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MUDAREBE, THE MOST IMPORTANT METHOD OF FINANCING IN ISLAMIC BANKS

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Abstract

In the course of some deals in Islamic business is also what is known as Mudarebe. Mudarebe means a joint venture, where one party contributes capital and the other labor. So when a person makes available to a worker his capital to do business with him, provided that the profit is shared between them according to the terms accepted by them. But the loss in the case of Mudareba is not done according to the conditions set by both parties, but according to the way established by Islamic legislation. In Mudarebe the loss is borne only by the owner of the capital and not by the worker, although both parties have agreed to share the profit between them, because the worker in this case has lost the contribution he has given in the service of the business. This division has come as a result of the fact that Mudarebeja is a cooperation, which is established on the basis of a power of attorney and according to Islamic legislation the person charged with a power of attorney for something, does not compensate anything and that the loss is borne by the prosecutor.

Almighty God has legislated mudareben because of the need of the people for it, to achieve cooperation between the two parties to invest and twin work with money in order for investors to increase profit, to develop business and to increase wealth from which society will benefit.

Muslims unanimously agreed on the permissibility of mudareba, as one person has the right to give money to another in exchange for a certain trade and share the profit among themselves, or a quarter is for the worker and three-quarters for the investor or vice versa.

One of the reasons that pushed us in this study is the difficulty faced by business owners as a result of the reluctance of money owners, following the fatwas of Islamic scholars that bank interest is interest, so business owners who are faithful to their religion refrained from financing their business with interest, to increase their capital they followed the way of financing in entrepreneurship through mudarebes.

Keywords: *mudarebe, profit, partnership, financing, bank.*

1. Definition of "Al-Mudarebe"

One of the beauties of Islamic law is that he has left nothing in people's lives without being exposed to it and has clarified and explained in it what is necessary, so that people know the decisions clearly and make it easy for them. life to them.

Mudarebja is considered one of the ways of old Islamic investments. This way of investing has spread at this time, especially in financial institutions in accordance with the rules of Islamic law. It is one of the Islamic alternatives to the interest-based investment system.

The word "*Mudarabe*" in linguistic origin comes from the verb "*da-re-be*", which means: to hit the ground or to travel for trade. "

In the legal sense al-mudarebe means: "*One person to give his money to another person to do business, provided that the profit that occurred between them according to what they predict.*" (Ibn Kudame, 1985: 35)

In the book Al-Jami ', Abdur-Razzaq narrates from Ali (r.a.) that he said: "*The loss belongs to the capital and the profit is divided according to the agreement.*" So the man who takes over the management of capital loses nothing but his toil and the loss of property remains with the owner of the capital.

Mudarebeja can not be accurate until the capital is handed over to the management worker and until the latter is left free, to operate with this property.

In Mudarebe it is obligatory to determine the percentage that the worker will benefit from the profit and that the capital employed be a sum of money known to both parties. The owner of the capital is not allowed to work together with the worker and if he conditions something like that, then Mudarebeja is not correct. This is because the owner of the capital does not already have the right to act on the assets of the joint venture, but it is the worker or manager who deals with such a thing. It is he who works and he who has the capital in his hand, because this company is built on the basis of the physical and mental contribution of one party and the capital of the other party. (Rumanij, 2011: 21)

Mudaraba is a permissible form of financing in Islam which has been approved by most of the scholars and considered by the Sunnah which has been approved by the Prophet (a.s).

The biography collections of the Prophet (a.s) narrate that the Messenger of Allah (saw) was a businessman (mudarib) in the wealth of Khadija (r.a.) to Sham before the prophethood and came with a fat profit.

It is narrated from Abbas bin Abdul Muttalib that he paid money to trade with Mudarebe and set some conditions for the other party. When the Messenger of Allaah (peace and blessings of Allaah be upon him) heard about such a thing, he welcomed the news. "

The Companions also agreed to allow this form of financing. Ibn Abi Shaybah narrates from Abdullah bin Humayd, and this from his grandfather, that Umar bin Khattab r.a. had given him the property of an orphan to use in Mudarebe, and after he had traded, he had distributed his share of the profit (to add to the wealth of the orphan). "

In the book "Al Mugni" Ibn Qudama narrates from Malik bin Ala bin Abdurrahmani, and this from his father and grandfather that Uthman bin Afani r.a. has made Mudarebe with him.

Also by Ibn Mas'ud r.a. and Hakim bin Hizami is narrated, that both have dealt with Mudarebe. All this has happened before the eyes of the Companions and nothing has been conveyed by them to contradict this fact and none of them has criticized this form of financing. In this way this attitude constitutes reconciliation and Ijma of them. (Ibn Kudame, 1985: 30)

However, is it permissible to determine a certain amount of profit in advance for the owner of the capital or the mudaribi (businessman)? It should be understood that it is not permissible to determine the amount of profit for the money owner in advance or the businessman who contributes with his work and effort.

It is narrated on the authority of Rafi '(r.a.) that he said: *“Most of the population in Medina was engaged in agriculture. One of us rented his land and said: this part is mine and this is yours. It happened that one part gave yield and the other part did not. The Prophet (peace and blessings of Allaah be upon him) forbade it.”* Buhar& Muslim)

Scholars are of the opinion that it is unacceptable to determine a part of the land to be taken by the owner from its yields, just as it is unacceptable to determine a sum of the yields received by the owner of the land but to receive a certain percentage of the total cultivation of land. If this statement is a condition for accuracy in agriculture, then, it is also a condition for the accuracy of mudarebe and other types of interaction.

2. Pillars of the mudarebe contract

1. Capital

Must meet the following conditions:

- Be it in money or in goods, its value by contracting is capital, or assets prepared for use (cars, cars, ships ... etc). The owner of the capital shares the operating income with a promise to return the capital at the end of the agreed period.
- To know in terms of quantity, capacity and gender.
- To hand over the capital to the businessman and to dispose of it independently.
- The owner of the capital to be its owner (i.e. not to be its debt).

2. Work

- That work be considered the only prerogative of the worker (mudaribit) without intervention by the owner of the money.
- Work should be in profit-oriented activities such as trade, industry and agriculture.

3. Profit

- To be joint between the two parties, the profit will be at a known percentage.
- Profit is not determined based on a certain amount of the total amount.

Types of Mudareba: There are two types of Mudareba:

- a). Joint: which has three partners: the owner of the money (businessman), the mudaribi and the Islamic Bank. Everyone deserves a profit, based on the mix of capital invested in mudarebe, raised on the basis of company continuity, due to the agreement to wrap up a percentage of the profit, including what should be more than a year, or a few vite. For this reason it is not possible to imagine the return of capital to the owner in cash after one year with the capital being allocated as is the case on the basis of the division.
- b). Individual: which consists of two partners: the owner of the money and mudarebi, according to which the mixture of invested capital is missing, because it is signed bilaterally led by one or more investors, while the other party is preoccupied with the work. This does not contradict the occurrence of money mixing in the individual mudareben, due to the fact that the investing party by offering the money while the mudarebi brings his experience in the efficient management of the project. (Emin, 2000: 23)

3. Mudarebe in Islamic Banks

Mudarebja is considered one of the main types of financing of the Islamic banking system, which unites capitalists with people who have experience and experience in investment, so that the investor invests his money to the experienced person (mudaribit) to manage the investment for the benefit of both parties. , the profit is dispersed according to the percentage agreed by both parties. If a loss occurs, the owner of the money bears the loss, while the businessman (al-mudarebi) bears the loss in his contribution. (Xhubejr, 2008, no. 14517)

Mudaraba is the appropriate contract under which people invest their money in the bank, and the bank gives the money to business owners, as was the speculation in the early days of alternative Islam that replaced usurious financing. Mudarebe today is the alternative in our exit from the age of usury and our return to the economic system in which we are superior and frees us from all our economic and social problems.

Islamic Bank offers ways for Muslims who want to invest their money according to a scientifically studied method inspired by the eternal message, so it collects their money and guides them with its experience and knowledge in areas of investment that are useful for them and to society.

Islamic banks are prevalent in Islamic countries that follow the system of the Islamic religion, they are even found in western countries. The Islamic banking system can be defined as a banking system based on the laws of Islamic Sharia and the Islamic economic system. Also, it is strictly forbidden to deal with the interest system or to take interest from customers, as it is forbidden under Islamic law. The profit and loss sharing between the bank and the clients is also calculated, without affecting the clients' capital and deposits to ensure fair income in the division, in this continuation the mudaraba system in Islamic banks will be defined (Karadavi, 1995: 35)

Mudaraba in Islamic banks is a type of Islamic lending. Ottoman Muhammad Naxhatullah Sidiki, one of the pioneers of Islamic banking, proposed the idea of mudaraba, presenting a model that illustrates the concept of mudaraba, which consists of two levels on which the bank is based to stay away from interest, so that the bank Islamic to act as a capital partner entering into mudaraba accounts with the client, this is one level and investors on the other, and this is the second level. The concept of mudareba is related to other concepts found in Islamic banking systems, such as the fixed return model, which is the murabaha, the leasing system, or the so-called rent and cash advance for the purchase of agricultural products, which is called salam.

There are also cash advances for the production of assets and it is called istisna system and many others, but the most popular system among people is the murabaha system. The term profit sharing methods and losses can be used in the expression mudarbe. (Misri, 2010: 324)

In addition to the above, the term profit and loss sharing contract can be used, where the Islamic bank collects investor money and a portion of the profits and losses fall on it. With the knowledge of customers and investors, the Islamic bank makes investments through various investment funds which are approved in accordance with the provisions of Islamic Sharia. Investment companies are selected based on their sources of income, where it is forbidden to select companies that have debts or do prohibited business and they are examined with indicators to show their compliance with Islamic Sharia, such as the Islamic Market Index and the Index. Global Islamic, and then share the gains and losses among all shareholders in Islamic finance.

Islamic banks take all measures that will reduce the risk of making a profit and distribute it to all parties involved in mudarebe in Islamic banks. This means that banks enter into a certain transaction with the investor or more participants, so that the bank offers money for projects and investors offer experience, and thus become partners and the Islamic Bank is the financier of the project without the right to intervene. in its management. This is what distinguishes the Islamic banking system from commercial banks, while the investor in the trading system does not intervene in projects in any of the cases of profit or loss. The interest-bearing investor receives the loan and the loss belongs to the businessman (al mudareb). However, Islamic banks become sponsors of the project and have the right to intervene in cases where intervention is required so that investors are safer and their property is guaranteed. There is a possibility that one or more mudarebs are included in a project and each of them has a share in the profit in a certain percentage, and requires the investor to have experience in types and projects.

It is observed that some Islamic banks are willing to restrain themselves from al-mudarebe due to the inability of traders to handle them and the lack of trust in people of what might happen from the potential risks.

4. Islamic types of financing

There are many types of Islamic financing allowed in Islamic banks, in addition to mudarebe in Islamic banks, which is one of the fastest growing types of financing and is also attracting non-Muslim investors, including the following:

Musharaka: which is divided into three sections, namely the reduction of shares, the rent to own and the increased cost, in which the bank transfers ownership of a house, for example, to the client gradually until he completes the payment of the debt.

Murabaha: taking a percentage of the halal profit for any financing carried out by the bank in an Islamic way, away from interest. This method is oriented to those who do not have knowledge of market prices, and the seller is reliable in the information he provides, for that it is also called "Reliable sales - Buju el emane". This method has been developed as a form of financing in Islamic banks where the profit of 'al Murabaha' also belongs to the provocateurs in the purchase, because the bank is the capital intermediary. Bought the item that the consumer needs. The Islamic banking system in this form has expanded due to its adaptability to the conditions of the banks. As we pointed out earlier, this cooperation is characterized by risk reduction and is a short-term investment.

Ixhare: It is the leasing of a certain benefit in exchange for a sum of money for a period of time specified in the lease contract. It happens that the investor is not able to have equipment and machinery to use in his investments, so he would rent them from the financiers. The lease ends with ownership and the financing side benefits from the rent paid by the investor.

Selem: corresponds to the first version "sale on time", so that payment is expedited and the goods are delayed. In this regard the jurists have set the conditions that must be met. This is an important method of financing which was used by the people of Medina and the same was approved by the Prophet (a.s) by modifying his terms.

Istisnaë: It is the sale promised by the builder or contractor, production or construction, and the delivery of the goods or construction at a known price, that the work or raw material be from the manufacturer or contractor. This is a special form in the field of industry and construction, on which most Islamic banks are based.

These are the most important forms of debt based. Islamic Sharia has established controls to ensure that the financier bears some risks as well as to protect the interest of the borrower (debtor), so that this form does not return only as a means of financing and eliminate the differences between it and interest-based financing.

5. Conditions of Mudareba

1. Capital to be in cash; but if the person gives it to his brother to sell something and do business with it, he is allowed to.

2. The capital should not be the debt of the trader because, it is not allowed the debtor who has the other person to ask him to trade in the debt that is to him for which in return there should be a profit.

3. Determine the percentage of profit before starting a business.

4. There is no set deadline for mudareben in most scientists. It happens that mudarebeja during the year can not earn or is not sold except in the next year.

5. Mudareb is obliged to manage the capital himself and is not allowed to give the received capital to someone else. (Shelebi, 57)

First, the determination of mudareba is the owner of the capital and the factor of mudarebe. The owner of the capital participates with his capital, while the mudarebes factor is included with his work. Profit is shared between the parties in what they have agreed. The worker acts on the money as an honest authorized, and is not an owner like the depositor. In case of loss, everyone loses with the type of person who participated. The owner of the money loses money, while the manager gains nothing for his contribution. (Salus, 23)

Second, from the previous definition we see that the launch of al Mudarebe for banks that receive depositors' money and in return give a predetermined interest, is not allowed, because the bank is considered the guarantor of the money depositor, when it is known that al-mudaribi does not have the money secured only if the negligence is proven or violates the terms of the contract.

Regarding this created opportunity Ibn al-Qudama says: "If the investor of the money conditions the investment guarantee, or part of the deposit shares, this condition is invalid. There is no disagreement among scholars regarding this position. " (Ibn Kudame, 35)

6. Forms of financing in Islamic banks

Forms of financing of Islamic banks derive from Islamic Legislation which prohibits cooperation with interest rates. The establishment of Islamic banks is an alternative to interest-bearing banks for Muslims to invest their money legally as permitted by God and Muhammad (a.s). Here comes the important question of how can Islamic banks play a role in investing money legally? Initially, each bank should have a committee of experts with knowledge of Islamic law who will oversee the bank's projects. Monitor its actions and explain everything that is from halal or haram transactions. How to invest money There are many areas from which Islamic banks can benefit from funds from which we will mention these two forms:

a) Joining capital with labor (al-mudarebe)

We are very clear that the giver of interest is in safe profit, while the one who receives interest is subject to work and the risk of loss. Meanwhile, mudarebeja is the union of the capital of one party with the work of the other party, dividing profit and loss together.

In terms of profit, it is divided based on the percentage agreed by the parties during the contract. Islamic Bank can enter as a partner in al-mudarebe as a holder of capital and as a manager (mudarib). Profit is shared according to the agreement, whether in business, construction, agriculture or any other sphere approved by Islam. Profit is split between the bank and the fund owners at the agreed percentage. In case of loss, it is faced by the bank itself, unless it is proven that the loss was due to the negligence of the mudareb, while 'al-mudareb' loses his work and contribution. (Salaus, 124)

b) Partnership with joint capital (al-Anan)

A joint venture partnership is an agreement between two or more partners to do business with a joint venture, provided that the profit is shared between them according to a defined percentage. The difference between al-anan and al-mudareba is that in mudaraba we have the capital of one party and the work of the other party, while al-anan, capital and work are from both parties. (Amin, 1981: 23)

From what we have presented we can conclude that usury is strictly forbidden in Islam. We as Muslims need to organize to do business halal. Islamic banks exist in many Islamic countries, even in many western countries, as a requirement of Muslim demands.

7. Conclusion

The mudaraba contract is the most efficient alternative to the prohibited interest in trade and financial transactions, instead of lending money to the person.

The mudareba contract is a legal contract allowed if implemented according to the provisions of Islamic Sharia, it becomes an Islamic alternative and the legal solution instead of interest.

The mudareba method remains one of the most important methods of financing in Islamic banks, along with other most important methods such as: company, lease, sale, customer benefit, installment purchase, sales contract, selem contract, contract e istisna etc., models of Islamic economic banking activity in the market.

Commercial banks offer legal solutions to Muslims, away from interest systems, unlike credit banks which deal with interest.

All this is clear evidence of the flexibility of Islamic law and its validity at all times and places. God Almighty told the truth when he said, "Do not He Who created create know that when He knows the secrets, He knows the details." (Qur'an, Mulk: 14)

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THE ROLE OF TOLERANCE IN EDUCATION OF SOCIETY

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Abstract

Many people think that Islam spread by the sword and that Islam is synonymous with the oppression, coercion and denial of human rights and freedoms. Moreover, many Western countries equate Islam with intolerance and extremism. Even some non-Muslim thinkers, politicians and clerics, have insisted on pasting this very negative and erroneous image.

First I want to eliminate some misconceptions about Islam and its tolerance in general, which have obscured the understanding of many non-Muslim people regarding Islam. This is a phenomenon that must be removed anyway by presenting and understanding correctly the pure image of Islam and the clear and truthful messages that emanate from it.

Since monotheism is the foundation of Islam, tolerance is one of its most prominent features. Islam means "submission" to Allah, the One and Only, but also "peace".

Tolerance and harmony are laws of life, which can not be neglected. Tolerance and forgiveness in Islam are very valuable values and basic principles, which must be respected and practiced. Islam attaches great importance to justice, humanism, protection of human rights, high morals and good behavior. He commands people to behave honestly in every work and to respect the rights of others, requires people to be moral, clean and tolerant. There is no doubt that interfaith tolerance and harmony in Islam stems from the Holy Qur'an and the Prophetic tradition of Muhammad (pbuh).

Tolerance is one of the best qualities recommended by Islam. One must be tolerant to the greatest extent with oneself and with others, in order for a general atmosphere of love, friendship, respect and appreciation to prevail in society.

Tolerance is one of the good qualities that all people should possess, in order for them to coexist, relate and harmonize with each other in different areas of life, so we will address through this article to shed light on the meaning of tolerance in Islam.

Keywords: *Islam, Qur'an, tolerance, understanding, peace.*

1. Encouraging tolerance in the Qur'an

The Holy Qur'an came with great verses from God that contain many meanings, interpretations and indications of tolerance in Islam. Islam also made clear the necessity of tolerance in acts of worship, such as: forgiving the sick from the way of performing the obligatory prayer,

breaking the fast and other obligations, forgiving the travelers, and giving priority to shortening the prayer. during the journey, they were also given tolerance and permission to make up for this difficult day by fasting another day in its place, as well as many other manifestations in which Islam has shown the feature of tolerance.

The Holy Qur'an, from the very beginning of its revelation, emphasized that people were created differently to know one another and not to show hatred and enmity towards one another. The Exalted One says: *"O people! We created you from a male and a female, and made you into nations and tribes that you may be known among yourselves. and Allah is All-Knowing, All-Aware."* (Al-Hujurat: 13)

One of the basic principles of the Islamic faith and the greatest provision which emphasizes the complete freedom of religion, is expressed in the Word of Allah Almighty: "There is no violence in religion" (Al-Baqarah: 256)

In another verse, the Qur'an makes it clear that the ultimate solution to faith is a private, personal matter: (Al Khef: 29)

The principle of freedom of belief or disbelief is made even clearer by the Qur'anic verse: "Say: O you who disbelieve! I do not worship what you worship! Nor are you worshipers of the One I worship! And I will never be a worshiper of what you worship! But you too will not be worshipers of the One I worship! You have your religion, and I have my religion! (Al Kafirun: 1-6)

The concept of tolerance of other faiths extends even further and the Qur'an clearly instructs Muslims to be tolerant, generous, compassionate and communicative with members of other religions: "You (Muhammad) call to the way of your Lord with wisdom good advice and argue with them (opponents) in the way that is best." (An-Nahl: 125)

The Holy Qur'an not only requires from Muslims tolerance, understanding, good manners and correct attitude towards members of other religions, but it goes even further and from tolerance passes to the level of knowledge, which is the highest degree of tolerance. and guarantees for coexistence. He recognizes Judaism and Christianity as monotheistic religions that have their books revealed by God, and together with Islam he calls them heavenly religions, while he calls the Jews and Christians the Ahlul-kitab - the followers of the book.

The Holy Qur'an in one verse invites them to unite with these words: and among you: *Let us not worship besides Allah, let us not associate anything with Him, let us not consider each other as gods besides Allah.* " (Ali Imran: 64)

In addition to knowing other peoples, the Qur'an also knows their prophets. The Qur'an, in fact, makes no distinction between prophets. He commands Muslims to believe in all the prophets starting from Adam (a.s) to Muhammad (a.s).

Duke përmbledhur atë që u tha më lart, e vërejmë qartazi tolerancën e Islamit dhe mund të themi lirisht se Kurani me shprehjet më të shkëlqyera të mundshme, i bëri liritë fetare pjesë fundamentale të besimit Islam.

Allaah the Almighty says: *"You (believers) say: We believe in Allaah, (we believe) in what was revealed to us, in what was revealed to Ibrahim, Ishmael, Isaac,*

Ya'qub, and the descendants of Ya'qub, twelve cables), what was given to Musa, Isa and what was given by their Lord to the prophets, we do not distinguish in any of them and we obeyed Him alone. " (Al Bekare: 136)

"Thou wast the Ibut to them, for Allah had mercy on thee, and if thou hadst been rude and stubborn, they would have been scattered from thee, so forgive them and ask forgiveness for them, and consult with them in all matters, and when you decide, then put your trust in Allah, for Allah is with those who rely. (Ali Imran: 159)

In this verse, God Almighty denied the rudeness and hardness of His Messenger's heart. As-Saadi says: (i.e., by the mercy of God on you and your companions, God has favored you to be on your side for them, lower your arms to them, be gentle with them, be kind to them, that to gather around you, to love you and to obey your command. If you are rude, ie low and rude behavior they would distance themselves from you because it alienates and disgusts them from those who do this bad behavior. Er Rahman, 2000: 54)

In the chapter Al-Baqarah, verse 237, the Almighty says: *"And to forgive (men or women) is nearer to piety."*

Ibn Ashuri in his interpretation says: "Forgiveness (al-afwa) is closer to the attribute of piety than the observance of truth. Adherence to the truth does not conflict with piety, but signals the rigidity and harshness of its owner. Forgiveness signals the generosity and mercy of its owner, and that the heart embedded in generosity and mercy is closer to piety than the strong and hard heart. Devotion approaches the measure of the observer's power, whereas the observer is lawful and natural, in the heart broken by compassion and tolerance so as not to turn him away from injustice and harshness, so that piety is closer to it because of the causes of many "(Ibn Ashur, 465)

2. Tolerance in the Prophetic Tradition

There is no doubt that Muhammad (a.s) was very forgiving and tolerant. How could it not be so, when kindness and tolerance were obligatory on him from Allah, the Most Merciful. He was commanded by his Lord to pursue the highest degrees of tolerance. The fact that Muhammad a.s. was sent mercy to all mankind, signifies his love, forgiveness, and tolerance emanating from

that mercy. The Prophet a.s. was the man who forgave the most, the harsher one became towards him, the more forgiving he became. His forgiveness and tolerance were virtues that manifested themselves in every case, especially when he had the power and opportunity to take revenge. No crime or aggression against him was too great to be forgiven by him. Aishja r.a. shows: *"Allah's Messenger never took revenge on himself personally, except when it came to violating the laws of Allah, then he punished for it."* (Buhari).

History is replete with examples of his tolerance. An examination of early Islamic history reveals many remarkable examples of its tolerance. He was forgiving and tolerant of all people, especially his tolerance of members of other religions and faiths.

A Bedouin once came to beg and grabbed him by his clothes, clutching him so tightly that he left marks on his blessed neck saying: *"O Muhammad, give me from what Allah has given you! He smiled at them and ordered that they be given from social wealth as long as his needs were met."* (Buhari).

Jabir (r.a.) narrates that the Messenger of Allaah (peace and blessings of Allaah be upon him) was in a battle and while the Muslims were ignorant of him, one of the enemies came to him with a sword in his hand, grabbed him hard and said: "Who is protecting you from me now?" He said, "Allah." The sword fell from his hand. Muhammad a.s. He took his sword and said, "Who will protect you from me now?" He said, "Be the best in revenge." The Messenger said, "Will you testify that there is no deity except Allah and that I am the Messenger of Allah?" He said, "No, but I will not fight against you anymore, and I will not be on the side of those who fight." He let go. When he went to his people, he said, "I am coming from the best man you have ever seen." (Bukhari and Muslim)

When Muhammad (pbuh) lost his uncle, Abu Talib, who was his most sincere protector, the situation in Mecca became even more difficult and unbearable, both for Muhammad (pbuh) and his followers. Hoping to find understanding with the Thekif tribe, he went to Taif and met with the chief of that tribe. They not only refused his support, but encouraged the children to follow him with stones. They persecuted him and removed him, torturing him in the most brutal forms. Muhammad (pbuh), although he had the opportunity to pray for their destruction, because the angels conveyed this opportunity to him from Allah Almighty and were ready for the action-overthrow of the hills, nevertheless Muhammad a.s. not that he refused to be punished, but he prayed to Allah that from them would come descendants who would worship Allah One and Peerless. (Hudar, 2004: 154)

Muhammad (pbuh) during his life as a religious leader and statesman, showed great sensitivity and respect in the treatment of the followers of the book - Jews and Christians. Calling Jews and Christians "dhimijj" - d.t.th. those whom the Islamic State was obliged to protect, Muhammad (pbuh) said:

Whoever tortures a muahid (one who is protected), violates his rights, overburdens him, or unjustly takes something from he, I will be his opponent on the Day of Judgment. (Abu Dawud).

Arriving in Medina, Muhammad (a.s) laid the foundations of tolerance between Muslims and others. The first thing that Muhammad a.s. did, after settling in Medina, where he was invited as a leader, was the conclusion of a treaty between the Muslims and the followers of the book (Jews and Christians) of that city.

Under this pact, Muslims guaranteed them freedom of religion and gave them the same rights and duties as Muslims.

When a delegation of Christians from Najran came to Medina, Muhammad (a.s) placed them in the mosque. When the time for their prayer approached, he allowed them to pray in the mosque and they prayed in a part of the mosque.

He talked to them in the best possible way. He offered them arguments, but did not oblige them to convert to Islam, leaving them free to choose what they wanted. This is a very powerful example of tolerance, generosity and understanding on the part of Muhammad (a.s).

What proves the culmination of the tolerance of Muhammad (pbuh), we see when he and his victorious soldiers entered Mecca as liberators, in the place where he and his followers for twenty years had suffered various tortures and were forced to leave that place. Muhammad a.s., though powerful as a leader, with his gentleness and kindness stood near the Kaaba. When thousands of naked swords awaited revenge on the Quraysh-idolaters, it was then that Muhammad a.s. He asked, "O Quraysh, what do you think we are going to do to you today?" They, recognizing the image of Muhammad (pbuh), saw the mercy in his eyes and replied, "You are our elder brother." Then, in a warm voice full of forgiveness and kindness, Muhammad (pbuh) said to them: "Go! You are all free "(Hisham, 2004: 319)

These were some of the examples that show the generosity, mercy, forgiveness and tolerance of the image of humanity of Muhammad (a.s.). There is no doubt that these prophetic traditions were passed down from generation to generation and remained a fundamental part of the Islamic faith. Islam also called on Muslims to display the character of tolerance, because Islam is a religion of tolerance and tolerance is part of the ethics of Islam itself. Out of tolerance is God's forgiveness of the sins of His slaves, His gentleness on His slaves, the relievers of the Shari'ah, reducing their obligations to them, forbidding them from going to extremes in religion, and forbidding them to 'make religion difficult for people. Of which the Exalted says in the Qur'an: *"By this, Allah desires ease for you, and does not desire hardship for you."* (Al Bekare: 185)

The Prophet even forbade extremism strictness in religion. Abdullah bin Mas'ud narrates that the Messenger of God said: "The extremists are destroyed" (Muslim, 2670) and that three times.

The Prophet, may God bless him and grant him peace, commanded the Muslims to ease and forbade them to be overwhelmed in matters of religion. It is narrated on the authority of Abu Mas'ud that he said:

He said: "I have never seen the Messenger of God in sermons more angry than that case." The Prophet (peace and blessings of Allaah be upon him) said: "O people, there are some of you who are foreigners, so whoever of you prays with people, let him take care, because some of them are sick, old and needy." (Buhari, 6110)

The Prophet (peace and blessings of Allaah be upon him) said: "*Religion is a relief, and no one will make religion difficult except to overcome it, so remove the barriers, approach and praise, and seek help in the morning, at rest, and part of the night.*" (Buhari (39) & Muslimi, 2816)

The Messenger of Allaah (peace and blessings of Allaah be upon him) prayed for those who made matters difficult for the Muslims and said: "*O Allaah, whoever is in charge of the affairs of my nation and makes it difficult for them, then makes it difficult for him, of my nation and is kind to them, then be kind to him*".

3. Manifestations and images of tolerance in Islam

People are of their own different moral levels and patterns, there are those who indulge in the ethics of self-generosity, they are easy-going, gentle and generous. There are others who are bad, harsh, complaining about everything that does not suit their whims. Images of self-tolerance are numerous, including:

1- To be generous in relationships with others

This is done by not being harsh, by not being rude in dealing with others, even a servant. Anas, may Allaah be pleased with him, said: "*I have served the Prophet (peace and blessings of Allaah be upon him) for ten years, so he did not say uf to me, nor why did you do it? nor did I do it?*" (Sedlan, 1997: 101)

2- *Tolerance in sale and purchase*

Tolerance in sale-purchase, so that the seller does not exaggerate in profit, or exaggerate in bargaining, but should be generous. On the other hand, even the buyer should be gentle and not be wary of the few differences, be generous with the seller, especially if he is poor. (Tajar, 2011: 248)

3- *Tolerance in meeting needs*

He who satisfies the needs of people, relieves their worries and alleviates their difficulties, God relieves them in this world and in the hereafter. It is narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of God, may Allah bless him and grant him peace, said: *this world and the next. God helps the slave while the slave helps his brother.* "

4- *Forgiveness when necessary*

The Exalted One said, "*If he is in difficulty, then look at the ease, and if you know, it is better to give sadaqah.*" (Al-Baqarah: 280)

Al-Saadi said: *"If the debtor is in difficulty and is unable to pay, then he should wait until repayment is possible. it is an obligation for him to wait for him until he can pay, to give alms is better for you, if you know, either from the whole debt file or partial.*

From tolerance to situations necessary to take into account the status of the debtor and not to ask him harshly and in the presence of people. The Prophet (peace and blessings of Allaah be upon him) said: *"Whoever seeks a right, let him seek it with chastity, sufficient or not sufficient."*

4. The role of family education

Tolerance is reflected in the individual in a healthy psychological state that does not recognize hatred, anger or violence, which brings good to society through its cohesion and avoidance of all forms of destruction, wars, conflicts and worries that can destroy its members.

It is worth noting that education plays an important role in the formation of tolerant people.

Parents who are prone to sow racist and hateful ideas in the hearts of their children who at a young age will only reap sick people in their personality, heart and behaviors, thus harming those around them. As for parents who have raised their children with respect and morals and good deeds and forgetting the bad things that happened in their lives, they will surely reap the conscious generation that builds, strengthens and develops society and does not pay attention to defects and abuses by those around him, and easily overcomes them (Gashimij, 2013: 24)

In light of this extraordinary development that made the world a single village, rather it made it a single assembly, from which man wakes up in the east and in the evening goes to sleep in the west and vice versa, in which time barriers are removed. and spatial, relationships overlap, interests intersect, societies intertwine and relate to each other, whether they like it or not, tolerance has become an inevitable issue, on the contrary, we do not exaggerate when we say that it has become the basis and pillar of its needs. He who does not forgive will not be forgiven, and he who does not overlook the mistakes of others will not overlook his mistakes, as you do so you will be rewarded.

A society that does not forgive others means isolating itself and squeezing it into a narrow corner in which it can only stand as long as the resources of its economy dry up and the necessary facilities are emptied on its thrones.

5. The need of modern society for tolerance

The Islamic Ummah is in the absence of generosity because the tolerant has a pure nature, his kindness and blessings pervade everywhere. How beautiful is Professor Abdal-Rahman Habanka's description of a tolerant soul, where he says: *"The tolerant soul is like good soil, light and flat, so it is for everything that is desired by it for goodness. If you want to cross it, it is easy,*

if you want to cultivate it, you will be able to, if you want to build on it, it will be easy, if you want to sleep on it, it is appropriate ”(Islamic Ethics).

The character of generosity appears only when dealing with dirhams and dinars. when you sit down with someone who says sweet words to you, you think he is righteous, pious, but when you treat him in dinars and dirhams, the truth is revealed. That is why it was said *"Religion is a transaction"*. This morality and tolerant treatment was applied by the Prophet - peace and blessings of God be upon him - in fact, until it became a way of life.

It is narrated on the authority of Suwayd bin Qays that he said: The Messenger of God came to us when we were in Mina weighing us for reward. He bought shervale and said to the meter: *"Measure well"*. (Ahmad, Abu Dawud and al-Tirmidhi considered it authentic). The Messenger of God paid each time more than the price of the goods out of his tolerance and generosity. With this tolerant behavior it is difficult to behave differently with the Prophet (a.s) even if he was an unbeliever, if he was a Muslim he added to his faith.

Many people say the common and familiar word: *I treat so-and-so with his treatment, but I share the opinion that people should be treated the way we would like to be treated. So treat them with your character and not with their character* (Al Ibadele: 153)

I will remind you of this wonderful story in this context: A wise old man sat on the bank of a river and suddenly saw a cat fall into the water, the cat got stuck, trying to save himself from drowning. The wise old man decided to save him. He reached out his hand and the cat scratched it. The old man withdrew his hand screaming in pain. After a moment he reached out again to save her, the cat scratched him again. The old man withdrew his hand crying from the severity of the pain. After a moment try again for the third time !! Not far from him was another person sitting who was watching the whole scenario attentively and shouting: O wise old man, did you not learn from the first time or from the second, and you are trying to save him for the third time. The sage was not interested in scolding the man and kept trying until he managed to save the cat. Then the wise man went to that man and said: O my son, it is in the nature of the cat to scratch, but in my nature it is to love, to sympathize and to forgive. Do you want to let the cat character dominate my character !! O boy: treat people with your character not with their character !!

Many people in our contemporary reality scratch you with their words and actions, like a cat or more than that. This is not an excuse to treat them properly, but we must show tolerance and morality of Islam in relation to others, if you speak badly, return the good.

Jesus (pbuh) passed by a group of Jews and they said harsh words to him, and he said kind words to them. Those present said: they say badly to you, and you speak well of them ?! Jesus (a.s) said: everyone spends from what he has !!

Abu Hurairah (may Allah be pleased with him) narrated that a person said: *"O Messenger of God, I have relatives but they do not respect me. Do them good and they do me harm. I behave gently and they behave ignorantly towards me.* The Prophet (peace and blessings of Allaah be

upon him) said: *"If they are as you declare, then boredom will despise them, and you will have the help of Allaah Almighty over them until you continue in this state."*

Imam Nawawi said: *"Its meaning is as if you were feeding them hot ashes. It's the analogy of the pain they cause to the pain caused by the hot ash eater, and there is no charitable fault for it, on the contrary, they suffer the great sin of cutting family ties and damaging it."*

A person came to Abdullah bin Mas'ud, and said to him: *"I have a neighbor who insults me and makes me unpleasant things."* Ibn Mas'ud said: *"Go, if he does not obey God in you, you obey God in him."* (Gazali, 2013: 301)

6. The needs of contemporary societies for the value of tolerance

God created people with different temperaments and personalities, that is why there are cruel and gentle, wise and strict. Since people are social beings and cannot live alone, they must face and interact within social relationships. They can behave harshly or insultingly which behavior reflects their nature and upbringing, it is necessary for man to be characterized by good morals and to forgive people's mistakes.

From human virtues and good morals is for the individual to promote positive energy even to those who offend, forgetting the pain and psychological torment that has come from abuse, feeling compassion for others, and not responding to their abuses except with kindness.

It is natural in most cases to take revenge on oneself, to get angry when someone bothers or oppresses one, but the tolerant wants God's reward and realizes that they are human beings like him therefore forgives them. This saying explains the famous expression *"The weak can not forgive, because forgiveness is one of the characteristics of the strong"* (Husayn, 15)

Tolerance is more in demand in societies made up of mixed races and the plurality of religions. In this situation, societies need more tolerance and forgiveness, which rejects racism and shows the expansion of the horizon of human thought and the opening of its heart. He who is different from you is not necessarily weird or stupid, or cause for ridicule, or people hate him from the first moment. The ethic of respect is required in all heavenly religions, to which all of God's messengers are invited, and that the racist misses the opportunity to learn about the beautiful advantages of others, which can vary greatly in his life.

7. Conclusions

Tolerance in Islam is the basis for the creation of brotherhood in religion, in the family, in the tribe, in the nation and in society as a whole.

The concept of forgiveness and tolerance, described in the Qur'an with the words "*make concessions to people*" (Al A'raf: 199) is one of the most fundamental principles of Islam.

If we take a look at Islamic history, one can clearly see how Muslims have applied this important feature of Qur'anic morality in the life of society. Muslims have always brought an atmosphere of freedom and tolerance wherever they have gone. They have enabled people with completely different religions, languages and cultures to live together in peace and harmony under one roof. One of the main reasons for the centuries-old existence of the Ottoman Empire, which spread over a very wide territory, was the atmosphere of tolerance and understanding that Islam brought with it.

Muslim peoples who have been known for their loving and tolerant nature for centuries have always been among the most righteous peoples. Within multinational structures, all ethnic groups have been free to live according to their own beliefs and rules.

In societies where Islamic morality is followed, churches, mosques and synagogues coexist peacefully. This view of three shrines in an institution for the homeless shows the tolerance, justice and peace efforts that foster the teachings of Islamic morality.

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SHQIPËRIA E VERIUT NË KËNDVËSHTRIMIN E GAZETARIT ITALIAN INDRO MONTANELLI

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Indro Montanelli është një nga emrat më të mëdhenj të historisë së gazetarisë italiane të shekullit XX. Figura e tij multidimensionale dhe kontributi i jashtëzakonshëm përgjatë gati një shekulli, e kthyen atë në ikonën e një profesionisti të pa kompromis, të një intelektualit me energji të pashtershme e të një polemisti të lindur.

Si korrespondent dhe kronist i vazhdueshëm i luftërave në Evropë nuk hoqi dorë në asnjë moment nga e vërteta tek e cila besonte dhe nga liria e të shprehurit ashtu siç ai e mendonte, pa u kushtëzuar nga drejtuesit apo njerëzit e pushtetit. Në dhjetor të vitit 1938 dhe në fillim të vitit 1939, *Corriere della sera* i kërkon përmes drejtorit të saj Aldo Borelli të shkruajë një libër për Shqipërinë. Dhe për tre muaj me radhë përshkoi vendin nga veriu në jug, nga malet në det dhe shkroi librin me titull “Albania, una e mille” (Shqipëria, një dhe njëmijë), një libër që “dëshmon gjenialitetin e Indros, - do të shkruante përkthyesi i veprës, - sepse është e pamundur që në pak se tre muaj të krijosh atë njohje të thellë të psikologjisë dhe të shpirtit të shqiptarëve... herë- herë më përfytyrohet se ky libër mund të qëndrojë denjësisht si një medalje në gjoksin e maleve të Shqipërisë”¹.

Që në hyrje të librit, gazetari italian na tregon me fjalë të qarta e të thjeshta, ashtu siç pak kush shkruan, se vjen si një mik dhe ashtu si një mik dëshiron të flasë e të shkruajë. Detyra e parë e një mikut, shprehet Montanelli, është ajo që t’ia thotë mikut mangësitë e tij. Dhe, pra, ky libër do të jetë i dobishëm veçanërisht për popullin shqiptar.

Sapo zbret në portin e Durrësit i bën përshtypje emri i Shqipërisë dhe kuptimi i saj, për të cilën i thonë se është “fole shqiponjash”, një përkufizim tëpër i guximshëm për Montanellin, pas një vështrimi përçark, ku nga njëra anë shihte detin e përhimtë dhe të palëvizshëm e nga ana tjetër një rradhë kodrash të përgjumura e pellgje uji të rrëmbyeshëm, me korba e gabianë që vërtiteshin sipër në mënyrë monotone.

¹Gani Leka, *Indro Montanelli, gazetari kundër*, në Indro Montanelli, Shqipëria një dhe njëmijë, Shtëpia botuese „Letrat“, Tiranë, 2004, f.7

Por në të vërtetë, vëtëm pasi largohet “nga fushat e plogështa dhe shkurajuese të Durrësit, Ishmit, Matit e Drinit” dhe pasi hyn drejt brendësisë së veriut, gazetari italian arrin të kuptojë dhjet’i japë të drejtë përkufizimit “fole shqiponjash”. Prandaj rruga e parë që vendos të bëjë nëpër Shqipëri është ajo e Veriut, Shkodra dhe zonat e kufirit me Malin e Zi.

Mjeshtëria e të shkruarit tërheq menjëherë lexuesin sapo fillon me përshkrimin e njerëzve dhe me tregimin e situatave. Tek figura e Ahmedit, shoferit që e shoqëron dhe e drejton në gjithë rrugëtimin e tij, Montanelli shikon karakteristikat e një malësori shqiptar: “... djalë i pashëm, tip puro shqiptar, i gjatë, i zeshkët, balluket të shkëlqyeshme, hundë shqiponje, i veshur me kostum kombëtar, një kostum që binte në sy, me ngjyra të ndryshme: fesi i bardhë, jeleku i zi, këmisha e kuqe dhe qëndisje në fundin e pantallonave të zinj dhe të gjatë. Ky është pothuajse kostumi i të gjithë shqiptarëve që quhen “gegë”². Te ky shoqëruar malësor më së shumti e tërheq karakteri i tij i heshtur, me një heshtje dinjitoze dhe të matur e me një qëndrim të ftohtë ndaj gjërave, pa asnjë pikë servilizmi.

Ndalon në Shkodër, ku qëndron tre ditë dhe mban shënime nga bisedat me shkodranët që takon. Qyteti i ngjan një fjalëkryqi qëndisur me lëvizjet e Bunës, Drinit e Kirit, me lagjen e re dhe të vjetër, me lagjen myslymane dhe katolike. Përmes një përshkrimi shumë të vëmendshëm dhe të saktë vë përballë orientalizmit të qytetit të vjetër, me lagjen e lëkurëregjësve, me pazarin e zhurmshëm dhe xhaminë e plumbtë, “oksidantalizmin e shkëlqyer dhe pak pretendues të qytetit të ri, me ndërtesa e rrugë modern, me erëminim e kopshteve të mirëmbajtura”³. Ndërsa të kaluarën e sheh qartë në kodrën-fortesë, siç e quan Montanelli, plot me fortifikime e mure rrethuese, me shtresa qytetërimi njëra mbi tjetrën, ajo bizantine, pastaj ajo veneciane.

Me zhdërvjelltësinë e gazetarit dhe mprehtësinë e një intelektualit të mirëformuar, ai hyn në brendësi të plagëve që vuan qyteti, duke i kuptuar mirë ata qytetarë në arsytimet e tyre të pakundërshtueshme, të mbytur nga zemërimi, për gjithë të këqijat që po kalonin në kurriz. Dhe e vërteta e popullit duhej thënë, ashtu siç ishte, përtej bindjeve politike të pushtetit. Tiranën, kryeqytetin, shkodranët e zemëruar do ta quanin thjesht “shpikje”, pasi Tirana ishte qyteti që po komandonte dhe po përvetësonte, që “tërheq ujë në mullirin e vet, shtyp kundërshtarët, i ndrydh me taksa, i izolon duke bërë që i gjithë rrjeti rrugor të kalojë aty, sfilat qeverisjet bashkiake... Tirana na kushton, thonin, merr gjithçka dhe s’jep asgjë. Miliona shpenzime për të ndërtuar sheshet e saj, miliona për ujësjellësin e saj.

²Indro Montanelli, *Shqipëria një dhe njëmijë*, Shtëpia botuese „Letrat“, Tiranë, 2004, f. 26.

³Po aty, f. 31.

Duhen bërë të gjitha në Tiranë, sepse nuk pati asgjë”⁴.Këto fjali që çdo qytetar hidhte në peshoren e gjykimit të gazetarit italian ishin për ta bindur se Tirana ishte tashmë një gabim shumë i madh.

Indro Montanelli beson se Shkodra është shumë më tepër nga ajo që ka parë, se e vërteta dhe e jashtëzakonshmja e saj fillon menjëherë sapo kacaviresh faqeve të maleve, e duke u ngjitur gjithnjë e më lart. Ndjehet i bekuar që vazhdoi itinerarin drej Malësisë, se pa të nuk do të kishtë mundur të kuptonte se ç’është Shqipëria e vërtetë. Sepse Shqipërinë, sipas tij, e interpreton më shumë një kullë malësori, sesa të gjitha bulevardet e kryeqytetit. Nuk ndjek më një program të caktuar rrugësh e fshatrash, të cilëve nuk u mban mend më as emrat, por drejtohet vetëm nga trilli dhe nga rrugët që i dalin përpara. Nuk mban më shënime në bllokun e tij të gazetarit pasi dëshiron t’i mbajë në mendje të gjitha, ashtu siç i shikon dhe i dëgjon, të gjalla dhe impresionuese, e që nuk mund të harrohen lehtë. “Kur ke arritur në këto Alpe, shkruan Montanelli i befasuar, ndihesh sikur të kanë çuar në një botë tjetër, ku metri i vlerave është i ndryshëm, i ndryshëm aksi në të cilin rrotullohet këtu jeta e përditshme”⁵.

Ky intinerar, me një bukuri shumë të veçantë, me maja të ashpra, me mure që shërbejnë si kështjella për bijtë e shqipes, me shkëmbinjte e bardhë që ngërthehen në luginat e blerta, është edhe mjaft i mistershëm.Një mister që Montanelli e interpreton si gati të qëllimshëm, si një mbrojtje të sigurt për malësorët, nga rreziqet natyrore apo nga luftërat.Por diçka shumë më impresionuese, që lidhej me jetën dhe me ritet e maleve, diçka që nuk e kishte dëgjuar më parë, ishte ligji tradicional apo tradita e kodifikuar që njihej me emrin *Kanun*, e me të cilën lidheshin çështjet e nderit kombëtar dhe individual. Po ashtu këshilli i pleqve bënte përshtypje më shumë nga çdo gjykatë apo kunvend tjetër. Ky ritual i vjetër, që sipas gazetari italian reflekton zakonet homerike dhe kalorsiake të Shqipërisë së Veriut, është “një organizim i thjeshtë dhe aristokratik, me një këshill pleqshmbajtës të autoritetit absolut, një organizim patriarkal, ku mençuria e përvoja peshojnë më shumë se çfarëdo lloj cilësie tjetër e pronës ose e prejardhjes...”⁶

Stili i tij i kthjellët dhe i drejtpërdrejtë i të shkruarit, bën që Montanelli të jetë pa komplekse e pa dorashka, i lirë për të thënë atë që mendon dhe atë që beson. E në këtë rast ai mendon se ky është një regjim i dënuar të zhduket, por kuptohet se ai nuk do të mund të zhduket, para se të jenë zhdukur të dhënat sociale që e justifikojnë atë. Mendon gjithashtu se është një realitet igjallë ei rrënjosur thellë në jetën e malësorit, është një botë që jeton nën sundimin e këtij regjimi, por që gjithsesi mbetet kujtimi më i bukur, mes shumë kujtimeve të tjera të bukura që gazetari ruan nga Shqipëria.

⁴Po aty, f. 32-33.

⁵Indro Montanelli, vep e cit. f. 35.

⁶Po aty, f.38.

Faqe mbresëlënëse janë ato që përcjellin përshkrimin e figurës së malësorit me një mprehtësi vëzhgimi dhe analize tipike të një gazetari si Montanelli. E përshkruan me shumë vërtetësi, me virtutet dhe të metat e tij, në aspektin fizik dhe atë karakterial, përshkruan ambientin ku jeton dhe mënyrën se si sillet, se si kujdeset për të zgjidhur vetë të gjitha nevojat e jetës dhe si t'ia dalë në krye halleve të tij të përditshme. Por ajo që e lë të habitur dhe bën të reflektojë thellë është fisnikëria dhe shpirtmadhësia e këtij malësori të varfër, i cili i ofrohet me gjithë bujarinë e pastër dhe instiktive. Gazetari italian i pëlqen shumë punimet e orendive të barinjve mirditorë që zbukurojnë shtëpitë dhe ambientet ku ata jetojnë, e për këtë ai do të kishte dashur të blinte disa prej tyre, "... por kur ua kërkova miqve të mi, ata përnjëherësh donin të m'i jepnin si dhuratë – e pas kësaj duhej të mbyllja gojën. Sepse ky shqiptar i veriut, ky bari i këputur, në varfërinë e tij, është një zotëri i madh; është një estet, jo një tregtar... nuk shet, dhuron. E ti, borgjez i perëndimit, mbetesh i druajtur, e plot nderim përballë kësaj shpirtmadhësie të natyrshme, instiktive, të pastër dhe pa asnjë dëshirë për t'u dukur. Dhe të vjen turp t'I thuash vetes burrë i qytetëruar"⁷.

Ky është një emocion që Montanelli e ndjen dhe e mbart gjatë gjithë kohës së qëndrimit pranë këtyre njerëzve. Nuki shkëputet dot kësaj ndjesie që shkakton madhështia e kësaj natyre njerëzore primitive, të cilën nuk arrin dot as ta masë e as ta gjykojë. Kjo botë malësore e magjeps pikërisht për papërshkrueshmërinë e saj.

Të shumtë ishin gazetarët, studiuesit apo udhëtarët, që për qëllime të caktuara antropologjike, gjeografike apo politike përshkuan rrugët e Shqipërisë në fillimet e viteve 1900. Mes tyre mund të veçojmë edhe gazetarin tjetër italian Ugo Ojetti, që udhëtoi në Shqipëri më 1902-in dhe shkroi po ashtu një libër me titull "L'Albania"⁸. Ojetti, gjithashtu ishte korrespondent i gazetës *Corriere della sera*, dhe u apasionua pa masë pas bukurisë së Alpeve shqiptare "... sepse për Ojetti-n, ashtu si edhe për shumë shkrimtarë të tjerë evropian para tij, zemra e traditës shqiptare ndodhej mes maleve, nga Shkodra e lart. Ojetti mbeti i mahnitur nga kostumet antike shqiptare, shkruan studiuesja Olimpia Gargano, kostume që deri në atë moment i njihte vetëm nga librat, e sidomos nga ato të Bajronit, e u dashurua aq shumë pas tyre sa bëri edhe një palë për vete, që ta kishte për t'u prezantuar në rastet më të rëndësishme"⁹.

Duhet thënë edhe se Ojetti ishte mjeshtri i madh dhe mësuesi i Montanellit, ai që e përkrahu që në moshë të re dhe i tregoi se si duhej të ishte një gazetar i vërtetë.

⁷Po aty, f. 41.

⁸Ugo Ojetti, Shqipëria, Udhëtim në Shqipërinë e vitit 1902, Botimet IDK.

⁹Olimpia Gargano, *Sulle Alpi albanesi con Ugo Ojetti*, në gazetën Rrënjët (Le radici), mensile di attualità e cultura italo-albanese, viti 15, nr.1, mars 2017.

Dhe Indro Montanelli u bë një nga gjigandët e shkrimit dhe të gazetarisë italiane.

Ky libër mbi Shqipërinë, edhe pse shkruar në moshë të re dëshmon më së miri dimensionin dhe vërtetësinë e misionit dhe të figurës së tij. “Si rrallëkush nga të huajt, Montanelli arriti të depërtonte thellë në problematikën shqiptare dhe këtij populli, ndaj të cilit ushqente ndenja të shpallura miqësie e respekti, t’i fliste pa dorashka e lustër ekzotike”.

Përsëri në faqet e fundit të librit, ai do t’i rikthehet veriut të Shqipërisë, por tashmë për fenomenin poetik dhe talentin artistik të këtyre njëzëve. Çdo shqiptar, veçanarisht çdo shqiptar i veriut, vëren Montanelli, është një rapsod, e legjendat dhe këngët popullore kanë në vetvete aq lëndë epike, sa do të mjaftonte të groposte të gjithë kusurin e poezisë evropiane të sotme. Ndërsa Shkodrën, ku lulëzoi edhe letërsia shqipe, do ta konsideronte si qytetin më të latinizuar e të italianizuar të vendit e do ta quante një Firence të Shqipërisë.

Ky libër mbetet një vlerë e shtuar në trashëgiminë e librave të udhëtarëve të huaj, që vizituan Shqipërinë, një dëshmi antropologjike dhe jo vetëm, me shumë vlerë për studiuesit dhe për të gjithë ata që duan ta njohin këtë periudhë të vështirë për historinë e Shqipërisë.

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2. Indro Montanelli, *Shqipëria një dhe njëmijë*, Shtëpia botuese „Letrat“, Tiranë, 2004
3. Ugo Ojetti, Shqipëria, Udhëtim në Shqipërinë e vitit 1902, Botimet IDK.
4. Olimpia Gargano, *Sulle Alpi albanesi con Ugo Ojetti*, në gazetën Rrënjët (Le radici), mensile di attualità e cultura italo-albanese, viti 15, nr.1, mars 2017.
5. Olimpia Gargano, *La colonizzazione dell’immagine: l’Albania “latina” nell’Italia del primo Novecento*, “Cartoline inter-adriatiche”, Saggi, Iconocrazia 05.2014.

COVID-19 IMPACT ON ALBANIA'S PRIVATE SECTOR.

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Abstract.

Albania entered the COVID-19 crisis soon after the destructive earthquake in November 2019. The COVID-19 outbreak hit Albania even harder. To explore the ramifications of this unprecedented shock on Albanian firms, the World Bank’s Enterprise Analysis Unit and IFC undertook a survey in June 2020, re-contacting the same businesses that participated in the Enterprise Survey in 2019. This blog summarizes findings from the survey and contrasts the impacts of COVID-19 on the Albanian private sector with those observed in Georgia, Moldova, Italy, Greece, Bulgaria, Slovenia and Croatia.¹ While there are differences among these countries in the evolution of the pandemic, the timing and the extent of containment measures, the pre-pandemic economic situation, and the period in which the surveys were undertaken, cross-country comparisons are useful to understand the impact of COVID-19 on Albania's private sector from an international perspective.

COVID-19 inflicted a staggering toll on Albanian firms, but the country is not an outlier in the extent of the impact: 71% Percentage of firms in Albania reported decreases in demand, which is less severe than in Greece and Moldova, comparable to Italy, Georgia and Bulgaria, and worse than Slovenia and Croatia.² As demand plunged, sales went down by 52% percentage on average, which is similar to in Moldova, Italy, and Georgia, but worse than in Greece, Bulgaria, Slovenia and Croatia.

KEY WORDS: *COVID-19, pandemic, Greece, Albanian, country, percentage.*

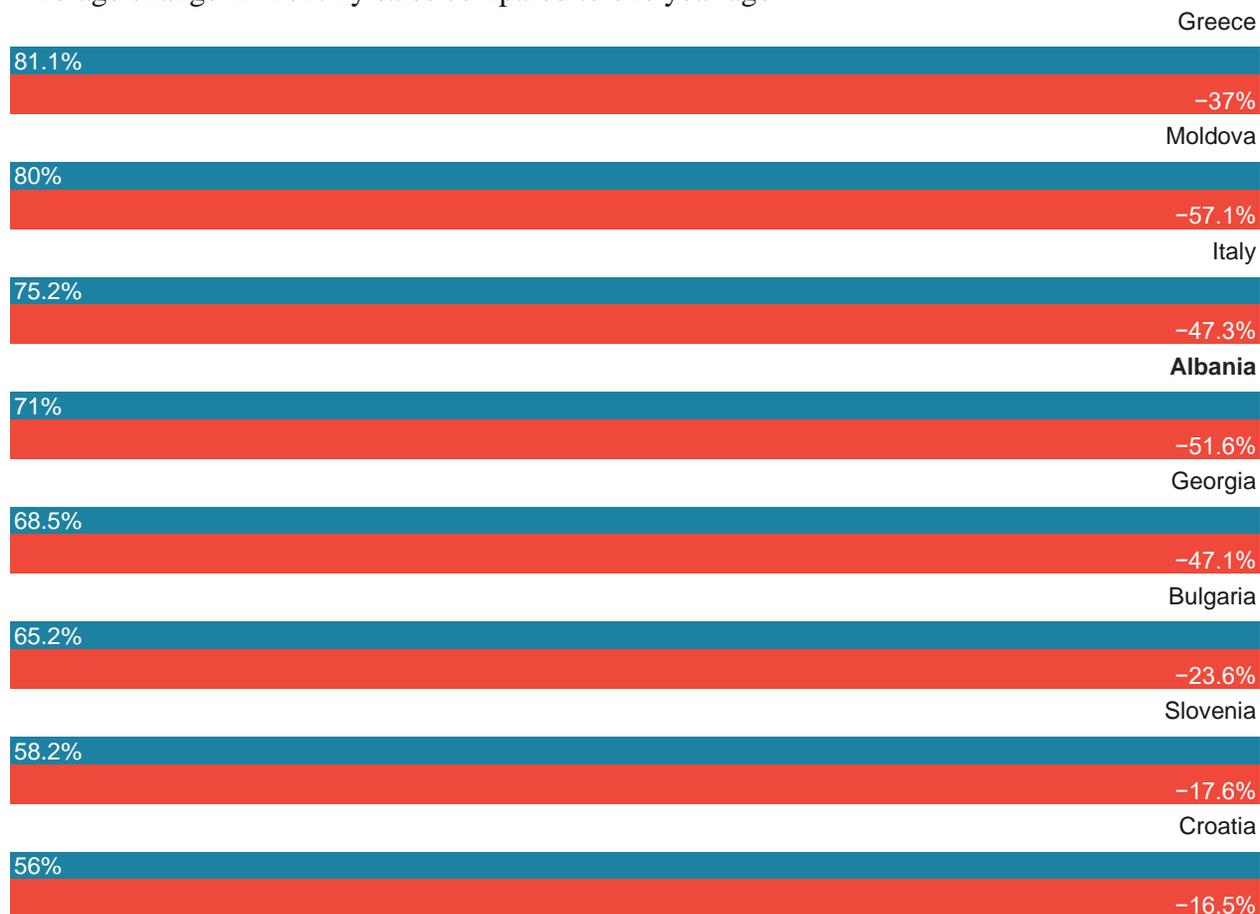
I.A sweeping decline in demand and a plunge in sales.

Segment Ltd. experienced a sharp fall in sales, accompanied by supply chain disruptions in the countries that produce the machinery and equipment, further affecting the firm's inventory. Due to increased uncertainties, the firm decided to refrain from placing long-term orders.

Figure 1. Impact on demand and sales

Experienced decreased demand

Average change in monthly sales compared to one year ago



Source: World Bank Enterprise Surveys Follow-up on COVID-19 Get the data Created with Datawrapper

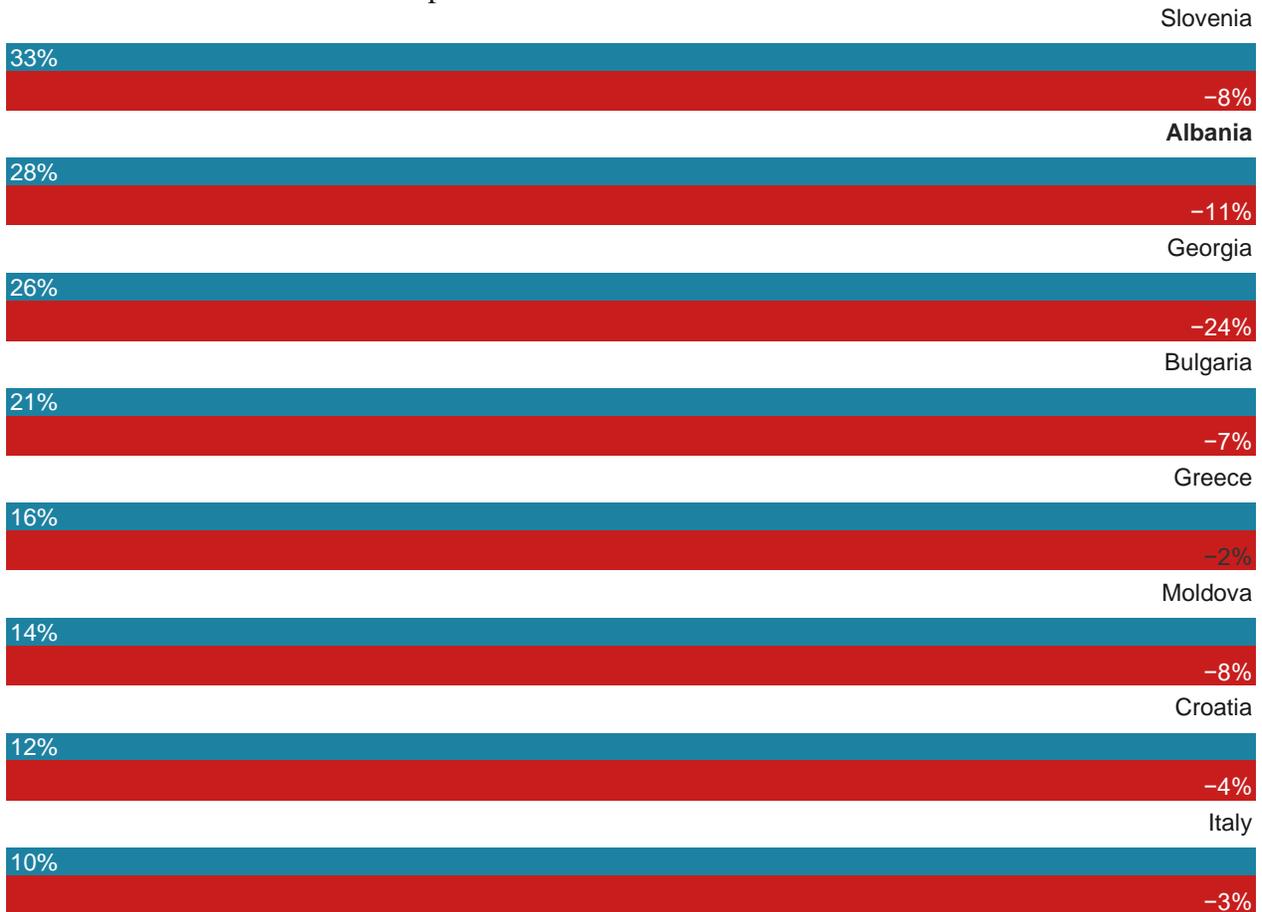
METODOLOGY OF STUDY.

Forced firms to reduce employment.

Adjustments to employment in Albania has been very widespread. Twenty eight percent of firms reduced the number of permanent workers, a much higher share than in Greece, Italy, Moldova and Croatia, but comparable to the other countries. On average, Albanian firms cut their number of permanent full-time workers by 11% which is significantly worse than in Greece, Italy and Croatia, though better than in Georgia, and comparable to levels in Slovenia, Moldova and Bulgaria. Differentiated impacts on employment may have been partially associated with the structure of the governments' COVID-19 support packages. For example, Italy precluded layoffs along with providing short-time work programs, while in Albania, wage subsidies were available for firms having layoffs. Segment Ltd. is among the firms that have not laid-off workers to support the post-pandemic recovery and retain skilled labor, considering the difficulties that Albanian firms face in finding high-skilled workers.

Figure 2. Change in permanent full-time workers.

Share decreased total number of permanent full-time workers.



Source: [World Bank Enterprise Surveys Follow-up on COVID-19](#) Get the data Created with [Datawrapper](#)

II. Financial strain has been acute.

COVID-19 hit Albania's firms' finances hard. While a similar share of firms reported decreased liquidity and cash flow availability across the countries, 58% of firms in Albania reported delaying payments to their suppliers, a share considerably higher than in the other seven countries. Moreover, nearly 40% of Albanian firms anticipate falling in arrears in the coming months, higher than in Georgia, Bulgaria, Slovenia and Croatia, similar to the levels in Greece and Italy, and lower than in Moldova.

Figure 3. Effects on firms' finances.



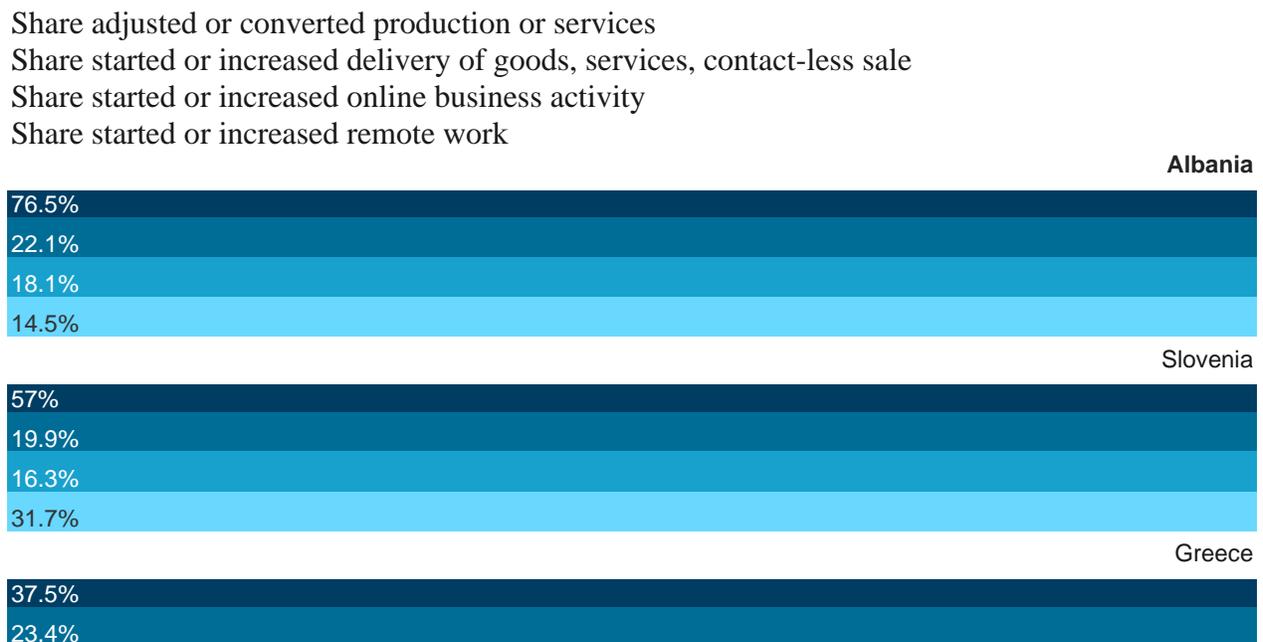


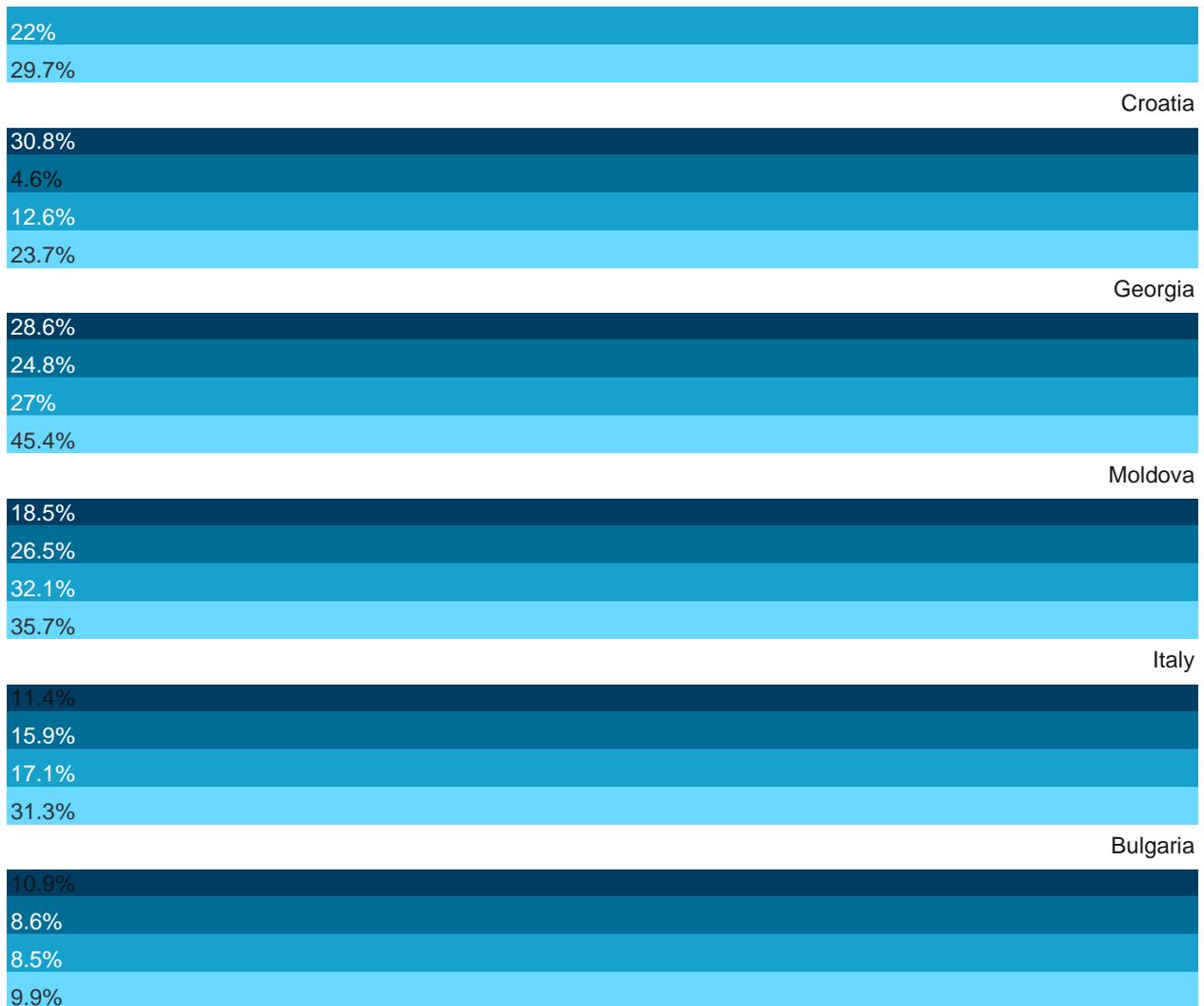
Source: World Bank Enterprise Surveys Follow-up on COVID-19 Get the data Created with Datawrapper.

III. Albanian firms were remarkably flexible, though less so in using digital tools.

A remarkably large share of Albanian firms reported adjusting their operations in response to the crisis (77%) but, despite recent strong process in digitalization, moving towards online activity or remote work has been relatively difficult. Eighteen percent of firms reported starting or increasing online business activity, lower than Georgia and Moldova, comparable to Greece, Italy, Slovenia and Croatia, and better than Bulgaria. Only 15% of Albanian firms reported shifting to remote work modalities, roughly half the average in other countries except Bulgaria. These findings may indicate challenges faced by Albania's private sector in operationalizing digital technologies. Segment Ltd. is among the firms that were able to leverage online platforms and use them to promote its products and services in neighboring countries. “This was a game changer for us as our operations have always been run through conventional means”,

Figure 4. COVID-19 adaptation measures among firms.





Source: World Bank Enterprise Surveys Follow-up on COVID-19 Get the data Created with Datawrapper.

IV. Protecting workers' income has been a priority of the government's policy response.

Overall, with nearly half of firms receiving government support as of June, the coverage of government assistance in Albania has been relatively narrower than in Italy, Greece, Slovenia and Croatia but still broader than in Georgia, Bulgaria and Moldova. However, considering the size of the government as a share of GDP, Albania's government extended relatively stronger support than many other countries. Protecting the income of workers through wage subsidies has been the main objective of the government's support of the private sector and benefited 88% of the firms that received any type of government support.

The focus on wage subsidies is somewhat similar to that of Slovenia, Croatia, and Greece, and considerably higher than in other countries. The government also provided credit guarantee

schemes enabling firms to use commercial-bank overdrafts to pay salaries as well as to obtain working-capital and investment loans. As of June, this helped 21% of the firms that received any support, worse coverage than Italy and Greece, but better than the other four countries. Another 21% of firms benefited from deferral of debt obligations, while only 11% and 7% received cash transfers and fiscal relief respectively. Segment Ltd. benefited from one form of government support: the 3-month deferral of payments on loans³.

Figure 5. Access to government assistance.

Share received/expect govt assistance
 cash transfers
 deferral of payments
 access to new credit
 fiscal relief
 wage subsidies





Source: World Bank Enterprise Surveys Follow-up on COVID-19 Get the data Created with Datawrapper

Conclusions

The survey underscores the severity of the pandemic's impact on Albanian firms. The government's most important firm-level support appears to have been wage subsidies which is an effective instrument for temporary shocks. If the COVID-19 crisis prolongs, providing further wage subsidies will be challenging given the limited fiscal space. The government will likely have to continue making difficult choices, and the private sector will likely need to make further adjustments as the pandemic continues. Acceleration in digitalization may enhance firms' ability not only to cope with the crisis but also to expand access to new markets and increase sales, as experienced by Segment Ltd. Growing amount of data and worldwide experience will help explore other policy options.

1. Georgia has similar income per capita and strong tourism as Albania; Moldova is a lower income country with large outmigration and remittances inflows; Italy and Greece are Albania's main trade partners with strong tourism sectors; Bulgaria and Slovenia are somewhat similar small economies in a more advanced stage of transition; and Croatia is a Western Balkan country with a strong tourism sector. Other countries in ECA where the same survey was undertaken include Cyprus, Czech Republic, North Macedonia, Poland, Romania and the Russian Federation, with the growing list available [here](#).

2. Throughout this blog, the differences highlighted in text are statistically significant at least at 10% level.

3. Segment Ltd did not use benefit from the government wage subsidies because as mentioned above, the firm avoided layoffs and preferred to retain its skilled workers.

THE IMPORTANCE OF WRITING FOR COMMUNICATION

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Abstract

The purpose of learning a foreign language is to achieve communication. Effective communication is achieved when we have a correct use of language. Acquisition of a foreign language is achieved when we have a good knowledge of communicative skills, their use for certain purposes and at the right time.

Acquisition of language skills and treatment of practical problems that arise during this process are the subject of this paper. Language acquisition is not simply a process that depends on the teacher and his methods. It is a very complex process, where the main role is played by the student with his features, learning strategies, learning environment and culture, his attitude towards school in general and foreign language in particular

This paper aims to present the treatment of language skills where the purpose of language learning is communication. Here we have presented a subsection where language proficiency is addressed through writing for the purpose of communication. For this skill a presentation has been made of the importance it occupies in language acquisition. This ability is addressed in terms of effective teaching in terms of the purpose of teaching and learning, achieving communication.

Key words: *writing, communication, foreign language, language*

1.1 Writing and its importance for achieving communication

Writing as a means of communication is neglected compared to dealing with other skills, but it is just as important as other skills. This paper will address the importance of writing, the role of writing in the acquisition of communicative skills. Writing is defined as a complex process that allows the writer to explore thoughts and ideas to make them visible and real. By studying a foreign language, students learn how to communicate with others in both spoken and written language. Since we can not always meet people, then the need arises to communicate through writing.

Writing is challenging, whether written in the native language or in the foreign language being studied. Students expressing their thoughts on paper, sharing them with others, discover that they have used a powerful tool in their new culture¹⁰.

In the National Language Curriculum¹¹, writing is treated according to the levels at which the student should work. The student moves from the lowest level to the highest. At each level of writing, as with other skills, the learner should be exposed to communicative and functional examples of language. At a low level of writing students are expected to accurately reproduce familiar words and sentences, be able to label objects, and select words to complete familiar phrases. At the high level of writing students are expected to be able to do writing of different types on real and imaginary topics. They should be able to connect sentences and paragraphs and adapt previously learned language by editing, redesigning the paper to have accuracy in what they write. For writing to be used for communication purposes, teachers use different strategies and techniques. Raimes¹² argues that writing instruction can be accomplished through composition, free writing where students use different strategies for practicing writing.

Writing as a giving skill is an ongoing process to discover how language is used according to functions, language register to communicate thoughts and feelings. Writing is seen as a process of learning and communication. Writing if it is authentic takes time and space and is a tool to preserve what is forgotten, filters and shapes the experience¹³.

Raimes¹⁴ emphasizes that writing is very important in language acquisition, because through writing students are helped to learn the language. Through writing students strengthen the grammatical structures and vocabulary they have learned. Moreover, when they write they have the opportunity to be more fluent with the language, which gives them the opportunity to experiment. Through writing students get involved working hard to express their ideas. Like Raimes, Bello¹⁵ shares the same opinion when describing writing as a language skill that helps in language acquisition.

Writing speaks in a silent way through thoughts and feelings. In communication we interpret, negotiate and understand a text using all the skills, including legal and linguistic.

¹⁰ Peyton, J. K. 1993. Dialogue journals: Interactive writing to develop language and literacy.ERIC Digest. National Clearinghouse for ESL Literacy Education.

¹¹ National Curriculum of Modern Languages for Pre-University Education. Ministry of Education and Science. Group of Authors. (2000) .p.12

¹²Raimes, A.(1991). Out of woods: Emerging traditions in the teaching of English. TESOL Quarterly, 25, 407.430.

¹³ Brook, Arthur; Grundy, Peter. Beginning to write. Cambridge Handbooks for Language Teachers. Series Editor Penny Ur. 1998.

¹⁴ Raimes, A. 1983. Techniques of teaching writing. Oxford University Press.

¹⁵ Bello, T. Writing topics for adult ESL students. 1997, March. Paper presented at the 31st Annual Teachers of English to Speakers of Other Languages Convention. Orlando, FL.

Developing writing in a creative way, we use all skills such as language, critical thinking and creative writing, sociolinguistic competences and the cultural one. Richards and Renandya¹⁶ believe that writing is the most difficult skill to master. The difficulty lies not simply in organizing ideas, but in writing ideas as a meaningful context. The teaching of writing is accomplished through the tasks given by the teacher, to make the students learn from their experience, to write meaningful texts and to check their writing skills.

1.2. Acquisition and development of language writing skills

Writing as a giving skill plays an incredibly important role in language acquisition. It has long been treated as a tool for learning grammar and vocabulary, while today it is seen as a powerful tool in language acquisition. Acquisition of writing goes through several stages.

Writing acquires habits used in various acts of communication, ranging from familiar words and greetings, approvals, description of friends, written portrayals of characters. Students begin to acquire the habits used to narrate, convey familiar information, and then move on to understanding and reacting to writing given in familiar contexts as well as to writing with unknown content.

There are many opinions regarding the role of his writing as a powerful tool for communication. The scholars who have dealt most with writing are Raimes, Harmer, Hadfield. Harmer¹⁷ describes writing as a vital tool for the foreign language speaker, as it is for all people who speak their own language. Hadfield¹⁸ emphasizes that teachers should teach language to students in the most meaningful way, taking into account the priorities of each individual, to express their ideas. When communicating, either the spoken form or the written form is used. Since writing is a gifted skill, it is extremely important to learn the language. Hadfield¹⁹ is of the opinion that the purpose of learning language skills is to listen attentively, to read quickly, efficiently, to speak fluently, and to learn how to write specific types of texts. If someone is able to write in a foreign language, it means that he has skills. Writing as a process in the communicative method is seen as an active tool that serves students to communicate in a foreign language.

Methodist Diane Larseni²⁰ points out that the teaching of writing has been treated with various methods which emphasize its role in learning a foreign language:

¹⁶ Renandya. W & Richards, J. C. (2002). *Methodology in Language Teaching*. Cambridge: Cambridge University Press, 2002.

¹⁷ Harmer, Jeremy. (2004). *How to Teach Writing*. Harlow: Pearson Education Limited.

¹⁸ Hadfield, Charles. (2008). *Introduction to Teaching English*. Oxford University Press. p.72

¹⁹ Ibid

²⁰ Larsen-Freeman, Diane. (2000). *Techniques and Principles in Language Teaching*. Oxford University Press.

- The grammar method places emphasis on reading, grammar, vocabulary and writing.
- The method of language learning for communication purposes places emphasis on learning all four language skills, where writing by students becomes creative and active.
- The student puts himself in the place of the reader, in order to be understood. The meaning of a piece of writing comes through the negotiation of the reader and the writer.
- Writing is also seen in terms of language acquisition and the importance it occupies in terms of learning language.

Many ways of teaching writing are used in today's teaching because writing itself is a very broad concept. How to proceed with writing as a language skill is seen from several linguistic approaches. There are various linguists who have offered writing teaching strategies, but those who have given the most to this field are Byrne and Raimes. Byrne²¹ emphasizes specific aspects of the writing process, while Raimes proposes seven approaches to writing learning as a language skill.

➤ *Linguistic approaches to writing learning as a language skill*

According to the audiolingual method, writing was seen as a powerful tool to control grammar and vocabulary. Writing assignments provided students with sentence patterns, which they adjusted because the emphasis was on accuracy rather than fluency, but this did not give them the opportunity to express themselves, so when they passed to a higher linguistic level they did not know how to be expressed in writing. The audiolingual method was no longer used because it did not allow students to express themselves.²²

Free writing is about the student's ability to write fluently, without focusing on grammatical errors, but on throwing thoughts freely using all his knowledge of linguistic functions and habits. From this point of view, it is important to put thoughts on paper without worrying about grammatical errors. So as we see, the acquisition of writing is very important, because students are taught that it is an integral part of the learning process.

Writing paragraphs is about organizing what is written. Even according to this approach there is no freedom in writing, because students look at ready-made models, write the same as the model following the same organization. So in this way students learn how to organize their writing. Students are asked to write paragraphs, or place the given sentences in the correct order.

Grammar and syntax based writing. In this way writing is not seen in the productive aspect, but what is written is seen, which must be not simply organized, but according to grammatical and syntactic rules. In this way the purpose of the writing should be related to the linguistic forms

²¹ Byrne, Don. 1988. Teaching Writing Skills. Harlow: Longman Group UK Limited

²² Raimes, Ann. (1983). Techniques in Teaching Writing. Oxford: Oxford University Press.

needed to express the message. The teacher instructs the students to be able to write what they need²³.

Writing is seen as a means of achieving communication. This way every writing assignment should have a purpose and an audience. When writing it should be thought that the reader is there. After a draft is written the other students read it. Getting feedback helps other students rewrite, again, but without correcting the first one. In this way students are encouraged to think like real writers. In real life the student adapts the writing based on the people and what will be written. In class students can practice by writing to each other. In this way, they know that behind this process hides a purpose²⁴

Writing as a process is the student's ability to write and should not be seen as a product. The student goes through what he / she has written through several stages, before reaching the final draft. When writing is seen as a product, students follow a pattern, while in writing as a process, they go through several steps. Writing encourages thinking and learning when students see it as a process. Writing as a process involves several important steps that must be followed whenever a student has to complete a writing task in order for writing to be effective. The three phases include: preparation for writing, during writing and post - writing, where each of these phases has its own strategies and techniques.

In the first stage the student is given a topic, or left to his / her choice. In this case the technique of brainstorming can be used, in which students can work in groups to exchange ideas. Students focus on purpose and audience to adapt their writing²⁵. In the second stage the student evaluates his / her goals, therefore he / she can rewrite the draft several times by adding or excluding. The last stage: after writing is the editing of what is written by checking it once again for the organization of ideas, in the accuracy of the language used. Students have difficulty writing, and this for many reasons which depend on cognitive, linguistic and psychological factors. Byrne²⁶ emphasizes that writing is an individual activity that seeks to be written without having the opportunity for interaction and feedback, therefore writing becomes even more difficult.

Linguistically, the difficulties lie in the absence of distinctive features of speech such as pauses, intonation, repetition, listener reaction, etc. In terms of knowledge, the structure of the sentences used in the written form is not the same as those used in the spoken language, so students often encounter difficulties. The organization of the text should be clear and detailed in order to understand the thought.

²³ Raimes, Ann.(1983).Techniques in Teaching Writing. Oxford: Oxford University Press

²⁴ Byrne, Don. (1988). Teaching Writing Skills. Harlow: Longman Group UK Limited

²⁵ Hedge, Tricia. 1988.Writing. Oxford: Oxford University Press, 1988. Print.

²⁶ Byrne, Don.1988.Teaching Writing Skills. Harlow: Longman Group UK Limited.

1.3. Effective strategies and techniques for teaching writing

When writing skills are taught in the classroom, this is done through the various tasks given to the student. Tasks vary based on the age and language level of the students, as is the case with other skills. There are several ways to develop it starting from the type of tasks and requirements for each task for the various ambiguities that students face during the written work by keeping a diary, through which students communicate with the teacher.

Brown²⁷ points out that the best way to learn writing is to expose students to the kind of writing through which students are assessed. Byrne emphasizes that the integration of language skills is very important to learn a foreign language, because each language skill helps the development of the other, but learning to write has a higher advantage, because during the process, the mother tongue can also be used, but the final result is in English²⁸.

Acquisition of writing is done by solving tasks. To learn it the teacher helps the students to use different strategies and helps them through different techniques. According to Harmer²⁹ the use of strategies will be successful if students interact. While Byrnes³⁰ proposes several types of writing such as: imaginary writing, writing to analyze, or to make real plans.

In support of the writing types proposed by Byrne, Harmer supports the idea that these tasks require the use of assistive skills and expressing opinions freely. This can be accomplished with the help of imagination, mind mapping, taking into account the characteristics of the context.

The process of writing as an individual work includes four main stages which are: planning, drafting, reviewing and proofreading. According to Krashen³¹ many good writers do not follow this sequence when writing, because they may come up with other ideas and change all their planning. The process of writing is seen as a process where learning to write is achieved.

The purpose of this idea is to build writing as a performance-oriented process, which affects performance. The writing process as a classroom activity includes, in addition to the four steps, three other ones which are: response, evaluation and the final post-writing phase. The classroom writing process is structured. Teachers often prepare classroom activities to address writing skills at each stage.

²⁷ Brown, Douglas H. (2001). *Teaching by Principles: An Interactive Approach to Language Pedagogy*. NY: Addison Wesley Longmann.

²⁸ Byrne, Don. (1988) *Teaching Writing Skills*. Harlow: Longman Group UK Limited

²⁹ Harmer, Jeremy. (2004). *How to Teach Writing*. Harlow: Pearson Education Limited

³⁰ Byrne, Don. (1988) *Teaching Writing Skills*. Harlow: Longman Group UK Limited

³¹ Krashen, S.D. (1984). *Writing: research, theory and applications*. Pergamon Institute of English.

When the prescription phase takes place we can use strategies and techniques such as brainstorming and free writing, because in this way students define ideas, find information, activate knowledge and organize their thoughts. These strategies can also be used individually, in pairs or in groups.

Breinstorming as a preparatory activity can be done verbally or in writing and students can work individually or in groups³². Teachers should give students the opportunity to write about topics of interest to them. If what is written has meaningful content, teachers help students develop the ability to communicate effectively in different contexts and for different audiences. The mind map can also be used very well during the prescription phase. This technique is simple and powerful. Sketches help to come up with ideas that will help students complete the task. This is especially helpful for students who find it easier to put thoughts down on paper than to express themselves orally.

The free writing technique allows the student not to focus on the time available. This type of writing is messy, unplanned and unpredictable, but useful for the student, to use the knowledge gained about the topic he will be writing about, as well as exploring what he has written without worrying too much about correction. Record keeping is another technique that can be used in the preparatory phase of writing. Students throw in different thoughts, information, feelings, which he uses at the right time.

Holly³³ points out that note-taking can be: descriptive, analytical (descriptive and reflective). After using such techniques and strategies, the student is ready to start the next stage, writing which is the preparation of the draft. During the second stage of writing the student focuses on listing his thoughts as best he can, but he can return to the questions to change the ideas, or part of what he has written. When students start writing, the task is simplified, students are involved in the process³⁴. Students can prepare their first draft in class or as homework, depending on the time they have to write. Review, or feedback is the final stage. At the end of the writing, students read and receive comments from other students. Feedback is important because it positively affects the student's mastery of writing. Feedback can be done in pairs with the help of the teacher instructing them on how to correct. The way the teacher makes the correction and the students' own feelings are important factors in the effectiveness of the correction strategies.

³² BELLO, T. 1997. Writing topics for adult ESL students. Paper presented at the 31st Annual Teachers of English to Speakers of Other Languages Convention. Orlando.

³³ Holly, M, Louise.1989. Reflective Writing and the spirit of Inquiry. Cambridge Journal of Education.p.71-80.

³⁴Berg, E.C. 1999. The Effects of Trained Peer Response on ESL Students' Revision Types and Writing Quality. Journal of Second Language Writing, 8 (3), 215-241

1.4. Communicative activities for learning to write

When writing assignments are done, not all students are willing to participate, thinking they do not know what to write. In these cases it is good for students to be helped by stimulating them, by choosing tasks that make them creative, by choosing things that you like and encounter in real life. Auxiliary data motivates students to choose an interesting topic and practice writing free. Raimes³⁵ points out that through writing students use: brain, eyes and hands, to intensify the learning process. Active communication tasks play an important role in helping students use writing to communicate in English. What is meant by communicative writing assignments. By creating different situations for students, communicative tasks help them to use all their skills to solve language problems, so that the language experience becomes more interesting and simple. The Common European Framework of Reference for Languages gives the aim of a communicative task where the emphasis is on the success of the task and consequently meaning is at the center of the process as students realize their communicative goals.

There are other researchers who think that communication tasks help students in writing skills because it is the most difficult language skill to learn. According to Richards³⁶ when writing the difficulty does not lie in the organization of ideas, but in the writing of meaningful texts, which clearly express the purpose and ideas. By giving students communicative tasks, teachers help students write meaningfully and gain experience.

Tasks can be solved based on language level, age of students and using different materials. For Ellis³⁷ writing activities should be real-life tasks that focus on achieving communication, or pedagogical tasks that address students' communicative goals and ability to do compositions. What students give in a task depends on the student's ability, the type of task, and the situation in which the task is performed.

The European Framework of Reference for Languages provides a range of writing activities that can be performed by the learner such as: filling out forms or questionnaires, writing articles, drafting reports, taking notes in the form of dictation, writing free texts, etc. So the activities can be varied. To be active, students need to write about things you enjoy.

Gas³⁸ is of the opinion that if the topic is interesting, the assignments give students the opportunity to show that they know how to organize ideas using their ideas to communicate. To help students be creative.

³⁵ Raimes, Ann. 1983 *Techniques in Teaching Writing*. Oxford: Oxford University Press

³⁶ Richards, J. C. (2002). *Methodology in Language Teaching*. Cambridge: Cambridge University Press, 2002.

³⁷ Ellis, R. 2003. *Task-based language learning and teaching*. Oxford: Oxford University Press, 2003.

³⁸ Gass, S. 2002 "Interaction perspectives in second language acquisition," In R. Kaplan (Ed.), *Handbook of applied linguistics*, Oxford: Oxford University Press.

In Didactics of Foreign Languages are given different ways for the student to practice writing which include:

- Sentence writing: Students practice language structures where the goal is to write correctly.
- Parallel writing: The student sees a piece of writing and uses it as a model, for example postcards, invitations, letters, descriptions, etc.
- Paragraph Adjustment: The student adjusts the sentence using the logic so that what is written makes sense.
- Checked writing: The student connects the sentences logically, fills in the blanks with the blanks to expand the vocabulary.
- Assisted writing: The student uses his creativity to describe, figures, essays, stories, story completion, dialogue given in the text.
- Oral writing: The student writes after listening to the teacher's story using various connecting tools and language.

Also in the types of writing activities emphasize that writing can start from a simpler task to a more difficult one. Several types of activities can be used so that students can work individually or in groups. These can be writing notices, application forms, articles, resumes, etc. So writing as well as other language skills can be learned through various communicative activities, in which the student uses, practices the language and improves his communication ability in English.

CONCLUSION

Acquisition of language skills and treatment of practical problems that arise during this process are the subject of this paper. Language acquisition is not simply a process that depends on the teacher and his methods. It is a very complex process, where the main role is played by the student with his features, learning strategies, learning environment and culture, his attitude towards school in general and foreign language in particular. Given that the level of use of language for communication purposes, the level of reading and writing is still low indicate that issues of foreign language learning and acquisition require more study and research to research, try and describe effective ways and techniques in mastering the communicative skills of the English language, in the types of activities that facilitate the learning process, the role of the teacher and the student.

The study argues the thesis that students who engage in communicative activities in the classroom using writing as a means of communication master the language and are able to use it to solve practical life tasks, compared to those students who are taught only traditional methods. These are better able to read, communicate in writing and orally and know how to understand and hold the right attitude in different intercultural situations. The importance and role of culture in terms of the importance of language learning has been seen. Language and functions have been treated to aid communication, ie when and how something should be said.

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THEORIES OF LEARNING FOREIGN LANGUAGES

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Abstract:

This paper provides an overview of the theories of foreign language learning. It initially makes a distinction of the notions of acquisition and learning by presenting the attitudes of several linguists on the issue. It further offers commentary on the various interpretations of these notions. Psychological and linguistic approaches will be discussed in order to identify and define these interpretations, such as structuralism in linguistics, behaviorism in psychology, cognitive psychology and transformational- generative grammar.

The common theoretical approach of both structuralism and behaviorism resulted in a theory of learning, known as the audio-lingual habit theory. According to this theory, learning a foreign language, as any other form of learning, represents a process of acquiring and forming habits, while not making a distinction between the processes of acquisition of the mother tongue to the one of learning a second or foreign language.

The paper further discusses the attitudes of the nativists, which offer a contrasting description of the process of learning, i.e., acquisition of language. According to the Nativist Theory of Language or the transformational- generative grammar (or simply generative grammar), there is an innate ability to learn a language i.e., a Universal Grammar that is the base of language knowledge, common for all languages. The cognitive approach in psychology, on the other hand, gives advantage to the rationalistic approach before the empirical one, i.e., while comparing the language acquisition and language learning, it attends to the complexities of personality and emotions. This paper further focuses on Chomsky's attitudes in his criticism of behaviorism as well as his opposite view to the process of learning a language. According to him, each person owns a Universal Grammar consisting of absolute, universal laws that apply to all languages.

Lastly, the paper examines Brown's, River's and Ellis's conclusions and finalizes the discussion with the Krashen's theory of acquisition and learning a language. This is the first theory that made an attempt to establish a connection among various factors in the process of learning a foreign language, starting from the influence of the age of the learners up to the disputable role of the teaching process. Krashen's Monitor theory uses elements from the linguistic theory of foreign language acquisition, primarily Chomsky's attitudes regarding the innate knowledge of a language, but it additionally includes elements from the cognitive theory,

since it points out the importance of the distinction between implicit and explicit knowledge while determining the dichotomy of acquisition and learning.

Keywords: learning, acquisition, foreign language, theories

1. INTRODUCTION

Learning and / or adopting a foreign language is a topic that has always prompted discussions among linguists. When it comes to learning a foreign language there are many dilemmas about the correct use of terms and, of course, a unanimously acceptable solution is lacking. The process of learning the mother tongue, which by nature is considered a unique process, is defined as language acquisition. The acquisition of a foreign language, according to Krashen, is "an unconscious process, which in all its aspects is similar to the process of acquisition of the mother tongue and is the absorption of language through natural communication" (Krashen, 2005). In the pedagogical and psycholinguistic literature this term is often used interchangeably with the term teaching.

Learning in the broadest sense can be defined as "the acquisition or acquisition of knowledge in a subject or skill through learning, experience or teaching" (Brown, 2010, p. 7), i.e. learning is the acquisition of new information about to which man is exposed.

Krstic defines adoption as "a widely accepted term for the term teaching", which refers to "the general processes of acquiring school material, cultural modalities, practical skills, behavior, etc." (Krstić, 2008, p. 653).

Learning a foreign language is considered as conscious knowledge of language rules, which does not directly contribute to the improvement of communication, while learning a foreign language occurs unconsciously, spontaneously and directly affects the improvement of communication skills (Oxford , 2016, p. 4)

Learning a foreign language is initially done consciously, and later through practice the knowledge of the target language is improved and used unconsciously. The terms learning and mastering a foreign language do not mean two separate processes, but two processes that together lead to the improvement of general language knowledge. Both processes, learning and adopting a foreign language, are very important for improving communication skills, especially at higher language levels (Campbell & Wales, 2018; Canale & Swain, 2010; Ommagio, 2016)

Some linguists believe that there is no fundamental difference between learning and adopting a language. Stern (Stern, 2013, p. 19) considers that the term adoption is only a stylistic variant of the term learning, and Ellis has a similar view, using these terms as synonyms (Ellis, 2007, p. 6). But in professional terminology there is often a difference between adoption and teaching.

Different interpretations of the terms learning and language acquisition can best be seen through the psychological and linguistic directions that identify and define these terms, viz. through structuralism in linguistics, behaviorism in psychology, cognitive and transformative-general psychology.

2. LEARNING THROUGH AUDIOLINGUAL THEORY OF EXPERIENCE BENEFIT

Structuralists, who are contemporaries of behaviorists, describe language as a whole that can be broken down into smaller units that can be described and then merged into a whole. The basic element of linguistic theory that considers the organization of a sentence into syntagmas is the term structure. A characteristic of structuralism is the interest in exploring linguistic structure, namely form, not meaning. Structuralism is related to the behavioral concept of learning, i.e. the object of study is linguistic behavior, because it is the only aspect of language that can be directly observed. According to behaviorists, language learning, like any other form of learning, develops as a consistent response to certain stimuli that do not depend on the internal needs of the organism, but on the environment. Behaviorists argue that human behavior can be fully explained, that is, predicted based on the situation in which it occurs, and therefore speech can be explained through external factors that influence its occurrence. Behavior theory is considered to be fully empirical because it emphasizes that experience plays a crucial role in the acquisition of speech and language and does not give any importance to reason (Dikro & Todorov, 2017, p. 122).

Empiricism and the same theoretical view of structuralism and behaviorism lead to the theory of learning known as the audio-linguistic theory of habit acquisition. According to this theory, language learning, like any other learning, is the acquisition or formation of habits and there is no distinction between learning a mother tongue and learning a second or foreign language. Behaviorists believe that language is a set of patterns that are learned through multiple repetitions and exercises, and that speech is defined as a set of learned responses, i.e. a set of stimulated responses. Language acquisition is explained as the induction of reactions arising from the external environment (Carroll, 2016, p. 14).

Learning a second or foreign language is simply suppressing the habit of speaking the mother tongue with the habit of speaking the target language, whereas the habits acquired initially can only hinder or influence the adoption of new habits. Alternatively, both processes are based on the repetition of linguistic units, practice, association, and analogy without explanation. The child is born as a *tabula rasa* (lat. *Tabula rasa*), without prior knowledge of the language and the world around him and learns on the basis of personal experience gained in the principle of conditioning (Kitic, 2000, p. 16.).

The application of the audio-linguistic theory of the acquisition of teaching habits leads to the following conclusion: "language is a habit that can be learned only if the student refers to that language, that is, if he uses that language" (Politzer, 2016. p. 2, cited by: Kitic, 2000, p. 16).

3. THE DIFFERENCE BETWEEN ADOPTION AND LEARNING OBSERVED THROUGH NATIVIST THEORY

Because the previous schools could not explain the essence of the problem, because they only emphasized what is visible and what is manifested, and refused to think, there is a change in the view of language in the form of a new rationalist approach, i.e. . nativist theory or generative grammar of transformation (or simply generative grammar) into linguistics and cognitive approaches to psychology. These two new theories have caused controversy among scholars, both in linguistics and psychology, as well as in the methodology of teaching foreign languages (Kitic, 2000, p. 17).

The basic idea of nativists is that language ability is innate and that there is a so-called universal grammar that forms the basis of linguistic knowledge and is the same for all languages. Nativists assume that there is an abstract device for language acquisition that allows the child to adopt any natural language (McNeil, 2017, p. 63). Language is considered to be a complex, specialized skill that develops spontaneously in children, without conscious effort and without formal instructions, despite the remaining cognitive skills. Language is understood as a cognitive process that is not the result of external stimuli, but is the result of the innate ability of the human mind. The speed with which children discover the rules that govern the language system and the ability to use them creatively, that is, to form sentences they have not heard before, leads to the assumption that man was born with knowledge of the rules that govern the system linguistic.

Cognitive learning theory includes Oszbel's cognitive theory (Ausubel, 2018) and Rogers humanistic psychology (Rogers, 2015). Oszbel's cognitivism, emphasizing the meaning and meaningful context of linguistic communication, directly influenced theoretical and practical approaches to language teaching and learning. Rogers's humanistic psychology sees man as a complete person, with a physical, cognitive, and emotional identity, and emphasizes, unlike Oszbel, the emotional side of the person, which has been empirically crucial to human behavior and learning.

Humanistic psychology, when comparing language acquisition and learning, highlights the complexity of personality and emotions. The process of language learning and acquisition is seen as a set of variables that can not be controlled, such as empathy, extroversion, restraint, imitation, anxiety, fear, etc. Understanding emotions is crucial if learning a foreign language is understood as the acquisition of another linguistic ego, that is, another identity (Guiora, 1972, p. 55; cited in: Kitic, 2000, p. 22).

Like cognitive psychology, transformative-generative grammar favors the rationalist over the empirical approach to analogy-based analysis. Generative grammar, unlike structuralism, does not deal with languages, but with language in general, with the essential, not the visible, with the deep, not with the superficial linguistic structure, insisting on the differences between the visible, the visible, the essential and the thella. Within the generative theory are placed two basic properties of language, i.e. language is an innate ability and language learning is, above all, a cognitive process with conditioning (Kitic, 2000, p. 17).

Numerous researches in the framework of generative theory, which are based on the assumption that the acquisition of the mother tongue is systematic, ie carried out in a certain order, explain the process of learning the mother tongue. This process, in essence, remains unexplained with the theory of behavior due to the limitations of the theory itself, because it is mathematically impossible and can not be explained logically, how children, according to the stimulus and reaction model, can understand and produce expressions in this way. large and for such a short period. Behaviorists do not explain, interpret, or cite the principle of linguistic creativity (McNeill, 1998, p. 412; cited in: Kitic, 2000, p. 19).

Renowned linguist Noam Chomsky rejects structuralism and criticizes behaviorism in explaining language learning differently. According to him, in every person there is a kind of universal grammar which consists of absolute principles, ie universal laws that apply to all languages and variable parameters that explain the differences of languages and that are gradually "discovered" at the beginning. years of life. The child learns the mother tongue, but not by imitating adults and adopting habits, but he has in himself a kind of internal mechanism for the acquisition of the native language through which he is able to formulate rules for the language and based on them to generate any construction (Chomsky, 1996).

The creator of the idea of the device for language acquisition (hereinafter LAD), Chomsky, believes that LAD is only one component of the whole system of intellectual structures, ie. in other words, the ability to speak a language is only one of the skills of the mind (Chomsky, 1996: 26). It is a hypothetical mechanism created to explain the adoption of a language, the characteristics of which are represented through an acquired linguistic system called universal grammar. Chomsky speaks his native language, but according to some scholars, access to universal grammar is to some extent achieved even by one who learns a foreign language (Chini, 2005, p. 30).

4. BROWN, RIVERS AND ELISE ATTITUDES ON LANGUAGE ACQUISITION AND LEARNING

Many authors do not emphasize the difference between language acquisition and learning, but even when they do, they start from different assumptions and different criteria and therefore reach relatively different conclusions.

Brown, driven by the fact that mother tongue is easily and successfully acquired, and foreign language, especially in school, is difficult, sometimes even unsuccessful, is interpreted by these processes taking into account physical, cognitive, emotional and linguistic factors. Brown uses the terms teaching and adoption for both mother tongue and foreign language, but the detailed analysis he makes of the process of mother tongue and foreign language adoption, as well as the conclusions reached, show that the lack of terminological difference is more many terminological tendencies in contemporary American methodology, rather than ignoring the distinction between adoption and learning (Brown, 1990, p. 58; cited in: Kitic, 2000, p. 21).

Numerous studies prove that mother tongue acquisition and foreign language learning are similar processes, and the emergence of interventions is what makes the process of learning a foreign language a specific process. Brown says that "adults have a systematic approach to mastering a foreign language and tend to formulate language rules based on whether linguistic information is available to them in their mother tongue or in a foreign language" (Brown, 1990), p. 57; cited in: Kitic, 2000, p. 21). Rivers criticizes the audio-linguistic methods accepted and evaluated so far and presents his counter-arguments, both against this method and against all those who do not distinguish between learning and adoption. She believes that the difference between learning a mother tongue and learning a foreign language is not enough, so she sees learning a foreign language as a variable process that depends on the age factor, so she argues that "learning a language Foreign language is a similar process. to learn a mother tongue at a young age, but a completely different process when it comes to adult learners "(Rivers, 1993, p. 235; quoted in: Kitic, 2000, p. 22).

Mother tongue acquisition is an innate skill that is closely related to the development of cognitive skills so that the child learns to speak and learn (Rivers, 1993, p. 233). What is also important and crucial for the adoption of the mother tongue is the high level of motivation, because for the child the mother tongue is necessary and indispensable for communication. But when an adult begins to learn a foreign language, he or she already controls the speech organs and may have difficulty acquiring new speaking habits.

Because of this, according to Rivers, in 90-95% of cases the emphasis is held by the mother tongue, but precisely this emphasis on the linguistic expression of another language is a sign, ie linguistic and cultural privilege (Rivers, 1993. p. 236). What makes an additional difference in the adoption of the mother tongue and the foreign one is the timely exposure of the language as well as the stages of the process of the adoption of the mother tongue. Namely, unlike the mother tongue, the student is exposed to the foreign language for several hours a day or a week. Children master their mother tongue in stages, while learning a foreign language requires the student to master the use of sentences, complex grammatical structures, etc. from the beginning. (Rivers, 1993, p. 20).

Ellis argues that the adoption of a mother tongue and a foreign language are not identical processes, because the differences exist and are confirmed by the very fact that the mother tongue affects the acquisition of a foreign language. Native language adoption is characterized by statements that adult speakers would never use as such and that are lacking in foreign language learning (Ellis, 2007).

5. KRASHEN'S THEORY OF LANGUAGE ACQUISITION AND LEARNING

Krashen, the founder of the much-appreciated and then severely criticized theory of the monitor or monitor model, as a proponent of the natural approach to language learning, despite the differences between language learning and language acquisition, believes that mother tongue and language foreign can be adopted. According to him, one can talk about the adoption of a foreign language and this is supported by numerous empirical studies, only if the message of the target language is understood. This is the first and basic condition, but still not sufficient for language to be acquired (Krashen & Terrell, 1994, p. 19; cited in: Kitic, 2000, p. 24).

According to Krashen, we learn language in two ways. The first way is acquisition, ie the unconscious and intuitive process of creating language knowledge, a process that is identical to the natural process of language acquisition by children and as such focuses on content, not form. The other way is learning, ie the conscious process in which students pay attention to forms, while language learning is "knowing the rules", ie conscious knowledge of grammar (Krashen & Terrell, 1994: 18).

Unlike Krashen, Chomsky believes that the acquisition of a foreign language is a different process from the acquisition of the mother tongue. Considering Chomsky's attitude important, Krashen argues that the difference in adoption / learning is very similar, even identical, to Chomsky's difference between acquaintances (Krashen, 1995: 24).

Krashen's theory, originally called the model monitor, then the input hypothesis, and finally the meaning hypothesis, remains essentially the same. This is the first theory that attempts to link several different factors in language learning, from the influence of age to the controversial role of teaching (VanPatten & Williams, 2007, p. 25).

The research conducted within a discipline called "*Second Language Acquisition*" in English is based on two theories of foreign language acquisition. According to cognitive theory, language knowledge is not different from other types of knowledge, while according to the opposite view, ie according to language theory, language knowledge is unique, separate from other knowledge systems and therefore language acquisition is guided by mechanisms that nature is linguistic (Ellis, 2013, p. 347)

Krashen's monitoring theory refers to elements of linguistic theory of foreign language acquisition, mainly Chomsky's views on innate knowledge of language, but also includes elements of cognitive theory because it emphasizes the importance of distinguishing between implicit knowledge and explicit, in defining the dichotomy of adoption and learning

The original theory called the model monitor is presented in ten hypotheses, and is then modified and termed as monitoring theory by which the author explains the language acquisition process in five hypotheses: the language acquisition and learning hypothesis; natural order hypothesis; monitor the hypothesis; the input hypothesis and the affective filter hypothesis. Based on the above hypotheses, Krashen establishes the principles of foreign language acquisition. The essential difference between mastering and learning a language is the difference between conscious learning, that is, remembering the rules, and unconscious language acquisition that occurs only as a result of exposure to language. Krashen argues that there is no possibility of interaction between intuitive, implicit and unconscious knowledge. acquisition of formal, conscious and explicit knowledge, i. Learning. Krashen is one of the most well-known supporters of the assertion that learning does not turn into appropriation, hence the so-called. The "non-interfacial position" according to which language learning and acquisition are different processes and there is no connection between them. According to him, there is no need for conscious prior knowledge of a rule, but language acquisition occurs only in one way, when the person understands the input contained in structures that are at level $1 + 1$ where he represents the level of student competence, and $1 + 1$ is the first consecutive level in natural order.

Krashen explains his view that conscious learning does not become unconscious acquisition through the following statements: first, he says that sometimes there is acquisition without learning, so some students have considerable competence in non-native language, but consciously do not know much rules; second, argues that there are times when learning never becomes acquisition, i.e. the learner can know the rule and continue to break it; third, he emphasizes that no one can be expected to know all the rules (Krashen, 1992, pp. 83-87).

Regarding the Krashen dichotomy of the self-sufficient and the learned, Pallotti says that enlightenment occurs "accidentally" when students focus on understanding and transmitting communicative content, while learning occurs "on purpose" and is based on the fact that the student sets himself as aim at acquiring language skills. structures in themselves (Pallotti, 2011, p. 243).

6. CONCLUSION

The distinction between acquiring and learning a foreign language is in some ways accepted by many scholars, but it is still difficult to find evidence to support such a distinction. In this paper, we presented the different interpretations of the terms language learning and acquisition through the psychological and linguistic directions that identify and define these terms.

By presenting different theories about learning and / or mastering a foreign language, we can conclude that many linguists do not emphasize the difference between learning and mastering a language, but even when they do, they start from assumptions and criteria of different and consequently come to relatively different conclusions.

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PSYCHOLOGICAL WELL-BEING OF MEDICAL STAFF IN KOSOVO PRISONS

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ABSTRACT

The nature of work in the face of constant stress, influences work performance, especially the medical staff in prisons, who are still involved in chronic patient problems, this makes this staff emotionally affected and cause problems of a depressive and anxiety nature.

The study investigated the psychological well-being of health staff in prisons in relation to the profession and professional responsibility, taking into account the workplace.

The study is a descriptive study with strong elements of quantitative statistical analysis, related to stress and psychosocial factors of stress in health workers.

The findings of this study show that working conditions in the prison sector in Kosovo are not satisfactory, in terms of the level of psychological well-being, I take into account the pressure of the category in which we work.

Our study provided very detailed data on psychosocial factors in the workplace among health workers in our country.

Social relations, social support and a sense of community, we suggest that these aspects be strengthened. But this situation should not be imposed on the work environment and become a cause for circumvention or violation of various criteria or procedures which are necessary for the proper functioning of the work.

INTRODUCTION

Psychological well-being as a term and concept is a theory developed by Carol Ryff that defines six factors that contribute to the psychological well-being, satisfaction and happiness of the individual (Seifert, 2005). Psychological well-being consists of positive relationships with others, personal mastery, autonomy, purpose and understanding of living, and personal development (Ryff, 1989). Psychological well-being is achieved by achieving a state of equilibrium influenced by challenging and rewarding life events (Dodge et al., 2012). The term is used in health as a comprehensive sentence meaning pleasure, satisfaction with all elements of life, actualization (a sense of achieving something with life), peace and happiness (SOSP, 2010).

Indeed, the deepest philosophical roots of this theory are found in Aristotle's formulation of the highest human good, which in his *Nicomachean Ethics* (Oxford University Press, 2009), he called *eudaimonia* (Greek word translated usually as happiness or well-being). His writings then clarify the meaning of this alternative approach to well-being (Ryff, 2006) by claiming that the highest of all human goods is not happiness, feeling good, or satisfying appetites. Rather, it is about spiritual activities that are in line with virtue, which Aristotle elaborated to mean the pursuit of the best that is within us.

Two centuries later, these ideas flowed naturally into the humanistic and developmental concepts of self-realization. Existing thought, on the other hand, stressed the importance of finding meaning in adversity or in an absurd world. From a scientific point of view, the biggest point was that welfare research, if it is to do justice to the topic, should include aspects of making sense, self-realization, and the endeavor of being human.

Psychologists use the term well-being for the type of happiness that is based on the meaning, purpose, and fulfillment of potentials. Research and practices on psychological well-being have identified six important components (Baer, 2014).

GENERAL CONTEXT

Work is important to most of us on many levels. Doing a job that we enjoy and enjoy can give meaning to our lives, especially our material income from the work we do, as our standard of living depends on the money we make, while employment often contributes to ourselves. -our image and self-esteem. Yes not everyone has the opportunity to work in a rewarding and challenging job. 85% of employees worldwide, admit that they hate their jobs, anonymously surveyed, according to a Gallup (2017) survey. "A lot of people in the world hate their job and especially their boss," the report says. In 2013, Susan Adams for Forbes magazine reported in a poll, saying that "work is more often a source of frustration than fulfillment for nearly 90% of the world's workers."

Common causes of work stress include long hours, heavy workload, job insecurity and conflicts with co-workers or bosses (Nekoranec and Kmošena, 2015). Work-related problems can affect our physical, emotional, and mental health. Common issues that influence our health at work (Harnois and Gabriel, 2002) include job dissatisfaction, workplace injury, stress, discrimination and harassment, violence, accidental death, and retirement.

Some jobs pose a greater health threat than others. For example: a person working night shifts is at greater risk of a range of disorders, accidents and other effects. Psychosocial risks and work-related stress according to the European Agency for Safety and Health at Work (EU-OSHA, 2013) are among the most challenging issues in occupational safety and health. They significantly affect the health of individuals, organizations and national economies.

When workers experience stress in their workplace as a result of their work demands being excessive and greater than their ability to cope with them. In addition to mental health problems, workers suffering from stress at work may continue to develop serious health problems which may include obesity, cardiovascular disease, gastrointestinal problems, transportation accidents, work accidents, family problems, and divorce.

Mental health and workplace stress

Mental health problems are a burden and the biggest contributors to disease worldwide (MHF, 2000). In this regard, it is increasingly understood that employees' mental health is a crucial determinant of their overall health and that poor mental health and stress in the workplace can be a contributing factor to a range of physical ailments: hypertension, diabetes and cardiovascular problems etc. There is an extensive literature on the relationship between all aspects of life and the workplace impact on health and an increasing evidence base on the importance of psychosocial factors in the workplace (Robert & Theorell, 1990; Marmot & Bobak, 2005; Marmot & Wilkinson, 2006; Marmot et al, 1991; Siegrist et al, 2004; Stansfeld et al, 1998; Wilkinson & Marmot, 2003). Although no EU country has specific rules on workplace stress, the general legal frameworks of all countries refer to psychosocial risk factors that can cause or exacerbate workplace stress (Kuhn, 2010).). Psychological effects such as anxiety and depression, loss of concentration and poor decision making are also contributing to the weakening of our health. In addition, poor mental health can also lead to burnout at employees, seriously affecting their ability to contribute meaningfully to their personal and professional lives (WHO, 2005).

Mental health problems affect functionality and work capacity in many ways. And that also some professions are more at risk of mental health problems than some others. The healthcare professions are among the top six stressful (Cooper et al., 1988). But it should also be noted that not all health professionals develop the same level of stress and not all of them develop signs of occupational burnout. According to a study conducted by Foxall et al (May, 1990), the medical (nursing) staff of the Intensive Care Unit reports that dealing with the treatment of nearly dead patients is their first source of stress, compared to nurses working in the Internal medical ward or those of the Surgery ward. According to other studies, surgical nurses value the emotional aspect as little as possible compared to their colleagues in the oncology and hematology departments (Tyler and Ellison, 1994).

Healthcare professionals are generally more prone to problems with occupational stress and burnout, being in some ways also responsible for human life and their actions (Sapountzi et al, 1994). In this regard, Riggio (2003), in his study, has found that the impact of stress at work negatively affects employee satisfaction and leads to poor health as it is believed that half of all physical ailments are related to stress. Acting as a silent or invisible killer, workplace stress has been responsible for 80% of all modern illnesses, according to the

National Institute of Occupational Safety and Health (NIOSH, 1999). Every year, the World Health Organization marks "World Mental Health Day", through which it tries to emphasize the importance of maintaining mental and physical health.

The theme of World Mental Health Day 2017 was precisely "mental health in the workplace". As the WHO explains on its website, people spend most of their time at work each week and as a result, "our work experience is one of the factors that determines our overall well-being." Simply put, problems at work can haunt you at home, and problems at home can haunt you to work.

Prison work and psychological well-being

Bottoms (1999) describes prison as a world completely separate from the outside world, where structured daily life prevails, environment dominated by empathy, where strict routine prevails a particular social climate, where the execution of the daily routine is crucial to maintaining the required condition, an environment where the relationship between prisoners and prison staff is a key element for the successful implementation of the daily routine, and an institution which with its specific methods made the maintenance of order. In this regard Liebling (2011) writes that the relationship between prison staff and inmates represents the heart of a prison beating. However, the development of relationships between different actors in an institution such as a prison is rigid, as the possession of power and authority is concentrated in the hands of one group (prison staff) and the other group (prisoners). it is in the role of listener and submissive, at least that is how they see themselves. Based on these conditions, the relationship between prison staff and inmates is formed with more effort and difficulty, with more negative intensity than cooperative and progressive (Weinrath, 2016).

Prisons are not positively associated with mental health (WHO), and as the literature shows, people working within uniformed services are at particular risk of experiencing work-related stress (Downden and Tellier, 2004). According to Johnson and colleagues (2005), the profession of a prison maid is one of the six occupations in which the workplace has an impact on deteriorating mental and physical condition. For correctional officers, prison work is fraught with confrontations, deception and force, a very challenging job physically and that constantly tests the integrity of correctional officers (Miciel, 2008).

Rogers (2001) surveyed correctional staff to learn about their stress levels, mental health, and risk behaviors. In terms of their mental health, Rogers found surprising rates of depression, feelings of hopelessness, and suicidal thoughts. 25% of correctional officers reported feeling a lack of emotional response, 20% reported finding no satisfaction in anything, and 13% reported a lack of hope or felt worthless. In terms of suicidal thoughts, "3% have reported thoughts of ending their lives at least once a month, and an additional 6% report these thoughts 1-2 times over the last six months.

One of the other most vulnerable groups is prison health staff. The same social, health and economic changes as correctional officers affect prison health staff. Doctors also suffer from mental illness and, in fact, have higher rates compared to the patients they see. A study conducted by Medical Protection (2015), found that 85% had experienced some kind of mental health problem, this in terms of the work of health staff in general. Problems related to prison work and mental health when it comes to health staff have not yet been well studied and there is very little information. Prison health staff are the "heart and soul" of most prisons, so it is important to explore the way work affects them. Stress at work, specific work commitments and organizational commitment are three important areas in which the work environment can affect the health staff of a prison. Work stress is usually defined by the literature examining correctional services issues such as feelings of tension, anxiety, and work-related frustration (Cullen et al., 1985; Grossi et al., 1996).

Prison health staff

The health staff, the services they provide are fraught with uncertainties and limitations. The patient and the doctor do not choose each other, and that the prison environment can compromise patient autonomy, privacy, confidentiality, and even the ability to avoid harm (Restellini, 2008). The whole working day is filled with uncertainty in the workplace. Moreover, they are exposed to biological hazards as a result of contact with communicable diseases in prison, especially tuberculosis and AIDS (Jaskowiak and Fotana, 2015). Health staff should treat prisoners, first and foremost, as patients and not as prisoners. Health staff should have the same professional independence as their professional colleagues working in the community. Prison health policy should be integrated into national health policies, and public health administration should be closely linked to prison-administered health services (Gjocaj, 2015).

Doctors and especially health staff working in prison should see the prisoner as an individual with personal needs (not as a criminal), with rights to privacy and confidentiality, and still leave room for autonomy in decision-making, for personal health care. However, security personnel escort the prisoner to the doctor, so the real opportunity to maintain patient confidentiality or confidentiality is compromised. Usually, a physician should advocate for the patient, prevent harm when possible, and keep the patient's interests above his own. Suspicion of correctional staff and hostility towards prisoners have the potential to color any medical appointment. All these specifics that a health worker should keep in mind, definitely produce an amazing stress pressure being positioned between two main actors, on the one hand the correctional service with its specifics and on the other hand the prisoners who have the right to access health care or to maintain the specific medical ethics and standards that are necessary in prison should not be neglected. Staff should also be able to put on signs of serious illness and be experts in first aid and managing mental health crisis situations (Fraser, 2006). It is a proven fact that working under certain circumstances makes people more sensitive to stress and this can lead to serious health problems such as depression, anxiety,

mood disorders and personality disorders (Molleda et al., 2015) , among others, all staff should be aware of what health staff can do and may be required to do, but also activities in which health staff should never be involved (WHO, 2008).

PRISONS IN KOSOVO

Execution of imprisonment in Kosovo has its own path of development and transformation. The means and methods of execution of this sentence and the way of treatment of convicted persons during their stay in correctional institutions, from the creation of the state until today, depended on certain historical, social, economic, political, ideological circumstances. , as well as by the very purpose of serving this sentence. To better understand the prison system in Kosovo, we need to know that currently the prison system in Kosovo has two institutions which are responsible for the correction and supervision of convicts, as long as one of them is fully responsible for each element that connects with the serving of sentences to prisoners based on laws, the health part and everything related to health belongs to the Health Department of Prisons.

Kosovo Prisons Health Department

The health care service in the prisons of the Republic of Kosovo is organized and functions as an integral part of the health system of the country, due to the specifics it is organized and supervised by the Health Department of Prisons (DSHB) under the Ministry of Health. The duties and responsibilities of this department are:

1. Monitoring and management of the work of health institutions in prisons (8 ambulances, 2 health stations, 1 institution for health care for people with special needs and 1 health institution for mother and child care);
2. Application of international standards for the protection of human rights in the health aspect;
3. Providing professional advice on difficult-to-manage cases and cases requiring multidisciplinary and cross-sectoral treatment;
4. Support in the management of complicated situations in prisons which are related to health such as hunger strikes, attempted suicides, violence in prisons, deaths in prisons, etc.

The Prisons Health Department has 122 regular medical staff (general practitioners, psychologists, dentists, psychiatrists and nurses) and 16 specialist medical consultants in various fields. A good health system in prisons produces significant benefits for society, which in this way also prevents the further spread of disease.

But the very presence of multiple infectious diseases and the frequent cases of psychiatric problems, are elements that cause dissatisfaction of those who provide these services but also especially influence similar symptoms to other members who can be considered healthy (Andrew Coyl, 2004).

Prison health staff are responsible for caring for prisoners or detainees, and have a duty to provide them with care in protecting their physical and mental health. In particular, they have a duty to provide services with the same standards as those provided to non-prisoners and especially to ensure that their primary duty to any prisoner who is a patient remains a clinical duty and should never be considered otherwise. The health care system in prisons generally faces a large number of problems; compared to the general population, inmates are more likely to have clinical problems, such as airborne infections, commonly used injectables, depression concerns, and other mental health problems.

Common health problems in prisons, according to Andrew, 2006, are:

1. Addiction (Drugs, Alcohol, Tobacco)
2. Infections
3. Chronic disorders (lung diseases, heart, diabetes, epilepsy, cancer, diseases of the reproductive system, etc.
4. Low mood and self-esteem (self-esteem, addiction, alcohol and drugs
5. Concerns.
6. Depression.
7. Severe mental disorders.

Functioning of health services in Kosovo prisons

The Health Department of the prisons through the health units of the prisons in the health institutions of the prisons performs tasks which are related in relation to the type and the way of functioning of the correctional institutions and the regime and the legal status of the prisoners.

Health services based on prison procedures (PSV, 2017), are: First medical visit and file opening; Regular visits; Systematic visits; Specialist visits; Required visits; Isolation visits (solitude); Visits of prisoners refusing food; Visits of prisoners refusing health treatment; Supplementary medical visits; The last medical visit of the prisoners to the prison.

The specific indicators that are followed in prisons are:

1. The injuries themselves
2. Bodily injuries
3. Sexual abuse
4. Hunger strike protocol

5. Managing cases of risk for suicide
6. Death in prison

All these services are regulated by special protocols, while the medical service for prisoners is provided during the entire period of imprisonment.

IMPORTANCE OF THE STUDY

The importance of this study is to investigate the relationship between psychological well-being and the workplace, while the research results have helped us to see the essential implications of psychological well-being with the workplace and routine tasks of health workers in prison, which do not only affect mood of the individual, but also in his health well-being in general, things which will be argued in the conduct of this research.

This will be the first study in our country that has multi-plan researcher the impact of the workplace (stress) on health workers in prisons. More specifically, this study will measure the level of dimensions (or different psychosocial factors) of stress, detailing them by context and level of work (work environment, tasks, interpersonal relationships and leadership, work-individual interaction, and individual context, health and well-being).

Each context and level is detailed in finer levels, including quantitative, cognitive, emotional requirements, degree of job freedom, community feeling, job insecurity, job satisfaction, general health, mental health and more, covering thus almost all psychosocial factors that may play a role in psychological well-being and the nature of the workplace.

Purpose and Objectives of the research

The purpose of the study was to explore the risk and protective factors related to the level of psychological well-being at work reported by prison health workers in Kosovo. Identifying and defining the links of psychological well-being with socio-demographic factors (age, gender, level of education and socio-economic factors of the subjects in the study). Identify and determine the relationship of the dimensions of stress in the workplace with other independent factors in the study (occupation, place of work, nature of work and time of exercising the profession).

Research Questions

The study tends to identify protective and risk factors (age, gender, level of education and socio-economic factors, occupation, place of work, nature of work and time of exercising the profession)

that are related to the psychological environment (depression and anxiety) of staff working in Kosovo prisons.

Hypotheses

Hypothesis _1: There is a positive correlation between mental health problems like anxiety, depression with the level of well-being reported by prison staff.

Hypothesis _2: There is a positive correlation between health problems like headaches, high blood pressure, heart problems with the level of stress reported by prison staff.

STUDY METHODOLOGY

The study is a descriptive study with strong elements of quantitative statistical analysis, related to stress and psychosocial factors of stress in health workers. This study describes the socio-demographic characteristics of health workers, prison medical staff, who are involved in a unique work environment and especially the emotional impact of this workplace. In order to achieve the objectives of this study, quantitative methods of data collection were used, where through the instrument were collected information related to psychosocial stressors in health workers in prisons. Above all, the present study highlighted the importance of additional aspects of control, such as discretion of skills, flexibility of schedule, and the ability to take a break when required, in support of work-related psychological well-being in correctional settings. This has highlighted the importance of adequate leave for employee well-being and job satisfaction. Adequate time for rest and recovery during the work day is likely to be essential for people working in critical safety jobs who need to maintain a high level of vigilance. The study concludes that urgent action needs to be taken to improve the mental health of prison health staff in Kosovo, and that attention to improving labor relations, the right role and reducing demand would be the effective starting point.

1. STUDY FINDINGS

The findings of this study show that working conditions in the prison sector in Kosovo are not satisfactory, in terms of the level of psychological well-being, I take into account the pressure of the category with which you work. Levels of mental health problems and job satisfaction were significantly higher. The information obtained has a strong potential to inform interventions to improve the well-being of prison health staff and provide the basis for further investigations, which will provide a supportive result in relation to the psychological well-being of this population.

- Above all, research has argued that, there is a positive correlation between mental health problems such as anxiety, depression with the level of well-being reported by prison staff. Take into account the high level of Depression, with 4% (N = 5) of the sample at the level of severe depression and 1% extremely severe, followed by anxiety with 16% (N = 17) of the sample at the level of anxiety of aggravated and 8% extremely aggravated. Also the high level of stress presented in dimensions such as concealment of emotions, freedom at work, role uncertainty, social relationships, job insecurity, mental health, vitality, behavioral stress, as well as somatic and cognitive stress. The current study, however, identified additional risks, such as ambiguity of goals in life and positive relationships with others.
- There is a positive correlation between health problems such as headaches, high blood pressure, heart problems with the level of stress reported by prison staff, argued through somatic stress (average 2.61) and cognitive stress (average of 1.94).

CONCLUSION

The current study on the psychological well-being in the workplace of prison health staff serving in Kosovo prisons, for the first time provided a comprehensive overview of the workplace issue. Our study also provided very detailed data on psychosocial factors in the workplace among health workers in our country, analyzing demographic, social and economic characteristics, as well as the type of profession, place of work and duration of experience. In work.

To understand in detail the stress at work and the psychological well-being associated with the workplace, we have made a careful review of the literature, starting with studies that have laid the groundwork for understanding these phenomena to come gradually and to examine the latest literature in this regard, but not the literature which is specifically related to our case Kosovo. The review of the literature began with the description of the concept of psychological well-being, definitions, ways of measuring and ways of relieving stress in individuals affected by this problem. Psychosocial risk factors in the workplace were described in this context. We then described the prison health system in addition to the correctional system, describing a broad overview which outlines the main interventions that can be undertaken at the organizational level and at the individual level to prevent the consequences of work-related stress and reduce its level. . Then, we briefly highlighted the gap regarding scientific research on psychosocial factors operating in the work environment of prison health staff in our country, highlighting the usefulness and importance of undertaking such a study in Kosovo. Also, based on the scientific analysis we undertook, it was possible to quantitatively assess the average level of each of the psychosocial stress factors in the workplace of prison health staff.

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LGBTQ+ TERMINOLOGY IN ALBANIAN LANGUAGE AND HATE SPEECH

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ABSTRACT

In Kosovo and Albanian society, heterosexuality is still considered a natural social norm, although in Albanian the term homosexual (*alb. homoseksual*) has been often encountered since 1858, when the Ottoman Empire legalized same-sex sexual activity and was also documented by John Cam Hobhouse, who stated in his diaries that homosexuality in this region appeared openly in public. However, the language used by heterosexual persons towards LGBTQ+ persons is homophobic and transphobic, so verbal abuse is very widespread starting from social networks to the streets. Even by people with a professional background but also from the media, especially those online. This issue obviously has discussions and reactions, especially from the organizations for Equality and Freedom of the LGBT community in Kosovo. This paper aims at an overview of LGBTQ+ terminology in Albanian, presenting a terminology in formal and informal situations, then discussing hate speech, which is present everywhere and in some cases topics related to LGBTQ+ are not allowed to be published at all. When I started to write this paper I was not thinking to address hate speech against LGBTQ+ persons but when I started researching I realized that hate speech was intense and therefore inevitable to discuss.

Keywords: *LGBTQ+ terminology, verbal abuse, hate speech, gender, sex, linguistics-sociolinguistics/gender studies*

INTRODUCTION

Before all else, in Kosovo and Albania it is still not possible to distinguish the two basic terms "Gender" and "Sex" from the majority of the Albanian-speaking population. The word 'gender' makes the social difference between male and female, while the word 'sex' still is tabooed and denotes sexual incursion with reproduction aim. Talbot (2010, p. 7) claims that "according to the sex/gender differentiation, sex is biologically founded, whereas gender is learned behavior". Similarly, Coates (2016: p. 5), states that "'sex' refers to biological distinction, while 'gender' is the term to describe socially constructed categories based on sex", even though in the Dictionary of the Albanian language, there are clear explanations and differentiations regarding the use of respective terms in respective situations. Paçarizi (2021: p.2) claims that same situation is with the Albanian as well, while there is a slight difference in the use of these terms in Albania and Kosovo because of the different past in political and social terms, there are significant differences between Albanian spoken in Albania and other parts (ex- Yugoslavia), especially in the social use of Language. Basically, when these two elementary terms are not well known by Albanian language speakers, there are many more problems in knowing the LGBTQ+ terminology and that this terminology can not be found even when browsing Albanian language dictionaries, published in 1980, 2002, 2006, 2020 or online dictionaries.

LGBTQ+ terminology is used by print and online media, organizations and institutions. "LGBTQ", "GLBT", "LGBT", "LGBTIQ" so on, in Albanian as in other languages is an acronym for lesbian, gay, bisexual, transgender and queer or questioner. These terms are used to describe a person's sexual orientation or gender identity. Although identical in meaning, LGBT may have a more feminist connotation than GLBT as it places the "L" (for "lesbian") first. These terms refer to anyone who is non-heterosexual or non-cisgender, instead of

exclusively to people who are lesbian, gay, bisexual, transgender, queer or questioning. In Albanian the term homosexual has been often encountered since 1858, when the Ottoman Empire legalized same-sex sexual activity and was also documented by John Cam Hobhouse, stated in his diaries that homosexuality in this region appeared openly in public.

I have monitored terms and expressions for LGBTQ+ persons or for non-heterosexual and non-gay persons and I have tried to use abundant materials, in formal and informal situations, starting with: Dozens of portals and social media accounts, television programs and public persons related to issues non-heterosexual sexuality and sexual orientation, how this is treated in the laws of Kosovo&Albania and LGBTQ organizations and Browsing Albanian language dictionaries, published in 1980, 2002, 2006, 2020 or online dictionaries.

HATE SPEECH AGAINST LGBTQ+ PERSONS

We hear and read terms as gay, lesbian, bisexual, homosexuality, queer so on, on television as RTK, RTV 21, Klan Kosova, TV Alsat, Top Channel Albania, RTV ORA and online media as Gazeta Express, Telegrafi, Insajderi.com, Gazetabolic.com, Anabel.al, Abcnews.al, Albeu.com, Shqiptarja.com and many others but there are also portals which strictly prohibit posting news about LGBTQ, such as InLajmi. InLajmi have some rules for people who works for them and these two rules are: 1. Don't publish any news about Islamic religion and 2. Don't publish any news about LGBTQ+ persons, as if these people are not part of Kosovar society.

The media in Kosovo do not give space to LGBTQ+ activities other than Pride Week and the few articles that are published are not well received by the audience but in addition to the audience, there is a case when the portal is subjective and spreads hate and offensive speech (Oda New, October 10, 2015): *"Bravo jo për diçka po mos të mbesim larg maskarenjve, të shkojmë në hap me ta, urime Kosovë se mut t'madh ke ba"/ Congratulations, not for something but not to stay away from the miscreants, to go step by step with them, congratulations Kosovo You have done a big shit."*

Social media sites - Facebook, Instagram, YouTube, TikTok and Twitter - are all "effectively unsafe for LGBTQusers". Scrolling the comments on social media we find terms such as: *dylber, bythqirat, pederasta, bulasha, qirësa, bythshpuarit* then terms which are mainly related to traditional concept of morality as *zullumqarë e tëpomarolshmit*. People belonging to the LGBTQ community constantly receive homophobic and transphobic comments. We are not even discussing the cases when there has been physical violence, which are not few. I am bringing only two articles on social media when when two important issues were discussed:

- I. The first case when the LGBTQ+ community discussed to not use of the term "mother" in the workplace documents and other documents and instead the word "mother" to use "parent who was born", a term that is more politically correct. The LGBTQ+ community has said that the use of gender language will prevent employers from establishing gender inequality between men and women.
- II. And in the second one was discussed "Adoption of children from the LGBTQ community" (Gazeta Panorma Online) there was a large flow of hateful comments using expressions such as: *"Birësimi jo nga bashkëshort natyral është cenim i indentitetit të familjes", "Birësimet nuk duhen nga bythqirat", "Normal se kemi nevojë për fabrikë gaysh", "Dashuri bythe", "Financimi i bythshpuarve", "Me na degjeneru racën", "Qirësa", "Pjesë e sektit të orgjive, sektit të flliqësirave", "Po e mendoj t'i mbyll rrjetet sociale nga surrati juaj", "Disa injorantë imoralë pa nder dhe pa dinjitet", "O qelbësira të kalbëzuara nuk e di me çfarë t'ju krahasoj", "S'ka kuptim që një bythqirës të rris me dashuri një foshnjë këto janë vetëm sekte të sëmura që duan të shtojnë popullaritet të keq", "Politika perverse, mallkimin e zotit paçi"* so on. Hundreds of expressions through which speakers aim to insult, humiliate or incite hatred towards a group or a class of persons based on sexual identity and gender identity. Trying to offend them the mostly with psychological and psychic terms, terms that show that these people are immoral persons, even terms that can incite actions such as these people should be killed and punished by God.

In the other hand there are endless cases when public figures speak hate speech, especially Islamic religious preachers who have a large audience but also starting from singers to parliamentarians. I mean:

- I. Shefqet Krasniqi, a Kosovar Muslim cleric and scholar of Islam, saying: “ *Kjo paradë nuk është e drejtë sepse është anti-njerëzore dhe anti- ligjeve që ka krijuar Zoti, as shtaza nuk e bën këtë gjë. Është një gjest që e luftojnë të gjitha fetë qiellore. Mbajtja dhe përhapja e saj do të thotë shkatërrim i individit, familjes dhe shoqërisë! Njerëzit e mençur dhe njerëzit e sinqertë që ia dojnë të mirën kësaj shoqërie duhet me ngrit zanin kundër dukurive negative në shoqëri sepse është ky është një virus që tenton të hyjë në këtë shoqëri/ “This parade is not fair because it is anti-human and anti-legal, as the animal does not do this. It is a gesture that all heavenly religions struggle with. Maintaining and spreading it means destroying the individual, family and society! Wise people and honest people who want the best for this society should raise their voices against this negative phenomena in society because this is a virus that tends to enter this society”.*
- II. Duda Balje, a Kosovar Bosniak politician, saying about marriage of LGBTQ+ couples: “*Dhe sot unë jam t’u mendu njëjtë, edhe sot mendoj që as në tradita e as në kulturë e as në fe, e asnjë kosovar e boshnjak ne nuk mundemi me pranë këtë”/ “ Even today I think the same, in tradition, in culture and religion, and no Kosovar or Bosniak we can accept this”.*
- III. The hip-hop band Ritmi i Rugës, in the song "Jankerat", consider the phenomenon of homosexuality in the same category with drug addicts, but uses a language that extreme hatred. Saying that if We know which persons are homosexual we will cut their sexual organs, this is a degeneration and mental disease:

*“Jom bo marak se as homoseksualat nuk
po na dojnë ritmi i rruges jan katunar kan
nis e po thojn

qe n’bofsha veq mi njoft se cilt jon
kom me jau pre at senin edhe ndor ka
me jau dhanse ky vend nuk osht tash e
as kurr sosht kan

vend i degjenerimit qe ata i thojn
revolucion seksualjo jo ky eshte vetem nje
çrregullim mental

te cilit ritmi rruges i pari i tha ndal”*

Language used by heterosexual persons towards LGBTQ+ persons is homophobic and transphobic, so verbal abuse is very widespread. In addition to religious sermons, homosexuality is strictly forbidden according to kosovars muslim clerics (except Drilon Gashi, *He says “ Mos ju bëni zullum LGBT-së! Çështja e komunitetit LGBT është para se gjithash një çështje njerëzore dhe si e tillë është mjaft e komplikuar, qoftë nga aspekti konceptual, qoftë nga dimensionimi social, mjekësor, biologjik, kulturor, ligjor dhe fetar”/ “Do not do injustice and do not oppress*

the LGBT! The issue of the LGBT community is first and foremost a human issue and as such is quite complicated, both conceptually and socially, medically,biologically, culturally, legally and religiously”), which makes LGBTQ+ persons them even more hated. We can say that religion is not the only reason why the Albanian population uses a language of hatred, but it also comes from ignorance, to the extent that during the surveys neither homosexual nor heterosexual terms could be distinguished. Some of the comments as a result of ignorance: “M’u kon Bl i bjen mu kon gjys gej- gjys straight”/ “Being a Bisexual means being half gay and half straight”, “Ata që janë biseksual veç identifikohen qashtu se lypin ma shumë/ “Those who are bisexual are already identified that way because they want to have more sexual experiences”, “Biseksualët nuk jon besnik”/ “Bisexual are not loyal”, “Biseksualiteti osht veç fazë”/ “Bisexuality is only a phase of life” so on.

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persons them even more hated. We can say that religion is not the only reason why the Albanian population uses a language of hatred, but it also comes from ignorance, to the extent that during the surveys neither homosexual nor heterosexual terms could be distinguished. Some of the comments as a result of ignorance: *"M'u kon Bi i bjen mu kon gjys gej- gjys straight"/ "Being a Bisexual means being half gay and half straight"*, *"Ata që janë biseksual veç identifikohen qashtu se lypin ma shumë/ "Those who are bisexual are already identified that way because they want to have more sexual experiences"*, *"Biseksualët nuk jon besnik"/ "Bisexual are not loyal"*, *"Biseksualiteti osht veç fazë"/ "Bisexuality is only a phase of life" so on.*

LGBTQ+ TERMINOLOGY REFERRING TO KOSOVO AND ALBANIAN LAW AND LGBTQ+ ORGANIZATIONS

In 1925, Albania was a newly state, however, officials of the Ministry wrote entire pages of reports for the Council of Ministers to argue the necessity of introducing in the Criminal Code the relationship between two men. This document was called "Presidency of the Republic" which was sent to the Ministry of Justice in 1925 archived in files entitled "Crimes against human nature" in the State Archives, 1912-1944. Until that moment in the Criminal Code of the Republic of Albania, homosexuality was punished only in cases of sexual intercourse between an adult and a minor under the age of 15.

During the period of "Republika Popullore Socialiste e Shqipërisë", sexual activity within the same sex was criminalized, turning it into a criminal offense punishable by long years of imprisonment, bullying and social isolation. Article 137 of crimes against social morality in the Criminal Code stated: The acts of homosexuals (alb. *Veprat e Pederastëve*) are punishable by up to 10 years in prison. The word homosexual (alb. *Pederast*) was used as a code for sexual intercourse between two persons of the same sex or of a major adult with a minor of any gender. On January 20, 1995, the Albanian parliament legalized the sexual activity of persons within the same sex in Albania. Article 137 of the old Criminal Code issued as a decree during the socialist period, which sentenced homosexuality to 10 years in prison, was completely abolished. On February 4, 2010, the Albanian parliament unanimously adopted the Anti-Discrimination Law, which legally condemns discrimination based on sexual orientation and gender identity.

On May 4, 2013, the Albanian parliament unanimously amended the criminal code, listing hate crimes motivated by homophobia at the same level as hate crimes based on race, ethnicity, religion, etc. Parliament also passed a new law punishing fines or imprisonment of up to two years in prison for disseminating information of homophobic content through various channels, including the Internet.

The Yugoslav Criminal Code of 1929 legally prohibits "debauchery against natural order" or anal sex between human beings. The Federal Social Republic of Yugoslavia also reduced the sentence for same-sex sexual offenses, with a maximum sentence of 2 to 1 year in prison in 1959. In 1994 same-sex discrimination was legalized in the Autonomous Province of Kosovo, and Metohija. Sex with the same sex is legal in Kosovo. In 2008 Kosovo issued a statement from Serbia. Since then, sex with the same sex has remained legal. In 2014, the president considered it Constitutional to declare that Kosovo legally recognizes same-sex marriages. Article 14 of the Constitution of Kosovo requires the Constitution to approve any change of conditions in order for the latter to ensure that the previously guaranteed civil rights are not violated. The Anti-Discrimination Law adopted by the Assembly in Kosovo in 2004 prohibits discrimination based on sexual orientation in many areas of life, including the workplace, membership in organizations, education, access to services, and social security. The definition of discrimination in this law includes exclusively direct and indirect discrimination, as well as harassment, victimization and social isolation.

Most of the terms related to LGBTQ + are adapted in the Albanian language such as: *heterosexual, bisexual, transgender, gay, lesbian, transgender, homophobia, transphobia, heteronormativity etc (alb. heteroseksual, biseksual, trasngjinor, gej, lezbike, transeksual, homofobi, transfobi, heternormativitet etj.)*, so all these terms are borrowed and are similar to the English terminology. While words like *ally, questionig and queer*, have not yet been adapted into Albanian.

In Albania there are three organizations focused on promoting LGBT rights which are: Alliance Against LGBT Discrimination Alliance Against LGBT Discrimination, Pro-LGBT and Embassy Pink, as well as in Kosovo in local organizations for the LGBT community, QESH and CEL Kosovo. These organizations contribute to creating a better social climate for LGBT people in Albania and Kosovo and absolutely affect borrowing and the creation of new words and concepts in Albanian language

LGBTQ+ TERMINOLOGY REFERRING TO ALBANIAN LANGUAGE DICTIONARIES

Dictionaries help us look up definitions to get a better understanding of the word and an overall better understanding of a language or field. But in this case Chomsky comes to my mind saying “Language, with its rich variation, can also be seen as a mirror reflecting the miscellaneous nature of the society or the distinct locality of a culture”. If we refer to the dictionaries of the Albanian language, either physical dictionaries (1980, 2002, 2006, 2020) or online dictionaries we do not find LGBTQ+ terminology in any dictionary. We do not even find the word sexuality (*alb. seksualitet*). “Fjalori i Gjuhës së Sotme Shqipe” explain the words homosexual (1. Having sex with someone of the same sex or having such desires against human nature, characterized by homosexuality. Homosexual man. Homosexual tendencies. Homosexual Love. 2. homosexual man.) and homosexuality (desire or tendency to have sex with a man of the same sex against human nature; being homosexual), considering heterosexuality as a natural norm of society while homosexuality not.

But we should not forget that the dictionaries of the Albanian language are poor, and since 1980 the dictionary has not been enriched with words like computer and internet, while during reprints very few additions have been made and second there will also be differences in how people individually use or define particular terms. You may also encounter outdated or even offensive terms in medical, psychological or legal contexts. For example, from June 2018 the World Health Organization (WHO) declassified being transgender as a mental illness.

RESULTS

- In Kosovo and Albanian society, heterosexuality is still considered a natural social norm, although in Albanian the term homosexual (*alb. homoseksual*) has been often encountered since 1858, when the Ottoman Empire legalized same-sex sexual activity and was also documented by John Cam Hobhouse
- The language used by heterosexual persons towards LGBTQ+ persons is homophobic and transphobic, so verbal abuse is very widespread starting from social networks to the streets. Even by people with a professional background but also from the media, especially those online.
- Before all else, in Kosovo and Albania it is still not possible to distinguish the two basic terms "Gender" and "Sex" from the majority of the Albanian-speaking population.
- There are also portals which strictly prohibit posting news about LGBTQ+, such as InLajmi. InLajmi have some rules for people who work for them and these two rules are: 1. Don't publish any news about Islamic religion and 2. Don't publish any news about LGBTQ+ persons, as if these people are not part of Kosovar society.
- The media in Kosovo do not give space to LGBTQ+ activities other than Pride Week and the few articles that are published are not well received by the audience but in addition to the audience, there is a case when the portal is subjective and spreads hate and offensive speech (Oda New, October 10, 2015): “*Bravo jo për diçka po mos të mbesim larg maskarenjve, të shkojmë në hap me ta, urime Kosovë se mut t'madhke ba*”/ *Congratulations, not for something but not to stay away from the miscreants, to go step by step with them, congratulations Kosovo You have done a big shit.*”