment include: effective questioning, thinking, problem solving, comparative analysis and the ability to exchange views on a variety of ways. (USAID, 2008b: 16).

Self-assessment or appraisal also refers to the opportunities that are given to students to assess their own progress or learning. This means that it is necessary to define criteria for the results, whilst the students are asked to evaluate their own work to determine the extent to which the criteria are fulfilled, i.e., in the self-assessment process of success, students rank their achievements regarding to the established criteria and standards. At the inventories of self reporting, students are required to fill in a form or to answer questions that reveal their attitudes and beliefs about themselves or other students (McMillan, 2006, pp.60).

If the self-assessment it is regularly practiced it will contribute to strengthening the students confidence, their dignity and motivation. It will also help them to form a more realistic and objective assessment for themselves, to be prepared for it and to be ready to take the risk – to be capable of perceiving how their own assessment differs from the assessments of others. After all, it is the best way of education to implement a very specific purpose - to enable and empower students for higher self-control and self-assessment. (Ралевска-Вучкова, 2014: 23)

1.1. The Advantages of Self-Assessment

The benefits of the process of self-assessment in the teaching process can be seen through the statements of many teachers who seem to be motivated to implement new concepts in their daily teaching practice. A research study conducted in 1999, listed the following advantages of self-assessment as an important tool for the teacher to perform and implement the formative assessment:

1. It can increase and strengthen the sense of "ownership" of their own learning by the students.

2. May contribute in motivating and encouraging students to actively engage in the process of learning.

3. Transforms the assessment process from the so called independent, in a shared activity (i.e. it makes it more objective).

4. Promotes honest exchange of ideas.

5. Leads to more targeted and more effective learning.

6. It encourages students to become more autonomous in their learning.

7. It gives clear knowledge to the students that their experiences are valued and that their evaluations are fully respected.

8. Helps in developing personal skills that can be easily transferred to other fields too.

9. Creates a learning community in which students feel that are involved and have greater influence.

10. Reduces the teacher's excessive workload.

11. Makes the students think in depth, also to see how others deal with and manage different kind of problems and how to "catch" the key things and learn to form and communicate constructive criticisms and reviews (Sluijmans, Dochy. & Moerkerke,1999: 293-319).

In spite of this, we can conclude that with the implementation of this process, skills for lifelong learning will develop; it will be helpful in exchanging ideas and so learning will become more targeted and efficient, its quality will be improved.

1.2. The Weaknesses of Self-Assessment

The weaknesses of the process of self-assessment are shown primarily in the lower grades, among students of younger ages. In these classes, this method cannot be used much primarily because among these students the mechanisms for self-control are not yet very well established. The weaknesses in the curricula are relating to the fact that no clear criteria are developed and that is because students are unable to fairly evaluate their achievements. The process of self-assessment is a kind of skill, which among other things, it takes time to develop.

Certainly, for the students of that age it takes longer time, and that it can cause failure of some content from teaching, as well as failing to reach some goals of teaching[1].

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[1] Талевски, J. Д.: *„Самооценување и оценување од соученици“*. Битола: Педагошки факултет. http://www.pep.org.mk/mk/ocenuvanje/conference/Docs/Jove%20Dimitrija%20Talevski.pdf

Besides the advantages and disadvantages of the self-assessment, it can be said that one of the deficiencies of the checking and evaluating processes in our current school practice is the absence or small and often formal involvement of students in these activities. In contrast, all recent findings are committed for greater and genuine involvement of students in checking and assessment of their achievements, with an emphasis on self-assessment and self-verification.

2. Attitudes of Teachers and Students about the Self-Assessment Process

About the fact how much teachers use this effective method and how much they provide a possibility for students in elementary schools to be included in the analysis and evaluation of their work, it can be concluded from the obtained results of the survey that are presented in Table 1.
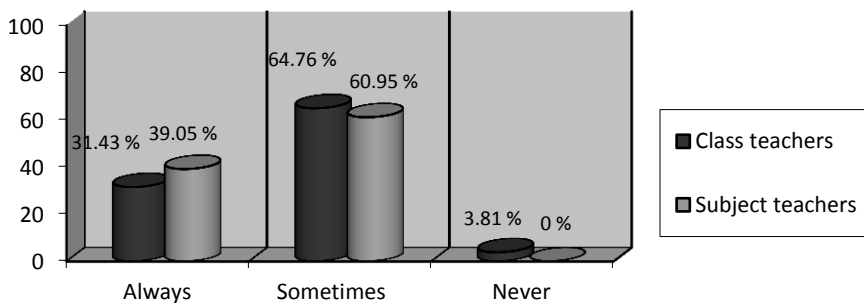
Table 1. The views of class and subject teachers on the application of self-assessment of students in the teaching process

Do you give the students the opportunity to be included in the analysis and evaluation of their work?		Departmental /class teachers		Subject teachers		Total	
		f	%	f	%	f	%
a)	Always	33	31.43	41	39.05	74	35.24
б)	Sometimes (rarely)	68	64.76	64	60.95	132	62.86
в)	Never	4	3.81	0	0.00	4	1.90
	Total:	105	100.00	105	100.00	210	100.00

χ2=4,98	df=2	p > 0.05

From the above mentioned data, it can be seen that between class and subject teachers there exist a big difference in their opinions on the possibility that they give the students to be included in the analysis and evaluation of their work. This conclusion could be visible at the resulting value of Xi-square test ($\chi2$).

The data show that in both groups of teachers, most of them, or 64.76% of the surveyed class teachers and 60.95% of the surveyed

subject teachers said they sometimes or rarely give the students the opportunity to be included in the evaluation and assessment of their own work, on the other hand the number is lower, respectively 31.43% of the surveyed class teachers and 39.05% of respondents subject teachers who claim that always include students in the process of assessing their own work, and quite small, the minimum percentage of them, only 3.81% of the class teachers and none of the subject teachers, said they do not include students in the analysis and evaluation of their work during the teaching process.

Referring to the placed hypothesis (H-1), that „*There is a difference between class and subject teachers about how they give the students the opportunity to be included in the analysis and evaluation of their own performance (to self-appraise)*" from the results of this research can be concluded that *it is not confirmed*. To get a clearer picture of the difference, for this proportion, the data we present also in the following graph.

Chart 1. The positions of class and subject teachers on the application of self-assessment of students in the teaching process.

To verify the hypothesis (H-2), which states, "There is a difference in opinions between the teachers and students about how teachers give the students the opportunity to be included in the analysis and evaluation of their own performance (to self-appraise)" respectively to obtain additional information regarding the application of self-assessment in the teaching process as an important method of formative appraisal, students of VII and VIII grade of the primary school were also surveyed. When processing the student's attitudes, we got the results which are shown in Table 2, together with the views and attitudes of teachers.

		ATTITUDES OF TEACHERS Do you give the students the opportunity to be included in the analysis and evaluation of their work?			ATTITUDES OF STUDENTS Do teachers give you the opportunity to evaluate your work?			Total
	Response categories	f	%		f	%	f	%
а)	Always	74	35.24		28	13.33	102	24.28
б)	Some-times (rarely)	132	62.86		138	65.71	270	64.28
в)	Never	4	1.90		44	20.95	48	11.43
	Total:	210	100.00		210	99.99	420	99.99

χ2=54.22	df=2	p < 0.05

Tab.2. The teachers and students views from primary schools about the application of self-assessment by the students in the teaching process.

According to the values of Xi-square test (χ2) arises that between teachers and students there is a significant difference in their opinions about the possibility that teachers give to students to be included in the analysis and evaluation of their work (to self-appraise).

The data indicate that 62.86% of the surveyed teachers said they sometimes or rarely give the students the opportunity to be involved in the evaluation and assessment of their own work, and similarly, respectively 65.71% of the surveyed students claimed that they sometimes or rarely are given an opportunity to evaluate their work and their activities.

By contrast, most of the teachers (35.24%) reported that they always give the students the opportunity to be included in the assessment of their own achievements, while regarding this matter only 13:33% of student respondents claim that they are given the opportunity to evaluate and assess their activities and achievements during the education process.

The difference in opinions, is more evident and it can be noted in the third category of answers, where it is clearly shown that only 1.90% of teachers said they never give the students the opportunity to

evaluate their work, while on the contrary, is reflected that 20.95% of the student respondents claim that are not given that opportunity, i.e. teachers do not include students in the analysis and evaluation of their activities in the teaching process.

With regard to the second hypothesis (H-2), with the results of this research it is confirmed, to be a carried fact. This very fact indirectly speaks that cooperation between teachers and students in terms of self-assessment of student achievements is not sufficiently accomplished. The following graph actually vividly shows the difference between the teachers opinions and the students opinions about the possibility that the students are given to evaluate and assess their own work.
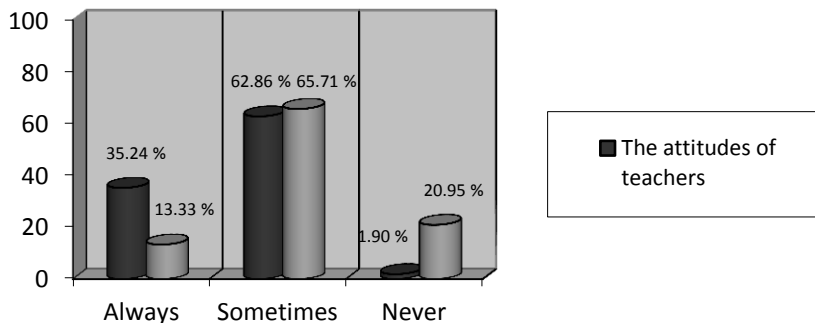
Chart 2. The views of the teachers and the students about the use of self-assessment by the students in the teaching process

Conclusion

The involvement of the students in the process of checking and evaluation of their achievements and the empowering for self-appraisal represents long lasting and very subtle process. Successful achievement of this goal not only depends on the desire and the successful performance of the teacher, because this process is influenced also from the age of the students, the contents which may be reviewed and evaluated, the methods and the techniques of verification, etc.

The teacher must first of all explain the evaluation criteria, on the other side the student should clearly understand those criteria and based on them to evaluate his own performance. All teachers, in general think that students achievements will improve if students know why they should learn that concept, which for sure in the future will serve to actively assess how they understand the material. In order to achieve this, the teacher must have a serious approach to self-

evaluation and assessment from the classmates, and their observations could and should be taken into account when establishing the final evaluation for every student.

The teacher also should discuss the criteria for assessing the achievements and to provide examples of critical essays. This will allow students with a clear and reasonable idea to develop analytical skills and at the same time to prepare them in assessing their own written analysis. (McManus, 2008:5) If, the self-assessment is practiced more often by means of a true cooperation way during the teaching process, beyond doubt that will be created a solid basis for the intrinsic motivation of students to learn.This in turn will contribute among them to develop a sense that they can, want to learn, and that are capable of self-checking and control of their own activities and to contribute to the education process. (Наумова, 2013:40).

From the results of the conducted survey for teachers and students, may however, be noted, that most of them (62.86%) sometimes or rarely give the students the opportunity to be included in the analysis and evaluation of their work in the teaching process, that between class and subject teachers is no significant difference in their opinion on the possibility that they give the students to be included in the analysis and evaluation of their work, as well as that between teachers and students is a significant difference in their opinion to the possibility that the teachers give to the students to be included in the analysis and evaluation of their work (to self-appraise). But, moreover it can be said that though in the teaching practice it is practiced the self-assessment of the students, because it is an important activity for students to develop awareness about the importance of the ability to assess their own work.

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BURIED CHILD

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Abstract: The theme of this paper is to analyze and present the ways through which Shepard tries to undermine familiar American myths. Since dealing with the deconstruction of at least one myth, the myth of ideal family, we found that the proper key for entering the world of this play was mythological or archetypal criticism. The author pivots his play around the archetypal motif of homecoming and the motif of the buried child, alluded to in the title itself, while trying to present the collapse of patriarchal social system in which the rule of the father is undisputable.

Key Word: buried, child, myth, family, disintegration, American.

Buried Child is the first play that brought its author, Sam Shepard, the prestigious Pulitzer Prize in literature in 1978 despite the fact that the play was not previously performed on Broadway. Right after *Buried Child,* Shepard entered the mainstream of American theatre and became a classic, the most popular playwright in America immediately after William Shakespeare. He won the American public, agents, managers, and if he wrote a chilli recipe, his editor wittily observed, it would have also been a commercial hit[1]. The play finally premiered on Broadway in 1990, but ran for not more than two months because the

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[1]   Don Shewey, *Sam Shepard.* Updated edition. New York : Da Cappo Press Inc, 130.

play was considered too radical for overtly commercialized Broadway. However, it is precisely for its revolutionary stance and challenge of traditional patriarchal norms, as well as ideal of American family, that the play earned its place in the Anglo-American literary canon. The theme of this paper is to analyze and present the ways through which Shepard tried to undermine familiar American myths. Since dealing with the deconstruction of at least one myth, the myth of ideal family, we found that the proper key for entering the world of this play was mythological or archetypal criticism.

The play *Buried Child* is usually considered as the second part of the American family saga, along with the plays *The Curse of the Starving Class* and *True West,* since all three plays focus on the anti-mythological representation of family, its disintegration and imminent spiritual emptiness. The author pivots his play around the archetypal motif of homecoming and the motif of the buried child, alluded to in the title itself, while trying to present the collapse of patriarchal social system in which the rule of the father is undisputable. The Norman Rockwell type of the house, typically American, lacking only milkman and a little dog to represent an ideal picture of a home, turns into the haunted house covering for an incestuous relationship between a mother and a son.

Exclusion and estrangement of an individual is given at the very beginning of the play in a scene where Halie, the mother of the family, calls for her husband from her own isolated world upstairs, asking him what is the weather like down there in his world: "You should see it coming down up here. Just coming down in sheets. Blue sheets. The bridge is pretty near flooded. What's it like down there? Dodge?" [2] Dodge on the other hand, agrees to play part in this absurd and point-less word exchange just to stay alone, undisturbed and- with a bottle. Physical distance symbolizes inner gap between used-to-be lovers and spouses, now barely strangers, and points to the failure of the civilization in which once harmonious relationship between husband and wife and their natural cooperation in creating new life is transformed into sick conflict and intolerance. However, their "conversation" continues maintaining a thin faulty thread between them and the illusion of the marriage and family.

Right here, at the start of the play, Shepard introduces Dodge, a former family patriarch, in details. He is garrulous, hostile, enclosed into his own world, both metaphorically and literally. He never goes

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[2]   Sam Shepard, *Buried Child*, in *Plays 2*, 64.

out, even when the weather is fine, and his world is confined and limited to the sofa, television and the space in-between. What gives him strength to endure even the mere pronouncing of the words and comfort in everyday stressful life is a bottle of scotch, tucked in and hidden below the cushions. Due to the importance attached to the bottle, it is no wonder that Shelly, the visitor to the house, ironically observes that a bottle of scotch might be the means to recognition between the members of the family and as such a helpful tool to identification among them: "Why don't you get him a bottle, Vince? Maybe it would help everybody identify each other."[3] As in the play *The Curse of the Starving Class,* where the identity and mutual connection is proven by circumcision, here as well something secondary and trivial serves as the evidence of domesticity.

From the mythological point of view, it can be said that Dodge character comprises two myths: the myth of a dying and resurrected god, and a myth of the wounded king and his waste land. Two main sources dealing with these myths are Frazer's study *The Golden Bough,* 1906-1915 and Weston's *From Ritual to Romance*, 1920. The first of these two anthropological studies provides references to the rituals of fertility and the myth of a dying god, while the second one is mainly concerned with the theme of the quest for the grail and the inherent myth of the Fisherman King. [4]

According to the most familiar version about the grail[5], the keeper of the grail is the Fisherman King who is wounded, sick or impotent

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[3]   Ibid, 94.
[4]   The myth about the dead god and his resurrection, Fraser explains through the cycle of the seasons, thus equating winter and vegetation decay with the death of a god (with different names among different nations), and summer and birth of vegetation with resurrection of the god. The cult of vegetation god or fertility, as he is usually referred to, included the myths on Tammuz, Adonis, Attis, and Osiris (for mote on the topic, see Frazer, *Golden Bough,*
      According to Weston, the grail legend as the cup that Jesus drunk from at the last supper, and the one that Joseph gathered the blood of crucified Christ into, has pagan origin and goes way back into the past towards the Frazer's fertility rituals. She finds that elements making the grail legend, such as the place, the nature of hero's task, symbols, and their meanings, draw unbelievable parallels to practice and beliefs of peoples from many countries, such as Russia and Central Africa. The reason she uses to explain these similarities is that all of these myths actually represent the same ritual in which life and birth are celebrated – the cult of life. Based on this, it seems that these two myths are united, and that another god can be added to the chain of the fertility gods (Attis, Adonis, Osiris) – the Christian god- Jesus Christ. (See: Jessie L.Weston, *From Ritual to Romance*, Princeton University Press, Princeton, New Jersey, 1920, 113)
[5]   *Perceval* by French writer Chrétien de Troyes from 12th century and *Parzival* by German writer Wolfram von Eschenbach from the 13th century.

which is reflected onto his entire land that becomes as barren, infertile and empty as its king. Resurrection of the king and the rebirth of the land itself happens not before an honourable and naïve knight asks the king the ritual questions embodying the divine principle of life and fertility of old pagan cults. Observed from this perspective, Dodge can easily be situated into the role of a dying king who dwells listlessly, numbly, confined between the walls, without any pleasure whatsoever. In fact, he does not have a physical looks any longer, he is invisible: "My appearance is out of his domain! It's even out of mine! In fact, it's disappeared! I'm an invisible man!"[6] Dodge negates his own existence, firstly in the present by refusing to be identified as a living entity and somebody's grandfather, and then in the past by denying his presence in the family photographs. Still, the most illustrative, closest and creepiest description of Dodge is the one given by Halie who adequately uses graveyard terminology, herself wearing the traditional mourning black: "You sit here day and night, festering away! Decomposing! Smelling up the house with your putrid body! Hacking your head off till all hours of the morning! Thinking up mean, evil, stupid things to say about your own flesh and blood!"[7]

Similar graveyard elements are present more than once in the description of sterile lives of the Tate family, the horror and stiffness of Shepard's waste land yearning for order and renewal. The foremost example is the buried child of the title, but here are also others like Halie wearing black, as mentioned before, or the icy coldness and emptiness of the house as if it was the haunted house of the dead. There is also the episode in which Halie describes her dead son, Ansel, and refers to his wedding as to a funeral:

> … When he gave her a ring I knew he was a dead man. I knew it. As soon as he gave her the ring. But then it was the honeymoon that killed him. The honeymoon. I knew he'd never come back from the honeymoon. I kissed him and he felt like a corpse. All white. Cold. Icy blue lips. He never used to kiss like that. Never before. [8]

When it comes to apathetic Dodge, his death was easily predicted due to his ritual death that repeats in the course of the play more than once. The first time, Dodge is "buried" by his son, Tilden, with corn husks, the second time by another son, Bradley, with a blanket and finally by Halie and Vince, his grandson, with roses. The burial act an-

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[6] Sam Shepard, *Buried Child,* 68.
[7] Ibid, 76.
[8] Ibid, 74.

nounces the future act of enthroning a king and welcoming a new master to the house. The ritual of sacrificing a king remains however fruitless in Shepard's play. For Dodge, the death is irreversible and sterile because he is the one that murdered an infant, an innocent victim of unimaginable sin whose death itself torn the faith in people right out of the murderous Dodge.

For him, hopeful people are nothing but "silly chickens" because they must believe in something and hope for the best whether it is god, man, woman or a country, not knowing that they are nothing more than a long procession of corpses at the mercy of inevitable death and forgetfulness it brings. In the introduction to a play, Richard Gilman refers to Dodge as a true "incarnation of discontinuity" because he believes in nothing and denies everything. Breaking connection to his past, ancestors, and descendants, Dodge finds that the importance of family ties is exaggerated: "You got some funny ideas. Some damn funny ideas. You think just because people propagate they have to love their offspring? You never seen a bitch eat her puppies? Where are you from anyway?"[9] Futility of the ritual death of a King, replaced in this play by his actual death, as well as disbelief in the potential of the new King and his ability for renewal of the waste land stems from the lack of faith and discontinuity with all roots. Shepard's message seems identical to the message of a critic Mark Manganaro that "modernism, unlike modernity, still needs roots" as the basis of collective heritage and harmony.[10]

The only thing that Dodge cares about is a blanket which is a source of an additional dispute between him and his sons. From the mythological perspective, where Dodge is seen as a dying king, the blanket can be interpreted as a symbol of his power, similar to scepter, crown or a throne, a symbol to be grasped by the usurpers or true inheritors of the throne. The father holds on to the blanket firmly never letting it aside as if his life depended on it, while the sons predatorily lurk plotting how to take hold of the blanket and with it the power and role of the patriarch of the family. Their wish for power in the middle of the chaos, and despite of it, is just another example of absurdity reigning in the modern family and society that nourishes worthless traditional ideals and longs for re-establishing unfounded principles.

Although wasted and apathetic, Dodge still seems more worthy of a sceptre than his sons. Bradley is nothing but a worthless parasite, a

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9   Sam Shepard, op.cit, 111-112.
10   In: Lawrence Coupe, *Myth,* Routledge, London and New York, 1997, 31.

worm crawling and begging for help, not because he is a cripple without a leg, but because he is a spiritual and moral cripple lacking firm character and integrity. Tilden, on the other hand, does not presume false pretence like his brother but is a human wreck. He is painfully vulnerable and almost invisible to the rest of his family. The only one that seems to have the proper potential for restoring the vitality of the Tate family is Vince, the grandson, who returns home after six years of absence only to find out that nobody at home recognizes him.

Family feeling of belonging is utterly uprooted both with the older and the younger generation who wonder and even make fun of the feeling: "Vince has this thing about the family now. I guess it's a new thing with him. I kind of think it hard to relate to. But he feels it's important. You know. I mean he feels he wants to get to know you all again. After all this time."[11] Shelly, his girlfriend, mocks the tradition of the warm home and familiarity, the roasted turkey, old grandparents and an apple-pie, unlike Vince who tries to hold on to the typically American characteristics of the tradition. Shelly finds it all very amusing. The Rockwell-type house is funny to her, looking all warm and cosy from the outside which is the reason why Shelly is so stunned with the hostile welcome and the true nature of the house and its dwellers. The ideals of perfectly arranged life and happy family turns out to be nothing but illusion, the screen hiding the emptiness and intolerance among the lifeless Dodge, Halie, and their sons, Tilden and Bradley.

Shelly is sucked into the diseased world of the Tate family in order to provide an objective stance and narrate their unusual story. Her explanations and comments are accepted for granted; she is a voice of reason, a voice of the audience and their echo in this house of the dead. Curious, of a right mind and eager to come to the truth, to find out the dark secrets of this zombie family, Shelly constantly refers back to the painful subject and gathers new information about the repressed event. Additionally, Shelly uses different methods- alternately she is tender, angry, ironic, daring, mocking- all with one aim at her mind – to wake them up from the lethargy and to reveal the long hidden secret they all shrunk from. She is a real person in this house that she finally usurps as her own while preparing a soup, as way of a ritual of initiation: "The feeling that nobody lives here but me. I mean everybody's gone. You're here but it doesn't seem like you're supposed to be. … I

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[11]   Sam Shepard, *op.cit,* 86.

don't know what it is. It's the house or something. Something familiar. Like I know my way around here. Did you ever get that feeling?" [12]

Shelly also serves as a paradigm of female kindness and a spring of love for all male characters in the play. Bradley and Tilden both yearn for woman's attention which they show in rather unbecoming way. Bradley manifests his longing by perverse reaching for Shelly in an utterly repellent scene in which he tries to trust his fist right into her mouth. Sexual implications are clear especially with the use of explicit language: "open your mouth…wider…don't move…be still". The other brother, Tilden, expresses his longing by attaching himself to Shelly's warm little coat, caressing it and smiling at it like it was a live person-perhaps a child he used to caress in the same way before other people violently took it away from him and his fatherly embrace. The reason why Tilden sees in Shelly the embodiment of female gender nature, instead of in his mother, is probably the answer for the mystery of the buried child as well. Dodge expresses his attachment to Shelly by opening up to her and revealing her the secret about the buried child.

Unlike Shelly, Halie is represented as personification of immorality and disruption of the family. She is far from the ideal mother and a housewife which was maybe the intention of Sam Shepard- to depict the collapse of the American and modern family in general through the collapse of its cornerstone - a mother. Her absence is regular and accepted as normal from the rest of the family, which is no wonder, considering their own loose moral norms, perverted and yet characteristic of American family, as presented by Shepard. As Dodge, Halie broke all familial ties: she "buries" her husband, ignores Bradley and considers Tilden for a commitment she would gladly break from. She observes everything through the prism of money, and her affection for children is measured through profit. Tilden and Bradley, according to this criteria, are incapable and worthless- one being a physical, and the other psychological cripple- and the only worthy one was late Ansel, allegedly very intelligent and bright. Due to his ability, he even deserves a monument. This monument is the reason why she flirts with spineless priest Dewis, hoping to prospect from his connections and finally get the monument for Ansel, the false hero of beaten and failed America.

If there is anything that America prides in and believes in more than anything, it is their military and sport ability as alluded by Shep-

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[12]   Ibid, 110.

ard by references such as Yankee, All American[13], baseball heroes Pee Wee Reese and Stan Musial[14]. Masculinity is measured by these norms and Ansel failed in both, as a soldier and a sportsman. Then what is the point of a monument of a young man holding a ball in one hand, and in the other a rifle if not to honor worn out, empty and false hero myths? What is the point of having a monument of a hero who did nothing to deserve the monument, the glory and respect? What if not a burial of a myth of success measured only by profit? For Halie, this illusion is essential because she must believe in something, turn to something in order to remain sane in the fleeting, decaying surrounding: "We can't not believe in something. We can't stop believing. We just end up dying if we stop. Just end up dead."[15] While uttering these words, Halie throws roses on Dodge's body, symbolically burying him as the one who gave up believing.

However, Halie can be seen as a victim of oppressive patriarchal tradition and regressive thought that pushed female principle far into the corner, tried to humiliate and even extinguish it. Logically, the thing repressed surfaces in whatever form- in the case of Halie, perversely and diseasedly. Abuse of female principle is dramatized through feelings of jealousy and possessive love that Halie feels towards Ansel preferring his death over his departure from her. This kind of passionate love is indeed more suitable for a lover than a mother: "Hating me and loving her! How could I do that? I had to let him go. I had to."[16] Without any particular intent to speak in Halie's defence, isn't it at least to some extent justified that a woman deprived of husband's love, maybe even forced to repress her own feelings as sinful, finally projects these onto her own son, explosively, excessively, yes, even perversely? In whatever way you see Halie, as Jezebel or a victim, she remains a symbol of the decadence of ideal family, doom and corruption eulogizing false myths and honouring wrong ideals like the one about success, glory and possession embodied in Ansel, that is, the monument raised in his illusory glory.

As potential rescuer of this grotesque lineage, there is a young Vince who left this very house when he was sixteen years old thus hon-

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[13]   An All American – the one that have all the typical qualities that are valued by ordinary Americans, such as good looks and love of their country. (taken from *Collins Cobuild English Dictionary for Advanced Learners,* 3rd edition, HarperCollins Publishers, Glasgow, 2001.)

[14]   Pee Wee Reese and Stan Musial- proffesional american baseball players and members of the Hall of Fame.

[15]   Sam Shepard, op.cit, 118.

[16]   Ibid, 74.

ouring the American tradition of leaving the home rather early and living independently. His homecoming serves as an antithesis to a mythical homecoming envisioned as conjunction of love and comfort, and works as another deconstructing myth. Excited about his homecoming, Vince refuses to accept situation as it is and naively rationalizes that his family does not recognize him due to his changed looks. Futilely, he tries to make them remember the past, making himself look funny and pathetic. Not before he gets drunk will Vince manage to prove his identity and belonging to a clan, and finally be accepted as their successor. Dodge himself tries to speed up his death by theatrical declamation of his will by which he leaves everything to Vince, as his true heir.

As a new king, Vince dispenses with Bradley and Tilden, ignores the grandparents, refuses to leave with Shelly and remains at home considering it his newly appointed duty to carry on the lineage. However, the past conditions the present, events of today have their roots in yesterday, and everybody's behaviour is already preconditioned. From this perspective, what seems to be Shepard's point of view, the hope about the new start will probably remain only an illusion, a fantasy, a mirage of a suffering soul never to be realized. Vince is not better than Tilden or Dodge. He is not even worse- he is exactly like them.

Merging of male characters is present almost throughout the play: when Dodge takes Vince for Tilden, or when Tilden thinks he recognizes Vince when actually he sees his own traits on Vince's face. Most drastic vision is the one narrated by Vince in his monologue:

> I could see myself in the windshield. My face. My eyes. I studied my face. Studied everything about it. As though I was looking at another man. As if I could see his whole race behind him. Like a mummy's face. I saw him dead and alive at the same time. In the same breath. In the windshield, I watched him breathe as though he was frozen in time. And every breath marked him. Marked him forever without him knowing. And then his face changed. His face became his father's face. Same bones. Same eyes. Same nose. Same breath. And his father's face changed to his Grandfather's face. And it went o like that. Changing. Clear on back to faces I'd never seen before but still recognized. Still recognized the bones underneath. The eyes. The breath. The mouth. I followed my family clear to Iowa. Every last one. Straight into the Corn Belt and further. Straight back as far as they'd take me. Then it all dissolved. Everything dissolved. [17]

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[17] Ibid, 130.

With Vince, the Tate family comes full circle; he takes the same position as his grandfather before, there on the throne-like sofa and cannot or will not run from the conditioning of the past and apparitions of his forefathers.

It seems there is no progress for this family until the truth is revealed and the sins repented. This truth that nobody talks about, destructive and suicidal, the one Shelly is trying to come to (only to forget it when she finds it out), is the truth about the buried child: the child that Halie had with her own son, Tilden, only to be killed by its grandfather, Dodge. For him, this child was not even a child, but "something", "it", "the thing" that never had a chance to develop and become a human being. "It" had to be eliminated or otherwise if "it" had lived, it would have belittled everything they, as a family, had achieved:

Halie had this kid. This baby boy. She had it. I let her have it on her own. All the other boys I had had the best doctors, best nurses, everything. This one I let her have by herself. This one hurt real bad. Almost killed her, but she had it anyway. It lived, see. It lived. It wanted to grow up in this family. It wanted to be just like us. It wanted to be a part of us. It wanted to pretend that I was its father. She wanted me to believe in it. Even when everyone around us knew. Tilden knew. (...) We couldn't allow that to grow up right in the middle of our lives. It made everything we accomplished look like it was nothin'. Everything was cancelled out by this one mistake. This one weakness. (...) I killed it. I drowned it. Just like the runt of a litter. Just drowned it. [18]

This shameful stigma, "mistake", "weakness" had to be removed: Dodge directly, others by complicit silence and repression of the truth to their subconsciousness, where it would never surface again. This monstrous crime, repressed and buried, kept corroding them from within until it made them living dead. The truth about the buried child is the final breaker of the traditional view of the family and a mirror showing its true reflection: gruesome lair of sin and death.

The buried body, however, refers to another archetypal corpse well known in the literary world, the one from T.S.Eliot's poem *Wasteland.* In his celebrated poem, T.S. Elliot illustrates spiritual desert, loneliness and emptiness of a modern man in which April is the cruellest month because it stirs desire and evokes memories of an irrevocably lost life. As with Eliot, Shepard's civilization is removed from the nature to such

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[18]   Ibid, 124.

an extent that the cult of life has been deformed into the cult of death by means of nightmarish parallel they both draw between buried corpse and the murdered god from the *Golden Bough:* "The corpse you planted in your garden last year has it begun to sprout? Will it bloom this year?" [19] Fertility god is dead and Eliot's civilization is not ready for his resurrection: spring brings restlessness, and dry sterile thunder does not bring any rain. However, in Shepard's play, it seems that the death of God gave fruit. We say "it seems" because Shepard refuses to provide any solution to his drama. The stalemate and futility of the waste land interchange with signs of hope and faith in the resurrection of god and regeneration of its vegetation. The clearest sign of the rejuvenation is the field behind the Tate's house that, unlike Eliot's hyacinth garden, confronts the rotten surroundings and generously provides fruits of its womb to her sons in the form of vegetable.

On the other hand, it is exactly this dead child, which is a product of incestuous relationship that can be seen as embodiment of the failure of the American dream and its alleged connection between man and soil which is now giving birth not to corn or carrot, but dead children. Those are the modern sons and daughters of the American west, castrated, weak, raised on wrong moral principles, living only to buy and lavish in material gifts, negating the natural ones offering themselves free of charge. They are the dead children, empty and lifeless, with evaporated spirit, the American shining youth buried by American family that Ruby Cohn calls "idiotic, sadistic, and moribund"[20][21].

Tilden's last appearance entering from the field with the dead child on his hands dispersed the last hope that miracles are possible and that human sins could be repented after all. Tilden, like Tiresies, Sybil, and other inhabitants of Eliot's wasteland are those who „know", but can speak only in riddles or be silent because as Zvonimir Radeljkovic says, knowledge and awareness brings nothing but suffering and curse…[22]. And so, again, the glory of resurrected god, as the glory of completed

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[19] T.S.Eliot, "Wasteland", *Collected Poems: 1909-1962,* London, Faber and Faber Limited, 1963, 61-80.

[20] Ruby Cohn, *Sam Shepard: Today's Passionate Shepard and His Loves.* In: Bock, H. and Wertheim A.: eds. *Essays on Contemporary American Drama.* Munchen: Max Hueber Verlag, 170.

[21] Another significant critic, Thomas Adler, interprets the burial of a child as covering up of the public crimes and historical blame of the national sinful past. Besides racism and ethnical prejudices, he also refers to the war in Vietnam, pointing out that the "stench of sin" in their house is not just a stench of one family sin, but also the stench from national misdeeds equally shameful and destructive (Thomas P.Adler, 121)

[22] Zvonimir Radeljković, *American Topics*: *Essays in American Literature*, Buybook, Sarajevo, 2005, 259.

quest for the grail, remains tragically unattainable. However, as it was noted earlier, Shepard himself cannot be reconciled with this hopeless and cruelly painful ending, so he, once more echoing Eliot, gives his land not just the lightening, as a herald of rain, but also true, rich, fruitful rain itself:

Good hard rain. Takes everything straight down deep to the roots. The rest takes care of itself. You can't force a thing to grow. You can't interfere with it. It's all hidden. It's all unseen. You just gotta wait til it pops up out of the ground. Tiny little shoot. Tiny little white shoot. All hairy and fragile. Strong though. Strong enough to break the earth even. It's a miracle, Dodge. I've never seen a crop like this in my whole life. Maybe it's the sun. Maybe that's it. Maybe it's the sun. [23]

Confronting its readers with the "horror" of modern civilization, echoing Joseph Conrad's Kurtz and his confrontation with the horror of his own experience, Shepard tries to explain the failure of society and to offer possible alternatives for more meaningful life. Some of the answers he provides for the bareness and death of western civilization

are rapid changes in contemporary life, or as F.R. Leavis says, "the final uprooting of the immemorial ways of life, of life rooted in the soil"[24]. Shepard's message that going back to nature is a kind of successful quest for the grail echoes F. R. Leavis who feels that "cults of vegetation and fertility rituals, with their corresponding magic, represent the harmony of human culture with natural surrounding and express extraordinary feeling of unity of life" [25.] Such alternative vision of human history, which is more of a Celtic than Christian origin, answers back with benevolence of nature, gives gifts to undeserving and sinful, serves as a metaphor for fertility and finally, gives hope despite bitter hidden truth in the form of the dead child.

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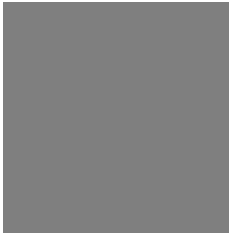
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[23] Sam Shepard, *op.cit,* 132.
[24] F.R.Leavis, *New Bearings in English Poetry: A study of the contemporary situation*, Penguin Books, 1972, 71.
[25] Ibid, 72.

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JSHS|67

THEORETICAL UNITY OF ETHICS AND PHILOSOPHICAL CONCEPTIONS OF EDUCATION IN CONCEIVING THE PAIDEIA AS EDUCATIONAL IDEAL

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Abstract: The vision of the basic principles of education within the ancient cultural and educational thought fluctuates depending on the historical and social conditions in which certain concepts arise, as well as on the philosophical and cultural provenance of concepts. The knowledge that the individual obtains through education enables the development of the personality who will opt for a beneficial life and, in conformity with his basic moral value system that corresponds to the universal, unchangeable, and ethically founded structure of the intelligible world with efforts for conscious respect of the fundamental human responsibility founded on the principles of ethics.

Key Word: Philosophy of Education, Paideia, Kalokagathia, Arete, Humanistic values.

Introduction

Common foundation of all the ancient concepts of education is emphasizing the fundamental significance of determining, respecting and promoting of human values in conceiving and defining the educational ideal. The virtue which constitutes immanent entity of educated, cul-

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tural, moral and responsible person is called Arete. In fact, human virtuousness is a fundamental characteristics that determines human specificity. Ancient determination of virtue is directly determined by the concept of inter-penetration of ethical and aesthetic ideal in a single axiological human ideal called kalokagathia (kalokagathia - kalos: "nice"; kai: "and"; agathos: "good"), where beautiful and good coincide in the highest instance (Jaeger: *Paideia: The Ideals of Greek Culture: Volume I: Archaic Greece: The Mind of Athens,* 1986:4), so that according to this conception virtuous man with his aesthetics is ethical person at the same time, while with his ethics he is aesthetic person too. Parallel with the construction of educational ideal is developed and advocated rational and practical attitude towards education and the development and promotion of enlightenment concepts. Bearers and promoters of these ideas were primarily the sophists, of which with their philosophical views on education, especially stand out Gorgia and Isocrates, who advocated and promoted the idea of general education. Isocrates called general education a philosophy, and in particular highlighted the importance of studying the history of culture as an essential method for transferring fundamental cultural values from generation to generation and in creating of ethical and cultural figures.

Socratic humanism

According to the philosophical thought of the great ancient philosopher Socrates, there is unity between virtue and knowledge. Socratic understanding of paideia as an educational ideal, actually, in its essence is the first humanist conception of philosophy of education. Socratic humanism and his paideia had a great impact on the development of education (Noddings, 2011:6) in ancient times and during the Renaissance, the Enlightenment and in modern society. Jaeger says that Socrates was or is the leader of the entire modern education and modern philosophy; the apostle of moral freedom which, unobstructed by any dogma and tradition, is fully conditioned by itself and has only heard the inner voice of conscience; forerunner of new, worldly religion and bliss which with the inner strength has been achieved in the the inner life and which is not founded on the heavenly mercy, but on the constant striving for perfection of one's own being (Jaeger: *Paideia: The Ideals of Greek Culture: Volume II: In Search of the Divine Center,* 1986:14-16). The main function of education is to create a virtuous moral people. According to Socrates' philosophical thought, moral action is inextricably linked with the knowledge and understanding of the essence, the meaning and consequences of human actions. No one is wrong and does not act against morality and moral laws willfully and

deliberately, but only out of ignorance and misunderstanding of the essence and the ethical dimension of the committed offenses. Therefore, we can't look for the absolute guilt for immoral actions in a person, an individual who committed an immoral act, because this deed is the product of his ignorance. If a man has no knowledge, he can not walk down the right path. Knowledge is the greatest virtue of man, and education is the only path to virtuousness. Therefore, in order to reach the goodness, we must possess knowledge and so the goodness is knowledge (Russell, 1967:89-90), says Bertrand Russell, interpreting the philosophical thought of Socrates. This concept of Socrates is actually the exit point of the philosophy of the enlightenment. In contemporary philosophical theory of education, reconstructionists argue that the education itself should be a spiritual foundation in creating a better, more moral and happier society. This attitude stems from the Socratic idea that only through education we can acknowledge the goodness, while ethics and humanity of the people is an absolute prerequisite for creating a righteous society. Ignorance that dominates certain segments of modern society actually comes from the un-acquaintance with the essential human values and can be overcome only by system- atic, educational activity. According to Socrates, there is unity between theory and practical action. Knowledge as a product of education implies good, expedient and beneficial actions of an individual, while ignorance inevitably leads individual to error, immorality and suffering.

Arete and Paideia

Plato follows the Socratic concept by studying the relation between knowledge and cognition with good and virtue (Jaeger: *Paideia: The Ideals of Greek Culture: Volume II: In Search of the Divine Center,* 1986:91). Plato says that expedient and useful acting of the individual is directly conditioned by his power of reasoning, which is based on the degree of realization of the highest idea of goodness. In the center of the Platonic philosophy is promoted the concept of harmonious development of human soul through education. According to Plato, the development, i.e., appropriate realization of human spirituality in terms of self-awareness and self-determination, but at the same time knowledge of goodness, represents ultimate goal of education. According to Plato, only the educated man that walked down the path of self-knowledge and the knowledge of objective values can be virtuous. Platonic conception of Arete is directly permeated with ideas of knowledge and education. Paideia as an educational ideal permeates philosophical thought in all eras, especially during periods of social rebirth and flourishing of humanistic thought and faith in the spiritual potential of man.

Thus, the full reaffirmation of paideia as an educational ideal occurs during the Renaissance period, primarily under the direct influence of Socrates and Plato. During the Renaissance period, and later in the period of enlightenment, education and training were a supreme value and lifestyle. In that period has been reaffirmed the concept of mutual incisiveness and conditionality between knowledge and virtue.

The dominant conception of education in the modern world is largely based on paideia as an educational ideal, i.e., as a conception of the meaning and the main purpose of education. In the contemporary philosophical thought of education, this originally ancient educational ideal is directly promoted by thinkers representing the theory of perennialism within the contemporary philosophy of education. According to perennialists, the main purpose of education is to build a humane, virtuous and responsible person, which according to their opinion is only possible if every individual gets to know the basic spiritual values of mankind. The perennialists advocate the concept of internal unity between the virtues and education, i.e., the view that education is the path to virtuousness.

Paideia as an educational ideal had immediate and radical influence on the development and shaping of education in all periods of the development of mankind. And in the modern world, this ideal is unrivaled inspiration, encouragement and top pedagogical principle of modern thinkers of philosophy of education, and thusly this ideal will have due impact on education in the future.

Every teaching and doctrine within the philosophy of education in itself anticipates specific educational ideal that is an expression of its fundamental views. Educational ideal in its deepest sense is actually ethical ideal, i.e., ethical educational ideal. This ideal encompasses philosophical principles and concepts of man and humanistic values, the essence and meaning of human civilization, as well as philosophical reflections on the role of man in his existence, for human rights and obligations, for the conceiving and establishing of the path which man and humanity should walk down in order to achieve the primary objectives contained in the educational ideal.

The overall philosophical thought of education seeks to perceive, but at the same time to conceive the fundamentals of human spiritual values to be transmitted through education as the only way to preserve and improve human culture and civilization, but also as the only way to form a humanistic, responsible, free and virtuous person, which at the same time is the main goal of education.

Education has a dual role. On the one hand, it is aimed at preserving and promoting humanistic values within society, and on the other hand, it is directed to each individual and its developing into a humane and free person. On the question which of these two aspects of the single educational goal should have a priority within the philosophy of education there are different answers. This problem is one of the key issues in the philosophy of education in general, and particularly of contemporary philosophy of education. In fact, the starting point of this problem is founded on the question whether education in its exit point is directed towards humanity and society or towards man as an individual. Of course, within the philosophy of education there are thoughts that education simultaneously covers both aspects that are unique within itself. Understanding the ethical principles actually represents a foundation for conceiving and understanding of the meaning of human existence and the primary objectives of his acting. Man as a spiritual being led by his spiritual values and virtues which are immanent to him tries to build a civilization and culture that will reflect his fundamental values, i.e., that will correspond to the objectives and tasks arising from them. According to Socrates, the main function of education is the knowledge of goodness (Copleston, 1993:108). Only the educated person can provide relevant and eloquent ethical judgment and distinguish good from evil. According to Socrates, every human being has the potential to discern good and to act in accordance with fundamental ethical principles. Exit point of education, but at the same time of the knowledge of goodness, according to Socrates, is self-knowledge. Socrates says that by knowing ourselves, we acknowledge the good within us, realizing at the same time the basic attributes of the good. Accordingly, education represents a way to goodness, a way to build a spiritual man and his virtuousness, which at the same time is a path to understanding and perceiving of the goodness in himself, a path that the educated and spiritually developed person walks down in his lifetime.

According to the philosophical doctrine of Plato's, learning about the ethical foundation of education stems from the basic principles of philosophical system of the said. According to the Plato's teaching, the ideas are independent substantial entities that are at the same time bearers of their own essence, i.e., that the idea is hypostased, substantialized notion. In contrast, in the sensory cognitive material world, individual objects and phenomena are not bearers of their own essence, but the ideas themselves represent bearers of common and essential in

individual manifestations. Consequently, Plato assumes substantial existence of ideas, and they reside in and at the same time constitute inteligibile world, which exists alongside the sensory cognitive material world. According to Plato, the world of ideas that exist in themselves and for themselves is superior over the material world whereas the material world is only a shadow of the world of ideas. The world of ideas is hierarchically organized, whereas all the ideas are subordinated to the idea of Good, which is located at the very top of the pyramid hierarchy. Plato ascends the idea of goodness on top of the realm of ideas and conceives it as the ultimate creative principle, the worldly principle. Each spiritual substance and consequently the soul of every human individual resides in a certain period in the world of ideas. Human soul, according to Plato, is composed of three main constituent parts, sensory, willful and rational part of the soul. Each of the components according to their own characteristics emanates essential spiritual aspirations affecting the overall organization of the soul. In the material world, "trapped" in the material body, which allows only a sensory perception, the soul can not acquire knowledge not possessed during its stay in the world of ideas. But the soul, surrounded by individual material objects and phenomena, is not aware of any knowledge in general and of essential things obtained in the world of ideas. According to Plato, it is in the very process of education that a soul recalls the truths of the world of ideas, where cognitive knowledge is actually an act of remembering or recollection (anamnesis) of the knowledge acquired in pre-existence when soul directly perceived pure ideas. The knowledge acquired through education allow virtuous and honest life (Jaeger: *Paideia: The Ideals of Greek Culture: Volume II: In Search of the Divine Center,* 1986:199-200), as well as the ability of an individual to perform his duty as a human based on the principles of ethics. Education and the search for truth are not just individual goal which only leads to personal happiness of the individual, they are also socially useful activity of every person.

Conclusions
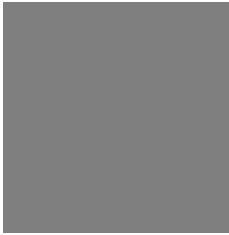
Paideia's philosophical teaching has promoted the conception of human spirit development via education, in which the philosophical contemplation of the paidea as an educational ideal, the spiritual self-cognition of the individual, represents the primary axiologically-ethically founded purpose of education. Only the educated individual, who has elevated to spiritual self-cognition and recognition of the objective substantial, eternal and unchangeable values, can be of benefit. The paidea as a philosophical ideal, as a philosophical vision for the

development of a spiritual, moral, free, and dignified personality is equally uniting the constitutive essential axiological principles of the institutionally organized structure on which the state is founded. The knowledge that the individual obtains through education enables the development of the personality who will opt for a beneficial life and, in conformity with his basic moral value system that corresponds to the universal, unchangeable, and ethically founded structure of the intelligible world with efforts for conscious respect of the fundamental human responsibility founded on the principles of ethics. Education as a road to truth does not only tend to the fulfillment of the individual's personal happiness; the education is a crucial plight for the incarnation of the highest values within the life of the social community.

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MULTIPLE NOUN PHRASE PREMODIFICATION: THE MOST FREQUENT NOUN, ADJECTIVE AND ADVERB COMBINATIONS

Maja ŽARKOVIĆ[*]

Abstract: Noun phrases consisting of two-word premodification or longer sequences of premodifiers are showing how dense packing of information content into a few words is very efficient and space-saving. Longer sequences of premodifiers usually put readers or listeners into a difficult position where they have to infer the intended meaning relations of the phrases and that is why multiple premodification is more present in written than in spoken English (Quirk et al., 1985: 1338; Biber et al., 1999: 597). This paper will be analysing nouns, adjectives and adverbs functioning as premodifiers in noun phrases taken from the news register and their internal structure with the aim of establishing, presenting and analysing the most frequent combinations of these premodifiers. After analytic and descriptive analysis of our examples, we conclude that the number of premodifiers does not determine whether two-word, three-word or four-word premodification, which is the longest sequence found in our corpus, will premodify the phrase heads directly or indirectly and what meaning relations will be formed within the phrases. The prevailing tendency of multiple premodifiers in our phrases is to premodify the heads directly which leaves no space for ambiguous meaning relations. Combination involving two adjectives and combination involving an adjective and a noun proved to be the most frequent ones.

Key Word: noun phrase, multiple premodification, order of premodifiers.

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1. Introduction

Some noun phrases are consisted of a single word while some are introduced by different determiners, but many noun phrases have their modifers with or without different determiners and, of course, with phrase heads (Greenbaum, 1996: 209). These modifiers add information that is very significant because it specifically characterizes what the phrase head refers to. Noun phrase modifiers depend on the phrase head but they are not obligatory constituents of the phrase. This means that they can be omitted without damaging sentence structure, but they are so informationally valuable that the omission would definitely damage communication (Greenabum, 1996: 209). This paper will be focused only on noun, adjective and adverb premodifers which, as every premodifier in the phrase structure, come after determiners but before phrase heads (Quirk *et al*., 1985: 437). Noun and adjective premodifiers are usually singled out as the most frequent types of premodifiers because they are extremely efficient mechanisms for bringing addidtional pieces of information into the phrase structure (Biber *et al*., 1999: 590).

There are many noun phrases not just with one-word but also with two-word premodification and longer sequences of premodifiers in contemporary English (Biber *et al*., 1999: 596). Our analysis will be focused on two-word and longer sequences of premodifiers with the aim of establishing the most frequent combinations of packing dense information content into a few words (nouns, adjectives or adverbs) which is the main reason why the use of multiple premodification is efficient (Biber *et al*., 1999: 597). Our research starts with general hypothesis that even if there are very present and frequent combinations which will be presented through analytic and descriptive analysis, these combinations or patterns of organizing multiple premodifiers are sometimes open to changes. These changes usually depend on speakers' wishes to emphasize certain pieces of information with certain premodifiers and their postion shift in the phrase structure.

2. Multiple noun phrase premodificatin

At the beginning, an opinion that words were just put together to form sentences was dominant in linguistic practice (Matthews, 1974: 1), but later, linguists started to recognize larger patterns than words and the description of noun phrases became very important (Mönnink, 2000: 7). This led to a conclusion that sentences were not just strings of

words, randomly ordered, but structures of complex internal structure which drew attention of linguists to the significance of noun phrases and their internal structure (Mönnink, 2000: 7).

According to Quirk *et al.* every noun phrase is consisted of the following constituent parts (1985: 1238-1239): the head, the determinative, the premodification and the postmodification. This paper is focused only on premodification and nouns, adjectives and adverbs functioning as premodifiers. Premodifiers are described as "lexical and grammatical items of a wide range and indefinite complexity and inter-relationship can precede a noun head to form a noun phrase whose modification is generally less explicit than that of postmodification" (Quirk *et al.*, 1985: 1322).

When more than one premodifier appears before the phrase head, the question of their order immediately imposes itself as relevant. It is very difficult to adequately describe all the factors influencing the order of premodifiers (Shaw and Hatzivassiloglou, 1999: 136) and that is why many linguists placed premodifiers into broad semantic classes and specified the order among classes in order to adequately answer the question of their order (Quirk *et al.*: 1985; Alexander: 1988; Foley and Hall: 2003). There is no, theoretically speaking, some upper grammatical limit to the number of premodifers, but, usually, three or four premodifiers are mostly seen as the longest sequence and usually more often in written than in spoken English (Quirk *et al.*, 1985: 1338; Biber *et al.*, 1999: 597).[1] Different studies do not always agree on the details of order, but they show that fairly rigid regularity in the ordering, for example, adjectives is present (Shaw and Hatzivassiloglou, 1999: 136). For example, Alexander orders adjectives in the following way: quality, size/age/shape, colour, origin, past participle (1988: 114). Foley and Hall add more semantic classes to their list which orders adjectives in the following way: opinion, size, quality/character, age, shape, colour, participles, origin, material, type, purpose (2003: 219). They agree that fact adjectives are always the closest to the phrase heads (Alexander, 1988: 114-115; Foley and Hall, 2003: 2019). Quirk *et al.* disscussed the ordering of adjectives and mostly presented similar orders where participles were always before origin, material, type or purpose adjectives but also emphasized that if nouns appeared

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[1] We can find some very long and complex structures of premodification, usually in some technical manuals (for example, *Apollo Block 11 fuel cell voltage current VI characteristics*), but it is very unlikely to find similar examples in everyday conversation (Quirk *et al.*, 1985: 1338).

as premodifiers, they would always be right in front of the heads (1985: 437). They also stated that modifying adverbs were usually modifers of adjectives and adverbs, but most commonly, they cooccurred with gradable premodifying adjectives in noun phrases and they were like a scaling device (Quirk *et al.*, 1985: 445). The focus of our analysis will not be on semantic ordering of multiple premodifiers, but some general and mutal conclusions from all these observations will be taken into consideration, such as the position of nouns or adverbs when occurring with adjectives within the phrases with the aim of determining the most frequent combinations of organizing premodifiers.

Premodifying nouns, adjectives and adverbs do not always premodify the phrase head directly, but each other first and then the phrase head. This is like a rule if an adverb apperas as a premodifier. There are, of course, examples of noun phrases where multiple premodifiers premodify the phrase heads directly even when longer sequences of premodifiers are parts of premodification (Quirk *et al.*, 1985: 1342-1343). Some linguists think that the number of logical and possible meaning relations increases with the number of premodifer and ambiguity is usually present in these noun phrases (Biber *et al.*, 1999: 598). Determining reletedness of multiple premodifiers to the phrase heads can be sometimes a daunting challenge for readers or listeners and that is why we want to see what the most frequent and suitable combinations suit their needs when forming noun phrases with different multiple premodifiers.

2.1. Corpus

The use of multiple premodifiers is very common in written registers, especially in news registers and relatively rare in conversation since multiple premodifiers put readers or listeners in a very difficult position because logical relations among premodifiers must be inferred, which is not always easy (Biber *et al.*, 1999: 597). Guided by these observations we decided to use news register as our corpus for our research. The corpus comprises a compilation of noun phrases with premodifying nouns, adjectives and adverbs found in different newspaper articles published in *The Times*, *The Guardian* and *The New York Times*.[2] The compilation of newspaper articles contains 1 781 920

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[2] We will use abbreviated forms for the mentioned newspapers in the text, i.e. *TT* for *The Times*, *TG* for *The Guardian* and *NYT* for *The New York Times*.

words, although we analysed only the articles published within the *News* section because this section deals with different topics: politics, the economy, culture, celebrities, sports, etc.[3] Having different topics was of great significance for our analysis since we wanted to find as many different noun phrases as possible because that would result in many different combinations. In the end, we found 16 different patterns of organizing multiple premodifiers and 464 different examples of noun phrases containing them. We did not analyse noun phrases where multiple premodifiers were linked by conjuctions such as *but, or, and*, the most frequent conjuctions, because such noun phrases did not pose difficult questions since premodifiers related directly to the phrase heads thanks to these conjuctions (Biber *et al.*: 1999; Foley and Hall: 2003). We were primarily interested in nouns and adjectives functioning as premodifiers and their combinations when they appear as two-word or longer sequences of premodification, but we also analysed patterns that included adverbs because they proved to be very frequent with adjectives. They usually contributed to the premodification of adjectives they were preceding so we wanted to see internal structure of those noun phrases as well.

3. Data analysis

The two most frequent patterns of organizing multiple premodifiers in our corpus are the ones where two adjectives premodify the phrase heads (145 examples) and when an adjective and a noun premodify the phrase heads (143 examples). Many examples found in the corpus premodify the phrase heads directly which is considered to be not so frequent or common (Biber *et al.*, 1999: 597). Some of the examples where two adjectives or the adjective and the noun premodify the phrase heads directly are:

1)   A *visionary American academic* is at the centre of a new battle over the future of US healthcare because of his fervent admiration, for the National Health Service in Britain. [4] (*TT* 3/6[5])

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[3]   We analysed articles published in online editions of the mentioned newspapers. The analysis was carried out for articles published between April and July, 2010.

[4]   We will state a few examples for every combination, since a detailed presentation of all the examples found would require space we do not have here.

[5]   The dates used are those when the newspaper article containing the stated example was published online.

2) Warning that the technology is making targeted killings much easier and more frequent, the report urged major military nations to meet with human rights specialists to work out agreements on *murky legal issues*, such as when a farmer who sets roadside bombs at night may be a target. (*NYT* 2/6)

3) Now Khaled Abdul-Wahab, a *wealthy Tunisian landowner*, is the object of a campaign to bestow on him the title of "righteous among the nations", the recognition by Israel for gentiles who helped to rescue Jews from the Nazis. (*TG* 11/4)

4) But many young people complain (quietly) of being chained to *dead-end government jobs*. (*NYT* 19/6)

5) The complaints are misplaced: Davidson is committed to *hard-nosed research methods*, while the Dalai Lama has simply encouraged the empirical testing of practices that Buddhists have for centuries found helpful in developing contentment and compassion. (*TG* 21/5)

6) …Mr. Coke's influence seemed to grow and his business interests, including an entertainment company and a construction company, received *sizable government backing*. (*NYT* 22/6)

We found only one example of the noun phrase where two adjectives did not premodify the phrase head directly and fourteen examples of noun phrases where the adjective and the noun did not premodify the phrase head directly either. Some of the examples found and their internal structures look like this:

7) President Barack Obama moved to defuse a *growing political row* over the Gulf of Mexico oil spill yesterday by assuring the prime minister that he was not trying to blame Britain for the catastrophe. (*TG* 13/6)

[*growing* [*political row*]]

8) "Just because something is funny doesn't mean it isn't serious," said Mr. Gnarr, whose *foreign relations experience* includes a radio show in which he regularly crank-called the White House, the C.I.A., the F.B.I. and police stations in the Bronx to see if they had found his lost wallet. (*NYT* 25/6)

[[*foreign relations*] *row*]

9) Even before then, in December, Mr. Obama and his advisers will conduct a "strategic assessment" that will serve as a *major progress report*. (*NYT* 30/6)

[[*major progress*] *report*]

10) China can no longer be seen as just a *low-cost production centre*. (*TG* 6/6)

[[*low-cost production*] *centre*]

The high frequency of these two patterns proves that unambiguous meaning relations are of great significance even in news register where packing dense information content is primarily focused on the value of information and space-saving characteristics of it at the same time. These unambiguous meaning relations are always present in noun phrases where multiple premodifiers premodify the phrase heads directly but we cannot say that examples where they do not premodify the heads directly pose a difficult task of determining meaning relations among them. The reason for that is the fact that most noun phrases with two-word or three-word premodification are not ambiguous no matter how many structural or logical relations are possible and no matter that in each case the speaker/reader/listener must infer intended meanings (Biber *et al*., 1999: 598).

Some also frequent patterns of organizing multiple premodifiers proved to be the ones where an adverb and an adjective (49 examples), two nouns (48 examples), two adjectives and a noun (22 examples), a noun and an adjective (14 examples), three adjectives (14 examples), an adverb and two adjectives (10 examples) and an adjective and two nouns (8 examples) premodified the heads.

We start our analysis with two patterns which start multiple premodification with adverbs as initial parts of speech (the adverb and the adjective and the adverb and two adjectives). Every example found within these two patterns showed that multiple premodifiers preceding the head did not premodify the head directly. The pattern where we have the adverb and the adjective is very frequent in this group, but it forms always the same meaning relation in the phrase. The adverb premodifies the adjective and then they, as an adjective phrase, premodify the head:

11) "They are targeting financial institutions to try to harm the economic situation because they want to keep international compa-

nies from investing here," said Dr. Jabir al-Jabiri, a *newly elected member* of Parliament. (*NYT* 20/6)

[[*newly elected*] *member*]

12) Our view is that breast cancer is a *completely preventable disease*. (*TT* 31/5)

[[*completely preventable*] *disease*]

13) Without the Nile, Egypt would be a *scarcely habitable desert*, Sudan a parched wilderness. (TT 4/6)

[[*scarcely habitable*] *desert*]

When the adverb and two adjectives premodify the phrase head they also do not do it directly because the adverb is there to premodify the adjective following it and then together to premodify the head. This pattern is consisted of longer string of premodifiers and unambiguous meaning relations are not present which is the reason why this pattern was not as frequent as the previous one where meaning relations were quite transparent even though premodifer did not premodify the head directly. Some of the examples found in our corpus and their internal structures look like this:

14) A *politically well-connected former warlord* named Amanullah Guzar had gained control of the Taliban warlord's old building site, and a 13-story building began rising there, overlooking their walls and, worse, providing vantage points into the gym's windows. (*NYT* 20/6)

[[*politically well-connected*] [*former warlord*]]

15) …*highly personal, consensus-building style* has helped him lead a sweeping new attack on AIDS after almost a decade of failed leadership under his predecessor, Thabo Mbeki. (*NYT* 7/6)

[[*highly personal*] [*consensus-building style*]]

We continue our analysis with patterns in which two nouns or two adjectives and the noun premodify the head as two patterns which showed high frequency. Two nouns preceding the phrase head premodified the head directly in majority of examples:

16) The plane made two *routine radio calls* during its flight, one of them 30 minutes after takeoff. (*TG* 22/6)

17) 340. But Dan Franch, his *high school literature teacher*, could tell he was not happy. (*NYT* 19/6)

18) A leaked letter from the United Nations' climate chief suggests the *Copenhagen climate summit* failed because the presence of 130 world leaders paralysed decision-making and the Danish presidency backed the US... (*TG* 31/5)

We found fourteen examples of noun phrases with two premodifying nouns which did not premodify the phrase head directly:

19) The four main targets for any raid on Iran would be the *uranium enrichment facilities* at Natanz and Qom, the *gas storage development* at Isfahan and the heavy-water reactor at Arak. (*TT* 12/6)

[[*uranium enrichment*] *facilities*]

[[*gas storage*] *development*]

20) "Before, I thought, 'Oh my God, this *climate change problem* is just dreadful,' " said Jillian Leddra, 50, a musician who was shopping in London on a recent lunch hour. "But now I have my doubts, and I'm wondering if it's been overhyped." (*NYT* 24/5)

[[*climate change*] *problem*]

21) A British soldier is heard saying that an *explosives disposal unit* is on its way. (*TG* 11/4)

[[*explosives disposal*] *unit*]

A longer sequence of premodifiers is given by the pattern where two adjectives and the noun premodify the head directly:

22) The *existing loophole-ridden land rules*, dating from 2001, give developers wide leeway to clear property. (*NYT* 26/5)

23) ..., as Brazil's booming economy helped trim the inequality gap and create a more *powerful black consumer class*, said Marcelo Neri, an economist in Rio de Janeiro. (*NYT* 7/6)

24) The *alleged Jamaican drug lord* who inspired an uprising on the Caribbean island faced charges appeared at a New York court yesterday in the first step of a legal process... (*TT* 26/6)

or indirectly which happened only in three examples:

25) The *principal private security subcontractors*," the report said, "are warlords, strongmen, commanders and militia leaders who com-

pete with the Afghan central government for power and authority. (*NYT* 21/6)

[[[*principal*] [*private security*]] *subcontractors*]

26) The next day Shaw was moved to the counter-narcotics justice centre, a *US-funded maximum security prison* for drug smugglers. (*TT* 20/6)

[*US-funded* [*maximum security*] *prison*]

27) Roberto Servitje, part of the powerful family that controls Grupo Bimbo, a *giant baked goods multinational*, called for an advertising boycott of the station. (*NYT* 12/5)

[*giant* [*baked goods*] *multinational*]

The pattern which does not obey the general rule and which is rather new is the one where the noun and the adjective premodify the head. The general rule is that if the noun appears with adjectives before the phrase heads, it is put right before the phrase heads (Quirk *et al.*, 1985: 437). All examples found in the corpus were noun phrases in which these premodifiers premodified the phrase heads directly:

28) Europe will introduce a *surprise new plan* today to combat global warming, committing Britain and the rest of the EU to the most ambitious targets in the world. (*TT* 26/5)

29) "During interrogation Abudurexiti Abulaiti, Yiming Semaier, and others have confessed to secretly carrying out *extremist religious activities*, developing and training members,... (*TG* 24/6)

The meaning of the phrase *surprise new plan* can be interpreted as "*new plan which is a surprise*" which definitely would not be the meaning of the phrase if the adjective and the noun changed places (*new surprise plan* = "*new plan which should surprise*"). This shows that if adjectives bring more valuable pieces of information than nouns, they will be the closest premodifiers to the phrase head. This, of course, depends on the context and speakers' wishes to emphasize more significant information. Our examples show that nouns are just additional characteristics for the heads and their position is therefore adequate.[6] The differences in meanings can be also showed by two other phrases:

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[6] We have the similar situation with multiple adjectives where fact adjectives are always right in fornt of the heads preceded by opinion adjectives (Alexander: 1988; Foley and Hall: 2003).

extremist religious activities = "*extremist's religious activities*" or *religious extremist activities* = "*religious extremist's activities*".

We are left with two more patterns from the group of the frequent ones and those are the ones where three adjectives or the adjective and two nouns premodify the phrase heads. Noun phrases where three adjectives premodify the phrase heads are examples where premodifiers premodify the heads directly:

30) "These *horrible, pouting, rich brats* refuse to embody their nation. But if this team does not represent France, alas it reflects the country with its clans, its ethnic divisions… It holds a terrible mirror up to us," he said. (*TT* 21/6)

31) That was the response in communities across the southern and central Gaza Strip on Monday, a day after Prime Minister Benjamin Netanyahu announced that Israel would significantly expand the flow of goods overland into Gaza, an *impoverished coastal Palestinian enclave.* (*NYT* 21/6)

32) While the Uzbek refugees are nearly all citizens of Kyrgyzstan, the *weak interim Kyrgyz government* has not undertaken any significant campaign to help them or encourage them to return. (*NYT* 21/6)

The adjective and two nouns premodified the phrase heads directly in majority of the examples found in our corpus. We found three noun phrases where phrase heads were not premodified directly by the aforementioned premodifiers:

33) "The time has come for Israel to ask serious questions about how three years of closure have promoted the goals it declared for itself and what has been the effect on 1.5 million people whose right to travel and to engage in productive work has been denied," said the *Israeli human rights group Gisha*, which called the policy economic warfare. (*TT* 17/6)

34) Front-page coverage and *heated morning radio discussions* asked how Professor Chomsky, an 81-year-old professor emeritus at the Massachusetts Institute of Technology, could pose a risk to Israel and how a country that frequently asserts its status as a robust democracy could keep out people whose views it found offensive. (*NYT* 17/5)

35)   Another 12,000 people have been evacuated from the *potential flood zone downstream*, mostly to higher ground above their villages. (*TG* 23/5)

[[[*potential*] [*flood zone*]] *downstream*]

36)   £100,000 appeal launched to keep '*national treasure' oil painting* of African Ayuba Suleiman Diallo in gallery's collection. (*TG* 7/7)

[[*national treasure*] [*oil painting*]]

37)   And it is not just the *so-called citizen journalism sites* that have failed here. (*NYT* 20/6)

[[*so-called*] [[*citizen journalism*] *sites*]]

This phrase can have another, also possible, internal meaning structure:

[[[*so-called*] [*citizen journalism*]] *sites*]

A group of noun phrases with three-word premodification found in our corpus, which proved to be not very frequent, consisted of the following patterns of organizing premodifiers: an adverb, an adjective and a noun (3 examples), an adjective, a noun and an adjective (1 example), a noun and two adjectives (1 example) or a noun, an adjective and a noun (1 example) before the phrase heads. All patterns, except for the adverb, the adjective and the noun, showed premodifiers which premodified the phrase heads directly. We start our analysis with this pattern:

38)   "This is an *unusually TV-dominated ad economy*, which creates lots of leverage around sporting events."(*TG* 22/6)

[[*unusually TV-dominated*] [*ad economy*]]

39)   The Consultative Peace Jirga did, however, call for an end to the *deeply unpopular house searches*. (*TT* 5/6)

[[*deeply unpopular*] [*house searches*]]

40)   It did, however, make a relatively flattering character assessment. (TT 27/5)

[[*relatively flattering*] [*character assessment*]]

All the other aforementioned patterns were not very frequent since we found only one example for each and we will present them in the order they were mentioned:

41) The latest anti-vice sweep follows a *secret police fact-finding mission* between February and April in five major cities to investigate underground prostitution and gambling. (*TT* 22/6)

42) It also showed *Iran continuing higher-level enrichment*, failing to answer questions about possible military dimensions to its nuclear work, and failing to address concerns about undisclosed activities. (*TG* 21/6)

43) British police investigated the incident, but as prosecutors prepared to execute a European arrest warrant to bring him back to the UK on a possible manslaughter charge, German authorities convicted Ubani, 67, of causing death by negligence, giving him a *nine-month suspended prison sentence* and ordering him to pay 5,000 costs. (*TG* 21/6)

The longest sequence of premodifiers found in our corpus was consisted of four premodifiers. This group proved to be not very frequent and we found three patterns of organizing these premodifiers: an adverb, an adjective, a noun and a noun (2 examples), three adjectives and a noun (1 example) and four adjectives (2 examples). We expected ambiguous meaning relations, but only pattern beginning with the adverb, as always, did not premodify with its constituents the phrase head directly like the other found patterns did:

44) City analysts believe that the *closely watched non-farm payroll data*, due to be released at 1.30pm BST, will show an increase of more than 500,000 jobs in May. (*TG* 4/6)

[[*closely watched*] [[*non-farm payroll*] *data*]]

This phrase can have another, also possible, internal meaning structure:

[[[*closely watched*] [*non-farm payroll*]] *data*]

45) Asked whether any consideration had been given to the timing of Monday's vote, given that *indirect, American-brokered Israeli-Palestinian peace talks* started in May, and Mr. Netanyahu plans to meet with President Obama in Washington on July 6, Mr. Miller said "absolutely not." (*NYT* 21/6)

46) "I think I've been a *huge over-trusting idiotic stupid woman*," she concluded. (*TG* 2/6)

These longer strings of premodifiers, if we exclude patterns beginning with the adverb because of the fact that these patterns always

form the same meaning relations, prove to have unambiguous meaning relations which is not the only thing quite in contrast with theoretical linguistic practice and opinions we came across in our research.

4. Conclusion

The aim of this paper is to bring some of the results that came out from the research we did on analysing nouns, adjectives and adverbs functioning as premodifiers in noun phrases taken from the news register and their internal structure with the aim of establishing, presenting and analysing the most frequent combinations of these premodifiers. We found 16 different patterns of organizing premodifying nouns, adjectives and adverbs after analysis of the examples found in our corpus. In the end, we can say that the most frequent patterns were the ones where two adjectives or the adjective and the noun premodified the phrase heads. Other patterns were not as frequent as the aforementioned ones but patterns where the adverb and the adjective, two nouns, two adjectives and the noun, the noun and the adjective, three adjectives, the adverb and two adjectives or the adjective and two nouns premodified the phrase heads should not be treated as not frequent. Their number of examples found in our corpus was not as big as the number of the two most frequent patterns but also not the one to be disregarded.

We started the research with general hypothesis that some combinations were very present and common, but also sometimes opened to certain changes that linguistic theory did not state. In the end, we managed to prove our starting hypothesis through our research and analysis. The only general rule that prevailed thoughout our research was the one stating that premodifying adverbs usually cooccurred with premodifying adjectives following them, creating adjective phrases functioning as premodifiers for other premodifiers in front of the phrase heads (Quirk *et al.*, 1985: 445). It is stated that if premodifying nouns appear with premodifying adjectives, they should be placed right in front of the phrase heads (Quirk *et al.*, 1985: 437), but our examples showed that was not always the case and therefore not the general rule. We found examples of noun phrases where premodifying adjectives were right in fornt of the phrase heads preceded by premodifying nouns. These phrases showed that premodifying adjectives were more informationally valuable than premodifying nouns and the position shift was adequate considering that fact information was always placed right in front of the phrase heads no matter what part of speech the premodifier carrying that information was. Another thing linguistic

theory states is that longer sequences of premodifiers usually bring ambiguous meaning relations, especially sequences consisting of more than three premodifiers. We have to say that our examples of noun phrases consisted of two-word, three-word and four-word premodification, the longest sequence found in the corpus, led us to a conclusion which was quite the opposite than the theoretical observations. All our examples showed prevailing tendency to premodify the phrase heads directly and in that way to avoid ambiguity. This was even more present with four-word premodification where ambiguity was expected than with two-word or three-word premodification where we found more examples where premodifiers did not premodify the phrase heads directly. Maybe this is just a momentary conclusion, beacuse we did not find many examples for four-word premodification and some broader research will not come to the similar conclusion but to a conclusion more in compliance with the theory, but, still, it is an indication that even in news register longer sequences of premodifiers are there to offer different pieces of information but not to put readers or listeners into a difficult position of inferring the intended meaning.

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"THE LINK BETWEEN THE HR PRACTICES AND THE BUSINESS STRATEGIES IN THE ICT SECTORS IN THE REPUBLIC OF MACEDONIA

Venera GUDACHI[*]

Abstract: Information Technologies and Telecommunication industries (ICT) are among the most advanced industries in Macedonia and due to their nature (short product life, high competition, need to maintain possession of the experienced personnel and sophisticated equipment) the methods being implemented are in agreement with the latest developments globally. On the basis of the empirical research conducted in the Macedonian ICT sectors we came to the conclusion that HR departments do not exist in all, but the understanding of the importance of HRM is nevertheless evident. The majority considers that HRM should be incorporated in the high management structure and included in the planning of the business strategy. Not surprisingly 91.4% of the interviewed Macedonian companies possess business strategies. This paper provides an in-depth analysis of the link between a series of HR practices and the different types of business strategies implemented in ICT companies with primary purpose to closely evaluate the implementation of the HR practices, to define the business focus of the companies (focus on quality, focus on innovation, cost leadership focus) and consequently to match the HR practices with the business focuses of the company.

Key Word: Empirical research, HR practices, Business strategy, Business focus, ICT.

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Introduction

HRM is one of the company's functions that have experienced signifi-cant changes over the last few decades. Enormous literature was devel-oped advising a more strategic role for HR. However, the relationship between HRM and the business strategies has been difficult to practice as both areas have been traditionally considered independent; a conse-quence of resources based on the theory development.

Generally, companies apply two different approaches. The first one is the reactive approach where HRM does not take part in the strategy formulation, but simply designs appropriate HRM policies to support the strategy implementation. And the second one is the proactive ap-proach where HRM is involved in the process of strategy formulation. Time has proved that the relationships between HRM and business strategies tend to change through different stages, which range from a more reactive to a more proactive and integrated viewpoint.

Such a trend tends to change in different countries depending on their economic, social and cultural aspects. Companies operating in developed countries have designed sophisticated HRM practices and apply them in the highest managerial level, while companies in devel-oping and transition countries use HRM practices, but very often they are not recognized as an important managerial instrument, or HR is not included in the company's structure although their practices are pre-sent.

In general, a good part of Macedonian companies incorporate HRM practices where the goal is mostly to support the implementation of the company business plans, while another group of companies do not formally incorporate HRM practices but use them in their everyday work. Certainly, there are some cases where the companies are not aware of the existence and usage of HRM practices in their companies at all.

Development of HRM in the Republic of Macedonia

The general concepts of HRM in Macedonia derived from the common HR practices applied during the time when the country was part of former Yugoslavia. Although at that time HRM as a term was not com-monly used, its practice was applicable in the companies. Nevertheless, since 1991 when Macedonia entered the transition period, different socio-economic problems occurred on account of which the HR aspect was mostly neglected in companies.

Additionally, the privatization process of the state owned companies and the structural reforms further hindered the developments of HRM, as the main goal was to decrease the number of unemployed persons that derived from the privatization process and the liquidation of big companies that existed during the time of Yugoslavia. External influences caused by the economic embargo of Greece and the implementation of the UN Resolution number 946 for sanctions against Greece caused negatives rates of GDP and the increase of the employment rate. In 1990, the total number of people employed was 507,324 and in 1996, 339,824; meaning that in this period the number of people employed decreased by 167,500 persons, i.e. an increase of 34% in the unemployment rate. Due to the Government intentions to develop programs and policies for attraction of foreign investments, reforms related to accessibility of financial assets, development SMEs and entrepreneurship, labor reforms and other reforms to increase the employment and stimulate GDP growth, HRM was left aside.

Macedonia generally has established a good infrastructure of the institutional structures dedicated to facilitating the labor problems in such a way as to advance the HRM. It is worth mentioning the services of the Employment Service Agency in recent years. In 2006 as a joint effort between national and foreign institutions HR Development Fund was established, aiming to create a knowledge base related to HR practices.

By obtaining the status of a candidate country for the EU membership, Macedonia became beneficiary of IPA funds as of 2007. Consecutively a row of agreements related to such funds with EU were signed and various projects are implemented. HR is one of the five IPA components aiming to strengthen the human capital and combat exclusion, intending to enhance and foster the capacities of HR in general, and especially to strengthen and enhance the HR capacities of public administration to absorb additional IPA funds.

The Law on Labor Relations is committed to strengthening workers' right and is considered as a very flexible law expected to encourage growth, investment and a gradual shift in employment from the informal to the formal sector. As of 2006 is in force the Law on Agencies providing temporary employment and carrying out temporary work. The purpose of this law was to regulate temporary employment and prevent the unemployed from engaging in the grey economy by regulating employee status.

During the process of reformation Macedonia drafted a number of active labor market programs related to the Law on Employment and Insurance in Case of Unemployment, focused on employment, training, and public works.

HRM tools are present in Macedonian businesses in different forms and under different names. During the years and especially after becoming an EU member candidate, Macedonian companies proceeded towards European trends in order to become incorporated into the globalization process. At some point, HRM was incorporated along with other management areas. This trend is present in bigger companies as they are more open toward the modernization trends of HR and have formalized its existence in the company. Although, other SMEs use some HRM aspects, the process is not totally formalized. In this case the company either possesses a small HR department, a single employee, or do not have it at all, but normally another sector is covering the HR area, it's usually under the administrative or legal department.

The Macedonian Law on Labor Relations explicitly defines and protects the rights of the employees and sets the conditions and the benefits of both the employee and the employer. It's a very contemporary law which incorporates all HR aspects present and used in developed countries, which is a good base for Macedonian companies to follow.

Methodology

Schendel and Hofer's (1979) definition of strategy at the business level was used in this research. They refer to it as the way the company competes in a particular market. To measure the business strategy Snow and Hebriniak's (1980) topology was used. This approach foresees a short description of strategic focuses (quality, innovation and cost leadership) and the responders select the best description that characterizes their business strategy focus.

In order to analyze the match between the HR practices and the company business focus, HR Practices were grouped into different areas: competencies acquisition, development, compensation appraisal and some other HR practices.

Objectives

The first objective was to find out how many of the interviewed companies have determined business strategies. The results showed that 91.4% of the companies have formally adopted business strategies,

only a small percentage of 5.7% do not have a defined strategy, and 2.9% are not aware if the company poses a business strategy.
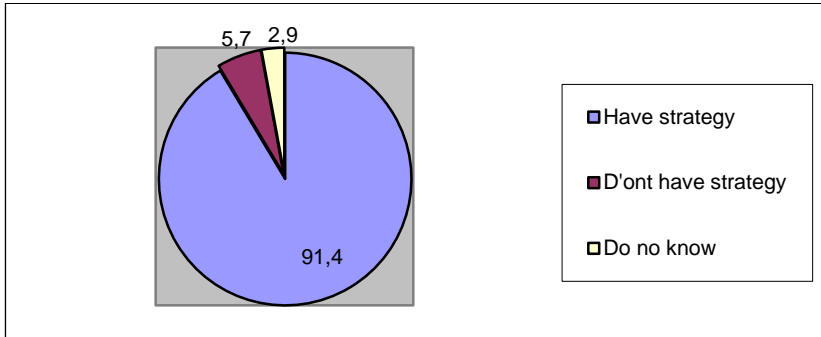
Figure 1: Companies that have business strategy

The second objective was to group the companies by their strategy focus: (1) companies focusing on quality; (2) companies focusing on innovations; (3) companies focusing on cost leadership; and (4) companies not identifying any of the abovementioned options. The results showed that the majority of interviewed companies, 65.7%, focus on quality, 25.7% on innovations, 5.7% on cost leadership, and a small number of them, and 2.9%, cannot identify themselves with any type of already stated strategies.

	Quality focus	Innovation focus	Cost leadership focus	Not identified companies
Percetage	65,7	25,7	5,7	2,9
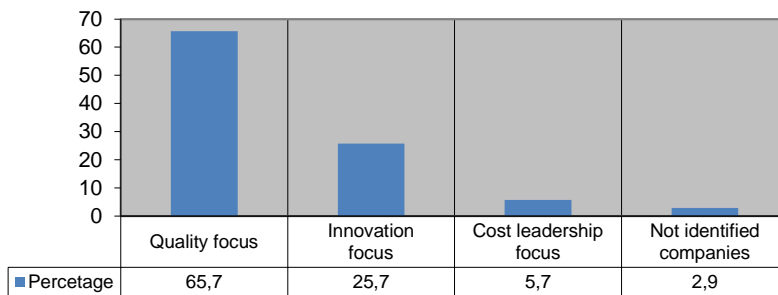
Figure 2: Companies and their strategy focus

Decision Making Processes In Companies With Different Strategy Focus

Companies with quality focus

From the total number of included companies the majority of them, 65.7% are focusing on the quality of their products. Such companies are mostly present in micro and small companies, with about 80% of

the total companies included in this research. The majority of companies that have a focus on quality are domestic companies.
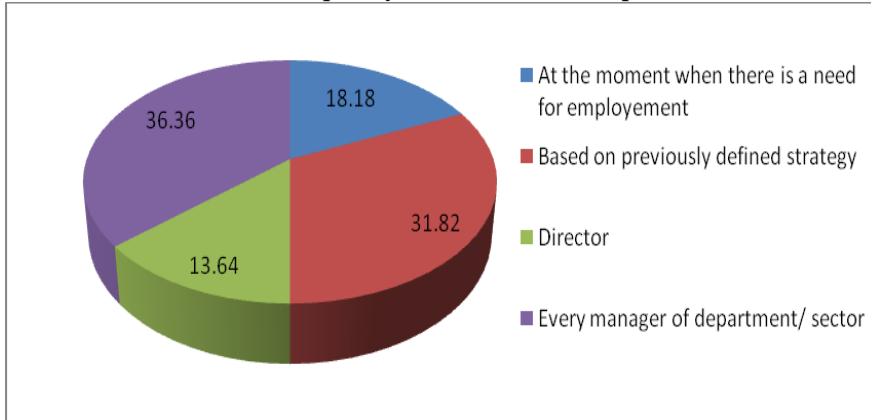
Figure 3: Companies focusing on quality- who decides about new employment

In this type of strategy focus employments are made in the following order: in 36.36% of companies the decision about employments is made by the manager of the department where employment occurs, in 31.82% it is defined in the existing business strategy, in 18.18% employments are not planned in advance and in 13.64% the director of the company makes the decision.

The procedures of recruitment and selection in these companies are distributed between different factors. In more than 50% of the companies the C.E.O. of the company in cooperation with the HR department/employee execute the procedures for recruitment and selection, while in 30% employment and mediation agencies are in cooperation with the director of the company execute employments and in about 20% the director alone decides about the recruitment and selection procedures.

These companies use all different kinds of recruitments tools. For example, universities sometimes are used but not at a sufficient level, and are not seen as a tool from which the most qualified staff could be located. External resources are used less in these companies compared to other recruitment tools.
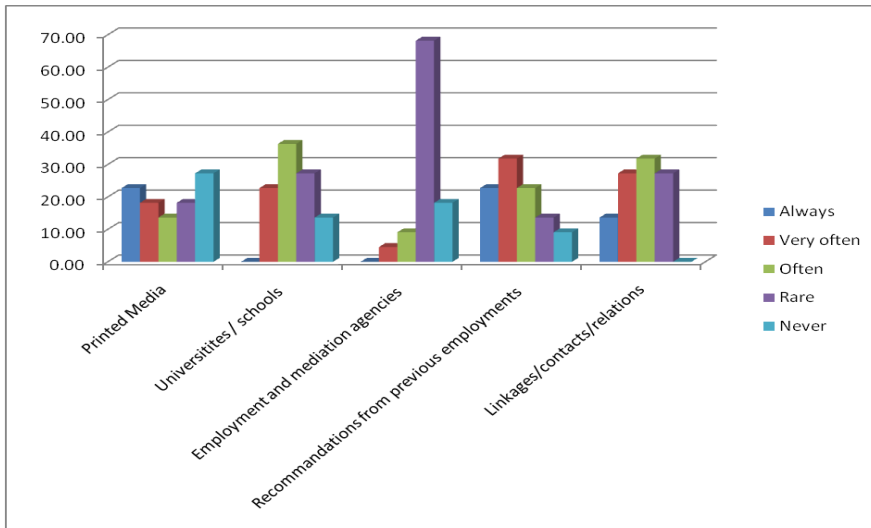
Figure 4: Companies focusing in quality - usage of recruitment methods

The most frequent tool used in the selection process is the interview, then testing and a probation period.
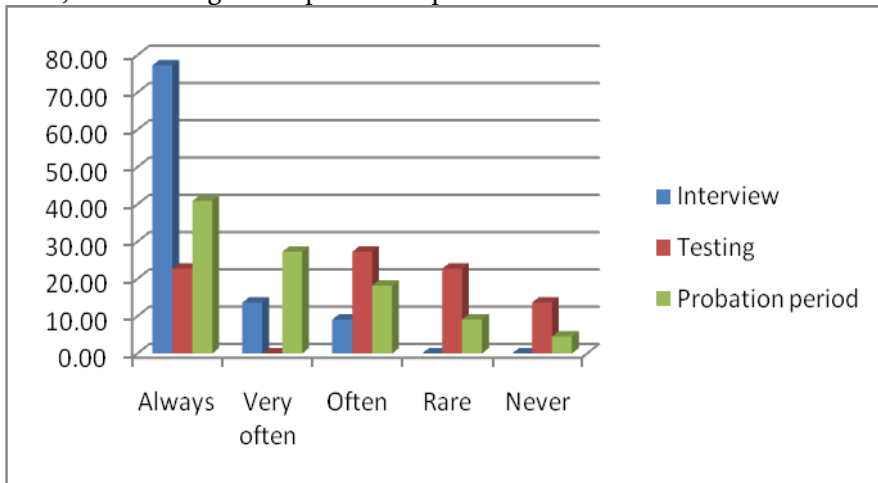
Figure 5: Companies focusing on quality - usage of selection methods

Companies using quality focus make annual planning for training. From the total number of interviewed companies 86.36% of them do make annual planning, 4.55% not, and 9.09% do not know if the company makes annual planning.
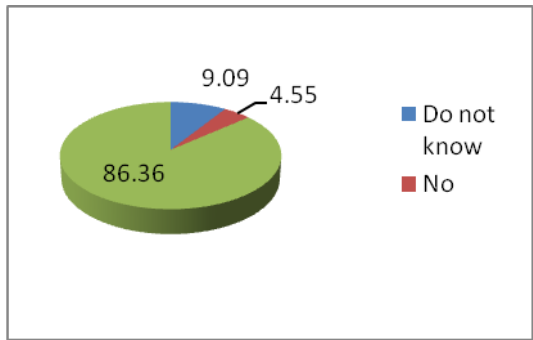
Figure 6: Companies focusing on quality- does the company make annual planning

In companies where an annual training plan exists it is made by a HR department/ person as defined in the business strategy, and in only 9% of total cases the director makes the planning alone.

Although the theorists assumptions say that companies with a quality focus invest much in their employees, this is not the case with interviewed companies. They do not invest in the education of employees, and mostly practice job training which does not require additional financial expenses.
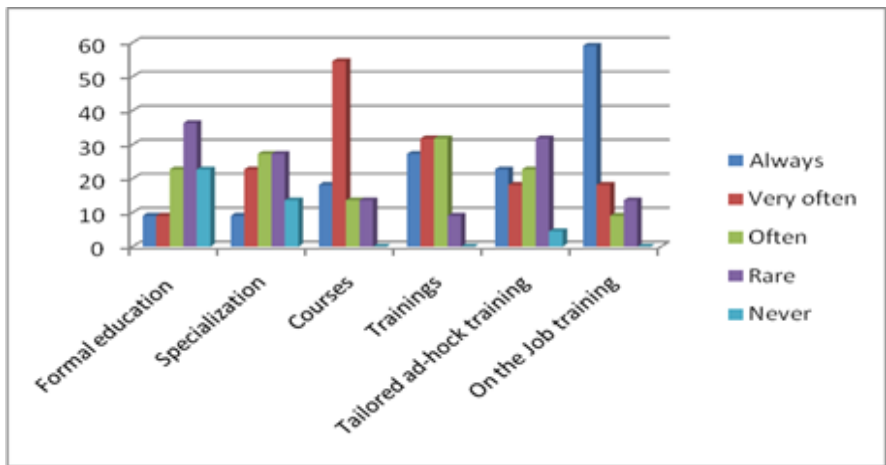
Figure 7: Companies focusing on quality - how the personnel trained

The number of annual days set for training of employees and managers, we can see from (Figure 18) that in general they attend training. In most of the cases the numbers of days dedicated to the training of managers are from 13-20 days while days set aside for the employees range are from 6-12 days per year.
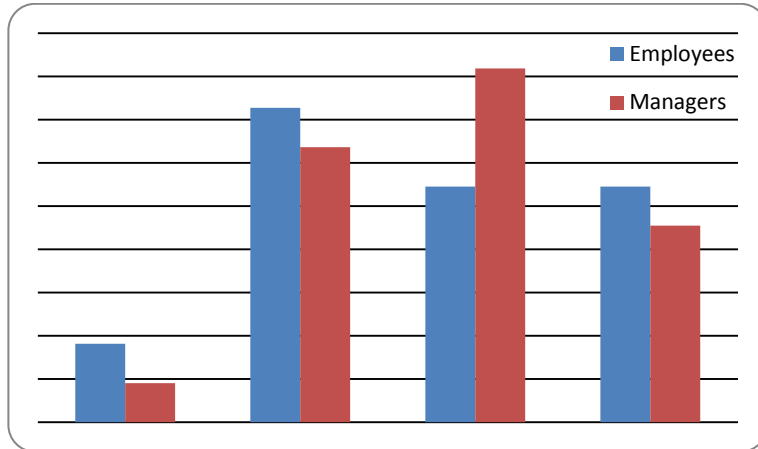
Figure8:Quality companies focusing on quality-number of annual days per training

Motivational tools used in companies with a quality focus are not a strong HR practice, even for those that do not require financial investments. The tool used most often is training followed by acknowledgements and recognitions. There are a certain number of companies that provide financial benefits such as higher incomes compared to company competitors, while gifts are used very rarely. Usages of official assets (example: company car and official phone) to motivate employees are not a practice.
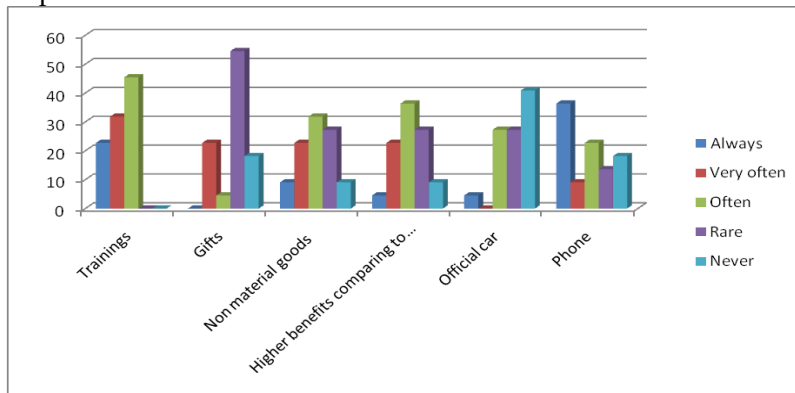
Figure 9: Companies focusing on quality - how employees are motivated

In companies with a quality focus the experience of the employee and the merits are used very often during the promotion process. Educational background is taken into consideration often while the internal competitive process is used less.
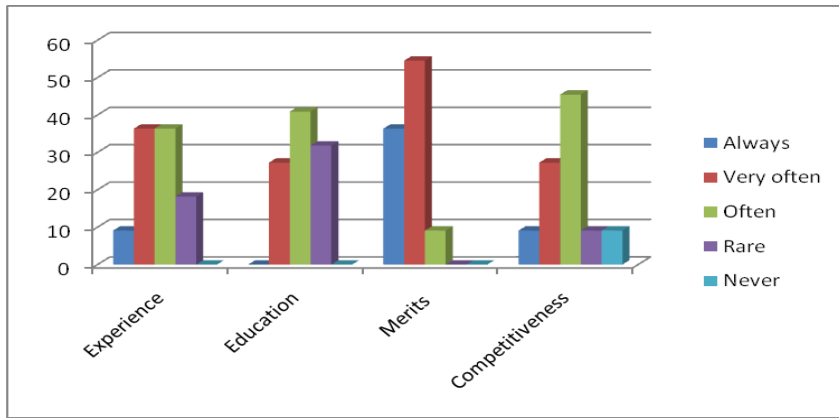
Figure 10: Companies focusing on quality - how employees are promoted

It is very surprising that 40.91% of companies do not have a HR department, 31.82% do, and in 27.27% HR tasks are undertaken by another department such as the departments of finance, management, logistics and administration and IT. From the total number of interviewed companies 90.91% believe that HRM should be incorporated into the business strategy as a key factor in the development of the company.
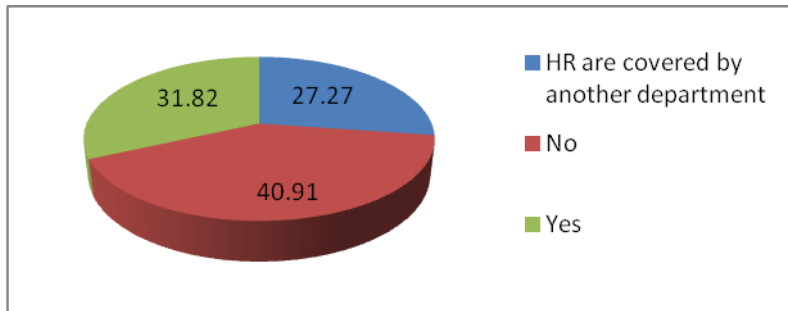
Figure 11: Companies focusing on quality- possession of hr department

In companies where a HR department exists it is positioned as following: 13.64% in high management structure, 31.82% in middle management structure and in the rest of the cases it is covered by another sector.

Apart from its ordinary tasks, the HR department at some level is involved in the planning processes of the company, i.e. actively participates in the business planning of the company. It is involved in the

planning of its own HR department, while in some of the cases it promotes ethic and the common social responsibility of the company.
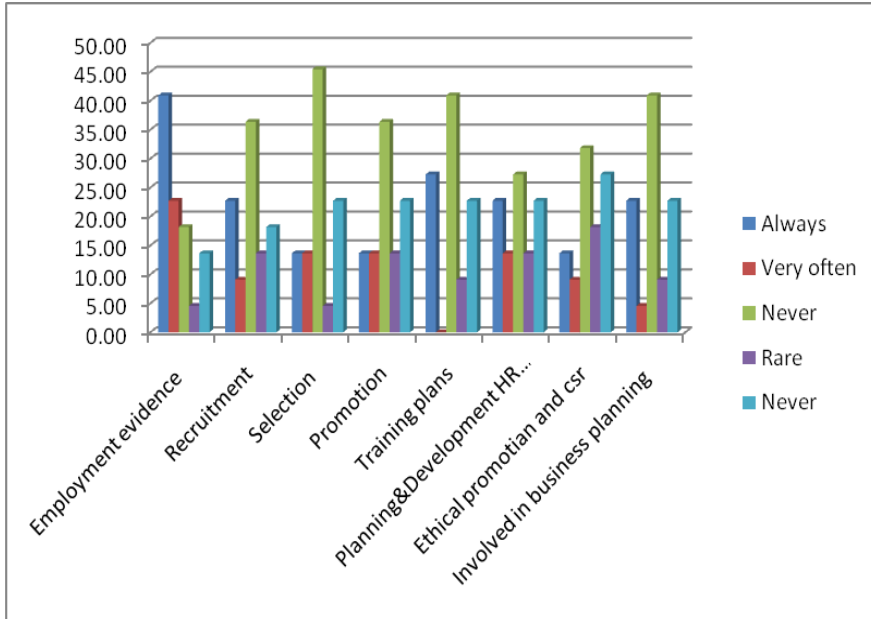
Figure 12: Companies focusing on quality - tasks conducted by hr department

Companies with innovative focus

From the total number of interviewed companies 25.7% of them have a focus on innovation. Companies that use this type of strategy focus are mostly (80%) small size companies which consist (70%) of domestic capital.
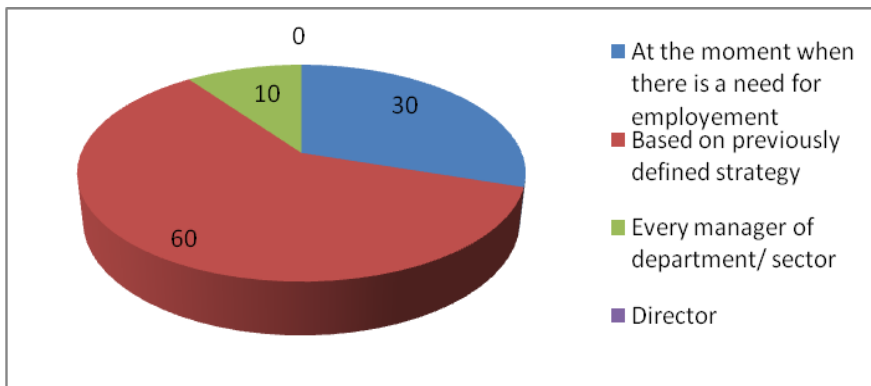
Figure 2: Companies focusing on innovation - who decides for new employments

In companies with an innovative focus new employments are made in the following order: 30% decide about new employments when there is a need; for 60% employments are planned in the company strategy; and for 10% the manager of a particular department decides about the new employments.

The procedures of recruitment and selection in the companies with an innovation strategy are distributed between different factors. For 40% the C.E.O. performs the procedures for recruitment and selection; 30% are undertaken by the HR experts; and in the rest the director and the employment and mediation agencies perform the procedures. Results showed that in most of the cases the director of the company is included in the decision making processes related to HR issues such as recruitment and selection processes.

Such companies use different tools during the recruitment processes of the new employees. Printed media is the tool mostly used as a recruitment method with 50%, references from previous employments with 40%, and employment agencies with 10%. It is interesting that companies with an innovative focus do not use universities to disclose the most qualified potential personnel.
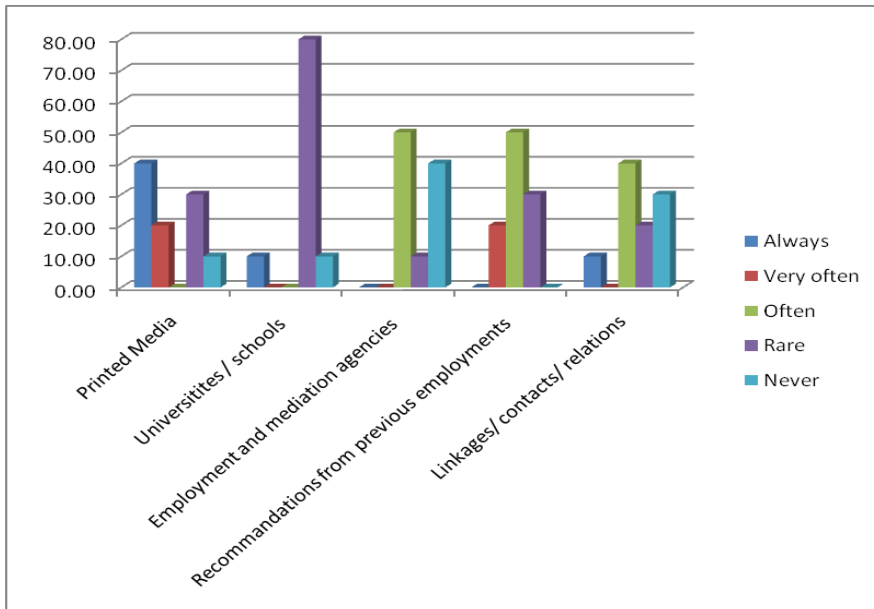
Figure 3: Companies focusing in innovation - usage of recruitment methods

The interview is the only method used in such companies with 100%. Results showed that tests are used as well, whereas a probation period at work is used less.
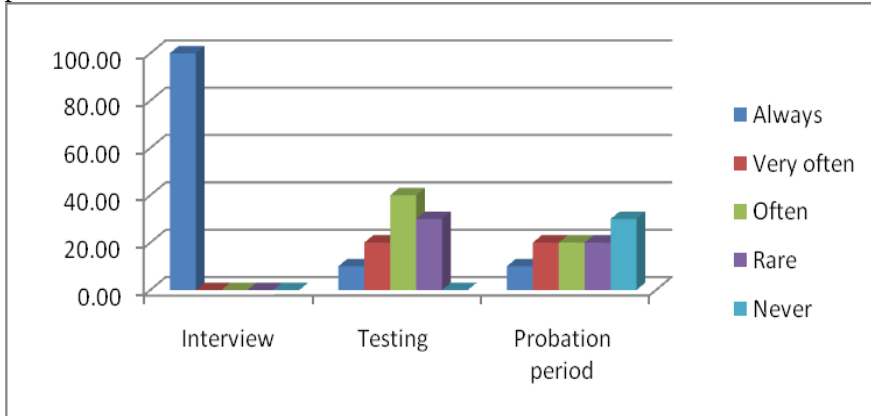
Figure 45: Companies focusing on innovation - usage of selection methods

60% of companies with an innovative focus plan annually the training, 30% do not, and 10% do not know if their company makes annual planning.
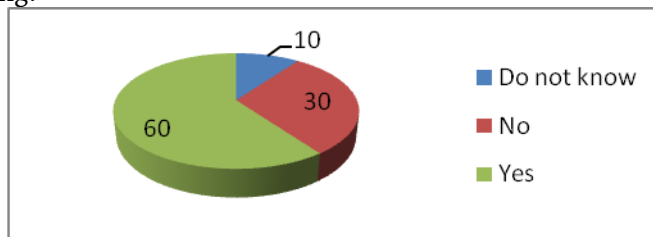
Figure 56: Companies focusing on innovation - does the company make annual planning

In companies where an HR department exists, it is in charge of making the annual training plan in line with the business strategy; and only in 20% the director makes the planning alone.

Although the theorist assumptions say that innovative companies invest much more in company learning, the results showed that they can't afford to invest much in the formal education of their employees.
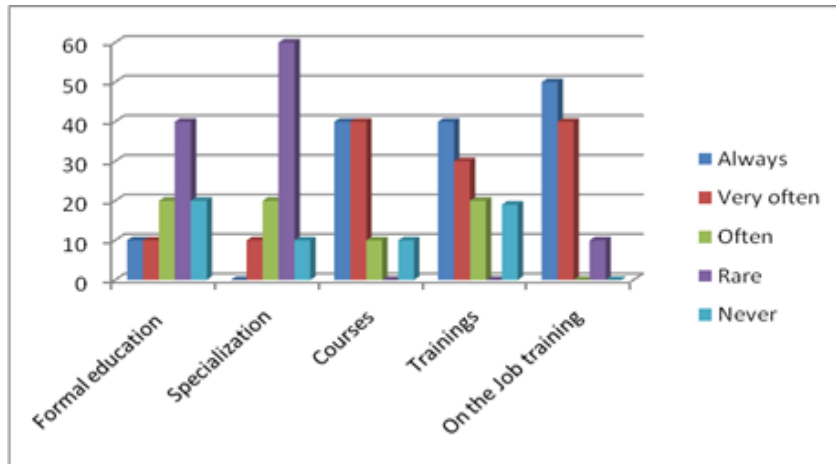
Figure 67: Companies focusing on innovation - how is the personnel trained

The number of annual days set for training of employees and managers, (figure 28), shows that in general they attend training. In most of the cases the number of days dedicated for training managers ranged from 13-20 days, and for employees from 6-12 days per year.
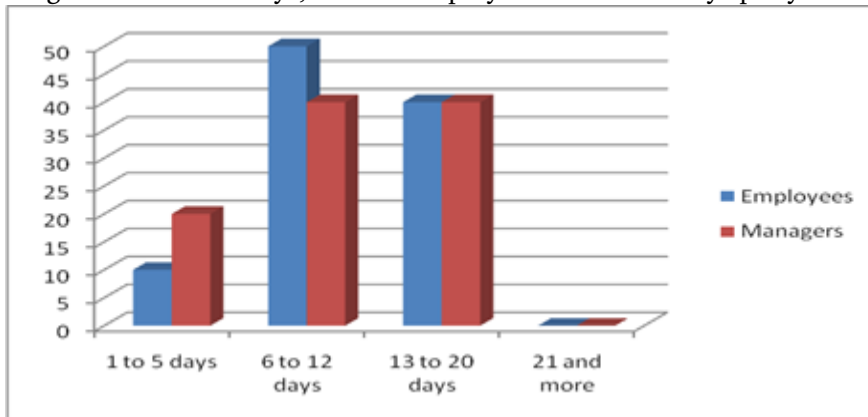
Figure 78: Companies focusing in innovation - number of annual days per training

Motivational tools that require financial investments are not a common practice, except training with 70% use and gifts with 20% use. However, non financial motivational methods are not practiced much either, about 55% of innovative companies provide non material goods such as recognition, acknowledgment, etc.

Usages of fringe benefits to motivate employees are practiced more than in companies with a quality strategy, and especially business phones. Results showed that about 90% (60% always and 30% very

often) of companies provide an official phone for their employees, while the usage of the official car is 60% (20% always, 20% very often, and 20% often). Financial benefits such as higher incomes compared to company competitors are used more in companies with innovation focus; with 60% (20% always and 40% very often). Training as a tool for motivation is used less than the other tools. Non material goods, though they do not require additional expenses, are not practiced either.
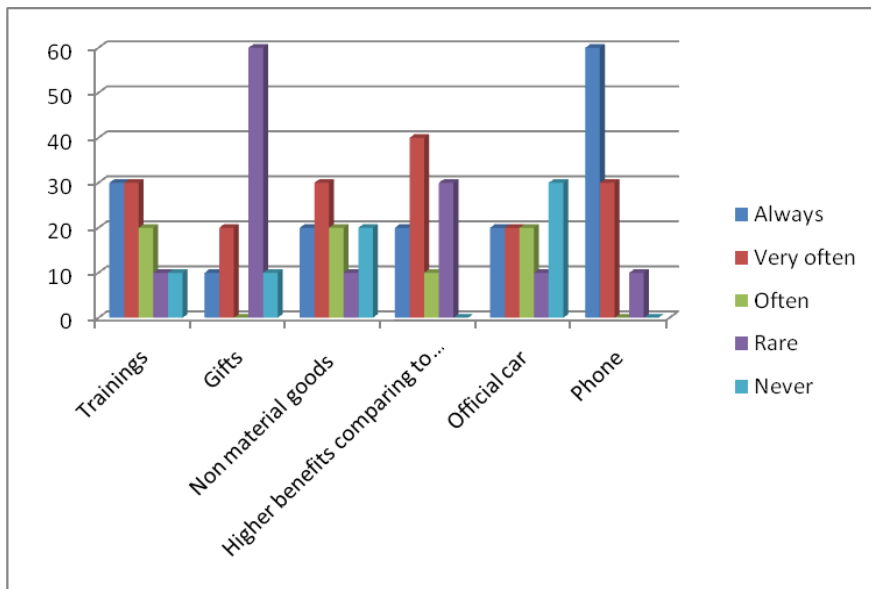
Figure 79: Companies focusing in innovation - how employees are motivated

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90% (30% always, 20% very often, 40% often) count on the experience of the employee when a promotion occurs, only in 10% of the cases the experience might not be taken into consideration. An educational background is taken into consideration more often with 80% (30% always, 20% very often and 30% often). A majority of companies take into consideration professional achievements of the employee with 90% (60% always and 30% very often). During the promotion process the competitive process is used often in nearly 50% of the companies.
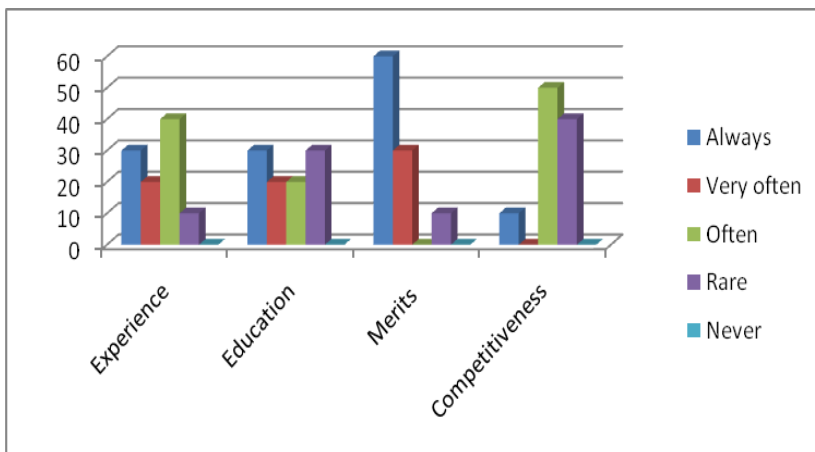
Figure 20: Companies focusing on innovation - how employees are promoted

Having in mind that the majority of interviewed companies are SMEs, it's obvious that not all of them posses HR departments. Results showed that 50% of them do not have HR departments, and in 10% of cases HR issues are covered by another department such as the managerial council. While in only 40% of the cases an HR department exists.

In companies where HR departments exist, 30% of HR departments are situated in the upper management structure, 20% in the middle management structure and in the rest of the companies HR is covered by another sector.
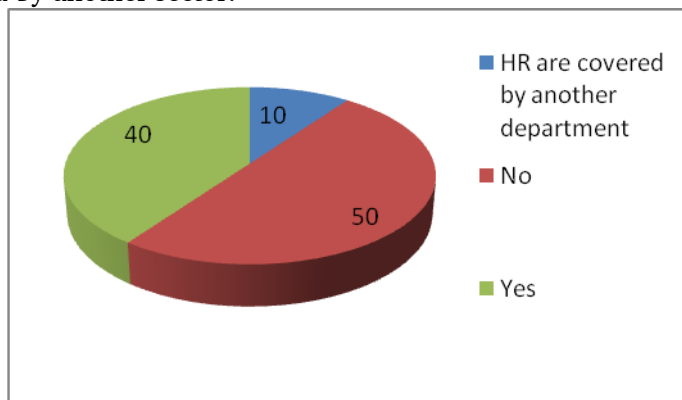
Figure 21: Companies focusing on innovation - possession of HR department

80% of interviewed companies with an innovative focus believe that HRM should be incorporated into the business strategy.

That companies that posses HR departments at some point are involved in the planning processes of the company. In most of the cases

the HR department is involved in the planning of its own department. It is usually actively involved in ethical promotion, common social responsibility, and in a smaller percentage participates in planning of the company strategy.
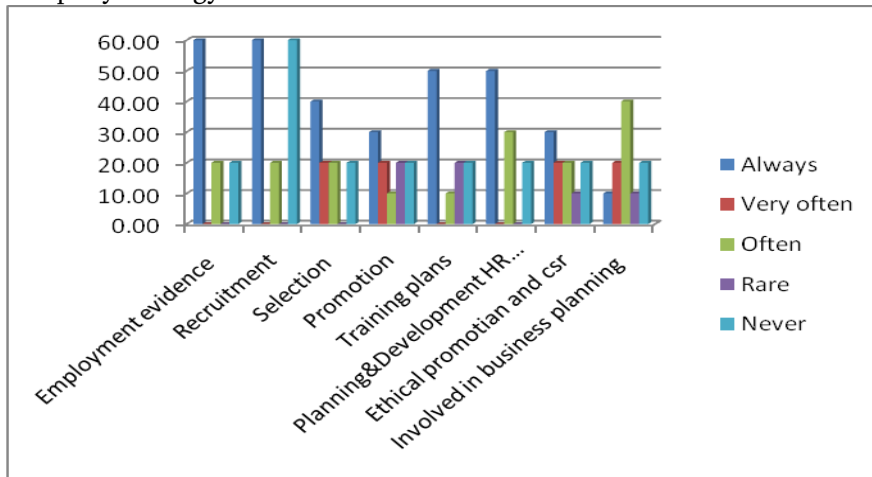
Figure 82: Companies focusing on innovation - tasks conducted by HR department

Companies with cost leadership focus

From the total number of interviewed companies only 5.7% of them are focused on cost leadership strategy. This type of company is mostly present in medium and large companies.
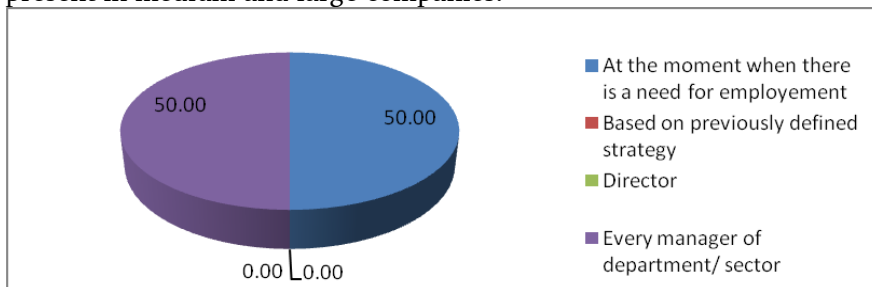
Figure 9: Companies focusing on cost leadership - who decides for new employments

In companies with a cost leadership focus, employments are made in the following order: in 50% of them the director decides about the new employments and in the other 50% the new employment occurs based on the previously defined business strategy.

The procedures of recruitment and selection of employees are mainly performed by the C.E.O. Additionally in 50% of them HR de-

partment/HR employees are included in the recruitment and selection procedure together with the director of the company.

Media is the main tool for attracting new potential employees. Universities and employment agencies are used only in some cases.
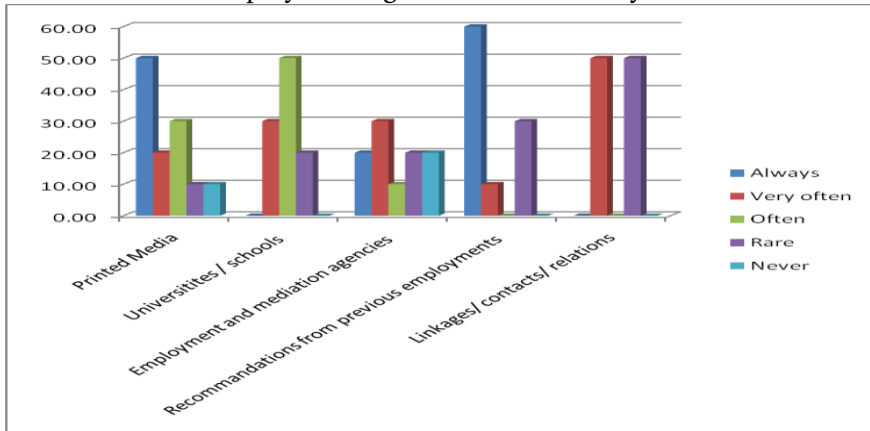
Figure 10: Companies focusing on cost leadership - usage of recruitment methods

All interviewed companies with a cost leadership focus use the interview as the main tool for recruiting new personnel. The usage of the testing and the probation period in most of the cases is less present.
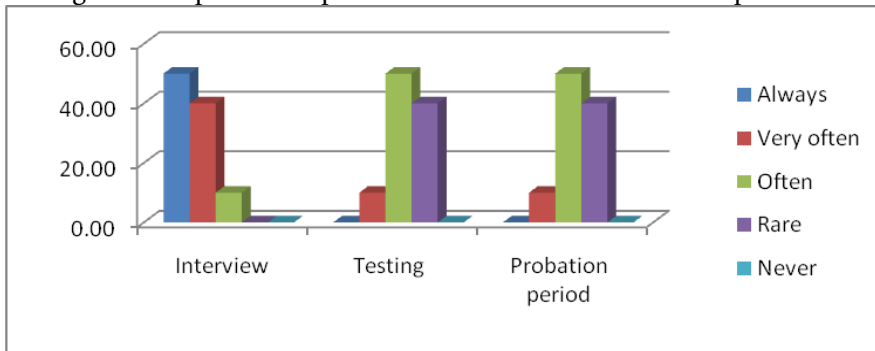
Figure 11: Companies focusing on cost leadership - usage of selection methods

In 50% of companies focusing in cost leadership the manager is not aware if the company makes annual planning for training, in 40% they do not make planning at all, and in 10% they do make annual planning. When annual planning is made the director is in charge of doing it and with the assistance of external experts.
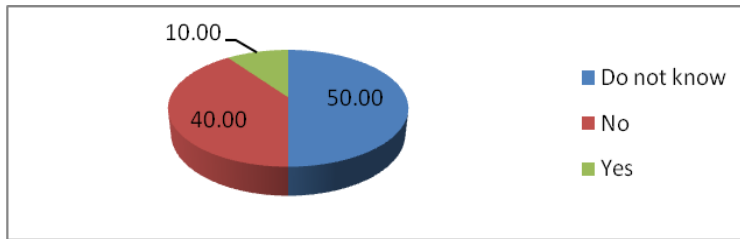
Figure 12: Companies focusing on cost leadership - does the company make annual planning

Companies with a cost leadership focus do not invest in their employees. Only the seminars and tailored training are used sometimes as a tool for promotion. Formal education (universities, specializations and others) are rarely used. The most used method in this type of company is job training which does not require any additional expenses.
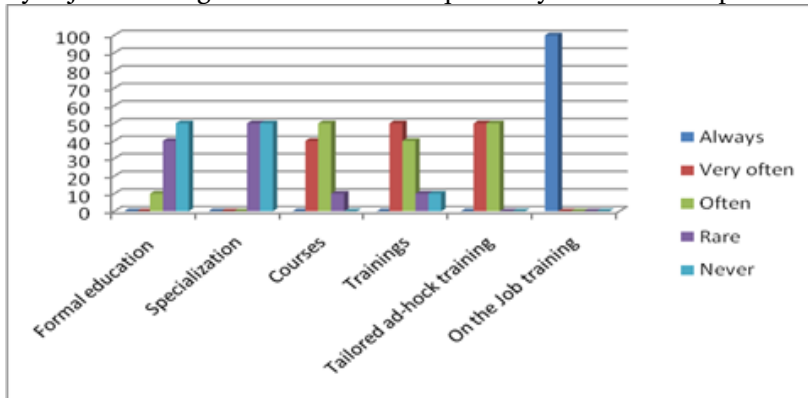
Figure 13: Companies focusing on cost leadership – how the personnel trained

As we can see (Figure 38) neither employees nor managers have many days for training. They can have, approximately, up to 12 days per annum.
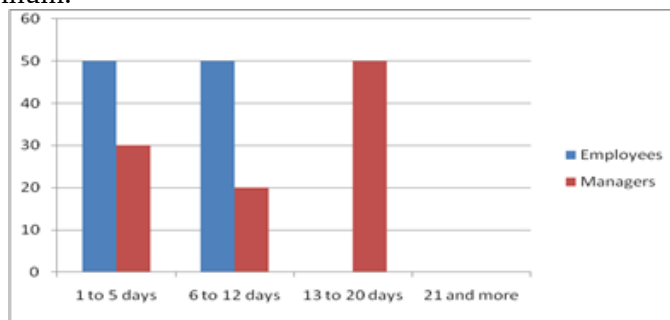

Figure 14: Companies focusing on cost leadership - number of annual days per training

Motivational tools used in companies with a cost leadership focus are mainly those that do not require financial investments. All companies using this strategy provide non material goods such as recognition, acknowledgment, and so on. An official car is rarely offered as a motivation tool, while the official phone is offered more. Other financial benefits such as higher income compared to a company competitor are used sometimes as well.
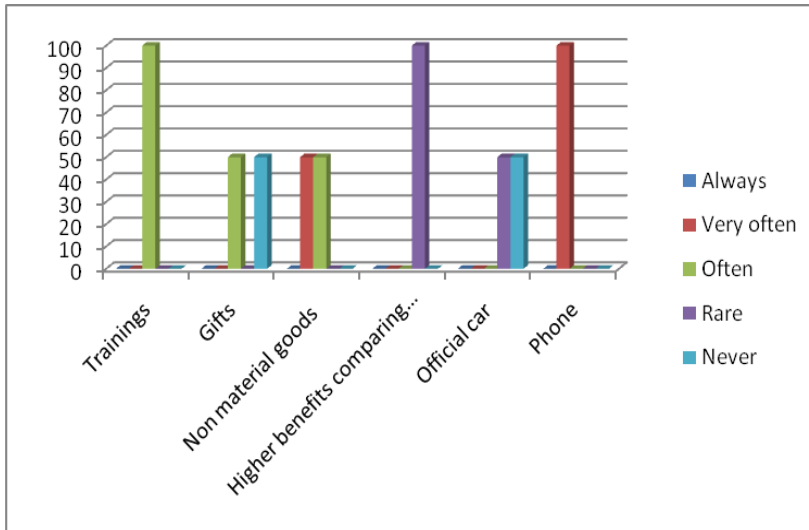
Figure 15: Companies focusing on cost leadership - how employees are motivated

A majority of companies consider educational background and experience as the main asset for promotion; however, there are some cases when promotion is made based on merits and the professional achievements of the employee.
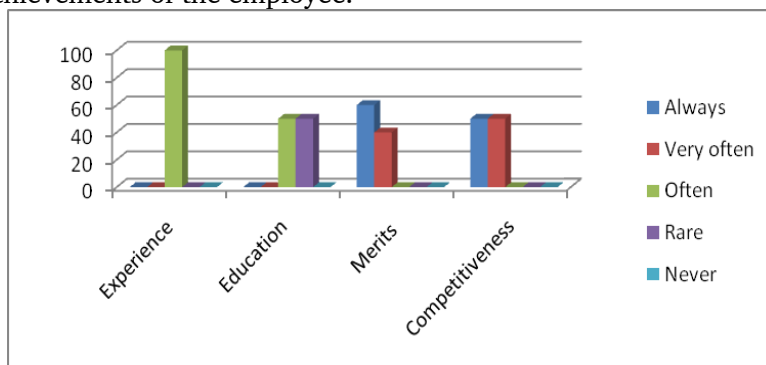

Figure 30: Companies focusing on cost leadership - how employees are promoted

Obtained results showed that 50% of companies do have HR departments and in the other 50% HR issues are covered by another de-

partment. In those companies where a HR department exists, it is located in the medium management structure. All required HR issues are covered by HR departments, and often are included in the preparation of the company strategy.
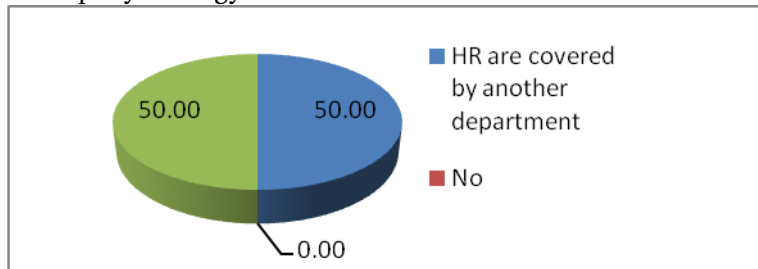

Figure 31: companies focusing on cost leadership - possession of hr department

All companies with a cost leadership focus believe that HRM should be incorporated into the business strategy as one of the most important factors in the company. From the tasks conducted by the HR department we can see that, apart from its ordinary tasks, HR often is included in planning of its own department, and sometime involved in the strategy planning of the company.
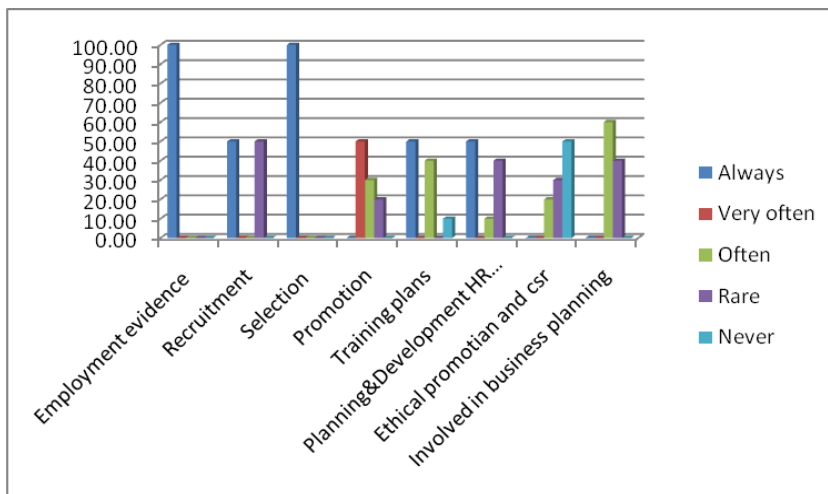
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Figure 16: Companies focusing on cost leadership - tasks conducted by HR department

Fingings

Recruitment: According to obtained results the decision for recruitment and selection processes differs among the business strategies. In innovative companies mostly, the new employments are predicted in the

business strategies and in less cases in quality companies. Whereas most cost leadership companies do not plan their employments in advance, it seems that to an extent, employment without previous planning happens in all type of companies.

Decisions concerning new employment are also made by the HR department/or HR employee mostly in quality and cost leadership companies. Only in quality companies does the director have an active role during the employment process.

Executions of recruitment and selection functions are mostly undertaken by the HR department/HR employee and by the director of the company. While the other options, like the usage of external agencies for employment and mediation, are present less in all companies regardless of the type of the strategy.

There are differences in the usage of recruitment tools, but some similarities exist as well. Media is used in a comparable percentage in all types of companies. Recommendations from previous employments are mostly used in companies with a cost leadership focus, rather than in companies with a quality focus and less in companies with an innovative focus. Universities as a potential place for attracting new personnel are not explored as much as they should be. Only companies with a cost leadership focus often require potential employees from universities. External sources are not much practiced either, with a slightly better usage in companies with a quality focus.

Selection: Basically the interview is the tool mostly practiced when new personnel for a company are selected, regardless of their strategy. In companies with an innovative and cost leadership focus the interview is used always with 100% of the companies. Even those companies that have not specified their strategy use the interview as a tool for selection of personnel.

Testing as well is used by all types of companies with no major differences between types of strategies, but it is used less than the interview. It is interesting that companies with an innovation focus do not practice the probation period at work as companies with quality and cost leadership focus do.

Trainings: Companies which focus on quality mostly make annual planning for their personnel in line with the business strategy, while innovative companies plan their training on an annual basis but on a smaller scale. On the other hand companies using a cost leadership

focus do not plan their training on an annual basis or at least are not aware of that.

Consistence with the theorists' propositions, companies with a cost leadership focus do not invest in formal education or specialization. As known, they are concentrated more heavily on reducing costs, therefore, they practice more seminars, courses and on job training.

Although expected, companies with an innovation focus do not invest in formal education more than other types of companies. Much more often they provide training such as workshops, courses and seminars where large investments are not needed. The reasons for providing various training methods to employees are not only to develop the knowledge and the skills of the employees, but to advance the employees' attitudes that the company will be successful in the market and implement its business strategy successfully.

Motivation and promotion methods: Are mostly provided by the companies are those that do not require additional expenses. Therefore training and non material goods such as acknowledgments and recognitions are often provided by the companies. In some cases an official phone and official car are counted as motivation tools. About 90% of innovative companies offer official phones to their employees, while companies with the other types of strategy focus do not practice it much. Gifts and better compensation packages compared to the competitors are used more in innovative and quality companies, while in cost leadership ones they are used rarely.

All companies use promotion in their everyday work; it can be based on experience, achievement, educational background or on a competitive process. No major differences were found as all types of company strategy employed this method. Promotion on merits is the mostly used tool in all types of companies. Quality and innovation companies seem to value employee experience when promotion occurs, while cost leadership companies value competitiveness. Academic achievements as a condition for promotion are not taken into consideration in cost leadership companies, while the other types depend heavily on education.

Participation: Generally speaking a HR department, apart from its ordinary tasks of recruiting and selecting new employees, maintains the evidence of employees, and conducts promotion and motivation procedures. At some point it is also involved in the decision making process-

es by participating in very important decision making issues of the company.

The role of HR in interviewed companies differs between the types of strategy, size and ownership of the company. For example involvement of an HR department in planning of its own department is often present in innovative and quality companies and rarely in cost leadership companies. At some point the HR department is involved in planning of company's strategy, but not sufficiently enough given the importance of human capital in the life of the company. In innovative companies a HR department is often involved in promotion of company ethic and common social responsibility.

During this survey it was revealed that due to many factors arising, not all companies' posses HR departments or HR employees/experts. Almost in one third of the total cases HRM is even covered by another department. Particularly, 50% of companies with a cost leadership focus do have HR departments, 40% of companies with an innovation strategy focus do have HR departments, and in 31.82% of companies using a quality focus a HR department exists.

Conclusions

Speaking about decision making processes in HRM, when it comes to the new employment we can see that new employments normally came from the existing business strategy. This means that new employments are planned in advance together with the other components of the business strategy and the decision is normally brought by HR department/person in most of the cases. But of course there are still cases where employment occurs without any previous planning. This explores the importance that HRM is gaining lately by participating in company planning processes when all relevant decisions are taken. This trend places the HR dimension in the same line with other important factors in the company. Companies with an innovative focus are leaders that mostly plan the new employments in advance. While in companies with quality focus decision making processes are divided between several key factors: head of the sector where employment occurs, the director of the company and the prediction in the business strategy. In companies with cost leadership focus the decisions are mostly taken by the director of the company.

Having in mind that the majority of companies are SMEs the role of the director in recruitment and selection practices is very active in all types of companies regardless of their type of strategy. His role is usu-

ally shared with HR experts who can be from the existing HR departments or external HR agencies in the case of larger companies, while in smaller ones the director makes the decision himself.

Although obtained results showed that the majority of companies included in this survey do make annual training plans and wish to develop and enrich HR in the company, they are still not ready to invest financial assets to support it. Most organize seminars and training that do not require financial investments. Companies with cost leadership focus use less annual planning than the other two types of companies.

Motivation as a well-known HRM practice is not used much in companies, even when financial investment is not required. Only companies with innovative focus introduce non-financial motivation tools, and in some of the cases companies with cost leadership focus. Companies with quality focus provide some financial benefits for their employees such as gifts and higher benefits compared to their competitors.

The method of promotion HRM practice most often uses within companies is mainly based on the merits and the experience of the employee. Companies with cost leadership focus take into consideration the educational background of employees and sometimes use the competitive process for promotion.

Although some of the HRM practices are introduced in companies, its organizational structures do not always formally demonstrate the existence of HRM. It can be due to the size of companies which in the case of our country are mostly SMEs. As predicted small size companies do not have formalized organizational structure due to the lack of financial assets and capability to make the necessary changes in the organizational structure. Therefore, instead of establishing an HR department and/or engaging an HR expert; they cover HR issues by other existing sectors. There is a possibility that it might be due to the lack of knowledge about the importance of HRM practices in the company as a major asset of a company, which could be a driving force for a given company's success and its further development, be it oriented in the national market or globally. The case is similar in all companies regardless of the type of strategy.

Even though HR departments do not exist in all Macedonian ITC companies, the understanding of the importance of HRM is evident. The majority of companies believe that HRM should be incorporated in the high management structure and should be included in the planning of the business strategy.

In all companies where HR departments formally exist, HRM practices are covered fully by them regardless of their type of strategy. Apart from their ordinary tasks related to personnel issues HR department is included in the planning of the annual training, in most of the cases in the planning of its own department and at some point is included in planning of the company strategy. This is a clear sign that companies that have HR recognize the importance the HR brings, which is why they involve it in the decision making processes of the company. But, there is still much to do in that aspect because there are still a number of companies that do not have HR department.

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