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Complex Training Methodology Increases Standard of Amateurs Boxing for Senior

Sead Bushati

University of Sports Tirane

Abstract

The presented research reflects an aspect of the training process with the amateur boxing champion team of sports club "Tirana" of Albania, for 2019, in which prominent boxers have been prepared, who are worthily represented in national and international activities, winning medals national. Normalization and modeling of the training process in a complex way according to special preparation cycles, in order to qualitatively develop the training indicators, in accordance with the physical, physiological and psychological requirements set by amateur boxing for senior. Experimentation; an original complex training methodology based on macrocycles was experimented, which are divided in 4 phases (adapter, developer, reinforcer and perfection) with senior amateur sports club boxers . "Tirana", within a period of one year (January 6, 2019 to December 31, 2019), Athletes are tested 3 times during the year at the beginning, between and the finish. Where they are tested indicators physical movements, special functional and Leonardo platforms are tested. It is worth mentioning the developments in physical, technical and functional indicators,, where there was an average increase of 8.1%. N Special test with the first two exercises, marked a rise of 14.9% (8:44% in the amount of repetitions, 2:26 in the blinking% in cargo and 4:20 in the blinking% after one minute) . In Drop-jump test was a marked increase in h 7:55%. In te s tin Singel 2 Leg Jump (assisted), at 6.54% (FFI, at 5.96%, Jump Height, at 7.55% and Efficiency, at 6.12%). In the Singel leg Jump test (without assistance): 6.17% (where F.Mes, Rel, at 7.69%, F.Mes.Rel / weight, at 9.73% and A. C ontakt time, at 1.09%). Conclusion: N of the training process should take advantage character loads pronounced aquaerobik physiological during which prevailing energy processes anaerobic against those aerobic (process anaerobic alaktik, at 10%, anaerbik process lactic glikolitik, 60% and aerobic process, to the extent 30%).

Keywords: Complex training Methodology, Amateurs Boxing, Senior

Introduction

The presented research reflects an aspect of the training process with the amateur boxing champion team of sports club "Tirana" of Albania, for 2019, in which prominent boxers have been prepared, who are worthily represented in national and international activities, winning medals national.

The presented study is included in the group of complex complex scientific research He concentrates modeling and rating of a training methodology to the original value, which would

create space and resources for development in order to accelerate the training indicators and sporting achievements.

Normalization and modeling of the training process in a complex way according to special preparation cycles, in order to qualitatively develop the training indicators, in accordance with the physical, physiological and psychological requirements set by amateur boxing for adults

Experimentation; where an original complex training methodology based on macrocycles was experimented with, with the adult amateur boxers of KS "Tirana", within a period of one year (January 6, 2018 to 31 December, 2019), Athletes are tested 3 times during the year at the beginning, middle and end.

Boxer training is organized on a modern training methodology, which includes classical and specific training methods as well as training tools, preceded by special principles, such as: scientific development, deepening of specialization, creative development of training, etc. All this activity is focused with priority in the optimal preparation of the main types of preparation, general, special and specific, in the required ratios and modalities of boxing discipline and training period. (F.P Suslov, Shustin B.N, 1995);

Special place is occupied especially by supercompensation, as a biological and physiological process, where quantitative changes turn into qualitative changes, in the increase of training indicators, thanks to the delayed effects. (Matvejev-i, 1962).

The effects of supercompensation are closely related to the specific functioning of the structural elements, leading to the achievement of a new quality, which are: adaptation, stationing, adaptation, erection, culmination and preservation. Achieving a new quality is realized in 28-35 days, while of some qualities, not less than 2.5-3 months of systematic training. (Dibra F. 2013)

The organization of training loads is of primary importance, because the process of supercompensation is closely related to their implementation. The training load is *a studied amount of training incentives, which enable positive changes to increase the functional and coordinating physical indicators in the future.* (Dibra F, 2012).

The training load works on the coordination of the external load and the internal load. External load is estimated by the size-threshold of structural elements (volume, intensity, duration, etc.), while internal load, by the size of the internal impact of structural elements of the load.

Training load is well estimated by size, being classified into: large, medium and small load. The main evaluation criterion is the "load coefficient", according to the load volume. (See study)

The type of loads and their distribution is related to the criteria of renewal and maintaining the continuity of training, based on the principle that: After large loads requires a long rest (60-72 hours) and small loads of renewal and vice versa . (Dibra F, 2007).

In the treated formimi boxer with the necessary indicators to training , where indispensable role play ***aft s site s motor*** , as certain trends *that constrain and enable motor activity and its dynamics in specific sports activity* .

Motor skills are different, starting from:

Sensory-perceptive skills; enabling connections to the external and internal environment through the central and peripheral nervous system;

Ale Conditioning skills; which condition the motor action in its form and dynamics;

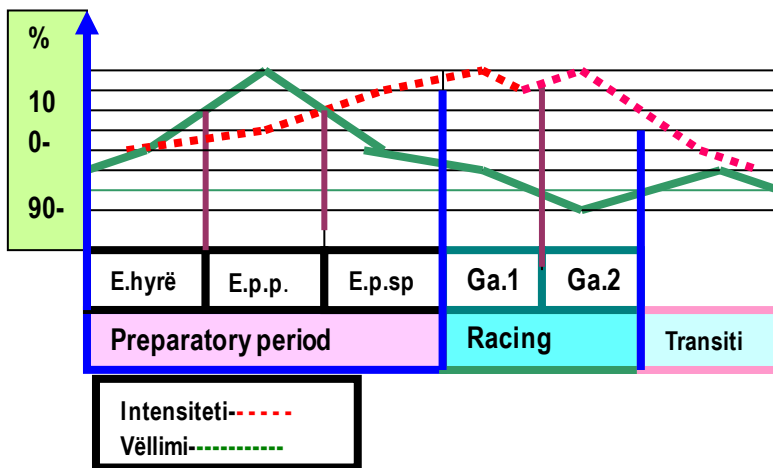
Coordination skills and Mobility Properties, which coordinate movement actions.

An important place is occupied by the activity of physical-motor abilities, strength, speed and endurance, which produce movements in all regimes, their spaces and dynamics. These skills are closely related to each other, feeling more the force factor, without which not even the simplest movement can develop. Their development is related to the influence of real factors of a genetic and training character, where the primary influence is given by sensoceptive abilities, muscle mass, activation of muscle fibers; type of muscle fibers, VO2 max level, psychological preparation, energy reserves, etc.

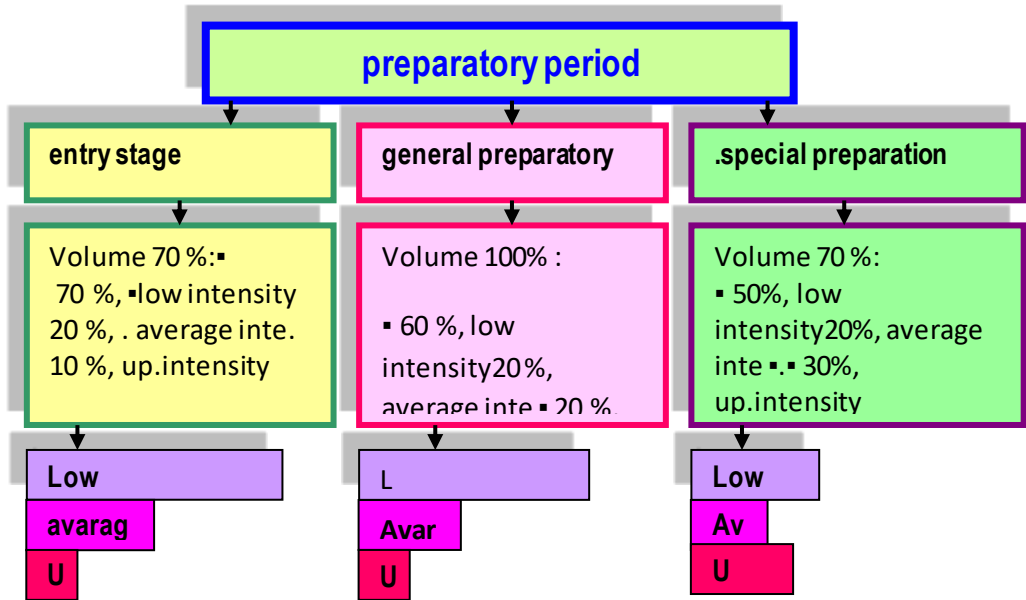
Physical abilities in the conditions of the development of the race, are applied with different strains: with maximum strains, with fast and explosive strains, with small but long strains. In all these cases, all physical abilities are demonstrated, with the maximum strength at the top, giving an undeniable impact on the size of the strain, applied in the appropriate regimes of physical-motor activity.

Physical skills are developed in two forms, in general and special terms, where the main tool is exercise. The general form is practiced with exercises of other sports; special form is developed with exercises similar to and similar to the conditions of the race such as: plyometric, pyramidal, contrast methods (for strength); iterative method (for velocity), extended and interval method (for developing general and special stability ed).

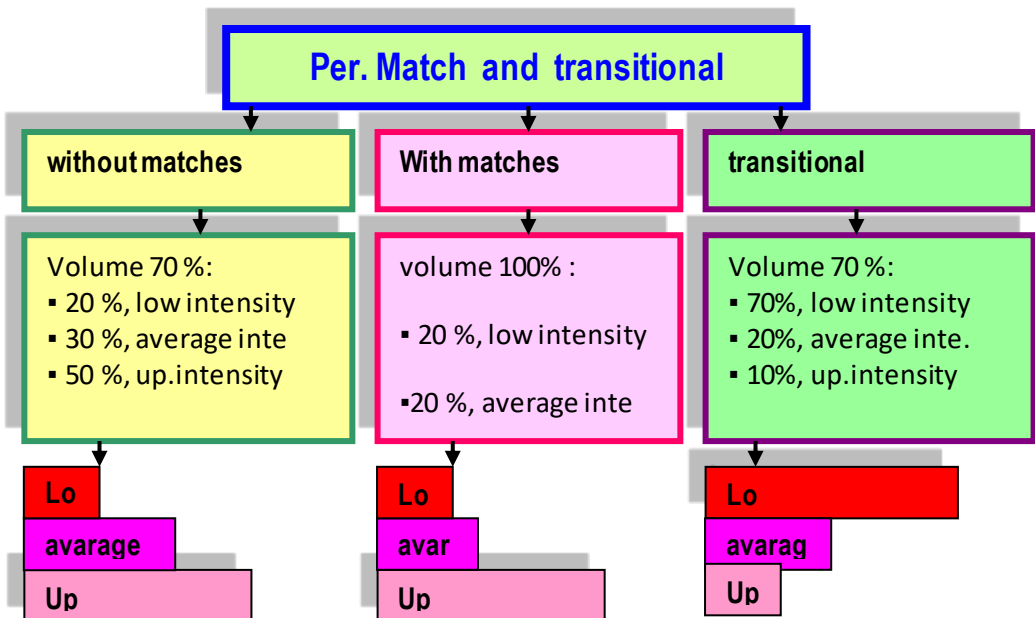
Modern training methodology requires that at each training stage the intensity scales be alternated, from high to low and vice versa, which allows the possibility of training with renewal.



Scheme 30 :Intensity scales in the training load in the preparatory period (Dibra F.-Bushati S., 2014)



Scheme 31: Intensity scales in the training load in the period of matches and passes (Dibra F.-Bushati S., 2014)



The training process is built on the following training macrocycles:

Adaptive macrocycle (42 training days); which is focused on the recovery of the previous state of boxer training, after the transition period of the previous year;

| Training stages | Type of microcycle | Day of training | Volume (Min.) | General preparation | Preparation special | Preparation specifik |
|---------------------|--------------------|-----------------|----------------|---------------------|---------------------|----------------------|
| General preparation | Sign ě s 1 | 1x 7 = 7 day | 385 ' 100% | 256 ' (67%) | 55 ' 15% | 74 ' 18% |
| | I p ě rgji. 1 | 1x 7 = 7 day | 491 ' 100% | 290 ' 59% | 109 ' 22% | 92 ' 19% |
| amount | 2 | 14 days | 14.6 h 100% | 9.1 h 63% | 2.74 h 18.5% | 2.77 h 18.5% |
| Preparation special | Special. 1 | 1x 7 = 7 day | 514 ' 100% | 243 ' 47% | 174 ' 34% | 97 ' 19% |
| amount | 1 | 1x 7 = 7 day | 8.6 h 100% | 4 h 47% | 2.9 h 34% | 1.6 h 19% |
| Competition period | match 2 | 2x7 = 14 day | 868 ' (100%) | 324 ' 37% | 262 ' 31% | 282 ' 32% |
| | Near the match 1 | 1x6 = 6 day | 174 ' 100% | 72 ' 41% | 33 ' 19% | 69 ' 40% |
| | Near the match 1 | 1x6 = 6 day | 174 ' 100% | 72 ' 41% | 33 ' 19% | 69 ' 40% |
| amount | 3 | 20 days ě | 17.37 h (100%) | 6.6 h 39.5% | 4.92 h 25% | 5.85 h 35.5% |

Developmental macro cycle (86 training days); which is focused on the rapid development of training indicators

| General preparation | Type of microcycle | Day of training | Volume (Min.) | General preparation | Preparation special | Preparation specifik |
|---------------------|--------------------|-----------------|----------------|---------------------|---------------------|----------------------|
| amount | Login h s (1) | 1x 7 = 7 day | 385 ' 100% | 256 ' (67%) | 55 ' 15% | 74 ' 18% |
| | General. (3) | 3x 7 = 21 day | 1473 ' 100% | 870 ' 59% | 327 ' 22% | 276 ' 19% |
| Preparation special | 3 micro. | 21 days ě | 31 h 100% | 18.8 h 63% | 6.4 h 18.5% | 5.84 h 18.5% |
| amount | Special. (4) | 4x 7 = 28 day | 2056 ' 100% | 972 ' 47% | 696 ' 34% | 388 ' 19% |
| competition period | 4 micro. | 28 days ě | 34.3 h 100% | 16.2 h 47% | 11.6 h 34% | 6.47 h 19% |
| amount | match (3) | 3x7 = 21 day | 1302 ' (100%) | 486 ' 38% | 393 ' 31.0% | 423 ' 31% |
| | Near the match (1) | 1x7 = 7 day | 185 ' 100% | 77 ' 41% | 36 ' 19% | 72 ' 40% |
| amount | 4 micro. | 28 days ě | 24.79 h (100%) | 9.39 h 39.5% | 7.15 h 25% | 8.25 h 35.5% |

▪ *Booster macrocycle (132 training days); which is focused on consolidating training indicators*

Tab. 26: Load volume during the booster macrocycle

| | | | | | | |
|---------------------|-----------------------|-----------------------------------|-------------------|------------------|------------------|-----------------|
| | I general. (5) | 5x7 = 35 day | 2455 ' 100% | 1150 ' 59% | 545 ' 22% | 370 ' 19% |
| amount | 6 micro. | 42 days ÷ | 45.59 h 100% | 22.75 h 63% | 9.67 h 18.5% | 6.67 h 18.5% |
| Preparation special | Special. (6) | 6x7 = 42 day | 3084 ' 100% | 1458 ' 47% | 1044 ' 34% | 582 ' 19% |
| amount | 6 micro. | 42 days ÷ | 51.40 h 100% | 24.3 h 47% | 17.4 h 34% | 9.7 h 19% |
| Etap s competition | match (6) | 6x7 = 42 days (77 sessions) | 2850 ' '(100%) | 1080 ' 38% | 762 ' 27.0% | 1008 ' 35% |
| | Near the match (2) | 2x7 = 14 day | 348 ' 100% | 144 ' 41% | 66 ' 19% | 138 ' 40% |
| amount | 7 micro. | 49 days ÷ + 35 se. for days | 53.3 h (100%) | 20.4 h 38.0 % | 13.8 h 26.0 % | 19.1 h 36 % |

▪ *Makrociklitweaker* (63 training days); which is focused on perfecting and maintaining training indicators.

Tab. 28: Load volume during the perfect macrocycle

| Training stages | Type of microcycle | Day of training | Volume (Min.) | General preparation | Preparation special | Preparation spesifik |
|---------------------|-----------------------|------------------|------------------|---------------------|---------------------|----------------------|
| General preparation | Login h s (1) | 1x4 = 4 day | 179 ' 100% | 129 ' (72 %) | 30 ' 17 % | 20 ' 11 % |
| | I general. (1) | 1x7 = 7 day | 491 ' 100% | 290 ' 59% | 109 ' 22% | 92 ' 19% |
| amount | 2 micro. | 11 days ÷ | 11.17 h 100% | 6.99 h 63% | 2.32 h 18.5% | 1.87 h 18.5% |
| Preparation special | Special. (2) | 2x7 = 14 day | 1028 ' 100% | 486 ' 47% | 348 ' 34% | 194 ' 19% |
| amount | 2 micro. | 14 days ÷ | 17.14 h 100% | 8.1 h 47% | 5.8 h 34% | 3.24 h 19% |
| Competition period | match (1) | 1x7 = 7 day | 434 ' '(100%) | 162 ' 38% | 131 ' 31.0% | 141 ' 31% |
| | Near the match (5) | 5x6 = 30 days | 835 ' 100% | 325 ' 39% | 165 ' 20% | 345 ' 41% |

Imi Determining and ordering the amount of training tasks in the microcycle and training cycle is evaluated as a factor that regulates the regulation and program of sports training, where we rely on a simple mathematical but meaningful action, the "rule of three", which converts the indicator the percentage amount of tasks (units) under development goals: to prepare date Total m's, special and specific to each stage of training every makrocikli.

Realizations in Physical-Mobile Indicators

Realization in physical-motor and functional indicators focuses on basic motor-functional, technical, technical and coordination objectives. For this purpose, special tests were used, which included the following exercises:

30 Runs 30-50 m from high start, for speed assessment, in sec;

Dy Long jump with two legs from the ground, for speed assessment, in full meters and centimeters.

- Traction on iron, to assess the strength of the arms and contracting muscles, at times; .

Rimi Approaching the chest near the knees (RSA, with barbell disc 5 kg in the chest), for the assessment of strength in the lumbar region, at times for 30 sec;

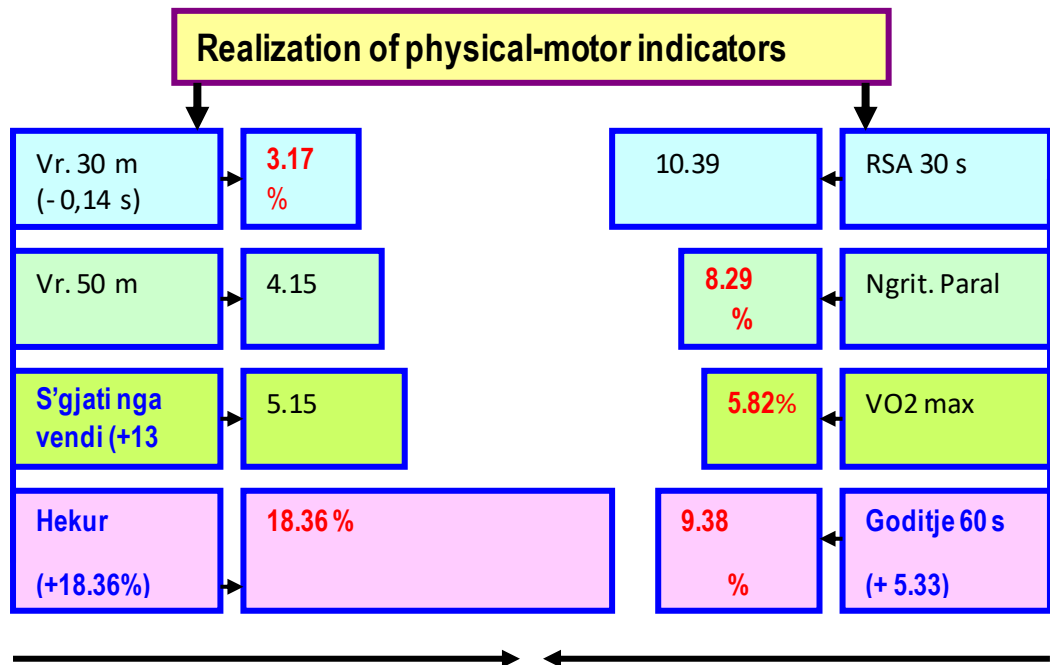
- Raise my arm in parallel, to assess the strength of the arms, at times;

Të Straight strokes, for the assessment of special force, at times in one minute;

- VO2 max; for the evaluation of functional preparation, in mil / kg / min (Astrandtest)

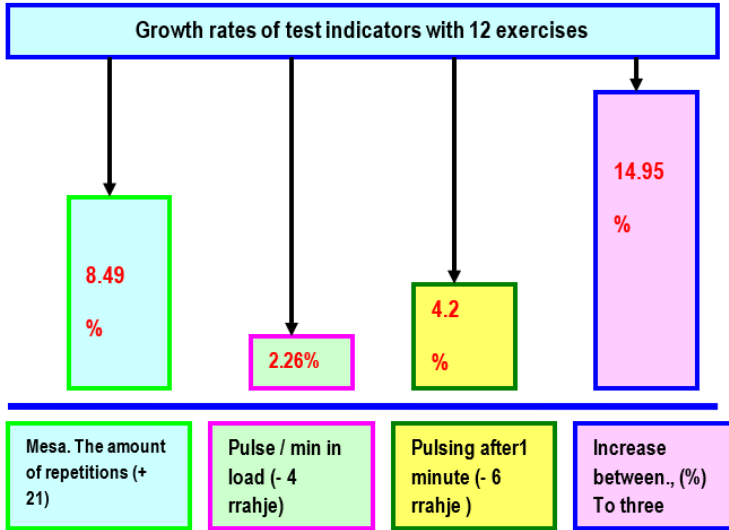
- Tab. 47

S kema 33: Dynamics of physical-motor indicators in the boxing team SK" Tirana"



Realization N Y TRREGUSIT PHYSICAL W -functional OF SPECIAL W.

Achievements in t Indicators functional special s focus on the dynamics of "test with 12 exercises " in the order and manner determined by the first . (Tab. 48)



Scheme 34 : Growth rates s h indices n h test special exercises 12

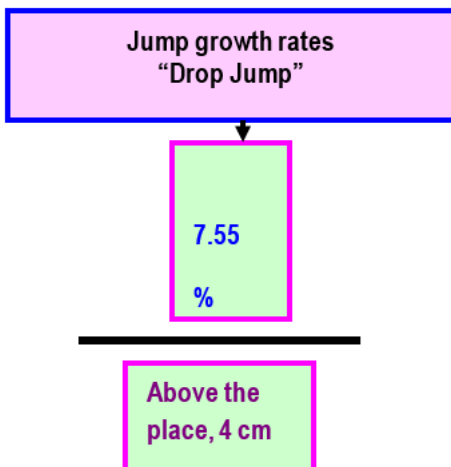
DJ: DROP JUMP

(Jumping on the ground with both feet):

- K s only two rcim k h mb h t after falling on an object with height n s 40 cm.

Scheme 36 : Growth rates s h indices n s dance test s s highest by country

Me two legs, p a DECISION ë n the side ë ve



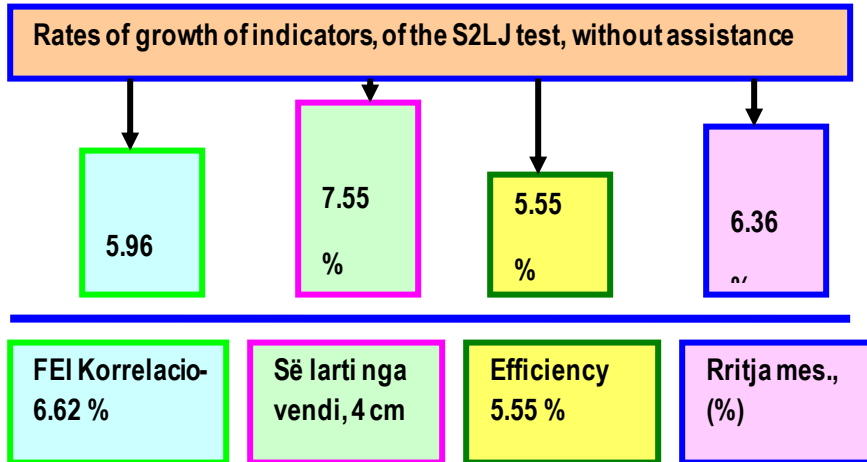
S2LJ: SINGLE 2 LEG JUMP (Jumping n h above h as two feet on the ground , without the aid of wings) :

- Continuous jumps, within 10 seconds, with hands placed in the middle;

- Evaluates the correlation of force in relation to speed, length, fashion and weight as well as the level of explosive force and coordination.

Scheme 37 : Growth rates s h indices n s dance test s s highest by country

Me two legs, p a DECISION ë n the side ë ve



◆ S2LJ: SINGLE 2 LEG JUMP

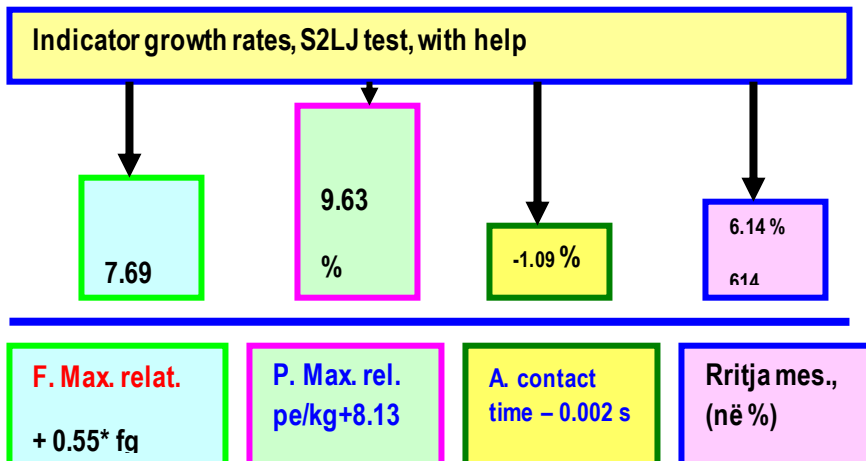
(Jumping n ë above ë as the two feet on the ground with the aid of wings);

I Single high jump, with the help of wings;

- Evaluates in particular the maximum relative strength, power and reaction.

Scheme 38 : Growth rates s h indices n s dance test s s highest by country

Me two legs, p a DECISION ë n the side ë ve



It is worth mentioning the developments in physical, technical and functional indicators, where there was an average increase of **8.1%**. Special test with the first two exercises, marked a rise of **14.9%** (8:44% in the amount of repetitions, 2:26 in the blinking% in cargo and 4:20 in the blinking% after one minute). In Drop-jump test was a marked increase in h 7:55%. In the test Singel 2 Leg Jump (assisted), at **6.54%** (FFI, at 5.96%, Jump Height, at 7.55% and Efficiency, at 6.12%). In the Singel leg Jump test (without assistance): **6.17%** (where F.Mes, Rel, at 7.69%, F.Mes.Rel / weight, at 9.73% and A. Kontakt time, at 1.09%).

Analyzing the data, it is noticed that the whole team of boxers has made progress in all physical, functional and coordination indicators. This increase is greater in the iron and RSA traction indicator and smaller in the 30 m segment, where increases are more difficult. However, in the future the indicators of long jump from the ground and VO2 max, from 253 cm to 270 cm and from 45 to 55 ml / kg / weight, should be improved, as indicators that increase strength and aerobic capacity, for higher level loads. high in the future,

Conclusions

At the end of the study, "*Complex training methodology of training increases the standards of training in amateur boxing, adults*" , we come to the following main conclusions:

First; The experimental training process proves the theoretical and practical values of a new training methodology in the field of amateur boxing with specific and complex features feasible and necessary for high achievements. Through it, the right opportunities and conditions were achieved for the realization of the respective goals and objectives, focusing on a series of individual and team achievements.

Second ; The training methodology presented in the scope of this study is an original, standardized, applied and rational activity, freed from unnecessary overloads, which tire and exhaust the boxer, making it difficult to achieve special and specific indicators of training as a prerequisite. for high results.

Third; The training process in the field of amateur boxing should be organized in accordance with the requirements set by the sports match, during which anaerobic to aerobic energy processes prevail (anaerobic process, to the extent of 10%, lactic glycolytic anaerobic process, to the extent of 60% and aerobic process, to the extent of 30%).

Under these conditions, in the training process, priority should be given to loads with a pronounced aerobic character, which present special requirements for special endurance indicators, such as basic physical ability in the preparation of the boxer and physical-physical activities with breaks and intervals, where they are applied with priority interval and alternative methods

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Tourists Perceptions and Satisfaction Regarding Tour Guiding in the Republic of North Macedonia

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Abstract

Tourism is diverse industry and therefore it involves many different stakeholders for its operational activities. An essential element for sustainable tourism development in any tourist destination is the participation of active stakeholders and the cooperation between them. Among all, the tour guides play a major role in the tourism industry since tourists need to have a clear picture of the country and its offer, laws, rules and regulations and other expected behavioral patterns. Moreover, guides should have the ability to transform the tourist visit into an unforgettable experience. In addition to the quality and ability of tourist guides, there are many problems and issues associated with their services that can impact the ultimate satisfaction of tourists. In the Republic of North Macedonia, there is a positive trend in tourist guiding in the last 20 years. It is because of this fact that this paper pays attention to the role and importance of tour guiding for the Macedonian tourism.

Keywords: tourism, tourist destination, tourist experience, tour guides, tour guiding, empirical research

Introduction

The role of the modern tour guide has its direct historical origins from the Great Tour of the 17th and 18th centuries (Brodski-Porges 1981; Hilbert 1969; Lambert 1935) and in the beginnings of modern tourism, which eventually replaced the Grand Tour in 19th century. Its predecessors, however, are numerous and diverse and reach far into mythology, allegorical literature, history and geographical research. In order to understand the structure and dynamics of the role of the modern tourist guide, these predecessors should be examined, because they have set the cultural background due to which its modern role has developed. (Cohen, 1985)

For all its apparent simplicity, "guiding" is a complex concept: and while there are many different types of guiding, some of this complexity also marks the tourist guide. A good start to appreciate that complexity can be made by considering an authoritative dictionary definition of the term: the Oxford English Dictionary defines the concept "guide" as "One who leads or shows the way especially to a traveller in a strange country; spec. one who is hired to conduct a traveller or tourist (e.g., over a mountain, through a forest or over a city or building) and to point out objects of interest" (Oxford 1933:IV/490)

Tour guides' main job function is to guide and bring the tourists with wonderful travelling experiences. They effectively submerge the tourists within the sightseeing spots thoughtfully.

Therefore, in order to guide tourists to the pleasant journey, they should have some professional techniques. In addition, regarding the dimension of their professional attitude, it means the drive of affection and it is a person's behavioral performance and the learning related to attitude and affection. It is the attitude or value required when tour guides guide or work on tourists' travel business. Positive professional attitude is the key factor for excellent tour guides to successfully guide the tour groups (Curtin, 2010; Green & Jones, 2010).

Tour guides act as ambassadors of the country, they are the first to meet and greet tourists and they are often the last to say goodbye to them when they leave the country.

Tourism is a communication phenomenon; the best promoter of the tourist destination is the tourist who is satisfied with the visit. If the visitor is misunderstood by the community at the place he or she visits or by the professionals who accompany him/her, even if the tourist visits the most beautiful place in the world, he or she will be left with a negative opinion which is bad propaganda (Jonasson, 2014). This is where the role of the tour guide comes into play. It must be a versatile person, with the skills of a psychologist able to anticipate the needs of the clients, as well as to correctly interpret the phenomena and relationships in the tourist destination.

An empirical research was presented on the prepared research on the perceptions and self-perceptions of the tourist guides in the Republic of Macedonia as the first part and the research, with a provided research sample of 50 tourist guides for which structured interviews were prepared. The focus was set on the profession, using the method of observation, inventoried them in terms of experience and knowledge of foreign languages. For the research regarding the perceptions and satisfaction of the clients from the tour guiding in the Republic of Macedonia, a representative research sample of 1500 tourists was provided which were examined within three tourist seasons starting from 2017 and ending by 2019. A total of 1152 survey questionnaires were fully completed and processed.

Empirical research on the perceptions and satisfaction of the clients from the tour guiding in the Republic of North Macedonia

The survey method was followed by examining the attitudes of foreign tourists towards local tourist guides. The research was part of the doctoral thesis with the topic: Role and significance of tour guiding for the tourism in the Republic of Macedonia, defended on the 20th of July 2020 at the University "St. Kliment Ohridski"-Bitola, Faculty of tourism and hospitality-Ohrid, Republic of North Macedonia, in original: "Улога и значење на туристичкото водење за туризмот во Република Македонија". The questionnaire was intended for customers (tourists) whose purpose was to determine "consumer behavior when consuming or using a product or service" (Vukonic, Cavlek, 2001: 20), ie to get a comprehensive impression of perceptions and experiences of service users. Having in mind the fact that the organized tourist flow in Ohrid, Republic of North Macedonia is starting to be more stable and less spontaneous, it was possible to contact tourists from all profiles, but we chose the ones that are already present, and who if not the Dutch visitors. The Dutch and Poles are one of the most present tourists in the Republic of North Macedonia, with the most overnight stays per tourist (around 5.7). They come with charter flights directly to Ohrid, but there is also a significant number that arrive as part of larger Balkan tours conducted by coaches. Both kinds of groups were taken into account during the research. Most of the groups carry out at least one to two

activities, such as a tour of the old town of Ohrid and a visit to the monastery of St. Naum in combination with the Galicica National park.

The research sample was taken from the population of Dutch, Polish, Chinese, Japanese, Malaysian, Vietnamese, Korean, and tourists from Singapore, Hong Kong, Taiwan, as well as a number of tourists from the United States, Canada, Australia, South Africa and the United Kingdom. They were users of the services of several well-known tour operators in the world and in Europe: Kuoni - Hong Kong, China, Bolderman and TUI from the Netherlands. Kuoni is one of the oldest European tour operators originating in Switzerland with a huge number of branches worldwide. One of them is the company located in the emissive zone of Hong Kong. Tour operator Bolderman specializes in roundabout bus tours for "third age" customers. While TUI provides services to clients who are of mixed age groups, but still predominate users of services belonging to the age group of 50 years and above.

The research was agreed with the following tour operators: the travel agency Compass from Rotterdam. Compass is an agent who organizes on behalf of Bolderman. The owner, as well as the general manager Andrej Zupancic, enthusiastically accepted the request for a survey and asked for the results after its realization. Thus, an agreement was reached to conduct a survey of 8 groups of Dutch tourists who have the program "Byzantine Cities" which includes all former Yugoslav republics along with Albania, not including Greece. The research sample when it comes to Dutch tourists is quite unique because of the 242 tourists covered in this research, 200 were guided by the same guide in their own language, while the remaining 42 were guided by different guides during their entire stay.

The tourists were asked to keep the questionnaires and at the end of the third day of their four-day stay to return them filled in to the agency representative-driver. All distributed surveys were completed because there was enough time for that. All completed questionnaires were collected during the morning hours of the fourth day of the guests' stay.

Albania Experience / Landways, one of the leading destination management organizations in Southeast Europe, working with tour operators in the Far East, has responded to a survey request. Thanks to owner Gazmend Hahxia and CEO Neritan Selita, the survey was successfully conducted and included 267 respondents: 10 from China, 77 from Japan, 52 from Malaysia, 20 from Indonesia, 20 from Vietnam, 20 from Taiwan³⁸, Hong Kong 11, Singapore 3 and South Korea 56.

The Americans and some of the tourists from the Commonwealth countries were covered through individual tours organized by the American tour operator JayWay. It was a total of 46 visitors, including 24 tourists from the United States, 10 tourists from New Zealand, 10 tourists from Australia and 2 tourists from Canada who as individual tourists or in groups of a maximum of four were on a Balkan tour in which Ohrid was an integral part. The tours were combined with the monastery of St. Naum and the Galicica National Park, and visit of the capital city Skopje in combination with Matka.

Through the British tour operator VJV Voyages Jules Verne were surveyed 80 tourists from the UK who, like the aforementioned respondents, were on a one-week tour including Kosovo, Macedonia and Albania, having two overnight stays in our country, one in Skopje and one in Ohrid. The Macedonian part of the program included the Matka canyon with the Vrelo cave, a visit to Skopje on the first day and a visit to the ancient city of Stobi with wine tasting in Demir Kapija and accommodation in Ohrid on the second day. On the third day they had a sightseeing

of the old city of Ohrid, lunch and departure for Albania. Specific for this research sample is that 2 guides were changed, one of which led 6 groups while the other 2 groups.

The Danish-Bulgarian tour operator Penguin Travel specializes in round-the-world tours. One of its features is that it serves customers from all over the world and on a tour together it can happen that literally tourists from China, India, USA, Netherlands, Great Britain, Ireland, Brazil, Australia, New Zealand, South Africa, Canada, Georgia, Malaysia etc. Through this tour operator were surveyed 127 respondents, of which 48 were from the United States, 5 from Canada, 11 from Australia, 14 from New Zealand, 11 respondents from South Africa, 5 from China, 6 from Ireland, 7 from Brazil, 5 from India, 6 from Georgia and 9 from Malaysia.

The Polish tourists in this study are the second largest research sample after the Dutch visitors with 198 respondents. In their case, the examination was conducted during the boat tours to St. Nahum during the 4 consecutive months, at the end of May, the end of June, the middle of July and the middle of August. Most of them, 3 groups were led by a tour guide whose mother tongue was Polish, while 1 group was led by a tour guide who speaks Polish, but not as a native speaker.

The other respondents from several countries should be mentioned, including the area of the surrounding region. They were examined through the association of tourist guides and companions Kej from Ohrid at several locations in the old part of the city of Ohrid, while they had a break during their tour of the old town. This is a case of Bulgarian, Serbian, Montenegrin, Croatian, Albanian, Kosovo and Greek visitors, led by unknown local tour guides. But it also includes tourists from Israel, Slovakia, Spain, Norway, Denmark, Lithuania, Hungary, Germany, Estonia, Ukraine, Egypt, France, Italy and Romania.

Methodology

The survey questionnaire was based, in part, on the McDonnell (2001) Tourist Satisfaction Survey. Regarding the Australian questionnaire, the question of satisfaction with the presentation of the tour guide was adjusted in terms of the specific elements that were subject to evaluation, and two new questions were included: one in order to determine what is the main concern of tourists in terms of local tours, and secondly to get the opinion of tourists about the most important role of tourist guides. The questionnaire also contains general data on the respondents, ie their socio-demographic characteristics: age, gender, level of education and country of permanent residence. The empirical part of the paper covers fieldwork. Systematic observation was used to collect primary data from empirical analysis, and more specific techniques were interviewing and surveying. The research, referring to the perceptions and satisfaction of the clients from the tour guiding in the Republic of Macedonia, was conducted by applying the technique of surveying the visitors. The time interval of research activities (cabinet and field) started in 2017, but mostly refers to the tourist season in 2018 with a certain extension in 2019. The survey questionnaire covered 1,500 respondents, with 1152 fully completed surveys. The questionnaire assessed the various contents through the

Likert scale. The results obtained are sublimated in tabular reviews through an average score and standard deviation.

Statistical processing

Descriptive statistics techniques were used for data processing, which includes calculation of frequency and percentage, calculation of the arithmetic mean and standard deviation of the

given answers. The meaning of the differences in the arithmetic means was also checked. Univariate analysis of variance (ANOVA) tested the significance of the difference between arithmetic means (derived from dependent variables) between subcategories of each of the independent variables (F coefficient). Regression and correlation analysis were also applied in order to establish the existence and nature of the relationship between the individual variables. In this paper, the correlation is expressed using the Pearson correlation coefficient. The value of this coefficient can theoretically range from +1 (perfect positive correlation) to -1 (perfectly negative correlation). The sign of the coefficient indicates the direction of correlation, ie. whether it is positive or negative, but does not show the strength of the correlation. Pearson correlation coefficient is based on comparing the true impact of one variable on another, in terms of the maximum possible impact. Regression analysis is a method that examines and determines the dependence between two or more variables, ie. the influence of the change of one or more variables on the change of the other variables is perceived. At stake is the study of the cause-and-effect relationship and the validity of predicting the value of one variable based on knowledge of the value of others. The data from the questionnaires were processed using the computer program SPSS (Statistical Package for the Social Sciences) version 19.0.

Characteristics of the Research Sample

The total number of processed questionnaires was 1152 and it is important to note that the answers were received from the respondents to all questions. Therefore in all questions there is no difference in the sum of answers. The characteristics of the sample are given in the following table.

Table 1 by author Characteristics of the research sample(by author)

| Variable | | Characteristics of the research sample | |
|-------------------|----------------------|--|--------------|
| | | Frequency | Percentage % |
| gender | male | 517 | 45.0 |
| | female | 634 | 55.0 |
| age | Under 18 | 66 | 5.7 |
| | 18-28 | 152 | 13.2 |
| | 29-39 | 213 | 18.5 |
| | 40-49 | 67 | 5.8 |
| | 50-60 | 187 | 16.2 |
| | 61 + | 467 | 40.5 |
| Educational level | High school | 240 | 20.8 |
| | College | 569 | 49.4 |
| | University | 321 | 27.9 |
| | Post graduate degree | 22 | 1.9 |

Men make up 44.9% of the research sample, while women make up 55.1%. Out of the total number of respondents, 94.5% belong to the age category over 50 years. In fact, 16.2% belong to the age category of 50 to 60 years, while 40.5% of the respondents belong to the age group of 61 years and above. Only 5.8% belong to the age group between 40 and 49 years. 18.5% belong to the age group between 29 and 39 years. In the age category between 18 and 28 years

belong 13% and under 18 years 5.7%. It can be said that 56.7% belong to the third age group, ie. predominantly tourists who are mostly retired or before retirement.

Regarding the level of education, relatively normal results were obtained. Of all respondents, 20.18% have completed secondary education, just over 49% have completed high school or as it is popularly called college, 27.9% have a university degree and 1.9% have a postgraduate education degree. In contrast to a 2001 study by Med Donell in Australia, which found surprising results in terms of education, with the majority of respondents not being honest about their education and stating that they had a bachelor's or doctorate, our research resulted in completely realistic and expected results. They all stated in which country they have a permanent place of residence. Most of the respondents come from the Kingdom of the Netherlands with 21.7%, followed by Poland with 17.2%, followed by the United Kingdom with 6.9%, Japan with 6.7%, both Malaysia and South Korea with 4.9%, Taiwan with 3.9%, Hong Kong with 1%, New Zealand with 1.5%, and Australia with 1.6%. It can be concluded that European tourists predominate, while visitors from East Asia and the Pacific are also present in a good percentage.

Results and discussion

The answer to the first question should indicate what is the main concern of the tourists in relation to the local tours in the destination, ie which aspect of the tour they take into account when deciding on it. As can be seen from Table 1, two main and dominant concerns of tourists is the "Presentation of the tourist guide" (59.5%) and the "program and itinerary" (22.9%). Other aspects of the tours offered as a possible answer ("walking and attraction attractions", "price" and "weather conditions") are presented in a significantly lower percentage, and "vehicle quality" was rounded out by only 15 respondents or 1,3%.

It can be concluded that for tourists two aspects of the tour are obviously the most important. The competence of the tour guide (presentation skills) and the quality of the information that would be obtained from him/her, as well as the program of the tour, ie. the attractions they would visit or see are the main concerns of the tourists in Macedonia.

Table 2 Main concerns of the tourists in relation to the local tours in the destination (by author)

| | Frequency | Percentage % |
|-----------------------------------|-----------|--------------|
| Program and itinerary | 264 | 22,9 |
| Presentation of the tourist guide | 685 | 59,5 |
| Duration | 35 | 3,0 |
| Accessibility of points | 19 | 1,6 |
| Vehicle quality | 15 | 1,3 |
| Other | 23 | 2,0 |
| Price | 58 | 5,0 |
| Weather conditions | 52 | 4,5 |
| Total | 1152 | 100 % |

If we take into account the data from the previous table, it is natural that most 34.9% of tourists think that the main role of the tour guide is to be an information provider and educator as shown in the table below. Immediately after that is the opinion that the tourist guide should

be an ambassador, PR and protector of his destination. We live in a time when great attention is paid worldwide to the preservation of the environment and the cultural and natural heritage. Of course the tour guide must be a reminder and give an example of how tourists and other visitors should behave in the destination, especially in protected areas. Such a result is in line with the general picture of the role of local tour guides in the destination. A relatively large number of respondents believe that the main role of the tour guide is to be a "cultural mediator" (15.7%). Communicating with people from the destination further enriches the experience and intensifies the memories that visitors would have after going back home. Of course, the tour guide should also be a "leader and organizer" (13.5%). The most precious asset for every person is the time. The guide must be careful and well organized so that he or she does not waste one's clients' time. To be able to achieve this one must have leadership skills and enjoy a certain level of authority from clients' perspective. The role of interpreter and translator should not be neglected (8.9%), which is the basic role of the guide. If this role is excluded, the whole system of tour guiding would fall apart. The smallest number of respondents opted for the option of companion and guardian of tourists (3.6%). This can be understood from two aspects: Macedonia in the eyes of visitors is a country with a high degree of security and tourists do not feel fear during their stay; or the local tourist guide is indeed in some of his responsibilities and tasks both a companion and a guardian, but due to the fact that most of the respondents entered Macedonia together with their tour guide and in this case exclude that role with the local guide. Respondents were able to complete only one of the offered answers, which probably influenced their choice for a standard and generally known role. Such a choice, however, does not mean denying the importance of other roles, especially when they are intertwined in practice: from the point of view of foreign tourists, providing information is not just a list of facts, but revealing information tailored to the interests and cultural background of service users.

Table 3 Main role of local tour guide (by author)

| | Frequency | Percentage % |
|---|-----------|--------------|
| Informator and educator | 402 | 34.9 |
| Interpreter and translator | 102 | 8.9 |
| Cultural mediator | 181 | 15.7 |
| Leader and organiser | 155 | 13.5 |
| Companion and gurdian | 42 | 3,6 |
| Ambassador, PR and protector of the destination | 270 | 23.4 |
| Total | 1152 | 100 |

Regarding the assessment of the quality of the tours in which they participated (sightseeing of Skopje, Ohrid and St. Naum), the respondents managed to achieve a scale from 1 to 10. As can be seen from the table below, almost 80% of the respondents believe that the quality of the tours exceeded their expectations and is more than satisfactory, about 20% consider it satisfactory and less than 1% considers the quality of the tours to be unsatisfactory. The average score is 8.9, which can be interpreted as an excellent grade.

Table 4 Tours quality assessment (by author)

| | Frequency | Percentage % |
|----------------------------------|-----------|--------------|
| More than satisfying (rate 9-10) | 836 | 72,5 |

| | | |
|-------------------------|------|------|
| Satisfying (rate 6-8) | 267 | 23.1 |
| Unsatisfying (rate 1-5) | 47 | 0,4 |
| Total | 1152 | 100 |
| Average rating | 8,88 | |

It is indicative that individuals needed, at the end of the highest grade, to supplement with a comment ("excellent", "living encyclopedia", "thanks for the stories and anecdotes", "has a good sense of humor", etc.), which testifies for their extraordinary pleasure. Very few tourists rated the quality of the tours as low. Interestingly, such questionnaires also recorded specific reasons for dissatisfaction ("the guide was often unclear in his statements", "the guide started telling the story in our absence, we moved slowly because of my arthritis", "our guide he wore sunglasses while addressing us and I consider that extremely rude").

The data processing also checked whether the average assessment of the quality of the tours differs between the respondents with different demographic characteristics. It turned out that there is a statistically significant difference in relation to the permanent place of residence of the respondents. This difference is statistically significant at the level of 0.05, which means that with 95% certainty it can be argued that the differences obtained in this sample really exist in the populations of tourists from different emission zones worldwide.

Dutch tourists are most satisfied with the fluency of the tour guide. 93.2 of the respondents who were guided in Dutch rated the language skills of the guide with the highest score, while 6.8% rated the fluency of their guide as very good. It should be noted that 84.7 of the Dutch respondents had a guide in their mother tongue. The most dissatisfied with the language skills of the tour guide were the tourists from France who 100% rated the fluency with an extremely negative grade. One hundred percent satisfaction when it comes to the language fluency of the tour guide can be noticed in the respondents from Ukraine, Slovenia, Belgium, Greece and Austria, but it is a small number of respondents that ranges up to less than one fifty tourists. In fact, these are respondents from the same group.

Namely, at first glance it can be seen that the grades given by the respondents from the Netherlands and Poland are higher than those who are not traditional visitors to Macedonia.

Table 5 Tour quality assessment according to country of arrival of tourists (by author)

| Countries | Crossing of 2 variables: Country of origin and tour quality | | | | | |
|--------------|--|--------------------------------|--------|------------------|-----------------------------|--------|
| | Dependent variable: On scale from 1 to 10 where 10 is excellent and 1 is very bad, how would you rate the quality of your tour in Macedonia? | | | | | |
| | Nominal number of respondents | Percentage of the total number | grade | Standard mistake | 95% interval of credibility | |
| Lowest grade | | | | | Highest grade | |
| Albania | 3 | ,3 | 9,000 | ,811 | 7,410 | 10,590 |
| Argentina | 8 | ,7 | 9,500 | ,496 | 8,526 | 10,474 |
| Australia | 18 | 1,6 | 7,833 | ,331 | 7,184 | 8,483 |
| Austria | 8 | ,7 | 9,500 | ,496 | 8,526 | 10,474 |
| Bahrein | 1 | ,1 | 10,000 | 1,404 | 7,245 | 12,755 |
| Belgium | 3 | ,3 | 9,333 | ,811 | 7,743 | 10,924 |
| Brasil | 5 | ,4 | 7,200 | ,628 | 5,968 | 8,432 |

| | | | | | | |
|---------------|-----|------|--------|-------|-------|--------|
| Bulgaria | 15 | 1,3 | 8,200 | ,362 | 7,489 | 8,911 |
| Canada | 4 | ,3 | 9,500 | ,702 | 8,123 | 10,877 |
| PRC | 14 | 1,2 | 9,571 | ,375 | 8,835 | 10,308 |
| Croatia | 11 | 1,0 | 8,545 | ,423 | 7,715 | 9,376 |
| Danemark | 13 | 1,1 | 9,385 | ,389 | 8,621 | 10,149 |
| Egypt | 1 | ,1 | 9,000 | 1,404 | 6,245 | 11,755 |
| Estonia | 7 | ,6 | 9,000 | ,531 | 7,959 | 10,041 |
| Finland | 13 | 1,1 | 9,000 | ,389 | 8,236 | 9,764 |
| France | 3 | ,3 | 7,333 | ,811 | 5,743 | 8,924 |
| Georgia | 6 | ,5 | 8,500 | ,573 | 7,375 | 9,625 |
| Germany | 11 | 1,0 | 8,818 | ,423 | 7,988 | 9,649 |
| Great Britain | 80 | 6,9 | 8,725 | ,157 | 8,417 | 9,033 |
| Greece | 4 | ,3 | 9,500 | ,702 | 8,123 | 10,877 |
| Hong Kong | 11 | 1,0 | 10,000 | ,423 | 9,169 | 10,831 |
| Hungary | 4 | ,3 | 10,000 | ,702 | 8,623 | 11,377 |
| India | 5 | ,4 | 8,600 | ,628 | 7,368 | 9,832 |
| Indonesia | 20 | 1,7 | 10,000 | ,314 | 9,384 | 10,616 |
| Ireland | 5 | ,4 | 7,000 | ,628 | 5,768 | 8,232 |
| Israel | 8 | ,7 | 8,875 | ,496 | 7,901 | 9,849 |
| Italy | 4 | ,3 | 8,000 | ,702 | 6,623 | 9,377 |
| Japan | 77 | 6,7 | 8,714 | ,160 | 8,400 | 9,028 |
| Kosovo | 1 | ,1 | 10,000 | 1,404 | 7,245 | 12,755 |
| Lithuania | 3 | ,3 | 10,000 | ,811 | 8,410 | 11,590 |
| Macedonia | 1 | ,1 | 9,000 | 1,404 | 6,245 | 11,755 |
| Malaysia | 56 | 4,9 | 9,286 | ,188 | 8,918 | 9,654 |
| Monte Negro | 3 | ,3 | 8,333 | ,811 | 6,743 | 9,924 |
| Netherlands | 242 | 21,0 | 9,153 | ,090 | 8,976 | 9,330 |
| New Zealand | 17 | 1,5 | 8,706 | ,340 | 8,038 | 9,374 |
| Norway | 9 | ,8 | 8,667 | ,468 | 7,748 | 9,585 |
| Pakistan | 7 | ,6 | 7,000 | ,531 | 5,959 | 8,041 |
| Poland | 198 | 17,2 | 8,808 | ,100 | 8,612 | 9,004 |
| Romania | 12 | 1,0 | 9,250 | ,405 | 8,455 | 10,045 |
| Serbia | 22 | 1,9 | 9,273 | ,299 | 8,685 | 9,860 |
| Singapur | 3 | ,3 | 9,333 | ,811 | 7,743 | 10,924 |
| Slovakia | 14 | 1,2 | 10,286 | ,375 | 9,550 | 11,022 |
| Slovenia | 11 | 1,0 | 9,182 | ,423 | 8,351 | 10,012 |
| South Africa | 11 | 1,0 | 8,455 | ,423 | 7,624 | 9,285 |
| South Korea | 56 | 4,9 | 8,839 | ,188 | 8,471 | 9,207 |
| Spain | 1 | ,1 | 6,000 | 1,404 | 3,245 | 8,755 |
| Sweden | 10 | ,9 | 9,500 | ,444 | 8,629 | 10,371 |
| Taiwan | 38 | 3,3 | 8,079 | ,228 | 7,632 | 8,526 |
| Ukraine | 7 | ,6 | 7,857 | ,531 | 6,816 | 8,898 |
| USA | 48 | 4,2 | 9,125 | ,203 | 8,727 | 9,523 |
| Vietnam | 20 | 1,7 | 8,100 | ,314 | 7,484 | 8,716 |

The lowest scores were given by the respondents from Spain, Pakistan, Australia, Brazil, Ireland, France and Ukraine. The fact that the majority of this group of respondents comes from countries where tourism is at a much higher level than ours, they have a lower threshold of tolerance for deviations from their expectations. There is also a possibility that this is an expression of the "superlative" attitude of individuals, which certainly affected the level of ratings given for the tours. Their ratings are statistically significantly lower than the ratings of those respondents listed as traditional visitors to Macedonia, on It should be taken into account that the size of the research sample that critically addressed the quality of the tours in Macedonia is disproportionately small, but still important because it is a rounded group of respondents who in a certain place and at a certain time are Although every human being is a subjective being, when it comes to collective travel, subjective factors are excluded and objectivity comes to the fore. In the same group of critical respondents were visitors from Pakistan. Their dissatisfaction is based on the essence of the tourist offer in Macedonia, starting from the fact that Pakistan is an Islamic republic, when visiting a country like Macedonia, which is secular according to the social order, a small shock immediately occurs. The biggest reason why Pakistani visitors were not very happy with their visit to Macedonia is the fact that the program did not include Islamic cultural monuments. They visited only churches and not a single mosque. They were not given time to pray and so on. The determination of the statistical significance of the differences in the performed average grades was performed by analysis of variance (ANOVA).

Regarding the quality of the tours, it was interesting to find out which of the examined variables most influenced the level of grades. As can be seen from the table, the greatest influence on the evaluation of the quality of the tours have "ease of understanding the information" and "satisfaction with the received information", as well as the estimated ability of the respondents to explore the city after the tour with the guide. It can be concluded that the tour guides to a small extent tried harder in their attempts to encourage tourists to interact with the locals, than the level of the degree of total satisfaction with all the information together. The guide's attempts to encourage tourists to interact with the local environment and population inversely affect the overall satisfaction with all information.

Table 6. Influence of particular dependent variables to the general rating of the tours (by author)

| | B | Non standard coefficients | Standard coefficients | t | Sig. |
|---|--------|------------------------------|--------------------------|-------------|------|
| Satisfaction of all the information | 2,300 | ,063 | Beta | 36,622 | ,000 |
| Was the presented information easy to understand? | ,326 | ,011 | ,595 | 29,471 | ,000 |
| How selfconfident are you in you ability to explore the town on your own after the end of the tour? | ,203 | ,011 | ,353 | 17,865 | ,000 |
| How effective were the guide's tries to encourage interaction with the local population? | -,025] | ,011 | -,041] | - 2,195) | ,028 |

It can be concluded that the tourists gave particularly high marks. The overall rating for the tours ranges from 4.2 in terms of ease of understanding the information provided by the tour

guide, 4.3 for the degree of confidence and ability to independently explore the site after the tour, 4.5 is the rating for the effectiveness of guide in encouraging interaction with the local environment the easier it was for them to understand the tour guide and the information presented, the more satisfied they were with the information during the tours, the more confident they felt to explore the places on their own. These three variables are good predictors for assessing the quality of tours at a significance level of 0.01 (99% certainty).

In addition to assessing the quality of the tours, respondents also assessed the impact of the tour guide on their own experience. The results shown in Table 7 confirm the importance that a tour guide can have for the tourist experience. Almost all respondents think that the influence of the guide is positive: 80.7% think that it is extremely positive, and 19.0% that it is positive. For only 2% of the respondents the impact of the tourist guide was negative. The average score of 4.7 shows that the impact was very positive. It is interesting that fewer negative ratings are given to tour guides than to the tours themselves.

Table 7. The importance of tour guide to the overall experience of the tourists (by author)

| | Frequency | Percentage % |
|----------------------|-----------|--------------|
| Extremely positive 5 | 930 | 80,7 |
| Positive 4 | 219 | 19,0 |
| Neutral 3 | 2 | 0,2 |
| Negative 2 | 1 | 0,1 |
| Extremely negative 1 | 0 | 0,0 |
| Average grade SD | 4.7 (0,5) | |

It is interesting that each result obtained for the overall satisfaction with the information varies statistically significantly in relation to the average value depending on the place of residence of the respondents. As with the assessment of the quality of the tours, the respondents coming from Poland, followed by the visitors from the Netherlands, who gave higher grades, ie were satisfied with the information received from their guide, while respondents from Asian countries gave lower grades. In order to determine which type of information significantly affected the overall satisfaction with the information provided by the guide, a linear regression analysis procedure was performed which revealed that information about modern life and current events, Macedonian customs and local rules, as and shopping and leisure activities are information that significantly affected the overall satisfaction of tourists with the information received (Table 8). Given that the results obtained from the mean values of satisfaction with the information received in terms of history and geography are greater than the score obtained from the total satisfaction, and the satisfaction results of other types of information are lower compared to the sitting score of total satisfaction of all information and since this is information that took the last places according to the average satisfaction scores, it would be good for tour guides to pay more attention to aspects of orientation, Macedonian customs and shopping and leisure activities when informing tourists. It can be concluded that the tourist guides did their best to capture the Macedonian tradition and customs for their clients, as well as to spend a little more of their free time to fill the free time of the tourists. Tour guides often consider their clients' free time as their own free time and do not pay an adequate level of attention to tourists if they request a service during that

period. Guides often forget that they are paid to deliver a full service, which lasts until they see the group off.

Table 8. Influence of certain types of information in the overall satisfaction of the received (by author)

| | Non standardized coefficients | | Standardized coefficients | t | Sig. |
|-----------------------------|-------------------------------|---------------------|---------------------------|------|------|
| | B | Statistical mistake | Beta | | |
| History | 0.143 | 0.000 | 0.261 | 1,91 | 0.00 |
| Geography | 0.143 | 0.00 | 0.238 | 1,77 | 0.00 |
| Modern life and actualities | 0.143 | 0,000 | 0,211 | 1,73 | 0,00 |
| Customs | 0.143 | 0,000 | 0,242 | 1,85 | 0,00 |
| Shopping and leisure time | 0.143 | 0,000 | 0,261 | 1,24 | 0,00 |
| Special places | 0.143 | 0,000 | 0,223 | 1,78 | 0,00 |
| Orientation | 0.143 | 0,000 | 0,251 | 1,24 | 0,00 |

Table 9. Correlation (by author)

| | | Quality of stay | History | Geography | Contemporary life | customs | Shopping and leisure | Special sites | Landmarks | overall_tour_guide_expectations |
|------------------------|---------------------|-----------------|---------|-----------|-------------------|---------|----------------------|---------------|-----------|---------------------------------|
| Quality of stay | Pearson Correlation | 1 | ,271* | ,232** | ,242** | ,197** | ,171** | ,334** | ,226** | ,401** |
| | Sig. (2-tailed) | | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 |
| History | Pearson Correlation | ,271** | 1 | ,486** | ,161** | ,155** | ,179** | ,219** | ,178** | ,588** |
| | Sig. (2-tailed) | ,000 | | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 |
| Geography | Pearson Correlation | ,232** | ,486* | 1 | ,188** | ,085** | ,114** | ,139** | ,128** | ,518** |
| | Sig. (2-tailed) | ,000 | ,000 | | ,000 | ,004 | ,000 | ,000 | ,000 | ,000 |

| | | | | | | | | | | |
|-----------------------------|---------------------|--------|-------|--------|--------|--------|--------|--------|--------|--------|
| Contemporary life | Pearson Correlation | ,242** | ,161* | ,188** | 1 | ,188** | ,155** | ,175** | ,112** | ,451** |
| | Sig. (2-tailed) | ,000 | ,000 | ,000 | | ,000 | ,000 | ,000 | ,000 | ,000 |
| Customs | Pearson Correlation | ,197** | ,155* | ,085** | ,188** | 1 | ,416** | ,214** | ,321** | ,579** |
| | Sig. (2-tailed) | ,000 | ,000 | ,004 | ,000 | | ,000 | ,000 | ,000 | ,000 |
| Shopping and leisure | Pearson Correlation | ,171** | ,179* | ,114** | ,155** | ,416** | 1 | ,276** | ,816** | ,735** |
| | Sig. (2-tailed) | ,000 | ,000 | ,000 | ,000 | ,000 | | ,000 | ,000 | ,000 |
| Special sites | Pearson Correlation | ,334** | ,219* | ,139** | ,175** | ,214** | ,276** | 1 | ,259** | ,539** |
| | Sig. (2-tailed) | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | | ,000 | ,000 |
| Landmarks | Pearson Correlation | ,226** | ,178* | ,128** | ,112** | ,321** | ,816** | ,259** | 1 | ,700** |
| | Sig. (2-tailed) | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | | ,000 |

| | | | | | | | | | | |
|---------------------------------|---------------------|--------|-------|--------|--------|--------|--------|--------|--------|------|
| | ation | | | | | | | | | |
| | Sig. (2-tailed) | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 |
| overall_tour_guide_expectations | Pearson Correlation | ,401** | ,588* | ,518** | ,451** | ,579** | ,735** | ,539** | ,700** | 1 |
| | Sig. (2-tailed) | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | ,000 | |

** . Correlation is significant at the 0.01 level (2-tailed).

a. Listwise N=1152

The analysis of bivariate intercorrelation found that there is a statistically significant relationship between the variables "information satisfaction", "information understanding" and "tour quality assessment" (Table 8). The obtained correlation coefficients are positive, which means that the increase in grades in one variable indicates an increase in grades in the other variable. Pearson correlation coefficient between tour quality scores and satisfaction with the information provided is 0.40 which indicates that it is a moderate correlation (correlation coefficients up to 0.20-insignificant, from 0.20 to 0.40-low, from 0.40 to 0.70 moderate correlation, from 0.70 to 0.90 high correlation and from 0.90 to 1.00 very high correlation), statistically significant at the significance level of 0.01. The Pearson coefficient of correlation between the quality assessments of the tour and the degree of understanding of the information is 0.16, which means that it is an insignificant correlation and the changes in

the first do not cause changes in the second. Pearson coefficient of correlation between information comprehension and satisfaction with the total information is 0.72, which means that it is a high degree of correlation and that the two variables are directly proportionally related to a statistical significance of 0.01. The highest degree of correlation is between the variables "shopping activities and leisure" and "degree of understanding of information" and with a Pearson coefficient of 0.99 which means that it is a very high correlation with a positive sign and changes in one result in changes in the other with direct proportionality and statistical significance at the level of 0.01. There is the greatest degree of correlation between the variables "Orientation" Because these are moments in the tour that are crucial for tourists in terms of orientation in space and time, they have the most impact on what seemed most important to them at the moment, and that is to can arrive on time at a specific location and find the waiting area. They were most sensitive and alert when it came to information related to "shopping and leisure" and "orientation in space related to group waiting places", but the satisfaction with that information is at the lowest level compared to the satisfaction with other types of information.

Conclusion

The tourist guides that were evaluated by the respondents proved to be relatively good and from that it can be concluded that although in Macedonia we can not talk about who knows what kind of organization of the guide service, still the guides are trying and improving day by day. Many of them are educated and read literature that helps them overcome their professional challenges, although there are some where there is an absence of consulted literature. Generally, Macedonian tour guides invest in their knowledge and strive to improve day by day. As a final conclusion from the presentation in this doctoral dissertation, it can be concluded that tour guides are one of the most important tourist laborers in a destination; they are the pillar around which romantic stories about the destination are developed. From their professional performance with a solid knowledge of culture and nature, tourists enthusiastically perceive the information and in a particularly vivid way experience the complete story of the place where they stay or simply visit it for half a day or a few hours. From a communication point of view, foreign languages are essential. It can be concluded that frequent visitors strive to have a higher scale of tolerance for certain irregularities as in the case of the Dutch and Polish visitors in Macedonia. Certain tourists, especially the ones who are new to the destination are very critical and with a very low scale of tolerance as in the case of the French and Malaysian visitors.

The tour guides need to follow certain procedures and routines in order to be able to deliver a proper service. Not every tourist is same as the previous one and therefore guides need to adjust to the conditions on the terrain. Honesty and fairplay are the most important prerogatives when we talk about issuing a perfect tour guiding service.

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Pandemics and the Adaption of Social Perception in Cohabitation with Viruses

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Abstract

Pandemics have become a common word among us; all we have to do is to adapt our lifestyle in contradiction to our former. The famous expression "life is a rat race" has already gotten its replacements of rats into bats as it seems, but that is not all. It is still a race but in this case, is a race of patience, persistence in quarantine conditions due to physical and psychological viruses. There are a lot of questions that circles around us making visions for the future neither optimistic nor pessimistic ones. What is happening around the world and us? Are we ready to face such major changes that we do not even know whether they are to be called changes? However, one thing is for sure that our perceptions are undergoing into fundamental new ways of repairing their style or maybe ours or both. If the world is getting ready for the big leap in an unplanned future, so do our social perceptions. Men have gone to the moon, explored space, have given thoughts about the universe, have also ruined nature, polluted air but all these were included in the men's social perceptions. Now it seems that our fear of the unknown have risen along with the fear of unplanned risen of the new upcoming perceptions.

Keywords: Pandemics; cohabitation; social perceptions; quarantine; physical and psychological viruses.

1. Introduction

Since December 2019, we have had the first reports about a new epidemic and a new unknown virus called coronavirus or COVID-19 with the severe acute respiratory syndrome. The entire world has been suffering from this disease that rapidly transformed into a pandemic. Due to this unknown virus, almost all countries have introduced strategies of isolation such as quarantine. Although panic and fear of infection held people confined, the states kept recording and reporting mass infection and many deaths.

The famous and notorious lockdown was believed to get the trajectory of transmission lower and lower. Somehow it got lower, but a new catastrophic vision of the future was being drawn

and people found themselves without work, isolated at home, most of them away from their families and above all with the emergency that fundamental change was unavoidable.

On the other side, people who contracted the virus were being treated as a death penalty to others and themselves. Their isolation was not only by the medical part but also by the social one as they were being kept in prison-like conditions. Even though these precautions were to maintain the safety of the public health, it kept under shock and stress the entire community. Nowadays, we listen to different protests against quarantine and isolation; this is a reference to the damage caused to the mental health.

The situation led to fundamental changes in perceptions not only socially, but also psychologically. Distance replaced the meaning of staying close and loving each-other not virtually. The world seems to be waiting on its knees; all humanity is expecting something unknown and differently perceived before. The life and sociological strata remain in a developed society, but with the economic crises rising and the poverty maximizing throughout the world. This pandemic situation has brought a lot of crisis including the economic one. The most influential countries in the world, as the United States, is suffering the unemployment rate and according to Monetary Fund, the proportion of people out of work has reached 10.4%, which is a signal to the end of a new era and fundamental change in the entire world economy. In contradiction, even though the unemployment rate is accelerating, the world economy is expected to rise. So the wh-questions appeared in the call of adaptation, survival and consequently existence.

What is going to happen next?

How should we adapt?

Why the governments cannot give the right solution

Where are the world and humanity going?

When will end all of this?

The paradox is that none of these simple-looking questions seems to have a solution and the insecurity lays beyond our inner and outer world.

Everything claimed was on the hygiene, disinfectant liquid such as alcohol and the washing of the hands for about 20 seconds. Hasn't any hygiene been kept so far? Also, we cannot forget the mask. However, these precautions are right and should be the main formula of both sides; of science and humanity values. It is clear that pandemics is called a second great depression and the world is facing a great recession, so the more a depressive world, the more depressive people and society. All of this has caused a global pain and the future seems shocking socially, economically, psychologically and physically. The definition of health has changed because according to a recent survey, each of us might infect others without being sick with no symptoms of suffering by the virus. So health and healthy means sick without suffering. This

causes fear of the unknown and fear of people, which is unusual to us as social and communal beings.

In this article, what we are trying to focus on, is the social perception and the adaptation needed in our cohabitation with this undefined virus.

2. What is the social perception?

As a definition social perception is a study of how people form their impressions of and make inferences about other people as sovereign personalities. Social perception refers to identifying and utilizing social cues to make judgements about social roles, rules, relationships, context, or the characteristics of other people. So, social perception helps us construct our personalities and is a major part of our socialization. We continue our normal lifestyle and take everything for granted. We take for granted our family, the fresh air, the environment, the food and we take for granted even our social status and life.

We will analyze the four main components of social perception but this case the viewpoint is by the disastrous aspect such as pandemics. These four components are:

- observation
- attribution
- integration
- confirmation

In contradict to our studied perception, COVID-19 has changed the ways that we are used to approaching the others, to share, to love, to touch, to get close, to dance with them and the feel of a part of a community has taken a deviation to social distance, the same as a sentence taken when people commit a crime. COVID -19 has destroyed the meaning of love, closure and the sacrifices for the others as a part of self-actualization and has caused to people panic and trauma if they are close to each other, touch, meet each other. As we may say, life has taken a different meaning-a meaning of living safe and sound within a considered distance

Observation

Observation is one of the most outstanding methods of learning and adaptation. There are different regions in our brain which are very active in response to social observation (Tylen et al.,12). To observe means to get your attention to the entire world, to nature and all the living things, so that you to get to know the life from its perspective and objectivity and turn the knowledge in the forming of your inner self as a subject in the service of the entire existence.

Each of the scientists that have undergone different researches about perception has found out the importance of observing, even though it is considered a simple one has played a major part in the connection with the ability to know. Through observation, we perform the first form of knowledge and begin socializing with others. Observation forms are our first experiences of distinguishing what is right, from what is wrong. In a certain way, it allows us to percept freedom to choose and accept duties as well. This way we start forming our

personalities and also to decide to keep tight to our inner self or adapt to such a way of transforming it without changing our fundamental part.

Let analyze observation during pandemics. As we mentioned before, since December, we have begun to listen and watch different news about COVID-19. In the beginning, the situation was frightening and alarming, only depended on news and it wasn't possible to change our perceptions deeply and immediately. Our perception of China being so far and so common with the viruses hasn't affected our way of living, unlike now.

By the time that the virus began its eruption, that was the high time that fear and panic make themselves present among us and that is the moment when observation re-took its part in our conscious in another new and unpredicted way that didn't depend on us. The first step of the impact of observation were the long queues created for food and other necessary items because something terrible was going to happen and there were a lot of death reports. A lot of countries started to suffer from the virus and the situation worsened. The isolation was happening and people and states were forced to give up from the basic human rights such as free movement, the right of working, meeting friends, the right of practising of the religion and having a normal life. People began the perception of the insecurity and fear especially with the death numbers that kept rising and the World Health Organization wasn't able to give the proper explanation and proper precautions, so it wasn't capable to inform people and doing its duty. The question; what was going to happen –ruled the entire world and while we observing the silence, the missing of the information and the sense of the unknown, the time of enslaving freedom of speech and thinking had already begun. That was the quarantine startup. The states began to violate their citizens and no one was allowed to move outside or to go to work because they put restrictions and kept the people of the contacts as the only measure ordered by the WHO. The questions were shut and the perception was turned to the obedience. Everybody started to obey and stay locked inside when the lockdown happened. In the beginning, the lockdown was associated with the sense of being off work or as a type of holiday. This perception helped somehow ease to the obedience. The main form of observation has become the media and the internet. The focus of attention was the news and the reality couldn't be perceived any more in the common way, but only through TV and on the internet. It seemed that everyone was under hypnosis which was caused by the fear of this unknown and invisible "enemy". Everything was paralyzed and the image of a new type of war, was present. This perception of the war was strengthened with the military standing on the street, to keep people inside their shelters of security. Army, soldiers, weapon were used to make people stay closed so that they might be safe against the terrible enemy called COVID-19. The paradox standing among was the war and the peace at the same time. How should the situation be defined? The observation techniques led us to perceive violation by the society's organism which was meant to protect our life of present and future and we were between the thought of the necessity of violence and terror to keep the world and people safe from the COVID-19. How come the violence is used to make someone feels sure for its wellbeing?

On the other hand, there might appear a problem, because even the best and capable observers can have the wrong perception and might come to prejudices and wrong conclusions. Consequently, forming the wrong impression leads to the wrong persistence. The great dilemma here is that we do not feel secure if, what we percept is right or wrong because the

challenge presented was the high flush of information and different theories about the virus, the truth and the solution.

“Misinformation is not new”, said communications Fleming (Under-Secretary-General for Global Communications). “We’ve had misinformation as far back as you look in history. The difference here is that we have a global pandemic that is happening in the social media age.”

Attribution

As the second element of social perception is the process of the forming of the impressions of other people to accept them as they are. The attribution here stands that generally, we attribute to others and the world by combining different impressions to make ourselves ready to socialize.

The wisdom deriving by the need to survive leads to the need for the same cohabitation with viruses and disease. This is not our first experience with a disastrous feature of life, but according to Dr Briand, when people are anxious and uncertain of several things they tend to compare with things they know already or things they have experienced in the past. We attribute to others for ourselves, the same our perception should focus on a kind of agreement with adaptation and living with viruses and bacteria the same as our ancestors did, that is why it cannot be performed without observation. During this period, along with the perception of viruses phases, there appears the habit or the necessity of ordering the world. As usual, we categorize people due to our perception of usefulness and at the same time, we put ourselves in the same position. During the COVID-19 time, the problem is that firstly we were put in the same time to the two positions and after getting used to it, we felt sometimes to be weak to such immediate adaptation. At least, at our pre-COVID-19 perception the different happenings and items are related similarly to each other so we were comfortable with this perception created and socialization achieved. All the subjects and objects that were taken for granted and were useful to us, suddenly become a sandcastle, not resistant to the waves. This normally causes panic and anxiety. The new classifications done during pandemics have helped to form our attitudes, but the change needs time firstly to form the right knowledge and to accept the change to ourselves and then to make the knowledge in the function of attitudes. During an observation, we learn to pay attention to some of our stimuli while we abandon some others. This way we form our attribution by our experience to mind or not different items. Social attribution allows us to see beyond what it is seen. Thus, even in a disastrous situation, we can form additional facts to know how to cope with the new extraordinary state of being and consciousness. According to the attribution theory, we are helped to know how to relate to people and object. The difficulty here stands that our perception of people and objects has gone under a drastic change because we firstly should percept an invisible and terrible enemy then have the perception on how to behave with people and objects. The quarantine and isolation period revealed the incapacity of the so-called post modernism to give a solution and the cure for the COVID-19. The individualism claimed through all this period changed all the paradigm of living for oneself. Just “me, myself and I”, couldn’t have the same result in the quarantine conditions. Life is seen as a harsh one, as a rat race appeared to suffer an abrupt halt and closure. All of a sudden necessity to be a fundamental part of the entire, to understand that individual happiness wasn’t possible if there was no collective happiness.

A question rises this case: Did the virus get our social conscious awakened or we should reconstruct our way of thinking in the purpose of our survival and existence. “What is very important in this period now, because we don’t have yet the vaccine, is to start building a space

for a very open dialogue, a two-way dialogue with the population so we can hear their concerns and we can answer their concerns for as much as we can” Sylvie Briand

According to a research conducted by Brooking institution “In 2019, the Global Preparedness Monitoring Board published the report “A World At Risk,” claiming “there is a very real threat of a rapidly moving, highly lethal pandemic of a respiratory pathogen killing 50 to 80 million people and wiping out nearly 5% of the world’s economy.

By analyzing the situations, even though there is an insecurity that inspires the unknown and a state of anxiety, this still allows us to predict behaviour. As Hobs cited our natural state is “the fight of all against all” and the natural reaction of us according to Jung, is “escape or fight”.

3. The changing of a concept

Mentioning again Carl Jung, “man was thinking before he realized he was thinking”. The archetypes are simply the architecture of the collective unconscious; we can raise different questions.

What about social perceptions? Are they portrayed in the architecture of humanity? It is important to clarify that during this pandemic has changed even our concepts of being a hero.

Stay home, keep distance, wear a mask, be careful to your familiars, stay away to the beloved ones and some others more. Being a couch potato by only minding ourselves is perceived as something heroic and sacrificing. As we previously mentioned the big dilemma is to stay isolated as individuals when the rise of social consciousness is the most necessary thing to do. Even Neoliberals would find and prove hardship to such situation. It seems that the famous expression “To be or not to be” is being transformed to “from utopia to dystopia”.

Due to these conditions, the misleading of information brings the deformation of our concepts and vice versa the deformation of the concept leads to the wrong information. A study which was directed by researchers from Harvard University suggested that under-25s (youngsters) in the United States are most likely to believe virus-related misinformation about the severity and the hardship of the disease and how it originated.

The world attitude of living is found to be such an illusion because all the so-called Democratic Institution are found being with some fascism characteristics where only force and violence are efficient. As we are being forcefully obligated to face an unwanted cohabitation with the virus and all the psychopathic tendencies of ruling the world, the new order and the same old alliances. This is noticed with the latest events and political conflicts happening. This way our attribution gets some confusion and requires a new way of adaptation to be part of the new social perception. In reality, this kind of obligatory adaptation is connected with the necessary part of perception process named integration.

Integration

How we classify people and things? We firstly get integrated with the way people feel, but at the same time, this happens according to our feelings. We identify them by their character and profession. We think of them as intelligent, creative, introvert, engineers, swimmers and our integration is tightly connected with the ways that how to get them to what we want to pursue our goals. This may sound egoist but each of us would tolerate it because we get all in the same place. Integration usually is helped by observation (Gelade and Treisman) and the difficulty with the pre and along virus, the situation is exactly the item of not knowing how to perceive

the pandemics, social isolation and the need of saving your own and the entire world. What we see is far beyond the true meaning of the sight and we are often getting illusions by the reality and everything we are learnt to be real.

Firstly, we try to prepare ourselves to focus on the subject and the attribution. Normally this phase comes instinctively and is born with us the same as our character. The need for socialization passes our perception in the second stage to get focused on our inner selves, or our character and combine it and make complete perception. If we connect the integration with our perception of the virus and the pan problems that it causes, we will discover that the real nightmare that our social perception is having, is the lack of time that we possess to understand, to value, to get our attention focused and react. In such cases, we feel blocked because we aren't sure for how long we are being in such condition. After all, the insecurity circulates us in our real life. We are tired by the lockdown and the warns that it will come back as before. "One of the greatest dangers we face now is complacency. People in countries with stay-at-home orders are understandably frustrated with being confined to their homes for weeks on end", chief Tedros Adhanom Ghebreyesus reported. Such insecurity doesn't permit our integration in any field of life consequently, we cannot give the right confirmation of continuing the living in a new form of adaptation and perceptions about the presented life style.

Confirmation

According to the confirmation, the perceived performance of the virus curb, is unstable and unexplainable, our confirmation cannot bring the required satisfaction. This case we face a discomfort zone of our perceptions, we feel in disequilibrium because the entire science seems to have given up, or for the worst they are ordered to do so and nowadays the world order is put on politics hands rather than science. Consequently the link between expectations and performance is hard to be drawn and satisfaction is negated and the mental and perception crisis is that you have to get adapted to accept the perception of looser as successful, the same as the healthy sick patients or the so called asymptomatic. As for confirmation and expectations theory, "If a product outperforms expectations (positive disconfirmation) post-purchase (materially and perceptively) satisfaction will result. If a product falls short of expectations (negative disconfirmation) is likely to be dissatisfied (Oliver, 1980; Spreng et al. 1996).

The perception of the isolation and the pandemics reflect the insecurity with the expectation because we do not know to anticipate the understanding of the event and the anticipation of the behavior.

Normally There are predictive, indicating expected attributes at some point in the future (Spreng et al. 1996 and the evaluation that we make is fruitful according to the case taken.

Can we use our experience as we usually do? Expectations serve as a confirmation standard. If we cannot have the meaning of what we are expecting, how we might confirm the necessary decision to be taken. The root of the problem stands in the fact of the absence of the predictive expectations (that we cannot take) in the service of the perceived performance (we cannot act). COVID -19 is considered as a pain in the brain and the stigma and discrimination are confirmed to happen. Are we becoming socially unwanted beings? This seems to become a paradox because humans and humanity are related very close to the meaning of existence and the society. Our mindset is perceiving this virus as a killer even of mental health not only

biologically, but also psychologically. Children feel strained and forced to become managers of themselves, by conducting their emotions and intellect to the ever changing performance and perceptions.

Are we able to confirm or getting confirmed to the insecurity which on the other part, the only confirmation that applies is the fear, the shock, panic and undeniable end of dying from depression

What is important to be cited to support a positive confirmation is the important statement of WHO organization to all the countries: "We call on Member States to develop and implement action plans to manage the infodemic by promoting the timely dissemination of accurate information, based on science and evidence, to all communities, and in particular high-risk groups; and preventing the spread, and combating, mis- and disinformation while respecting freedom of expression. It is urgent to become conscious and have the right perception of the situation if we want to live a peacefully life with nature and ourselves (WHO statement).

We need to turn our rights back because they symbolize the true nature and face of humans that we are.

4. Conclusion

The conclusion from the first blow of COVID-19 is that fear was planted in the world with the help of Political Powers in the states by "denying the Rights of the citizens, gained since previous millennia" as:

The right to free movement of citizens and goods, inside and outside countries.

The Right to Work, which provides all humanity the human well-being.

The Right to Traditional Education, and Selected Practice of Students in the World (inside the classroom).

The right to apply the rites of all Religious Beliefs.

The right to cure all diseases and the proper functioning of the hospitals. Now "it seems that only COVID 19 is being treated".

It is necessary humanity to be reminded that a few years ago a S1N1 Virus or FLU was introduced in the World and which did not succeed in instilling enough fear in humanity, to damage the Natural Immune System with biological antibodies. Now, with the appearance of the Corona virus the fear applied, succeeded to destroy the half of our immune system of the body and mind. If we have a lockdown map we can see that only the Scandinavian countries did not implement the Methods of Social Distance, and other Measures, "commissioned by the World Health Organization", on the grounds that we would develop Natural Biological Immunity. Standing by this logic, the Scandinavians showed solidarity with many Political Parties, Associations, Independent Organizations in the World. Distinguishing the different

methods of facing the virus, people organized Mass Protests against the so-called supporters of the measures against COVID-19.

Humanity in these measures "against COVID-19 discovers" that some dark circles through these methods, impose on humanity:

- fear
- isolation
- unemployment
- weakening of the education
- poverty

Surprisingly, with such economic collapse we can perceive the enormous enrichment of Giant Pharmacy Companies around the World causing exactly the deepening of the division of humanity into the extremely rich and the extremely Poor. The situation created by Anti-COVID-19 Measures, highlights the claim that the Wealth Resources of Planet Earth are sufficient for just 1 billion inhabitants, which means that 6 billion inhabitants are redundant on this Planet. There is a mixture of the fear, insecurity, the protection dilemma between children and parents. During the quarantine period the fear and stress was after one month because this one was taken as days off work and a type of unplanned holiday. Almost all the people enjoyed their time with the close family even though becoming nervous easily was noticeable. After the first month the positivity of people who were in quarantine got lost and the fear from virus was associated with the fear of losing the job and the insecurity for the future. What was expected was unknown and frightening and consequently the perceived performance was not with the appropriate rhythm, because nobody knew what route to take. Everything was hanged nowhere but still hanged.

Even post quarantine period has been difficult to adapt. We still have a bat and rat race but this time by putting our masks on. Here we reach at the disconfirmation and we feel to be too far from the satisfaction. This prolonged situation of the cohabitation with the virus stands on insecurity because the WHO still remains alarming about the virus killing people and all of this, except the disconfirmation there is a huge delusion for the poverty, unemployment and the failure of this extremely modernized society.

Is this development all for real?

One thing is for sure though. The nature has donated us our immune system, has donated our humanity and the security for life is the love of nature and its law, the love and protection of what is human because is the true meaning of ourselves.

If this virus has caused the reflection about what is really important to be saved, to be honored and to be loved, may people and the states, learn to be communicative with nature, the universe laws and the humanity inside them, so that this painful event serves as a lesson for us and the future generation, to maintain the physical and mental health. It is considered of a great importance the freedom to think, to speak and of course the freedom of living. Using and keeping anxiety, does not help at all in each of the cases that people have experienced. Motivation is required to have a clear mind and a healthy body. In one of his books, Carl Jung cited: The absence of the possibility to give this machines a earthly base, made it possible to

give them an extra-terrestrial meaning. In this option all the voices were gathered into the Psychology of the huge panic ("A modern myth", Carl Jung p.9). So it is quite known why we are in such shock and panic, because we are eager to act in panic.

What is worth keeping valuing and loving still needs to be analyzed.

It remains to be seen whether mankind will organize self-defense, or "allow the painful change of life perceptions" expected to be happening by the predicted practice of the Second Strike of COVID-19.

This Biological-Viral War between the darkest circles of viruses spreading in the World, and of the six billion inhabitants of the Planet stand to yield results of pro-peaceful living, freedom, work, human harmony, education and love things that are divine gifts to mankind.

Who looks outside, dreams; who looks inside, awakes.

Everything that irritates us about others can lead us to an understanding of ourselves.

There is no coming to consciousness without pain. Carl Jung

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Passive Sociopathy

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Abstract

In the domain of complex relational phenomena and social behaviors, passive sociopathy (N. Ilievski) is described as a form of inadequate behavior with a negative impact not only in the immediate, but also in the wider social context as a global psycho-social phenomenon. This dysfunctional pattern is an indicator of psycho-social distortion with unproductive to extremely passive and risky behavior. Analysis and description of this phenomenon through the three psychological components: emotional, cognitive, and behavioral, in correlation with exogenous factors and influences, from the aspect of Christian psychotherapy and the model of Transactional analysis. The practice of Christian psychotherapy sets prayer as a central point of the FCP method in cultivating empathy as a dimension of emotional intelligence through which an emotionally healthy base is built in the person with adequate prosocial behaviors. Contemporary man, faced with the challenges of modern trends – in which the mass media of hyper information plays an important role – is flooded with negative information that changes the threshold of his perception and sensitivity to the level of discount, emotional dullness, to extreme insensitivity as the main characteristic of passive sociopathy.

Keywords: passive sociopathy, Christian psychotherapy, transactional analysis, prayer, prosocial behavior

Introduction

Passive sociopathy, as a phenomenon, is intriguing in contemporary psychology, but it also has serious implications in the domain of sociology.

The authors of this study have developed this concept, which is considered to be an epiphenomenon of modern individualism and narcissism, structured in the egocentric lifestyle that results in utter insensitivity. In other words, it is a metaphorically pathological existence, which is outside the category of mental disorders, and is different from that defined by the authors as "active sociopathy," where the individual experiences an early formed and pervasive form of dissociative behavior with destructive consequences on their ecosystem, and wide-ranging social damage.

With this newly created term the authors bridge the gap between descriptive psychology and modern sociology. Thus, a new transcendental phenomenology is tackled, described from the aspect of Christian psychotherapy and the personality theory concepts of Transactional analysis.

The aim of this paper is to describe passive sociopathy as a new psycho-social phenomenon and, without exaggeration, as an anomaly and distortion of the modern living of contemporary man. The authors point out that they do not aim at psychiatrization or critical pathologization of this phenomenon as a clinical entity, but they would like to underline its existential dimension and sociological effects. However, aiming at a better understanding of its meaning, the description of the term sociopathy cannot be avoided, above all, through the prism of the medical model.

Psychological Perspective

In the classical psychiatric classification, sociopathy is a diagnostic entity that belongs to the category of Dissocial personality disorder (DPD) (ICD 10, 1992) and its equivalent Antisocial personality disorder according to the Diagnostic and Statistical Manual of Mental Disorders (DSM) (APA, 2013). In the past the term 'psychopathy' was applied.

In applied psychology often a distinction is made between these two – sociopathy and psychopathy. "Psychopathy and sociopathy are different cultural labels applied to the diagnosis of antisocial personality disorder" (Psych Central, 2015). Namely, 'psychopathic' referred to early-emerging disorders assumed to have an underlying constitutional or genetic basis. Subsequently, the term 'sociopathy', conveying the idea of antisocial behavior as largely social in origin, was advanced by Birnbaum (1909) as a challenge to the idea that such disorders were fundamentally genetic (Skeem et al., 2011, pp. 95-162).

The historic definitions with a starting psychological conceptualization date back to 1800 described as *manie sans délire* – insanity without delusion (Pinel, 1806), and later in the works of Pritchard (1835; 'moral insanity') and for the first time the term 'psychopathic' was introduced in 1891 by the German psychiatrist J. L. Koch.

The psychological description of this entity was later elaborated in the work of several psychiatrists, among whom the following are singled out (Kraepelin, 1904, 1915; Schneider, 1950/1958): "charm, self-assurance, social dominance, attention seeking, persuasiveness, and shallow affectivity," as well as (Pinel, 1806/1962; Schneider, 1950/1958): "brutality, emotional coldness, and callous exploitation of others."

Sociological Dimension

According to contemporary views, sociopathy is much more frequent than it may be supposed and is not limited to the small percentage of detected and clinically diagnosed personality disorders. Unfortunately, it is more often evident in the everyday lives of people whose behavior is more and more socially deviant. "It is not only our personal morality that is at stake, but also the ethical meaning of our society, our culture, our entire civilization" (Gottlieb, 2019).

Some authors find that this phenomenon is on a global scale and is deeply rooted in the structure of society. "The idea of a 'sociopathic society' is necessary to understand today's world," noted the author Charles Derber in his book "Sociopathic Society" (2016, p. 11). The

socio-political vocabulary does not recognize such terminology, because the idea is closely connected to a specific category of people with mental illness, that is, personality disorder.

Namely, “medical professionals believed that any person or even a group of people could be shown to have the same tendencies as a sociopath; although these tend to be for limited periods in conjunction with a specific aim. In these cases people are aware of the emotional damage to other people which can be caused but choose to ignore it for what they see as the greater good” (Franklin, 2016).

Classification of Mental Disorders according to Christian Psychotherapy

Christian psychotherapy, based on Orthodox patristics, classifies human existence into two categories: counternatural and natural way of life.

In the counternatural way of life there are three mental health conditions that modern psychology and Christian psychotherapy grade and denote as religious neurosis, religious personality disorder (psychopathy and sociopathy) and religious psychosis (demonic possession).

Religious neurosis occurs to those that cannot control their thoughts and feelings. Religious personality disorder occurs to those that cannot control their words and deeds – they are also characterized by enormous insensitivity. The third gradation is religious psychosis with a completely lost self-control and it has almost nothing to do with a classical mental illness – such individuals may be even extraordinarily intelligent and functional within the social setting.

The three conditions can be and often are subtle. They arise as a result of one’s striving “towards a permanent satisfaction of their needs on account of reality, which results in narcissistic fixations, which are further a subject and basis of psychopathology. From the point of view of Orthodox anthropology and psychotherapy, this corresponds with the counternatural way of life, which occurs at three downward levels of mental illness: contamination of one’s heart due to the satisfaction of his passions, darkening of the mind (cognitive distortions), and identification with the archetype of evil, because of the permanent willful choosing of sin as a deviation from the natural way of life” (Илиевски & Илиевска, 2018, pp. 209-212).

“The natural way of life of a Christian comprises three spiritual conditions – healing, archetypal, perfect by likeness – are leveled by the Holy Fathers in Christian psychotherapy as: cleansing of the heart from the passions, illumination of the mind – with the gift of the mind-and-heart prayer, and deification” (Наум, 2020).

This is the model of life that is offered to people and that makes possible, through a personal relation, the actualization of the individual into person.

Passive Sociopathy – Notions and Bases

“There are two kinds of people who have been destined to be powerful in the world: psychopaths, who feel nothing, or emphats, who are deeply in touch with the feelings of others.” – Claude Steiner

Insensitivity is the main characteristic of those people with distortions of the Divine image within them. Such persons are widely known as psychopaths and sociopaths. There is also a greater danger from active personality disorder, and that is passive sociopathy.

Modern people are simply bombed, through the electronic media, about many and most different misfortunes, very often with lethal consequences, and they simply have neither the time nor the knowledge to process all the information into them and to avoid greater negative consequences. Insensitivity is one of the negative consequences, which in modern people is recognized as passive sociopathy.

What, in short, is passive sociopathy? It is when one does no evil to anyone, but is at the same time insensitive towards the people suffering in his immediate and wider environment; and helps no one. Passive sociopathy is the widest spread disease of modern times. Everyone, more or less, is suffering from this disease. The bad habit is the main problem in passive sociopathy, as well as in many other cases of insensitivity, like – conformism, hedonism, egocentric model of life.

Methodological Framework applied to the Concept

In this analytical-descriptive study, an integrative approach is applied with the methodology of Transactional analysis as a theory of personality and social theory and the practice of Christian psychotherapy.

The phenomenon of passive sociopathy is analyzed through three dimensions: cognitive, emotional and behavioral.

For a more precise explanation of the dynamics of the process Schiff's concepts are applied: frame of reference, passivity, passive behavior, discount and discount matrix.

In the domain of Christian psychotherapy, the FCP Method (Acceptance, Thanksgiving, Self-discernment, Quiescence, Prayer) is presented, in which prayer has an essential role.

Mechanisms, Dynamics, Developmental Phases of Passive Sociopathy

The main characteristics of passive sociopathy are: *thinking errors* in the cognitive sphere, *insensitivity* in regard to the emotional dimension, and *non-acting* as a behavior component. Thus, the passive sociopath redefines the ideas about himself, others, and reality. It results in internal cognitive distortions (over-detailing, generalization, escalation, fantasizing), emotional distortions (emotional bluntness, insensitivity), and external – *reality distortions*.

“An internal frame of reference is one in which the person attends to internal stimuli and fantasies and does not attend to external situation. Perceptions are often distorted by an emphasis on personal feelings. An external frame of reference is one in which the person overemphasize aspects of other people or the reality situation and discounts aspects of him or herself” (Schiff & Schiff, 1975, pp. 290-294).

At the beginning the individual is within the domain of the external reference frame, where the source of induction is in the field of mass media with excessive presenting of information, which overwhelms the consumers by their quantity and quality (most often unpleasant and negative). Under such circumstances the consumer, who on account of the aggressive external stimuli has a constant externalizing energetic cathexa, starts discounting his inner world. In the field of technology man becomes a technical being prone to hyper-intellectualization, with gradual but certain neglecting of the natural capacities of intuition and empathy. Moreover, the continual exposure to negative stimuli (information) alters the stimulus threshold to a level of hyper tolerance so that there are also alterations on the level of consciousness,

cognitive functions, and emotions. Such person becomes *nonconscious*, with a lack of understanding and reasoning, emotionally blunt to a level of insensitivity.

The next level is when the individual is excessively absorbed in the internal reference frame and ignores the external reality. This occurs as a result of the emphasized process of egocentric individualization and emphasized narcissism. Hence, the internalizing mechanisms with an energetic cathexis of the self and the personal content are activated.

In both cases there are the mechanism of discounting and grandiosity of the external and the internal aspect, whose function is the sustaining of the reference frame.

“Discounting is functional manifestation of either a contamination or an exclusion” (Schiff & Schiff, 1971, pp. 71-78).

This is the way to sustain passivity – inaction, which as a psychological phenomenon lies at the basis of passive sociopathy. “Passivity means inaction. Passivity is displayed when one does nothing or does something inappropriately, or ineffectively. (...) Passivity in feeling, thinking, or doing disrupts the balance of social functioning and results in internal distress or behavior disorders” (Karve, 2018).

Passivity is a form of pathology characterized by manifesting personal incapacity for acting, which results in serious consequences and fatal outcomes. Passive behaviors are forms of passivity and dysfunctional forms of behavior.

Jacqui and Aaron Schiff, the founders of the Cathexis schools, a branch of Transactional analysis, have identified four types of passive behavior (Schiff & Schiff, 1971, pp. 71-78):

1. Doing nothing.
2. Over-adaptation.
3. Agitation.
4. Incapacitation and violence.

Regarding the above-described, passive sociopathy may be classified as a form of the first two passive behaviors – doing nothing and over-adaptation.

In the first form of “doing nothing” the person does not act and does not take part in active behaviors in solving the problem. This matches the behavior of passive sociopaths, who have an ignoring and insensitive attitude towards the sufferings and misfortunes of others.

The second form of “over-adaptation” is linked to the conformism as a condition of a personal and safe comfort zone, where the person takes adaptive position with passivity regardless of the alarming situation and the unfavorable circumstances. Thus, dysfunctionally adapting, one is sustaining the dynamics of his personal comfort.

“Discounting is the mechanism in which passivity operates. Discounting is unwarily minimizing, maximizing or ignoring an aspect of reality, a capacity, an endowment which is relevant to ending a situation or solving a problem safely” (Karve, 2018).

Regarding the application of the *discount matrix* (Mellor & Schiff, 1975) the authors classify passive sociopathy at the highest level on the first stage, ignoring the existence of a stimulus, problem, or option. “The person who discounts believes or acts as though some aspects of the self, other people, or reality is less significant than it actually is” (Mellor & Schiff, 1975, pp. 295-302).

Viewed prognostically, discounting at the first level results in unfavorable outcome in situations, which can lead to fatal consequences.

Discount Matrix

| Mode | Type of Discount | | |
|----------------------|-------------------|---------------|---------------------|
| Existence | stimulus | problems | Options |
| Significance | Of Stimulus | Of problems | Of options |
| Change possibilities | Of Stimuli | Of problem | Viability – options |
| Personal abilities | React differently | Solve problem | To act on options |

Results - The Prayer in Cultivation of Empathy and Building of Emotional Intelligence

“Only the first uttered prayer may be called by the name of prayer, the remaining prayerful invocation of the Godman Christ is love.”
 – Metropolitan of Strumica Nahum

The Jesus prayer is the central point of the FCP Method (Ilievski & Ilievska, 2017, pp. 93-98) and the basic practice of the ascetic-hesy-chastic struggle. It is the instrument through which one is healed going through the three stages of spiritual development: cleansing of the heart from the passions, illumination of the mind, and God-likening, or Christian perfection (Ilievski & Ilievska, 2019, pp. 15-22).

By struggling in prayer, beside emotional, we also create *spiritual consciousness*, which is an existential position with a profound awareness about what we are in relation to God. Whenever one starts praying being aware that Christ is his repentance and everything else, then the seriousness and the repentance arise from this awareness; when one prays for the entire world, especially for those that are specifically suffering, then the seriousness, repentance and concentration, beside from Christ, arise, somehow naturally, from his humanity – which is the best combination.

By this manner of prayer one harmonizes the Divine and his worldview; he builds his *personal and catholical consciousness*.

Prayer is closely connected to the phenomenon of opening of one’s heart. “The occurrence when grace for the first time manifests itself in such a way in the heart is called *opening of the heart*, whereas the place where God’s grace is manifested is called *place of the heart*. One and the same grace, energy of God, enacts such occurrence: both the opening of one’s heart and the keeping of the place of the heart active” (Haym, 2011, pp. 118-119).

This phenomenon, described also within the frames of psychology, occurs as a result of the application of certain psychological techniques and methods. Namely, the renowned Transactional analyst Claude Steiner, the creator of the concept of emotional literacy or intelligence with a heart, describes some effects that he names *opening of the heart*. These were recognized as a result of the work done by the work group Stroke City formed in the distant 1969. By applying the techniques of the Stroke economy (Steiner, 1971, pp. 9-15) (exercises for giving and receiving positive strokes), beside the expected enlargement of emotional consciousness and learning of the ways of communicating through contacts, it was found that *the technique affected, above all, upon the capacity for loving as a powerful way to open the hearts of the participants*.

In his work "Emotional Literacy," Steiner writes about this unexpected epiphenomenon: "They spoke of loving feelings, of having an open heart, of a transcendence experience of affection, an 'oceanic' feeling" (Steiner, 2003, p. 22). By this was discovered the profound connection between the strokes and the feeling of love.

Discusion- Between Mysticism and Empiricism

Prayerful practice cultivates person's empathy and builds his emotional intelligence. Prayer enlarges sensibility, sympathy, emotional consciousness and a new spiritual consciousness is built with a universal and transcendental dimension of love. It is the experience and a phenomenon of the human soul that enables the existence outside the borders of what is subjective, limited, insufficient and egoistic.

Even the new academic trends are equipped with empirical data from the practice of prayer and other spiritual practices. Namely, neurotheology studies the effects from various religious and spiritual practices (meditation, prayer, rituals and myths development) and spiritual experiences and maps neurochemical alterations as a consequence of their effects.

The research in this area has lead to the conclusion that, "intense, long-term contemplation of God and other spiritual values appears to permanently change the structure of the brain that control our moods, give rise to our conscious notion of self, and shape our sensory perception of the world. Contemplative practices strengthen specific neurological circuits that generate peacefulness, social awareness, and compassion for others" (Newberg & Waldman, 2010).

Conclusion and Recommendations

"If you want God to hear your prayer, pray for the whole world and let the whole world pray through you." – Metropolitan of Strumica Nahum

The only cure for this modern pandemic – passive sociopathy, is the prayer for the entire world. We live in times characterized by global catastrophes and suffering, and it is absolutely necessary that we practice prayer for the entire world, which should be our only idea whenever we start praying. Only then will our prayer have seriousness and repentance. Only such a prayer can be heard by God.

"For the prayer to be perfect, as much as possible, it must not be uttered only for ourselves, but it needs to encompass the entire world – each man; from the present, the past and from the future" (Haym, 2020).

Furthermore, concrete help matters as well. If one does not strive to offer concrete help, he remains an ordinary, religious, passive sociopath.

Conformism, hedonism, narcissism, and accentuated individualism are bad habits in the creation of the social script of passivity. The formative characters of the global culture, the modern trends and the mass media influence are not always beneficial for the individual. In such circumstances the individual develops an adaptive position, altered energetic cathexis between its external and its internal reference frame and distorted index of reality by creating a basis for sociopathic tendencies. On the other hand, the hope and striving for formation of healthy personalities and creating a humane and empathetic society should be the collective work of each individual. Bad habits are eliminated by good practices.

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The Influence of Folklore on the Cultivated Albanian Music of the XX Century

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Abstract

Folklore is one of the components and transmitters of a nation's national identity and its spiritual heritage. The great folkloric wealth of Albanian people shows its antiquity and creative genius. As the first creation of folklore, it is the basis for the creation and continuous functioning of other cultivated arts, such as: music, literature, choreography or other visual arts. Albanian folklore also represents a vital, early, stable and rich tradition. It is not a memory of the past, but it is alive and full of life and day by day it comes and is practiced articulated emotionally, developing, enriching and growing together with the Albanian people themselves, despite the many changes that are noticed in the realities of Albanian folklore in general. Through folklore, our people over the centuries manifested outstanding talent, spiritual expressive potential, great promotional skills. Albanian folk music tradition is generally an oral tradition based on the memory of the people; she did not feel the need for writing because she was born, spread and selected to live word of mouth and generation after generation, adapting to the needs and requirements of life.

Keywords: Folklore, Albanian Music, Nation Identity, Cultivated Music

Introduction

Folklore is one of the components and transmitters of a nation's national identity and its spiritual heritage. The great folkloric wealth of our people shows its antiquity and creative genius (Paparisto,1970). As the first creation of folklore, it is the basis for the creation and continuous functioning of other cultivated arts, such as: music, literature, choreography or other visual arts. Albanian folklore also represents a vital, early, stable and rich tradition. It is not a memory of the past, but it is alive and full of life and day by day it comes and is practiced articulated emotionally, developing, enriching and growing together with the Albanian people themselves, despite the many changes that are noticed in the realities, of Albanian folklore in general (Kapxhiu,2015). Through folklore, our people over the centuries manifested outstanding talent, spiritual expressive potential, great promotional skills (Kuqi,2018). Albanian folk music tradition is generally an oral tradition based on the memory of the people; she did not feel the need for writing because she was born, spread and selected to live word of mouth and generation after generation, adapting to the needs and requirements of life. When the Albanian language began the path of transformation from the form of rural dialects to the more urban ones, this fact did not occur as a result of the beginning of the use of the Albanian script, but of the adoption of people's speech in newer living conditions. From this adaptation, the musical tradition of the cities gained a new dimension. The Albanian language, although transmitted and preserved in the memory of the people, needed writing, which it lacked for a

long time, while the oral, urban and rural musical tradition did not feel such a lack (Koço,2004). As the Albanian language began to be written relatively late, the people's memory of his epic and song continued to be particularly strong and prevalent until the twentieth century, while the Albanian musical tradition was subject to three main laws of oral transmission: continuity, change and selection. Regarding the musical writing according to the Western system, it must be said that we are lucky because it started to be used not much later than the somewhat unified writing of the Albanian language (Koço,2004). Around the '30s, the rich civic song of the different regions of Albania, in addition to the form of interpretation given by its natural traditional oral bearers, began to be presented to the public in the form of cultivated music (savante). The relationship of folklore with cultivated musical creativity finds expression in almost all forms, genres and genres of professionally cultivated artistic music (Kapxhiu,2018). Since the century. XIX, in European countries was promoted the recognition, study and possible use of national musical heritage in order to form musical cultures with a national spirit, a direction which influenced the developments of Albanian music at the beginning of the century. XX. Among the relations between folk and cultivated music are mentioned harmonization, elaboration, creation in folk style and quotation from folk music (Kapxhiu,2018).

Folk music, characterized by simplicity of expression, rich emotional, melorhythmic, modal-tonal, linguistic and structural content has been used by Albanian composers to perfect cultivated musical creativity. Singers, professional pianists and composers of the 1930s, began to build and harmonize civic folk songs by including them in their programs in which the classical repertoire dominated. Civic lyrical songs that had begun to be cultivated by artists of the 30's and that were later reflected in the collection: "Albanian Lyra", drew the attention of critics, local and foreign, on the values and role of these songs. The civilized world noticed in these songs a lack of, the passion of forbidden love, the provincial diversity in the expression of beauty (text and music), the metric and modal diversity as well as the identity of the main provinces of Northern, Central and Central Albania. South; she felt in these songs "the melancholy of despair, the suffering with hope, the desire for the renewal of genesis (Koço,2004). Civic songs carried down by generations of their deliverers from the "twilight" of anonymity to the present day have always tended to change perhaps never to reach any final form if their collector had not ever appeared to them. fixing them on paper at a certain stage of development (Koço,2004).

One of the three most important factors of folk music is continuity, which is essential for the musical tradition which mainly matures through the process of oral transmission. Thus, if continuity were what connects the present with the past and selection determines the most accomplished music, change would be what stimulates the creative impulse of the individual or group. Since the traditional civic song lives only through the oral form (that is, it does not need the musical writing of reference) and is always in search, change as an integral element of this oral musical tradition becomes an important factor in creating new forms. of songs (Koço,2004). Although changing the same song over time has been a stimulus to creation, the song itself during the continuum process has not always been inclined towards improved maturity; it may even have been lost in memory. Not a few songs during the oral broadcast have suffered such a fate. As for the civic songs (anonymous or with an author) that have not only preserved the memory but have been evidenced for their values, have their origin in the original, if the latter can be researched and it should be considered as the source and accurate model of the song (Koço,2004) .

The delivery of folklore and language, as important components of the spiritual and material cultural heritage, according to the appropriate artistic and professional criteria, gave the cultivated music a unique originality. Moreover, Albanian folk music has influenced the crystallization of forms of melodic development of professionally cultivated music through the preservation, use and reliance on folk intonations. During the process of transmission and oral development of Albanian civic songs, the Western system of major minor tones was completely irrelevant to these songs. The musical influence of the West in Albania that can be said that from the second half of the XIX century was characterized by the following factors: the structure of songs (strophic or chorus); use of Western instruments with tempered intonation; adaptation from a rhythmically free syllabic ornamentation (typical of that of the Middle and Near East) to a more balanced and rhythmic ornamentation in the distribution of grades; accompaniment of songs from the orchestra instead of the earliest local formations (saz party). The use of the Albanian language in songs, despite the number of words and accents in Turkish, was what nationalized it more than anything else. Despite these new influences, the civic song mainly of northern and central Albania carried essentially characteristics of the East, Oriental-Balkan but with a distinct provincial identity; for the sake of these features it has a value of unrepeatable local originality. Regarding the civic song of the south, mainly that of the district of Korça, it deviates from the fashions of the South-Western Balkans. Both the fashions of the Western Balkans and the Ottoman fashions originate from the Orient but belong to different periods. In the formation of the character of the Albanian civic song, the Ottoman modes have had a greater influence, which are characteristic for the songs of Central and Northern Albania, which are closer to the diatonic modes. Some types of songs, have been influenced not only by geographical position but also as a result of Byzantine and Ottoman rule for a long time (Xhatufa,2003). Folklore has consistently been a source of inspiration and orientation for the delivery of our cultivated music. The first professionals of our musical tradition in the creative field, such as: Lec Kurti, Father Martin Gjoka, Thoma Nasi, Krito Kono, Pjetër Dingu, Konstandin Trako, etc., who in their creative beginnings showed serious efforts to orient their musical work from the provincial folk music of their origin (Kapxhiu,2015). The research and musicological works of various scholars, in modern times, through internationally accepted documents and justifications, have brought to light important data on the contribution and precious values in cultivated music (Kuqi,2018). Folk music motivated and led the formative process of cultivated music as the only national artistic tradition with uninterrupted continuity. Thus, the relationship between folk and cultivated music developed in several key steps.

The first step in establishing the relationship between folklore and cultivated music is the harmonization of folk songs, especially those for the vocal formation of disazers (Kapxhiu,2016). Harmonization is about the harmonious modal, diatonic and chromatic attire of popular music.

European national schools, such as Russian, Czech, Hungarian, Polish, Norwegian, etc. during the century. XIX have played an important role in uniting the national concept (struggle for identity and national unity) and the popular one in cultivated music. We find this process developed in the Baroque period of classical classicism and romanticism in the century. XIX. Also, the harmonization of folk songs takes place on the stage forms of the vocal-orchestral genre, such as opera and operetta.

Harmonization, as a form of the early relationship of folklore with cultivated music, has been widely practiced by Albanian composers after the 30s and 40s of the last century, ie later than

in other peoples, aiming at shaping the character and national spirit. As in Europe, in Albania, folk music was the motive and leadership of the creativity of cultivated music, as an important part of the artistic and spiritual heritage of the Albanian national culture. Based on the limited degree of qualification of the Albanian composers of this period, their creativity of harmony was focused on vocal formations with popular spirit, which were simple in terms of dimension and articulation. Moreover they were closer to the musical tastes of the public of that period. Among the Albanian composers who harmonized folk songs for different vocal formations are mentioned Çesk Zadeja, Tish Daija, Tonin Harapi, Mark Kaçinari etc.

However, the earliest evidence for the delivery of cultivated music dates back to the National Renaissance period. The National Renaissance valued folk music, and especially song, as an important and indispensable tool for reflecting and disseminating its progressive ideas (Kuqi,2018). During this period, folk music came out of the closed provincial circle and, step by step, began to be compared to its national sisters and to the new cultivated Albanian music.

A more advanced stage of folk music elaboration is the in-depth development in cultivated music, which involves the transformation of the thematic source material in accordance with the sound wholeness of the folk source music (Kapxhiu,2016). Through compositional tools and techniques such as: the development of thematic material, ameliorative changes of the source music subject, tonal shifts, harmonization, etc., folk music comes even closer to cultivated artistic musical creativity. The elaboration of folk music began as a need to adapt folk creations to wind orchestras and between the 30s and 40s of the century. passed also for adapting to different coral formations.

After the Second World War, it was necessary for art to serve the improvement of the Albanian social life, that is, the education of the masses and the strengthening of the national character. Attention was paid to increasing the number of professional composers who would deliver musical creativity in close connection with folk music of a national character.

This fact is also expressed by A. Paparisto, when he states that: *"The first step in creating a national music was the elaboration or use of the song, the folk melody. The values of such work are seen in the fact that the composers, who less and who more, have made this elaboration starting not only from the purpose of technical enrichment, but also defining a point of view and creating from the old material folkloric new emotions "* (Paparisto,1970).

The elaboration of folk music for vocal formations was masterfully realized by Kostandin Trako, Lorenc Antoni, Fahri Beqiri, Tonin Harapi, etc., a tradition which was transmitted to composers after the '70s and' 80s such as Limoz Dizdari, Gjon Simoni, Thoma Simaku, Vasil Tole et al. Their creative individuality served to deepen the national character of Albanian artistic music, especially the vocal one cultivated through the form of folk music processing.

For T. Harapin *"Elaboration is a new work, despite the fact that the original source was taken from the people: therefore it must be distinguished by an architectural construction, a clear form which conveys the thought from one stage to another, gives way and creates the necessary correlation to emotion and inner nerve. Here, the artistic mastery, sharpness and taste of the composer play a special role "* (Kalemi,2003).

Albanian composers of the second half of the last century have relied on folk music to deliver processing and harmonizing forms of vocal and instrumental music. Moreover, according to T. Harapi, "The task of any elaboration is to preserve and strengthen the genuine source emotion. If the source material takes a different direction or is lost during processing, then we have

escaped the basic demand of this genre." Albanian composers, by establishing stable relations with the processing and harmonization of folk music, paved the way for the delivery of vocal and orchestral forms, with a national spirit. According to T. Harapi "By elaboration we mean the expansion, multiplication of ideological, emotional, stylistic and technical values of the popular source material. The elaboration starts from the increase of the volume (sound) of a folk song, until the realization of an architectural choral, orchestral or solo construction; since the harmonization with many voices, with many instrument lines, etc. Without going into the details of the processing scale, we can say that it is another edition of the folk song, more reinforced in many ways. The elaboration of folk music is closely related to the creative individuality of the composer, ie the fact how much he knows folk music, how emotionally connected it is with the spiritual heritage of the people and how professional he is in performing this practice. First, he selects a popular subject as original and practical as possible. Second, it studies and analyzes popular music. Third, it finalizes and enables the performance of a complete artistic and emotional creation. Also, the processing of folk music has led to the delivery of musical forms and genres with a wider vocal and instrumental dimension.

In addition to the process of processing and harmonizing folk music for choral formations, another form is the way of creating popular style music as an independent development of cultivated music. This form is evident in the song genre for soloists or vocal formations. The characteristic of these creations is that although they do not rely on any authentic folk creation to quote and further develop it, most of them come oriented towards general characteristics of folk songs and, more often, inspired by folk music. provincial origin of the author (Kapxhiu,2016). In this way, the original styles of folk songs are different in terms of syntactic features, melo-dramatic structure, etc.

The creations of Albanian composers with provincial folk style and artistic-emotional achievements are numerous, both for the solo genre and for the vocal formations. Famous are the civic songs of Shkodra, Elbasan, Berat, Korça, etc., such as "Luleborë", authored by S. Gjoni, "When my husband comes from the camp", by K. Konon, etc., some of which are also known as folk songs without author. In the period of the Anti-Fascist National Liberation War, folk songs played an important role in awakening and deepening the patriotic spirit. In the period during the second half of the last century, popular style musical creations developed further. The songs stand out: "Kur bjen fyelli dhe çiftelia" by P. Gaci; "Gajdexhiu", by T. Daija; "Xhamadani vija-vija", by Mr. Çoba etc. In continuation, Albanian composers showed their creative individuality in songs, dances, various instrumental and orchestral pieces in folk style, which enriched the artistic life of the country.

The creation of popular style of cultivated music was a new and independent development that further expanded the popular spirit and national character, as well as the delivery of genres and major forms of symphonic, stage, vocal, instrumental and chamber art music. Mainly, this style was developed in the genre of civic song and music adapted for folk instruments, such as: llahuta, çiftelia, fyejt etc. Another form of relationship between folk and cultured music is the citation of authentic musical material of songs, instrumental and orchestral pieces of folk music and its inclusion in the cultured musical work in the vocal, homophonic, polyphonic, instrumental, orchestral genres, especially the music of the ensemble of Central Albania and that of the sazses of Southeast and Southern Albania, chamber music, vocal-concert music and stage music for opera and ballet. Citation of folk music, as an important aspect of cultivated artistic music has emerged in the years 1930-1990 onwards. In this way, the folk music tradition has oriented the formation and crystallization of the

professionally cultivated musical tradition. The citation form from folk music dates back to the period of Romanticism of the century. XIX, where various Russian, German, Norwegian, Italian and wider composers combined their creativity with folk music resulting in orchestral-symphonic works, such as rhapsody, dance, etc. Some of these quotations are those of the opera "Tanhoizer", of R. Wagner, the opera "Evgeny Onjegin", of P. I. Tchaikovsky, etc. In the century. XIX, the Hungarian composer, F. List says about the Hungarian rhapsodies "I took the wealth of motives where they had their source" (Lara,1984). Even throughout the century. XX, many composers like M. Ravel, B. Bartok etc. they based their creativity on folk music by giving it a national character and also clarifying their creative individuality. According to the Hungarian composer and ethnomusicologist B. Bartok "To create based on folk songs, this is one of the most difficult tasks or otherwise not easier than to create works with original themes. Suffice it to keep in mind that the elaboration of a certain theme is in itself the source of a great difficulty in the elaboration of the folk song or in its simple harmonization, such inspiration is also required, as in the creation of a written work with a theme. created by the composer " (Bartok,1954). Based on the achievements of the musical creativity of composers of the century. XIX, XX was also oriented the Albanian musical direction and the original abundant creative practice of Albanian composers. One can single out "Rhapsody on Albanian folk songs" by M. Gjoka (1922) with quotes from the folk music of northern Albania, etc. After the 50s of the century. XX examples of citation through folklore are the works of Albanian composers, such as: Zadeja, Daija, Zoraqi, Harapi, Dizdari, etc. After the Second World War, musical creativity reflected the social, political and cultural transformations in Albania, in other words, she became the spokesperson of this era. The citation of the popular source material was reflected in the genre of vocal and orchestral rhapsody around the 40s of the last century. The composer K. Kono stands out, who composed five rhapsodies. Folk music with its morphological, syntactic and expressive richness enabled a cultivated and original musical creativity. In the period after the 60's of the last century, rhapsody as a genre of orchestral-symphonic music started and was widely cultivated. The rhapsodies of Laro, Gaqi, Peçi, etc. stand out, in which a series of well-known folk songs and dances of the traditional folk music were quoted. One problem in this regard has been the decline in folklore of various composers, otherwise the formal copying of a folk melody or a segment of instrumental folk music, without undergoing processing, through compositional tricks, impoverishes the creative process of creativity cultivated in the orchestra genre. , poem and symphonic dance etc. as well as the creative individuality of the composer. The reason is the professional lack of knowledge of musical means of expression and compositional techniques.

However, folk music found the right expression in the creativity of most Albanian composers in order to realize the national in music. We mention the long research and cognitive work of Ç. Zadesa in the relationship of his creativity with folklore.

Kosovar composer and musicologist A. Koçi underlined: "Professor Zadeja is a composer who represents the greatest creative figure in our national universe and at the same time belongs to the first generation of our educated composers, who laid the foundations of classical music with wide dimensions, such as from the aspect of the treatment of the musical subject and the artistic form, as well as from the aspect of the melody, rhythm and style (Koçi,2008). Delivering the genre of rhapsody of this period relied on the great epic through its citation, elaboration and recreating in popular spirit and national character, which further inspired the creativity of the '70s-'90s of the last century. For example, the folklore of the villages of Tirana adapted best to the cultivated music. On the one hand, a folklore motif of a musical work, of

whatever genre it may be, makes it possible that that motif, even if it is sung by the people, is not lost as a heritage, because it is found in that work, while on the other hand, if we were to cultivate a folk song, it can no longer be called folk, because it must be free to undergo changes or be preserved as it is, depending on the bearers (Kuqi 2018). Despite this reasoning, folk music remains a model and aspiration for the cultivated Albanian music, which has been developed oriented towards it and the rich long tradition. The folk song has been adapted by the composers in different ways, during the process of multiplication and enrichment of the cultivated Albanian music in different genres and forms. Composer Aleksandër Peçi at the 28th song festival on RTSH, in 1989, with the song "Toka e Diellit", sung by Frederik Ndoci, Manjola Nallbani, Julia Ndoci, won the first prize. Her motive was taken from a folk song, which belongs to the villages of Tirana, "The river is coming, the river is lying" or, as it is also known, "This Lik Stema is making a gun". This composer, like many others, has made the best use of folklore, in particular, that of the villages of Tirana. Other works of this composer based on the folklore motifs of the villages of Tirana, are: "Dance Triste", with a motif taken from "The flower cries for the flower"; "Dance on glass", with motif taken from "Dance No. 1 of Tirana"; "Dance Rhapsody", with motif taken from "Napoleon", "Four dances for violin and piano", taken from "Black Day", mre, dit 'e hon', mre ". Moreover, this composer has other works, based on the folklore motifs of the villages of Tirana, such as: the wolf motif in the ballet "Kids and the Wolf" and the film of Skanderbeg, the wedding moment. Another composer who referred to the motifs of Tirana folklore is Pëllumb Vorpsi, who built his work, entitled "Fantasy" for orchestra and choir (wordless choir, with vocals), processing the motifs of the dance of "Napoleon". Moreover, he has also developed folk songs for the acapella choir. Even the music of the documentary film "Frang Bardhi" has a popular character and is perceived as such, although there are no motives taken specifically for any particular song. Pëllumb Vorpsi says: "Popular material never hinders the modern one". Also, the composer Thoma Gaqi is based on the motives of folk songs of the villages of Tirana. With the motive of the song "Po lje lumi rrema rrema" ("Po ban pushk 'o ky Lik Stema"), he has built the second theme of "Dublit Rapsodi, Concerto for violin, cello and orchestra", created in 1979, while in 1977 "Rhapsody No. 1 for orchestra", the middle part of it, was built with the motif of the song "Çohuni djem shaloni atin", while the third part, which is allegro, was built with the motif of the song "Lake populake". All the time is built on motifs with magnified seconds and the motifs are scattered all over, in different positions, are opened in different positions.

Another work of this composer is the symphonic dance "Dance with tears", of 1981, which is built on the motif of "Dance No. 3, of Tirana" (dance of the bridegrooms). Composer Thoma Gaqi, realizing best that the difficulties for composers who take folklore motifs for their works are of different natures, says: "I have been attracted by the autochthony of these songs, they are very old folk songs, it is not easy to mutilate. Being quite old they have taken place in the people and great care must be taken because it is much easier to fail than to succeed so as not to become disliked by the people. You need to think about why you should and why you are taking advantage of this. Folklore is used all over the world." Another example of the influence of folklore can be seen in the Albanian choral song, which came and developed as an example of folk group singing, which although characteristic of southern Albania, is practiced in other territories of the country, such as Myzeqe, Chameria, in Kosovo, in Albanian lands, in eastern Macedonia, etc. The way in which the relationship between choral singing and folklore develops is expressed in various forms, such as the elaboration, harmonization and creation of folk songs for choir. Moreover, stylization means a vocal-choral creation that contains quotations from folk songs, developing them melodically, in a popular spirit, and structuring

them in polyphonic harmony. Ç. Zadeja would say: "Musical creativity, folklore, has been used in the most natural ways, starting from the method of quotation, elaborated according to the creative individuality of the composer. In many cases, the innovative modal-harmonic source of popular creativity, has maintained its importance, as well as other elements such as the richness of melodic figurations, rhythmic variety, instrumental colors, etc .. when we talk about these achievements, we must understand the way more conscious that in these cases we have nothing to do with primitive ethnographic interventions, as if we do not have to go so far with our intervention, where we lose all signs of folklore ". Folklore has long been the only creative artistic consciousness of our people in terms of music. The national identity of our cultivated music cannot be understood without its relationship to folklore (Turku,2018). He is its main source. Moreover, the deep knowledge and study of folklore creativity is a necessary condition for musical realizations with clarity of national identity. On this problem, Albert Paparisto underlines: "These important problems for the enrichment of our new national tradition can not even be thought to be solved without folklore, without a new direction of creative practice towards folklore. And this new direction is not only its exploitation from the melodic and rhythmic point of view, but the study and discovery of the deeper features, the development of those embryonic characteristics that hide these melodies, the discovery and development of the expressive logic of their inner nature (Paparisto,1970).

The works with folklore motifs are very successful and liked by the Albanian public because they are very close to it. Moreover, folklore has helped artists create and develop an identity of their own with a national character. Prof. Alfred Uçi states that "It would not be appropriate to deny the popular spirit to many works of professional art, which do not carry direct influences from folklore Strengthening the ties of professional art with folklore not only has not been and it is not an obstacle for raising the level of artistic mastery, but it is a premise for strengthening the popular spirit of the professional socialist art ... ". The latter reasoning is based on the fact that in the period of the communist regime there were controversies over the connection of folklore with professional art. Research has proven that in different historical periods, Albanian authors have highlighted the desire and efforts to preserve national identity in cultivated music, through the development of relations with folklore. Cultivated Albanian music has always been multiplying and enriching both in genres and in forms and languages, and in support of this music has been folklore. Currently, the cultivated Albanian music is preparing important conceptual changes, which come naturally, as a necessity of the path towards European integration, where popular orientation is a priority and a factor, not only for the configuration of its national identity, but also for the authenticity of originality, which he will place with dignity, alongside the musical cultures of the peoples of a united Europe. Every creator, without exception, even contemporary ones, is based on the sensory authenticity of folk music.

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Freedom of Religion in the Italian Constitution

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Abstract

In Italy, Catholicism was the dominant faith for about two thousand years and until recently almost the only one. This has meant that it has taken root in the country as a primary socio-cultural element also for the laity and non-believers. Every legal system in a democratic state must find the normative mechanisms to guarantee and protect the religious phenomenon. With the advent of the Republican Constitution, the religious phenomenon is foreseen and regulated in four articles: Articles 7, 8, 19, 20 of the Constitution, to which we must add the guarantees deriving from articles 2 and 3 of the Constitution. These Articles sanction the principle of equality of all confessions and non-discrimination on a religious basis, the freedom to profess one's beliefs both individually and collectively, in public or private, ect. The analysis aims to understand the capacity of these provisions to guarantee all dimensions of the religious phenomenon. In this regard, the question arose whether these articles protect freedom of conscience, conscientious objection and atheism. It is also important to analyze those are the limits that this freedom encounters.

Keywords: Italian Constitution, Freedom of religion, Freedom to profession's belief, Freedom of conscience, Conscientious objection.

Introduction

Constitution and religion

A few years before the birth of the republican constitution, many scholars had expressed reflections on religious freedom.

Togliatti considered that the future Constitution had to sanction the "*freedom of conscience, faith, worship, propaganda and religious organization*" (Report of the 5th Congress of the Italian Communist Party, 1945; Cfr F. MARGIOTTA BROGLIO, 1978, p. 104.), Jemolo also believed that the Constitution could not "*renounce the postulate of religious freedom*" (A. C. JEMOLO, 1944, p. 33; Cfr. G. LONG, 1990, pp. 268, 270).

A few years later, the latter strongly criticized the Charter, confessing that he did not like it and declaring that it outlined the foundations of a "*neither secular nor confessional*" (A. C. JEMOLO, 1996; Cfr. P. VALBUSA, 2008, pp. 96 e ss).

Occhiocupo too saw in the Republican Charter, not only a compromise document, but "*a constitution inspired by an intimately Christian conception*" (V. FAGIOLO, 1990, p. 166).

Regarding the religious phenomenon in the Fundamental Charter (G. CATALANO, 2007; A. RAVÀ, 1959; P. FEDELE, 1963; P. DE LUCA, 1969; P. DI MARZIO, 2000; D. LOPRIENO, 2009; R.

BIN, 1996; G. DALLA TORRE, 2006), it is foreseen and regulated in four articles: articles 7, 8, 19, 20 of the Constitution, to which we must add the guarantees deriving from articles. 2 and 3 of the Constitution. The Council also held, with the sentence no. 14 of 1973, that freedom of religion must be traced back to the inviolable rights provided for by art. 2 of the Constitution. The Court expresses itself in these terms, "*The Constitution, by recognizing the inviolable rights of man (art. 2) and, among them, the freedom of religion (art. 8 and 19), protects religious sentiment and justifies the sanction criminal offenses against it*".

An interesting observation is that which considers freedom of religion in the Charter as a flexible form, since neither sectoral boundaries are assigned to it. In the sense that it is not restricted only to the private dimension, but also to the social one (P. CONSORTI, 2010, pp. 59, 60).

Thus article 19 of the Constitution, concerning these dimensions, states that: "*Everyone has the right to freely profess their religious faith in any form, individual or associated, to promote it and to practice it in private or in public, as long as they do not these are rites contrary to morality*".

In the preparatory work for this article, the Hon. Giuseppe Dossetti - in the session of 18 December 1946 He had advanced with a more detailed idea of freedom of religion. Specifically, he had proposed that "*Every man has the right to the free profession of his own ideas and convictions, to the free and full explanation of his inner and outer religious life, to the free manifestation, individual and associated, of his own faith, to the propaganda of it, to free private and public exercise of one's own cult, provided that it is not a religion or cult involving principles or rites contrary to public order and morality*". (The Constitution of the Republic in the preparatory work of the Constituent Assembly, 1970, Vol. VI, p. 787).

The following day he proposed a new text specifying that "*Every man has the right to the free profession of his own ideas and convictions, to the free and full explanation of his inner and outer religious life, to the free manifestation, individual and associated, of his own faith, to propaganda of it, to the free exercise, private and public, of one's own cult, provided that it is not a religion or cult involving principles or rites contrary to public order and morality*" (The Constitution of the Republic in the preparatory work of the Constituent Assembly, 1970, Vol. VI, p. 802).

Art. 19 of the Constitution clearly contains the principle in religious matters and refers to three basic faculties, understood as three subjective rights: of profession, of propaganda and of worship. This constitutional provision is understood in doctrine as a form that specifies the freedom to freely express one's thought, since these freedoms concern thought of a religious nature, even if it is not limited to it alone.

It is noted in the doctrine that freedom of profession does not necessarily imply

belonging to a religious confession, in the sense that one can be religious even without belonging to a specific cult (P. CONSORTI).

And since religion is not expressed only individually, the Constituents have provided for another form: the associated one. Thus, also "*the faculty of religious profession in associated form pertains to individuals as such and does not attribute rights to their possible association in the act or acts of profession. (...) Cases of freedom to be qualified as individualistic and non-functional*" (So P. GROSSI, 2008, p. 127; Cfr. C. ESPOSITO, 1958, p. 8).

For this faculty it is also believed that it is a form that specifies art. 18 of the Constitution, which provides for the rights to associate freely without any authorization. This article, together with art. 20 of the Constitution, also strengthens and protects religious associations.

The Constitutional Court, with sentence no. 59 of 1959, based on the right to worship in open or closed places, declared unconstitutional the rules that provided for government authorization for the construction of non-Catholic temples or places of worship. Ruini defined this norm as a "*vigorous affirmation of freedom and conscience and faith, which (...) will honor our Constitution*" (In these terms Ruini in his speech to the Assembly of 12 April 1947; Cfr. G. LONG, pp. 216, 319; ID, 1991, pp. 59, 60).

In the matter of the profession of faith, the right to confidentiality is also guaranteed, understood as a right for the individual not to disclose their religious affiliation and beliefs in the matter (P. CONSORTI, p. 62; Cfr., A. C. JEMOLO, 1979, p. 118).

At the same time, there is no doubt, despite the hesitations of a certain doctrine on the subject, that art. 19 of the Constitution in sanctioning the freedom of propaganda in favor of one's creed, offers full guarantee to the activities related to it, such as above all that which consists in proselytism.

It is also believed that both freedom of worship and freedom of propaganda appear juridically as specific forms and consequences of the freedom to profess faith (P. CONSORTI, pp. 62 e ss).

The freedoms protected in this area mainly refer to a dimension external to the individual (B. MARCHETTI, 2011, p. 3), which is why the freedom of propaganda is guaranteed not only by art. 19 of the Constitution, but also by other articles: such as the freedom to freely express one's thoughts through speech, writing or any other means of dissemination, and the freedom to assemble peacefully even in public places.

It should also be considered that propaganda in religious matters is not always neutral, that is, when the subject is not limited to simply expressing his or her thoughts in religious matters, it takes the forms of proselytism. Since for some religious denominations - such as Jehovah's Witnesses for example - proselytism is an important moment, the doctrine believes that this form is also implicitly guaranteed by the Constitution.

Concerning the religious propaganda, the sentence of March 13, 2003 of the Court of Appeal of Brescia, called to ascertain the legitimacy of the dismissal of a messenger who had left paper pamphlets published by Jehovah's Witnesses on a shelf where other magazines were in the room waiting for the Lecco Nursing Home, managed by an order of Catholic nuns, where he was sent due to his duties.

In the first instance, the Judge, considered that the conduct was indicative of individualistic and absolutist overestimation of one's rights, lacking respect for the contiguous rights of others of equal constitutional importance and that the same had determined a serious situation of potential danger in relation to the prosecution and the correct performance of contractual relations between the employer company, which carries out clinical analysis laboratory activities, and its customers, rejects the application.

In reverse, the Court of Appeal found that "*the distinction between religious propaganda and free expression of thought can be shared, in order to exclude the former from the protection pursuant to Article 1 of Law no. 300/70 and art. 21 cost. during working hours, however,*

religious propaganda cannot be considered an intrinsically negative fact", declares the dismissal illegitimate.

It emerges, from a first reading of art. 19 of the Constitution a total lack of its negative correspondence. That is, the freedom not to profess or exercise any religious faith. However, it is believed that art. 19 of the Constitution also accepts, certainly implicitly, religious dissent. It is the task of the legislator to guarantee the freedom not to profess, not to exercise and not to express oneself in accordance with a specific faith.

The Fundamental Charter underlines and strengthens the protection of individual freedoms by attributing to the right to adhere or not to a specific faith an absolute value that cannot and must not be subjected to any conditioning or forcing.

In this context, while on the one hand there is the explicit recognition of the freedom to believe, on the other there is, albeit implicitly, the freedom not to believe.

2. Article 19 of the Constitution and the right to exercise their religion in public or in private

Additional guarantee recognized by the constitutional text in art. 19 of the Constitution is the faculty to practice worship in public or in private, with the sole limit of morality. This freedom of enjoyment is guaranteed in any form, including associative ⁽¹⁾.

According to part of the doctrine, this freedom does not find constitutional coverage in art. 17 of the Constitution. In this perspective, the protection of the freedom to celebrate a rite is guaranteed in art. 19 of the Constitution and prevails over the protection of freedom of assembly (P. CONSORTI, p. 66).

In fact, a link between art. 19 and 17 of the Constitution is noted because the exercise of a cult may require a form such as a meeting. Cardia believes that it is not possible to hold a religious meeting in a private place that is not intended for the purpose of worship (C. CARDIA, 2005, p. 133).

This thesis cannot be accepted, because, in reference to art. 17, also the Constitutional Court with the sentence n. 45 of 1957 declared art. 25 of the 1931 Consolidated Law on public security, in the part in which it provided for an obligation of notice for religious functions, ceremonies and practices in places open to the public; while, a year later with sentence no. 27, illegality also affected the rules contained in art. 18 of the Consolidated Law on public security laws, approved with Royal Decree 18 June 1031, n. 773, in the part relating to meetings not held in a public place - that is, in private places - always referring to art. 17 of the Constitution.

¹ This freedom is strengthened at the constitutional level by art. 17 and 18 of the Constitution. The first states that "*Citizens have the right to gather peacefully and without arms. For meetings, even in places open to the public, no notice is required. For meetings in public places, notice must be given to the authorities, who may prohibit them only for proven reasons of public safety or security*". Instead the second establishes that "*Citizens have the right to associate freely, without authorization, for purposes that are not prohibited to individuals by criminal law. Secret associations and those that pursue, even indirectly, political purposes through organizations of a military nature are prohibited*".

In particular, the Court found a sort of analogy of art. 19 with art. 17, "when the exercise of worship takes place in an associated form, these rules must be considered with art. 17, *"in an evident relationship of coordination, in the sense that meetings of a religious nature do not escape the general discipline of all meetings, as regards the freedom of the meetings themselves and the limits to which it, in the best interest of social coexistence, is submitted"*(Thus the Constitutional Court, sentence no. 45 of 1957, in the Official Gazette no. 77 of 23 March 1957). When, therefore, religious behavior is carried out in the form of a meeting, then art. 19 of the Constitution must be read in combination with art. 17 of the Constitution.

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3. The discipline of limits

As regards the discipline of limits, it must first be stated that the Italian Constitution does not identify *"a single situation of freedom, but provides for and distinguishes a plurality of rights having the same structure, but a different content"* and for each of these freedoms it is a specific ad hoc regulation of limits and guarantees is envisaged (C. CARDIA, 2005, p. 650).

The only explicit limit (G. DELLA TORRE, 1995, pp. 57, 58.) provided for religious freedom is the obscure, indefinite, and *"uncertain outlines"* (P. CONSORTI, p. 68.) of morality, however a part of the doctrine believes that there is also the limit of public order, which consists of situations of public security, safety and tranquility.

A rule that helps to define the concept of morality is art. 529 c.p. which actually offers a very vague definition of an obscene act, considering for the purposes of criminal law *"the acts and objects which, according to the common sentiment, offend modesty"*. In this norm, as observed not only by doctrine but also by jurisprudence, any manifestation of concupiscence, of sensuality, can be considered an obscene act. In other words, the obscene is understood as sexual modesty and sexual morality, where the parameter for evaluating obscenity is the common feeling.

Part of the doctrine believes that in reality, the limit of morality provided for by art. 19 of the Constitution is *"largely obsolete"* because the possibility that a religious rite is contrary to sexual morality is quite difficult (P. CONSORTI, p. 68.); the other party, rather, has tried to broaden the aforementioned limit, considering it applicable to ritual cases involving the sacrifice of animals. Here it must be emphasized that, in reality, the sacrifice of religious animals is compatible with the general rules of the European Union.

For this reason, it can be considered that the limit of morality is an expression attributed to criminal law. However, the Supreme Court (Court of Cassation, VI Criminal Section, Sentence of 10 July 2008, n. 28720) held that followers of the Rastafarian religion can possess quantities of marijuana in excess of the legal threshold (A. BETTETINI, 2009, p. 3).

It is also pointed out that this limit "is not particularly penetrating, since the public authorities can only intervene in a repressive and not preventive way" (M. MADONNA, 2012, p. 49). Its intent is not to forbid the belief itself but the ritual manifestations that present these characteristics.

Conclusions

It is noted that Article 19 of the Constitution, which can be considered as a flexible formula concerning both the private and social dimensions, refers to three basic faculties, understood as three subjective rights: *profession, propaganda and exercise of worship*.

We can believe that this article together with others, appears sufficient to guarantee freedom of religion in any form, even in the associative one. In fact, it guarantees the freedom to declare and manifest one's faith or opinions on the matter, but also to exercise the cult in which one adheres both in public and in private.

In addition, it should be noted that in the matter of profession of faith, the right to privacy is also guaranteed, understood as a right for the individual not to disclose their religious affiliation and beliefs in the matter. At the same time, there is no doubt that art. 19 of the Constitution, in sanctioning the freedom of propaganda in favor of one's belief, offers full guarantee to the activities related to it, such as above all that which consists in proselytism.

Another important aspect is also the decisions of the Constitutional Court, which has intervened on the matter several times, protecting these dimensions of freedom of religion.

It should be noted that a real lacuna can be seen in the Italian Constitution, that inherent in the citizen's right to any conviction, freedom of conscience, conscientious objection and atheism, as they do not find explicit expression in the Fundamental Charter. These freedoms must be extrapolated, identified, interpreted through the fundamental principles of the Constitution.

Therefore, an *ad hoc* discipline would undoubtedly appear to be the best solution in a Constitution so incomplete and deficient on the issue of conscience and atheism.

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Blackface, Bullying and Freedom of Expression: What Legal Education Means for Law Student Welfare

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Abstract

Today, law student safety is a serious but often missed objective in American law schools. According to a recent survey, the typical American family wants to know their law student is safe even more than they want their law student to acquire a first-rate legal academic experience. Despite the importance of law student mental health to student performance, and cultural objectives unique to legal education, law students are not only highly vulnerable to acquiring mental health challenges during law school but are prone to be overlooked, and perhaps blamed or condemned for their mental health challenges, albeit unintentionally. My work asserts that despite the chief objective of law schools being to educate knowledgeable, competent, legal professionals, and provide them with the necessary skills to resolve complex legal essentials for corporations and government, as well as advance social justice, and to promote equal treatment for all, inherent in the nature of legal education, is a seemingly widely accepted risk of compromising law student mental health. Relying on qualitative studies and journalistic reports, my work will demonstrate that law students experience high incidents of personal depression, anxiety, extreme sadness, loss of interest or desire, feelings of guilt or low self-esteem, disturbed sleep or appetite, low energy, poor concentration, and a myriad of other mental and physical calamities, all of which greatly exceeds that of the law faculty, and surpasses levels experienced by medical and graduate students at American schools of higher education. My work further acknowledges that law student anxiety and depression are inextricably linked to the rigorous academic demands of legal education. Still it argues and set forth that law student mental health is related to avoidable conditions and patterns in the law school environment that enable or fail to account for the law student's inexperience with coping with intense stress, emotional uncertainty, geographical isolation from loved ones, strained financial resources, poor job prospects, family strife, drug or alcohol abuse, homelessness, or lack of a culturally responsive learning environment. Granted, the legal profession is not for everyone. My work argues that law schools cannot turn a blind eye to the plight of law students as if no degree of accountability and responsibility lies with the law school. Indeed, law schools, albeit unintentionally, may be some of the chief investors in patterns of conduct that compromise the physical, emotional, and mental safety of law students. Recognition of a law school's duty to students, in my view, requires law schools to resist the rhetoric of self-exceptionalism. Law schools, have an obligation, reluctantly or not, to concretely curtail repeated patterns of professional abuse, neglect, dereliction of academic duties, social domination, and student exploitation, that are uniquely embedded in the culture of legal education. Simply put, law student safety needs, coupled with the intricacies and unforgiving consequences of today's

competitive legal job market and high cost of legal education, warrant that law schools resist the impulses that prioritize institutional-preservation and subordinate student mental health under the guise of teaching students the harsh realities of the legal profession and preparing them for legal practice. My work argues that student physical, emotional, mental and academic safety should, and must become a critical component of legal education.

Keywords: Blackface, Bullying, Freedom of Expression, Legal Education Means, Law Student Welfare

Binding International Norms, Jus Cogens

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Abstract

Article 53 of the Vienna Convention of 1969 states that a treaty is considered invalid if it is in conflict with existing norms of jus cogens, and under Article 64 of the treaty becomes invalid if it conflicts with a norm youngest of the same nature. The case Nicaragua against the United States made clear that the notion of jus cogens is steadily entrenched in international law, however, is still necessary to determine accurately that power rates referred to in Articles 53 and 64 of the Vienna Convention. Jus cogens norms include more those norms relating to morality or natural law than with traditional positivist rates derived from State practice. In general, this includes making aggressive war, crimes against humanity, war crimes, sea piracy, genocide, apartheid, slavery, and torture. Jus cogens norms are norms of customary international law which are so important, it can not be changed through treaties. Under the Vienna Convention on the Law of Treaties, any treaty that is contrary to jus cogens norms is invalid. Jus cogens norms are not listed, there is no catalog, their determined by any authoritative body, but these rates come from judicial practices and political and social attitudes, which are not values static. Jus cogens norm of unconditional right international, accepted and recognized by the international community norm from which no deviation is permitted. Unlike the common law, which traditionally requires the consent and

It lets change obligations between states through treaties, norms jus cogens can not be violated by any state "through treaties international or local regulations or special customary, or even through general rules of customary not have the same normative force.

Keywords: jus cogens, binding international norms, Vienna Convention, customary international law, international treaties