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Studime Sociale: Kriteret e botimit

Revista "Studime Sociale" është revistë e Institutit Shqiptar të Sociologjisë (Albanian Institute of Sociology). Ajo botohet me ISSN ndërkombëtar (ISSN: 2309-3455) dhe është certifikuar si revistë shkencore nga Komisioni i Vlerësimit të Titujve Akademikë (KVTA) i Republikës së Shqipërisë, me vendim Nr. 170, datë 20. 12. 2010. Studime Sociale/Social Studies, është revistë ndërkombëtare dygjuhëshe. Artikujt mund të jenë në shqip ose anglisht. Parimi bazë i saj është rigoroziteti shkencor. Çdo studim që dërgohet për t'u botuar revistën "Studime sociale", i nënshtrohet një recensionimi të verbër (blind review). Ai do t'u jepet për recension dy studiuesve të fushave ku bën pjesë studimi. Artikulli botohet nëse të dyja recensat janë pozitive. Detyra e përzgjedhjes së artikujve shkencorë është kompetencë ekskluzive e recensentëve anonimë.

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Contents:

Sociology as international activity and ISA in its 70th anniversary (1948-2018)[1]

The XIX World Congress of Sociology will be held by the International Sociological Association (ISA) in Toronto, Canada, on July 15-21, 2018. The central theme of the congress is: "Power, Violence and Justice: Reflections, Responses and Responsibilities". Margaret Abraham (2018), ISA President, mentioned in the official presentation of the congress, this is connected with the fact that

since the inception of the discipline, sociologists have been concerned with power, violence and justice. Current social, economic and political challenges enhance their relevance. As capitalist globalization expands and deepens, corporate power increases along with global, national and local inequalities. New geo-political power configurations and confrontations are emerging, with violence being used as a tool to oppress and also to resist oppression. Colonial histories and contemporary land appropriations reflect the structures and cultural processes that perpetuate violence against indigenous and minority communities. States' failures to meet their responsibility to

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[1] Compiled and edited by Prof. Dr. Lekë SOKOLI, founding President and General Secretary of the Albanian Sociological Association (ALBSA), and its delegate to the XIX World Congress of Sociology; Toronto, Canada, on July 15-21, 2018.

The Albanian version will be published in the next issue of this journal; Social Studies, Vol. 12, No. 2 (43), 2018.

provide basic resources are often deflected by blaming the most vulnerable. Both global economic and geo-political processes create crises and massive displacements of people and, at the same time, fuel racism, nationalism and xenophobia. We have also seen an increasing buildup of a culture of fear as a powerful tool used by states, corporations and other institutions to generate popular support for curtailing freedom in the name of security. Efforts to curtail the flow of desperate refugees, attest to the reinforcement of national and racialized borders. Despite visible progress on equality issues, violence against women and intersectional violence point to the entrenchment of the gender border around the world. Equally significant is the need to consider the role of state and institutional power relations to ongoing everyday violence. In response to disempowerment, violence, and injustice we have also witnessed nonviolent movements, humanitarian interventions, and peace processes that have empowered communities, reduced violence, and promoted justice. These diverse communities have built solidarities outside the neo-liberal frames of state-global capital nexus.

The XIX ISA World Congress of Sociology will focus on how scholars, public intellectuals, policy makers, journalists and activists from diverse fields can and do contribute to our understanding of power, violence and justice. With more than 1000 sections and about 11 000 participants from all over the world, the ISA World Congress of Sociology will confirm the new role of sociology and social sciences in the global word. This important moment is the time of reflection about the 70 years history of the ISA, and its future challenges. It's the time of reflection for each National Association and other institutions of sociology, for the global sociological community. Now is the real time for the 'Global Sociology'.[2]

Albanian Sociological Association (ALBSA), founded in 21 November 2006, is ISA regular and collective member since April 25, 2009 (Mexico City).

The foundation and background of ISA[3]

The process of founding the ISA started in 1948, at the initiative of Social Science Department (SSD) of UNESCO. This was part of a broader initiative, which also included the foundation of parallel worldwide associations in economics, law and political sciences. The initiative to set these up must be understood against the background of the political situation of the time. The victors of the World War 2 were concerned to establish a postwar settlement which will abolish the circumstances which produced fascism, and which led to war between nations and other forms of social frictions. Social science was seen as in itself promoting democracy, and its research as serving broad social purposes.

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[2] "Global Sociology" is the name of an experimental course in pursuit of the idea of a global sociology, founded by Prof. Michael Burawoy, ISA President (2010-14). It involves conversations between sociology students at the University of California, Berkeley and scholars from around the world. Each week the conversation is recorded and then made available to a global audience through the International Sociological Association. The videos can be viewed in: https://www.isa-sociology.org/en/publications/videos/global-courses/global-sociology/ [Accessed, 20 March 2018].

[3] This part is based on the "History of ISA, 1948-1997" with the author Jennifer Platt, professor of sociology at University of Sussex, England. Published in 1998 on the occasion of the 50th anniversary of the foundation of the International Sociological Association, this is a first book publication covering various aspects of ISA history. Illustrated with original photographs and congress posters it offers an attractive overview of a life of an international organization. Reading the history of the ISA may help ISA members to reflect on the definitional evolution of what is included within the boundaries of sociology.

The "History of ISA, 1948-1997" is based on the archives of the International Sociological Association, deposited at the International Institute of Social History in Amsterdam, The Netherlands.

UNESCO's objectives in relation to social science were describes as

> to knit together social science scholars of the world… which with the expectation that this will increase international understanding… to raise the level of social science research in the belief that the greater knowledge in these fields will benefit mankind… to promote research in fields crucial the establishment of a peaceful world order…

UNESCO had a clear conception of the ISA as playing a part in the performance of its wider role. That is reflected in the wording of thee report on the ISA's founding conference:

> The ISA wishes to cooperate with the UNESCO and the United Nations by mobilizing the talent of the sociologists of the world in order to find a solution to the problems these organizations are concerned and to whose solution sociology can contribute.

International sociological contacts did not start with the founding of the ISA. Before the war, the IIS, founded in 1893, existed and was active. It was, however, a body of a very different kind: its members were individuals, elected to it by their peers, and the membership was limited, so that it was an elite body of individuals. However, in a small sociological world even such apparently limited contacts could be important.[4]

UNESCO is based in Paris, so that is where the first meeting was held to discuss the setting up of an ISA. The first, held on 14 October 1948, was organized by Social Science Department of UNESCO.

A statement of the functions of an international association was drawn up for wider discussion. The first head was 'Promoting of Sociology as Science and Action': The encouragement in all countries of sociological study, teaching and research, with emphasis upon the scientific character and the practical contribution of sociology'. Other heads were: 'International Research' (encouragement of cross-national work and the creation of the instruments suitable for comparative studies), 'Exchange of Information' (summaries of international trends, an information bulletin, an abstracting service, a center of primary documentation, the distribution of the microfilms of important source materials, and the encouragement of the translation), and 'Personal Contacts' (including international meetings, the exchange of teachers and students, and support for research outside the researcher's country).

Once the decision had been taken to set up an association a 'Constituent Congress' was planed, and it was held in September 1949.[5] Twenty-one countries were represented

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[4] This was certainly not the only mode of contacts among sociologists from different countries; for instance Anglo-American relations were well established on an informal bases among those with shared interests, there was an established pattern of students from other countries studying at German universities, and colonial relations created social-scientific outposts in colonized countries as well as the recruiting the colonized to higher education in the metropolis. Migration, often as a result of the political situation in the country of origin, had also led to the dispersal of some scholars to other countries.

[5] The ISA Statutes were originally adopted at the Constituent Congress held in Oslo, September 5th-11th, 1949, where the Association was formally established. They were subsequently amended in 1970 at the meeting of the ISA Council at Varna, 1974 at Toronto, 1978 at Uppsala, 1982 at Mexico City and 1986 at New Delhi. The Statutes, incorporating previous amendments and the principles upon which the Association has been grounded since 1949, was adopted by the ISA Council in Gävle (Sweden), August 1993. Further amendments are approved in July 1994 at the meeting of the Council of National Associations in Bielefeld (Germany), in July 2002 at the meeting of the Assembly of Councils in Brisbane (Australia), in July 2010 at the meeting of the Assembly of Councils in Gothenburg (Sweden), in September 2013 by electronic ballot by Delegates of the Assembly of Councils, and in July 2014 at the meeting of the Assembly of Councils in Yokohama, Japan (ISA Statutes, Available at: https://www.isa-sociology.org/en/about-isa/statutes/).

at it: Austria, Belgium, Britain, Canada, Cuba, Denmark, Egypt, Finland, France, India, Israel, Italy, Netherlands, Norway, Poland, Sweden, Switzerland, Turley, Uruguay, and the USA. The system of the national association membership of the ISA followed the general United Nations model of representation, with all nations treated equally. The existence of the ISA itself a part in increasing the number of national associations, that joined ISA.

The History of ISA through an Interview with Izabela Barlinska (ISA's Executive Secretary since 1987)

Efficient and creative,
loyal and dedicated, soft-spoken
but resolute, she has been associated
with the ISA for some 35 years.
Vice-Presidents and Presidents depend
on her knowledge and her wisdom
Michael Burawoy for Izabela Barlinska

Here is the history of the ISA (including the respective background) of more than 30 years, by a very interesting conversati on of Michael Burawoy and Izabela Barlinska.

Michael BURAWOY is professor of sociology at the University of California, Berkeley. He has been president of the American Sociological Association in 2003-4. He was also vice-president for the National Associations of the ISA, and in the XVII ISA World Congress of Sociology he was elected President of the ISA for the period 2010–2014. He was the founding editor of the ISA magazine, Global Dialogue (2010-2017); and he is now Chair of the Berkeley Faculty Association.[6]

Izabela BARLINSKA became ISA's Executive Secretary in 1987, and under her stewardship the ISA has moved from strength to strength, expanding its membership from 1,200 to over 5,000 members today, embracing some 55 National Associations and 55 Research Committees[7]. She began her trajectory with the ISA as a young student in Warsaw and then moved with the ISA from Canada to the Netherlands, and then to Spain. During this time she wrote her PhD and published it as a book in Spanish under the title *Civil Society in Poland and Solidarity*. Being in the Polish opposition, she says, trained her well to keep silent in the many awkward situations that inevitably arise in her taxing position.[8]

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M.B: Everyone in the International Sociological Association (ISA) knows the name Izabela Barlinska – and she knows almost

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[6] His work on *Public Sociology* is most prominently shown in his presidential address to the American Sociological Association in 2004, where he divides sociology into four separate (yet overlapping) categories: *public sociology, policy sociology* (which has an extra-academic audience), *professional sociology* (which addresses an academic audience familiar with theoretical and methodological frameworks common to the discipline of sociology), and lastly *critical sociology* which, like public sociology, produces reflexive knowledge but which is only available to an academic audience, like professional sociology.

[7] The scientific activities of the ISA are decentralised in Research Committees, Working Groups and Thematic Groups, each dealing with a well recognized specialty in sociology. These groups bring together scholars who wish to pursue comparative research on a transnational basis and they constitute basic networks of scientific research, intellectual debate and professional exchange (ISA Statutes, https://www.isa-sociology.org/en/about-isa/statutes/).

[8] Michael Burawoy interviewed her in Madrid on September 27, 2011 being President of the ISA. With the title "Who is Izabela Barlinska?" the first part of the interview, which describes her exile from Poland and her early years with the ISA, is published in the Global Dialogue, Volume 2, Issue 5, and the second part in the next issue of Global Dialogue, Volume 3, Issue 1.

everyone! Efficient and creative, loyal and dedicated, soft-spoken but resolute, she has been associated with the ISA for some 35 years. Mistress of many languages, including English, French, Spanish, Russian and her native Polish, she occupies the hot seat in the ISA, directing operations from Madrid. Aided by her devoted assistants, Nacho and Juan, she deals with everything from finance to membership, from taking minutes to advising research committees and national associations, to programming and organizing our multitudinous and ever-more complex meetings. Vice-Presidents and Presidents depend on her knowledge and her wisdom. It's all done with modesty, tact, and a cool sense of irony.

Izabela, how on earth did you get involved with the ISA and take on this amazing but taxing job?

IB: Well, it was just one of those accidents of life. It began in 1977 with my aunt Magdalena Sokolowska, who was a member of the Executive Committee of the ISA. It was spring, I remember, because I was busy with my exams at the University of Warsaw. She phoned me, could I please come the following two or three days because she was organizing an international conference and she needed help. She needed a "little girl" to help her out, you know? Meet people at the airport, take them to the hotel, see what happens with the lost luggage and that sort of thing.

MB: Why did she call you in particular?

IB: Because I knew Russian and English and I was around. But I had exams the following day so it was rather complicated. But my father told me I had to do it – who are you to say no? If you were 20 years old I guess you still had to listen to your parents. And so the following day I found myself sitting at the airport. Mind you, it was Poland – communist Poland with all its difficulties, where nobody spoke foreign languages. So anyway, here I was, waiting at the airport, doing what was expected of me, while studying for my exams. But apparently some sort of mutual sympathy was born with Kurt Jonassohn and Céline Saint-Pierre who were at that time the Executive Secretaries of the ISA and the Secretariat was then located in Montreal. They said to me – look, next summer we'll be organizing a World Congress of Sociology in Uppsala, Sweden, and we expect a lot of people from Eastern Europe, especially Russians. And since we already know you and you speak English and Russian may be you would be interested to work with us.

MB: That must have been quite a tempting invitation!

IB: Indeed! Imagine, you get an offer to go to work for one month in Sweden? I didn't think twice. Yes, I'd be happy to go. And I went. Ulf Himmelstrand, who would be elected President of the ISA at the Congress (1978), picked me up at the ferry. I came the cheapest way you could possibly come from Poland, which was crossing the Baltic Sea on the ferry. I spent then one month in Uppsala, putting together the program. And then during the congress week they put me on the desk, which was called "General Complaints."

Well, I couldn't have had a better start in the ISA! I knew nothing of the ISA, but here I was – trying to solve the problem of a grandmother who had lost her granddaughter who probably went for a ride to Stockholm… Well, you can easily imagine what might happen in "general complaints." But apparently I was successful enough in my new task because a few years later I got a letter from Kurt Jonassohn and Céline Saint-Pierre saying they had some small student grants to help them prepare the World Congress of Sociology in Mexico in 1982, and would I like to go to Montreal at the end of 1981. Of course, I said – fantastic! Half a year in Canada on a student scholarship – who would refuse

that? I actually applied for the passport and, as you know in a communist country to get a passport was not an easy thing. But I got my passport, and I was ready to go.

MB: But this was the time of Solidarity – Poland was in turmoil – right?

IB: Yes, Solidarity was very much part of my life. From school years I was in touch or involved in the political opposition, actually, thanks to a very good history teacher I had at school. She used to invite us to her place to discuss reality and Polish and European history, very different from the official version we were taught at school. And through her and through the colleagues from that seminar I came into contact with people who were in the political opposition then being built in Poland. And once I walked in, I never left.

So when, in 1980, the strikes began, my role was to talk to foreign journalists coming to Poland, and when Martial Law was imposed in Poland – the famous 13th of December of 1981 – I was in trouble. Police entered my home, searching for papers. They took away my typewriter, and tapped my phone, probably because of my very visible connection with foreign TV stations and journalists. My trip to Canada in December of 1981, like everything else, was put on hold. However, some time later the Polish government pretended that life was back to normal and the people had freedom. Playing politics, they started opening the borders.

Everyone had to return their passports when Martial Law was imposed and then suddenly out of the blue there was a phone call in March 1982, "your passport is here, why you don't collect it?" Now I already had the Canadian visa, I had everything, but I didn't want to go. I had a long conversation with the leaders in the opposition circles. And they said – you have to go because you will be more useful abroad than here in Poland. So I went, but not very happy,

because I thought my place was in Poland. And when I arrived to Canada, everybody thought I was immediately going to ask for political asylum. But that was the last thing I wanted. This was my fight, this was my passport – and here I am. So that was how I started working at the ISA Secretariat in Montreal, where everyone was wonderfully kind and hospitable. There I became good friends with Jacques Dofny and Alain Touraine, who were then Vice-Presidents of the ISA. Actually, I already knew Alain Touraine from the times of Solidarity's strikes in Poland. This was the beginning of my life with the ISA.

MB: Before you left for Canada, you had another interaction with the ISA, when Ulf Himmelstrand came to visit Poland.

IB: He was sent by the ISA to see what was going on in Poland. It was a very cold winter of 1982. Tanks were everywhere in Warsaw, the military controlled everything. I went to meet Ulf at the airport, we strolled through the streets, met with various sociologists. We thought then that Ulf's report was too correct, something the government would be all too happy to read. It was only later that I understood that he had to be very diplomatic and careful not to endanger his sources of information, Polish sociologists.

MB: In those days how did the ISA Executive Committee deal with the Cold War?

IB: It was careful to balance both sides. And I think they knew that unless they have somebody on the Executive Committee from the Soviet Union there would be trouble. In that sense I think the elections and the composition of the Executive Committee was pretty political.

MB: So, you went to Montreal to prepare for the Mexico World Congress of 1982 and after Mexico you joined the ISA permanently?

IB: Yes. In Mexico, Fernando Henrique Cardoso was elected President and it was

already decided that the Secretariat would move to Amsterdam. I went there to work under the new Executive Secretary, the sociologist Felix Geyer. We stayed in Amsterdam for four years. These were the times when the ISA would be hosted and sponsored by specific universities. So we had offices at the University of Amsterdam.

MB: At that time you had other preoccupations than the ISA?

IB: Well, I had to mature into my new situation and, indeed, I started meeting all those famous opposition people who had left Poland, first in North America and then in Amsterdam, which was after all closer to Poland, and I started writing my little stories. It was a sort of double existence, not always easy but interesting. It was the revolution of my generation, so I was actually very fortunate to have a chance to participate in it. And I mean it. Despite all the consequences involved. And look what happened – 30 years have passed and here we are – "free countries." We abolished the system.

MB: Yes. Solidarity was the beginning of the end. But how did you regard that system? You never sought asylum? Why not?

IB: It never occurred to me to seek asylum since that could have had repercussions for my family. But I also thought a lot about how to convey my views about Poland to people who didn't really know communism. I wanted to insist on the importance of resistance – that what I did and was doing was correct – but the system was not entirely bankrupt… Okay, something was obviously wrong about the way the regime functioned. But I had a very decent education at school. I never suffered from hunger. Of course I come from a Warsaw middle-class family – both parents had jobs and we had a decent standard of living. I discovered that in many things I was better educated and better prepared than my colleagues from the "free countries."

Schooling, education, and knowledge were very prestigious in Poland. We were locked in but we knew it, and so we were eager to learn not only what we were being taught but also the other history. As I told you, I was lucky I had a magnificent history teacher. She changed my life. And then we were always listening to what was happening in the world. You would be reading books that someone illegally brought from the West. You would spend the whole night reading a book, because the following day you had to give it to somebody else. That was common practice.

MB: These are the stories you would tell people to try to get them to understand what it meant to be in Poland. What did you think about Solidarity itself?

IB: I was excited. Later on I became more critical. But it was a power that could not be stopped. After Martial Law was imposed Solidarity was officially disbanded and went underground, but it still existed. Those were very special years in the country, when people got organized in new ways. Queuing in front of the shop to buy milk was part of civil society. People were getting organized to survive, or to fight against something, or to get around the system which was making their life impossible. There was a very special feeling of unity.

MB: Yes. And the Church, too, had a very important role.

IB: The church acted as an umbrella for all kinds of opposition. It also helped when Martial Law was imposed and many of our colleagues were put in jail for long periods, and mothers and their children were left alone. Shops were empty. Telephones didn't work. Trams didn't work. We were all paralyzed. There were a lot of challenges at that time.

MB: You dealt with these issues in your dissertation that you then published as a book

in Spanish – *Civil Society in Poland and Solidarity*. *Am I right?*

IB: Yes, I did write about Solidarity and civil society for my PhD dissertation but, of course, in a less personal way. My PhD was not so much about Solidarity as a social movement because many people wrote about it, but how life was organized – how people in the country functioned on a day-to-day basis. There were chapters on the opposition, and on how people organized the second economy, bartering sugar for beans and the like. My supervisor here at the University Complutense in Madrid, Victor Pérez-Díaz, insisted that I write a chapter on the history of protests in Poland, so that non-Polish readers would understand the context.

MB: What about the Polish opposition under communism?

IB: The early Polish opposition never questioned communism; they were trying to modify the regime, modify the system – seeking to improve it – they wanted "socialism with a human face," as they called it.

MB: That's in the beginning, in the 1950s. But do you think the Solidarity movement represented the same thing?

IB: In a sense yes; if you look at the demands of Solidarity at the very beginning, they did include Free Trade Unions, but this was the most political of the demands. All the others were about making communism livable, such as stable prices, better working conditions, and the like. Nobody was really questioning the system. We just wanted to improve conditions of living within it.

MB: But before you went to Madrid, while you were in Amsterdam, 1982-86, you were a contact for the opposition with lots of people passing through, depositing underground publications with you, keeping you up-to-date with what was going on?

IB: That's right. I always had an extra bed for such visitors. My family was well connected to journalists and they often stayed with me. In fact that is how I met Ryszard Kapuściński.

MB: You mean the famous Ryszard Kapuściński? You got to know him? He must have been an amazing man from what he has written – his books on Iran, Ethiopia, and Russia are all brilliant!

IB: It was actually very funny how we met. It was when he came to Amsterdam to promote one of his books. He was bringing something for me from my family. I was living in the attic in one of those typical Amsterdam houses that are very narrow with a lot of staircases. Kapuściński had to walk all those stairs, carrying a lot of books for me – most of them underground publications. He got to my place and he said, "Ah, I have to lie down!" He had a problem with his lower back, and with all those stairs and all those books he was in great pain. So here he was, the famous Kapuściński, whom I had never met before, lying stiff on the floor in my apartment for the next five hours. He couldn't move! So that's how we became friends.

MB: So he actually never left Poland for any length of time, except on his journalistic missions?

IB: Yes, he was always there. And of course we talked and talked. At the time I didn't quite know what to do about my life. And then he said to me, "Look, 98 percent of people in the world are happy because they have a quiet and organized life. But there's two percent who ask the questions you are asking yourself." He didn't say anything else. And then added, "Those who ask those kinds of questions have the obligation to keep asking them."

MB: We left off the story with you in Amsterdam entertaining the famous writer, Ryszard Kapuscinski. But, then, in late 1986 Fernando Henrique Cardoso, then ISA

President, offered you the job of Executive Secretary if you would move to Madrid to set up a new office. And so that's what you did?

IB: Yes, I arrived here in Madrid in January 1987, all by myself, not speaking a word of Spanish. I had to set up office. I guess you have to be young and inexperienced to take on something like that. I didn't have much of an imagination of what it all meant. I arrived together with a big container, which had my suitcases and ISA papers, to occupy a place in the Spanish Academy of Sciences. ISA arrived at the invitation of the Spanish Minister of Education, but the offices the ISA was to occupy in the Spanish Academy of Sciences were not finished.

MB: You were completely by yourself?

IB: The only help I had was Sergio Contreras, a colleague from Chile who had also worked in the Secretariat in Montreal and Amsterdam. He came to help out because he spoke Spanish. The two of us were trying to open the office. It was tough. I learned my Spanish from building constructors. But the good thing was that I got to know the people in the Ministry of Education because of all the papers that had to be prepared to officially register the ISA. Since the secretaries were not able to speak with me in Spanish they would let me go to the bosses. So I got to know and built friendships with people in high positions in the Socialist government, I used to go trekking in the mountains with friends from the generation that was taking over power with Felipe González.

MB: For them you must have been quite a curiosity, coming from Poland.

IB: Poland was very famous in those days. Everybody understood the importance of Solidarity as a force fighting against an authoritarian regime, as they had done in Spain. So Poland, or at least the opposition, had a good reputation among those socialists.

MB: So basically you were on your own. Cardoso's term of office had come to an end and then came Margaret Archer.

IB: Margaret was elected President in 1986 at the World Congress in New Delhi. She was the first and, so far, only woman President of the ISA. We worked together and built up a long-lasting friendship.

MB: So what was the most difficult challenge when you came here?

IB: It took time to settle in and organize the office in a new country. Once we touched ground, so to speak, we started organizing the 1990 World Congress of Sociology in Madrid. That meant a presence of a big contingent of Latin Americans with the consequence that Spanish finally became the third language of the Association.

MB: Only then? I thought it was in Mexico in 1982.

IB: Mexico faced the protest – everybody was protesting that the Congress was not in Spanish. But the recognition of Spanish happened much later. So it was as if a new continent was joining the ISA by the very fact that the Secretariat moved to Madrid. We didn't have any fancy technology – the first computer was already in the office but it was all very, very different. And the difficulty here was that while, on the whole, Spanish location and people were most friendly to both the congress and the Association, there were however some Spanish people who wanted to… how shall I say… use the Association for their own career and their own ends. And that became quite unpleasant for everybody. I think ISA suffered. The Madrid Congress itself had a lot of tension and not only because it was held in three different buildings of the University Complutense in the boiling heat of Madrid, with no air conditioning.

MB: This was the Congress at which the Indian sociologist, T.K. Oommen, was elected President?

IB: That's right. These election results brought real trouble for the ISA since some of the local sociologists were hoping a Spaniard would be elected as President. One of the unexpected consequences was that the ISA was crossed off the register at the Ministry of Interior Affairs where it was formally registered and then we were expelled from the offi ces at the Spanish Academy of Sciences. So for some time the offi ce had to migrate to this very terrace where we are talking.

MB: So once again the ISA had to move – how was this resolved?

IB: Well, we were lucky that the Faculty of Political Sciences and Sociology at the University Complutense generously offered us an office. The support of Miguel Ángel Ruiz de Azúa, President of the National Union of Sociologists and Political Scientists, was inestimable. It was a good move in the sense that it is better for the Secretariat to be at the university. There are more colleagues – sociologists, students and an active academic milieu.

MB: But how did the ISA survive materially?

IB: You have to understand that ISA arrived in Spain on the invitation of the Minister of Education and the agreement was that the Secretariat would receive funding in the form of subventions from the Spanish government, as we had in Montreal and Amsterdam. And that's how it continued in Spain for six years. The Spanish government was very generous. But then that money was finished. And there was a big conversation in the ISA – what do we do? And it's not that there was any other offer in the wings waiting for our acceptance. At the same time the Internet appears, email appears. And then everybody realizes it doesn't really matter where you are. So instead of moving it was decided we would stay in Spain. And we stayed. But

mind you, since then, ISA operations have been absolutely self-financing.

MB: That's impressive!

IB: The reason was good housekeeping and a very limited number of staff. Of course, in those days there were fewer activities and fewer members. But it represented a big change in the life of the ISA, because we stopped moving the Secretariat every four years.

MB: It also meant you could build up your own staff, too?

IB: Yes, indeed. Nacho (José Ignacio Reguera) has been with us since before the 1990 Congress. Again I met him through Polish connections. When we were at the Academy of Sciences I had a tiny little Fiat with a Polish registration plate. One day I found a little note on the windscreen, written in Polish: "I am a visiting professor from Poland in the Institute of Physics; maybe we can meet." I say why not. It turned out to be Jacek Karwowski, professor from the University of Torun. We became friends immediately. With him, his friends and his family we went discovering Spain because, don't forget, at that time, I thought I'd be in Spain only for four years. That's how I found Nacho who was working in that same Institute of Physics.

MB: And he brought the ISA into the world of personal computers, email, and Internet?

IB: Nacho has been building the database for the ISA. He knows everything. He is very good, loyal, caring, and creative. An important acquisition for the ISA, especially in the modern world of computers and social media. I tell him what is needed, and he delivers. We are on the same wavelength.

MB: Perhaps, this is a good point for you to say something about the daily work of the Secretariat.

IB: The everyday routine is a tedious housekeeping, with a lot of details. But, as they say the devil is in the details. It might

sound boring, but at the same time you should not lose the perspective.

MB: The perspective of…

IB: Of the Association, of where it should go and why people contact us, even if it is only to change an address. But it is crucial to update that address because on the following day we may get a request from another colleague who would like to get in touch with the author of an interesting abstract he has seen on the ISA Congress website.

MB: You're putting everybody in touch with everybody else.

IB: Indeed, it's an exchange network for many people which has been built thanks to a daily routine throughout many years. It includes now 5,000 active members plus another 3,000 contacts in the database. And then there is also a complex structure of over 60 Research Committees, Working and Thematic Groups, 60 national sociological associations, institutional members. It is a huge potential and it is important to use it and address it properly.

MB: What do you mean?

IB: ISA Executive Committee defines the association's goals and policies and the Secretariat has to implement them. One has to remember that most of our members are not native speakers of English so we've got to be careful in formulating the messages, in constructing the ISA website. The more technically sophisticated it gets, the more difficult it becomes to access in countries where electricity supply is limited. One should never forget about those differences and inequalities. It is indeed a very special feeling we have working in our small office in Madrid but being surrounded by people from all over the world. This awareness of being able to help others is very valuable for us.

MB: Right. So how many people are there?

IB: Four in total; some part-time, some full time. And although each of us

has a special responsibility (like membership payments, database and website updates, announcing conference programs, etc.) we have been lucky to create a team concerned with constructing this international network of sociologists worldwide.

MB: Yes, and in this you have been incredibly successful. Presidents of the ISA must have played a role in this too. So let us return to the historical sequence. Oommen was President between 1990 and 1994 and during his reign you had to cope with losing your office. And then comes the Bielefeld Congress of 1994 when Immanuel Wallerstein was elected.

IB: With Immanuel a big change came to the ISA because he brought the Internet and email to the everyday life of the Association; it was of course the time when it all started in the world. Immanuel used it and was very active. He had good ideas, he wanted that job and for good purpose. These were important years for the ISA. And it was very interesting to work with him. But, there were good days before. In the days of Margaret Archer – which were tough because of the local situation – we nevertheless established ISA journal International Sociology and the Worldwide Competition for Junior Sociologists. So even in those difficult times new things were begun that also carried on.

MB: I guess that's the trick – to start new ones and to continue old ones.

IB: If they're good, they stay.

MB: Thank you, Izabela, for granting me this interview. I know you haven't been keen to enter the limelight like this. You have always tried to work in the shadows, but the members of the ISA have loved hearing from you, about the history of the ISA, and what it's been like these last 25 years. You can ask any ISA President and he or she will openly acknowledge just how dependent is the ISA on Izabela Barlinska. So, on behalf of all the members of the ISA – present,

past and future – I'd like to offer a most sincere thanks for all you have done, all you do.

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We sociologists, ISA members, members or representatives of National Associations refer to ISA for at least two good reasons, both having to do with the nature of the enterprise in which we are collectively engaged. As Immanuel Wallerstein (ISA President, 1994-98) mentioned when the "History of ISA," is published as document, the first is that *ISA is the principal mechanism by means of which sociology is an international activity*. ISA, may be, is still imperfectly international. But it is much more international, and more and more international.

The second reason why we should be interested in ISA is that ISA is really one element, but it is an increasingly important element in the organizational carapace within which we are focused to conduct our professional activity. ISA is playing its role in forming and constructing the efforts of sociologists around the world. Let's see, for example, the numbers of ISA participants, individual and collective members, and participants in its world congresses (table).

ISA is 70 years old. This is both very young and quite old. Over the 70 years history ISA has changed significantly. Using still the conclusions of Jennifer Platt, ISA has grown from a small body dominated by Euro-American elite in a world where there were few sociologists, to a much larger and more complex body in a world with many more sociologists.

ISA is moving from strength to strength, expanding its membership, embracing National Associations and Research Committee. ISA is growing itself and helping us, especially us, the sociologists and associations of the countries with a new sociological tradition.

I began my trajectory with the ISA, right after founding the Albanian Sociological Association (ALBSA), in November 2006. On behalf of the Albanian organization, I applied to be regular and collective member of the ISA. At that time Michael Burawoy was the Vice President for the National Associations and Izabela Barlinska, like now, the Executive Secretary.

Here is the message that prof. Burawoy send me from Mexico City:

Dear Dr. Sokoli,
The meeting of the Executive Committee of the International Sociology Association has just begun. I am happy to inform you that there is a unanimous enthusiasm for the application of the Albanian Institute of Sociology (AIS) to become regular and collective member of the ISA. We are very impressed with what you have achieved in such a very short time since the foundation, and we are very happy that the AIS will join the ISA.

Table: *Number of individual members, National Association Members, and World Congress Participants*

Year	1953	1974	1994	2018[9]
Number of individual members	53	435	3069	> 6 000
Number of the National Associations; Regular and Collective Members	25	27	45	59
World Congress Participations	281	2681	3678	> 11 000

[9] The figures of the year 2018 are to be confirmed by the 19th World Congress of Sociology of Toronto, Canada July 2018.

Izabela Barlinska, the ISA Executive Secretary, will contact you for further details of membership in ISA. We will talk about how to promote your membership in ISA.

Congratulation

Warm regards

Prof. Michael Burawoy

Vice-President for National Associations, ISA

It was 25 April 2009. Only two years and five months after the foundation of the Albanian Institute of Sociology (AIS).[10]

I feel much honored on representing the Albanian Sociological Association (ALBSA) in ISA, and sharing my experience with sociologists and social scholars from all over the world.

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Compiled and Edited by

Lekë SOKOLI

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[10] Albanian Institute of Sociology (AIS) was the name of the Albanian Sociological Association (ALBSA), up to the so-called "Assemble of the reorganization" (Durres, November 2013). Since then Albanian Institute of Sociology (AIS) is a research center/institute, in partnership with Albanian Sociological Association (for more information, www.sociology.al).

Simmel as sociologist of religion

Horst Jürgen HELLE
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Presented in the Conference of the International Center for the Sociology
of Religion - , Scuola di Alta Formazione in Sociologia della Religione (SAFOR),
on the 160th anniversary of the birth and the 100th anniversary
of the death of the great sociologist Georg Simmel.
Roma-Italy, 27 December 2017

President Professor Ferrarotti, Chairman Professor Cipriani, highly respected colleagues, Ladies and Gentlemen: It is with sincere gratitude that I have come here to this venerable city of Rome to give a presentation upon the invitation of Professor Roberto Cipriani. And it is for me a great honor to be able to speak in the context of *La Scuola di Alta Formazione in Sociologia della Religione.*

Horst Jürgen HELLE (born July 19, 1934) is a German sociologist, who is currently Professor Emeritus at the Ludwig Maximilian University of Munich in Munich, Germany. He received a business degree from the university in his hometown of Hamburg before receiving an MBA from the University of Kansas on a Fulbright Scholarship, 1956-1957. Thereupon, he returned to the University of Hamburg and obtained the Ph.D. in sociology as well as the license to teach sociology as Privatdozent. He has since held tenured professorships at the RWTH Aachen University, the University of Vienna, and the University of Munich where, between 1973 and 2002, he was Professor of Sociology and Co-director of the Institute for Sociology. Over the course of his career, Helle has also taught at universities in several other countries, including a year as a research fellow at the University of Chicago and, since 1996, in mainland China.

Helle's work is mainly concerned with analyzing the development of Symbolic Interactionism since Herbert Blumer, although he does not single out Blumer's contribution. Instead the latter is positioned and discussed in the context of the evolution of the so-called 'Verstehen' tradition of interpretive sociology. Helle has specifically looked at the path taken by European sociology in its tension between positivism and Neo-Kantianism since the writing of Georg Simmel. He connects this tradition to Blumer's indebtedness to George Herbert Mead, the widely acknowledged "father" of Symbolic Interactionism. In this theoretical continuity Helle also discusses the work of Anselm Strauss, Tamotsu Shibutani and, particularly, Erving Goffman. Most of Helle's substantive work has centered on cultural change, religion, the family, and recently mainland China. His major works include Verstehende Soziologie und Theorie der Symbolischen Interaktion (1977), Symbolic Interaction and Verstehen (2005), Messages from Georg Simmel (2013), and China: Promise or Threat? A Comparison of Cultures (2016).

My topic is *Simmel as sociologist of religion*. Georg Simmel lived from 1858 to 1918, and we are about to enter the centenary of his death. Except for the last four years of his life, he lived in Berlin. He was closely associated with the University of Berlin, where he was a student, where he received his doctorate and where he was a teacher of philosophy and sociology. Part of his expertise was old Italian, and in his work, he sometimes referred to Dante's *La divina commedia*.

1. Introduction

Religion was not a central topic in Simmel's work. But it is of central importance for understanding his method. Simmel agreed with Wilhelm Dilthey (1833-1911) that in scholarship there is a crucial divide between the natural sciences and the humanities, because human freedom requires special methodological provisions in philosophy, history, sociology and other humanities. Such special provisions for human freedom are not needed in physics, chemistry, biology and other sciences. Sociology then, according to Simmel, cannot be a science, but is possible only as humanity. This is so, because the human person is free, to create social reality together with other humans. In that process of reality creation humans give forms to contents that are by themselves meaningless. The content of observation may be a beautiful flower. The form may be *a gift from a friend for my birthday*, or another form may be *a part of God's creation*.

To Simmel culture provides us with a wide variety of forms, and we are free, in interaction with and in consensus with each other, to apply forms to the content around us. As you can easily see, there is an abundance of forms of various types, but Simmel acknowledges three forms as the most general and most important ones: They are art, religion, and scholarship.

He writes that each of those three forms enables us to capture and re-create the entire universe in the context of one of them. An artist can represent the whole world in his or her art, a scholar can do research and publish results on everything there is to know, and a religious person can look at everything from the perspective of his or her faith. Because this is so, Simmel believes there can be no conflict between art, religion, and scholarship, because each of them has the potential of re-recreating everything in their own way. Thus, the miraculous story of *the creation of life and the world* can be told as art, as science, and as religion. None of the three can contradict any of the other two.

Using his approach to culture, politics, and society can have the effect of making human interaction more tolerant and peaceful. Looking at another person's reality construction in Simmel's way translates the statement "you are wrong!" to "I see, that is how you look at it!" Thus, the blunt definition of the other person as being in error becomes an acknowledgment of a new insight as result of the freedom to combine form and content in a particular way. But it is also important to note that Simmel's idea of peace is not the total absence of conflict. Rather he expects the types of conflict that occur in society to become more and more civilized, from hurting the dissenting human being physically to arguing and competing with him or her peacefully. That also means a change in dialogue from "you are wrong!" to "I see, that is how you look at it!"

This simple conversion from *one view of a difference of opinion* to another *more peaceful one* has an obvious potential of conflict reduction. Sociology has from its start contributed to emphasizing as well as criticizing conflict. Simmel himself clarifies in his lecture on competition (Simmel 1903) that social change relies on conflict, and that accordingly the alternative cannot be complete absence of conflict in some state of eternal peace versus fierce

fighting among antagonistic groups of humans. Instead the *alternative we must work with as sociologists* is the choice between different types of conflict. Since the human condition appears to confront us with the presence of controversy in one form or another, it behooves us to search for the most humane and most advanced type of conflict. Simmel's work is about this search, and it can be summarized – see above – as the transition from the statement "you are wrong!" to the insight "I see, that is how you look at it!" Obviously, that project applies in a particularly emphatic fashion to the relationship between members of different religions.

2. Refugees, Migration, and Islam in Europe

The significance of that can only be clarified by means of illustrations: For instance, the world-wide refugee crisis – about which we have just heard from Professor Ferrarotti – has brought populations together to live inside one common terrain, who for centuries were inhabitants each of their own geographical area: There were for instance, in the past the Christian nations in Europe and America, versus the Muslim populations in Northern Africa, the Near East, Pakistan and other countries. The failed executive order of the President of the United States to bar all Muslims from entering America was an attempt to restore that condition of the past.

Although it does not explicitly refer to religion, the text by Simmel significantly influencing academic activities about conflicting cultures was his *Excursus on the Stranger*. In two places of that famous piece Simmel mentions the Jew as the Stranger, but his theoretical analysis is quite general and in no way intended to deal with any specific religious background, but instead with the confrontation of cultures provoking the issue of "what is the truth" in a more general way.

As humans meet, they commonly experience a combination of closeness and distance. It is to Simmel a specific combination of those two components of experience which leads to the socially constructed reality of strangeness: The stranger is not a stranger because of qualities that may be inherent in him or her, but because of being socially defined as foreign, alien, or strange. He or she is given the form of being strange. The result of attaching that label to the newcomer is to Simmel a new and specific type of interaction: Being in contact with a stranger.

As sociologists in France, Italy, and Germany prepare to commemorate the 100th anniversary of Simmel's death, the European continent looks back at nearly two millennia of Christian culture. In everyday life as well as in scholarship for centuries Islam has not been a topic of interest. Apart from a few insignificant passages in the work of Max Weber, traditional sociology of religion remained quiet – and ignorant – about Muslim religion. As a member of that trade and as a teacher of the sociology of religion I must confess that until a few decades ago I never saw any problem in that, nor – as far as I can remember – did anybody else among the colleagues.

Sociology – or for that matter, any other branch of scholarship – has no business commenting, let alone passing judgment on matters of faith. With that in mind, we must consider that to the believing Muslim, Jesus was one of Allah's prophets, and God would under no condition permit his prophet to be tortured and killed. Accordingly, to the Muslim, Jesus was saved in a miraculous way, and another person who looked like him was put in his place and executed. Jesus, however, was elevated to heaven unharmed.

All sociology aside, for the average Christian this is at first an incredible story. That is so despite the fact that the result according to which Christ is believed to be in heaven is a view shared by Muslims and Christians alike. Yet the difference in faith

on how he got there is so enormous, that any attempt at finding common ground will merely lead to the scandalous suggestion that it does not matter. Are we then faced here with a situation in which our transition from the statement "you are wrong!" to the insight "I see, that is how you look at it!" does not work, not even for the sociologist of religion? Faced with the two versions of the crucifixion the missionary, no matter which side he or she if on, cannot avoid having to say, "You are wrong!"

Christians and Muslims sharing their views on the last day of Jesus on this earth on the basis of their respective faith cannot come up with anything other than the conviction "you are wrong!" Faced with this grim interim result, can we hope for any help from Simmel? The sociologist of religion inspired by the work of Simmel has the option of concluding: "That is the way you must look at it, because your religion teaches you to do so!" If you do not believe that Jesus died on the cross, you cannot be a Christian, if, on the other hand, you do believe that Jesus died on the cross, you cannot be a Muslim! Thus, content of faith serves as a badge of membership in a religious collective. The authority of that consensus hinges on the fact that the content is the truth to its members, because they agree on that.

We learn from Simmel that there are types of knowledge that have no other basis for rendering them reliably true than the consensus of a very large body of persons. That is of course the case not only in matters of religion. In recent remarks about the so-called "base" of President Trump it has been surmised that those followers of his, will remain "faithful" to him, no matter what he does, because believing in Trump is so to speak the badge of membership in the political consensus-group in question. This is of course the area where, at least to the intellectual, politics border on tragedy.

Be that as it may, the rules of conducting

scholarship require for the sociologist who deals with contents of faith, world view, or similar non-empirical ideas to forego any attempt at proving or disproving the veracity of those contents. The scholar can, and should, of course test the inner consistency of components of a system of beliefs to detect any inner contradiction that may exist. But beyond such an immanent critique based merely on inner criteria extracted from the collectivity under study itself, he or she as sociologist has no business evaluating the faith of other people. This simply is what is meant by value-free scholarship. Yet, how can sociology, following Simmel, answer the question of "what is the truth"? How can we avoid becoming cynical, and concluding in the tradition of relativism that "it does not really matter"?

As sociologists we must try to connect the memberships persons have acquired in the present or the past with what we find in the heads of persons. In doing that, however, we must also distinguish between different types of content. In the case of that type of knowledge usually identified with the natural sciences, *isolated individuals* can prove or disprove the veracity of what is offered as truth on their own in a laboratory or by similar experimentation. However, any truth that has religious or similar non-empirical character can only be "proven" to be real, reliable, and often also unchangeable, by being confirmed in the *consensus among the membership of a church, a party, a nation, or – in the past – the working class.* While it is not allowed for the sociologist to ask, which if those contents of "knowledge" are true, he or she is under obligation, to study and evaluate the behavior that finds its *legitimating motive* in those "convictions."

While I wear the hat of the academic doing his or her research, I cannot try to argue if in their religious convictions Christians or Muslims are right or wrong, just as the physician working in a hospital is not allowed to ask if the patient under

treatment deserves being healed. But the medical doctor is evaluated by how effective he or she is in helping patients to recover from whatever ailment besets them. And Simmel deserves to be judged by what his sociology contributed to anticipating, ameliorating, and advancing cultures and society on their way toward a peaceful modernity.

3. The Stranger: Invader or Innovator?

We refer here to the famous *Excursus on the Stranger* from Simmel's voluminous book *Soziologie*. The piece he inserted there as excursus has likely become his most frequently quoted text. In recent years *The Stranger* has become unexpectedly topical due to its relevance for studying and interpreting the refugee crisis. It is worth noting that there is an important quantitative aspect of migration: If foreigners arrive in small numbers, they may be welcome; but if more and more of them come, sooner or later they will be perceived as a threatening group, the more so the higher their quota in percentage of the local population.

The host population, due to little or no familiarity with the newly arriving aliens, tends to expect something of them that is not normal from a local perspective. The Strangers are frequently prejudged as being different. Consequently, seeing them from that perspective tends to become a self-fulfilling prophecy. Experiences are extracted from any encounter with them that seem to serve as proof of their being strange by and of themselves. Simmel, however, does not merely look at what may be typical of this or that individual, but rather at specific qualities of the relationships they enter. Accordingly, to him social reality is not inherent in the person, and what goes on between persons cannot simply be deduced from who they are individually.

There is reason to assume that is perceived as *threat toward familiar definitions of reality* has the potential of causing the most emotional and fierce forms of conflict between a sedentary majority and a migrant minority culture. Earlier in this talk we used the description of the death of Jesus as an illustration. In that context certain events are defined as real and true because they are the very foundation of an entire culture. Should the leading elite of Christianity become convinced some day that we cannot be sure whether Jesus died on the cross, and besides, it does not really matter if he did, then clearly that would be the end of Christian culture as a lived reality. Thus "falling from the faith" is not only an event crucial in the life of the individual, but rather if it happens on a large scale, it becomes fatal for the existence of the collective, religious or otherwise.

Against this background the dynamic of refugees arriving in increasing numbers appears in a more dynamic light if seen from Simmel's point of view. Non-empirical truths, as we find them in religious faith, in political conviction, in world views, in visions of a future of mankind etc. cannot be endowed with the weight of being real and true in any other way than by having the consensus of a large collective guarantee them. Only a church, or a nation, or a traditional region as part of a nation, or a people with a transcendental history, or similar collectives which always include the dead who have gone before the generation of the living and who frequently gave their lives in defending as true the very content under question can guarantee them. An isolated visitor entering the community of the bearers of the consensus cannot and will not change that. The same is true if a small number of aliens should arrive.

But if their number starts to exceed a critical threshold, they will no longer be tolerated: Either the sedentary group will force them to convert to their faith, or they will be expelled, or worse. This makes good sense sociologically, because The Stranger as a mass movement would

question and eventually destroy the consensus and thereby the *reality guarantee* on which the shared "faith" depends. That of course cannot be tolerated – from the point of view of the traditional culture, not form the point of view of the sociologist giving this talk – because the resulting conditions would be bearable only to the intellectual elite, which is correctly seen as the ally of invading Strangers. What tends to aggravate matters is the fact that too few people have command of the sociological knowledge that would enable them to see through all this. Consequently, more superficial and banal topics will be proposed as reasons for political action: Securing jobs, rebuffing a threat to national security, defending ethical standards etc.

At this point of the discussion it seems as if Simmel leaves us with no hope. But that is not the case. To find a theoretical way out the impasse we must follow Simmel further, and replace the model confronting a majority population with a minority of strangers with a different model, in which two populations of equal size and power get into contact with each other. As a result, one of them can no longer experience the other as The Stranger, but now they are Strangers to each other, their relationship as it were has become reciprocal. This new approach works only provided we follow Simmel's premise that there is an ongoing evolution of cultures and societies. It works also, provided we look at stages following each other in social change as Simmel does.

4. Social Evolution:
Two groups becoming alike

In the original stage, i.e. before modernization sets in, Simmel's theoretical model describes each population as in control of its own territory. The model can be applied to religious populations, all belonging to the same church. The unquestioned consensus awards to its members *identity in return for conformity*. This is obviously a give and take: The individual receives the identity (passport etc.) from the collective, and in return the unified membership can expect and enforce conformity. The visitor from outside, apart from bearing a different passport, does not belong here. He or she can stay only under certain conditions and for a limited time, and in return is not expected to conform to what is imposed on the natives. The reliability and stability of this phase depends on the premise that there is no *or merely limited* contact between the two separate populations.

As contact and exchange between individuals from the two populations increases, Simmel sees a process getting started which initiates social change in both groups. The formerly foreign groups start sending individual members into each other's territory, who at first will follow what Simmel has already described as the effects resulting from the presence of a Stranger. But competition forces both sides to emphasize unique specialties to become interesting and attractive to customers and thus, being pressured by modernization necessitates relaxing the insistence on conformity.

It turns out, moreover, that the number of workable alternatives in human behavior is limited, and the more individuals in both group search for novelty and uniqueness the more they give up what has been peculiar to their group of origin. Members of both groups individualize in similar or identical fashion, and as a result the traditional differences between Group A and Group B disappear. According to Simmel's theory of evolution and social change, this is indeed what happens, whether the people involved like it or not. It is, in Simmel's words the rapprochement of formerly separate social circles. Rather than migrants from one group entering the ranks of the other group as Strangers, individualization occurring in both groups makes Strangers of us all.

Thus, the traditional solidarity based on subjecting to the demands for conformity is replaced by a modern-type solidarity based on the individual uniqueness shared by all. The importance of this segment in Simmel's theory-building justifies going back and repeating briefly a description of the stages of social evolution.

1) First stage: Two populations or large groups of people differ from each other in significant characteristics: All members of Group A are similar in certain respects, but if compared with Group B they turn out to be clearly different from those. There is a generally accepted duty in each group, to cultivate a sense of solidarity within it. Also, there is consensus to minimize personal idiosyncrasies and instead to emphasize whatever is agreed upon to represent one's own group as typical. This general tendency includes, among others, language use, life style, and a positive attitude toward uniformity in getting dressed.

2) Second stage. An increase in the number of group members and in the density of the population of a given territory results in more competition. To gain advantages over other competitors in his or her own group, each member finds that there is a prize to be earned for cultivating individual traits over against the tradition of conformity. Since people not only compete within their respective groups, but the two groups compete as well, similar pressure toward individualization arises in Group A as it does in Group B. This compels both groups to sacrifice more and more their traditional emphasis on solidarity based on being alike and on joining force. In its place they gradually move toward an alternative type of solidarity based on being different and cooperative.

3) Third stage: What one may want to call a trans-group-solidarity makes more and more people realize that they share what is fundamentally human. As a result, more and more individuals recognize a) that there exists only a limited number of options humans have to behave ethically and successfully, and b) that in the other individual, even though he or she may have individualized following a distinctly different path, still ends up following an option that the observer can visualize him- or herself also having followed. As a result, as was stated above, in this third stage the traditional difference between Group A and Group B collapses.

It is important to note how the aspects of Simmel's theory building as they are condensed in his texts on The Stranger, on Individualization, and on Competition merge in this approach toward change and modernization. The arriving Stranger encountering what is described here as the first stage is the precursor of individualization. He is the proto-type of the non-conformist, and at the same type the propagandist for shared characteristics of all of human kind. In a religious context he can be compared to the proverbial prophet, who is experienced as anything but popular, and certainly not welcome. What does he have to offer that turns out to trigger such ambivalent reactions?

The Stranger's presence alone ushers in new an unheard-off way of life. Those persons welcoming the arrival may not have a clear view of what to expect in the medium and in the long run. He brings new options, but at the expense of a loss of uniformity, of consensus, and of solidarity in the domain of the existing traditional in-group. What used to be peculiar to it, what used to be the basis there for pride and cultural continuity is put into question and is eventually lost or relegated to archives and to a museum. Competition enforces individualization, makes self-cultivation the condition for upward mobility, and puts a heavy burden on those, who simply wanted to enjoy a life in peace and quiet rather than becoming members of elite.

The very group for which ancestors

gave their lives, the group that awarded identity to friends and family in return for their loyalty, becomes irrelevant. Instead, globalization compels everyone to become a *Stranger*, and to be willing to live and succeed anywhere on this globe. And many a contemporary, who has never heard about Simmel, and who has no notion, that these things may be going on now, or coming soon, may nevertheless have a pretty good sense, that it is *The Stranger* who ushers in all this and more things to come. How then, can we as sociologists in good faith expect our contemporaries to happily welcome the Stranger? Could there be a problem with us, the intellectuals? Could we have failed those who are not given the opportunity to study Georg Simmel's writings? Or did we neglect viewing the stranger from the perspective of religion?

5. Religion life and death: Simmel's sociology of religion

Religion is about life and death; it is about being born and dying. In the context of Christianity beginning and end of the life of mortals are symbolized in the celebration of nativity at Christmas and of Good-Friday followed by Easter. Sociologist of religion may in their personal lives be Christians, or Muslims, or members of any one of the many other religions, but they cannot limit their academic work to only one religion – and certainly not to their own religion – sociologists must study them all. That obligation, to study them all is one of the messages from Georg Simmel. Other religions have no Christmas and have no Death on the Cross, but they each have their own way of worshipping the crucial events of coming to life and of initiation into immortality. That is the equivalent of Christmas and Easter to be found in every religion.

It is widely treated as bad behavior in polite company to mention one's own

prospect of dying, let alone the future death of the person to whom we talk. We all, even those who are at an advanced age, live under the irreligious and unrealistic fiction of being immune against dying. Most modern persons do not base that fiction on the religious notion of immortality, but they rather suppress the unwelcome truth of death. To most modern persons death and dying is what happens only in violent entertainment like in a computer game, or in a film in the cinema or at home in the television program. Just as the *stories we witness there* are fictitious, so do we tend so assume death to be. But death is as real as birth.

As the everyday culture loses the ability to define being born and becoming immortal as religious realities, traditional religions lose their legitimacy. According to Simmel's comparative research, religions everywhere and always have the task in this world to create as sacred realities the awe-inspiring events surrounding the coming to life and the concern for transcending this world in death. We know – not only since Durkheim and Simmel – that without the dichotomy between the sacred and the secular, there can be no religion. That obviously presupposes that the sacred is experienced as something real. It is real to those humans who interact with it. (Compare: Helle, Messages from Georg Simmel, Leiden and Boston 2013, p. 84ff.)

Simmel is an interactionist. That means in the context of religion that to believers, the content of their faith becomes reality by interacting with a person in the beyond: Accordingly, a god or other immortal is real only to those faithful followers who interact with him or her. To others, the immortal person's status is not that of reality, but fictitious like that of Cinderella or of Santa Claus. "Any conceivable relationship between God and the world must be real! In mysticism this is the form adopted by the *ens realissimum,* replacing the objective God with a relationship with God – the one religious fact that offers itself as the most

immediate objectification of the subjective life process of religion" (Simmel 1997: 150).

Simmel wanted to understand the process by which the social phenomena we study come about; therefore, he asks the questions: How is Society possible? – How is Religion possible? The latter question is answered by Simmel thus: Religion is possible because human beings, associated in lively interaction, give concrete shape to *religious* forms. In the course of history, those man-made forms evolve; they gradually get closer and closer to the eternal and unchanging transcendental and inaccessible reality.

We can find an illustration for giving different forms to the same content in the sacred texts which Jews and Christians share in the two books of Samuel. In the first one of those, the third chapter reports about a dream which occurs to young Samuel three times in a row (1 Samuel 3, 3–18). The first two experiences he interprets as dreams, but then in a conversation with the aged office holder Eli, Samuel is instructed by Eli to approach a possible third occurrence not as dream but rather as a "real" encounter with the deity (ibid, verse 9). Thus, Samuel is confronted with three identical events as contents, and defines the first two as dreams and the third one as reality, giving the content a new form as the result of his interaction with Eli. The third time the dream becomes real, because it results in action.

From a sociological perspective the initiative to create religious phenomena by means of the formative process does not emanate from an outer-worldly sphere, but from the shared experience of social life, as it happens in our illustration shared by Eli and Samuel. For the sociologist who studies it, religion is reality because it is not disprovable; for "the religious person habitually experiences things in such a way that they cannot be any different from what his religiousness allows them to be" (Simmel, 1906: 16). The person thus creates religious reality by acting upon it.

To further clarify his interactive position, Simmel compares the religious person to somebody in love: "It has often been observed that the emotion of love creates its own object… as an object of love, the beloved is always the creation of the one who loves. In love, a new *form* emerges, which, though of course bound to the fact of a personality, nevertheless lives in a world which is completely different *in essence and conception* and totally separate from the actual reality of this person" (ibid. 31).

Simmel makes this comparison between the creativity of love, which enables love itself to generate a new form, and the creative act of the religious person necessary for the content of faith to become factual. Of course, the believer links faith to concrete phenomena open to varying interpretations guided in part by emotions. Therefore, religious feelings and faith are never a *necessary* conclusion to be drawn from the facts, contrary to arguments seeking to *prove* the existence of God; the adoption of faith is to Simmel a free choice, in fact the question of whether a person can adopt such faith is a question of his or her own experiences permits him to do that.

Simmel also describes the reactions of human emotion to fate – hope, despair, rebellion, and satisfaction – all these are emotional reactions to experienced events. It is a matter of the person's own creative interpretation of the reality of his or her life, if his or her reaction has a religious quality or not. Simmel notes here that this is a matter of a "particular quality of emotion" (ibid: 16). In interaction with fellow believers the faithful create (Helle, Messages, 2013, p.85/86) their own religion as if resulting from sensory perception. "However, our emotions may react to fate; whether submissive or rebellious, with hope or despair, with need or contentment – this reaction may be completely irreligious or else entirely religious" (ibid. 15). (Simmel, Die Religion, 1906).

Accepting or rejecting a world of social experience happens first, and then it may or may not subsequently be assigned religious meaning. The social and the religious are mutually dependent. For Simmel, religious formation is not conceivable without social formation as a basis and a parallel process. This leads him to a conclusion which is surprising, though plausible in the light of his premises: Buddhism should not be described as a religion, for this reason: "It completely lacks the social aspect… it teaches complete withdrawal from social life. Self-redemption here is merely separating oneself from existence, whether social or natural: Buddhism knows no duties toward itself… But then Buddhism is not a religion. Rather it is the doctrine of that type of salvation, which is to be gained in complete isolation through sheer individual will and thought" (ibid. 25). In making this statement Simmel did not consider the various types of Buddhism that have developed out of the original doctrine, some of which have become a religion even by Simmel's own definition.

Religion, as Simmel defines it, and society have in common that they are conceivable as social realities only. They are objectified forms resulting from interactive processes. Simmel illustrates this by pointing to social norms which were developed into religious norms. We can see quite clearly what Simmel means by religion when he describes specific features: "Otherwise, in every religion, and especially ancient Semitism, and the Greek and Roman religions, the religious duty to sacrifice and prayer, in fact the entire cult, is not a personal matter but the responsibility of the *individual as a member of a particular group*, and this group is then seen as responsible for the religious failings of the individual" (ibid: 26). Religiousness is a creative contribution of the individual to the religious interpretation of the world, but ritual and sacrifice, etc. are the responsibility of the

group, the community. By placing himself in this community the individual can take part in the interactive processes, which provide his or her religiousness.

Interaction as a social reality does not only apply to empirical persons in this world. In fact, Simmel's definition of religion includes the relationship between deity and believer. He shows this in his concept of faith. Faith is not merely a matter of theoretical content of a theological and dogmatic nature, but is, first and foremost, a feeling of vital and personal closeness. Simmel points out the importance of man's social-emotional commitment; for we feel "that when a religious person states 'I believe in God,' this does not mean that person merely considers the existence of God to be a fact. It does not mean that this existence is accepted even though it is not strictly provable; what it means is a certain inner relationship toward God, a spiritual dedication to him, an orientation of life toward him." (ibid: 34).

Social reality only arises from living relationships. Simmel defines reality as existing within relations: For the person of faith, it is thus not merely a question of whether this God exists somewhere or not, but whether the believer has "a certain inner relationship to him" (see above). The presence or the lack of such a vital relationship is the key criterion for the existence of religiousness. Hence Buddhism is for Simmel a subjectivist doctrine of salvation, but not a religion. Simmel draws a line between what humans experience as given externally (content) on the one hand and how they think about what happens to themselves as an inner event (form) on the other. His view of faith is subject to the epistemological transformation from intellectual-theoretical *reflection on something external* (in the case of the deity – external to the world) to direct formation within subjective experience.

As an illustration we may consider the

following: I cannot sit opposite someone who is personally close to me – or indeed any fellow human being – and merely engage in theoretical reflection on this person. This would be just as (or even more) inconceivable in the case of a god who is seen to be a member of the community. "Practical faith is a basic attitude of the soul which is in essence sociological, i.e. realized as a relationship to a being facing the self. Since it is possible for man to 'split' himself is a result of his ability to divide himself into subject and object and to view himself as he does another person. This ability is a phenomenon which has *no analogy outside humankind*; it determines the entire form of our thought" as social (ibid: 38). Simmel explains that there is a built-in social dimension in the human being because of his or her ability to conduct an inner discourse. Accordingly, humans have the potential to *interact with themselves* as they can do with a god.

Faith then is seen by Simmel as not merely theoretical but a form of behavior; it is "in essence sociological" (see above). Faith thus creates a lasting relationship that is personal rather than rational. Similar to Max Weber's reflections on the legitimacy of domination as being rooted in the faith the dominated person has in his or her ruler, Simmel writes: "Relationships requiring the obedience or subjection of one party to another, for example, are very often not based on the knowledge that the other person is rightfully superior, nor are they based on love or suggestion, but instead on this 'belief' in his power, merit, irresistibility and virtue, – a belief which is by no means a mere theoretical, hypothetical supposition but a quite distinctive spiritual pattern which develops between individual human beings" in interaction (ibid: 38f.). That can only be understood as an application of the categories of content and form. Faith cannot be passed on from person to person solely via instruction about information on content, it requires teaching the ability

to surround religious content with the appropriate form.

The image of the deity as a member of the community is in keeping with the idea that religion is a social form. Simmel examines various forms given the sacred by religious groups in the history of religion. It goes without saying for Simmel that independent of all that, *God exists in and of himself* in a way that no human can fully grasp. But that type of reality has no place in sociology, it has its place in theology. Thus, humans have the potential to *interact among themselves* as they can do with a god. As the "highest member of the community", the deity can potentially have a dynamic relationship to its believers – indeed the deity must maintain such a relationship in order not to lose its *quality of sociological realness*.

However, whether this relationship is maintained depends on the believers. In keeping with the idea that deities are members of their communities, transcendental societies like Olympus – or whatever the respective "heaven" may be called – have social structures identical to those of mortal society, because their empirical experiences enter the process of formation. Therefore, the beyond of feudal stages in history is not created as egalitarian but knows distinctions in rank like those between angels and archangels. "In Greece and Rome, where the monarchy was overpowered by the aristocracy at an early stage, an aristocratic order imposed itself on religion too, with a hierarchy of several gods of… In Asia, on the other hand, where the monarchy remained powerful for much longer, the form of religion tends to consist of a god with monarchical power. Indeed, the strength of tribal unity which dictated the social life of the ancient Arabs itself prefigured the monotheism of that group" (ibid. 50).

"We must appreciate that gods are not merely an idealization of individual characteristics – strength, moral or immoral qualities, the likes and needs of individuals

– but that inter-individual forms of social life often determine the form of religious images" (ibid.: 50f.). Thus, Simmel sees these gods *as given form by their believers,* represent qualities of relationships. These "inter-individual forms of social life" (see above) become the content of religious faith. It is for this reason that certain cultures are not yet able to accept certain beliefs (a theme of mission studies), or are no longer able to accept them (e.g. the decline of Christianity in industrial societies): This is bound to occur in the absence of a minimum level of compatibility between the secular social forms and the transcendent dogmas taught by the respective religious body.

Having outlined observations on faith referring to religions in general, Simmel turns to the particular qualities of Christianity which distinguish it from other religions. One of the *a priori* conditions for society to exist is that the individual must reserve a part of his or her being to himself in order to keep from being totally absorbed by the social. He applies this to religion which for Simmel shares with society the quality of being a social form. The churches and communities devoted to Christianity have been confronted with the conflict between their teaching freedom of the baptized individual on the one hand and the conformity required of him or her by their community on the other.

Simmel writes: "We (Christians) have failed to take account of all the individualism inherent in the Christian concept of salvation, the idea that each person should make the most of his own potentials; we demand of everyone a uniform goal and identical behavior, instead of asking every person simply to give of himself. It is impossible for anything, which is globally uniform, to be an integral part of an individual's personality…" (ibid: 64). Any tendency to make everybody equal (in the sense of there being no differences in kind) or to blur individuality will necessarily "externalize" or

shift attention to the periphery. At the center of his being, man is unique and totally distinct from others, and therefore anything which is intended to move his innermost being must be tailored to his own individual character.

Simmel also addresses the problem of the universality of a god: "As soon as the god worshipped by a particular group has a relationship to this group which excludes all other gods, the religion must recognize that there are other gods – the gods belonging to other groups. The worshippers of one particular god are not allowed to worship any other gods, not because they do not exist but – to put it somewhat paradoxically – because they do exist (otherwise the danger would not be so great) – but are not the real, genuine gods for this particular group" (ibid: 71).

Simmel is convinced that the Christian religion's claim to universality is one of the main reasons for its special status in comparison to other world religions. It states that their God is not a tribal or national god of a limited population, but a god responsible for the whole of mankind. "It is only the Christian God who encompasses both those who believe in him and those who do not. Of all the powers within life, he is the first to break out of the exclusivity of the social group, which until then had bound together all the interests of its individuals in a single spatial and temporal unity. It is thus contradictory that the relationship to the Christian God should exist indifferently alongside the relationship other people have with other gods. In fact, this is a positive offence against his claim to be absolute and all-embracing; the belief in other gods means a rebellion against him, since he is also the God of the unbeliever" (ibid.: 72).

Simmel considers faith in a god as dependent on being a member of a group. To a large extent in anticipation of Emile Durkheim's sociology of religion, he regards such membership of a group as being identical to interacting with the deity specific to that group. But when in

Christianity this deity is universalized, with group membership theoretically extending to all living human beings in the world, the group boundaries disappear and with them the clear identification of a god who is the representative of a concrete group as a clearly delineated part of humankind. Thus, Simmel indicates that the only potentially global religion may have a mechanism of self-destruction or self-dissolution built into it.

Simmel's prediction of a possible demise of the Christian religion is very similar to what Max Weber described as his somber vision. What Simmel and Weber saw coming was of course very low-key compared to the critique of religion in general that was current in the nineteenth century. Sociology had the reputation at first of being a discipline primarily atheist in orientation. And against that background, Simmel's writings on the subject appeared to be clearly pro-religion. He agreed with the majority of the renowned early sociologist that there is no society without religion.

To summarize what has been presented in this lecture as Georg Simmel's contribution to the sociology of religion, there are these achievements: Religion is a way of looking at things; it is a perspective to use in creating a form. The terms of content and form are used by Simmel to open to sociologist the combination of interactionism with interpretation.

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Georg SIMMEL (1858-1918) was an early German sociologist known for creating social theories that fostered an approach to studying society that broke with the scientific methods used to study the natural world. He is also considered a structural theorist and was focused on urban life and the form of the metropolis. A contemporary of Max Weber, Simmel is widely taught alongside him, as well as Marx and Durkheim in courses on classical social theory.

Simmel was born on March 1, 1858, in Berlin (when it was part of the Kingdom of Prussia, prior to the creation of the German state). Though he was born into a large family and his father died when he was quite young, the inheritance left to Simmel allowed him to comfortably pursue a life of scholarship.

At the University of Berlin, Simmel studied philosophy and history (sociology was taking shape, but did not yet exist as a discipline at that time). He received his Ph.D. in 1881 based on a study of Kant's philosophy. Following his degree, Simmel taught philosophy, psychology, and early sociology courses at the same university.

While he lectured over the course of 15 years Simmel worked as a public sociologist, writing articles on his topics of study for newspapers and magazines, which made him well known and respected across Europe and the United States. However, this important work was shunned by stodgy members of the academy, who refused to recognize him with formal academic appointments.

Sadly, part of the problem for Simmel at this time was the anti-Semitism he faced as a Jew. Simmel, however, was committed to advancing sociological thinking and the burgeoning discipline. With Ferdinand Tonnies and Max Weber he cofounded the German Society for Sociology.

Simmel's work served as an inspiration for the development of structuralist approaches to studying society, and to the development of the discipline of sociology generally speaking. His works proved especially inspiring to those who pioneered the field of urban sociology in the U.S., like Robert Park, part of the Chicago School of sociology. His legacy in Europe includes shaping the intellectual development and writing of social theorists György Lukács, Ernst Bloch, and Karl Mannheim, among others. Simmel's approach to studying mass

culture also served as a theoretical foundation for members of The Frankfort School.

Simmel wrote widely throughout his career, writing more than 200 articles for various kinds of outlets, academic and public, as well as 15 very well known books.

Major works include *On Social Differentiation* (1890); *The Problems of the Philosophy of History* (1892); *Introduction to the Science of Ethics* (1892-1893); *The Philosophy of Money* (1900); *Sociology: Investigations on the Forms of Sociation* (1908).

Learning style

and academic performance

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Abstract

Learning style is often an object of research for many scholars. Studies are conducted regularly in order to analyze its impact on students. In this research paper the focus is on its impact on academic results. The aim of the study is the analysis of the impact that learning styles have on academic performance. In addition, the study intends to paint a broad portrait of students' preferences on learning styles. The method applied in this study is the descriptive method. The participants of the study are 89 Albanian university students. The software utilized for the analysis of the data are SPSS 20 and JASP-0.8.1.2. In order to prove the hypotheses

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and answer the research questions the following statistical analyses were used: Bayesian Independent Samples T-Test, One - Way ANOVA, frequency tables, crossed-tabulation, Pearson correlation coefficient.The study concluded that Albanian students prefer the visual learning style of learning. Also, there are students who prefer two or three learning styles simultaneously. Learning styles do not have an impact on academic results. Students who apply different learning styles do not have the same academic results. Of the students' characteristics, only gender impacts academic results.

Keywords: Learning style, visual learning style, aural learning style, kinesthetic learning style, academic performance

Introduction

Students are the focus of extensive scientific research. Educational institutions conduct regularly studies on students and ways to engage them. Student engagement in the learning process is vital to universities. At the same time, they seek to develop students' creativity (Jones, Johnson-Yale, Perez, & Schuler, 2007). It is at this stage that students have their most creative ideas. Hence, universities need to know the best methods through which students prefer to learn, in order to provide the most efficient ways of teaching. The reason for that is because a given teaching method may be more effective for a given learning style, but less for another. Moreover, teaching methods have an indisputable impact on the improvement of performance in a course of study. Thus, it has an impact on the improvement of students' academic performance. Thus, which learning style is most preferred by Albanian students? Does a learning style influence a student's academic performance? This study's main objective is to provide answers to these questions. The research's objective is to analyze the impact of learning styles on academic performance.

Literature review

Research on learning styles has begun since the 1970s (Fischer & Fischer, 1979), but only in the last decades has a large number of researchers focused on this particular area. Each student has a personalized way of learning, their own teaching method. The way in which they absorb the new knowledge is called a learning style (Ford & Chen, 2000). There exist various ways of determining a student's learning style. This study will utilize the VAK method in order to determine the learning style of the Albanian students. This method was further expanded by researchers and has been renamed VARK (Fleming, 1995). This method classifies students into three groups: visual learning, aural learning style, and kinesthetic learning style. The first group consists of students who prefer to learn through graphs, diagrams, images and films. For these students it is easier to receive knowledge through sight. Visual learning style representations help them be more efficient. The second group consists of students who prefer to listen to lectures, or participate in discussions. For these students it is easier to recall information that they have heard. The third group consists of students who prefer to touch the subject of learning. They have a preference for experiments and experiences based on what they perceive.

One of the research areas is impact on academic performance. Several researchers have studies the impact of learning styles on academic performance. The conclusions of these studies are contradictory. Some of the studies have shown the existence of a significant statistical correlation between learning styles and academic performance

(Dobson, 2010; Barman, et al., 2014; Gokalp, 2013; Vaishnav, 2013). While other studies have demonstrated that between the two variables there does not exist a statistical correlation (Ariffin, et al., 2014; Prajapati, et al., 2011; Yari, 2012; Warn, 2009; Phan, 2006). Other researchers have analyzed learning styles from yet other points of view. One of them is the gender of the student. Researchers are divided with respect the impact of gender on learning styles. Some argue that there exists an impact (Wehrwein, et al., 2007), while others say that there does not exist an impact (Gholami & Bagheri, 2013; Bidabadi & Yamat, 2010). Gholami and Bagheri (2013) concluded that the area of study does not have an impact on learning styles.

Research questions are:
1. Which learning style is most preferred by students?
2. Does learning style have an impact on academic performance?

Research hypotheses are:
- H1: Students with different learning styles have similar academic performance ($\alpha=0.05$).
- H2: Student's age does not have an impact on the student's learning style ($\alpha=0.05$).
- H3: Area of study does not have an impact on the learning style ($\alpha=0.05$).
- H4: Student's gender does not have an impact on the learning style preference ($\alpha=0.05$).
- H5: Student's age does not have an impact on the student's academic

performance ($\alpha=0.05$).
- H6: Area of study does not have an impact on the student's academic performance ($\alpha=0.05$).
- H7: Student's gender does not have an impact on the student's academic performance($\alpha=0.05$).

This study will utilize the following conceptual model:
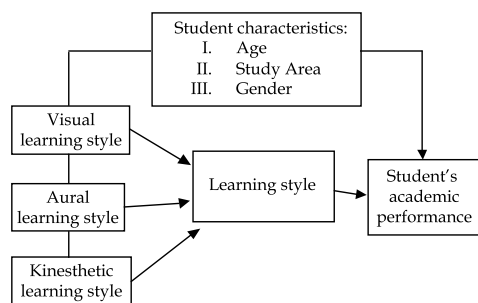
Methodology

In order to prove the hypothesis, this study uses quantitative analysis and the descriptive method. The questionnaire is the research instrument (Fleming, 1995), which contains questions on learning styles and academic performance. For determining the learning style questions with alternatives format has been utilized. The research was conducted during the second semester of the 2016-2017 academic year. Online platforms were utilized to distribute the questionnaire. The study sample consists of 89 Albanian university students. The response rate of return is 92%. Below are graphically shown the characteristics of the surveyed students.

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¹ Frazë e shqiptuar nga gazetari Dritan Shakohoxha gjatë ndeshjes dramatike të futbollit Serbi-Shqipëri, në Beograd, më 14.10.2014. Ndeshja e tensionuar qysh në fillim për shkak të parullave raciste të tifozerisë serbe ndaj ekipit shqiptar, u ndërpre pas shfaqjes së një droni që valëviste një banderolë të zezë, mbi të cilën ishte stampuar me ngjyrë të kuqe një hartë e Shqipërisë Etnike që kishte një shqiponjë të zezë në mes. Banderola provokoi përleshje midis lojtarëve shqiptarë me lojtarët e tifozët serbë. Më vonë, shprehja e Shakohoxhës u bë pjesë e tekstit të këngës "Kuq e zi je ti" të Flori Mumajesit dhe Elvana Gjatës, këngë kushtuar pjesëmarrjes së ekipit kombëtar të Shqipërisë në Kampionatin Evropian të Futbollit në Francë 2016.

² Shkëputur nga fjala e kryeministrit Edi Rama në Vaqarr, më 10.02.2016.

Graph 1: *Study cycle*
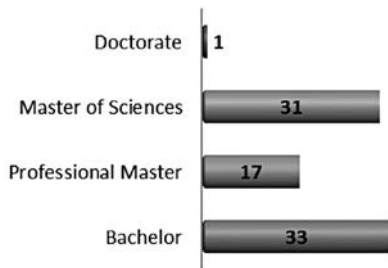
Graph 2: *Age*
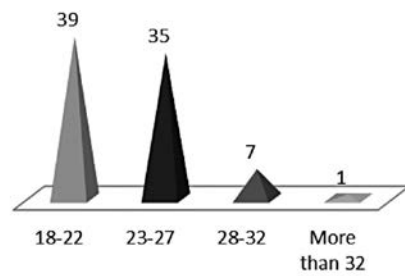
Graph 3: *Grade Average*
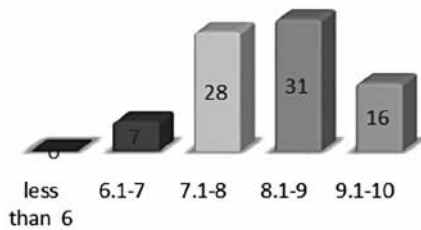
Graph 4: *Gender*
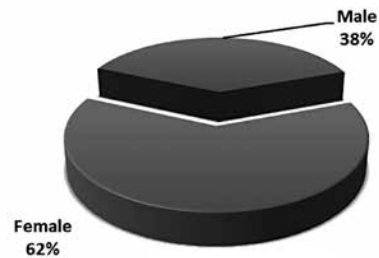
Graph 5: *Student Distribution According to Area of Study*
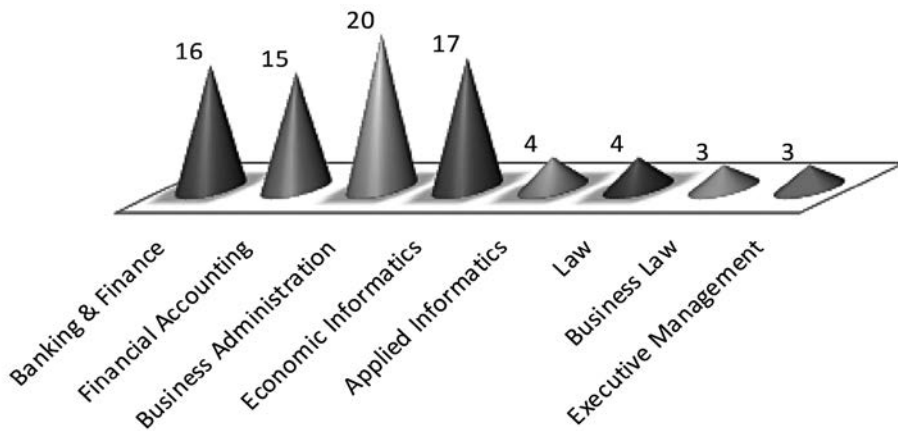
Table 1: *Coefficient Cronbach's α*

	Cronbach's α
scale	0.798

Note. Of the observations, 82 were used, 0 were excluded list-wise, and 82 were provided.

Table 2: *Coefficient Cronbach's α for the variables*

	If item dropped Cronbach's α
Learning style	0.851
Student's academic performance	0.756

Table 3: *Descriptive statistics*

	Learning style	Academic performance of the student
Valid	82	82
Missing	0	0
Mean	1.927	3.683
Std. Error of Mean	0.1108	0.09797
Std. Deviation	1.003	0.8872
Minimum	1.000	2.000
Maximum	6.000	5.000

Table 4: *Preferences on learning styles*

	Frequency	Percent	Valid Percent	Cumulative Percent
Visual learning style	34	41.5	41.5	41.5
Aural learning style	26	31.7	31.7	73.2
Kinesthetic learning style	19	23.2	23.2	96.3
Aural learning style + kinesthetic learning style	1	1.2	1.2	97.6
Visual learning style + aural learning style	1	1.2	1.2	98.8
Visual learning style + aural learning style + kinesthetic learning learning style	1	1.2	1.2	100.0
Total	82	100.0	100.0	

Data analysis was conducted with SPSS 20 and JASP-0.8.1.2. The data obtained from the questionnaire are reliable because the reliability coefficient Cronbach's α is 0.798 (Table 1). Table 2 shows the reliability coefficient for each variable.

Empirical analysis

Based on the data provided in Table 3 the student's academic performance have the highest mean and the lowest standard deviation. Nevertheless, the values of standard deviation do not differ greatly among each other, so it can be concluded that the observed data distribute around the mean value.

Which learning style is most preferred by students?

Students favor the visual learning style for learning (Table 4). The aural learning style

Graph 6: *Learning style*
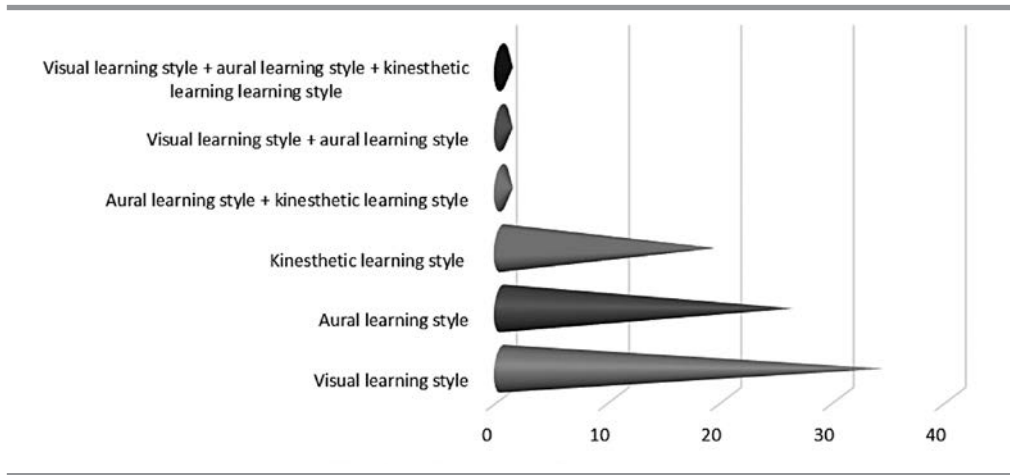
Table 5: *Learning style and gender*

| Learning style | Gender: | | |
	Female	Male	Total
Visual learning style	21	13	34
Aural learning style	16	10	26
Kinesthetic learning style	13	6	19
Aural learning style + kinesthetic learning style	0	1	1
Visual learning style + aural learning style	1	0	1
Visual learning style + aural learning style + kinesthetic learning style	0	1	1
Total	51	31	82

Graph 7: *Learning style and Gender*
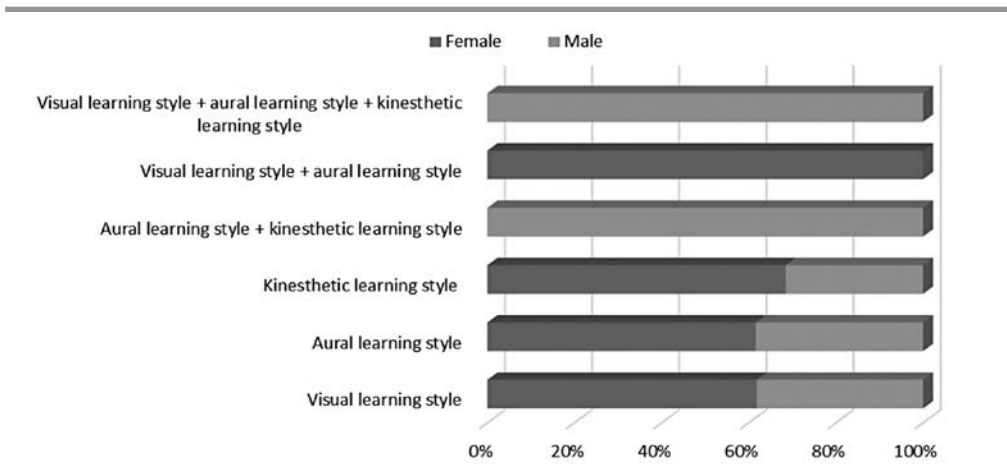
Table 6: *Learning style and study area*

Learning style	Bank Finance	Financial Accounting	Business Administration	Economic Informatics	Informatics	Law	Business Law	Executive Management	Total
Visual learning style	8	7	8	6	2	3	0	0	34
Aural learning style	4	4	6	5	2	0	3	2	26
Kinesthetic learning style	3	3	6	6	0	0	1	0	19
Aural learning style + kinesthetic learning style	0	1	0	0	0	0	0	0	1
Visual learning style + aural learning style	1	0	0	0	0	0	0	0	1
Visual learning style + aural learning style + kinesthetic learning style	0	0	0	0	0	1	0	0	1
Total	16	15	20	17	4	4	4	2	82

Graph 8: *Learning style and Study area*
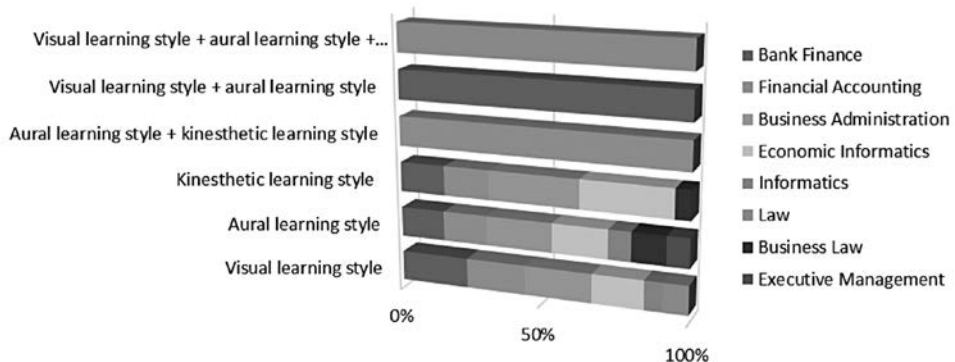
is their second choice, while the kinesthetic learning style is third. In addition, there are students who use two learning styles, as well as those who intertwine all three. Table 4 provides in details students' preferences. Graph 6 provides students' preferences on learning styles.

The visual learning style is mostly preferred by both genders (Table 5). The preferences of students classified by gender are aligned to the preferences of students in general. The visual learning style and the aural learning style are favored by females. The aural learning style, the kinesthetic learning style and the three learning styles combined are favored by males. Graph 7 shows preferences on learning styles according to gender.

Students of areas: bank – finance, financial accounting, business administration, and law, favor the visual learning style as their first preference (Table 6). Whereas students of economic informatics have the same preference for the visual learning style and for the kinesthetic learning style. Similarly, informatics students have the same preference, for the visual learning style and the aural learning style. However,

Table 7: *Learning style and age*

| Learning style	Age: 18-22	23-27	28-32	Over 32	Total
Visual learning style	16	13	4	1	34
Aural learning style	12	13	1	0	26
Kinesthetic learning style	8	9	2	0	19
Aural learning style + kinesthetic learning style	1	0	0	0	1
Visual learning style + aural learning style	1	0	0	0	1
Visual learning style + aural learning style + kinesthetic learning style	1	0	0	0	1
Total	39	35	7	1	82

Graph 9: *Learning style and Age*
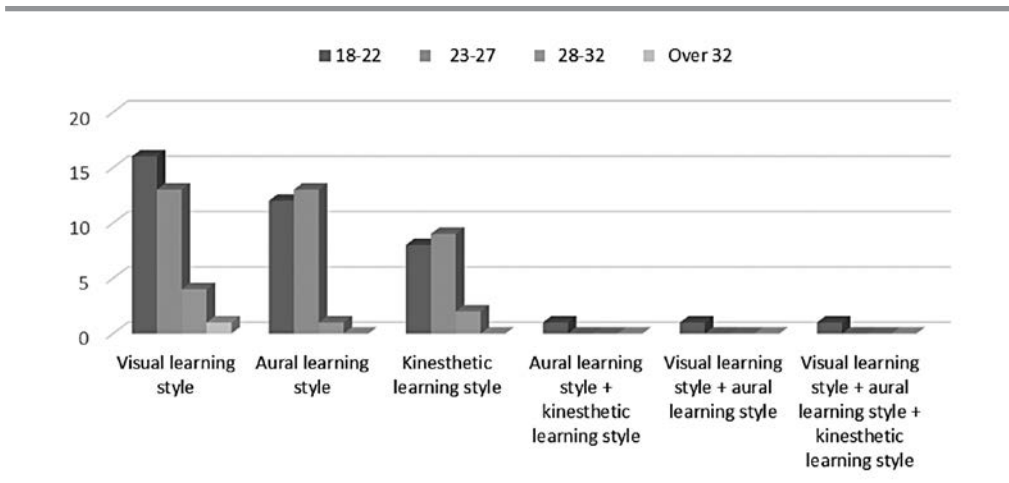
students in business law and executive management prefer the aural learning style alone. Students who prefer to study with two styles simultaneously are from bank – finance and financial accounting. Students who prefer applying all three, study law. Diagrammatically the data are offered in Graph 8.

Table 7 shows that students belonging to age bands 18-22; 28-32; and over 32, choose the visual learning style to learn. However, students in the age-band 23-27 favor the visual learning style as much as the aural learning style. Students that apply 2 and 3 learning styles belong to the 18-22 age-band. Diagrammatically this data has been presented in Graph 9.

Students with a grade average 7.1-8 and 9.1-10 favor mostly the visual learning style (Table 8). While students with a grade average 6.1-7 and 8.1-9 favor the aural learning style. Students with two learning styles have a grade average 7.1-8 and 8.1-9. Also, the student applying all three styles has a grade average 7.1-8. Graph 10 presents the analytical data.

Does learning style have an impact on academic performance?
The value of the Pearson correlation

Table 8: *Learning style and academic performance*

Learning style	Academic performance				
	6.1-7	7.1-8	8.1-9	9.1-10	Total
Visual learning style	2	14	10	8	34
Aural learning style	4	7	11	4	26
Kinesthetic learning style	1	5	9	4	19
Aural learning style + kinesthetic learning style	0	1	0	0	1
Visual learning style + aural learning style	0	0	1	0	1
Visual learning style + aural learning style + kinesthetic learning style	0	1	0	0	1
Total	7	28	31	16	82

Graph 10: *Learning style and academic performance*
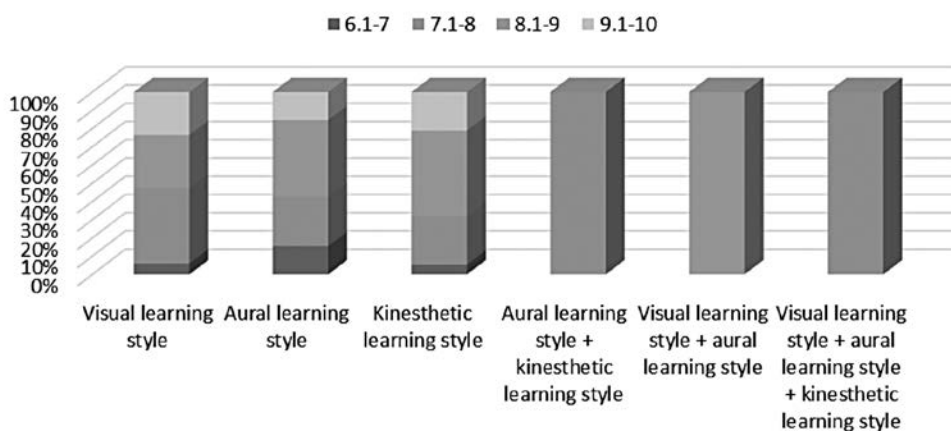
Table 9: *Pearson Correlations*

		Learning style	Student's academic performance
Learning style	Pearson's r	—	0.015
	p-value	—	0.893
	Upper 95% CI	—	0.231
	Lower 95% CI	—	-0.203
Student's academic performance	Pearson's r		—
	p-value		—
	Upper 95% CI		—
	Lower 95% CI		—

$* p < .05$, $** p < .01$, $*** p < .001$

Table 10: *Learning style and academic performance*

Learning style	Mean	N	Std. Deviation	Std. Error of Mean
Visual learning style	3.71	34	.906	.155
Aural learning style	3.58	26	.945	.185
Kinesthetic learning style	3.84	19	.834	.191
Aural and kinesthetic learning styles	3.00	1	.	.
Visual and aural learning styles	4.00	1	.	.
Visual learning style, aural learning style and kinesthetic learning style	3.00	1	.	.

coefficient shows that between learning styles and academic performance exists a weak positive correlation. Value of p greater than $\alpha=0.05$ conveys that learning style does not have an impact on the academic performance of the student. Between independent variable and the dependent variable there exists an insignificant statistical correlation. The conclusions of the analysis are aligned to those of the literature review.

H1: Students with different learning styles have similar academic performance($\alpha=0.05$).

To support hypothesis H1, mean comparison is utilized, as shown in Table 10. The highest mean value is of the visual + aural learning style. After that comes the kinesthetic learning style, third is the visual learning style and fourth the aural learning style, and last the aural + kinesthetic and visual + aural + kinesthetic learning styles. There are differences among the means, thus hypothesis H1 is rejected.

H2: Student's age does not have an impact on the student's learning style ($\alpha=0.05$).

Value of Sig on Table 11 is .666. The age of the student does not have an impact on learning style. Students of different ages have similar preferences about learning styles. The conclusions of the analysis support hypothesis H2 with a confidence interval 95%. Graph 11 represents the supported hypothesis with the values of the Bayesian analysis.

Graph 11: *Age and student style*
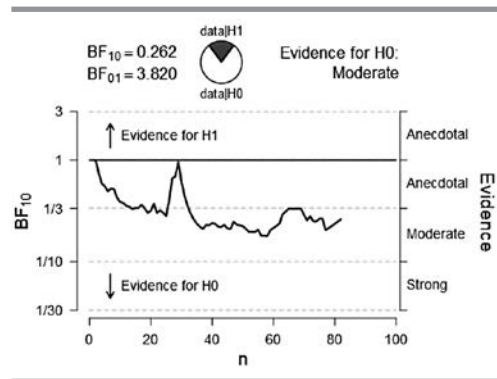
Table 11: *One – Way ANOVA*

		Sum of Squares	df	Mean Square	F	Sig.
Learning style	Between Groups	1.615	3	.538	.525	.666
	Within Groups	79.946	78	1.025		
	Total	81.561	81			

Table 12: *One – Way ANOVA*

		Sum of Squares	df	Mean Square	F	Sig.
Learning style	Between Groups	1.861	7	.266	.247	.972
	Within Groups	79.700	74	1.077		
	Total	81.561	81			

H3: Area of study does not have an impact on the learning style (α=0.05).

Table 12 shows that Sig value is greater than α=0.05, which conveys that the study area does not have an impact on the learning style. There exists an insignificant correlation between the two variables.

Students belonging to different study areas favor similar learning styles. Hypothesis H3 is supported by confidence interval 95% and represented on Graph 12 along with the data of the Bayesian analysis.

H4: Student's gender does not have an impact on the learning style preference (α=0.05).

Regardless of gender, students have similar preferences when it comes to

Graph 12: *Study area and Learning style*

Graph 13: *Gender and Learning style*
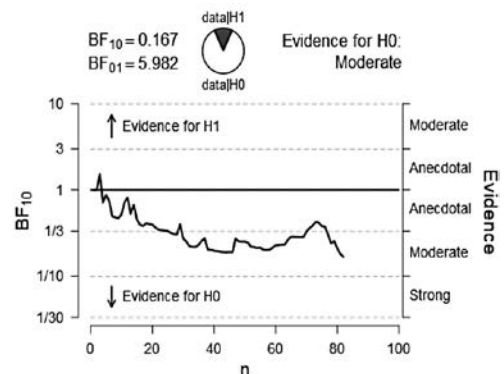
learning styles. Gender does not influence in the choice of learning styles. The value of $BF_{10}=0.245$ on Table 13 shows that gender does not have an impact on students' styles. Hypothesis H4 is supported by confidence interval 95%, and has been diagrammatically shown in Graph 13.

H5: Student's age does not have an impact on the student's Academic performance (α=0.05).

According to Table 14 Sig value is .662. Thus, student's age does not have an impact on the academic results. Hypothesis H5 is supported with confidence interval 95%. Graph 14 provides Bayesian analysis

Table 13: *Bayesian Independent Samples T-Test*

	BF_{10}	error %
Learning style	0.245	0.018

Table 14: *One – Way ANOVA*

		Sum of Squares	df	Mean Square	F	Sig.
Academic performance of the student	Between Groups	1.277	3	.426	.531	.662
	Within Groups	62.479	78	.801		
	Total	63.756	81			

values and the graphical support of the hypothesis.

H6: Area of study does not have an impact on the student's academic performance (α=0.05).

The academic performance of students are not impacted by the area of study. Students from different areas of study can have similar academic performance. Sig value =0.093 supports hypothesis H6 by a confidence interval 95%. The supported hypothesis is graphically shown in Graph 15.

Graph 15: *Study area and academic performance*

Graph 14: *Age and Student's academic results*
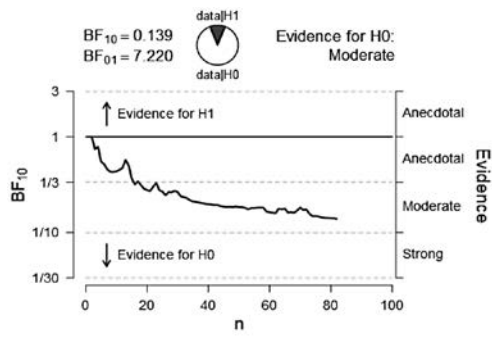
H7: Student's gender does not have an impact on the student's academic performance (α=0.05).

A student's gender has an impact on academic performance. Male students have the lowest academic performance compared to female students. (Table 17). Value $BF_{10}=1.054$ (Table 16) leads to hypothesis H7 being rejected. Graph 16 is a diagrammatic representation.

Conclusions and Recommendations

Most favored learning style by students is the visual learning style. They prefer to learn through images, diagrams, sketches, and films.

Table 15: *One – Way ANOVA*

		Sum of Squares	df	Mean Square	F	Sig.
Student's academic performance	Between Groups	9.425	7	1.346	1.834	.093
	Within Groups	54.331	74	.734		
	Total	63.756	81			

Students' preferences remain the same even when they are classified according to students' characteristics. Some students prefer using two or three learning styles simultaneously to learn. Academic performance are not impacted by learning styles. Between two variables there exists an insignificant statistical correlation. This conclusion is in line with conclusions reached by other researchers. Academic performance differs between learning styles. The visual and aural learning styles have the highest academic performance. Student characteristics such as, age, study area, and gender do not have an impact on learning styles. With respect to academic performance, of the student's characteristics, only gender has an impact. Females have the highest academic performance. Universities must think about the application of teaching according to learning styles. The utilization of

Graph 16: *Gender and academic performance*
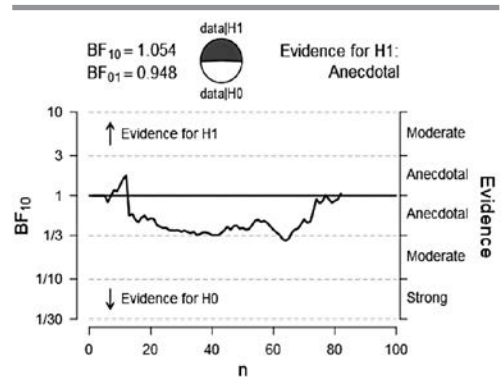
such programs will have a positive impact not only on students, but on universities as well. Concretely, universities will be offering more effective and higher performance teaching, whereas students will become more motivated and engaged in the learning process.

Table 16: *Bayesian Independent Samples T-Test*

	BF_{10}	error %
Student's academic performance	1.054	9.660e-4

Table 17: *Descriptive statistics*

Group	N	Mean	SD	SE
Student's academic performance				
Female	51	3.824	0.842	0.118
Male	31	3.452	0.925	0.166

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The effects of indirect intergroup contact on willingness to engage in direct contact with former adversary

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Abstract

It is well established that direct intergroup contact reduces prejudice. In post-conflict societies, however, direct intergroup contact is missing due to thelack of willingness to engage in contact with former adversaries. Thus it is important to determine ways how to make former adversariesinteract. Past research found that indirect forms of intergroup contact – such as extended (i.e., knowing that an ingroup member has a close relationship with an outgroup member) or mass-mediated(i.e., portrayals of outgroup members in the mass-media) – can have similar effects to direct intergroup contact. Inan Albanian sample

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(N = 232) in Kosovo, we examined the effects of both positive and negative extended and mass-mediated intergroup contact on willingness to engage in direct intergroup contact with Serbs. We tested the mediating role of trust and empathytoward Serbs. Negative extended contact – negative experiences with Serbsshared by participants' family –was negatively linked to participants' willingness to engage in intergroup contact with Serbs. Positive mass-mediated contact – positive information about Serbs from the TV and newspaper – was positively linked to participants' willingness to engage in direct contactwith Serbs through empathy toward Serbs. We discuss the implications of the effects of mass-mediated intergroup contact forinterventions aiming at improving intergroup relations in post-conflict societies.

Key Words: positive intergroup contact, negative intergroup contact, extended intergroup contact, mass-mediated intergroup contact, willingness to engage in intergroup contact, empathy, outgroup trust.

Introduction

Intergroup contact theory comprise convincing evidencethat direct contact between members of different groups reduces prejudice (Pettigrew and Tropp, 2006). These prejudice reducing effects of intergroup contact were found across different target groups, geographical areas, andintergroup contexts. Recent studies demonstrated the beneficial effects of direct intergroup contact for intergroup relations in post-conflict societies (Hewstone et al., 2014).

These benefits of intergroup contact, however, can be realized only when group members arewilling to engage in contact with outgroup members. In post-conflict societies, direct contact is often missing due to thelack of willingness to engage in contact with members of a former adversary. This may beone of the main reasons why intergroup relations fail to improve in an aftermath of a conflict (Halperin et al., 2012). Therefore, it is important to determine ways how to make former adversaries interact (Ron et al., 2016).

Indirect Intergroup Contact

When there is no willingness to engage in direct contact with former adversaries, indirect forms of contact, that is contact without face to face interaction, may play a crucial role in improvingintergroup relations (Dovidio, Eller & Hewstone, 2011).In particular, past research has primarilydealt with two forms of indirect contact: (a) *extended* contact, that is observing or knowing that a close ingroup member has relationship with an outgroup member (Wright et al., 1997); (b) *vicarious* contact, that is observing an unknown ingroup member interact with an outgroup member (Mazziotta, Mummendey& Wright, 2011).

Extended intergroup contact was shown toreduce prejudice in a range of contexts across distinct ethnic and racial groups, includingcontexts marked by violent conflict(for a review see Vezzali et al., 2014;Vezzali and Stathi, 2017). For instance, extended contact increased trust among Protestants and Catholics in Northern Ireland (Tam et al., 2009; Tausch et al., 2011), and reduced competitive victimhood among Albanians in Kosovo (Andrighetto et al., 2012).Past research predominantly focused on the beneficial effects of positive extended contact, but neglected negative extended contact (Mazziotta et al., 2015). Only recently, researchers considered the simultaneous effects of positive and negative extended contact on intergroup relations. For instance, positive extended contact in Germany prepared for direct intergroup contact and negative extended contact hindered direct intergroup contact (Mazziotta et al., 2015). In a post-conflict

context,we put to test if positive and negative extended contactcan influence people's willingness to engage in direct contact with a former adversary.

Mass-media thatrepresent a specific type of vicarious contact provide opportunities for observing interactions between members of different groups (Mutz and Goldman, 2010). Mass-media can have positive, but also negative effects on intergroup relationsdepending on the valence of information presented about the outgroups(Pagotto and Voci, 2013; Visintin et al., 2017). Mass mediaespecially influencepeople with limited experience of direct contact with outgroup members (Fujioka, 1999; Schiappa et al., 2005; Tan, Fujioka &Lucht, 1997).There is some evidence about theeffectsofmass-mediated contactfrompost-conflict contexts. For example, participants in Rwanda who listened to a radio soap opera featuring messages about reducing intergroup prejudice and violence reported no change of personal beliefs about other Rwandan groups, but a change in their perception of social norms and increased empathy for other Rwandans (Paluck, 2009).In Eastern Democratic Republic of Congo, participants who were exposed to radio drama promoting peaceful intergroup relations reported increased inclusive victim consciousness (i.e., perceiving similarities between the ingroup and outgroup suffering), reduced exclusive victim consciousness (i.e., a beliefthat the ingroup's suffering is unique) and reduced social distance from the outgroup. Participants following the drama also reported increased support for conformity toward leaders, and reduced belief that cross-group discussions can resolve problems in community (Bilali and Vollhardt, 2015).

Overall, there is little research about positive and negative extended and mass-mediated contact effects on intergroup relations, particularly in settings marked by intergroup conflict. The evidence is missing whether positive and negative extended and mass-mediated contact can facilitate or inhibit direct interaction among former adversaries in post-conflict societies where intergroup relations require an acute improvement. Therefore, we investigated the effects of positive and negative extended and mass-mediated contact of Kosovo Albanians with Serbs on their willingness to engage in direct contact with Serbs in the current settings of Kosovo where the relations between the two groupsare tensed. Next, we turned to psychological processes that can explain the potential link between indirect forms of intergroup contact and willingness to engage in direct contact with former adversaries.

Empathy and Out-group Trust

Empathy and trust toward the out-group are crucial for repairing fractured relations among former adversaries (Al-Ramiah and Hewstone, 2013; Nadler and Saguy, 2003). Empathy can be definedas understanding for the suffering of the adversary.Past research found that positive extended contact reduced competitive victimhood through increased empathy in Kosovo (Andrighetto et al., 2012). Other studies found that empathy mediated the effect of direct intergroup contact onintergroup forgiveness in Bosnia and Herzegovina and Northern Ireland (Cehajic, Brown & Castano, 2008; Tam et al., 2008). Empathy mediated the effect of direct intergroup contact on acknowledgment of ingroup responsibility for crimes in Bosnia and Herzegovina (Cehajic and Brown, 2010).Therefore,we assumed that empathy can play a role in the effects of positive and negative indirect forms of intergroup contacton willingness to engage in direct intergroup contact.

Besides empathy, intergroup trust has been shown to be an important mechanism in improvement of relations between

groups. Intergroup trust cantransform people's beliefs about negative intentions of former adversaries toward the ingroup (Cehajic et al., 2008).Intergroup trust mediated the effect of extended contact on behavioral tendencies in Northern Ireland (Tam et al., 2009) and the effect of extended contact on competitive victimhood in Kosovo (Andrighetto et al., 2012).Since both empathy and trust toward former adversaries seem to underlie different effects of intergroup contact, we have included these two psychological mechanisms when testing the link between positive and negative indirect forms of intergroup contact and willingness to engage in direct contact with former adversaries in a post-conflict society.

The Present Research

In our research, we investigated the effects of positive and negative experiences of extended and mass-mediated on willingness to engage in direct contact with members of former adversary as means of improving intergroup relations. In the link between indirect forms of contact and willingness to engage in direct contact, we tested the mediating roles of empathy and outgroup trust. We chose the context of Kosovo because intergroup relations between Albanians and Serbs have been seriously damaged through history of mutual transgressions and crimes dating back to the start of the Kosovo-Albanian war (Judah, 2008).

During the war in Kosovo in 1998-1999, about 10,000 Kosovo Albanians were killed and more than 800,000 were forcibly displaced out of homes by Serbs (Judah, 2008). After 1999, the Serbs in Kosovo were target of murders, repeated threats and various forms of abuse from Kosovo Albanians. About 200,000 Serbs have been displaced out of their homes (Internally Displaced Monitoring Center, 2013). In

2008, Kosovo declared independence. Today, Kosovo's statehood is a source of dispute and possible tension among Albanian and Serbian community. Moreover, the war crimes return of displaced persons, segregated education and health system among other issues keep complicating the relations between both groups in Kosovo (Demjaha and Peci, 2008). As illustrated by the short history review,the current setting in Kosovo urgently requires interventions for improving the tensed intergroup relations. With our research, we aimed at contributing to the understanding of factors that can (a)facilitate direct interactionsbetween the former adversaries that would ultimately improve intergroup relations, and (b) inhibit direct interactions between the former adversaries that contribute to the tensed intergroup relations.

Method

Participants
Albanian students in Kosovo ($N = 232$, 22% male, mean age 23.58 years, $SD = 6.65$; age range: 18 – 55 years) filled out a paper and pencil version of the questionnaire.

Measures
Unless indicatedotherwise, all responses were given on a 7 point scale, ranging from 1 (*strongly disagree*) to 7 (*strongly agree*).

Positive and negative extended intergroup contact. The following items were adapted from: "How often your parents or other family members had POSITIVE/GOODcontact with Serbs *after* the war"; "How often your parents or other family members had NEGATIVE/BAD contact with Serbs *after* the war".

Positive and negative mass-mediated contact. Items were adapted from Pagotto and Voci (2013): "How often do you perceive positive news about Serbs based on what you hear or read about them in

the mass-media – TV, radio, internet"; "How often do you perceive negative news about Serbs based on what you hear or read about them in the mass-media – TV, radio, internet".

Outgroup trust. Two items were adapted from Tam and colleagues (2009): "I can trust Serbs if they would say they are sorry"; "I can trust Serbs if they would say they want peace"; and one item was adapted from Cehajic and colleagues (2008): "Despite the events that occurred during the war, I trust Serbs" (Cronbach's α = .79).

Empathy. We adapted three items from Cehajic and Brown (2010) and an item from Andrighetto and colleagues (2012): "I can put myself in place of Serbs when I want to understand their viewpoint"; "I can imagine what Serbian people have gone through in their life"; "I am ready to hear the suffering of Serbian people"; "I find myself moved by the account of suffering of Serbian people" (Cronbach's α = .71).

Willingness to engage in direct intergroup contact. First three items were adapted from Mazziotta et al. (2014) and the last item from Mazziotta et al. (2011): "I would be happy if I had opportunity to engage in contact with Serbs"; "Working together with a person from Serbian community would be no problem for me"; "I would feel okay if some of my direct neighbors were persons who belong to the Serbian community"; and "I would be happy to personally get to know more Serbs" (Cronbach's α = .82).

Demographic variables. We asked participants their gender, age, education and opportunity for contact. Opportunity for contact was measured with an item "How often do you have opportunity for contact with Serbs in the area where you currently live?" Participants indicated their responses from 1 (*never*) to 7 (*always*).

Results

Means, standard deviations and correlations of the variables are reported in Table 1. Kosovo Albanians had more frequent negative than positive extended contact with Serbs, $t(218) = -2.31$, $p < .01$. Similarly, negative mass-mediated contact with Serbs was more frequent than positive mass-mediated contact, $t(230) = -17.30$, $p < .001$. Participants' levels of trust, empathy, and willingness to engage in direct contact with the former adversary were generally low.

In order to test the effects of different forms of indirect intergroup contact on willingness to engage in direct contact with former adversary, we conducted a path analysis using Mplus version 6 (Muthen and Muthen, 1998-2011). In our

Table 1: *Means, standard deviations and correlations of variables*

	1	2	3	4	5	6	7	M	SD
1. Positive extended contact	-							1.52	1.01
2. Negative extended contact	.05	-						1.82	1.72
3. Positive mediated contact	.26**	.08	-					1.50	1.04
4. Negative mediated contact	-.09	.10	-.23**	-				4.60	2.28
5. Empathy	.28**	.01	.42**	-.22**	-			2.16	1.19
6. Trust	.20**	-.01	.47**	-.24**	.51**	-		2.07	1.20
7. Willingness to engage in contact	.33**	-.08	.45**	-.11	.54**	.47**	-	2.52	1.38

Note. *p < .05, **p < .01.

model, we regressed empathy and outgroup trust on positive and negative extended contact and positive and negative mass-mediated contact. Further we regressed willingness to engage on intergroup contact on positive mass-mediated contact, negative mass-mediated contact, positive direct contact, negative direct contact, empathy and outgroup trust. Among demographic variables, opportunity for contact had significant effect on the criterion variable, β = .32, *p* < .001, therefore, we controlled for this variable in our model. To assess our model, we employed the MLR (robust maximum likelihood estimation) to handle the non-normality in the data. The model fitted the data well MLRχ²(2) = 2.99, *p* = 1.346, *CFI* = .994, *RMSEA* = .049 [.000, .156], *SRMR* = .015. Additionally, we applied bootstrapping analysis to test the significance of the indirect effects through empathy and outgroup trust. Bootstrapping is recommended when the assumption of normality of the sampling distribution is violated (Hayes and Preacher, 2010). Bootstrapping indicated an only

significant indirect effect of *positive mass-mediated contact* on willingness to engage in intergroup contact via empathy [.062, .215]. The significance of indirect effects of *positive extended* and *mass-mediated contact* and *negative mass-mediated contact* on willingness to engage in intergroup contact as observed below (see Figure 1) wasn't confirmed with bootstrapping analysis.

Regarding the direct effects of the different forms of intergroup contact, *positive extended contact* was not associated with willingness to engage in direct intergroup contact when including all other forms of contact into the model. *Negative extended contact* associated with willingness to engage in direct intergroup contact. The more negative experiences with Serbs participants' relatives shared with participants, the less willing were participants to engage in contact with Serbs. *Positive mass-mediated contact* associated with willingness to engage in direct intergroup contact. The more positive information from mass media participants witnessed, the higher was their willingness to engage in contact with

Figure 1
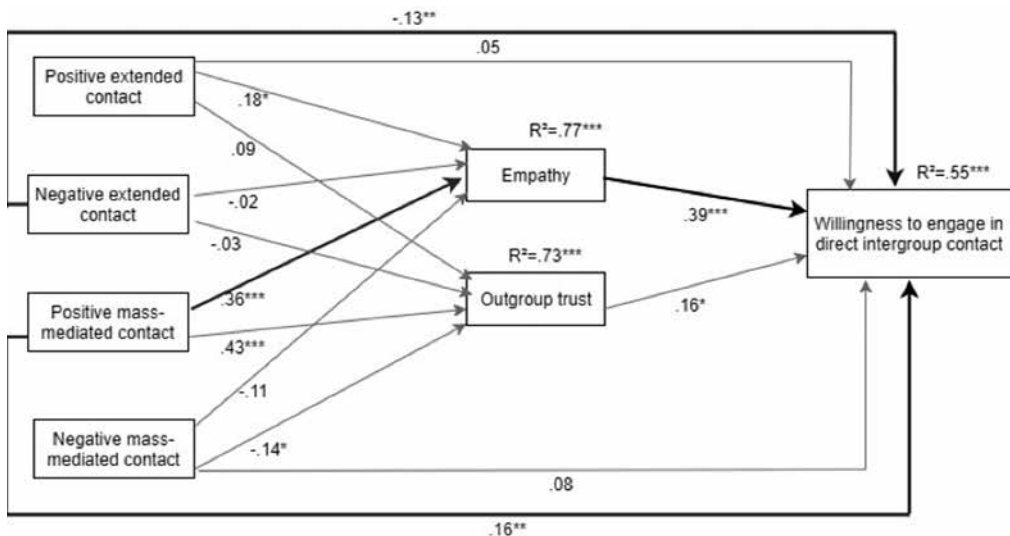
Serbs. Contrary to positive mass-mediated contact, *negative mass-mediated contact* was not associated with willingness to engage in direct intergroup contact with Serbs. Both empathy and outgroup trust positively associated with willingness to engage in direct intergroup contact.

Figure 1. Direct and indirect effects of positive and negative extended contact, positive and negative mass-mediated contact on willingness to engage in intergroup contact, mediated by empathy and outgroup trust. Unstandardized coefficients are provided. The significant direct effects and a significant indirect effect (estimated with bootstrapping) are bold. All other direct and indirect effects were non-significant.

$^*p < .05, ^{**}p < .01, ^{***}p < .001.$

Discussion

In the present research, we explored the effects of two indirect forms of intergroup contact on willingness to engage in direct intergroup contact with members of the former adversary. We found that negative extended contact and positive mass-mediated contact with Serbs directly associated with Albanian participants' willingness to engage in direct contact with Serbs. Furthermore, positive mass mediated contact with Serbs associated with willingness to engage in direct contact with Serbs also indirectly through increased empathy towards Serbs.

Regarding the detrimental effect of negative extended contact, also previous research in a peaceful context found that negative extended contact can hinder willingness to engage in direct contact (Mazziotta et al., 2015). The present research extends this finding to post-conflict contexts and to members of former adversary. Our findings indicate that the effect of negative extended contact on willingness to engage in direct contact cannot be mitigated by positive extended contact experiences.

These findings are even more alarming given the higher frequency of negative as compared to positive information about contact with the former adversary shared by participants' family members. Generally, negative experiences with former adversaries can deteriorate intergroup relations beyond their direct reach on people present in the contact situation – through sharing of such experiences in the ingroup. Ingroup members who associate negativity with the outgroup through extended contact are then less willing to meet members of former adversaries. The lack of willingness to engage in direct intergroup contact then hinders reevaluating the negativity connected with the former adversary with own, perhaps positive, direct experiences with its members.

Moving to the other form of indirect intergroup contact investigated in our study, we found that only positive but not negative mass-mediated contact was directly associated with Albanian participants' willingness to engage in direct contact with Serbs. The fact that negative mass-mediated contact was not associated with willingness to engage in direct contact is surprising given its high frequency. Negative mass-mediated contact prevailed over all other forms of indirect forms of contact in our study, indicating the ubiquitous negativity concerning the former adversary that is spread by the mass-media. Optimistically, even such wide reach of negative information transmitted by the mass-media did not override the effect of much scarcer positive information. Ultimately, it is the rare positive images about former adversaries from mass-media that can motivate participants to engage in contact with the former adversary. Previous studies showed the beneficial effects of positive mass-mediated contact on intergroup relations in peace settings (Pagotto and Voci, 2013; Visintin et al., 2017) and we again extended these results to a post-conflict society. Based on our findings, we would recommend mass-media

in Kosovoshould pay particular attention to the positive portrayals of members of former adversary in order to improve intergroup relations. However, we are aware how difficult this goal may be to achievesince mass-media can be strategically used to shape public opinion (Paluck, 2009), even more so in post-conflict societies where new societal order is being reestablished (Bar-Tal and Cehajic-Clancy, 2010; OSCE, 2004).

Besides the two indirect forms of intergroup contact, we also considered the association of willingness to engage in direct contact with former adversaries withempathy and trust. We found that both empathy and trust associated with willingness of Kosovo Albanian participants to engage in contact with Serbs. However, empathy explained only the link betweenpositivemass-mediated contact and willingnessto engage in direct contact with former adversaries. Increased exposure to positive informationabout former adversary from mass-media associated with higher empathy, which associated with willingness to engage in contact with members of former adversary.Positive information shared by the mass-media should specifically target empathy – for example through stories about challenges faced by Serbs to integrate into Kosovo society. Such intervention can increase empathy of Albanians toward Serbs and this way motivate them for direct contact with Serbs. Future studies should investigate which specific content transmitted by the mass-media can enhance empathy toward the former adversary.

The second examined psychological mechanism, outgroup trust,was not a significant mediator in the relationship between indirect forms of intergroup contact and willingness to engage in direct contact with the former adversary.Outgroup trust is difficult to achievein post-conflict societies because it requires several repeated positive experiencesbetween former adversaries to (re)establish trusting relations (Tam et al., 2009). Perhaps,outgroup trust can

explain the effects of positive direct (but not indirect) experiences because direct experiences have more powerful effects than indirect experiences on intergroup relations (Tam et al., 2009). Future studies should confirm if the effect of indirect intergroup contact on willingness to engage in direct contact can be mediated via outgroup trust.Taken together, our findings about the mediation effects indicate that showing understanding for the suffering of the former adversary (i.e., empathy), but not outgroup trust, is important in mediating thelink of the two indirect forms of intergroup contact and willingness to engage in direct contact. Future research should examine other mediators in the link between indirect forms of intergroup contact and willingness to engage in direct intergroup contact such as ingroup norms orintergroup anxiety.

Limitations and Future Directions

Our study is correlational and thus we cannot interpret causal directions between variables. Future research should employ experimental or longitudinal design to test causality of the effects of positive and negativeextended and mass-media contacton empathy, trust and willingness to engage in intergroup contact with former adversary. Another limitation is related to our sample comprised of university students. We have employed a convenience sample because the relationship between positive and negative indirect forms of intergroup contact and intergroup relations in a post-conflict context is rather an underreserached area. Future research should replicate our study usingrepresentative samples.

Conclusion

The recent work underlines the importance of jointly considering the impact of positive and negative indirect forms of intergroup contact on intergroup

relations (e.g., Graf & Paolini, 2017). We investigated the effects of positive and negative indirect forms of intergroup contact on willingness to engage in direct contact with former adversary because direct intergroup contact has been shown to be one of the most effective strategies to challenge prejudice (Pettigrew and Tropp, 2006). In the post-conflict setting of Kosovo, we found that whilenegative contact experiences with Serbs shared by Albanian participants' familyhindered willingness to engage in direct contact with Serbs, positive information about the former adversary from the mass-mediaincreasedit.

Our findings have practical relevance for interventions aiming at improvement of intergroup relations in post-conflict societies.

If we want to increase willingness to engage in direct intergroup contactbetween former adversaries, we should focus on reevaluating of intergroup experiences shared by other ingroup members since those experiences can shape participants' willingness to meet former adversaries in times of peace. Also engaging mass-media in transmitting positive information about the former adversary can promote direct intergroup contact. Therefore, designing projects or sharing knowledge from this and similar research with mass-media representatives could make them aware of how powerful they actually are in shaping public opinion, which ultimately, could motivate them to transmit more positive information about the former adversary.

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ONLINE AND HYBRID LEARNING: COMPARING THE PERCEPTIONS OF TEACHING METHODS BETWEEN USER AND NON-USER STUDENTS

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ABSTRACT

The hybrid and online learning are viewed as a future way of teaching. The new methods of teaching have a positive impact on the students. The number of students who choose to study through these teaching methods is increasing each year. In Albania, such teaching methods are already being used by students. This study's objective is to compare perceptions

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on the hybrid and the online learning between students who use hybrid and online courses
and students with no experience in these courses. The study sample consists of 186 Albanian
university students.

Data analysis was accomplished through SPSS 20 and JASP 0.8.0.1. The statistical analyses
utilized in this study are: student test, correlation coefficient Pearson, regression analysis.
The study concluded that students rate positively the online and hybrid learning. There exist
significant statistical differences with respect to several components of the online and hybrid
learning between students with experience and students without experience in these courses.
The independent variables have a greater impact on the dependent variables.

*Keywords: online learning, hybrid learning, student perception, student user of the teaching methods,
student non-user of the teaching methods.*

Introduction

Education is an important stage in the life of a person. Today, there exist many ways of education, A study program can be pursued through various teaching methods. Students are the ones who face these alternatives, and must choose their area of study and the method in which they wish to conduct the learning process. Of the three teaching methods, the traditional learning is widely applied in Albania. Whereas, the other two teaching methods, online and hybrid learning, are in their initial phase of application. These teaching methods are deemed as the two approaches which will be applied in universities in the future (Anderson, et al., 2012; Bonk & Graham, 2006; Collopy & Arnold, 2009; Dziuban, et al., 2014; Güzera & Canera, 2014; Harris, et al., 2010; Gómez & Duart, 2012). However, what is students' perception about online and hybrid courses? The objective of this study is the comparison of perceptions on the online and hybrid learning between students who use hybrid and online courses and students who do not use these courses.

Literature review

According to Miller (2014) study programs through the online learning were first applied in the 1990s. The online learning has been defined as the teaching method in which the study program's courses are completed online (Curran, 2008). In an online course the proportion of online instruction varies from 80% to 100% (Allen & Seaman, 2011). Lectures can be followed from anywhere and at anytime. Online study programs are convenient for working students, those who live far from the university campus and do not have the time to attend in-class lectures at a university (Moskal & Dziuban, 2001; Fitzgerald & Li, 2015; Farkas, 2011).

Meanwhile, the hybrid learning was first studied in the 2000s by Cooney, Gupton, & O'Laughlin (2000). The hybrid learning integrates elements of the traditional learning and the online learning (Collopy & Arnold, 2009). Such combination has a positive impact on the academic results of students (Gómez & Duart, 2012; Morris, 2010; López-Pérez, et al., 2011). Students complete part of the instruction online and part of the instruction in the classroom. The division is to be determined by the university and varies from 30% to 79% (Allen & Seaman, 2011). From the research it was concluded that the application of the online learning has a greater impact in student engagement in the learning process (Woltering, et al., 2009; Donnelly, 2010; Wang, et al., 2009; Martinez-Caro & Campuzano-Bolarin, 2011; Sharpe, et al., 2006).

A study conducted by DUE (Division of Undergraduate Education, 2014), during the period 2009-2014 showed that the number of students pursuing courses through the online learning has doubled compared to 2009. According to NCES (National Center For Education Statistics, 2016) in 2014 in the United States of America, there were 5,750,417 students pursuing online courses, or 28.5% of students. Concretely, the online program was attended by 2,824,334 or about 14% of students. While 2,926,083 students pursued at least one online course in their study program. Therefore, 14.5% of students used the hybrid learning in the learning process.

There are several researchers who have studied the online learning (Fedynich, et al., 2015; John, et al., 2014; Dendir, 2016; Cavanaugh & Jacquemin, 2015; Shotwell & Apigian, 2015; Haughton & Kelly, 2015; Oliver, 2000). Different researchers have concluded that the online and hybrid learning are more effective than the traditional learning (Stockwell, et al., 2015; Jasim, et al., 2015). Fedynich, Bradley, & Bradley (2015) and say that students have a positive perception of the online learning and of its components they appreciate most the teacher-student online interaction. Waldman, Perreault, Alexander and Zhao (2009) studied perception of the online learning between students with experience in online courses and new students. 300 students participated in the study. They concluded that both groups highly evaluated the quality of the course but viewed the communication between professors and students as difficult. Another conclusion of the study was that students thought study through online courses required more time and preparation compared to traditional courses.

Gómez and Duart (2011) focused their study on the impact of the hybrid learning at a university in Colombia. The study concluded that students evaluated the hybrid learning positively. Similar conclusions were reached by researchers Tselios, Daskalakis and Papadopoulou (2011). The study's conclusions showed that students perceived the hybrid learning as helpful and easy. Other scholars have reached the same conclusion (Castle & McGuire, 2010; Svanum & Aigner, 2011; Delaney, 2008; Melton, et al., 2009). Owston, York and Murtha (2013) analyzed the correlation between students' perception and their academic performance through the hybrid learning. The study concluded that there existed a strong and significant correlation between students' perception and their academic performance. Students whom had the highest academic performance in hybrid courses wished to attend other courses through the hybrid learning and from the three teaching methods, chose this teaching method to pursue their studies. Whereas, the opposite happened with students who performed poorly in hybrid courses. They did not wish to attend courses through the hybrid learning and of the three teaching methods, preferred the traditional learning to pursue their studies. In general, students evaluated positively the components of the hybrid learning.

The research questions are:

- Do the online and hybrid learning have an impact on students' perception?
- Are there differences in perception of the online learning between students who have attended such courses and those who have not attended them?
- Are there differences in perception of the hybrid learning between students who have attended such courses and those who have not attended them?
- Which dimension of the online learning is most evaluated by students?
- Which dimension of the hybrid learning is most evaluated by students?

The research hypotheses are:

- H1a: Student users of the online learning and student non-users have the same perception of the online learning (α=0.05).
- H1b: Student users of the hybrid learning and student non-users have the same perception of the hybrid learning (α=0.05).
- H2a: The perception of the hybrid and online learning is the same for student users of the hybrid and online learning (α=0.05).
- H2b: The perception of the hybrid and online learning is the same for student non-users of the hybrid and online learning (α=0.05).
- H3a: The dimensions of the online learning are evaluated similarly by both groups of students (α=0.05).
- H3b: The dimensions of the hybrid learning are evaluated similarly by both groups of students (α=0.05).
- H4a: There exists a significant correlation between the online learning and a student's perception of the online learning (α=0.05).
- H4b: There exists a significant correlation between the hybrid learning and a student's perception of the hybrid learning (α=0.05).

Methodology

This study utilizes quantitative research in the collection of data. Its research instrument is the questionnaire (O'Malley & McCraw, 2001). The questionnaire used has been adapted and modified by the authors. The questionnaire contains 12 closed ended questions. The first part, evaluates the information regarding usage of online and hybrid courses by students. The second part, evaluates perceptions of the online and hybrid learning and the dimensions of the online and hybrid learning. The third part, deals with the demographic questions. This questionnaire employs a 6-point Likert scale, which ranges from "Not applicable" to "Strongly agree". The questionnaire was distributed online. The study was conducted during the second semester of the 2016-2017 academic year. The study sample consists of 186 Albanian university students. The participants come from different study cycles and areas. Of 186 questionnaires, only 168 are valid. Thus, the response rate of return for this study is 90%, of which 91 are at the bachelor level, 76 at the master level, and 1 at the doctorate level. The demographic data of the surveyed students have been represented in the graphs below.

This study uses the following conceptual model:
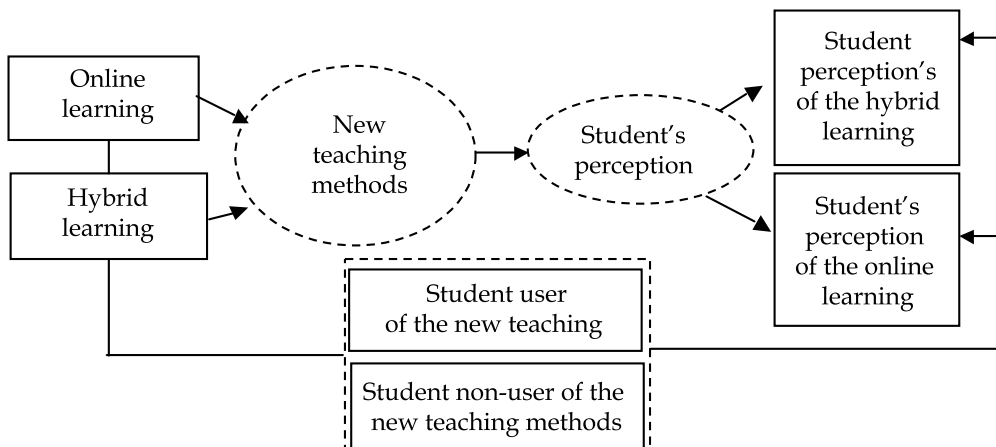
Graph 1: *Study level*
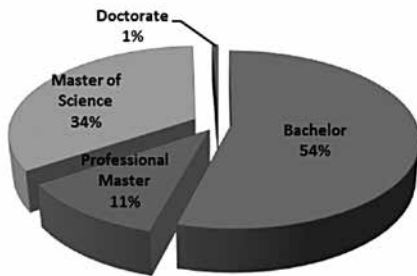
Graph 2: *Gender*

Graph 3: *Study area*
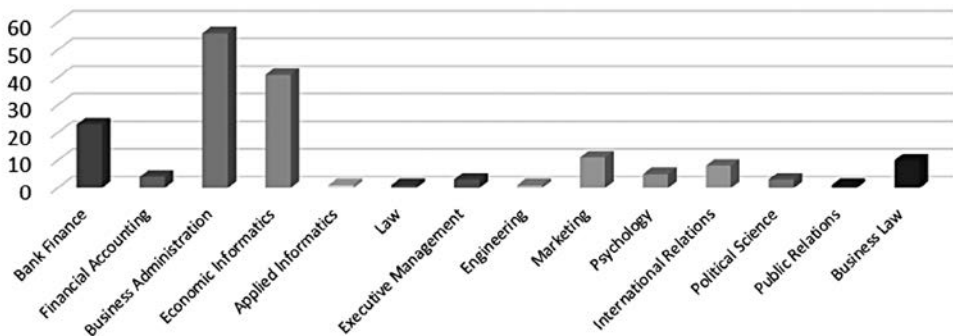
Graph 4: *Grade average*
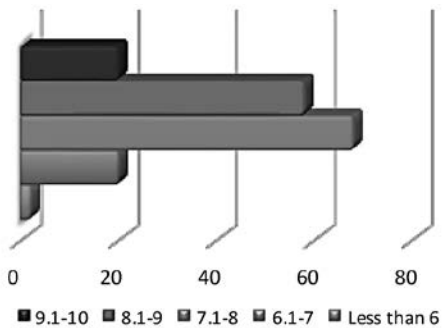
Graph 5: *Age*
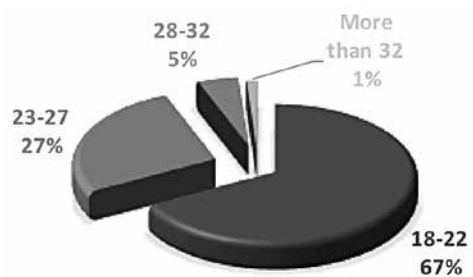
Table 1: *Coefficient Cronbach's α*

	Cronbach's α
scale	0.886

Note. Scale consists of items online learning, hybrid learning, student's perception of the online learning, student's perception of the hybrid learning.

Table 2: *Coefficient Cronbach's α for the variables*

	If item dropped Cronbach's α
Online learning	0.883
Hybrid learning	0.880
Student's perception of the online learning	0.880
Student's perception of the hybrid learning	0.877

The data was analyzed through SPSS 20 and JASP-0.8.0.1. The reliability coefficient Cronbach's α for the questionnaire is 0.886 (Table 1). Therefore, it can be concluded from the coefficient's value that the data obtained from the questionnaire are valid for use in the analysis. Table 2 shows in detail the values of Cronbach's α coefficient for each variable.

Empirical analysis

Descriptive statistics provides detailed information for each dependent and independent variable. According to the data from Table 3, the hybrid learning is shown to have the highest mean. Whereas standard deviation varies from 0.8594 to 0.9600. The values of standard deviation are small, indicating a spread around the mean. Graph 6 provides information about the usage of the online and hybrid learning by students.

Graph 6: *Courses attended by students*
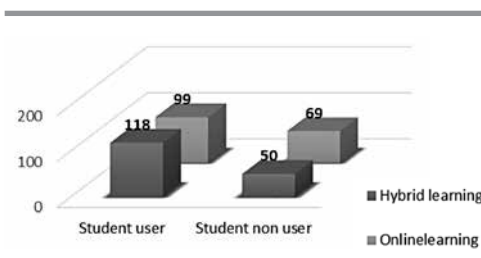
Table 4 provides analytical data about the impact of independent variables (the online learning and the hybrid learning) on the dependent variables (students' perception of the online learning and students' perception of the hybrid learning). The correlation's values show, the hybrid learning has the strongest and most significant correlation with students' perception of the hybrid learning p<0.001 (0.655). Similarly, the online learning also shows a significant statistical correlation to students'

Table 3: *Descriptive statistics of the independent and dependent variables*

	Student's perception of the online learning	Student's perception of the hybrid learning	Hybrid learning	Online learning
Valid	168	168	168	168
Missing	0	0	0	0
Mean	3.833	4.190	4.554	4.274
Std. Error of Mean	0.06630	0.07407	0.06635	0.06998
Std. Deviation	0.8594	0.9600	0.8600	0.9071
Minimum	1.000	1.000	1.000	1.000
Maximum	6.000	6.000	6.000	6.000

Table 4: *Pearson Correlations*

		Student's perception of the online learning	Student's perception of the hybrid learning	Online learning	Hybrid learning
Perception of the online learning	Pearson's r	—	0.351***	0.458***	0.304***
	p-value	—	< .001	< .001	< .001
	Upper 95% CI	—	0.477	0.570	0.435
	Lower 95% CI	—	0.211	0.330	0.160
Perception of the hybrid learning	Pearson's r		—	0.290***	0.655***
	p-value		—	< .001	< .001
	Upper 95% CI		—	0.423	0.734
	Lower 95% CI		—	0.145	0.559
Online learning	Pearson's r			—	0.373***
	p-value			—	< .001
	Upper 95% CI			—	0.496
	Lower 95% CI			—	0.234
Hybrid learning	Pearson's r				—
	p-value				—
	Upper 95% CI				—
	Lower 95% CI				—

* p < .05, ** p < .01, *** p < .001

perception of the online learning p<0.001 (0.458). From the analysis it can be concluded that the online learning and hybrid learning have an impact on the students' perception of the online learning and the hybrid learning. The Pearson correlation coefficient was used to answer the first research question.

Are there differences in perception of the online learning between students who have attended such courses and those who have not attended them?

The data from Table 5 is analyzed in order to answer this question. Based on the values, there exist significant statistical

Table 5: *Independent Samples T-Test*

	t	df	p	Mean Difference	SE Difference
Online learning is more effective	0.253	166.0	0.801	0.048	0.185
I prefer to study through the online learning	-1.759	166.0	0.080	-0.303	0.167
I prefer online courses	-2.090	166.0	0.038	-0.351	0.165
I'm able to learn the same through both teaching methods	-1.093	166.0	0.276	-0.175	0.158
I can achieve higher results through the online learning	-2.171	166.0	0.031	-0.362	0.170

Note. Student's TTest.

Table 6: *Descriptive data*

	Group	N	Mean	SD	SE
Online learning is more effective	Non-user	69	3.826	1.084	0.131
	User	99	3.778	1.306	0.131
I prefer to study through the online learning	Non-user	69	3.667	0.995	0.120
	User	99	3.970	1.165	0.117
I prefer online courses	Non-user	69	3.609	1.003	0.121
	User	99	3.960	1.115	0.112
I'm able to learn the same through both teaching	Non-user	69	3.855	0.974	0.117
	User	99	4.030	1.054	0.106
I can achieve higher results through the online learning	Non-user	69	3.638	1.124	0.135
	User	99	4.000	1.020	0.103

differences ($p<0.05$) for two components of the perception of the online learning between the two groups. The negative value t, signifies that the mean of the students who do not use such teaching methods is lower than the mean of students who use these teaching methods. Student users have a higher appraisal of components 2-5. While student non-users have a higher appraisal of the first component. Therefore, there exist differences in perception of the online learning between the two groups. Detailed values for each component are given in Table 6.

Are there differences in perception of the hybrid learning between students who have

attended such courses and those who have not attended them?

Values provided in Table 7 show that students' perception of the hybrid learning differs on two components. It must be noted that there exists a large difference in students' perception of the second component. Student users of the online learning show the highest mean appraisal of the 5 components of this teaching method than student non-users. From this analysis it is concluded that there exist significant statistical differences in the perception of the hybrid learning between the two groups. Table 8 provides the descriptive statistical values for the components of the hybrid learning.

Table 7: *Independent Samples T-Test*

	t	df	p	Mean Difference	SE Difference
Hybrid learning is more effective	-1.609	166.0	0.109	-0.372	0.231
I prefer to study through the hybrid learning	-3.692	166.0	< .001[a]	-0.711	0.209
I prefer hybrid courses	2.907	166.0	0.004	-0.532	0.194
I'm able to learn through both teaching methods	-0.203	166.0	0.840	-0.033	0.170
I can achieve higher results through the hybrid learning	-1.352	166.0	0.178	-0.238	0.188

Note. Student's T-Test.
[a] Levene's test is significant ($p < .05$), suggesting a violation of the equal variance assumption

Table 8: *Descriptive data*

	Group	N	Mean	SD	SE
Hybrid learning is more effective	Non-user	50	3.620	1.369	0.194
	User	118	3.992	1.368	0.126
I prefer to study through the hybrid learning	Non-user	50	3.620	1.308	0.185
	User	118	4.331	1.063	0.098
I prefer hybrid courses	Non-user	50	3.900	1.199	0.170
	User	118	4.432	1.033	0.095
I'm able to learn through both teaching methods	Non-user	50	4.120	1.043	0.147
	User	118	4.153	0.912	0.084
I can achieve higher results through the hybrid learning	Non-user	50	4.160	1.167	0.165
	User	118	4.398	0.988	0.091

Which dimension of the online learning is most evaluated by students?

Students value best dimension 3 (saving time). Second comes dimension 4 (flexibility in learning). Third, dimension 1 (students are prone to attend another online course) and lastly dimension 2 (learning effectiveness). Valuations on each dimension for the online learning are provide in Table 9. In addition, Table 10 provides valuations for each dimension for student non-users and users of this teaching method.

Table 9: *Online learning dimensions*

	Mean
I would attend another online course	4.131
I learn more through online lessons	3.768
Online learning saves me time	4.327
It is easier to comprehend online lessons	4.161

Note. Student's T-Test.

Table 10: *Descriptive data*

	Group	N	Mean	SD	SE
I would attend another online course	Non-user	69	4.116	1.243	0.150
	User	99	4.141	1.107	0.111
I learn more through online lessons	Non-user	69	3.507	1.171	0.141
	User	99	3.949	1.044	0.105
Online learning saves me time	Non-user	69	4.377	1.059	0.127
	User	99	4.293	1.013	0.102
It is easier to comprehend online lessons	Non-user	69	4.203	1.220	0.147
	User	99	4.131	1.131	0.114

Table 11: *Hybrid learning dimensions*

	Mean
I would attend another hybrid course	4.476
I learn more through combined in-class and online lessons	4.417
Hybrid learning saves me time	4.298
It is easier to comprehend in-class and online lessons	4.399

Note. Student's T-Test.

Table 12: *Descriptive data*

	Group	N	Mean	SD	SE
I would attend another hybrid course	Non-user	50	4.280	1.144	0.162
	User	118	4.559	1.098	0.101
I learn more through combined	Non-user	50	4.280	1.179	0.167
in-class and online lessons	User	118	4.475	0.864	0.080
Hybrid learning saves me time	Non-user	50	4.100	1.129	0.160
	User	118	4.381	0.978	0.090
It is easier to comprehend	Non-user	50	4.200	1.212	0.171
in-class and online lessons	User	118	4.483	1.036	0.095

Which dimension of the hybrid learning is most evaluated by students?

Table 11 shows that students value most dimension 1. This means that they would attend another hybrid course. Second, they value dimension 2, third, dimension 4 and last dimension 3. Table 12 provides detailed valuations of student users and non-users of the hybrid learning.

Table 13: *Independent Samples T-Test*

	t	df	p	Mean Difference	SE Difference
Student's perception of the online learning	-1.372	166.0	0.172	-0.184	0.133

Note. Student's T-Test.

Table 14: *Descriptive data*

	Group	N	Mean	SD	SE
Student's perception of the online learning	Non-user	69	3.725	0.820	0.099
	User	99	3.909	0.882	0.089

Table 15: *Independent Samples T-Test*

	t	df	p	Mean Difference	SE Difference
Student's perception of the hybrid learning	-2.227	166.0	0.027	-0.357	0.173

Note. Student's T-Test.

Table 16: *Descriptive data*

	Group	N	Mean	SD	SE
Student's perception of the hybrid learning	Non-user	50	3.940	1.077	0.152
	User	118	4.297	0.890	0.082

H1a: Student users of the online learning and student non-users have the same perception of the online learning (α=0.05).

To prove hypothesis H1a, Table 13 is employed : Independent Samples T-Test. Value p is greater than α=0.05 conveying that there do not exist significant differences in the perception of the online learning between student users and non-users. The analysis conclusions support hypothesis H1a with confidence interval 95%. Table 14 provides the data on student users and non-users.

H1b: Student users of the hybrid learning and student non-users have the same perception

of the hybrid learning (α=0.05).

Table 15 shows p value is 0.027. This conveys that the perception of the hybrid learning differs between student users and non-users. Student users evaluate more the components of the hybrid learning compared to students who do not use this teaching method. Hypothesis H1b is rejected because there exist differences in students' perception of the hybrid learning. Table 16 offers descriptive data.

H2a: The perception of the hybrid and online learning is the same for student users of the hybrid and online learning (α=0.05).

Of the survyed students, only 90 used

Table 17: *One-Sample Test*

	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference Lower	Upper
Student's perception of the hybrid learning	45.370	89	.000	4.183	4.00	4.37
Student's perception of the online learning	41.886	89	.000	3.872	3.69	4.06

Test Value = 0.05 (spanning header over t, df, Sig., Mean Difference, 95% Confidence Interval columns)

Table 18: *Descriptive data for users of the hybrid and online learning*

	N	Mean	Std. Deviation	Std. Error Mean
Student's perception of the hybrid learning	90	4.23	.875	.092
Student's perception of the online learning	90	3.92	.877	.092

Table 19: *One-Sample Test*

	Test Value = 0.055					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Student's perception of the hybrid learning	22.365	40	.000	3.901	3.55	4.25
Student's perception of the online learning	23.878	40	.000	3.535	3.24	3.83

courses through the online learning and courses through the hybrid learning (Table 18). They had different perceptions of the online and hybrid learning. The students' appraisal was higher for the hybrid learning. Sig value (Table 17) is less than 0.05 therefore hypothesis H2a is rejected.

H2b: The perception of the hybrid and online learning is the same for student non-users of the hybrid and online learning (α=0.05).

Of 168 students, 41 do not attend courses through the online learning and the hybrid learning (Table 20). Table 19 shows that student non-users have a higher valuation of the perception for the hybrid learning. Based on the values that Sig takes, it can be concluded that there exist significant statistical differences between the variables. Hypothesis H2b is rejected.

H3a: The dimensions of the online learning are evaluated similarly by both groups of students (α=0.05).

Table 21 shows that the value of p=0.310 is greater than **α=0.05.** Between students there do not exist significant differences in the evaluation of the dimensions of the online learning. This conveys that hypothesis H3a is supported with confidence interval

Table 20: *Descriptive data for student non-users of the online and hybrid learning*

	N	Mean	Std. Deviation	Std. Error Mean
Student's perception of the hybrid learning	41	3.95	1.117	.174
Student's perception of the online learning	41	3.59	.948	.148

Table 21: *Independent Samples T-Test*

	t	df	p	Mean Difference	SE Difference
Online learning	-1.019	166.0	0.310	-0.145	0.146

Note. Student's T-Test.

Table 22: *Online learning dimensions*

	Group	N	Mean	SD	SE
Online learning	Non-user	69	4.188	0.989	0.119
	User	99	4.333	0.845	0.085

95%. Table 22 provides the valuations of the dimensions of the online learning by student users and non-users.

H3b: The dimensions of the hybrid learning are evaluated similarly by both groups of students (α=0.05).

Student users and non-users of the hybrid learning evaluate similarly the dimensions of the hybrid learning p=0.132 (Table 23). Since, there do not exist significant statistical differences, hypothesis

H3b is supported with confidence interval 95%. Table 24 provides detailed data of the dimensions of the hybrid learning.

H4a: There exists a significant correlation between the online learning and a student's perception of the online learning (α=0.05).

The online learning justifies 20.5% of the variance of the students' perception for the online learning, where Adjusted R^2=0.205, F=44.15 and p<0.001 (Table 25). The online learning has a strong

Table 23: *Independent Samples T-Test*

	t	df	p	Mean Difference	SE Difference
Hybrid learning	-1.512	166.0	0.132	-0.219	0.162

Note. Student's T-Test.

Table 24: *Hybrid learning dimensions*

	Group	N	Mean	SD	SE
Hybrid learning	Non-user	50	4.400	1.030	0.146
	User	118	4.619	0.773	0.071

Table 25: *Regression analysis*

Model	R	R²	Adjusted R²	RMSE	R² Change	F Change	df1	df2	p
Online learning	0.458	0.210	0.205	0.766	0.210	44.15	1	166	< .001

Table 26: *Regression analysis between the online learning and students' perception of the online learning*

Model		Unstandardized β	Standard Error	Standardized Beta	t	p
1	(Constant)	1.977	0.285		6.926	< .001
	Online learning	0.434	0.065	0.458	6.644	< .00

correlation to the students' perception of the online learning with coefficient Beta=0.458, t=6.644 and p<0.001 (Table 26). The independent variable moves in the same direction as the dependent variable. The online learning has a greater impact on the perception of students of the online learning. Hypothesis H4a is supported with confidence interval 95% because there exists a significant statistical correlation between variables.

H4b: There exists a significant correlation between the hybrid learning and a student's perception of the hybrid learning (α=0.05).
Adjusted R² value is 0.425 (Table 27).

Thus the online learning justifies 42.5 % of the variance of the student's perception for the hybrid learning with Adjusted R²=0.425, F= 124.6 and p<0.001. There exists a significant positive statistical correlation between the hybrid learning and students' perception of the hybrid learning with coefficient Beta =0.655, t= 11.163 and p<0.001.

An increase in the independent variable causes an increase of the dependent variable. Both variables move in the same direction. From the analysis it is concluded that hypothesis H4b is valid with confidence interval 95%.

Table 27: *Regression analysis*

Model	R	R²	Adjusted R²	RMSE	R² Change	F Change	df1	df2	p
Hybrid learning	0.655	0.429	0.425	0.728	0.429	124.6	1	166	< .001

Table 28: *Regression analysis between the online learning and students' perception of the online learning*

Model		Unstandardized β	Standard Error	Standardized Beta	t	p
1	(Constant)	0.862	0.303		2.841	0.005
	Hybrid learning	0.731	0.065	0.655	11.163	< .001

Conclusions and recommendations

The online and hybrid learning have begun to be used by students. Students who have experience in these courses evaluate positively these teaching methods. In addition, students who have not used these teaching methods, have a positive perception about them. However, there are significant differences between students with respect to several components of the hybrid and online learning. Students who use these courses have a greater appreciation than students who do not use them. The dimensions of the online learning and the hybrid learning are evaluated similarly by students. The online learning justifies 20.5% of the students' perception of the online learning and the hybrid learning justifies 42.5% of the students' perception of the hybrid learning. Between independent and dependent variables there exist significant statistical correlations. Concretely, the online learning has a strong positive correlation to students' perception of the online learning with coefficient Beta $=0.458$, $t=6.644$ and $p<0.001$ and there exists a very strong correlation between the hybrid learning and students' perception of the hybrid learning with coefficient Beta $=0.655$, $t=11.163$ and $p<0.001$. In general, there exists a positive perception about online and hybrid courses. Students were inclined to attend again courses through the online and hybrid learning. Albanian universities must implement study programs with online and hybrid courses.

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The legal framework
of international migration

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Abstract

Freedom of movement as a fundamental right of the individual is closely linked and has led to the emergence of the migration's phenomenon. The legal and normative framework for the international migration necessarily includes international law as well as non-legally binding practices and principles. Some international instruments that affecting on migration's management have been widely ratified. In order to understand the legal framework covering regular or irregular migrants, it is necessary to know in advance the legal framework that treats the freedom of movement. For this reason, the international legal framework on migration is addressed in this paper.

Over the last decade, there has been significant progress in creating an international legal and normative framework for managing the movement of people across borders and protecting the rights of international migrants. Progress has also been made at the regional level in determining agreements between states to manage international movements of persons. In this way, a regulated and comprehensive legal framework for international migration management is in the interest of states by creating an international co-operation in the management of flows of people from the source through transit, destination countries and, often, back to the source site or to another destination country.

Key words: migration, international legislation, freedom of movement, human rights law, etc.

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Introduction

Freedom of movement as a fundamental right of the individual is closely related and / or has led to the emergence of the migration phenomenon, specific related concepts as well as a comprehensive international and domestic legal framework.

"The discussion of the legal framework for international migration management according to the researcher Alex A. Aleinikoff is defined, "there is no more or less the international law than the forces of thought."[1]

The legal and normative framework for international migration necessarily includes international law as well as non-legally binding practices and principles. Some international instruments affecting on migration's management have been widely ratified.[2] Aleinikoff notes that too often the debate about international migration tries to engage countries in regulating migration within the framework of fundamental human rights of migrants. This framework is very simple, but has missed "the possibility of cooperation efforts in migration management in the interest of both states and immigrants."

According to the Universal Declaration of Human Rights (Art. 13-2)," Everyone has the right to leave any country, including his own, and to return to his country". But if the right to emigrated is known, where is the link with the right to emigrate? This question is of particular importance because contemporary migration policies are increasingly characterized by a restrictive spirit that makes international mobility problematic. Whilst skilled workers are easily circulated, those who do not belong to these elite have little chance of migration, at least within a legal framework.

Meanwhile, globalization has increased the mobility of capital, information, goods and even the services, making the non-liberalization of human mobility an exception rather than a rule. These different models in international mobility occur in a context characterized by the controversy of this order from irregular migration flows and by accepting attempts by states to stop them."[3]

Of course, this dynamic leads to important human rights challenges that have not yet been fully accepted. This suggests a possible response on the basis of rights in migration challenges lies in the elaboration of a right to mobility and examines some of the implications of this approach, including its connection to issues such as world justice, social cohesion, economic, security and governance of migration.

In fact, existing international law provides for contributions to a normative and legal framework related to:

- Competencies and responsibilities of individual states to manage people's movements across their borders,
- The rights and responsibilities of international migrants, and
- State co-operation in managing international people's movements.

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[1] T. Alexander Aleinikoff, "International Legal Norms and Migration: A Report," in T. A. Aleinikoff and V. Chetail, Eds. , Migration and International Legal Norms, The Hague, The Netherlands: Asser Press, 2003, p. 2. See also Louis B. Sohn and Thomas Buergenthal, The Movement of Persons Across Borders, Studies in Transnational Legal Policy, No. 23, Washington, DC: The American Society of International Law, 1992 for discussion norms established in international law.

[2] For example, 145 States have ratified the 1951 Convention and/or the 1967 Protocol Relating to the Status of Refugees.

[3] Journal of Borderlands Studies Volume 21 • No. 1 • spring 2006 International Migration, Border Controls and Human Rights: Assessing the Relevance of a Right to Mobility Antoine Pécoud and Paul de Guchteneire.

However, the deficiencies in the international law and norms remain, especially with regard to migration for family and economic reasons.

States have a broad authority to regulate the movement of foreign nationals across their borders. Although these authorities are not absolute, sovereign states exercise their powers to determine who will be accepted and for what period. In support of these competencies, states adopt laws and regulations on border security. States differ in the types of laws and regulations adopted, with some being more restrictive than others, but all states adopt rules governing entry and exit from their territories.

Controlling the migration is costly. According to a report by the International Organization for Migration (IOM), the twenty-five richest countries spend $ 25 to $ 30 billion per year for the implementation of immigration laws (Martin 2003). These costs do not only result from border controls, but also from issuing visas and residence permits, prosecuting, detaining and removing undocumented migrants, carrying out labor inspections and enforcing sanctions against employers, handling asylum seekers requests, the resettlement of refugees and the search for undocumented migrants. These investments in controlling migration are in contrast with their cost effectiveness: although it is difficult to measure the effect of their prevention on potential migrants, the persistence of undocumented migration illustrates how sophisticated forms of controls do not stop people.

Of course, some immigrants are caught crossing the border while others are excluded, but motivated migrants manage to escape the controls by taking more risks by moving to new border areas and relying more on professional smugglers. (Cornelius et al., 2004; Freeman, 1994; Joppke, 1998).

Freedom of movement as a fundamental right of the individual (Freedom of movement in international law)

To understand the legal framework that covers migrants (regular or irregular) it is necessary to know in advance the legal framework that treats the free of movement.

Sanctioning the right to move freely as a fundamental right of the individual in international or national instruments was the result of the legislation and practice of sovereign states to determine who would enter, stay or leave their territory. When it comes to foreigners, states have historically been in support of limitation of the movement. This attitude is still present today. Thus, there are two legal corpses: international human rights law and international or regional instruments to protect the rights of migrants, which affirm the right to freedom of movement (with some restrictions) and aim at the protection of migrants and legislation of the countries, mainly destination (including the EU), which does not emphasis on the protection of rights but on the fight against illegal immigration as the only way for the success of legitimate migration management policies.

Universal Declaration of Human Rights

The Universal Declaration of Human Rights provides the freedom of movement in its Article 13, which it is noted that:
- Everyone has the right to freedom of movement and to the choice of place of residence within the borders of one State.
- Everyone has the right to abandon any country, including his origin country, and to return to his country.

Exactly Article 14 of this statement is recovered by other international actsto strengthen freedom of movement, as well

as the right to leave the country of origin and to return there again.

Also, Article 14 of this statement specifies that the person has the right to seek other places of asylum for fear or persecution.

Exactly Article 14 specifies:
- Everyone has the right to seek and enjoy shelter in other places because of persecution.
- This right cannot be demanded by anyone in the case of persecution that is relied upon in serious criminal actions or actions that are contrary to the purposes and principles of the United Nations.[4]

Convention on the Protection of Human Rights and Fundamental Freedoms

The European Convention on Human Rights (1950) chronologically follows the UDHR and does not provide any right to move freely in its central document, but provides the protection of other rights such as the right to life, the prohibition of torture, the prohibition of slavery and forced labor, freedom of thought, freedom of speech, etc.

A provision for freedom of movement was foreseen only in 1963 with the adoption of the fourth Protocol,

Article 2 of which sanctions the Freedom of Movement as follows:
- Everyone that lives lawfully in the territory of a State has the right, within that territory, to move freely into it and to freely choose its place of residence.
- Every person is free to leave any country, including his own.
- The practice of these rights may not be subject to restrictions other than those provided by law and necessary in a democratic society for national security or public security, public order, prevention of criminal offenses, health protection or morality, or the protection of the rights and freedoms of others.
- The rights set out in paragraph 1, in certain areas, may be subject to certain restrictions imposed in accordance with the law and justified by the public interest in a democratic society.[5]

But it should be noted that legality is the condition for the enjoyment of this right.

EU Charter on Fundamental Rights and Freedoms

An important instrument for affirming freedom of movement is the EU Charter of Fundamental Rights and Freedoms (2000).

Article 45 of the Charter provides that every EU citizen has the right to move and remain freely within the territory of the Member States. This right may be accorded, in accordance with the Treaty of the European Community, to third-country nationals who regularly reside in the territory of a Member State.

The first chapter of the Charter - under the title dignity provides for rights of specific interest in the protection of migrants as a right to non-threat of dignity and life (Articles 1 and 2), the right to personal integrity, mental and physical (Article 3) prohibition of torture, inhuman and degrading treatment (Article 4) and prohibition of slavery, forced labor and trafficking (Article 5).

Practically, migrants, especially those with irregular status, have been subjected to inhuman or degrading treatment in EU countries, or under conditions of slavery or forced labor.

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[4] Universal Declaration of Human Rights, UN 1948.

[5] Convention on the Protection of Human Rights and Fundamental Freedoms.

State security and responsibilities

States have full authority to regulate the movement of foreign nationals crossing their borders. Although these authorities are not absolute, states in general are able to exercise their sovereign powers to determine who will be accepted and for what period.

In support of these competences, states may approve "domestic law and regulations on issues such as passports, admission, expulsion, and deportation." States differ in the types of laws and regulations that are approved, some are more restrictive than others, but all states approverules that govern entry and exit from their territories.

Even when States recognize the rights of foreign nationals assigned to stay in their territory, concerns about national security often relate to the exercise of immigrant rights.

International thought and concern in terms of security in general are at historically high levels.Security, moreover, is now being thought in ever-wider terms. Within policy circles, human security in particular has emerged as a new concept to address the ongoing problems and weaknesses that the world has long been known for.The degree to which an individual is free and safe, from problems such as bad health, violence, lack of employment opportunities, and lack of housing deeply influences the ways and patterns of migration. Gender is one of the nine dimensions of human security that consists of the identification of UNDP, which for the first time introduced this concept to the 1994 Human Development Report.

The rights of persons moving across borders

Internationally applicable standards to all immigrants are inalienable rights applicable to international law Thus, the International Convention on Civil and Political Rights (ICCPR) establishes these fundamental rights of all persons, such as: the right to life, liberty and security; the right not to be held in slavery, the right not to be subjected to torture or cruel, inhuman or degrading treatment, the right not to be subjected arbitrarily to arrest, detention or merger; the right to marry and to create a family. Article 2 establishes that "Every State commits itself to respect and provide to all persons in its territory the rights recognized in this pact, without any distinction based on race, color, sex, language, religion, public opinion and any other opinion, national or social origin, estate, birth or any other condition ".[6]

The International Covention on Economic, Social and Cultural Rights (ICESCR)guarantees the right to work, free choice of employment and a fair favor for working conditions. States parties undertake to ensure the right of trade unions and recognize the right to social security, including social security, as a standard of living, the highest standard of physical and mental health. International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (1998): This Convention reaffirms the fundamental human rights provided in various documents and consolidates them by addressing them in a special way for migrant workers and members of their families. Among other things, the convention reaffirms some fundamental rights, regardless of the status of migrant workers:

- The right to leave any country, including the country of origin and the right to enter and stay in the country of origin;
- The right to life;
- Prohibition of torture, inhumane treatment, cruel and degrading treatment;
- Prohibition of slavery, forced labor or forced labor;
- The right of thought, conscience and religion; Prohibition of arbitrary or unlawful interference in privacy, family,

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[6] The International Convention on Civil and Political Rights (ICCPR).

home, correspondence;
- Prohibition of arbitrary property deprivation;
- The right of liberty and security of the person and the detention of arbitrary arrest or detention;
- Prohibition of collective expulsion.

Except for the special rights for migrant workers in a regular situation, the Convention guarantees rights and migrant workers in irregular situations. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) includes a number of applicable provisions for migrant women, emphasizing the elimination of gender stereotypes. Where exactly in Article 5 (a) of this Convention specified that: "States Parties shall take all appropriate measures:

To change the social and cultural characteristics and patterns of man and woman behavior in order to overcome prejudices and customary practices, and all other practices that is based on the idea of inferiority or superiority of one's or another's sex, or stereotypical roles of man and woman.

Article 6 specifies that States Parties shall take all appropriate measures, including legislation, to combat all forms of trafficking in women and exploitation of women's prostitution.

Article 3 of this convention also instructs States to ensure full development and advancement of women in order to guarantee them the exercise and enjoyment of human rights and fundamental freedoms on the basis of equality with men. And Article 11 instructs the States Parties to take all appropriate measures to eliminate discrimination against women in the area of occupation, to ensure, on the basis of equality between men and women.[7]

Article 14 requires that the state together with other institutions to act to eliminate gender discrimination in rural areas. "States parties take into account the particular problems faced by rural women and the important role these women play for the survival of their families, including their work in the non-monetary sectors of the economy. They shall take all appropriate measures to ensure the application of the provisions of this Convention to the benefit of women in agricultural areas. "

The International Convention on the Elimination of All Forms of Racial Discrimination (CERD) is another instrument for the protection of immigrant rights, as many immigrants experience racial discrimination. Article 2 of this Convention is an obligation to eliminate discrimination and to promote understanding.

According to this article, member states have the obligation not only to ensure that all institutions and powers, local and national, do not practice racial discrimination but also take effective measures by reviewing state, national and local policies, and to amend, annul or abolish all laws or regulations that create racial discrimination. Further, they are obliged to stop and end racial discrimination exercised by individuals or organizations. Each of these instruments has a mechanism through which state parties report in their progress reports on compliance with the standards of this convention.

Migrants in society

Today's emigrant workforce consists of workers with different abilities and legal statuses, moving to a variety of destinations. Significant migration occurs between industrialized countries and possibly more among the less developed countries. This variety of worker migration has led to complex strands of workforce stratification according to ethnic origin, migration status and gender and thus poses challenges regarding integration, discrimination / racism issues, rights and citizenship at destination.

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[7] Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

With a lot of temporary migration today, integration into its conventional sense (leading to solutions) is often not implemented, but instead needs to be tackled from a transnational perspective, including issues such as political integration through the rights of overseas voting / dual citizenship The issues that revolve around reintegration and attitudes or prejudices against migrants from the origin society (migrants are treated as "traitors" for leaving the country of origin or migrant women discriminated against on the basis of their work as artists etc. .). The importance of government policy in shaping the conditions for immigration and (re) integration should not be underestimated.

Conclusions

Freedom of movement is a fundamental right of the individual, sanctioned by almost all international human rights instruments. This freedom means primarily the right to leave any state and the right to enter the country of origin, but the restrictions of freedom to move, the right to leave any state can only be carried out when necessary and promotional with the legitimate purpose and legitimate interest to be protected.

Much of the rights provided by international human rights law at least de jure, belong to and are also guaranteed for migrants. International migration law is the part of the right which states manage some of aspects of migration at the international level. It covers a whole set of legal relationships, which can be state-of-the-state and individual. International migration law has evolved with the rhythm of international law in general,

including as its subject the individual, in addition to the historical subjects: state and international organizations.

Over the last decade, there has been significant progress in creating an international legal and normative framework for managing the movement of people across borders and protecting the rights of international migrants. Progress has also been made at the regional level in determining agreements between states to manage international movements of persons. In this way, a regulated and comprehensive legal framework for international migration management is in the interest of states. And of course, there should be no conflict between policies that protect the interests and security of the people who protect the rights of immigrants. As discussed above, various Conventions protect the rights of immigrants in the countries where they emigrate.

In order to be sustainable, international migration laws and policies should address a wide range of issues by emphasizing the protection of the rights of migrants and their families, including those who have been smuggled or trafficked; refugee protection and sustainable solutions to refugee problems; prevention and prosecution of human smuggling and trafficking in human beings; and return, repatriation and reintegration of persons who do not have the authorization to stay in a destination country.

A well-regulated system should provide routes for international cooperation in managing flows of people from the source through transit, destination countries and, often, back to the source country or to another destination country.

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Regjimet pasurore martesore me kontratën e martesës. Trajtimi i regjimeve atipike

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Përmbledhje

Me parashikimin në legjislacionin tonë (shqiptar) të kontratës së martesës, instituti i ri i së drejtës solli edhe risitë e reja në regjimet pasurore martesore. Për herë të parë në legjislacionin tonë kjo kontratë haset në Kodin Civil të Mbretit Zog. Me Kushtetutën e vitit 1946 u sanksionuan parime të barazisë gjinore me një rëndësi të veçantë por rregullimet specifike do t'i liheshin ligjeve të posaçme. Në vijim edhe në kodet e vitit 1966 dhe 1981 mbahet i njëjti qëndrim në lidhje me pasuritë vetjake dhe përfitimin e pasurisë gjatë martesës të të dy bashkëshortëve njëlloj. Kjo frymë qëndroi edhe me ndryshimin e sistemeve dhe martesat vendase u nënshtroheshin vetëm regjimit të bashkësisë ligjore, pa alternativë në zgjedhjen e regjimeve të tjera duke ju imponuar formula ligjore me lidhjen e martesës.

Sot veç aplikimit të kontratës së martesës, kodi i Familjes propozon edhe llojet e regjimeve me kontratë duke ofruar për bashkëshortët e ardhshëm ose aktual qëtë mund të vendosin lirisht mbi regjimet pasurore martesore. Regjimet martesore, që ligji parashikon, për bashkëshortët që zgjedhin kontratën e martesës janë regjimi i bashkësisë me kontratë (bashkësia në pjesë dhe bashkësia universale) dhe regjimi i pasurive të ndara.

Kodi ynë nuk është gjithëpërfshirës, por është edhe liberal në mundësinë e regjimeve atipike. Cilët janë llojet e regjimeve që ligji parashikon? Cilat janë hapësirat ligjore të bashkëshortëve për të aplikuar përzierjen e regjimeve? Si referohet ligji ynë në legjislacionet Evropiane? Të gjitha këto pyetje trajtohen në këtë punim duke marrë jo vetëm një përgjigje sipas trajtimit të ligjit por edhe doktrinës.

Fjalë kyçe:Regjimi me kontratë, bashkësia universale, pasuritë e ndara, regjime atipike.

Blerina DODAJ është avokate dhe ushtron profesionin e saj kryesisht në çështjet familjare duke bërë të mundur gërshetimin e praktikës me doktrinën. Ka kryer Fakultetin e Drejtësisë në Universitetin e Tiranës. Ka përfunduar shkollën doktorale në Universitetin Europian të Tiranës. Është në fazën e përfundimit të tezës finale për temën e Kontratës së Martesës në Republikën e Shqipërisë.

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Regjimet pasurore martesore me kontratën e martesës.
Trajtimi i regjimeve atipike

Hyrje

Sipas legjislacionit tonë në fuqi një ndër pasojat e lidhjes së martesës është edhe regjimi pasuror i bashkëshortëve. Për shkak të përfshirjes në raportin familjar dhe mundësisë së përzierjes së kontributeve të secilit, pas shumë kohë të lidhjes së martesës, identifikimi i kontributit dhe i pasurive përkatëse të bashkëshortëve bëhet gjithmonë e më e vështirë. Legjislatori ka menduar për mënyrën e rregullimit të pasurive të shtuara gjatë martesës duke e quajtur regjim pasuror dhe duke përfshirë në të një sistem rregullash të cilat do të aplikohen sipas rastit me vullnetin e bashkëshortëve. Sipas Kodit të Familjes, mundësia e bashkëshortëve për të zgjedhur llojin e regjimeve është një avancim i cili ju jepet atyre në të dy versionet e zgjedhjes edhe sipas bashkësisë ligjore po ashtu edhe sipas regjimit me kontratë.Bashkëshortët në të dy rastet shprehin vullnetin e tyretë lirë në zgjedhjen e regjimeve dhe këtu thuhet se janë të pavarur dhe autonomë në përcaktimin e pasurisë në të ardhmen që nga lidhja e martesës (Mandro, 2009: 217).Në rastin e bashkësisë ligjore gjendja e bashkëpronësisë zgjidhet(Galgano, 1992: 496), pra edhe pse ligji jep një lloj mënyre të shtimit dhe rregullimit të pasurisë gjatë martesës bashkëshortët e zgjedhin të jenë në këtë regjim pasi në rast të kundërt shprehin vullnetin e një regjimi tjetër siç mund të jetë ai me kontratë. Regjimi i bashkësisë ligjore ofrohet nga legjislacioni jonë si regjimi i aplikueshëm në rast se bashkëshortët nuk kanë zgjedhur regjim tjetër, ku në vende të tjera regjimet e ofruara nga ligji direkt të aplikueshme, mund të jetë regjimi i pasurive të ndara ose sipas parimeve të CEFL regjimi i bashkësisë në përfitime.

Llojet e regjimeve pasurore martesore me kontratë

Regjimi i bashkësisë me kontratë

Legjislacioni jonë siç e shpjeguam, ka arritur të përfshijë dhe integrojë në formatin e tij mundësinë alternative të regjimit pasuror martesor. Duke e parë në këndvështrimin më të favorshëm mundësinë për të zgjedhur lirisht regjimin pasuror, vetë ligji ofron opsione të regjimeve të mundshme që mund të kombinojnë bashkëshortët. Fillimisht ofron regjimin e bashkësisë me kontratë, mban në vetvete disa lloj bashkimesh që ligji jep opsionet e tij për mënyrën se mund të bashkohen pasuritë me anë të kontratës së martesë, tej bashkësisë ligjore.

Qëllimi i lidhjes së një kontrate që rregullon regjimin pasuror ndërmjet bashkëshortëve prezumohet të jetë, mundësia për të përcaktuar lirisht, në mënyrë autonome, formulën e administrimit, shtimit apo pakësimit të pasurive gjatë martesës. Në rast se nuk kanë një qëllim të tillë *ex lege* zbatohet regjimi i gatshëm nga ligji. Një qëndrim është se regjimi i bashkësisë me kontratë e kufizon lirinë kontraktore të bashkëshortëve, pasi ato nuk kanë shumë mundësi të vendosin ndryshe nga bashkësia ligjore (Omari, 2012: 136) dhe janë të detyruar të merren me pasuritë që ofron bashkësia ligjore.

Në të vërtetë në interpretim të kombinuar të dispozitave nga neni 108 deri në nenin 114 të Kodit të Familjes vihet re se bashkëshortët kanë mundësi të eksperimentojnë dhe të përcaktojnë si të duan pasuritë. Ky regjim e ka zanafillën në tërësinë e pasurive të bashkësisë ligjore, por zgjerohet dhe ngushtohet sipas dëshirë së të të dy bashkëshortëve. Është e dukshme se kalon kufizimin e pasurive vetjake, kohën e lidhjes së martesës si dhe mundet të ngushtohet më shumë se bashkësia ligjore.

Më qartë le të analizojmë më radhë se si reagon ky regjim, sipas mundësisë që na ofron ligji, pasi vëmë re që edhe tek bashkësia me kontratë ka një ndarje të llojit bashkësive, konkretisht bashkësitë e formuara nga Kodi i Familjes që parashikohen në nenin 108 dhe bashkësia universale që parashikohet nga neni 114 i Kodit të Familjes.

Në interpretim të nenit 108 të

Kodit të Familjes, arrijmë të kuptojmë se me bashkësinë me kontratë, mund të të realizojmë disa kombinime. Nisur nga bashkëisa ligjore mund të shtojmë përfshirjen në pasuri të përbashkëta të të dy bashkëshortëve pasuritë e luajtshme të fituara para martesës. Në këtë rast vëmë re se këto pasuri duhet të përmbushin në mënyrë kumulative tre kushte, së *pari* të jenë të luajtshme (Nuni & Hasnerizi, 2003: 30), së *dyti* të ekzistojnë në funksionin dhe destinacionin e tyre në momentin e nënshkrimit të kontratës së martesës si dhe së *treti* këto sende të jenë blerë nga njëri bashkëshort para lidhjes së martesës. Gjithashtu legjislatori e vazhdon zgjerimin duke i dhënë mundësinë bashkëshortëve që mund të zgjerojnë regjimin ligjor pasi ato mund të vendosin në pasuri të përbashkët të ardhurat nga sendet vetjake gjatë martesës. Një zgjerim tjetër ka të bëjë me mundësinë e bashkëshortëve për të ndryshuar rregullat me administrimin, të cilave fillimisht do t'ju drejtohemi rregullave të parashikuara për adminsitrimin normal (Kodi i Familjes, neni 90) dhe këtu kuptojmë që mund t'i lejohen vetëm njërit ose të dyve në mënyrë solidare (Kodi i Familjes, neni 111). Ndër të tjera bashkëshortët mund të vendosin me anë të këtij regjimi që tërësia e bashkësisë të jetë ashtu siç ligji e parashikon por jo me prezumimin e ½ pjesë por me pjesë jo të barabarta. Duket si një regjim i suksesshëm pasi në objektin e gjykimit të pjesëtimit të pasurisë ndërmjet ish bashkëshortëve për pasurinë e vendosur gjatë martesës, gjithmonë kërkojnë pikërisht ndryshimin e raportit të ofruar nga ligji. Këtë kërkim e justifikojnë dhe e bazojnë në Gjykatë me arsyetimin sekontributi i tyre ka qënë i ndryshëm gjatë martesës për shkak të punës më të mirë apo për shkak të kontributit mëtë lartë ekonomik. Duke qënë se disa kategori të pasurive të cilat bashkohen në bashkësinë me kontratë prekin edhe grupin e pasurive vetjake, të cilat bashkësia ligjore i mbron mjaft mirë dhe në mënyrë shteruese

dallohen qartësisht se cilat janë, këtu ndodh e kundërta. Bashkëshortët munden të tejkalojnë kufizimin që bashkësia ligjore dhe prekin pasuri vetjake, të ardhurat e fituar prej tyre, dhurimet dhe trashëgimitë, por sërish sado që bashkohen legjislatori kujdest për tre kategori pasurish të mos përfshihen në grupin e pasuirve të përbashkëta në cilëndo formë. Konkretisht i referohet nenit 77 të Kodit të Familjes dhe përhashton pikën *c) pasuritë e përdorimit ngushtësisht vetjak të secilit bashkëshort dhe pasuritë e fituara si aksesorë të pasurisë vetjake; ç) mjetet e nevojshme të punës për ushtrimin e profesionit të njërit prej bashkëshortëve, përveç atyre që janë caktuar për administrimin e një veprimtarie tregtare; d) pasuria e fituar nga shpërblimi i dëmit vetjak, me përjashtim të të ardhurave që rrjedhin nga pensioni i fituar për shkak të humbjes së pjesshme ose të plotë të aftësisë për punë;* pasi në analizë të tyre këto pasuri kanë karakter ngushtësisht vetjak dhe në origjinë janë formuar nga tipare dhe të drejta që kanë të bëjnë ngushtësisht me personin.

Po ashtu në vijim të objektit të kontratë së martesës për bashkësinë me kontratë bashkëshortët mund të vendosin *bashkësin*ë *universale* (Kodi i Familjes, neni 114), pasi mund t'ju përshtatet më shumë, duke bashkuar këtu në tërësi pasuritë e luajtshme dhe të paluajtshme sipas të cilës me anëtë kontratës së martesës janë të të dy bashkëshortëve. Në këtë pikë ligjvënësi nuk mjaftohet vetëm me llojin e pasurive që nuk bën dallim ndërmjet të luajtshme dhe të paluajtshme, por zgjeron dhe veprimin e kontratës së martesës në kohë, që ka të bëjë me faktin se këto mund të jenë pasuri që ekzistojnë në momentin e lidhjes së martesës po ashtu dhe ato që do të shtohen më vonë. Pra në arsyetim të këtyre dispozitave, hipoteza që bashkësia me kontratëështë një formë e kufizimit të lirisë kontraktore bie poshtë pasi, bashkëshortët në objekt të kontratës zgjerojnë më tej bashkëisë ligjore si dhe zgjerojnë të drejtat e tyre pasurore në interes të njëri tjetrit. Lind pyetja e mënyrës

◆ 88 ◆

Regjimet pasurore martesore me kontratën e martesës.
Trajtimi i regjimeve atipike

se do të kalohen të drejtat pronësore në favor të bashkëshortit *jo*pronar? Duke marrë shkas nga dispozita e Kodit të Familjes në nenin 114 thuhet se mund të jenë pjesë të bashkësisë pasuritë e luajtshme dhe të paluajtshme. Para lidhjes së kontratës këto pasuri ishin të njërit ose të tjetrit bashkëshort dhe duke i bërë pjesë të bashkëisë, automatikisht kuptojmë përfshirjen në bashkëpronësi edhe të bashkëshortit tjetër dhe si i tillë, ai fiton të drejta pasurore mbi këto pasuri. Ligji percakton se e drejta e pronesise mbi pasurine e paluajtshme (perveç trashegimit) kalon ne rastin e kontrates me nenshkrimin e saj dhe regjistrimin ne regjistrin publik te pasurive (Kolegjet e Bashkuara me Vendimin nr.1/2009) që do të thotë se deri në këtë moment nuk është fituar ende e drejta e pronësisë që të mund të hiqet dorë prej saj. Prandaj mund të themi se përfshirja e këtyre pasurive në bashkësi me anë të kontratës së martesës, do të konsiderohet një formë e kalimit të të drejtave pronësore tek bashkëshorti tjetër, jopronar, pasi vetë ligji e parshikon që një ndër mënyrat e fitimit të pronësisëështë ajo me kontratë(Neni 163 dhe 164 i Kodit Civil), kontrata e martesës në objekt të saj ka të drejtat pasurore të bashkëshortëve gjatë martesës. Si kontratë sui generis kufizon subjektet në numër, në status specifik si dhe kohën e caktuar të veprimit të saj, por objekti i kontatës së martesës ka të bëjë me të drejta pronësie ndër të tjera dhe duket mëse normale që bashkëshortët të mund të kalojnë këto të drejta tek njëri tjetri.

Regjimi i pasurive *t*ë *ndara*

Është një regjim i cili haset pothuajse në çdo shtet, legjislacioni i të cilit ka parashikuar si mënyrë të rregullimit të pasurive gjatë martesës, kontratën e martesës. Shteteve të cilave mund t'ju referohemi, për nivelin e avancuar të legjislacionit në fushën e regjimeve vullnetare janë kryesisht Franca (Neni 1441 e në vijim Kodi Civil Francez) dhe Belgjika (Neni 1466 Kodi Civil Belg). Të dy këto shtete e parashikojnë regjimin

e pasurive të ndara në dy forma, së *pari* vullnetarë, kur bashkëshortët e zgjedhin atë me anë të kontratës së martesës dhe së *dyti* gjyqësore, në rastet e mbarimit të martesës në cilëndo nga format e parashikuara në ligj, bashkëshortët deri në pjestimin e pasurisë vendosen në regjimin e pasurive të ndara. Interesi jonë në këtë shkrim është mbi mënyrën e parë të regjimit me kontratë, ku bashkëshortët vendosin me marrëveshje që secili të ketë të drejtën ekskluzive të vendosjes së destinacionit të pasurive. Në përmbajtje të këtij regjimi, qëndron panvarësia totale e bashkëshortëve në cilindo lloj aspekti atë ekonomik dhe atë social. Ato bashkohen vetëm aq sa duhet të investohet për mirëmbajtjen e familjes dhe normalisht fëmijëve nëse ka. Ka pasur shpesh qëndrime kritike për këtë regjim pasi është konceptuar si një lloj regjimi i cili godet thelbin e familjes pasi nuk ka bashkësi jetese dhe interesash, por këtu ka ndarje kontributesh (Apud, "Casi e Questioni" faqe 54). Nga ana tjetër në vlerësimin pozitiv të këtij regjimi është parë fakti se bashkëshortët zhvishen nga çdo lloj interesi ekonomik për njëri tjetrin dhe normalisht promovohet barazia gjinore dhe mbrohet autonomia pasurore. Në cilëndo formë të vendosin bashkëshortët të jenë të ndarë nuk munden t'i shmangen detyrimeve që rrjedhin nga martesa dhe në vijim në momentin final të përfundimit të martesës, nuk ka asnjë paqartësi për sa i përket titujve të pronësisë apo pronarëve në një pasuri. Pasi nuk ka ndodhur asnjë lloj bashkimi për efekt të martesës dhe si të tillë bashëkshortët kanë të njëjtin status ekonomik si para martesës dhe nuk kanë nëvojë të pjestojnë pasuritë e këtij regjimi.

Mundësia e aplikimit të regjimeve atipike

Gjatë studimit të dispozitave të Kodit të Familjes, vihet re se ligjvënësi ka qënë mjaft liberal në zgjerimin dhe ngushtimin e formulave të regjimeve pasurore sipas të cilave aplikohen me anë të kontratës.

Gjithsesi ka gjithmonëalternativa të cilat dalin nga praktika si rezultat i kërkesave të bashkëshortëve në mundësinë e kombinimit të regjimeve. Që do të thotë bashkëshortët e ardhshëm ose ato që janë të tillë, mund të kërkojnë të eksperimentojnë në disa pjesë të kontratës. Pasi liria kontraktore si parim i lidhje së kontratës, për palët duhet konceptuar edhe si mundësi i lirisë së objektit të kontratës. Objektet e ofruara nga praktika apo të kërkuara prej bashkëshortëve, në bazë të nevojave të tyre mund të mos jenë të parashikuara shprehimisht në ligj. Në rast se do të na lejohet një gjë e tillë mund të themi se jemi para rastit të regjimeve atipike, të cilat duhet të jenë në përputhje me ligjin. Ajo që duhet të sqarojmë në këtë rast ka të bëjë me përdorimin e epitetit "atipike" për regjimin me kontratë dhe jo për vetë kontratën e martesës, pasi kjo e fundit është tipike (Cubeddu, 1997: 196) për aq kohëështë e parashikuar në ligj si kontratë me të gjithë elementët. Prandaj, në këtë shkrim do të guxojmë të provojmë mundësinë e parashikimit në kontratë, të regjimeve atipike.

Së pari, mund të shprehemi për regjime atipike, pasi në krahasim të dispozitave të kodit të Familjes në Republikën e Shqipërisë, regjimet me kontratë që ofrohen nga ky ligj, nuk janë të vetmet në ligje të tjera europiane, në bazë të të cilave është ndërtuar Kodi ynë (sic është ligji francez dhe ai italian). Si dhe duke ju referuar parimeve të CEFL vëmë re se nuk jep asnjë kushtëzim për llojin e regjimeve me kontratë, përkundrazi në kapitullin në vijim për regjimet ligjore jep edhe një lloj tjetër të regjimit ligjor që nuk është i parashikuar në Kodin tonë. Pjesëmarrja në shpenzime, ka të bëjë me një lloja bashkësie ligjore por që në momentin e ndarjes bashkëshortët paguajnë bashkarisht shpenzimet e mirëmbajtjes së këtyre pasurive gjatë martesës. Regjim me kontratë të ndryshëm gjejmë në Kodin Civil Francez dhe regjimin e bashkësisë në shpenzime ku gjatë martesës është si regjimi i pasurive të

ndara dhe në rast të zgidhjes së martesës bëhet llogairitja e shtimeve dhe kontributeve të secilit bashkëshort në mirëmbajtjen e pasurive të martesës.

Së dyti, vëmë re në Kodin e Familjes se dispozita e sanksionimit të kontratës së martesës është mjaft liberale pasi në nenin 67 togfjalëshi "*…në mungesë të marëveshjes, ku bashkëshortët përcaktojnë regjimin që dëshirojnë i cili nuk duhet të vijë në kundërshtim me dispozitat e këtij Kodi dhe legjislacionit përkatës.*", pra është e dukshme se kushtëzimi i vetëm është ligjshmëria e kontratës. Gjithashtu në interpretim literal, vëmë re se legjislatori përdor terminologjinë marrëveshje, duke na lënë të kuptojmë që mjafton vullneti i palëve të rëna dakort të tjerat në zbatim të ligjit por në shërbim të palëve. Ndër të tjera ne jemi në dijeni se çdo gjë që s'është e ndaluar është e lejuar dhe në këto kushte mund të avancojmë në arsyetim, që ligji na jep mundësinë të kemi regjim me marrëveshje, por e gjithë përmbajtja është në vullnet të palëve, ku kjo përmbajtje mund të jetë më e gjërë se ligji parashikon. Pasi bashkëshortët mund të rregullojnë dhe pjesë të angazhimit social në familje dhe bien dakort të ndajnë detyrat e tyre dhe kontributin në familje në lidhje me përmbajtje që nuk janë të parashikuaranë ligj por nuk janë të ndaluara për aq kohë sa nuk bien ndesh me rendin juridik dhe me ligjin.

Së treti, nevoja për të krijuar regjime atipike buron nga vetë kërkesat e bashkëshortëve në lidhje atë çfarë duan të rregullojnë ato, pasi mund të vendosin të bëjnë një përzierje të regjimeve të parashikuara në kod për disa pasuri specifike. Mund të kërkojnë të realizojnë pronësinë e përbashkët për pasuri të blera sëbashku dhe gjatë martesës dhe të kenë regjim tëpasurive të ndara për pasuritë e blera veçmas. Ky nuk është një regjim i ndërmjetëm për regjimin e pasurive të ndara dhe atij të bashkësisë po është një regjim i përzier në shërbim të interesit më të lartë të bashkëshortëve për pasuritë e tyre. referuar legjislacionit italian

mund të shprehemi në lidhje me lirinë e plotë të përcaktimit të regjimit me kontratë në rast se nuk bie ndesh me ligjin (Omari, 2012). Pasi marrëveshja është më e gjerë se kontrata dhe ato pjesë që nuk kanë të bëjnë me regjimin janë pjesë e marrëveshjes. Në kuptimin e ngushtë kontrata martesore rregullon vetëm regjimin pasuror ndërmjet bashkëshortëve dhe si i tillë, nuk ndalohet që ky regjim të jetë pikërisht ai caktuar rast pas rasti nga bashkëshortët sipas nevojave të tyre.

Së katërti, hipoteza e regjimeve atipike kushtëzohet nga legjislacioni jonë pasi herë pas here në Kodin e Familjes, në interpretim të kombinuar të dispozitave për kontratën e martesës, vihen re kufizime që i bëhet regjimit me kontratë nga ai i bashkësisë ligjore, ose më qartë ky kufizim shtrihet në lirinë kontraktore. Doktrina intepreton se bashkëshortët mund të rregullojnë me kontratë regjimin e tyre, por ajo pjesë e pasurisë që nuk është e rregulluar me kontratë do t'i nënshtrohet regjimit të bashkësisë ligjore (Omari, 2012). Gjithashtu edhe pjesa e pavlefshme e kontratës së martesës (Kodi i Familjes, neni 108) në lidhje me regjimin do të zgjidhet me formulën e bashkësisë ligjore. Duket sikur ky arsyetim nuk e lejon mundësinë e regjimeve atipike, por në të vërtetë, ligji ka dashur të rregullojë rastet kur janë të pavlefshme, kur ajo lloj pasurie nuk është rregulluar në kontratë(kur janë në bashkësi me kontratë, për disa pasuri kanë regjimin e pasurive në pjesë dhe nuk kanë rregulluar në kontratë rastin e pasurive të luajtshme para martesës). Pra duhet kuptuar se vetëm nëse asnjë nga alternativat e regjimeve tipike si dhe ai atipik i përcaktuar nga palët nuk ka funksionuar atëherë do të mund të ndërhyjë regjimi i bashkësisë ligjore. Arrijmë në këtë konkluzion për faktin se edhe në ligj thuhet për pjesë të cilat nuk janërregulluar në kontratën e martesës, që do të thotë janë rregulluar, por s'ka ndonjë problem nëse janë rregulluar ndryshe.

Përfundime e rekomandime

Në përfundim të këtij shkrimi, duke u munduar për të dhënë një kontribut në drejtim të regjimeve pasurore me kontratë, për të qenë sa më afër subjektit të së drejtës dhe në përputhje të plotë me kërkesat e tij, sqaruam llojet e regjimeve dhe karakteristikën e kontratës së martesës për të qenë ashtu siç ligji e parashikon në formë, por në përmbajtje alternative.

Pas këtij përshkrimi arritëm në konkluzionin se regjimet me kontratë nuk janë të ndara në mënyrë taksative në ligj, por brenda regjimit të bashkësisë me kontratë mund të kuptojmëqë ka disa mundësi që ligji ofron dhe që përbëjnë regjim më vete.

Kodi i Familjes nuk është shterues në llojin e regjimeve me kontratë, pasi ai lejon faktin që bashkëshortët të mund të rregullojnë marrëveshjen e tyre sipas dëshirës duke u mjaftuar me ndalimin që mos të bjerë ndesh me Kodin dhe ligjet në fuqi. Gjithashtu Kodi i Familjes nuk e arsyeton në asnjë dispozitë mundësinë direkte të regjimeve atipike, por duke qenë se nuk e kufizon për palët është e mundshme.

Regjimet e vendeve Evropiane lejojnë alternativën e aplikimit të regjimeve atipike dhe kjo është për shkak të nevojave dhe kërkesave të individëve. Vetë CEFL parashikonte dy lloj regjimesh ligjore.

Gjithashtu në këtë punim arrijmë në konkluzionin se fakti që here pas here hasim, alternativën nga Kodi që në mungesë të rregullimit me kontratë apo pavlefshmëri të kësaj të fundit do të aplikohet regjimi i bashkësisë ligjore, mund të themi që nuk ështëkufizim i lirisë kontraktore në lidhje me regjime atipike, por është garanci që ligji ofron për palët e kontratës në mënyrë që pasuritë të mos mbeten pa u rregulluar me një lloj regjimi.

Ndër të tjera gjatë analizës, me modesti ofrojmë edhe mundësi të cilat mund të ishin të aplikueshme për një efiçentë të shërbimit të ligjit për individin. Konkretisht është

e nevojshme një riformulim i nenit 108 të Kodit të Familjes, pasi kuptojmë që në përmbajtje ka disa regjime të veçanta ndërkohë rregullohen si një regjim i vetëm sipas interpetimit teknik të dispozitës. Normalisht që në interepretim të kombinuar të dispozitave kuptohet që bashkëshortët mund të zgjedhin njërin nga regjimet në fjalë, konkretisht në nenin 109 ofrohet mundësia se si reagohet në rast se zgjedhet njëri nga regjimet.

Gjithashtu s'ka një dallim të dukshëm ndërmjet regjimit të bashkësisë me kontratë dhe regjimit të bashkësisë universale, riformulim i këtyre dispozitave do të jepte një pamje më të qartë për llojin e regjimeve. Kjo ka rëndësi jo vetëm për aplikim e kontratës së martesës por edhe për studim pasi edhe nxjerrja e regjimeve atipike mund të bëhet vetëm pas analizës së detajuar të regjimeve tipike. Në shembullin e legjislacioneve Evropiane regjimet janë të caktuara në mënyrë taksative, edhe për rastet e regjimit të pasurive të ndara jo vullnetare. Një mundësi e tillë është edhe në

ligjin tonë,por është e shkruar ndër rreshta pa u kuptuar drejtë se cili është rasti direkt i përdorimit.

Duke hedhur një vështrim të shpejtë në nenin 108 të Kodit të Familjes, kuptohet se bashkëshortët mund të kalojnë në regjimin e bashkëisë me kontratë vetëm nëse janë martuar pa marrëveshje dhe regjimi pasuror i tyre është ai i bashkësisë ligjore. Regjimi i bashkëisë me kontratë është zgjerim i bashkëisë ligjore për sa i përket përmbajtjes, por jo procedurës së kalimit nga njëri tek tjetri. Pasi nëse do të ishte në këtë mënyrë, ky regjim do të kushtëzohej vetëm në rastet e kontratave *antenuptial* parashikuar nga neni 72 i Kodit të Familjes dhe jo atyre *prenuptial*. Duke shpjeguar këtu se legjislatori dhe doktrina i referohen bashkëisë ligjore për të referuar objektin e kësaj kontrate ,por jo kohën e lidhjes së saj.

Të gjendur në kushtet e rritjes së kërkesave për marrëveshje të regjimeve pasurore, ligji duhet të jetë i përgatitur për llojin e fenomenit dhe mënyrën e zgjidhjes së tij.

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ABSTRACT

With the provision in our (Albanian) marriage contract legislation, the new law institute also brought new innovations to marital property regimes. For the first time in our legislation this contract was found in the Civil Code of King Zog.The Constitution of 1946 sanctioned principles of gender equality with particular importance but specific arrangements would be left to the special law (lex specialis derogat generalis). Following the Civil Codes of 1966 and 1981, they held the same attitude regarding personal property and the profitability of property during the marriage of both spouses alike. This spirit was also with the change of systems,

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Regjimet pasurore martesore me kontratën e martesës.
Trajtimi i regjimeve atipike

and domestic marriages were subject to the regime's rule of law, without any alternative to the choice of other regimes, imposing legal formulas with the marriage bond.

Nowadays, beside the application of the marriage contract, the Family Code also proposes types of contracted regimes, offering for future or current spouses the possibility to decide freely for the regime type. The marital regimes, that are incorporated in the family law, for the spouses who choose the marriage contract are the regime of the contracted community (the community in the part and the universal community) and the regime of the separated assets.

Our code is not all-embracing, but is also liberal in the possibility of atypical regime. What are the types of regimes suggested by the law? Which are the legal possibilities of the spouses to apply the mixed regimes? How is our legislation adapted to the European legislation? All these questions are addressed in this paper by offering not only answers related to the legislation but the doctrine as well.

Key words:*Contractual regime, universal community, separated assets, atypical marital regime.*

Motivimi nxit përfshirjen e nxënësve në proçesin mësimor

(Rasti i shkollës 9-vjeçare jo-publike "Turgut Ozal", klasaVlll-IX)

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Përmbledhje

Nëpërmjet këtij punimi synohet të tregohet puna e mësuesit, metodat, teknikat, srategjitë e mësimdhënies që mësuesi vë në përdorim në klasë, për të motivuar nxënësit. Por, edhe ajo që mund të bëhet për të nxitur nxënësit që të jenë sa më të qetë, të motivuar dhe aktiv në proçesin e mësimdhënies dhe mësimnxënies. Dihet se çdo aktivitet është i kushtëzuar nga motivimi i individit. Motivimi është ai, i cili të gjallëron, drejton dhe mbështet sjelljen e njeriut. Motivimi përfaqësohet nga forcat që veprojnë mbi ose brenda një personi dhe e detyrojnë atë të sillet në një mënyre të caktuar, sepse njerëzit janë të ndryshëm dhe nuk mund te motivohen nga e njejta gjë. Prandaj puna e mësuesit është të dijë të motivojë nxënësit e tij në mënyrë sa më efektive. Qëllimi i këtij punimi përshkrues,i mbështetur në metoda cilësore, dhe sasiore duke u mbështetur në gjetje empirike, është të identifikojë teknikat efektive motivuese, të përdorura nga mësuesit e shkollës jo - publike 9 - vjeçare "Turgut Ozal" Durrës, identifikimi i rëndësisë së bashkëpunimit midis familjes dhe shkollës, pa të cilin mbarëvajtja e procesit arsimor për nxënësin, nuk do të rezultojë e frytshme dhe e efektshme, sidomos në periudhën e adoleshencës, ku pritet nga adoleshenti të përmbushen disa detyra dhe përgjegjësi, si edhe përhapja e këtyre strategjive motivuese në mbarë institucionet e tjera arsimore. Mbledhja e informacionit u realizua nëpërmjet pyetësorëve gjysëm të strukturuar dhe intervistave gjysëm të srukturuara të thelluara të żhvilluara me 10 mësues të klasave të teta dhe të nënta të shkollës "Turgut Ozal" Durrës, si edhe nëpërmjet pyetësorëve gjysëm të strukturuar me 80 nxenesit e kesaj shkolle, e intervista në 8 fokus grupe me (10 nxënës

secili), përkatësisht të klasave të teta dhe të klasave të nënta. Fokusi i punimit e vë theksin më shumë në metodat, teknikat dhe strategjitë motivuese të përdorura nga mësuesit, si edhe të tregojë se disa aspekte të rëndësishme si: komunikimi pozitiv prind-fëmijë, krijimi i besimit, motivimi i tyre, përfshirja e prindërve në detyrat e shtëpisë, përfshirja e prindërve në shkollë, pritshmëritë e tyre dhe të vetë adoleshentëve, do të ndikojnë në arritje të larta akademike, si edhe marrëdhënia pozitive, bashkëpunimi konstruktiv, e komunikimi i ndërsjelltë midis mësues - prind ndikon pozitivisht tek arritjet akademike të adoleshentëve.

Fjalët kyçe: motivim, shpërblim, sukses, përfshirje, strategji motivuese, vlerësim

HYRJE

Edukimi i fëmijës fillon njëzet vjet para se ai të lindë.
Oliver Wendell Holmes Jr.

Sipas nenit 16 (3) të Deklaratës së Përgjithshme mbi të Drejtat e Njeriut "Familja është qeliza bazë e shoqërisë". Nga kjo kuptojmë se familja, si qeliza baza e shoqërisë, është vendi ku fëmija, nxënësi dhe studenti i ardhshëm do të formësohet përmes modelit që e modelon. Prindi, mësuesi dhe nxënësi përbëjnë "trekëndëshin e artë" në formimin e raporteve të forta dhe të ndjeshme gjatë arsimimit të fëmijëve, ndërsa familja dhe shkolla përbëjnë mikromjediset bazë dhe më të rëndësishëm ku ata mund të mbështeten (Bronfenbrenner, 1976). Bashkëpunimi midis këtyre elementeve, familjes dhe shkollës, është një domosdoshmëri, pa të cilin mbarëvajtja e procesit arsimor për nxënësin, nuk do të rezultojë e frytshme dhe e efektshme, sidomos në periudhën e adoleshencës, ku pritet nga adoleshenti të përmbushen disa detyra dhe përgjegjësi të rëndësishme (Erikson, 1951). Aq i rëndësishëm është roli i prindit në proçesin e arsimimimit dhe edukimit të nxënësve në shkollë, saqë në nenin 62 të Ligjit për Sistemin Arsimor Parauniversitar në Republikën e Shqipërisë, datë 21.6.2012, sanksionohet marrëdhënia e prindërve me shkollën, duke e shpallur partner kryesor me shkollën.

Ndërkaq, sipas "Programit Ndërkombëtar për Vleresimin e Nxënësve" (PISA 2015), ku morën pjesë 28 milionë nxënës të moshës 15 vjeç nga 72 shtete, u vu re që kishte një rritje në pikët e marra në këto lëndë, megjithëse ndodheshin poshtë mesatares së përgjithshme në krahasim me Testin e Standartizuar të PISA 2009, ku deklarohej se Shqipëria kishte vlerësimin më të ulët në Europë në arritjet në matematikë duke u renditur në vendin e fundit.

Nuk mund të jetë krejt rastësore që kjo rritje e nivelit të ketë ardhur pas miratimit të këtij ligji, ç'ka mund të ketë sjellë edhe ndërgjegjësimin e prindërve në raportet dhe përfshirjen e tyre në proçesin e arsimimit të nxënësve. Megjithatë, problemet janë ende ekzistuese, sepse niveli i nxënësve është akoma larg standarteve të dëshiruara. Mos vallë ndikon përfshirja e pakët e prindërve në proçesin mësimor, apo mungesa e metodave, teknikave dhe stradegjive motivuese të përdorura nga mësuesit? Nevoja për të përmirësuar arritjet akademike të nxënësve, përbën pikënisjen e këtij hulumtimi duke u bazuar tek literaturat edhe studimet e autorëve të njohur të cilët kanë dhënë një kontribut të madh për vendet e tyre edhe më gjërë, duke i konsideruar këto arritje si me shumë vlerë për të ardhmen e vendit tonë. Kjo shkollë u zgjodh nisur nga nga rezultatet e larta akademike të arritura prej nxënësve të saj në rang lokal, kombëtar dhe ndërkombëtar, si dhe nga fakti se duke qenë më e integruar me sistemet bashkëkëohore perëndimore të mësimdhënies, kjo shkollë reflekton strategjitë dhe teknikat e motivimit të parashtruara edhe në literaturën e huaj që po analizoj.

Ky institucion arsimor dëshmon

gjithashtu se apikimi i këtyre metodave të huazuara motivimi, ndonëse të ndryshme nga ato tradicionalet, kanë pasur efikasitet dhe në vendin tonë. Studimi im ka për qëllim grumbullimin dhe analizimin e këtyre strategjive motivuese, nisur nga dëshira për të përhapur dhe më tej aplikimin e tyre në mbarë shkollat e tjera.

Kjo shkollë u bë objekt studimi, bazuar si edhe në kushtet e mira që shkolla i ofron nxënësve, pasi, sipas teorisë së motivimit të Maslow (2008), plotësimi i nevojave fiziologjike bazë, më pas nevojat për siguri dhe mbrojtje ku këtu bëjnë pjesë: kushtet e mira të shkollës, ambientet e përshtatshme me hapsira e duhura për të zhvilluar sic duhet një orë mësimore, pajisja me mjetet e duhura didaktike, laburatorë të pajisur me mjetet e duhura për të kryer eksperimente të ndryshme mësimore, higjena e mirë, siguria, numri i kufizuar i nxënësve nëpër klasa, prezenca e një psikologut cdo ditë, si edhe e një mjeku pediatër që kujdeset për shqetësimet e ndryshe që pasaqiten cdo ditë janë baza të rëndësishme për plotësimin e niveleve të mëtejshme të hierarkisë.

Metodologjia dhe struktura e studimit

Struktura e studimit

Përdorimi i metodave cilësore dhe sasiore në këtë studim synoi përshkrimin, shpjegimin dhe kuptimin e proçesit, ku janë zhvilluar pyetësorëve gjysëm të strukturuar dhe intervistave gjysëm të srukturuara, të thelluar me 10 mësues të klasave të teta dhe të nënta të shkollës "Turgut Ozal" Durrës. Si edhe pyetësorë gjysëm të strukturuar e intervista në 8 fokus grupe me 10 nxënës secili, përkatësisht të klasave të teta dhe të klasave të nënta.

Intervistat me mësuesit

Lloji i intervistës së përdorur me mësuesin është ajo gjysëm e strukturuar, e thelluar e cila u jep atyre më shumë mundësi për tu shprehur dhe për të dhënë opinionet

e tyre në lidhje me motivimin e nxënësve (Paçukaj, 2011).

Intervista konsiston në 11 pyetje të hapura lidhur me rëndësinë e marrëdhënies prindër-mësues, në motivimin dhe rritjen akademike të nxënësve, në rolin e mësuesit si figurë nxitëse në motivim, si dhe strategitë, teknikat dhe metodat e përdorura nga ata. Intervistat janë zhvilluar në një interval kohor prej mesatarisht 30 min.

Pyetësorët e drejtuar mësuesve

Për 10 mësuesit e shkollës 9 – vjecare jopublike "Turgut Ozal" Durrës arrita të realizoj pyetësorë të përbërë nga: 27 pyetje me alternativa, 5 pyetje të hapura për të mbledhur të dhëna në lidhje me strategjitë që përdorin këta mësues në motivimin e nxënësve të tyre, faktorët që ndikojnë në motivimin e nxënësve dhe disa nga problmet që lidhen me motivimin e nxënësve në klasat përkatëse. Pjesa më e madhe e çështjeve të pyetësorit shpesh përbëhet nga pyetje mbi opinionet apo sjelljet e personave. Për matjen e tyre instrumenti më i përdorur është shkalla Likert, e ideuar nga psikometriku amerikan Rensis Likert (1932) me qëllimin e krijimit të një instrumenti më të thjeshtë për matjen e opinioneve dhe sjelljeve të njerëzve.

Intervista në fokus grupe të zhvilluara me nxënësit

Fokus grupi i intervistuar përbëhej nga 8 grupe me nga 10 nxënës secili, perkatesisht të klasave të teta dhe të nënta. Intervista konsistonte në 5 pyetje, ku përmbajtja e së cilës përfshinte rëndësinë e marrëdhënies prind - fëmijë, komunikimin pozitiv midis tyre, marrëdhënien mësues-nxënës, përgjegjësitë individuale.

Pyetësorët e drejtuar nxënësve

Pyetësori përbëhet nga 27 pyetje me alternativa. Në këtë pyetësor ka edhe 3 pyetje të hapura ku nxënësve u kërkohet të thonë se në çfarë formash shpërblehen për detyrat e realizuara me sukses, si edhe cilat janë disa

nga aktivitetet e tyre të parapëlqyera, sa të rëndësishme janë disa metoda dhe teknika motivuesë në dallim nga disa të tjera. Për formulimin e këtij pyetësori është përdorur Shkalla Likert. Ky pyetësor është përkthyer dhe përshtatur në gjuhën shqipe.

Ya-Nan He (2009)

Popullata, kampionët e përzgjedhur dhe kampionimi

Kampionimi është realizuar në shkollën 9- vjecare jopublike "Turgut Ozal" të qytetit të Durrësit. Subjektet e studiuara janë nxënës, të cilët i përkasin klasave të 8 - ta dhe të 9 - ta. Ndërsa mësuesit ushtrojnë profesionin e tyre në arsimin 9 - vjeçar.

Kampionimi i mësuesve

Kapionimi i parë, i marrë në studim përbëhet nga mësues, të cilët zhvillojnë veprimtarinë e tyre në ciklin 9 – vjeçar të Kolegjit "Turgut Ozal". Kampioni i përzgjedhur në fazën e parëtë studimit përbëhet nga 10 mësues të moshave 27 - 59 vjeçare. Kampionimi është heterogjen, nëse merret si kriter mosha, gjinia, përkatësia etnike, niveli i kualifikimit dhe vjetërsia e punës. 70% prej të subjekteve tëstudiuar mbartnin titullin 'master' ndërsa 30% e tyre kishin kryer vetëm 'arsimin e lartë'. Përsa i përket gjinisë së tyre, 70% të tyre rezultojnë të jenë femra dhe 30% të tyre meshkuj. Rreth 80% janë shqiptarë dhe 20% të huaj (turq dhe anglezë).

Kampionimi i nxënësve

Kampioni i dytë, i marrë në studim, përbëhet nga nxënës, të cilët i përkisnin arsimit 9-vjeçar, veçanërisht dy klasave të teta dhe të nënta. Përkatësisht, VIII A, VIII B, IXA dhe IX B. Kampioni i përzgjedhur në fazën e dytë të studimit përbëhet nga 40 nxënëstë moshave 14-16 vjeç. Përsa i përket gjinisë së tye, 57.5% janë vajza dhe 42.5% janë djem. Subjektet e studiuara janë zgjedhur në mënyrë rastësore në bazë të raportit 1/2 (40 nxenës nga 80 të tillë gjithsej), sipas rendit alfabetik të regjistrave. Kjë mënyrë është zgjedhur me qëllim që të ruhet objektiviteti i studimit dhe të shmanget selektiviteti.

Çështjet etike

Studimi u zhvillua duke respektuar çështjet etike, si me subjektet dhe me proçesin e mbledhjes së të dhënave. U respektua anonimati i mësuesve dhe nxënsve tek plotësimi i pyetësorve, si dhe

Grafiku 1: *Karakteristikat e sjelljes së një mësuesi efektiv (perceptimi nga ana e mësuesve)*
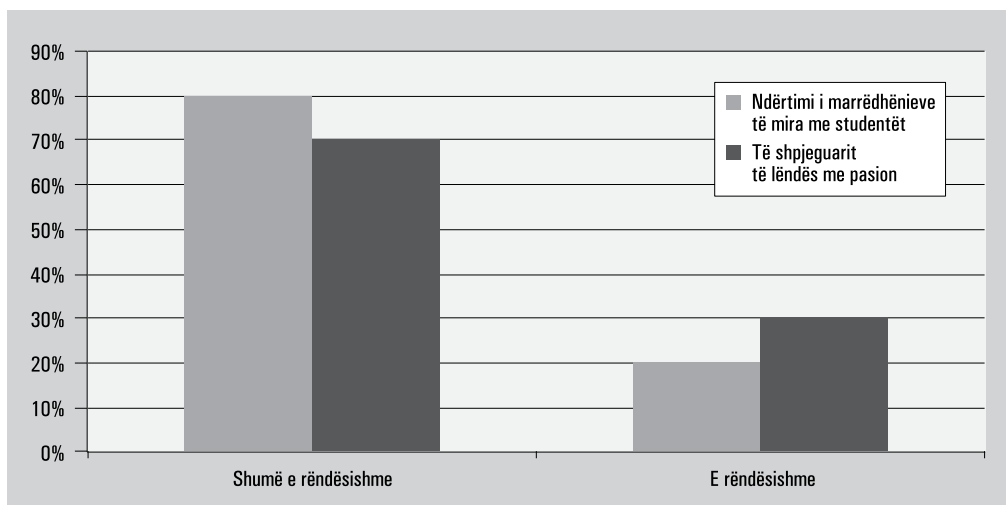
Grafiku 2: *Karakteristikat e sjelljes së një mësuesi efektiv (perceptimet nga ana e nxënësve)*
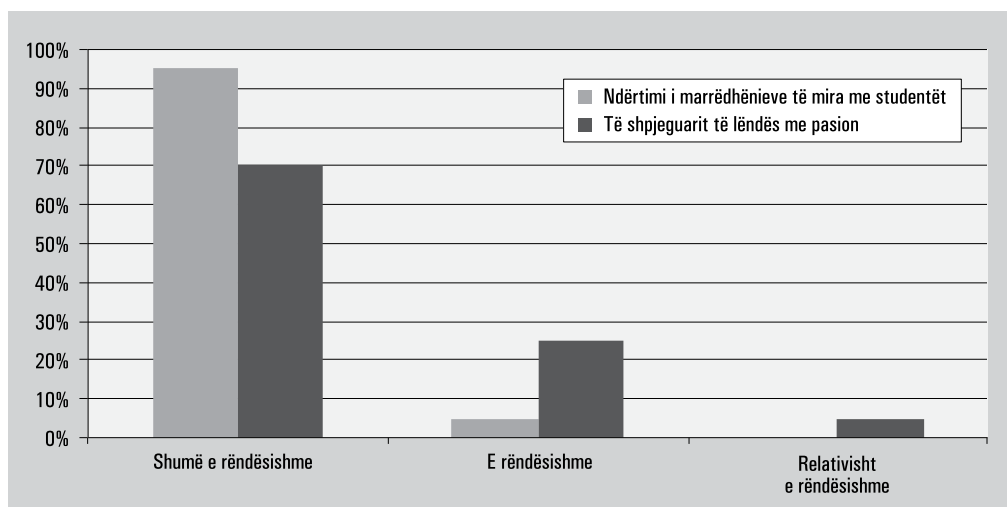
konfidencialiteti i mësuesve dhe i nxënësve tek faza e intervistimit. Subjekteve të studimit iu kërkua të shënonin vetëm inicialet e emrit, duke i mundësuar kështu një lirshmëri në të shprehur.
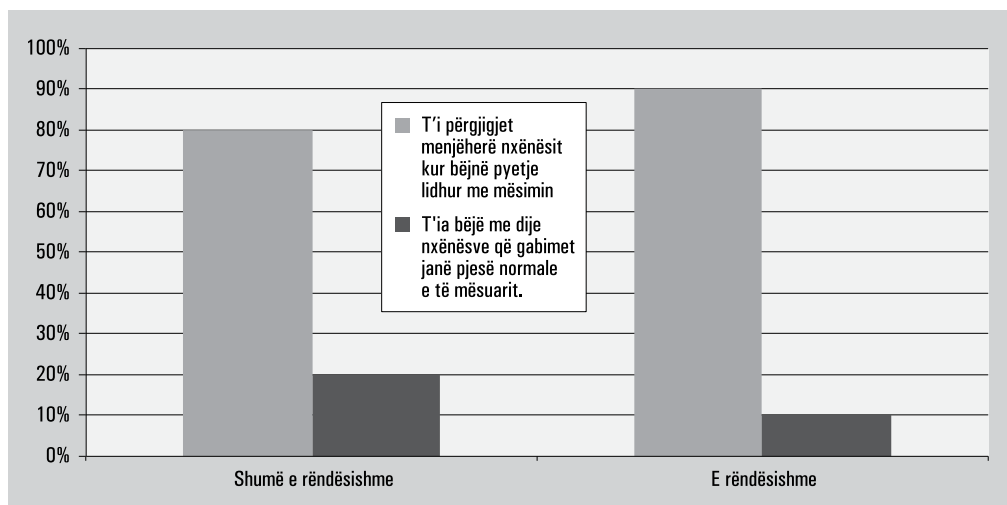
Gjetjet dhe diskutimet

Analizimi i pyetësorëve

Pyetjet e paraqitura në pyetësorëjanë të grupuara në disa kategori,në sajë të

përmbajtjes që mbartin (karakteristikat e sjelljes së një mësuesi efektiv, të vërejë përpjekjet e nxënësve nxitja e vetëbesimit të nxënësit, etj).

Kategoria I: Karakteristikat e sjelljes së një mësuesi efektiv

Të dhënat e grafikut 1: Perceptimet nga ana e mësuesve lidhur me karakteristikat e sjelljes së një mësuesi efektiv.

Diskutim: Sipas grafikut 1, ku paraqiten

Grafiku 3: *Metodat për nxitjen e vetëbesimit të nxënësit (perceptimet nga ana e mësuesit)*

**Grafiku 4:** *Metodat për nxitjen e vetëbesimit të nxnësit (perceptimet nga ana e nxënësit)*
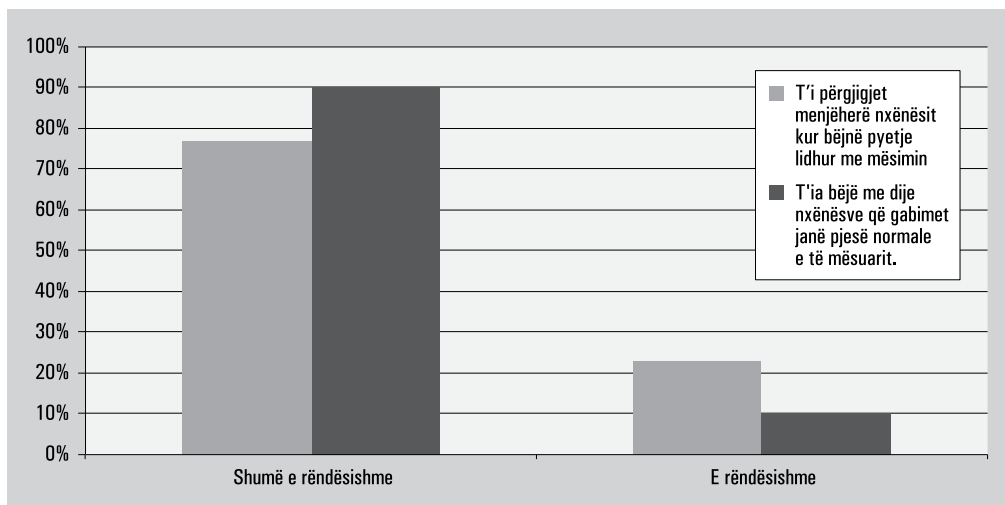
perceptimet nga ana e mësuesve lidhur me karakteristikat e sjelljes së një mësuesi efektiv, u vu re se 80% e 10 mësuesve që morën pjesë në pyetësor, u shprehën se ndërtimi i marrëdhënieve të mira me studentët është shumë i rëndësishëm, ndërsa nga të dhënat e marra nga (grafiku 2) ku paraqiten perceptimet nga ana e nxënësve lidhur me karakteristikat e sjelljes së një mësuesi efektiv, u vu re se 95% e 40 nxënësve mendonin se ndërtimi i një

marrëdhënie të mirë ndërmjet mësuesve dhe nxënësve konsiderohej në përqindje më të jartë nga ana e këtyre të fundit.

Kategoria II: Metodat që nxisin vetëbesimin tek nxënësit

Diskutim: Sipas grafikut 3, ku paraqiten perceptimet nga ana e mësuesve lidhur me metodat që nxisin vetëvlerësimin e nxnësve, u vu re se 90 % e 10 mësuesveqë morën

Grafiku 5: *Metodat që ndjekin mësuesit për krijimin e një atmosfere sa më të këndëshme në klasë (perceptimet nga ana e mësuesve)*
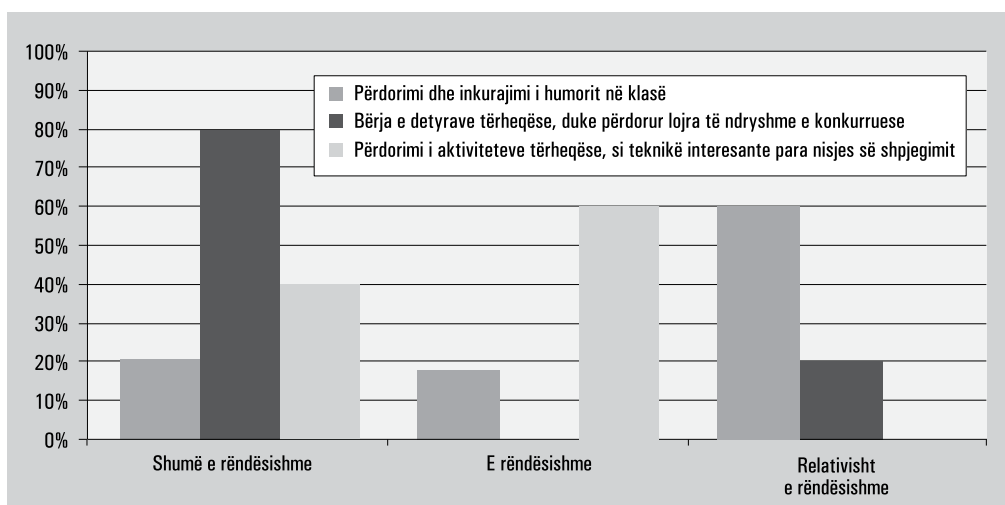
Grafiku 6: *Metodat që ndjekin mësuesit për krijimin e një atmosfere sa më të këndëshme në klasë (perceptimet nga ana e nxënësve)*
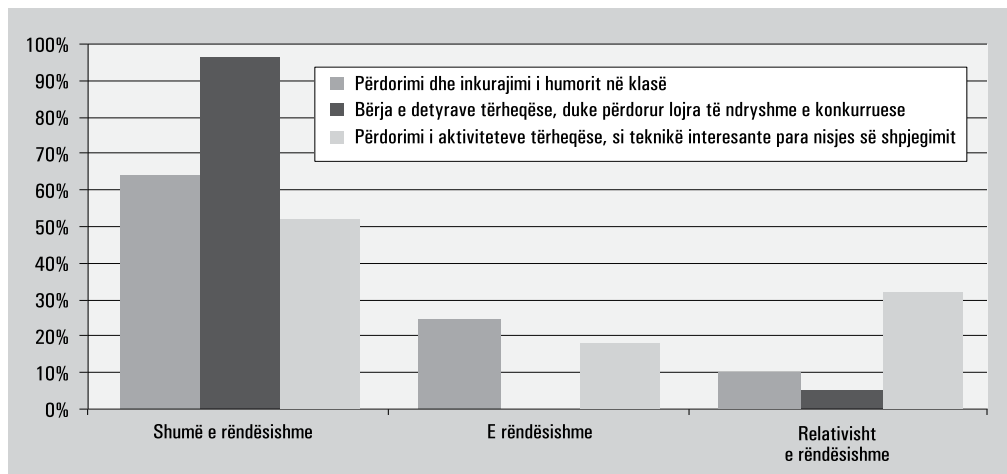
pjesë në pyetësor, u shprehën se është mjaft e rëndësishme t'ia bësh me dije nxnësve që gabimet janë pjesë normale e të mësuarit.

*Kategoria III: Metodat që ndjekin mësuesit për krijimin e një atmosfere sa* **më të këndëshme në klasë"**

Diskutim: Sipas grafikut ku paraqiten perceptimet nga ana e mësuesve lidhur me metodat që ndjekin për krijimin e një

atmosfere sa më të këndëshme në klasë, u vu re se 80 % e 10 mësuesve që morën pjesë në pyetësor, u shprehën se është shumë e rëndësishme nxitja e interesit të nxënësve.

Kategoria IV: Metodat që përdorin mësuesit për të nxitur përqëndrimin e nxënësve në mësim

Diskutim: Sipas grafikut ku paraqiten perceptimet e mësuesve lidhur me metodat që përdorin për të nxitur përqëndrimin

Grafiku 7: *Metodat që përdorin për të nxitur përqëndrimin e nxënësve në mësimm (perceptimet e mësuesve)*
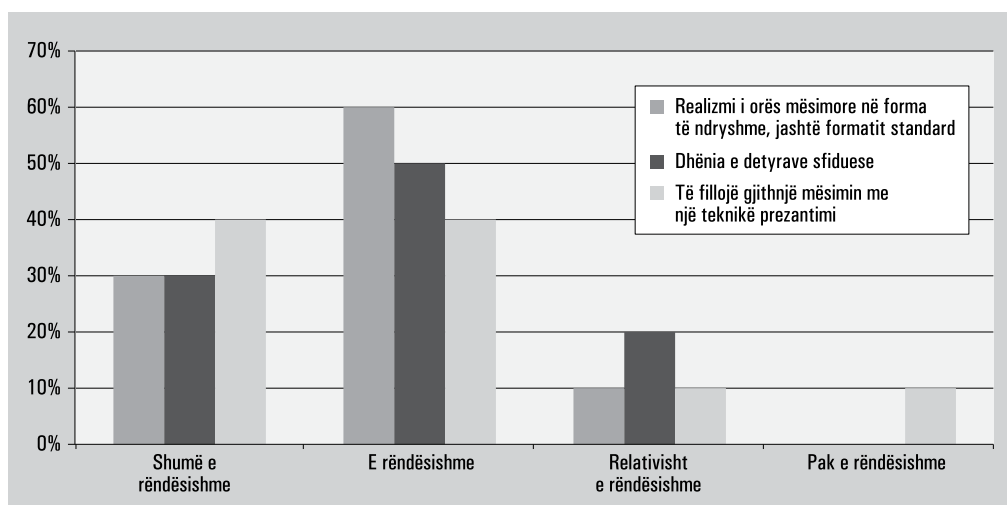
Grafiku 8: *Metodat që përdorin për të nxitur përqëndrimin e nxënësve në mësimm (perceptimet e nxënësve)*
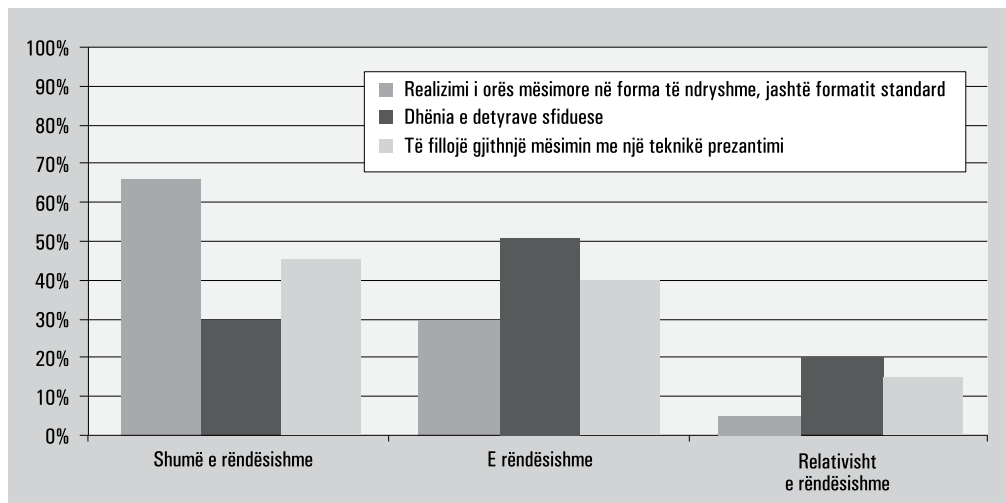
e nxënësve në mësim,vu re se 30 % e 10 mësuesve që morën pjesë në pyetësor, u shprehën se është shumë e rëndësishme të realizojnë orën mësimore në forma të ndryshme, jashtë formatit standart. Ndërsa, siç u pa më sipër, 65% e 40 nxënësve e konsiderojnë këtë metodë shumë të rëndësishme për përqëndrimin e tyre në proçesin mësimor.

Përfundime dhe sugjerime

Nga studimi që u krye u vu re se motivimi është një komponent shumë i rëndësishëm për përfshirjen e nxënësve në proçesin mësimor, së bashku me përforcuesitsi: vlerësimi me çertifikata pjesëmarrjeje dhe fituese, me titujt si: 'nxënësi i artë', 'klasa e muajit', si dhe shpërblimi me kuponë, vlerë monetare, dhe eskursione jashtë dhe brenda vendit. Nga intervistat dhe pyetësorët e realizuar rezulton, se strategjitë që përdorin mësuesit për të motivuar nxënësit në klasë janë: bashkëveprimi pozitiv me nxënësit, debatet konstruktive, konkurse shkencore dhe sociale (ASEF) ku nxënësit promovojnë risitë e tyre, përcaktimi i objektivave bashkë me nxënësit, përkushtimi imësuesve ndaj

paqartësive që hasin nxënësit gjatë procesit mësimor (orët ekstra pa pagesë), lavdërimet e ndryshme (postera), teknikat që nxisin të mësuarin në mënyrë të pavarur, perzantimi i temës ditore me Power Point dhe Video On line duke bërë orën e mësimit sa më interesante, teknikat mësimdhënëse jashtë standartit të përcaktuar për të nxitur kureshtjen e nxënësve, duke i dhënë kështu mësuesve tëvendosin në mënyrë individuale sesi mund ta realizojnë ata një orë mësimi duke marrë dhe opinionin e nxënësve, hapja e lëndëve të reja mësimore (Robotika) etj.

Një faktor i rëndësishëm në motivimin e nxënësit dhe në formimin e plotë të personalitetit të tij është dhe vullnetarizmi. Vullnetarizmi zhvillon ndjenja humane dhe rrit përgjegjshmërinë e individëve. Të mësuarit nga puna sociale, është një strategji e cila konsiderohet të jetë mjaft e suksesshme për të rikrijuar lidhje midis nxënësit dhe shkollës. Në kohën e sotme është mjaft e lehtë për fëmijën të shkëpusë lidhjet me shkollën, por nëse ata lidhen me një ambient siç janë qendrat vullnetare, ku ato bashkëpunojnë në grup, kjo lidhje do të ketë ndikim dhe në sfera të tjera. Prindërit nisin të shohin potenciale të reja, mundësi të

reja, elemente të reja të shfaqura tek fëmija e tyre. Mësuesit arrijnë të shohin aftësitë e reja tek ky fëmijë dhe në këtë mënyrë happen shumë rrugë të reja për ta. Të mësuarit nga puna sociale është një burim i cili rrit motivimin e studentit.

Një element i rëndësishëm në motivimin e nxënësve është dhe familja. Familja dhe shkolla përbëjnë mikromjediset bazë dhe më të rëndësishëm ku fëmijët mund të mbështeten. Bashkëpunimi midis këtyre elementeve, familjes dhe shkollës, është një domosdoshmëri, pa të cilin mbarëvajtja e procesit arsimor për nxënësin, nuk do të rezultojë e frytshme dhe e efektshme, sidomos në periudhën e adoleshencës, ku pritet nga adoleshenti të përmbushen disa detyra dhe përgjegjësi.

Metodat e përdorura për të nxitur bashkëveprimin familje – mësues janë: panairet ushqimore, të qenurit në kontakt të vazhdueshëm me anë të vizitave në familje nga stafi pedagogjik, paraqitja e notave dhe raportimi isjelljes ditore të nxënësve në faqen online të shkollës duke vënë në dijeni prindërit për çdo arritje ose problem që shfaqet.

Duke qenë se motivimi është ai, i cili të gjallëron, drejton dhe mbështet sjelljen e njeriut, mësuesit të cilët e duan profesionin e tyre dhe e ushtrojnë atë me pasion, do ta nxisin nxënësin ta dojë dhe ta studiojëlibrin, pasi të lexuarit dhe të mësuarit zgjat gjatë gjithë jetës, sepse sa më i paditur të jëtë njeriu aq më tepër trembet jetës dhe vështirësive të saj.

Nga ky studim shihet që roli i mësuesit është një hallkë kyçe në motivimin e nxënësit. Strategjitë motivuese, teknikat e mësimdhënies dhe metodat që këta mësues përdorin duhet të shqyrtohen dhe te testohen nëpër shkolla pilot, për të parë efikasitetin e tyre dhe më pas organet vendimmarrëse që hartojnë politikat shkollore tëdalin në përgjithësime konkretë duke ia parashtruar mësuesve të çdo shkolle. Ne duam që nxënësit të besojnë se suksesivjen nëse ata zbatojnë strategji të mira mësimore, në vend që të besojnë se i vetmi opsion i tyre është të përdorin strategji të pafrytshme, thjesht për të shmangur dështimin dhe për të ruajtur aparencën. Kur gjërat të vështyirësohen, ne duam që nxënësit të qendrojnë të përqendruar në detyrë dhe të mos shqetësohen deri në atë masë për dështimin, sa të "mpihen." Këto metoda motivimi, të paraqitura në këtë studim, synohen tëpërhapen në institucionet arsimore në vendin tonë, pasi kanë qenë shumë efektive në rritjen e motivimit të nxënësve dhe kjo pasqyrohet në rezultatet dhe arritjet e tyre të larta, si edhe tek dëshira që ata kanë për të lexuar, studiuar dhe për të qenë në kontakt të vazhdueshëm me të rejat e fundit nga arti.

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ABSTRACT

Through this survey, it is aspired to show what kind of teaching methods, techniques & strategies are used in classrooms, by teachers in order to motivate their students. Moreover, the study is also focused in what can be possibly done in order to make students feel more calm, motivated and active during the process of teaching and learning. It is already known that each and every activity is conditioned by the level of motivation that every individual possesses. Motivation can revive, lead and support the human behavior. Motivation is represented by forces that act on or in the person, making him act in a certain way. This happens due to the fact that every person is different and can't be motivated by the same exact things. Therefore part of being a teacher is also to realize how to motivate your students in an effective way. The aim of this descriptive, qualitative and empiric survey is: to identify the effective motivational techniques used by pedagogical staff of Nonpublic Middle School "Turgut Ozal" Durrës; to identify the important role that corporation between family and school plays, without which the student's academic progress will not end up fruitful or effective. This is considered to be very important during teen years, when the adolescent must be known with his tasks and responsibilities. This study also aspires to spread these motivational strategies willing to make them part of the teaching programs of other educational institutions. The information was gathered through half - structured questionnaires and deepened, half -structured interviews that were conducted with 10 teachers that taught eight and nine graders. Moreover half - structured questionnaires and focus group interviews were conducted with 10 students from 8 groups of eight and nine grades, belonging to the same school.

Key words: motivation, rewards, success, involvement, motivational strategies, evaluation

VEPRA & AUTORË

"SHQIPËRIA NË KONFERENCËN E PAQES NË PARIS 1946"
(Vështrim historik)

Nga Prof. Dr. Kristo FRASHËRI, akademik
Tiranë 2015
Botim i Akademisë së Shkencave të Shqipërisë

Parathënia e veprës

Lufta e Dytë Botërore filloi më 3 shtator 1939, kur Anglia dhe Franca i shpallën luftë Gjermanisë hitleriane në mbrojtje të Polonisë, e cila më 1 shtator 1939 ishte sulmuar nga agresorët nazistë. Në Europë lufta mori fund me kapitullimin pa kushte të Gjermanisë hitleriane më 9 maj 1945, kurse në shkallë botërore me kapitullimin e Japonisë militariste më 2 shtator 1945. Në këtë luftë morën pjesë shumë vende dhe popuj të botës. Në Europë me përjashtim të Suedisë, Zvicrës, Spanjës, Portugalisë dhe Turqisë në vorbullën e saj u përfshinë si viktima dhe si agresorë të gjitha shtetet e kontinentit, veç tyre edhe disa shtete të kontinenteve të tjerë. Shtetet dhe popujt që u përfshinë në Luftën e Dytë Botërore u ndanë në dy kampe – në kampin e shteteve agresore, të cilat e provokuan luftën dhe në kampin e shteteve antifashiste, të cilat iu kundërvunë agresorëve nazifashistë. Bllokun e fuqive agresore e kryesuan Gjermania hitleriane, Italia fashiste dhe Japonia militariste, së bashku me satelitët e tyre, në Evropë: Hungarinë, Bullgarinë, Rumaninë, Finlandën. Përkundrazi, në koalicionin e madh antifashist, të cilin e kryesuan Britania e Madhe, Bashkimi Sovjetik dhe Shtetet e Bashkuara të Amerikës, u radhitën, përveç tyre, tetëmbëdhjetë shtete (pa llogaritur Shqipërinë), nga të cilat në

Europë: Çekosllovakia, Polonia, Franca, Bjellorusia, Ukraina[1], Norvegjia, Holanda, Belgjika, Jugosllavia, Greqia; në Azi: Kina, India; në Oqeani: Australia, Zelanda e Re; në Afrikë: Etiopia, Afrika e Jugut; në Amerikë: Kanadaja, Brazili.

Lufta, e cila në Europë vazhdoi diçka më pak se pesë vjet dhe shkaktoi vrasjen e miliona njerëzve, la pas një mori problemesh, disa nga të cilat ishin jetike për popujt që u përfshinë në të – administratë të shpërbërë, ekonomi të shkatërruar, ura të rrënuara, shtëpi të djegura, shkolla të rrafshuara, institucione të drobitura, e të tjera. Problem tjetër i ngutshëm ishte ai i urisë dhe i sistemimit të banorëve jo të paktë të shpërngulur nga vatrat e tyre gjatë luftës. Parimisht barra për zgjidhjen e tyre u takoi qeverive të popujve të dëmtuar nga lufta. Veç këtyre, pati dhe probleme me përmasa madhore, zgjidhja e të cilave nuk ishte në duart e popujve që ato i pësuan, por detyrë e mbarë popujve bashkërisht. Të tilla probleme ishin: vendimi që duhej të merrej në emër të njerëzimit kundër shkaktarëve të katastrofës botërore; rregullimi i padrejtësive që kishin kryer agresorët fashistë në hartën politike të Evropës; përgjegjësia që u takonte agresorëve për të përballuar dëmet e shkaktuara prej tyre dhe mbi të gjitha ndërtimi i Europës së çliruar nga zgjedha fashiste mbi themelet e shëndosha të lirisë e të demokracisë, të mirëqenies e të përparimit. Pikërisht këto detyra të përgjithshme mori përsipër të zgjidhte Konferenca e Paqes. Ajo do t'i zhvillonte punimet e saj në tri instanca: në Konferencën e Potsdamit, në Berlin, korrik-gusht 1945, e cila do të merrej me Gjermaninë naziste, përgjegjësja kryesore e luftës agresive botërore; në Konferencën e Paqes në Paris, në verën e vitit 1946, e cila do të merrej me satelitët e Gjermanisë hitleriane (Italinë, Hungarinë, Rumaninë, Bullgarinë,

Finlandën); dhe në Konferencën e tretë, e cila nuk u mbajt, ku do të trajtoheshin problemet e lidhura me Japoninë.

Në Konferencën e Potsdamit u trajtuan problemet me Gjermaninë naziste si shkaktare e Luftës së Dytë Botërore. Konferenca u kryesua nga krerët e tri Fuqive të Mëdha të koalicionit antifashist – nga F.D. Ruzvelt (Roosvelt) dhe pasi ai ndërkohë vdiq nga pasardhësi i tij H. Trumani, si president i ri i zgjedhur i Sh.B.A-së; nga W. Churchill-i dhe nga pasardhësi i tij C. Attlee, i cili ndërkohë në sajë të zgjedhjeve parlamentare u ngarkua si kryeministër i ri i Britanisë së Madhe; dhe nga J. Stalini, kryeministër i Bashkimit Sovjetik. Ata u ngarkuan të zgjidhnin katër problema në ngarkim të Gjermanisë hitleriane - çarmatimin, çmilitarizimin, decentralizimin, demokratizimin.

Në Konferencën e Paqes në Paris, e cila u zhvillua në nivelin e ministrave të Punëve të Jashtme (MPJ) të kampit antifashist, u trajtuan problemet e shumta që dolën nga lufta, përfshirë dhe paqen me satelitët e përmendur të Gjermanisë hitleriane. Konferenca që do të trajtonte problemet që lindën në Azi nga agresioni militarist japonez, siç u tha, nuk u realizua për shkak të fillimit ndërkohë të Luftës së Ftohtë.

Në lidhje me trajtimin e problemeve të Europës nga Konferenca e Paqes në Paris u rreshtuan përballë njëra-tjetrës shtetet e të dy kampeve të luftës – fitimtarët dhe të mundurit. Në krye të palës së fitimtarëve qëndronin pesë aleatët e mëdhenj të koalicionit – Britania e Madhe, Bashkimi Sovjetik, Shtetet e Bashkuara të Amerikës, Franca dhe Kina, shoqëruar nga pjesëtarët e tjerë të koalicionit që kishin marrë pjesë në luftë, të cilat u konsideruan fuqi "shoqe" – Polonia, Çekosllovakia, Norvegjia, Holanda, Belgjika, Jugosllavia, Greqia, Kanadaja,

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[1] Bjellorusia dhe Ukraina nuk qenë shtete më vete, por dy nga trembëdhjetë republikat e Bashkimit Sovjetik. Ato fituan të drejtën ta përfaqësonin Bashkimin Sovjetik në Konferencën e Paqes për të kompensuar vendet që ishin dominione të Perandorisë Britanike (India, Australia, Zelanda e Re, Afrika e Jugut, Kanadaja).

Australia, Zelanda e Re, Afrika e Jugut, Brazili, Etiopia, Ukraina, Bjellorusia, India. Në radhët e shteteve të mundura në Konferencë u ftuan si fajtorë për të dhënë llogari aleatët e Gjermanisë hitleriane – Italia, Hungaria, Rumania, Bullgaria, Finlanda.

Shteti i vetëm europian që mori pjesë në Luftën Antifashiste, por që nuk u ftua në Konferencën e Paqes në Paris ishte Shqipëria. Ajo nuk u ftua as si pjesëtare e koalicionit të madh antifashist, as si pjesëtare e bllokut agresiv fashist. Mosthirrja e Shqipërisë në Konferencë në rradhët e fitimtarëve ishte një anomali, për të mos thënë një përbuzje ndaj të drejtës së saj si anëtare e njohur deri atëherë e koalicionit të madh antifashist. Para së gjithash, Shqipëria ishte një nga vendet e para që pësoi në kurrizin e saj më 7 prill 1939 agresionin fashist italian para se të fillonte Lufta e Dytë Botërore. Madje, Shqipëria ishte vendi i dytë në Europë pas Çekosllovakisë, e cila u ushtua nga fuqitë agresore para fillimit të Luftës së Dytë Botërore. Nga ana tjetër, ajo ishte vendi i parë në Evropë që e priti agresionin fashist me rezistencë të armatosur, e cila sado e vogël, përsëri qe një rezistencë. Veç kësaj, Shqipëria edhe pse me një popullsi të pakët, me rreth një milion banorë, zhvilloi pa ndërprerje gjatë tërë periudhës së okupacionit fashist italian dhe nazist gjerman, rezistencë patriotike e cila u pasua nga një luftë të armatosur çlirimtare me anën e brigadave dhe divizioneve partizane që organizoi me forcat e veta njerëzore, krahas koalicionit të madh antifashist anglo-sovjeto-amerikan. Në luftën kundër dy fuqive kryesore të bllokut fashist Shqipëria bëri sakrifica shumë më të mëdha në përpjestim me fuqitë e saj. Me mijëra patriotë ranë në fushën e betejës duke luftuar kundër agresorëve fashistë. Krahina të tëra u dogjën dhe u shkrumbëzuan nga ushtritë e bllokut fashist, me dhjetëra mijë vetë u burgosën dhe u internuan nga okupatorët nazi-fashistë, përveç grabitjeve të pasurisë

të kryera prej ushtrive të tyre.

Duhet shtuar me këtë rast se kontributi që dhanë shqiptarët në luftën e madhe antifashiste u vlerësua që në ditët e luftës nga tri fuqitë kryesore të koalicionit të madh antifashist. Sikurse do të shihet, më 10 dhjetor 1942 Sekretari i Shtetit të Sh.B.A-së Cordel Hull, një javë më vonë më 17 dhjetor 1942 ministri i Jashtëm britanik Antony Eden dhe një ditë më vonë, më 18 dhjetor 1942 ministri i Jashtëm i Bashkimit Sovjetik Vjaçesllav Molotov e përshëndetën dhe e njohën kontributin që po jepte Shqipëria e robëruar në luftën kundër agresorëve fashistë. Nga vlerësimet e tyre nuk është vështirë të kuptohet se ata e trajtuan Shqipërinë që ne fund të vitit 1942 si pjesëtare të koalicionit të madh antifashist. Në fillim Britania e Madhe, pastaj Shtetet e Bashkuara të Amerikës dhe më pas Bashkimi Sovjetik dërguan misione ushtarake pranë forcave të armatosura partizane të Shqipërisë, gjë që tregonte se ata i konsideronin këto forca partizane aleate të tyre. Megjithatë, pasi Lufta e Dytë Botërore mori fund tre aleatët e mëdhenj anglo-sovjeto-amerikanë nuk e ftuan Shqipërinë të merrte pjesë si fuqi shoqe në Konferencën e Paqes në Paris. Anomalia e qëndrimit të tre aleatëve të mëdhenj të bie në sy me faktin se Shqipëria nuk u ftua as si shtet armik. Pra, Shqipëria dukej sikur gjatë Luftës së Dytë Botërore flinte gjumë të thellë, as pro, as kundër luftës së madhe antifashiste.

Arsyet e këtij trajtimi të Shqipërisë nga Konferenca e Paqes, ndonëse kanë kaluar rreth 70 vjet, deri sot nuk janë sqaruar në mënyrë bindëse nga Treshja e Koalicionit Antifashist. Që në atë kohë shtrohej pyetja: përse Shqipëria, e cila, para Konferencës së Paqes në Paris (1946), trajtohej si një anëtare e koalicionit të madh antifashist - kur filluan punimet në Pallatin e Luksemburgut nuk u lejua të merrte pjesë në punimet e saj.

Si argument për të justifikuar mospranimin e Shqipërisë në Konferencën e Paqes, Britania e Madhe përdori faktin se Shqipëria nuk ishte anëtare e Organizatës së Kombeve të Bashkuara (OKB). Dihet se pranimin e Shqipërisë në OKB e kundërshtoi Britania e Madhe me të drejtën e vetos që i jepte asaj statuti i OKB-së, për divergjencat që ajo pati me qeverinë e Tiranës të kryesuar nga Enver Hoxha, të cilat do të trajtohen në vendin e duhur. Për historianin objektiv, antagonizmat që mund të ekzistonin midis qeverive të dy vendeve nuk përbënin argument për t'ia mohuar një populli të drejtën politike që ai kishte fituar me gjakun e mijëra dëshmorëve në luftën patriotike. Nuk është vështirë të kuptohet se në këtë mes Britania bënte lojën e qerthullit vicioz: pasi kundërshtoi hyrjen e Shqipërisë në OKB, kundërshtimin e saj e përdorte si argument se ishte OKB-ja që kundërshtonte parimin e Shqipërisë në Konferencën e Paqes. Për Tiranën zyrtare, motivi i vërtetë i qëndrimit britanik ishte premtimi që Londra i kishte dhënë Athinës së do ta ndihmonte të realizonte aneksimin e pjesës jugore të Shqipërisë. Sikurse do të shihet gjatë trajtesës, Athina kërkonte me çdo kusht që Shqipëria të cilësohej agresore ndaj Greqisë për luftën që Italia i kishte shpallur më 1940 shtetit helen. Përndryshe, në rast se Shqipëria cilësohej aleate, Athina nuk kishte asnjë shans të realizonte lakmitë e saj ndaj të ashtuquajturit "Vorio-Epir", pasi dihet fare mirë se fitimtarët nuk mund të dënohen, por vetëm të shpërblehen. Pikërisht, kjo ishte ndihma që Britania e Madhe i jepte qeverisë greke duke kundërshtuar pranimin e Shqipërisë në Konferencën e Paqes.

Sikurse do të shihet, për shkak të qëndrimit negativ që mbajti Britania e Madhe duke mos e pranuar shtetin shqiptar si anëtar të OKB-së, Konferenca e Paqes pati për disa javë me radhë në qendër të debatit çështjen nëse lufta nacionalçlirimtare i jepte të drejtë Shqipërisë të cilësohej ose jo si fuqi shoqe e kampit të madh antifashist. Është me interes të thuhet se asnjë nga pjesëmarrësit e Konferencës, me përjashtim të Greqisë, nuk e mohoi kontributin e partizanëve shqiptarë

në fitoren e kampit të madh antifashist. Megjithatë, kontributi që dha Shqipëria për triumfin mbi agresorët fashistë, ishte një kontribut, sado i vogël,por jo pa rëndësi në krahasim me rezistencën e disa anëtarëve që u ftuan në Konferencë si fuqi shoqe. Sidoqoftë, deri sot nuk është vënë në dukje se kush e pati përgjegjësinë që ajo u la jashtë Konferencës: Shqipëria e sapodalë nga lufta, e cila u akuzua padrejtësisht nga Greqia si fuqi agresore apo fuqitë që organizuan Konferencën e Paqes? Më në fund, si ndodhi që në mbyllje të Konferencës së Paqes Shqipëria e papërfillur u pranua, ndonëse me vonesë, si fuqi "shoqe" e koalicionit të madh antifashist anglo-sovjeto-amerikan? Çështja është komplekse dhe përgjigja ende mund të diskutohet.

Përpara se të vijmë te trajtimi i çështjes shqiptare në Konferencën e Paqes, në këtë punim jemi përpjekur të sqarojmë fillimisht rrënjët historike të vetë problemit. Të dhënat burimore për historinë e këtij problemi janë pak a shumë të njohura. Ndryshon vetëm trajtimi metodologjik i tyre. Në këtë pikë jemi përpjekur të ndriçojmë qëndrimin e padrejtë që mbajtën në fillim ndaj çështjes kombëtare shqiptare fuqitë e mëdha antifashiste kur ato ia mohuan Shqipërisë të drejtën që ajo kishte fituar në luftën kundër okupatorëve fashistë për t'u rreshtuar si fuqi shoqe në Konferencën e Paqes.

Përkundrazi, kapitujt që merren me trajtimin e çështjes shqiptare në Konferencën e Parisit mund të thuhet se përmbajnë të dhëna që janë të pashfrytëzuara nga historiografia shqiptare.

Bazën kryesore dokumentare të këtyre kapitujve e përbëjnë procesverbalet e seancave plenare të Konferencës së Paqes dhe të komisioneve të veçanta të saj. Në lidhje me to kemi shfrytëzuar tri fonde diplomatike të nxjerra nga arkivat frënge, amerikane dhe shqiptare.

1. Materialet diplomatike që i kemi kaluar nëpër duar janë përfshirë në serinë katërvëllimëshe me titull "Recueil des Documents de la Conférence de Paris, Palais du Luxembourg, 29 Julliet-15 Octobre 1946" (Përmbledhje dokumentesh të Konferencës së Parisit, Pallati i Luksemburgut 29 korrik-15 tetor 1946), botuar pa vend dhe pa datë me shënimin tipografik: Imprimerie Nationale – J. A. 707074, 707075, 707076, 707077...

2. Materialet diplomatike amerikane, të cilat i përkasin Konferencës së Paqes së Parisit janë përfshirë në serinë njëmbëdhjetë vëllimëshe botuar nga Departamenti i Shtetit të Sh.B.A-së (United States Government Printing Office Washington), në vitet 1969-1972, me titullin e përbashkët: *"Foreign Relations of the United States 1946 Volume I-XI"* (Marrëdhëniet e Jashtme të Shteteve të Bashkuara më 1946, vëllimi I-XI)....

Ndërkohë, që nga data 14 gusht 1946 dhe deri tek 22 shtatori 1946, janë zhvilluar, jashtë seancave plenare, mbledhje të veçanta të komisioneve territoriale, politike, ekonomike, ushtarake për shtetet aleate të Gjermanisë hitleriane (për Italinë, Rumaninë, Bullgarinë, Hungarinë, Finlandën), debatet e të cilave janë regjistruar sipas datave të mbledhjeve.

3. Burimi i tretë dokumentar tepër i domosdoshëm janë materialet diplomatike shqiptare, të cilat ndodhen në Arkivin e Ministrisë së Punëve të Jashtme, Tiranë. Ato janë të pabotuara. Ato ndodhen në fondin e saj: *Kutia, Konferenca e Paqes së Parisit, 1946...*

Përveç materialeve që janë përdorur nga delegacioni shqiptar në seancat e Konferencës së Paqes, në arkivin e Ministrisë së Jashtme të Tiranës ndodhen edhe materiale të përdorura nga delegacioni qeveritar shqiptar dhe nga Ministria e Jashtme e Shqipërisë jashtë seancave zyrtare. Janë materiale të cilat nuk ndeshen në asnjë nga arkivat e huaja.

Nënkuptohet se janë shfrytëzuar edhe burime të tjera, të cilat trajtojnë aspekte dhe fragmente të veçanta të Konferencës së Paqes

në Paris, të historisë së Shqipërisë të viteve të Luftës dhe të viteve të para të Pasluftës së Dytë Botërore.

Rreth autorit të veprës, Prof. Dr. Kristo FRASHËRI (04.12.1920 – 31.01.2016)

Historian, profesor, akademik. Lindi në Stamboll, u riatdhesua familjarisht dhe u vendos në Tiranë më 1927. Më 1940, pasi kreu shkollën e mesme, u regjistrua në Fakultetin e Shkencave Ekonomike në Universitetin e Firences. Më 1942 u burgos dhe u internua nga administrata fashiste e pushtimit dhe më 1943 kaloi në rreshtat partizane. Në vitin 1945–1952 punoi në Bankën e Shtetit Shqiptar (sektori i kreditit). Ndërkohë ndoqi studimet e larta në Fakultetin e Historisë e të Filologjisë në Institutin e Lartë Pedagogjik (1951–1955). Prej vitit 1953 punonjës shkencor në Institutin e Shkencave, më 1955 në Institutin e Historisë e të Gjuhësisë, më 1957 në Fakultetin e Historisë e të Filologjisë të UT. Më 1966 u dërgua për pesë vjet për "riedukim" si mësues në shkollën e mesme të Përmetit; më 1971 u emërua përsëri punonjës shkencor në Institutin e Historisë, ku doli në pension (1990). Më 1997 u emërua zv.kryetar i Akademisë së Shkencave të Shqipërisë, më 1999 përsëri në pension. Kristo Frashëri ka një prodhimtari të pasur shkencore, që shtrihet në të gjitha periudhat e historisë së Shqipërisë: Antikiteti, Mesjeta, Rilindja Kombëtare dhe Koha e Sotme. Ka trajtuar tema jo vetëm nga historia politike, por edhe ekonomike, shoqërore e kulturore. Ka marrë pjesë me referate në veprimtari shkencore kombëtare e ndërkombëtare dhe ka botuar artikuj në një varg revistash shkencore, brenda dhe jashtë vendit. Kristo Frashëri është autor i kapitujve që trajtojnë historinë mesjetare të Shqipërisë dhe periudhën e Rilindjes Kombëtare në "Historinë e Shqipërisë" në dy vëllime (botim i USHT, 1959, 1965). Më 1954 ka botuar një vështrim mbi jetën dhe veprën e Sami Frashërit dhe më 1958 një vështrim mbi Gjergj Kastriotin - Skënderbeun; më 1964 një "Histori të Shqipërisë", vështrim i përgjithshëm e i përmbledhur që nga parahistoria deri në v. 1960 (botuar në disa gjuhë të huaja). Është autor i teksteve të historisë së Shqipërisë për shkollat e mesme gjatë viteve '70–'80, bashkautor i "Histoire de l'Albanie" (Lion, 1974). Më 1984 ka botuar monografinë "Abdyl Frashëri". Është bashkautor dhe bashkëredaktor i "Historisë së Shqipërisë" vëll. II, 1984 dhe bashkautor i "Historisë së popullit shqiptar" vëll. II, (2002). Vepra të tjera të tij janë: "Lidhja Shqiptare e Prizrenit 1878–1881" (1997); "Skënderbeu - jeta dhe vepra" (2002); "Historia e Tiranës" (2004); "Burimet historike shqiptare të shek. XV për Skënderbeun (në origjinal dhe në përkthim shqip)" (2005); "Himara dhe përkatësia etnike e banorëve të saj" (2005); "Historia e lëvizjes së majtë në Shqipëri dhe e themelimit të PKSH 1878–1941" (2006); "Identiteti kombëtar shqiptar" (2006); "Shpallja e Pavarësisë së Shqipërisë: (28 Nëntor 1912)" (2008); "Historia e qytetërimit shqiptar (Nga kohët e lashta deri në fund të Luftës së Dytë Botërore)" (2008); "Historia e Kosovës. Dardania (Kosova Antike)" (2009); "Skënderbeu i shpërfytyruar " (2009); "Bajroni në Shqipëri dhe takimet me Ali Pashë Tepelenën (Vjeshtë 1809)" (2009); "E vërteta mbi Shqiptarët e Maqedonisë dhe shtrembërimet e Enciklopedisë së Shkupit" (2010); "Historia e Dibrës" (2012); "Lidhja Shqiptare e Prizrenit 1878-1881" (2012); "Ismail Qemali – Album" (2012); "Etnogjeneza e shqiptarëve - Vështrim historik" (2013); "Principata e Arbërisë : 1190-1215" (2014); "Jeta e një historiani" (2014); "Ahmet Zogu : vështrim historik" (2014); "Shqipëria në Konferencën e Paqes, Paris 1946"- Vështrim Historik (2015); "Kongresi i Përmetit (24-28 Maj 1944)" - Vështrim Historik dhe Burime Dokumentare (2015); "Historia e Çamërisë" (2015). Si pedagog i historisë së Shqipërisë në Universitetin e Tiranës dhe si punonjës shkencor ka dhënë ndihmesë në përgatitjen e historianëve të rinj. Ka marrë dy herë Çmimin e Republikës të kl. I (1961, 1984). Është dekoruar me Urdhrat "Mjeshtër i Madh" dhe "Nderi i Kombit".

(http://www.akad.gov.al/ash/pdf/cv/Kriso. Frash%C3%ABri.pdf)

Prof. Kristo FRASHERI ishte Anëtar Nderi i Institutit Shqiptar të Sociologjisë që nga themelimi i tij, si dhe anëtar i Bordit Botues të revistës "Studime Sociale"

"ANIJA" NË ZBULIM TË NJERIUT

Nga Rando DEVOLE
Rreth dokumentarit "Anija"
të Roland SEJKO
Cinecittà Luce Distributore

Jemi mësuar ta marrim imazhin e migracionit në trajta të papërcaktuara. Mediat na kanë ofruar prej kohësh pamje turmash e grupesh mbi barka dhe anije, njerëz ngjitur ngushtë me njëri tjetrin, që u ngjasojnë më shumë milingonave, një lloj entiteti amorf, pa identitet, pa fytyra individuale. Pamje primordiale kolektive, që përçohet shpeshherë e padallueshme, ndaj edhe e frikshme. Migracioni na shfaqet rrjedhimisht, me tipare të panjohura, pothuajse në trajtën e hordhisë, që vjen nga deti kërcënueshëm. Sepse turma ka fytyrën e vet, por jo të njerëzve.

Fotografitë e eksodeve ose të anijeve plotpërplot me imigrantë i tregojnë ata pikselë të vegjël. Kur dëshiron t'i shohësh më mirë njerëzit, mundohesh ta mprehësh shikimin, por është e pamundur t'i shquash; pastaj përpiqesh ta zmadhosh imazhin, por ai e humbet si me magji pastërtinë dhe nxjerr disa katrorë të mjegullt. Imazhi mediatik kësi rastesh nuk ka rezolucion të lartë.

Dokumentari "Anija" e Roland Sejkos, fillon pikërisht në këtë mënyrë[2]. Një imazh i pafokusuar, i paqartë, i zbehur, pa ngjyrë, që gradualisht bëhet më i kthjellët, i dallueshëm; kamera fokusohet mbi fytyrat e njerëzve të shkëputur nga turma, në anije ose në molin detar. Disa janë të qeshur, me shpresë, duke përshëndetur, të tjerë janë të menduar, të përhumbur. Turma kthehet në njerëz.

Kamera ndalon së fundi mbi fotografinë e një vajze të vogël, me vështrim e buzëqeshje të ëmbël, ndërsa era e detit ia ledhaton lehtas flokët gështenjë, shkrepur pikërisht ato ditë marsi 1991, kur Italia u trondit nga ardhja masive e shqiptarëve në brigjet puljeze.

"*Ricordo molto bene*" (Më kujtohet shumë mirë) – thotë në italisht e përmalluar një nga të intervistuarat, tek shikon fotografinë e vet kur ishte e mitur. Janë fjalët e para të dokumentarit. Aspak rastësore.

Kështu fillon aventura narrative e dokumentarit "Anija" të Roland Sejkos, një operacion kinematografik për t'i nxjerrë migrantët nga anonimësia mediatike dhe nga errësira e imagjinarit, për t'u ndriçuar historinë personale, për t'u dhënë dinjitetin e njeriut.

Është e vërtetë ajo që thonë studiuesit: "Filmi dokumentar evokon dëshirën për njohje"[2]. "Anija", nga kjo pikëpamje, përpiqet ta njohë shikuesin me dukurinë e migracionit të shqiptarëve, vendi i të cilëve

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[2] Përsiatjet e këtushme janë paraqitur pjesërisht gjatë takimit *"Albanesi d'Italia: 25 anni di integrazione"*, zhvilluar më 8 prill 2016 në Romë, ku u diskutua dhe u projektua filmi dokumentar "Anija" me autor Roland Sejko, Cinecittà Luce Distributore (Botuar fillimisht tek *Peizazhe të Fjalës*).

[3] Bill Nichols, *Introduzione al documentario,* Il Castoro, f. 46. Dokumentari, thotë studiuesi, evokon epistemofilinë, dëshirën për të njohur realitetin.

kishte mbetur nën hijen e harresës për dhjetëvjeçarë, ndërsa ata vetë, mbi anije, mole e rrugë, shikoheshin me kërshërinë e alienëve. Dokumentari i Sejkos kërkon të hedhë pak dritë mbi eksodin, duke sjellë disa prej atyre njerëzve të padukshëm të turmës, njerëz që kthehen në histori personale, duke u bërë të njohur për shikuesin.

Ka një lidhje të pazgjidhshme midis dokumentarit e kujtesës. Dokumentarët e pasurojnë kujtesën popullore dhe realitetin historik me përmasa të reja. Për spektatorin e huaj, "Anija" është një rast i papërsëritshëm për të mbushur boshllëqet e kujtesës, ose për t'i thërritur nga thellësitë e kohës. Nëse është e vërtetë, siç thotë ndonjë studiues, se historia është njohje kurse dokumentari është memorie[4], atëherë Sejko u ka ofruar protagonistëve të filmit një platformë ku të rrëfejnë kujtimet e tyre, duke pasuruar njëkohësisht kujtesën kolektive, e cila është përherë në përplasje me diktaturën e së tashmes dhe removimin, si mekanizëm psikologjik mbrojtës. Në një farë mënyrë "Anija" u jep thellësi e përmasë historike numrave të tashëm të imigracionit shqiptar në Itali, që kanë kapur tashmë gjysmë milionin.

Vizioni ynë për migracionin kushtëzohet nga mediat, që na gozhdojnë përditë me pamjet e mbërritjes. Ndodh sot e kësaj dite. Por ato sekuenca, janë vetëm një pjesë e vogël e udhëtimit të gjatë të migrantëve, që nga ana e vet është vetëm një segment i udhëtimit të gjatë të jetës, ku gjenden edhe arsyet e largimit nga vendlindja.

Një dokumentar ngjason me kërkimin shkencor, por jo gjithnjë arrin të jetë i ftohtë e asnjanës. Por ndoshta për këtë arsye është më efikas për të na shpjeguar, nëpërmjet emocioneve të forta, motivet që i shtynë shqiptarët të lënë vendin e tyre. Mjaftojnë dy batuta për t'ua kaluar manualeve shumëfaqësh.

Luleshitësja e intervistuar në dokumentar, duke folur për jetën e vet, e

thotë shumë qartë: "Kishte shumë arsye që të ikje nga Shqipëria. Të kishe një burrë që nuk e doje, një diktaturë ku nuk mund të flisje lirisht, të mos kishe të ardhme për fëmijët". Një tjetër emigrant i intervistuar arrin ta sintetizojë ndryshe: "Vitet 1980 ishin pa dëshira e qëllime. Mungonte çdo gjë. Mungonte liria, që është arsyeja kryesore. Ishim hije".

E sinqertë dhe simpatike përgjigjja e një djali të vogël të intervistuar nga televizioni italian në mensë. Pyetjes "Përse keni ardhur në Itali?", ai i përgjigjet me fjalë e gjeste njëkohësisht. Merr në dorë bukën e thotë: "Sepse në Shqipëri bukë e ujë, fruta jo. Nuk ka asgjë në Shqipëri". Me ton krejt tjetër flet një djalosh mbërritur në Itali në vitin 1997, i cili ia kthen disi i mërzitur të pashmangshmes e naives "Përse keni ikur?": "Sepse atje ka luftë. Kemi ardhur këtu për të shpëtuar kokën".

Që autori i dokumentarit e konsideron të rëndësishëm raportin midis mediave dhe migracionit, e tregojnë shumë elemente, por në radhë të parë edhe ndërfutja e intervistave televizive italiane të asaj kohe, të cilat qëndrojnë shumë mirë e natyrshëm në vepër, edhe pse filli narrativ fillon me intervistat e protagonistëve të sotëm që kujtojnë të kaluarën.

Vetë materialet filmike, duke filluar nga ato arkivore, përdoren si ilustrime të dëshmive, sikurse janë pamjet filmike bardhezi nga periudha totalitare shqiptare. Mbresëlënëse për spektatorin e huaj pamjet surreale të proceseve për tentativë arratisjeje dhe agjitacion e propagandë kundër të persekutuarve politikë. Ndoshta naive e qesharake pamjet e entuziazmit të turmave brohoritëse për Partinë e Punës dhe diktatorin Enver Hoxha.

"Anija" nuk kufizohet vetëm me eksodin e parë, atë të 1991-t, por trajton edhe krizën e firmave piramidale të vitit 1997 e migracionet pasuese masive drejt

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[4] Guy Gauthier, *Storia e pratiche del documentario,* Torino, Lindau 2009.
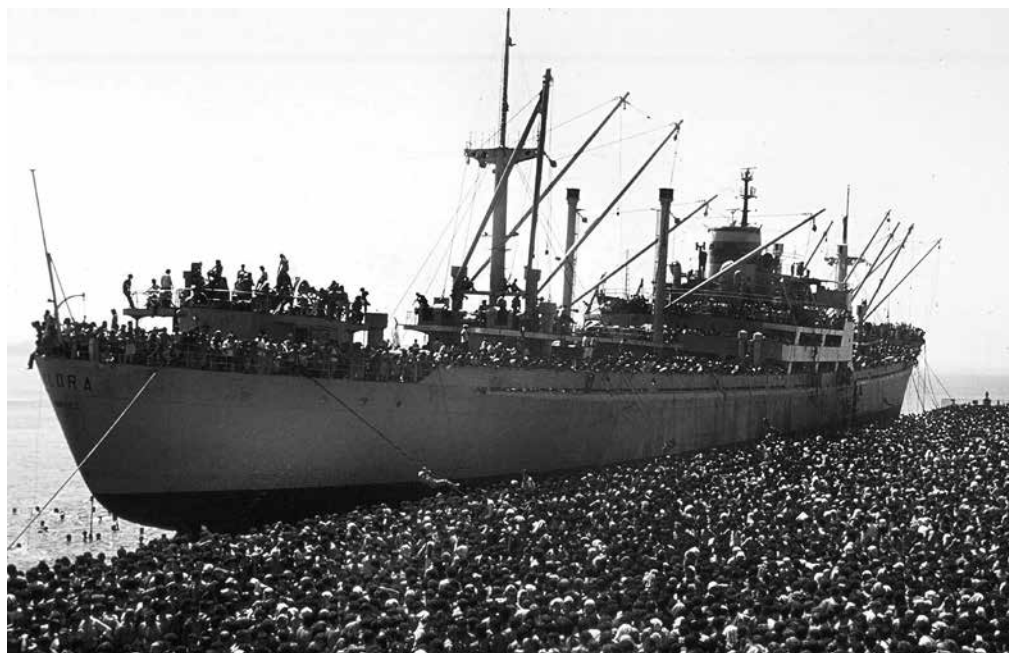
Italisë. Janë dy nga fazat më të rëndësishme të migracionit shqiptar, me një tjetër fazë të ndërmjetme, atë të skafeve, të cilave u mungonte spektakolariteti i eksodeve.

Përzgjedhja e të intervistuarve nuk është e rastit. Janë personazhe të vërteta, në një farë mënyre aktorë socialë, sepse flasin si dëshmitarë të një eventi kolektiv. Bie në sy fakti që zgjedhja e tyre nuk ka rënë pré e klishesë së kanonit mediatik, sipas të cilit para telekamerës duhet të vësh gjithnjë emigrantin e suksesshëm, atë që ka shijuar dritat e skenës e të famës. Autori i dokumentarit ka zgjedhur njerëz të thjeshtë, çka nuk do të thotë të pasuksesshëm, për sa kohë suksesi i një personi nuk matet me dritat verbuese të skenës.

Kush është i vëmendshëm do të gjejë tek "Anija" edhe çelësa leximi për historinë e migracionit shqiptar. Edhe nga fjali të thjeshta mund të fillojnë analiza të thella e të shpjegohen aspekte të rëndësishme. "Ishte e vështirë të hipje në anije", thotë një grua e intervistuar, duke na kujtuar të gjithëve, se

vërtet në ditët e sotme imigracioni shqiptar rezulton i ekuilibruar nga pikëpamja gjinore, por në fillim ai karakterizohej nga prania e madhe e meshkujve. Femërzimi i migracionit shqiptar ndodhi gradualisht në vitet e mëpasshme, nëpërmjet bashkimeve familjare.

Galeria e zërave të përdorura në dokumentar është vërtet e pasur. Janë dëshmitarët e eksodit, pra të intervistuarit aktualë, por edhe repertorët e dokumentarëve, intervistat e dikurshme. Ndërthuret bukur edhe zëri deklamativ i dokumentarëve të dikurshëm bardhezi, që e rrit kontrastin, por nëpërmjet tij shpjegon shumë gjëra.

Që muzika është fiksim i autorit e dëshmon pasuria dhe pjesët e përzgjedhura, por edhe elemente si kontrapunkti. Disa melodi na çojnë natyrshëm në përmasat e nostalgjisë – siç është rasti i melodisë së ëmbël të këngës për fëmijë "Qengj i vogël pse mendueshëm"[5], me të cilën fillon dokumentari – të tjera (si valsi p.sh.) na përkundin në krahët e imagjinatës, duke na futur në dimensione onirike. Në këtë lojë

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[5] Motivi i këngës *"Qengji i vogël pse mendueshëm"* është përpunuar në piano nga Robert Bisha.

ka rol thelbësor montazhi i pamjeve, të cilat ndonjëherë flasin qëllimisht në kontrast me çka thuhet me zë e muzikë.

Lidhja midis pamjeve të së kaluarës me të tashmet bëhet me zhdërvjelltësi. Loja nëpërmjet *flashback*-ut i vjen natyrshëm spektatorit, edhe kur vjen me forcën bruto të kontrastit. Pamjet filmike janë shpesh në shërbim të fjalëve të të intervistuarve. Kur luleshitësja shqiptare thotë se "Nuk më pëlqenin përrallat", vijojnë menjëherë pamjet festive të partisë së atëhershme, brohoritjet mekanike për regjimin e asaj kohe; sikurse kundërvihet anija e vjetër Punëtori me anijet kroçera të sotme. Duhet pranuar se këto afrime e kundërvënie nuk bien asnjëherë në didakticizëm.

Si në çdo film, nuk mungojnë momentet e tensionit e të konfliktit. "Anija" flet me objektivitet për mbylljen e imigrantëve shqiptarë në stadiumin e Barit, por edhe për tragjedinë e anijes Katër i Radës, ku humbën jetën 81 shqiptarë. Grushte në bark e mendje për spektatorin, por edhe përkujtesë për ata që mendojnë se historia e migracionit është shenjuar vetëm nga sukseset.

Vështrimi i autorit nuk është neutral, as i largët. Dallohet hapur dëshira për të kapur pjesë nga jeta e jetuar e njerëzve që kanë lënë vendlindjen, por jo se kanë mbetur pa histori personale, por sepse ajo nuk është treguar deri më sot. Sejko e vështron përvojën e bashkëkombësve me diskrecion, me pjesëmarrje të moderuar, në distancën e duhur. Por ai është, gjithsesi, brenda historisë, pjesë e historisë, çka nuk e shmang dot, madje as përpiqet ta bëjë. Pamjet ndjekin njëra tjetrën si në ëndërr, nga e tashmja në të ardhmen e anasjelltas, me insistimin e atij që dëshiron të tregojë shumë histori personale e njëkohësisht një histori kolektive. "Sejko tregon jetën e mëparshme

të migrantëve, sepse të gjithë ata kishin një jetë të mëparshme"[6], çka tregon tërthorazi se spektatori e ndjente këtë mungesë.

Anija lakohet ikonikisht e simbolikisht në mënyrë intriguese. Përballë spektatorit parakalojnë shumë anije, e njëkohësisht një Anije, me tërë potencën e vet alegorike. Anija e djeshme bardhezi, kroçera luksoze, anija e transportit, trageti, anija e nisjes, anija e kthimit, anija e errët, anija me drita, anija e ndryshkur, anija në port, anija në det të hapur, anija e vogël, anija e madhe, anija që mban të gjallë, anija që sjell të vdekur, anija në sipërfaqe, anija e mbytur… E midis shumë anijesh nuk është vështirë të dallosh anijen si simbol të shpëtimit njerëzor, arketipin që na vjen nga koha e arkës së Noes.

Shqiptarët në Itali përbëjnë tashmë një realitet të stabilizuar dhe janë të integruar në indin socioekonomik të vendit, pavarësisht se vështirësitë nuk mungojnë sot e kësaj dite. Por maturia e një grupi dallohet edhe nga fakti se pjesëtarë të tij kanë aftësinë ta shikojnë, ta paraqesin e ta rrëfejnë, edhe artistikisht, jetën e vet; të gatshëm të shikojnë nga pas e tutje, të kaluarën e të ardhmen, hidhërimet e gëzimet së bashku. Një pikëvështrim subjektiv natyrisht, si në rastin e dokumentarit, por që e pasuron vizionin e tërë kolektivitetit.

Por Anija është medoemos edhe ajo e Tezeut, paradoksi i së cilës lidhet drejtpërdrejt me identitetin e migrantit. Anija e Tezeut, heroit legjendar të mitologjisë greke, mbeti e paprekur për vite, sepse pjesët prej druri që i prisheshin zëvendësoheshin vazhdimisht. Arriti një moment që të gjitha pjesët u ndërruan, megjithëse forma mbeti ajo fillestare. Pikërisht ky është paradoksi, e njëjta anije edhe pse në thelb e ndryshme. Me kalimin e viteve, migrantët ndryshojnë

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[6] Bashkëjetesën midis pasionit e objektivitetit, vëzhgues të tjerë e kanë vënë re tek përshkrimi që autori Roland Sejko i bën arsyeve të ikjes masive të shqiptarëve, "duke vënë në qendër të filmit refleksionin themeltar për rolin social të imigrantit e për rëndësinë njerëzore të figurës së tij". Shih Davide Stanzione, Anija (*recension*), në "Silenzio in sala", 13.10.2013 (http://www.silenzio-in-sala.com/recensione-anija-la-nave.html).

pa e kuptuar identitetin e tyre, edhe pse e perceptojnë veten njëlloj. Janë po ata, me të njëjtën kartë identiteti, me të njëjtën datëlindje, por me mendësi tjetër. Të njëjtën metamorfozë pëson vendlindja dhe raporti me atdheun. Që këtej paradoksi i anijes së Tezeut dhe pasojat e tij.

Filmi dokumentar "Anija" i Roland Sejkos na lë edhe tani me qindra pyetje dhe emocione, sepse flet për dje, por edhe për sot, për shqiptarët, po edhe për imigrantët e tjerë. Filmi mbaron me portretet e qarta e në plan të parë të të intervistuarave, e në fund anija që lundron në një det të qetë, derisa del përfundimisht nga ekrani. Tashmë, personat e intervistuar nuk janë më të panjohur, por familjarë, sikundër është anija me të gjithë ngarkesën e saj simbolike. Fytyrat e dikurshme të turmës kanë më së fundi një emër, por edhe një histori.

Social Studies: Author's guide

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Short references in text

Weber (1998); (Weber, 1998: 156); or Weber (1998: 156); (Lazesfeld and Berelson, 1990); (Olzak, Shanahan & West, 1986); (Larsen et al., 1989); (Blau, 1980; Kadare, 1995; Uçi, 2003; Pëllumbi, 2004; Omari, 1999); 2011a, 2011b.; (Tocqueville [1835] 2010), etc.

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