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2

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UNIVERSITY AND RESEARCH

PENSION'S SYSTEM

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GEOTHERMAL ENERGY

KEY COMPETENCIES

"VALUE CHAIN" CONCEPT

"ARTANA" - MINERAL SOURCE

2007 Excellence

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ALBANIAN CENTRE OF EXCELLENCE CONFERS 5 PRIZES FOR ALBANIAN SCIENTISTS

Photo: E.Hoxha

Albanian Excellence
REVISTE SHKENCORE BOTIM I QENDRES SHQIPTARE TE EKSLENCES 2

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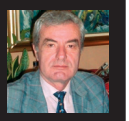
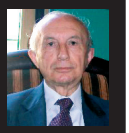
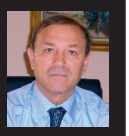










Albanian Excellence
REVISTE SHKENCORE BOTIM I GENDRES SHQIPTARE TE EKSLENCES 2

Respect for Albanian Excellence

ALBANIAN CENTRE OF EXCELLENCE AWARDS ALBANIAN SCIENTISTS

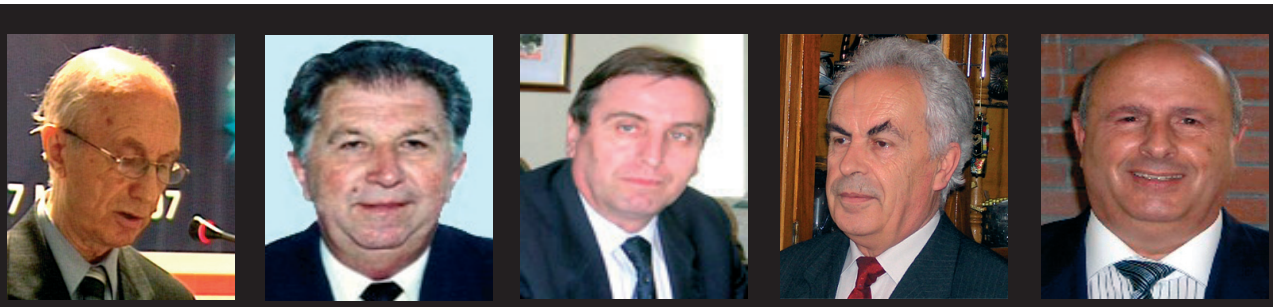
Dr.Edmond HOXHA; Fatri SINANI

Albanian Centre of Excellence, in the frame work of the project "the challenges of Albanian Education and Sciences, in front of the EU integration process" supported by European Union, organised the scientific award ceremony "Albanian Excellence 2007".

The presentation of the prizes "Albanian Excellence" was done in Tirana on May 7, 2007 in Tirana International Hotel. The ceremony was dedicated to the most distinguished albanian scientists which applied for this prize. All competitors, representing different scientific institutions and Albanian Universities, with long term scientific contribute deserve to be called "excellent".

In the final night, for the prise "Albanian Excellence" qualified 18 candidates: Prof.Dr. Afërdita Veveçka, Prof.Dr.Aleks Luarasi, Akademik.Prof.Alfred Uçi, Dr.Bardhyl Muceku, Prof.Dr.Çercis Durmishi, Dr.Koço Bode, Prof.Dr.Kolec Topalli, Akademik.Prof.Kristo Frashëri, Prof.asoc. Dr.Liman Varoshi, Prof.Dr.Mario Kedhi, Prof.Dr. Përparim Alikaj, Prof.asoc.Dr.Roland Gjini, Prof.asoc. Sulejman Hyseni, Prof.asoc.Dr.Vangjo Kovaçi, Prof.asoc.Zhaneta Zekaj, Scientific collaborator Flutura Sheshi, Co-PLAN:Institute for habitat development; and National association for mountains study.

The selection of winners was done based on applications, from the Award Jury composed by distinguished scientific personalities of Albanian science. The jury was composed by Academic. Prof.Luan Omari-Vice Chairman of the Albanian Academy of Science, chairman of the jury; Akademik.Prof.Dr.Eduard Sulstarova-Scientific Secretary of the Academy of Sciences, member; Prof.Dr.Jani Dode-President of the "A. Xhuvani" University, member; Prof.Dr.Pëllumb Berberi-Military University, member; Prof.Dr.Perikli Qiriazi, Faculty of History-Geography member, *(**Photo 1**)*.



Acad.Prof.L.Omari | Acad.Prof.Dr.E.Sulstarova | Prof.Dr.J.Dode | Prof.Dr.P.Qiriazi | Prof.Dr.P.Berberi

Photo 1 - Jury

The ambitions of Journal
Albanian Excellence

It is the ambition of the Journal "Albanian Excellence" to be an endeavour to offer one more space to the "most progressive" Albanian movement, with a view to being the ambassador and master-minder of promoting this long expected and deserved progress, likewise providing and ensuring a new spirit of collaboration, harmony and ethics, as well as contributing to "the best level" of benefits for Albania.

CANDIDATES OF SCIENTIFIC AWARD "ALBANIAN EXCELLENCE" 2007


Prof.Dr.Aferdita **VEVEÇKA**
Fizikë


Prof.Dr.Aleks **LUARASI**
Drejtësi


Akad.Prof.Alfred **UÇI**
Filozofi


Dr.Bardhyl **MUCEKU**
Gjeologji

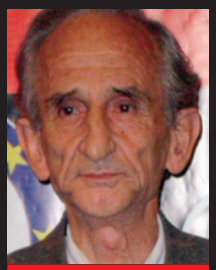

Prof.Dr.Çerçis **DURMISHI**
Gjeologji


Dr.Koço **BODE**
Mekanikë


Prof.Dr.Kolec **TOPALLI**
Gjuhësi


Akad.Prof.Kristo **FRASHËRI**
Histori


Prof.asoc.Dr.Liman **VAROSHI - Histori**

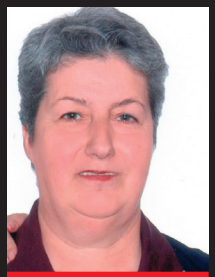

Prof.Dr.Mario **KEDHI**
Fizikë

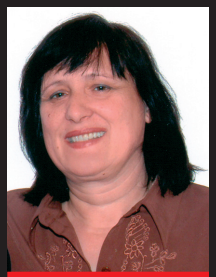

Prof.Dr.Përparim **ALIKAJ**
Gjeofizikë


Prof.asoc.Dr.Roland **GJINI**
Histori


Prof.asoc.Sulejman **HYSENI**
Miniera


Prof.asoc.Vangjo **KOVAÇI**
Pedologji


Prof.asoc.Zhaneta **ZEKAJ**
Biologji


Sc.C.Flutura **SHESHI**
Biologji

CO-PLAN Instituti për zhvillimin e habitatit

SHKSM-Shoqata kombëtare e studimit të maleve

The scientific prize "Albanian Excellence" was awarded for distinguished scientific research activity in 10 last years. The applicants were individuals (with scientific grade: academic, Prof.Dr, Prof.as.Dr, Dr,) and public or non public institutions.

The prize winner declared in the front of the Academic community; diplomatic corps; Governmental representatives; Media; Civil Society etc.

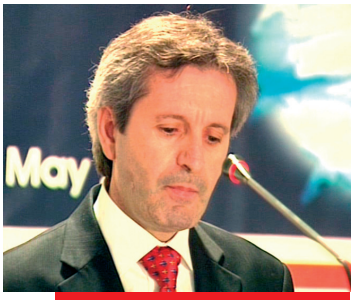
The prize winners are not only the model of excellent scientific dedicated workers, but they also represent the highest principles of public responsibility, giving a sustainable contribute to society development.

GREETINGS ON THE OPENING CEREMONY

***Dr.Edmond Hoxha** -ACE*

Dr.Edmond Hoxha, the President of Albanian Centre of Excellence said: "...We are together today, in the "European Science Day in Tirana", organised by Albanian Centre of Excellence, in the frame work of "European Weak", supported by European Commission in Tirana. The organisation of such an activity, is one of those rear activities which is totally devoted to albanian science and scientists.

On this occasion I like to thank you: the office of European Commission in Tirana for the main support; all the diplomatic representatives which helped in the preparation of the exhibition "European Science Day in Tirana"; all scientists and researchers, which engaged their names and works, applying for the prize "Albanian Excellence 2007"; the honoured jury which selected in very professional way the applications.



Dr.Edmond HOXHA
President of ACE

It is a very special pleasure for us, as organisers, but I believe for all to see that *in this activity were engaged the most distinguished scientist, considering this not only an individual honour but also an national achievement.*

This modest prize, for our modest scientists transmits e clear message that: the Albanians also have their's excellency with national and international distinguished contribute.

In the future the activity will include all the albanians scientists, wherever they are, in Europe, USA, Canada etc, with the only purpose: evidence, promotion and evaluation of Albanian Excellence.

Mr.Carlo Natalia
European Delegation-Tirana

Z.Carlo NATALIA
Shef i Sektorit Politik-DE në Tiranë

Dear ladies and gentleman and scientific researcher. Just brief remark I would like to add to explanations given by Dr.Hoxha. I would like to explain the context where this activity takes place. This project is financed by the European Commission. This activity takes place in the frame work of the European Week 2007 in Tirana. European week is a series of events which European Delegation in Albania, together with Ministry of European Integration of Albania, the European Embassies and Civil Society organisations in Albania organise in the European day which is also known as Schuman day. Also this year we have organised cultural, scientific, artistic and political events, which *gives us opportunity to reflect on latest development in the European Union and in the relations between European Community and Albania*. So i am very glad to be here today in this event. I would like to thank you the Albanian Centre of Excellence and Dr.Hoxha for organising it.

Dr.Georges Waysand,
Euroscience.

Dr.Gerges Waysand, the representation of Euroscience, said: : "Mister President of the Centre for Excellence, thank you for having invited EUROSCIENCE to join the scientific program of this European week in Tirana at the occasion of the 50th anniversary of the Rome Treaty. Euroscience is a trans-disciplinary pan-European « grass-roots » association of independent scientists from all disciplines including social sciences and the humanities from more than 40 different countries. Euroscience aims to: Provide an open forum for debate on science and technology, thus constructing scientific Europe "bottom-up"; strengthen the links between science and society; Contribute to the creation of an integrated space for science and technology in Europe; Influence science and technology policies.

Dr.Georges Waysand
EUROSCIENCE FORUM

These goals speak for themselves, they are the main reason for *our presence here and I hope the first step towards an for Albania participation in Euroscience*. For us the relationship between scientists and European construction cannot be reduced to the bartering of utilitarian promises for credit and jobs. Scientists are also citizens and as such have the responsibility to use their competencies to make Science in Society in Europe.

This implies of course that our work is a true contribution to the advancement of science: as you know it is not enough to claim excellence: it has to be proven by actual achievements.

In the last fifteen years, like many intellectuals I have had to travel many times to this part of Europe to defend human rights and the end of aggression, this gave me the opportunity to evaluate that, even after peace came back, the conditions for scientific development are still difficult but at the same time absolutely necessary for a better social life in South East Europe. It is necessary to participate and be open at the international level, to offer to women equal chances, to give actual responsibilities to young scientists.

Academic.Prof.Luan Omari
Vice Chairman of the Academy of Sciences

As the Chairman of the Jury the Academic.Prof.Luan Omari, Vice chairman of the Academy of Sciences said: "... Please allow me to thank and congratulate the European Commission, as main supporter of this activity, which is very important for all albanian scientists.

I like also to hank the Albanian Centre of Excellence as organiser and idea. From many applications the Jury has selected five of them, which will be awarded with the prize "Albanian Excellence".

This is a modest prize, but very significant. The selection process has been very difficult and I believe the jury worked with high competence and responsibility..."

WINNERS

After the evaluation of the candidates the Jury awarded as winners of the scientific prize "Albanian Excellence 2007", the following:

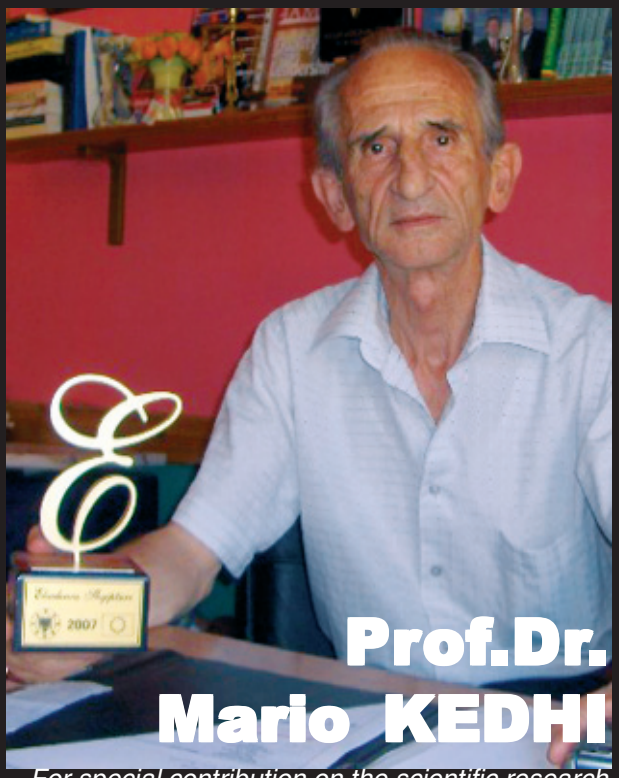
1. **Academic.Prof.Kristo Frashëri**
   Historian
2. **Prof.Dr.Kolec Topalli**
   Linguist
3. **Prof.Dr.Mario Kedhi**
   Physicist
4. **Academic.Prof.Alfred Uçi**
   Philosopher
5. **Co-Plan, Institute for habitat development**
   Civil Society.

Academic Prof.Kristo FRASHËRI

For special scientific contribution on evidencing of the figure and action of Georges Kastriot Scanderbeg in monograph ***"Scanderbeg, life and action"***.

Prof.Dr. Kolec TOPALLI

For special contribution on albanian language phonetics in the book ***" The historical phonetics of Albanian language"***



Prof.Dr. Mario KEDHI

For special contribution on the scientific research ***" Calculation by Monte Carlo simulation of the detector efficiency of gamma radiation for finite and infinite radioactive environments"***

Academic Prof.Alfred UÇI

*For special scientific contribution analysing the philosophical action of Teodor Anastas Kavalioti, in the monograph "**The philosophy of Kavalioti**"*

Dritan Shutina Institute for habitat development

*For special contribution on **urban and regional development** in some Albanian cities*

Albanian Excellence 2007

Photo.Ç.Durmishi

Acad.Prof.Kristo Frashëri

I consider this prize firstly as appreciation of heroic figure of Gjergj Kastriot Skanderbeu, which inspired me to make this work. I thank you the Albanian Centre of Excellence for this award.

Prof.Dr.Kolec Topalli

I feel very glad, and full of emotions in this very nice and appreciating evening. I am very gratefully to all of them, that organised this event, and I feel that my energy, to continue my work for new achievements in the field of Albanology is increased.

Prof.Dr.Mario Kedhi

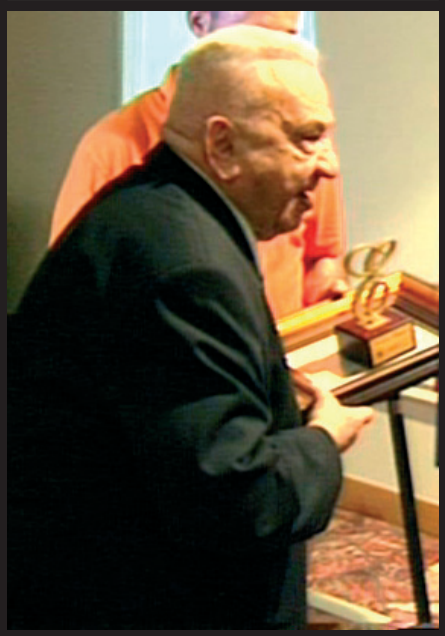
I feel very glad, and full of emotions in this event, which honours Albanian science, and organised for the first time. This award is a very big encourage for me, to continue with all energies my scientific work, which I am very tight connected and which I love.

Acad.Prof.Alfred Uçi

I thank you very much the Albanian Centre of Excellence for this award, given to me, for my work related to one academy existed since 18 century in Albania, and which opened its eyes from Europe and illuminism, in particularly from France and Dekart.

Msc.Dritan Shutina

Thanks to the organisers. I am very happy because I receive this award not as an individual but as organisation. This is a contribute of all the people, working actually and in the past with Co-Plan.



Mr.Carlo Natalia-Mrs.Marsela Robo

Prof.Dr.P.Berberi - Prof.Dr.Sh.Rrokaj - Prof.Dr.Dh.Kule - Prof.Dr.V.Peçule

View of the Ceremony

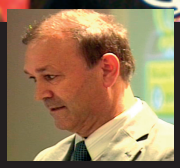
Acd.Prof.Dr.Sulstarova-Prof.Dr.Topalli-Acad.Prof.Uçi-Acd.Prof.Frashëri

Dr.Koço Bode - Z.Gergj Gjinko

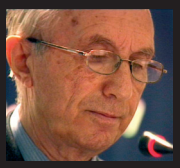
Prof.Dr.P.Nishani-Prof.Dr.Ç.Durmishi











Dr.Georges Waysand - Dr.Edmond Hoxha - Mr.Carlo Natalia - Mr.Christian Andrew Deloughery

Dr.Georges Waysand

Euroscience

I believe that this initiative made by the Albanian Centre of Excellence and supported by European Commission in Tirana is Excellent. This is very good idea because it can open a tradition to the future. Second point is that: I am not familiar, of course with situation in Albania, but I felt that people you have chosen as winner for excellence, reflects a preoccupation for self-affirmation, affirmation of Albanian culture and social issues in the same time, referring to the example of the Co-Plan. If I have to speak for the future, I have already discussed that with Dr.Hoxha, you should find the way to include the young people in this platform as well, to encourage theirs participation. From the other side, another important issue is to encourage women, looking to their application with good willing.

Prof.Dr.Kuneshka-Prof.Dr.Puka-Prof.Dr.Ylli

Mr.Christian Andrew Deloughery

Consull

Royal Danish Embassy in Albania

I am much honored to be here, first of all and want to thanks the organizers. It is an impressive set up and it's a being a member state of the EU I believe is something that should be happen more often. I believe is something that could bring Albania forward. Personally I would have like to see also a gender balance, a female candidate been issued also a recognition to her work. It's also within the European way of thinking. We would like to see the quality among the genders. But in over all picture the event were very very good and is something which we warmest support not only from the Danish Embassy but also from the European Union.

Exhibition “European Science”

Academic.Prof.Luan OMARI
Deputy Chair
Academy of Sciences

ON EVENTUAL CONSTITUONAL REFORMS

Akademik.Prof.Luan OMARI

Various politicians, mainly ranking from the current parliamentary majority, have recently issued press declarations on a potential review of the Constitution, particularly of the norms that determine election of the President of the Republic as well as norms that determine the structure of the parliament as the legislative body of the Republic. There have also been pronouncements from both sides of the political spectrum on a reformation of the Election Code, a reform that might include the election system, and, consequently, would lead to the amendment of the Constitution, which provides that Albania has a mixed election system.

Many of these declarations are formulated in general terms, with no grounded and detailed analysis on the need for constitutional changes. Furthermore, a reserve has also been articulated on amendments on a latter stage — that is after the parliamentary elections, be it at the end of the mandate of the current government or early elections.

On the contrary, the need for reforming the Election Reform is considered as priority and emergent. The Socialist Movement for Integration (LSI) organized some times ago a round table on this reform. Sharing the same opinion on the primacy and emergency of the electoral reform. Sharing the same opinion on the primacy and emergency of the electoral reform, in this article I shall first give my opinion analyzing the possibilities and the directions of new and eventual constitutional reforms.

1. Electoral system:

When speaking of an electoral reform, we can also speak of the change of the electoral system. The electoral system means the manner according to which the ballots cast during the general elections get transformed in seats in parliament for the parties and their candidates or for independent candidates. Of course, the electoral system are related with other aspects of the electoral process belonging deeply to the administrative character, which can have an impact in the election turnout, staring from the dissemination of the voting centers, voter registration, composition of the election commissions, etc. Although the electoral system is an issue in itself, at the end it is not the factor that assures free and fair elections.

According to the scholars of election systems, they are various in nature, while their number mounts to tens of hundreds, but all these systems can be characterized in three main groups or families: (1) the majority; (2) proportional; (3) semi-proportional (or mixed) group and these three groups can be sub-divided in nine main systems.

The majority system: A peculiar characteristic of the majority systems is that they almost always

use zones with one-name lists of candidates. An option of the majority system is holding of elections with one round, where the candidate that wins more votes wins. Another option of the majority system is the one providing that the winning candidate should win the absolute majority — that is 50% of votes. In case no candidate reaches this majority, a second round is held with both candidates that have won more votes, and the winner of this round is the one getting more votes than the other.

The proportional system: is based on the principle of equality between the votes won by one party on a national level and the seats it gets in the elected body (in the Parliament or a municipality council). There are a number of options in the proportional system, among which, apart for the one based on the use of party lists on the national level, is the proportional system on a regional basis.

The semi-proportional or mixed systems: have several options: based on the proportional or majority aspect, there is the proportional system corrected with majority elements and the majority system corrected with the proportional elements.

Analyzing the electoral practice of 150 states, the inter-parliamentary union has identified that the majority system prevails in the various election systems, but the methods of proportional representation and the mixed systems grow constantly. In principle, each system has its positive and negative sides. There is no system that is absolutely preferred over others. The best is that system that more adequately responds to the political, geographical and historical conditions of a certain country.

A total of six parliamentary elections are held in Albanian during the transitional period that is from 1991 up to now, containing relatively different systems, and showing a lack of stability, conditioned by the fact that, as a rule, the losing party has always contested the election turnout.

As already known the first elections were held on 31 March 1991 based on a majority system, inherited from the communist regime. Although in principle, as already mentioned above, this system was an entirely democratic one, it was crystal clear that in the conditions of that time it favored the Labor Party, which still possessed the instruments of power, the economy and led the main information means, while the opposition parties were on the verge of their organization.

The first pluralist government, on 4 February 1992, approved the new law "On the Elections of the People's Assembly". The law provided that the Assembly would be composed of not less that 140 MPs, of whom 100 were elected directly based on a one-name list for each political party. The candidate winning over 50 percent of votes in the first round was the winner; on the contrary a second round of elections was held between the candidates with more votes. Apart from the one-name list, each party had the possibility of submitting its candidates for the multi-name or general lists. A political party could have elected MPs from the general list on the condition that this party won not less than 4% of votes on a national level. With this electoral system that resembled the German system, the lawmaker aimed at reaching the equality of ballots, and at avoiding splits in the parliament, thing that would create difficulties for forming a sustainable majority. Therefore, the law aimed at uniting justice and equality of votes, related to the proportional system, with the need for forming a sustainable majority, ensured by the majority system. For this reason, the system was in essence proportional and contained majority elements. The electoral Law of 1992 was approved by a wide consensus and the experience of the implementation of the law has been positive.

After the termination of the mandate, on 26 May 1996, new elections were held for the 14th legislature, following some amendments to the Electoral Law. The main change foresaw that, preserving the minimal limit of 4 percent required for any party to have MPs from the multi-name lists, the threshold for the political groups or election coalitions formed by two parties was 8 percent, and if the coalition would be made up of three or more parties the threshold was raised by 4% for each party.

The foreseen system was a democratic one, but this did not hinder some flagrant violations that characterized the elections of 26 May, 1996. The new political crisis provoked early elections that were held on 29 June, 1997. On the verge of these elections, the Assembly endorsed new amendments to the electoral law. The number of MPs rose to 150, of whom 115 were directly elected from the constituencies, while 40 mandates were distributed amongst the multi-name lists, based on the ballots won on the national level in the first round. To win mandates in multi-name lists, the minimal threshold of votes to be received lowered from 4 to 2 percent.

An analysis of changes to this electoral code can lead to identification of two main characteristics:

1. After defining the accurate number of the MPs (155) and the number of the elected individuals amid the candidates of the multi-name lists, from a proportional system with majority elements, the electoral system was transformed into a majority system with proportional elements (or corrected majority system).

2. Lowering of the threshold from 4 to 2 percent favoring small parties, compensa-ted the

damage that might be suffered from strengthening the majority element.

Currently, Article 64 of the Constitution in power determines the electoral system, which is again a mixed system and at the first sight a corrected majority system, as the number of MPs is set to 140; 100 are directly elected from the constituency (with the majority criteria) and 40 are chosen from the multi-name lists. The necessary limit to profit from the proportional part is 2.5% of the political parties and 4% for the party coalition.

Paragraph 2 of Article 64 of the Constitution provides that the overall number of the MPs for each party and/or coalition of parties is determined in a close relation with the valid votes received in the entire country in the first round of elections. In this way, the Constitution aims at having the global solution get as near as possible to a proportional division of seats in the Assembly. What was left undone was the calculation of the accurate formula for counting the seats. This was stipulated in the Electoral Code of 2000, which was implemented in the general elections of year 2001.

Anyhow, this formula was complicated and not very clear. It changed with the amendments made to the Electoral Code of 2003, from the so-called bipartisan commission. But, according to the Venice Commission and ODIHR this formula was also complicated and not clear, and the approval of a new formula that would lay the grounds for an accurate implementation the relevant provision of the Constitution was proposed.

One of the amendments made to the Electoral Code in 2003, which touched the electoral system applied up to the local elections of October 2003 and foreseen in Article 64 of the Constitution, was the transfer to the one-round elections, where the candidate that wins more votes, but not necessarily the absolute majority, wins. The elimination of the second round was sanctioned by a decision of the Constitutional Court, which interpreted Article 64 of the Constitution. This decision affirmed that the second round was interpreted as only a possibility if stipulated in the Electoral Code, not as a liability. This was how the current mixed system was maintained, retaining a numerical ratio between the elected MPs in the nominal lists and the multi-name lists, but with an obvious simplification of the electoral process.

Following the changes of the Electoral Code in 2003, there was only one ballot paper, according to which the elector would express the preference on the political parties separately (according to the multi-name list and for the candidate in the nominal list). I think that this change led to negative consequences. First, when the elector voted for one candidate of one party, but also according to the general lists for a party different from the one of the candidate, the ballot regularly cast in the ballot box was considered invalid from the commission of the voting center. Second, it paved the way to the so-called "Dushku phenomenon", which this time happened in only one constituency, but led to decisive consequences in establishing a big majority in the Assembly by the party that won the elections.

The amendments to the Electoral Code of 2005, prior to the elections of 3 July, in some aspects brought positive developments, but in some aspects were negative. One of the introduced changes was the use of two ballot papers: one for the candidates of the relevant constituency and the other for the preferred party. In principle this decision was fair and did not infringe the free will of voters, who can prefer a certain candidate, not his party. But this system, favored the so-called "Big Dushku" phenomenon — this phenomenon became permanent in the national level.

The following conclusions can be reached from this very brief and superficial analysis:

1. The one-round majority system, which functioned in the elections of July 3, 2005 with regards to the one-name zones, reflected a negative phenomenon. This has been highlighted by many scholars and specialists that have analyzed the implementation of this system in the Anglo-Sanction countries. The difference of seats in parliament between the two main political parties, according to this phenomenon, is much higher than the votes got directly from elections from each party. For this reason, I think that perhaps we should refer to the two-round system as it partially eliminates these abnormalities and is considered more "fair" than the first one. The priority of the two-round system is that it allows voters to express a preference for a candidate in the first round, although this candidate does not have chances to get elected. Only for the second round the various parties are grouped and then, the voter, once his candidate is out of the game, can vote for someone else that seems a better choice than the second candidate, who, on its turn, continues the election. Anyhow, the partial maintenance of the majority system shall guarantee a greater role of the party base and of the electorate in determining candidates.

2. Partial implementation of the proportional system in Albania has strengthened the role and impact of parties in the political life, as in this system (with the multi-name lists); the voter does not that much care about people, but are mostly interested in the parties and their programmes. On the other hand, the MP is aware that the potentials for elections depend on the order of the list submitted

by the party. This is why, for them, of more importance are connections with the party, allowing for conformism and career, rather than voters.

3. The mixed system applied in our country, particularly in the elections of 1992, has had a positive experience, combining the positive sides of the majority system with the proportional system. The experience would have been more positive if the formula foreseen in the Electoral Code for division of seats in the Assembly would fully answer the requirement of Article 64, paragraph 2 of the Constitution, which foresees a proportional result even in the conditions of a mixed system.

The repeated abnormalities in the various elections do not originate from the electoral system, but from other negative phenomena such as manipulation of votes, various pressures on voters, short deficiencies in the voter lists, the non-correct tactics in the inter-party alliances, etc. If there is a good political will, many of these shortcomings can be avoided after relevant changes in the Electoral Code, with no need to change the entire system. For this issue, the last say belongs to the political parties. Some political parties, particularly the Socialist Movement for Integration (LSI), have openly been expressed in favor of a proportional system.

I reiterated above that the mixed system is getting more and more support in various countries, and its fair implementation in Albania is not hindered by the shortcomings of the system, but mainly by the various legal mechanisms, because if there a political good will mistakes can be corrected and gaps can be completed with new norms that halt or minimize manipulations similar to the "Dushku phenomenon".

However, if a consensus is reached on the electoral system, including Article 64 of the Constitution, a clean proportional system might as well be applied. This system has got its negative sides, such as the conditionality of the success of the candidate, and the support it gets from the party leadership as well as the possibility of fragmentizing the parliament.

The first phenomenon could be limited by putting rules (by the parties themselves as the law cannot interfere in the various internal affairs) as per which the candidate lists would be approved in wider steering forums, while fragmentarization is overpasses with the increase of the party threshold.

But, I think that the threshold should not be higher than 3.5 to 4 percent in order to protect some small parties that do now have a tradition in the political spectrum and represent some distinguished values. Establishment of coalitions would serve to this purpose.

It should be asserted that in the conditions of our country acceptance of the proportional system have positive aspects, mainly leading to less tension from clashes of candidates in certain constituencies, particularly of "strong" candidates that use their power and wealth to recruit groups of people with suspicious personality for exerting pressure on the electors and the commissioners. Apart from this, as already considered in a platform on electoral reform by the LSI, this situation would lead to less expenditures by the political forces, particularly by the candidates, putting to a halt to suspicious finances and ensuring a greater participation of women in the parliament, because it is fair to accept that in country of deep patriarchal, conservational and masculine traditions, the women find it difficult to win over "strong candidates" of their constituencies.

Stemming from the current conditions of the country, accepting the establishment of the proportional system as a possibility, I would express myself against the proportional regional system. This system does somehow get the candidate closer to the region (that is a district or a region), but it still leaves spaces for clashes between the candidates, although the margin is narrower than in the proportional system. Anyhow, the regional proportional system would increase the risk of regionalization, which in itself is a negative phenomenon.

At any case, the eventual change of the system would not automatically lead to free and fair elections. The change should be accompanied by important changes in the Electoral Code, according to the recommendations of the Venice Commission and other local election commissions.

Many considerations can be released on the CEC issue. The Constitution defines the Central Election Commission "as a permanent body that prepares, oversees, leads and verifies all the aspects that have to do with the elections and the referenda and proclaims its turnout". The Constitution says that "the membership in the commission does not comply with any state or political activity". It is clear from the provisions that the CEC is considered as a body independent from politics and parties. This requires its members to be dedicated in their work, showing a high level of professionalism, released from passions and political interests. It is not of course our job to give judgments and say how much has the CEC compiled to this moral and political obligation, but one thing is clear: while working for this institution the CEC members have not dealt with any other state or political activity even the two candidates that had declared their belonging to opposition parties, after becoming part of the Commission got released from the party affairs.

The Constitution, drafted with the direct involvement of the Venice Commission, has determined that the CEC is a non-political and a political body. There are countries in the world where the Central Election Commissions are established on a fair representation of the ruling parties and the minority parties; likewise, there are countries, like Italy, where the elections are administered by the Government — namely the Ministry of the Interior, which oversees the observers the activity of political parties. Therefore, experiences are various.

One judgment on our experience is the one contained in the final ODIHR report of 2003. The report says: "The Central Election Commission administrates the elections professionally, in a transparent and unbiased manner. The decisions on a number of important issues were taken in delay. In a few cases, particularly related to elections in Tirana, the important issues were not treated at all"[1]. Further down, the report is quoted saying: "Cooperation by the CEC was excellent and it is worth mentioning it in particular"[2]. These quotations show that despite some shortcomings, the overall assessment is positive. On the other hand Venice Commission's and ODIHR's mutual recommendations on the Electoral Code and the electoral administration in Albania contain harsh critics on the provisions of the Electoral Code on the CEC. The recommendations say "new provisions for naming the CEC members are concerning. They do expressively limit the number of candidates that can be considered by the three constitutional institutions (speaking of the Assembly, the President of the Republic and the High Council of Justice (KLD) - our note – L.O.) for drafting a list of not more than two candidates proposed by subjects that are not mentioned in Article 154 of the Constitution ("parties – political groups")... This transforms the three constitutional institutions in simply "formal signatories" of the nomination of CEC members, pursuant to Article 154 of the CEC"[3].

I think it is time for amendments of the Electoral Code to re-dimension the CEC role, conceptualizing it as simply a body that organizes and leads elections and referenda all over the country, that registers and proclaims voting turnout based on the verbatim records of the Voting Centers Commissions and of the Local Government Election Commissions, or of court decision if such is the case. A re-conceptualization of the CEC replying best to its constitutional competencies could neutralize the inter-party conflicts about its balance.

The amendment of the Electoral Code is even more indispensable in regards to the new election commissions. The final OSCE-ODIHR report of February 2004 highlighted the main defects of these commissions, which, in some cases, led to a blockage of the electoral process. In our opinion, the best solution would be to compose the commissions, particularly the voting centers commissions, with non-party members, and to name in the commission people holding a university degree, working in various fields (such as lawyers, judges, teachers (working or retired)), having a good reputation and are highly committed in realizing the tasks they are charged with. People with these categories exist. Of course, the role of parties cannot be excluded, as they might have observers in each commission.

Another important problem of the Electoral Code is counting of votes. A sentence attributed to Stalin is mentioned often; it says "who casts the ballot and how the ballot is cast is not important, but the one counting the ballots are". The hitherto experience has shown that the CEC has often had incompetent people, devoted party supporters, willing to manipulate in favor of one or another party. The high number of the voting centers and the incapability of controlling them all create more spaces for manipulation of votes. The decision to concentrate counting of votes in the center of the constituency is fair.

The appealing procedure has a special importance to guarantee fair and honest elections. This procedure has frequently changed. The competencies of the Constitutional Court have continuously changed, while in the parliamentary elections of 2001, it was practically transformed into a district court, sometimes considering even the re-counting of votes. It is true that pursuant to Article 131, letter "e" of the Constitution, the Constitutional Court decides on issues related to the verification and election of the President of the Republic and of the MPs, but this does not mean that it can be charged with such wide functions as it has applied in practice and that do not suit its role ion of votes.embers, but name as members people of h.

This is the reason why the Election College of the Appeals Court, headquartered in Tirana, is now established and it is not the only instance that examines the administrative complaints. Apart from this, the Code foresees the administrative appeal to the CEC. It would be reasonable to improve the appealing procedure: according to the Constitution, the verification of all the aspects of the electoral process follows the preparation, oversight and leading of this process. Therefore, it would be logical for the CEC to administratively consider only the appeals that have to do with the organization of elections, not counting of votes or proclamation of results. According to our opinion, the appeal on the election outcome should be only in the competence of the Election College of the Appeals Court.

But the experience of local elections of 2003 showed that the Electoral College needed a decision to cancel one third of elections for the Municipality of Tirana. This final decision led to many contests by the party considering itself harmed. Without resuming the responsibility of assessing on whether this decision of the Electoral College of the Appeals Court was legitimate or not, we think that for such important decisions there should be spaces for appeals. Therefore, it would be proper to have an election college attached to the Appeals Court, as it would allow the acceleration of the appealing procedure. Each college would function as a legal instance of the first level and the appealed decisions could be reviewed by the United Electoral Colleges of the Appeals Court, which would act as a court of a secondary level. This reform would be compatible with the principle of the rule of law, as it allows everyone the right of appealing against every decision, be it an administrative or a court decision.

A last issue, but not of a least importance, is the voter lists. The opinion of the experts from the Venice Commission and ODIHR to not involve political parties in drafting of lists should be seriously considered. On the country, the lists would be much disorganized and many abnormalities in the elections have come as a result of the shortcomings in the voter lists. In all the parliamentary and local elections there have been not a few dead people in the voter lists, persons that were registered in more than one voting center and others who could find their names nowhere in the lists. It is time to create the national voter register. This is the main requirement coming from the international bodies as a premise for free and fair elections in Albania.

Apart from these key issues, the Electoral Code should embody other changes and fill many other gaps. The Venice Commission and ODIHR have made remarks on Article 83 of the Electoral Code, suggesting a number of changes and amendments, many of which belonging to a technical character, but important for improving the electoral process. The further process of integration of Albania in the European Union shall be conditioned decisively from fulfillment of these obligations.

2. Election of the President

The idea of amending the Constitution, particularly regarding the election of the President of the Republic has been launched in the political spectrum. A direct election by the people is suggested instead of the election from the Assembly. This rationalizes the need for simplified procedures that have to do with the election from the Assembly and avoidance of the risk of early elections, and perhaps even repeated in case no candidate manages to get 3/5 of votes from the MPs. The same opinion was shared even by the Prime Minister, who clarified that such a proposal will be materialized not for the current presidential mandate, but for the following one — that is after 5 years.

Although this change is left to the future and unpredictable changes in the political life of Albania might occur until then, the media have dealt with this issue quite considerably.

The question that might be asked is: is there any rational in this proposal? Trying to bring out our opinion on this issue, we would highlight that in most of the European countries of a republican form of governance, the President of the country, who is also the head of the state, is elected by the Parliament (with one or two chambers) or by a special assembly, which, apart from the MPs includes members of the regional councils, such as in the case of Italy.

There are also countries of a parliamentary system, (not only countries of a presidential system like the U.S., or semi-presidential countries as France) where the President is elected by people as in Finland, Island, Austria, Poland, Romania and

***Photo 1**. The officeof the Albanian President*

Bulgaria. The competencies of the President in each of these countries are different. In fact in Austria and Island the President does not have any important role, in Finland he plays a more important role; in Poland and Romania he has more competencies than in Bulgaria. Anyway, in none of these countries the President plays the role recognized by the French Constitution and constitutional practice. Despite all this, it is clear that the election of the president by a general vote puts him in the same ranking as the Parliament: the source of power for the former and the latter example is in the people's sovereignty. Furthermore, as already highlighted by the distinguished lawyer and the French political scholar Moris Dyverzhe (Maurice Duverger), while the

parliamentary representation is divided amongst hundreds of individuals, the presidential representation is focused on one individual, which gives the latter a great prestige.

As a consequence, even if the Constitution does not contain the competencies of a President elected by people, he (the President) might be opted to formally utilize his equal position with the parliament to "oppose" the latter. Let us not forget the Albanian experience of 1992-1997, where the President of the Republic, was transformed in a non-contestable leader of the state, fading the role of the Prime Minister, although no sufficient competencies were granted to him by the Law on Main Constitutional Provisions. The old and new experience of our country has shown how dangerous it is to put an individual to the highest positions.

Onwards, it should be highlighted that the logics of our constitution is based on the role of the Prime Minister, as the real head of the Executive (more or less as the chancellor of the Federal Republic of Germany), but, according to the constitutional norms his role is supervised by the Assembly.

For these reason, it seems to me that the amendment of the Constitution regarding the way the President of the Republic is elected would not be rational. Ours is a typical parliamentary republic and in such republics presidents are elected by parliaments.

3.The Parliament

Another issue that has attracted the opinion of politicians, and, for that sake, of the media, is the idea of establishing a second chamber of the parliament — the senate. This idea was largely considered at the time the Constitution was being drafted. The senate supporters considered it as a counterweight to the other chamber, as a filter to the "hasted", or "immature" decisions or laws that could be passed by the first chamber. After a resolute rejection of a considerable part of the parliamentary commission charged with drafting of the constitution and of the Venice Commission, the idea of a Senate was left aside and the drafters formulated a bill on establishment of a council as a component of the Constitution, which would more or less have the same competencies of the senate, but a different manner of election – not from the people, but from the regional councils; or it could be established with the detachment of one part of the MPs in the Assembly, based on the choice of this body, forming a second chamber (this is the unique experience of Norway this far). This possibility was also rejected and failed to materialize

***Photo 2**. Albanian Parliament building.*

The experience of European countries shows that the second chamber exists in federal states (Germany, Austria, Russia, etc), where it represents state unities that form the Federation, in countries of an older and more consolidated democracy that inherit some state forms of the past (as Great Britain, France, Italy, etc.) or in countries that are not federations, but are multi-national countries and enjoy a wide state autonomy (such as Spain or Belgium).

The second chamber existed in most of the European countries before, but its role has nowadays faded considerably. A typical example is Great Britain, the typical country with a bi-cameral structure, where the House of Lords has lost its competencies and has now been transformed in a kind of a high court.

The tendency today is towards the one-chamber parliaments. Countries like Portugal, Sweden, Denmark, Holland, Luxembourg, Finland, Latvia, Estonia, Lithuania, Check Republic, Slovakia, Hungary, Slovenia, Croatia, Montenegro, Macedonia, Turkey, Greece and Israeli have a mono-cameral parliament. There is no specific reason for a small country like Albania to have a second chamber. In regards to the "filtration" of laws passed by the parliament, the role is played by the Constitutional Court (laws that run contrary to the Constitution).

Translated by Adelina Albrahimi

Literature:

[1] **Local Government Elections** – *12 October 2003 – 25 January 2004", OSCE-ODIHR, Warsaw, 25 February 2004, p.1.*

[2] **"Joint Recommendations on the Electoral Code and the Electoral Administration in Albania***", Strasbourg – Warsaw, 23 April, 2004" p .7.*

ON THE NATIONAL IDENTITY OF ALBANIANS

Academician.Prof.Kristo FRASHËRI

A several-month debate "on the national identity of Albanians" and on whether this identity complies or not with the "European cultural identity" engulfed the Tirana press in the spring of 2006. The debate was generated due to an article of the distinguished Albanian writer, Ismail Kadare, entitled "The European Identity of Albanians". In this essay, as he calls it, the writer, who is distinguished even beyond the Albanian borders, said that the national identity of Albanians has since centuries been similar to the European cultural identity. He asserted that while the Albanians have in general a joint historical identity, formed at the time when all were Christians, later, when most of them embraced the Islam, the identity was damaged. According to him, the Muslim part of Albanians, under the impact of the Islamic oriental religion and culture was somehow detached from the Albanian European identity and the muslimised party, according to him, has half a European cultural identity. This *excathedra* assertion, together with some less important considerations, had different impacts on the Albanian public opinion. The most severe reaction was given by Rexhep Qosja, a Kosova Albanian, one of the most distingu-ished historians of the Albanian litera-ture, literary critic, and a writer. Via another *excathedra* answer he did not comply with Kada-re's thesis on the "half" European ide-ntity of Muslim Albanians. According to him, all the Alba-nians, with no reli-gious and regional distinction have a joint identity in a national level, which does not run contra-ry to the European cultural identity. On the other hand, Qosja asserted that under the cover of this joint identity, the Albanians have some special and detached identities caused by religious, dialectic and regional compo-nents. Therefore, according to him, the inhabitants of a city or region have special identities of a second hand - for instance the Alba-nians of a catholic, Muslim or orthodox identity, or people of a civil, village of mountainous identity, and further on Albanians of a dialectic identity such as the tosks, gegs, etc.

According of Kadare, the national identity of Albanians has since centuries been similar to the European cultural identity , but later on it was damaged.

Acording of Qose, all the Albanians, with no religious and regional distinction have a joint identity in a national level, which does not run contrary to the European cultural identity, but on the other hand, the Albanians have some special identities caused by religious, dialectic and regional components.

But Qose's opposition caused reactions, too. As a consequence, during spring of 2006 the Albanian press of Tirana and Prishtina was full of opinions and debates, which lasted as of end of summer. In most of the cases, the au-thors of this debate proclaimed their position in favor of one or the other theses. Given that most of the publi-shed articles conta-ined historical, soci-ological, philoso-phical and parti-cularly religious arguments, and gi-ven that the histo-rical vision of the problem was not accurately treated, the author of this article tried to intervene in this debate, giving his views as a historian, without infringing the value of both initiators as distinguished personalities of the Albanian culture.

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The Albanian national ide-ntity, which is in essence a

cultural identity means common features or characteristics of Albanians, different from the characteristics or features of other nations, such as language, historical inheritance, people's culture, the civic mentality, the unwritten rights, political aspirations, and in some historical moments, the religious dependency. Unfortunately, both our distinguished personalities wrote about the religious component, giving a greater importance to it versus to what it really counts for.

There are cases when in a nation the religious dependency is included in the family, village, civic, regional and national identity, such as for instance in the Polish (all Catholics), or the Greeks (all Orthodox), or Turkish (all Muslims), or the Israeli (all Hebrew). But, there are cases when the religious dependency is included not only in the national identity (as for instance in the Germans, divided in Protestants and Catholics, or in Albanians divided in Sunnis, Bektashis, Orthodoxies and Catholics) but also in the family identity as encountered, for instance, some times ago, in the luman families of Lura, in north-eastern Albania, where one brother was a Muslim and the other a Catholic, without menti-oning the mixed fami-lies from the religious viewpoint of our time, where the spouses have different religi-ous dependency.

Both of our distinguished personalities wrote about the religious component, giving a greater importance to it versus to what it really counts for.

Speaking of the compliance or non-compliance of the Albanian cultural ide-ntity with the European cultural identity, the question that raises is: Does Europe has a joint cultural identity for all its inhabitants? Of course not, because Europe is composed of several peoples, each of which has a separate cultural identity, starting form the daily language, historical inheritance, up to the living standards and social mentality. Of these nations, no one can represent the cultural identity of the continent. Each of these separate identities is part of what can be referred to as the European cultural identity. Said in other words, the pure European cultural identity lays on the variety of cultural identities of the nations composing it, including the cultural identity of the Albanians. Therefore, the discussion on whether the cultural identity of Albanians is a European identity is not grounded.

The debate on the European identity of Albanians was nailed down after the weight exerted by religions to the Albanians' national identity and the damage the Islam has brought to this identity in general and the century-long ottoman conquest in particular. The debate was focused to the religious component to that extend that the Kadare and Qose did not deal with any real components of the Albanian national identity. Howe-ver, both writers did not equally define the place covered by the real components of the Albanian national identity.

In its debate "The European Identity of Albanians" (Tirana, Toena 2006), Ismail Kadare while accepting that the dissemination of Islamism harmed the Albanian European identity, adds that during the National Albanian Renaissance not only the Islam component started to fade away, but even the Christian religious component as the Renaissance movement was a laic one. In brief, Kadare accepts that the stage of the national identity Albanians of all religious sects have won make the Alba-nian people ready to get integrated in the European Uni-on.

...the pure European cultural identity lays on the variety of cultural identities of the nations composing it, including the cultural identity of the Albanians.

Rexhep Qosja in his three published brochures – "*The disdainful reality*", "*The ideology of dissolution*", "*The delayed truths*" (Toena 2006) – accepts as Kadare that prior to Islamism Albanians shared a common component of the Christian religion. This assertion is not entirely true as since the XIth century, Albanians were divided, as per the rites, in partially Catholics and partially Orthodoxies that is in two antagonist Christian rites. Different from Ismail Kadare, he insists that latter the rites, religious sects were equally integrated in the Albanian national identity, and they are currently components of the national identity. Consequently, Rexhep Qosja thinks that Albanians are semi-ready to get integrated in the European family, while the other half (most of the Muslim Albanians) is still not ready to be integrated in the European family due to the fact that the European Union is composed of a unity of Christian peoples.

As it will be shown below, both parties are wrong; Kadare's thesis needs a correction, while Qose's theses should not be considered.

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In our publicist literature and in some scientific treatments, there is a frequent inaccuracy that needs to be corrected: it is often said that there are three religions in Albania: the Muslim, the Catholic and the Orthodox religion; the reality is that Albania has two religions – Christianity and Islamism, which are divided in rites and sects. Catholicism and orthodoxy as well as Protestantism and kopt Christianity are not religions, but rites of the Christian religion. They share the same founder (the Christ) and

the same base of doctrines (Four Gospels and Acts of the Apostles), more or less same praying places (the church) and the functionaries are the priests, bishops, archbishops and others. They differ from one-another from the canonic rules, ritual processes and other modalities which do not touch the essence of the Chri-stian doctrine. If we accept that they are separate religions, we should accept that the Christ has established not one, but some religions, thing that would be absurd. The same thing happe-ned with Islamism, but the diffe-rence is that its bra-nches are not called rites, but sects (Sunnitism, Shiite-ism, Bektashism, Kadirism, Melami-sm, Halvetism and others). Further-more, the se-cts present in Albania, the Sunnis and the Bektashis differ from one-another more than the Catholics and Orthodoxies differ from one-another, because the former, the Sunnis go to mo-sques to prey, while the Bektashis go to the tekkes, while speaking of the sect functionaries, the former go to the imam, mufti, head-mufti, while the latter go to the Dervishes or fathers/head leader.

Both parties are wrong; Kadare's thesis needs a corre-ction, while Qose's theses should not be considered.

Although divided in two religions and some rites, there is no point in discussing the compli-ance or non-compliance of the Albanian national identity with the European national identity, because, as already highlighted above, there is no defined European identity. The compli-ance of the Albanian identity with the European one has been sealed by history and geography. This because of the reason that Albanians live in the European Continent since the down of history, and albeit their special identities, Albanians are related to the supposed European ide-ntity and this relation resembles the relation of a part with the whole. It seems that the debate was caused because of the fact that the discussants confuse identity with civility.

While the *identity* means the entirety of cultural features shared by a certain nation, *civility* means the entirety of results achieved by a certain society at a certain time in various fields of human activity – in the field of production, science, technique, politics, culture, art, literature, including the public and private institutions in this field.

In the debates held, not rare talks have been active on a Christian civility, on an Islam civility, for analogy, and on the traces, these civilities have left in the Albanian national identity. Simultaneously, some of them have identified the Christian civility with the western civility and the Islam civility with the eastern civility. Their connection to religion cannot be either negated, but the question to be asked is: did these two religions, which both came from the East, namely establish the western civility and the eastern civility? After all, the deriving logical question is: Can religion produce civility?

The compliance of the Albanian identity with the European one has been sealed by history and geo-graphy. This because of the reason that Albanians live in the European Co-ntinent since the down of history.

Religion is a conviction, or more clearly a belief (a credo), with a ce-rtain theological, philosophic and mo-ral basis and with a certain ritual pro-cedure. Being such, the religion cannot establish a civility, as its components are, as already highlighted above, re-sults related to the field of production, science, technology, philosophy, politics, art, culture together with the public and private institutions of these fields. The only models religions have established in the field of social institutions were churches, mosques, assemblies, monaste-ries, etc. and as widely known, these institutions have not included all sectors of human society. On the contrary, they have emerged and existed as detached institutions from the real human society. Outside their walls, the society has progressed based on the economic, political, legal, family, civil, village, international laws, independent of religion. The role of religions in society is exerted by them con-veying to the believers at liturgical ceremo-nies, periodical predi-ctions, in the best case via the education speeches, their theo-logical "credo", their philosophic world, their social moral, which in themselves do not represent any civility. Apart from this, the civility of a nation is not a static synthe-sis, set once and for ever, but a historical category that develops continuously. Civility is an ongo-ing journey, and an unlimited journey of the human society, which passes from a less developed to a more developed stage and which conditions change constantly.

On the country, religions have a theological, physical, moral doctrine and a ceremony of their ritual determined once and forever in the "Gospels", and in the "Koran", which are p e r m a n e n t constitutions. They do not change, as the state constitutions, laws and norms of the customary law do periodically. As a consequence, neither Islamism not Christianity are civilities as both Kadare and Qosja claim. In some cases they can be part of a civility, but not civilities in themselves. No one of them has been able to establish a civility, because civilities are established by people (despite the belief in their conscience) during their ongoing struggle to live.

Religion has not created civility in the theocratic states — in states where the administrative-religious network is integrated in the administrative-state network, nor has it supported this network. The Ottoman Empire, as an Islamic theocratic empire, was led by the political, economic, diplomatic interests, which had no connection to religion; furthermore, it had more than once entered into a war with other Islamic countries. In this manner, the issue for Albanians is displaced from the Islam civility to the Turkish-Ottoman eastern civility. It is in the pressure of the oriental civility of the Ottoman Empire not on the Islam civility that traces encountered somewhere as memoirs and some-where as residues should be looked for.

Europe itself is not homogeneous from the civility viewpoint. Eastern Europe, for instance, is behind the western civility, while the population and peoples of the Balkan Peninsula, who lived under the Ottoman conquest for centuries, although Catholics in majority were positioned further behind the western civility. For example, in the XIX century, the Catholic inhabitants of the city of Shkodra were in the frontline of the Albanian civility, while the inhabitants of Shkodra highlands, Catholics too, represented the most undeveloped part of the Albanian society. In summary, we can speak of a lower level of civility for Albanians, but for no reason can the Islam religion be blamed for. The blame should be searched among other historical factors.

The foreign travelers visiting Albania in the XIX century have remarked that inhabitants of a region even when belonging to different religions, even when living in different neighborhoods, divided as per their religious dependency, shared more or less the same ethnographic identity, that is the same way of speaking, the same traditions, clothes, songs, dances, and had almost the same unwritten law.

The issue for Albanians is displaced from the Islam civility to the Turkish-Ottoman eastern civility. It is in the pressure of the oriental civility of the Ottoman Empire...

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Given that the doctrine basis of Christianity and Islamism (The Gospels and the Koran) are as permanent as eternity, most of the participants in the debate have referred to the two religions as eternity, unchangeably universal categories. In other words, they have not regarded religion in time and space. They speak of Christianity or Islamism with no time characteristics, and no national peculiarities. They consider the Albanian Christianity and Islamism of nowadays as they were the same with the Christianity and Islamism of previous centuries, and if they were the same with the Christianity and Islamism of other nations. This is one of the main shortcomings in the debate.

As remarked above, the religions did not encourage nor did they lead development of human societies. As everywhere in the world, in Albania, they got special characteristics, which gave them new shades with the passing of time. These new shades, not their doctrinal essence, which remained static, give us the right to speak about an Albanian Christianity and Islamism.

Christianity in Albania was spread since the time of Saint Paul, that is in the time when Christianity was persecuted and practiced in secrecy. As a consequence, in its beginnings it was not widely known, and not rarely it was wrongly comprehended by the Christian belie-vers. Apart from this, as anywhere else, in Albania, the first citizens that welcomed the new religion co-existed for a long time with their compatriots that remained devoted to the old religion, paganism. That is the believers of the new religion did not immediately detach themselves from the dogma, philosophy and the moral of the previous religion. As a consequence, the new religion could not manage to entirely root out from the consciousness of its practitioners the old myths and rites. Even in cases people accepted the new religion because they trusted it more, not because of interest, they preserved many elements from the previous religion. For instance, in the Balkan Peninsula, at the beginning Christianity, according to the countries it got disseminated, won elements of Helen, Illyrian, Trace, Roman or other paganisms. It is exactly the elements of the previous religions, integrated in the new religion, that gave local colors to Christianity, since the first moment of dissemination.

The Albanian Christianity and Islamism of nowadays, it is not the same with of previous centuries, so much the less with those assimilated form other nations. This is one of the main shortcomings in the debate.

Not only in the century of Constantine when Christianity became an official religion in the Roman Empire, but even in the Justinian area, time when the new religion had a complete theological, philosophic, lethargic and organizational shape, was the Christian church unable to fully dominate the spiritual and the cultural life of the entire country. In the peak of its expansion, the new monotheist religion found in the current

Albanian soil two pagan cultural spheres, but with different social grounds. One was composed of the Latin empire culture, built on the classical Helen tradition and with Illyrian autochthonous elements, which dominated where the slave social order flouri-shed and where the strong Ottoman em-pire operated - in cities, in fields and places located in vicinity of the co-mmunication routes. The other one was composed of the autocephalous Illyri-an culture, which dated back in the pre-historic times and flourished where the new blood-related cells resisted the slave pressure and the Ottoman Empi-re administration, not getting totally detached from the Latin impacts. The new Christian ideo-logy had nothing in common with the two pagan traditions; nonetheless it was not equally welcomed by both these traditi-ons. It was not equally welcomed even by the members of the same cultural sphere, at the time when Christianity was persecu-ted and at the time it became an official religion. The Christian religion was warmly received by the empire administration – that is in the sphere of the classical tradition, as the suppressed and slaved people saw in the new religion an ideology that brought condolences and hope to escape from chains and misery. On the contrary, Christianity did not immediately penetrate in the field of the autochthonous Illyrian tradition, because the traditional pagan religion kept free and better united communities in front of pressure by the administration of Ottoman Empire. The church cultural tradition emerged from the triumph of the Christian monotheist doctrine over the classical cultural tradition, and it constantly got released from the impact of the Helen rational philosophy, gradually getting affiliated to the doctrinal and the ritual dogmatism. But, outside the classical cultural soil Christianity penetrated with difficulties and its weight was felt only after weakening of the Byzantine Empire, and only when the new religion served as a support to protect local autono-mies from the barbarian pagan unrests. Further on, given the powerful resistance developed by the Illyrian traditional pagan, the new religion was transfor-med into free mountaneous communities, in a Christianity mixed with paganism in beliefs and in rites.

The triumph of the Christian ideology is shown by the establishment of the archbishop buildings in the late antiquity period, mainly in the Albanian regions of the coastal zone (in Tivar, Shkodër, Lezhë, Durrës, Apolloni, Bylis) and in some internal Balkan countries (Ohrid, Skopje, Ulpian, Nish, Remensian, etc.), where the classical tradition flourished.

The non-spread of the Christian religion in the Illyrian autochthonous soil is shown not only by the lack of church dioceses, but even the lack of traces of Christian churches in the mountaneous areas. When Christianity was proclaimed a national religion, the church in Albania kept maintaining connec-tions with Rome. Connections with Rome continued even after year 395, time when the Albanian soils entered in the phase of the Byzantine Empire. This happe-ned because the Christian church, connected since its establishment with the interests of the local people, wanted to maintain the provincial autonomy versus the Constantinople's cesarean-popeism. An important testimony of the on-going relations with Rome is, inter alia, the Albanian Christian termino-logy originating from late Latin, used even nowadays from both churches — the Christian and the Orthodox one.

Documentary sources and archeological data show that Christianity was entirely exte-nded in the internal mounta-neous areas only during the early medieval times. Although Christi-anity was voluntarily represe-nted, it did not manage to immediately uproot many ideolo-gical behaviors and rituals of the previous religions due to the long isolation and the law cultural level. Consequently, Albanians adopted a *sui generis* Christianity, a combination of the monotheist Christian dogma with the ancient Illyrian paganism. It is enough to say that some characteristics of traditional paganism lived in the corpse of the Christian ideology for many centuries, such as the cult of fire, sun, highland, resou-rces or perception on life, thu-nders, lightening, etc.

During the early Mediaeval times, Albanians have had a perception of Christianity, a mixture of Christianity with Illyrian paganism, pagan rituals and mythologies, not of the nowadays Catholicism, as Kadare puts it. At that time, the almighty was God, but the Sun, being close to God, kept being honored as did Fire, his son on earth. Their temple was not only the church, but even the high crests of mountains. The main moments of the cult were not only Christma-ses or Easters, but also the summer days and autumn flirts.

The period of joint Christianity for all the Albanians ended by mid-XI century, after the division of church in two parts — the Orthodox Church in the depe-ndency of Constantinople's Patri-arch, and the Catholic church, under the dependency of Rome Pope. The dividing line passed through Albania; the southern part was left with Constantinople and the northern part with Rome. Since 1054, both church patriarchs followed different routes, under the dictatorship of political factors. Perhaps the joint 1000-year history of early Christianity had an impact. Given the weak ties of both Albanian churches, one with the eastern patriarch and the other with the western one, they somehow maintained their autonomy. Their doctrinal level was asserted by an anonymous traveler (known

as the Anonym of Gorka), who, after visiting Albania in 1308 reported that Albanians"... *are not completely Catholics, neither Schismatic* (orthodox, K.F.)".

The religion history of Albania in later centuries continued to be complicated. Amid the two church spheres – catholic in the north and orthodox in the south – there was no clear dividing line. Even in Central Albania, where both church spheres encountered, there was a demarcation strip for some time as two rites co-existed, once prevailing one and once the other church. The most interesting starting point of this demarcation strip was Durres. The line from Durres extended to Egnatia route, up to Ohrid and ended in Skopje. The Catholic Archbishop and the Orthodox Archbishop co-existed in the three important church centers.

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Different from Christianity, which stared to be spread in Albania in the century of Christ, the Islam religion started to get disseminated in the XVth century — that is eight centuries after being founded by Mohamed. Apart from this, it started to get known in Albania after getting local colors (like Christianity) dictated from the layers of people and interests of countries it was spread into. At the end, dissemination of Islamism among Albanians is closely related to the Ottoman conquest of Albania.

As widely known, the Ottoman Empire, since its foundation, as a sultanate, was a theocratic feudal-military state. For this reason the Turkish Sultan got two functions — the one of Padishah, that is an emperor of the empire territories and the one of halif that is a representative of Mohamed for the entire Islam world. In the second half of the XIVth century, when the Turkish state launched the first conquests in the Southeastern Europe, the population of the entire Balkan Peninsula was Christian; most of it was Orthodox, and only the western part was composed of Catholics. To establish a demographic support in the Albanian soil, the Ottoman state proved to bring Turkish colonists from Conga and Harahan, Small Asia, in Albania, but it failed. For this reason, it followed another tactic: obligation of a part of the local population to represent the Islam religion. This time it was successful. The reasons should first be found in the ideological and institutional degradation of both rites of Christian belief due to the pressure of the Ottoman state, and second on the political, legal and fiscal discrimination exerted from the Ottoman Empire to the non-Muslim population in Albania. At the beginning the conversions to Islam were sporadic. For a long time the Albanians faced this discrimination with the hope of getting liberated from the Christian Europe, a hope expressed in several armed unrest against the Ottoman Empire. The mass conversion of Albanian happened when hopes faded away, at the end of the XVIth century. When the Ottoman officials were convinced that their Muslim demographic bases were formed, at the end of the XVIIth century, the practice of discriminating Christian Albanians got weak. It was exactly when the rioting power of Christian Albanians weakened that the serious of Muslim Albanians' riots started. Their protests were closely related to the political and military crisis of the Ottoman Empire of the XVIII century. The authority of Albanian pashas rose due to weakening of the central power, and they started to govern in Albania as heads of a small state within the big Ottoman state. Concurrently, crises reined also in the Islamic religions authority network. The Sunnis, the ideological supporters of the Ottoman Empire stared to lose the traditional monopoly enjoyed in the Ottoman Empire in the field of the ideology and in the network of Islamic institutions. Its degradation opened the doors to the infiltration of sects contesting against the empire absolutism and the sultan halifat, consequently, against the dogma and the Sunni code. Medreses (schools including studying of Islamism) became attractive for the new Muslim intellectuals, particularly the medreses that were influenced by the liberal scholars.

The main reason laid in the fact that the fundamental principle of alevism required respecting of the political and religious autonomies of the Muslim soils. As it is known, the earliest descendants of alevism were the Iran Shiites that emerged from the Kabala fight of the year 680. Amongst other trends of alevism that emerged later, two were supported in the Albanian soils - first Urufism and then Bektashism, both contesting Sunnits, but Urifists were supported in the cities and the Bektashis in the villages.

But the first to come to Albania were the Bektashis. Their ideologist, Haxhi Bektash Veliu (XIVth century), from Iran, took from shihitism the contestation spirit and from Hinduism the philosophical world. Anyhow, he accepted Jesus mission as the sender of God. For him, the loyal Christians — that is the monotheists, and Muslims were brothers, not opponents as the pagans, who believe in many Gods. The Turkish sultan, although a Sunni, first charged the dervishs, followers of Haxhi Bektash Veliu, to deal with the education of Janissaries, with the aim of getting the sympathy of the Christian populations of the Balkans and wider in Europe.

The Albanians got to first know Bektashism via the Janissaries, established in the garrisons of churches in Albania. Given their military functions as occupiers, the Bektashis did not think positive of the Albanians. In was only later, at the beginning

of the XIX century when the Dervishes emerged from the Janissaries quarters and when they represented some norms suitable for the Albanian village population that Bektashism started to be disseminated in some Albanian soils. For as long as the Dervishes identified themselves with the Janissaries the Albanians from cities welcomed herufism, although herufism was a cultural movement, biased more on philosophy than pragmatism. The philosophical essence of herufism, particularly mysticism that was on the core of their doctrine, made it very difficult to be explained with a few words. This mysticism was almost entirely not understandable to the Albanian public of the XVIII century. What made herufism attractive for the Albanians of the XVIII century were not the formulations on mysticism, but its two pragmatic principles: the assessment of the Albanian identity in the cultural movement and the principle of local autonomy in the field of state administration. It was known that up to the XVIII century Albanian was used in the field of literature only by the Catholic clerical and only for religion purposes (Buzuku, Budi, Bardhi, Bogdani etj.). For this reason, the first Muslim Albanians who were engaged in literature were from the herufi ranks. They gave Albanian literature religious and laic poems. Different from the writings of the catholic sphere, their poetries were full of oriental languages. it is true that the first poet of this literature, Nazim Frakulla, because of the lack of the literary tradition could not avoid the daily educational and cultural impact of the oriental languages, which were totally supported by the Ottoman state. But his student, Sulejman Naibi, successfully released the Albanian literature from the overweight of oriental words.

Anyhow, due to the complex mysticism, the herufist movement did not last for long. At the beginning of the XIXth century they were replaced by Bektashis. They were favored by the subsequent reforms undertaken by the Sultan Selim III and Sultan Mahmut II, who obliged the Bektashis to leave the garrisons and pass in opposition, while the second contribution was their simplified platform of regional autonomy in Albania. Simplification of their religious ritual should also be highlighted. Of importance was also their principle of primacy of the national feeling over the religious beliefs, which ensures coexistence and harmony between Albanians of different beliefs.

Of importance was also the fact that the tekke heads were not longer of Turkish origin, but of Albanian nationality, and the fact that the tekkes, because of persecution, were built in villages and in remote mountaneous areas. The Albanian dependency is for sure the main reason that allowed the ideologists of Bektashism at that time to process the Bektashi doctrine according to the Albanian villager's mentality and the political interests of Albania. Apart from this, the sultan persecution gave a strong anti-Turkish and anti-Sunni nature to the Bektashi doctrine. The Albanian Bektashism was as a result created. The Albanian shading to the Bektashis doctrine was given by the heads of the first tekkes opened in Albania, particularly Sheh Mimiu of Fushë-Kruja and Tahir Skënderasi of Frashëri. Anyhow, for a long period of time, the Bektashis used Albanian writing for treating the Bektashi doctrine, which is Islamic only is appearance, and pagan in the essence. Later, the Bektashi doctrine was processed from the doctrine and the national viewpoint by the great poet of the National Renascence, Naim Frashëri. In his poem "Qerbelaja", he gave to the Albanian Bektashi a "bible" to serve to the liberation movement in Albania, in the conditions of the Islamic Ottoman conqeust. For these reasons, the Bektashi doctrine contained in the poem is not identical with the one of Iran's Shiites or the Ottoman Janissaries. It appears in the philosophical plan, in a new shape, which in the ideological viewpoint is a removal from the Sultan's Ottoman halifat and from the Shiite dogma, charged with philosophical these of Zarathustra. It is a mixture of the politest Hinduism with the elements of the early pagan in the body of Islamism, where the first two have triumphed over the third. In fact, in Naim's point of view, Islamism has nothing left but its name, because the philosophical perception of the world is pantheistic. However, Bektashism remained isolated in the tekkes of remote mountaneous areas. Outside the tekke walls, Bektashi Islamism merged not with the Hindu pantheism, but with the residues of early paganism.

To be continued in the coming edition - part II

Translated by Adelina Albrahimi

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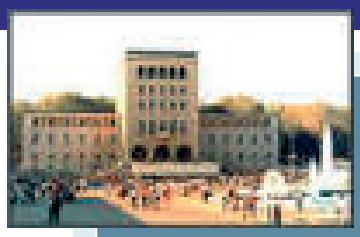
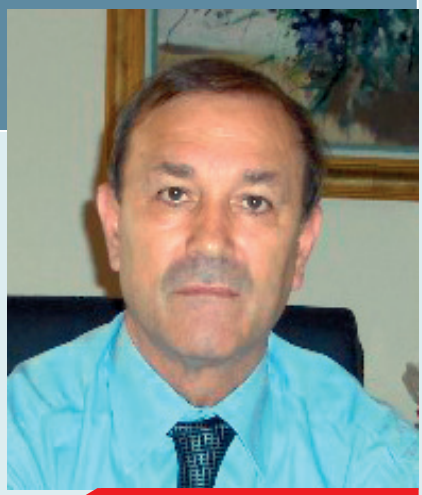


UNIVERSITIES

WE HAVE NOT TO LOOSE THE FUTURE

Prof. Dr. Përparim HOXHA
Rector of the Polytechnic University



Prof.Dr.Përparim HOXHA

The author of this article, Prof.Dr. Përparim Hoxha is the Rector of the Polytechnic University of Tirana. In this article he discuss about the debate how the Higher Education in Albania is ready to follow the Bologna declaration. He gives answer to some questions like:

1. Why, and do we need to change the education system?

In this contexts the author explains that in front of academical community are faced challenges as:

- *The changes on national environment;*
- *Institutional autonomy increasing;*
- *Structuring and renovating the curriculum;*
- *Internet and the new technology;*

2. Why the Bologna process have to be followed by universities?

Answering this questions Prof.Hoxha explains that mains reasons are:

- European integration;
- Internationalisation of the labour market;
- Increasing of technological level in the labour market.

3 – What is the role of scientific research in the university life?

Answering this questions the author analyse the weakness and strengthness.

As weakness he presents: fragmented institutional infrastructure; old pedagogical staff; non coherent policy; lack of finance; lack of middle time strategy; lack of research infrastructure.

Strengthnes: the qualitative secondary education; professional staff in the field of high technologies; adaptation with multinational collaboration; relatively good quality of researchers staff;

Analysing all these points the author believes that, *actually exist the conditions for the University reformation according of Bologna declaration*

In the field of scientific research the author thinks that is necessary creation of the European dimension in this field, concepting it as one global research market, and as a place for knowledge and new idea creation.

The national research structure needs to find the optimal ways to be included in the European research area. Main issues to be solved are:

- Promotion of a research network in the country and abroad;
- Support the successfully participants on the EU programs;
- Renovation of the regional cooperation.

4 Haw to measure the quality on higher education and scientific research?

The author thinks that the most important factor is the employment indicator. This ha sto bethe base factor of the diplomas quality.

For full article, please see the Albanian version page 28

ALBANIAN PENSIONS SYSTEM DEVELOPMENT

In the determination of the pensions level have a clear impact economical level, demographic structure, the interest of the individuals etc. Based on that each country has build its Social security system.

In the conditions where the birthday rate is decreased and average life is increased the number of the "third age population" is increasing more rapidly than the labour force number increase. The old system "Pay As You Go" (PAYG), in the base of which stayed the solidarity principle and generation continuation, is going to the impossibility to fulfil the needs of the "third age population". This new situation, bring in front of the social security system the main question. Do we need to reform the existing PAYG system?

The author of the article is trying to answer this question based on the international experience and the Albanian one. He makes a clear analyses of the past and the existing Albanian pension system. He discover that parallel with reduction of the contributors was shown the increasing of the profiteers numbers. This brought a very bad proportion 0.75-1, between contributories and profiteers in 1993.

The actual system in Albania includes 3 type of security. Obligatory security, voluntary insurance, and supplemental security. Analysing the actual situation the author note that main indicators of the system functioning, such as GDP, the proportion between contributors and profiteers etc. are in low levels and need high attention. The author suggest that the strategy of the system is a necessity connected with four main issues: high deficit of the pension system; the rural pensions take big place on the deficit; Non functioning of the private pensions scheme; unemployment, informality and immigration.

As ways to improve the situation the author recommends;

1. Increasing the incomes through informality decreasing;

2. Increasing the incomes through immigrants integration in the Social security scheme;

3. The review of the pension scheme in village;

As beginner measure the author recommend two steps: **a) Approval of initial regulation law acts.**

Ec.Naim HASA

Expert for Pensions

Here is included creation of second column and simulation of third one. Approval of the voluntary supplementary system (VPS) and the obligatory supplementary system.

b) Approval of the new law - Security Code, and re-concept the Supervisory Authority of non bank financial institutions, which will take over the administration of the pensions funds, health insurance the instiutes of

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NOTE: For full article, please see albanian version on page 31

CODE "SIGARA"

Calculation by Monte Carlo simulation of the detector efficiency of gamma radiation for finite and infinite radioactive environments.

Prof.Dr.Mario **KEDHI**

Institute of Nuclear Physics

Different geometries and different matrixes are used in the gammaspectrometric measurements. Not always we are able to assure the standard sources for each of these cases to make the efficiency calibration. The activity of gamma nuclides, determined by the efficiency calibration curve, when these nuclides are not among those in the calibration source, even in the cases where the geometry and the matrix are the same, as in the calibration procedure, in most of cases contains systematic errors. These errors come from coincidence summing effect[1) - 6)] and may achieve values more then the accuracy required by the measurement procedure and in some cases may increase to several tens of percent and even more. Coincidence summing effect occurs when two or more cascading gamma quanta, or at least one of such quanta and a XK or XL photon, emitted in coincidence during nuclide decay, are recorded simultaneously as one pulse within the resolving time of the detector. The determination of efficiency calibration for infinite radioactive environments is very difficult to realize in the laboratory condition.

A theoretical evaluation of the detector efficiency gives us the possibility to calculate efficiency curves and correction factors for different geometries and matrixes. The code SIGARA (Monte Carlo Simulation of Gamma Radiation), written by the author of this study, was used to solve the above mentioned problems.

Method

The code SIGARA is written in Visual Basic and everything in it, even the instance spectrum and instance efficiency values of different energy lines during the spectrum "measuring time", is visible. A database of cross sections and different kinds of mass attenuation coefficients, from 1 keV to 3000 keV for 95 elements and of these attenuation coefficients for certain compounds and composition is a part of this code. The graphics of the coefficients for the above mentioned matters can be displayed in a chosen by the user energy window. The user can edit or print these values. Another database contains all the data of the NaI(Tl) and HpGe detectors and their different calibrations, too. The nuclide library database is constructed on the basis of nuclides decay scheme.

The geometries used in the simulations for the case of finite geometries are that of point sources, cylindrical vessels and marinelli beakers surrounded by cylindrical or cubic shielding. The efficiency curves can be displayed individually or comparatively and the code allows to enter the laboratory efficiency which can be displayed together with the simulated ones in the efficiency curve(s) picture.

The infinite geometries are also included. In these cases, the energy distribution of quanta, born by radioactive decay of a nuclide, is calculated and displayed in a picture and the quanta flux intensity through an area is calculated and displayed individually or comparatively, too. From these data, the "infinite" radius of a uniform radioactive environment can be calculated[8)]. The spectra in infinite environments can be "acquired".

The efficiency calibration curve can also be calculated. Spectra or calibration curves can be displayed individually or comparatively, too.

Monte Carlo method is used for the simulation of radioactive events. The period of the pseudo-random number generator used for different samplings is 10^{18}. Simulation of a single emitted gamma ray (or X photon) history passes through the following main steps:

1. Sampling for the nuclide and for the kind of the decay.

2. Sampling for the energy level of the nuclide after the decay.

3. In the case of beta plus decay, the program adds two quanta of 511 keV.

4. Sampling for the kind of the transition from a higher level to the lower one.

5. Sampling for the energy of the emitted photon or gamma ray.

6. Sampling for the origin of the new born photon or gamma ray and for the direction of its movement.

7. Calculation of the distances for each environment for the chosen geometry in the direction of the moving of the emitted photon or gamma ray.

8. Determination of all kinds of the attenuation coefficients of the photon or gamma ray for each environment in this direction.

9. Sampling for the path length of the environment of interaction and calculation of the position of the interaction.

10. Sampling for the kind of interaction between coherent, incoherent, photoelectric and pair production interactions.

11. In case of photoelectric interaction, if this event happens in the detector crystal and if this energy corresponds to one of those, chosen for the efficiency calculation, the new instance efficiency is calculated and displayed, otherwise the gamma ray is discarded.

12. In case of pair production interactions, the two new quanta of 511 keV emitted in random opposite directions are considered as new gamma rays. The sum of the rest of the gamma ray energy, when the interaction happens in the crystal, and the energies captured in the crystal from each or both "new" gamma rays of 511 keV, is calculated and the point at this sum value is moving up one count in the picture of the spectrum that is being acquired. In the case when this sum is equal to the primary born gamma ray energy and when this energy corresponds to one of those, chosen for the efficiency calculation, the new instance efficiency is calculated and displayed.

13. In case of incoherent interaction the Klein – Nishina distribution is used for finding the direction of the scattered gamma ray. The energy imparted to the recoil electron, when this interaction happens in the crystal, is summed up with the energy absorbed later in crystal of scattered gamma ray. This total energy moves up one count in the picture of the spectrum that is being acquired and when this sum is equal to the primary born gamma ray energy, the new instance efficiency is calculated and displayed.

All these previous steps are passed in each of the selected case, in the case when the coincidence sum effect is not taken and in the other, when it is taken into consideration. In the first case, each of cascading photons is considered as being emitted later then the resolving time of the spectrometer after the emission of the previous photon of the cascade. The second case is when nuclide emits two or more cascading photons within the resolving time of the spectrometer. When two or more of the cascading photons impart their full energies in the detector, the "coincidence sum-peak" results. If, at least, one of photons imparts only a part of its energy in the detector, the result is a sum count, which disappears into the background and does not influence detector efficiency. The detector efficiency is calculated as the ratio of the number of "captured" gamma ray with the number of the emitted gamma rays for each energy line. The ratio of the efficiency of the first case with that of the second case gives the correction factor for each selected energy line of the nuclide in the given geometry and matrix.

For p-type HpGe detectors, like this we are using in this study for finite geometries, manufacture of a typical lithium n+ contact produces a dead layer of impure germanium about 700 ìm thick. In contrast the dead layer caused by the ion-implanted p+ contact is only 0.3 ìm thick. For different reasons[6)], these thickness change with the time and except this, often, their exact values are not the same as those presented in the detector data sheet. The thickness of the dead layer on the top of the detector is not the same as in its side. Dead layer thicknesses influence on the detector efficiency.

In the case of infinite 4δ geometries SIGARA calculates the infinite radius for a given energy[8)]. This is the radius of the sphere that gives to the detector 99 percent of the information that comes from the real infinite environment. The value of the detector efficiency is very sensitive from the infinite radius. In infinite environments there is a quanta energy distribution,

even in the cases where the nuclide is a single line one. SIGARA also calculates these distributions, "acquired" spectra and detector efficiencies for infinite radioactive environments.

Results

With the aim to compare the simulation results of the detector efficiencies taken by SIGARA code, not only with experimental data, but and with the simulation results taken by other code, like very well known MCNP code, we took the efficiency calibration data used at the University of Texas at Austin and presented by K. R. Jackman[7]. They used in calibration a HpGe detector (diameter and height of the crystal are 59.5 mm and 59 mm, diameter and height of the core are 10 mm and 47 mm, front and side dead layer thicknesses are 1mm and 2.6 mm, front and side detector case are of aluminium of 1mm thickness) and the mixed gamma rays radioactive source is inside a polyethylene vial of 2 mm thickness. The dimensions of the source are: the diameter d = 11.4 mm and the height is h = 12 mm. The efficiency curves were taken in three source-to-detector distances: h = 0 mm, h = 44.453 mm and h = 103.55 mm.

The SIGARA spectrum in the case of source-to-detector distance: h = 0 mm, when the sum effect is taken into consideration, is presented in ***Fig. 1***. Here are very well seen the single and double escape peaks of 1836 keV of Y-88 and the "coincidence sum-peaks" of Co-60 at 2505.7 keV and of Y-88 at 2734.14 keV.

The simulation efficiencies were fitted with the function where, *Eff* is the efficiency, *E* the energy of gamma ray and *C* a constant.

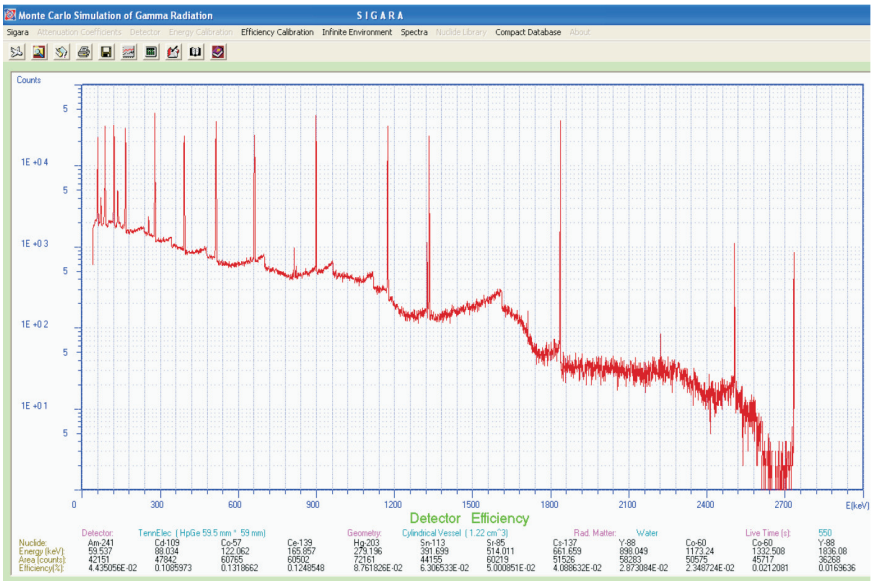

Figure 1

Simulated SIGARA spectrum of ^{241}Am, ^{109}Cd, ^{57}Co, ^{139}Ce, ^{203}Hg, ^{113}Sn, ^{85}Sr, ^{137}Cs, ^{88}Y and ^{60}Co with sum effect taken into consideration. (cylindrical vessel on detector end-cap).

The efficiency values, both in lab[7] and simulated by SIGARA, and the fitting curve for the SIGARA efficiency values, when the source is on the detector end-cap, is presented in the ***Fig. 2***.

$$\ln(Eff) = A0 + A1\ln(\frac{C}{E}) + A2[\ln(\frac{C}{E})]\text{^}2 + \ldots + A5[\ln(\frac{C}{E})]\text{^}5$$

Co-60 and Tl-208 simulated spectra, with and without taking into consideration coincidence summing, are presented in ***Fig. 3.*** Coincidence summing correction factors, for a given detector and matrix, depend on the geometry. For a point source at the detector axis they depend on the distance of the source to the detector end-cap. These factors

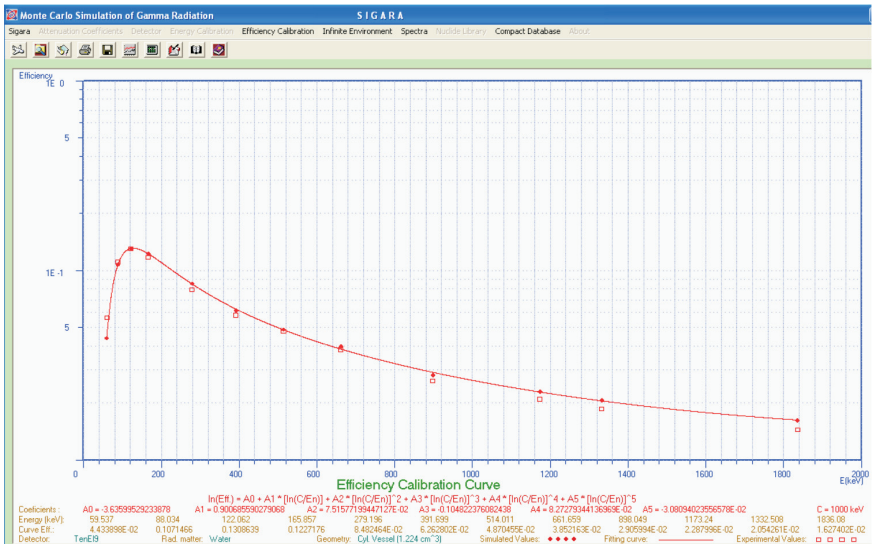

Figura 2.

*SIGARA efficiency values, efficiency calibration curve and lab efficiencies. Geometry: cylindrical vessel (1.224 cm³) on the HpGe (59.5 mm * 59 mm) detector end- cap*

depend also from the dimensions of the crystal and from the matrix of the radioactive matter. We calculated these corrections for a lot of such cases. Some values as the criteria for comparison. The optimal front and side dead layer thicknesses found by SIGARA are 1 mm and 3 mm, respectively, and the value of the

Figura. 3.
*Comparison of simulated spectra of Co-60, without (red) and with (green) considering coincidence summing and of Tl-208, without (yellow) and with (brown) considering it. Geometry: Point source on the HpGe detector (59.5mm*59mm) end-cap.*

of the corrections for Cs-134, Co-60 and Y-88 are given in the ***Tab. 1***.

We calculated the efficiency for nine couple of values of front and side dead layer thicknesses and compared the values with the experimental ones. The "standard" mixed gamma source in polyethylene vial (1.244 cm^3) in the distances 0 cm, 44.453 cm and 103.55 cm from the HpGe detector (d: 59.5 mm, h: 59 mm) was used for this aim. The mean of the absolute relative differences of deviation of simulated efficiency values from the experimental ones is chosen criteria for these thicknesses is better than that of the optimal thicknesses (1mm and 2.6 mm) found by MCNP5[7] in the three cases of the source-to-detector distances.

For the infinite environment, the infinite radius and the energy distribution of the quanta in this environment for different nuclides may be calculated. The energy distribution of quanta flux intensity (the number of quanta for each energy that strike the unit of surface within a unit of time for the unit concentration of the nuclide) may be calculated, also. Some cases are presented in the ***Fig. 4***. After this, simulated spectra may be "acquired" (***Fig. 5***). The value of the peak efficiencies were compared with experimental ones. The experimental data were taken by our collaborators of the Hellenic Centre for Marine Research, Athens, Greece, in the sea, for K-40, and in the lab, using a tank filled with water (V= 5.5 m^3), for Cs-137 and Tc-99m. The simulated efficiency values are 2.92E-05, 7.58E-05 and 7.94E-04, respectively. The relative errors are within 5 % for K-40 and Cs-137 and less than 18 % for Tc-99m. These results are considered good for such kind of studies.

Conclusions

1. Detector efficiency values for a wide range of gamma ray energies, taken by SIGARA code, are in a satisfactory agreement with the experimental values and comparable with the results taken by MCNP software.

2. It is of interest to use the simulation method in gammaspectrometric measurements, especially in the cases when the geometry is not the same with that of the existing efficiency calibrations.

3. It is of interest to use a simulation method in gammaspectrometric measurements when the geometry is the same with that of existing efficiency calibrations but the matrix is different.

Nuclide	Cs-134									Co-60		Y-88	
E,(keV)	475.34	563.23	569.31	604.69	795.85	801.93	1038.57	1167.92	1365.16	1173.24	1332.51	898.05	1836.08
d=0 mm	1.549	1.625	1.615	1.333	1.335	1.554	1.068	0.797	0.683	1.22	1.233	1.196	1.228
d=10 mm	1.269	1.309	1.302	1.170	1.171	1.269	1.038	0.873	0.762	1.120	1.122	1.098	1.123

Table. 1. *. Coincidence summing correction factors. Detector: HpGe (59.5mm*59mm). Geometry: Point source d mm above the detector end-cap.*

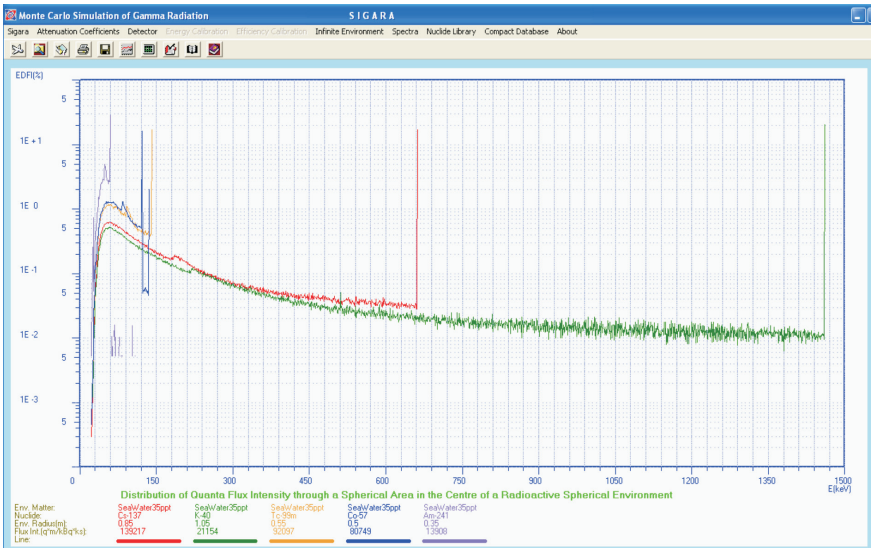

Figura 4.

. Distribution of quanta flux intensity through a spherical area in the centre of the water radioactive spherical environment for Am-241, Co-57, Te-99m, Cs-137 and K-40

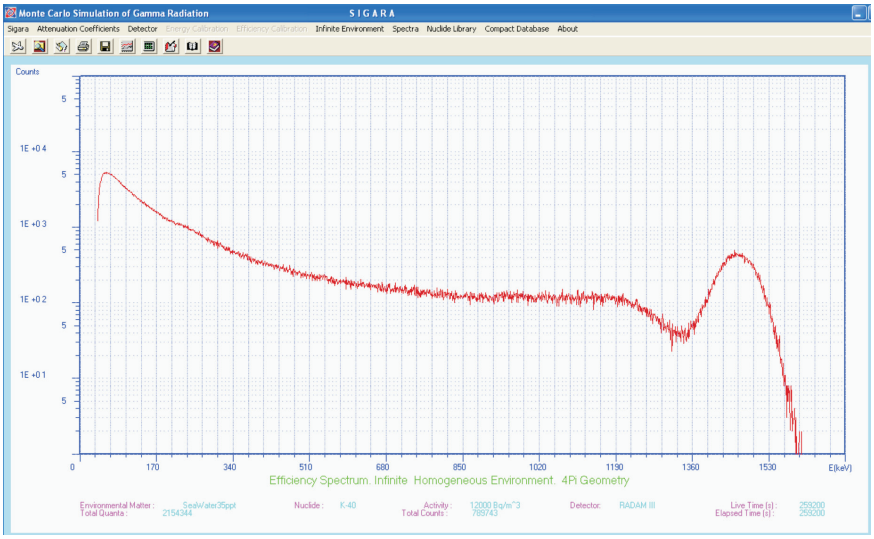

Figura. 5.

*The simulated spectrum of K-40 in sea water environment (A = 12500 Bq/m³) Living time: 3 days. Detector: NaI(Tl) (3" * 3").*

4. The coincidence summing correction factors taken by SIGARA code are in a satisfactory agreement with the results taken by other authors[3),4)].

5. During the calculation of the coincidence summing correction factors SIGARA has no need in the experimental measurement of the total efficiency which is a difficult experimental problem[5)].

6. In gammaspectrometric measurements one must take into consideration the coincidence sum effect correction factors when the nuclides that are to be measured are not in the mixture of the nuclides used in lab efficiency calibrations.

7. The SIGARA simulation code allows to calculate infinite radius which is very important to be known during the efficiency calculations in the cases of infinite geometries[8)].

8. SIGARA code allows to calculate detector efficiencies and to "construct" the spectra for the infinite environments.

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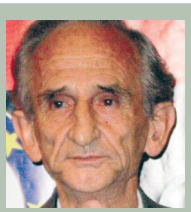

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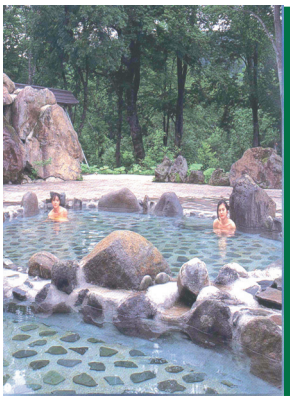

GEOTHERMAL ENERGY- AN ALTERNATIVE ENERGY IN ALBANIA

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In the article "Geothermal energy, an new alternative energy in Albania" the authors develop the idea and the resources of geothermal energy in Albania.

The give a general view of what is the geothermal energy and after they analyse the possibility of using this energy in Albania. Bringing examples they explain the forms of this energy and how this energy is used today in different countries.

After this general information the authors analyse the geothermal regime and resources in Albania or as they called 'The geothermal regime of Albanides". According of them, in Albania there are many sources of geothermal energy. There's water have temperature till 65°C.

Main geothermal zones in Albania:

There are three geotherma zones in Alabnia: 1) Kruja zone, which is one of the biggest geothermal source; 2) Ardenica zone, located close to Fier city; and 3) Geothermal zone of Peshkopia.

Until now only some of the geothermal sources are being used in Albania. They are used for health purposes like in Elbasan, Bilaj of Fushë Kruja, Peshkopia etc. . All of them are used in primitive way.

Geothermal zones in Albania

In the next part the authors are bringing many examples of geothermal energy using, like heating, clinics, swimming pull, acuaculture etc.

In the last part the authors gives theirs recommendations how this energy can be used more efficiently in Albania for different purposes like: health, tourism, recreation, agriculture etc.

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NOTE: For full article, please see albanian version on page 43

KEY COMPETENCIES FOR NOWADAYS EUROPE

Prof.Dr.Pajtim BEJTJA

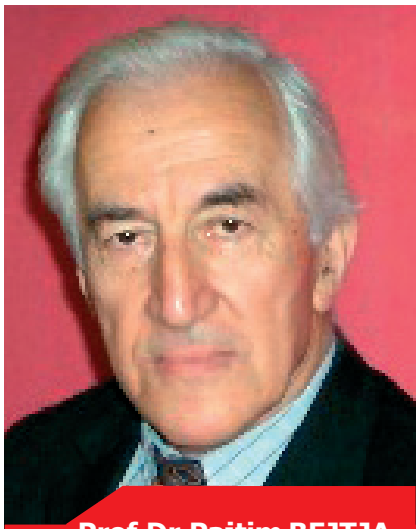
On November 2005, the EU Parliament and Council have presented a Recommendation on key competencies for a lifelong learning by Europeans. This Recommendation is based on several resolutions and documents about lifelong learning. Starting point was the Lisbon European Council on March 2000 that recognised that Europe faces challenges in adapting to globalization and the shift to knowledge – based economies. It stressed that people are Europe's most important asset for growth and employment and " Every citizen must be equipped with the skills needed to live and work in this new information society".

The Lisbon European Council sets out that Education and Training systems should help to achieving strategic the goals for Europe to became the most competitive society in the world. Supporting this demand, the Stockholm European Council (2001) and the Barcelona European Council (2002) adopted the concrete future objectives of education and training systems and a detailed work programme, "Education and Training 2010", for achieving these goals and objectives by 2010. It was considered essential to promote the European dimension in education and to extend the list of basic skills (*literacy and numeracy*) with the new basic skills (*ICT, foreign languages-, technological culture, entrepreneurship and social skills*) , how this skills could be better integrated into curricula, maintained and learned through life.

A working group on key competencies started its work in January 2003 to establish a "***European Framework for Key Competencies***" needed in a knowledge society. The term "***competence***" is defined here as a ***"combination of knowledge, skills and attitudes appropriate to a particular situation***", while the "***key competencies***" are defined as a "***competencies necessary for all and support personal fulfilment, social inclusion, active citizenship and employment***". So that, the key competencies include the basic skills, but they overcome them, including knowledge and attitudes.

1. The demand for key competencies in nowadays society.

The development of the knowledge society is raising demand for the key competencies in the personal, public and professional spheres. Employeres need both to update specific job-related skills and to acquire generic competencies that enable them to adapt to change. The data show that low skilled people are less likely to participate in further training,



Prof.Dr.Pajtim BEJTJA

Expert

making it harder to support those who need it most.

The European Councils of March 2003 and December 2003 stressed the need to develop lifelong learning with a particular focus on active and preventive measures for the unemployed and inactive persons. Moreover, enabling people to enter and stay in working life is an important part of the role of education in strengthening social cohesion.

The Maastricht Study (December 2004) on Vocational Education and Training indicates a significant gap between the levels of education required by new jobs and the levels of education achieved by the european labour force. More than, it has been estimated that by 2010 almost 50% of new jobs will require tertiary level qualifications and only about 15%

will be suitable for those with basic schooling.

The need to equip young people with necessary key competences and improving educational attainment levels call for adapting the education and training systems in response to new competencies. The work on key competencies is closely linked to other developments in improving european education and training systems such as the ongoing work on the development of a European Qualifications Framework and initiatives seeking to strengthen transparency and recognition of qualifications and competencies (such as principles of validation of non-formal and informal learning and credit transfer systems), etc.

At specific state level, there is substantial activity of initial education curricula, reflecting a shift of focus from imparting knowledge to developing transferable competencies. The EU Parliament and Council Recommendation on key competencies is a improved version of "European Framework on key competencies" established by the work group on basic skills mentioned above. The objective of this recommendation is helping to develop a qualitative education, which will offer all young people tools, and ways for key competencies gaining, in a level which equip them for further learning, and for the life as able adult to gain and renovate key competencies through coherent and all-inclusive long life earning.

It insures a common reference european framework concerning the key competencies for policy makers, education and training providers, employers and students. Further more, the recommendation support other nearby policies as employment policy, social policy etc. connected with young people.

2. A European Reference Framework on key competencies.

The framework recommended by EU Parliament and Council, sets out the 8 key competencies:

2.1. Communication in the mother tongue:

Communication in the mother tongue is the ability to express and interpret thoughts, feelings and facts in both oral and written form (listening, speaking, reading and writing), and to interact linguisti-cally in an appropriate way in the full range of social and cultural contexts — education and traini-ng, work, home and leisure.

Communication in the mother tongue requires an individual to have **knowledge** of basic vocabulary, functional grammar and the functions of language. It includes an awareness of the main types of verbal interaction, a range of literary and non-literary texts, the main features of different styles and registers of language, and the variability of language and communication in different contexts. Individuals should have **the skills** to communicate in oral and written forms in a variety of communicative situations and to monitor and adapt their own communication to the requirements of the situation. Competence also includes the abilities to write and read different types of texts, search, collect and process information, use aids, formulate and express one's own arguments in a convincing way appropriate to the context. A positive **attitude** towards communication in the mother tongue involves a disposition to critical and constructive dialogue, an appreciation of aesthetic qualities and a willingness to strive for them, and an interest in interaction with others.

2.2 Communication in foreign languages.

Communication in foreign languages broadly shares the main skill dimensions of

communication in the mother tongue: it is based on the ability to understand, express and interpret thoughts, feelings and facts in both oral and written form (listening, speaking, reading and writing) in an appropriate range of social contexts — work, home, leisure, education and training — according to one's wants or needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. Competence in additional or foreign languages requires **knowledge** of vocabulary and functional grammar and an awareness of the main types of verbal interaction and registers of language. Knowledge of social conventions, and the cultural aspect and variability of languages is important. Essential **skills** consist of the ability to understand spoken messages, to initiate, sustain and conclude conversations and to read and understand texts appropriate to the individual's needs. Individuals should be able to learn languages also informally.

A positive **attitude** involves the appreciation of cultural differences and diversity, and an interest and curiosity in languages and intercultural communication.

2.3. Mathematical competence and basic competencies in science and technology.

A. Mathematical competence is the ability to use addition, subtraction, multiplication, division and ratios in mental and written computation to solve a range of problems everyday situations. Mathematical competence involves - to different

degrees - the ability and willingness to use mathematical modes of thought (logical and spatial thinking) and presentation (formulas, models, graphs/charts).

Necessary **knowledge** in mathematics includes a sound knowledge of numbers, measures and structures, basic operations and basic mathematical presentations, an understanding of mathematical terms and concepts, and of the questions to which mathematics can offer answers. An individual should have the **skills** to apply basic mathematical principles and processes in everyday contexts at home and work, and to follow and assess chains of arguments. They should be able to reason mathematically, understand mathematical proof and communicate in mathematical language, and to use appropriate aids.

A positive **attitude** in mathematics is based on the respect of truth and willingness to look for reasons and to assess their validity.

B. Scientific competence refers to the ability and willingness to use the body of knowledge and methodology employed to explain the natural world, in order to identify questions and to draw evidence-based conclusions. Competence in technology is viewed as the application of that knowledge and methodology in response to perceived human wants or needs. Both areas of this competence involve an understanding of the changes caused by human activity and the responsibility as a individual citizen.

For science and technology, the essential **knowledge** comprises the basic principles of the natural world, fundamental scientific concepts, principles, and methods, technology and technological products and processes. Individuals should have an understanding of the advances, limitations and risks of scientific theories, applications and technology in societies at large (in relation to decision-making, values, moral questions, culture etc.), both in specific areas of science such as medicine, and also an understanding of the impact of science and technology on the natural world. **Skills** include the ability to use and manipulate technological tools and machines as well as scientific data to achieve a goal or to reach a decision or conclusion, based on evidence.

Individuals should also be able to recognise the essential features of scientific inquiry and have the ability to communicate the conclusions and reasoning that led to them.

Competence includes an **attitude** of critical appreciation and curiosity, an interest in ethical issues and respect for both safety and sustainability - in particular as regards scientific and technological progress in relation to oneself, family, community and global issues.

2.4. Digital competence

Digital competence involves the confident and critical use of Information Society Technology (IST) for work, leisure and communication. It is underpinned by basic skills in ICT: the use of computers to retrieve, assess, store, produce, present and exchange information, and to communicate and participate in collaborative networks via the internet.

Digital competence requires a sound understanding and **knowledge** of the nature, role and opportunities of IST in everyday contexts: in personal and social life as well as at work. This includes main computer applications such as word processing, spreadsheets, database, information storage and management, and an understanding of the opportunities of Internet and communication via electronic media (e-mail, network tools) for leisure, information sharing and collaborative networking, learning and research. **Skills** needed include: the ability to search, collect and process information and use it in a critical and systematic way. Individuals should have **skills** to use tools to produce, present and understand complex information and the ability to access, search and use internet-based services; they should also be able use IST to support critical thinking, creativity, and innovation. Use of IST requires a critical and reflective **attitude** towards available information and a responsible use of the interactive media; an interest in engaging in communities and networks for cultural, social and/or professional purposes also supports competence.

2.5. Learning to learn.

"Learning to learn" is the ability to pursue and persist in learning. Individuals should be able to organise their own learning, including through effective management of time and information, both individually and in groups. Competence includes awareness of one's learning process and needs, identifying available opportunities, and the ability to handle

obstacles in order to learn successfully. Where learning is directed towards particular work or career goals, an individual should have **knowledge** of the competencies, knowledge, skills and qualifications required. In all cases, learning to learn requires an individual to know and understand their preferred learning strategies, the strengths and weaknesses of their skills and qualifications, and to be able to search the education and training opportunities and guidance/ support available to them.

Learning to learn **skills** require firstly the acquisition of the fundamental basic skills such as literacy, numeracy and ICT that are necessary for further learning. Building on this, an individual should be able to access, gain, process and assimilate new knowledge and skills.

This requires effective management of one's learning, and in particular the ability to persevere with learning, to concentrate on extended periods. Individuals should be able to dedicate time to learning autonomously and with self-discipline, but also to work collaboratively as part of the learning process, draw the benefits from a heterogeneous group, and to share what they have learnt. They should be able to evaluate their own work, and to seek advice, information and support when appropriate. A positive **attitude** includes the motivation and confidence to pursue and succeed at learning throughout one's life and ability to handle obstacles and change. The desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and apply learning in a variety of life-wide contexts are essential elements of a positive attitude.

2.6. Interpersonal, intercultural and social competencies, civic competence

A.Interpersonal, intercultural and social competencies cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. Personal and social well-being requires an understanding of how individuals can ensure optimum physical and mental health, including as a resource for oneself and one's family, and **knowledge** of how a healthy lifestyle can contribute to this. For successful interpersonal and social participation it is essential to understand the codes of conduct and manners generally accepted in different societies and environments (e.g. at work), and to be aware of basic concepts relating to individuals, groups, work organisations, gender equality, society and culture. Understanding the multi-cultural and socioeconomic dimensions of European societies and how national cultural identity interacts with the European identity is essential.

Skills to communicate constructively in different environments, express and understand different viewpoints negotiate with the ability to create confidence, and feel empathy are the core of this competence. Individuals should be able to cope with stress and frustration and to express it in a constructive way. They should also distinguish between the personal and professional spheres. As regards **attitudes**, the competence is based on collaboration, assertiveness and integrity. Individuals should have an interest in socioeconomic development, intercultural communication, value diversity and respect others. They should be prepared both to overcome prejudices and to compromise.

B. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation. Civic competence is based on **knowledge** of the concepts of democracy, citizenship, and civil rights, including how they are expressed in the Charter of Fundamental Rights of the European Union and international declarations and applied by various institutions at the local, regional, national, European and international levels. Knowledge of main events, trends and agents of change in national, European and world history and present, with a specific view on European diversity is essential, as is knowledge of the aims, values and policies of social and political movements.

Skills relate to the ability to engage effectively with others in the public domain, display solidarity and interest in solving problems affecting the local and wider community. It involves critical and creative reflection and constructive participation in community activities as well as decision-making at all levels from local to national and European level, in particular by voting. Full respect for human rights including equality as a basis for democracy, appreciation and understanding of differences between value systems of different religious or ethnic groups lay the foundations for a positive **attitude**. It comprises also the display of a sense of belonging to one's locality, country, EU and Europe in general and (one's part of) the world and the willingness to participate in democratic decision making at all levels. Constructive participation also involves civic activities, support for social diversity and cohesion and sustainable development, and a readiness to respect the values and privacy of others.

2.7. Entrepreneurship.

Entrepreneurship refers to an individual's ability to turn ideas into action. It includes creativity, innovation and risk taking, as well as the ability to plan and manage projects in order to achieve objectives. This supports everyone in day to day life at home and in society being able to seize opportunities, and is a foundation for more specific skills and knowledge needed by

entrepreneurs establishing social or commercial activity.

Necessary **knowledge** includes available opportunities for personal, professional and/or business activities, including a broad understanding of the workings of the economy, and the opportunities and challenges facing an employer or organisation. Individuals should also be aware of the ethical position of enterprises, and how they can be a force for good for example through fair trade or through social enterprise.

Skills relate to pro-active project management (involving skills such as planning, organising, managing, leadership and delegation, analysing, communicating, debriefing and evaluating and recording), and the ability to work both as an individual and collaboratively in teams. The judgement to identify one's strengths and weaknesses, and to assess and take risks as and when warranted is essential.

An entrepreneurial **attitude** is characterised by initiative, pro-activity, independence and innovation in personal and social life, as much as at work. It also includes motivation and determination to meet objectives, whether personal goals or aims held in common with others, and/or at work.

2.8. Cultural expression.

This competence includes the appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

Cultural **knowledge** includes a basic knowledge of major cultural works, including popular contemporary culture as an important part of human history in the contexts of national and European cultural heritage and their place in the world. It is essential to understand the cultural and linguistic diversity of Europe (and European countries), the need to preserve it and to understand the evolution of popular taste and the importance of aesthetic factors in daily life.

Cultural skills relate to both appreciation and expression: self-expression through the variety of the media with individuals' innate capacities and appreciation and enjoyment of works of art and performances. Skills include also the ability to relate one's own creative and expressive points of views to the opinions of others and to identify and realise economic opportunities in cultural activity. A strong sense of identity is the basis for respect and open **attitude** to diversity of cultural expression. A positive attitude also covers creativity, and the willingness to cultivate aesthetic capacity through artistic self-expression and interest in cultural life**.**

The European Reference Framework, identifies and defines the competencies that should be own by all individuals who live and work in the present knowledge /ITC – based society. So that, it is valid for both EU and other europeans states, in conformity with their national contexts. The ERF should support the curricular reforms and the development of education process, analysing and adapting in a appropriate level and type of education and training.

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CONCEPTION "VALUE CHAIN"

Ec.Ylli PEMA
Ec.Roland BARDHI

1. Concept "Value Chain"

Value chain refers to the full range of activities that are required to bring a product (or a service) from conception, through the different phases of production, to delivery to final consumers and disposal after use. This definition can be interpreted in a narrow or in a broad sense.

In the narrow meaning, a value chain includes the range of activities performed within a firm to produce a certain output. This might include: the conception and design stage, the process of acquisition of input, the production, the marketing and distribution activities, the performance of after-sale services, etc. All these activities constitute the 'chain' which link producers to consumers. On the other hand, each activity adds 'value' to the final product.

For example, the availability of post-sale assistance and repair services for a mobile phone company increases the overall value of the product. In other words, a consumer may be willing to pay a higher price for a mobile phone, which has a good after-sale service. The same holds for an innovative design or for a highly controlled production. For agro-business enterprises, an appropriate system of storing fresh raw materials (e.g. fruits) positively impact on the quality of the final product and, consequently, increases its value.

In order to improve the clarity of the presentation, we will refer to the range of activities performed within an enterprise as 'enterprise value chain'.

The 'broad' approach to value chain looks at the complex range of activities implemented by various actors (primary producers, processors, traders, service providers, etc) to bring a raw material to the retail of the final product. The 'broad' value chain starts from the production system of the raw materials and will move along the linkages with other enterprises engaged in trading, assembling, processing, etc.

Saying that value chain refers to the activities implemented by various enterprises/actors to bring a product to final consumption exposes the presentation to a significant risk. The word 'activities' can confuse with something purely 'physical', related to the transformation of the product or to the movement of the goods from sellers to buyers. Activities of physical transformation are crucially important in a value chain. But it is important to understand that the focus of value chain is broader.

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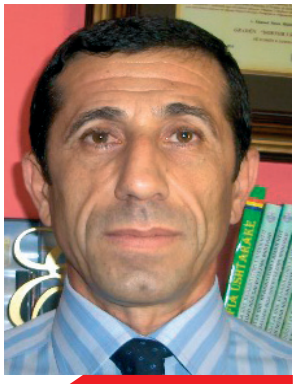

Roland BARDHI
Expert

The concept of value chain encompasses the issues of organisation and coordination, the strategies and the power relationship of the different actors in the chain. These and other relevant issues will be discussed in this handbook. For now it is important to understand that conducting a value chain analysis requires a thorough approach on what is going on among the actors in a chain, on what keeps these actors together, on what information is shared, on how the relationship among actors is evolving, etc.

In addition, the idea of value chain is associated with the concept of governance that, as will be clarified in the second part of this handbook, is of key importance for those researchers interested in the social or environmental facets of value chain analysis. The establishment (or the evolution) of value chains may create pressure on the natural resources (such as water, land), which may produces degradation of the soil, loss of biodiversity or pollution. Additionally, the development of value chain might affect social ties and traditional norms, for example because the power relationships within households or communities are modified or because vulnerable or poorest population groups are negatively affected by the operation of value chain participants. These concerns are very relevant for agricultural value chains. This is because agricultural value chains crucially depend on the utilisation of environmental resources. Also, the agricultural sector is often characterised by the prevalence of

traditional social norms. Finally, due to the high incidence of the poor in the agricultural sector, the value chain framework can be used to draw conclusions on the participation of the poor and the potential impact of value chain development on poverty reduction.

2. Perceptions and Use of Value Chain

As conceptual categorisation, three main research streams in the value chain literature are distinguished: the filiere approach, the conceptual framework elaborated by Porter and the global approach proposed by Kaplinsky and Gereffi.

a) The 'filiere': The filiere (filiere means tread, chain) approach includes various schools of thoughts and research traditions. Initially, the approach was used to analyse the agricultural system of developing countries under the French colonial system. The analysis mainly served as a tool to study the ways in which the agricultural production systems (especially rubber, cotton, coffee and cocoa) were organised in the context of developing countries. In these contexts, the filiere framework paid special attention on how local production systems are linked to processing industry, trade, export and final consumption.

The rationale of the filiere is quite similar to the broader concept of value chain presented above. However, the filiere mainly focused on issues of physical and quantitative technical relationships, summarised in flow-charts of commodities and mapping of transformation relationship. Little space was instead given to coordination and information sharing mechanisms, to institutional, social or environmental aspects, which, as we will show below, will constitute the main bulk of value chain analysis.

b) The concept of Value Chain, by Porter: The second research stream refers to the work on Michael Porter (1985) on competitive advantages. Porter has utilised the framework of value chain to assess how a firm should position itself in the market and in the relationship with suppliers, buyers and competitors.

The idea of competitive advantage of an enterprise can be summarised as follows: how can a firm provide to customers a certain good (or service) of equivalent value compared to competitors but at lower cost (strategy of cost reduction)? Alternatively, how an enterprise can produce a good such as customers are willing to pay a higher price for getting such product (strategy of differentiation)?

In this context, the concept of value chain is utilised as a conceptual framework that enterprises can use to detect their source (actual or potential) of competitive advantage. In particular, Porter argued that the sources of competitive advantage couldn't be detected by looking at the firm as a whole. Rather, the firm should be disaggregated in a series of activities and competitive advantage found into one (or more) of such activities. Porter distinguishes between primary activities, which directly contribute to add value to the production of the good (or services) and support activities, which instead have an indirect effect on the final value of the product.

In the framework of Porter, the concept of value chain does not coincide with the idea of physical transformation. Porter introduced the idea that a firm's competitiveness does not exclusively relate to the production process. Enterprise competitiveness can be analysed by looking at the value chain which includes product design, input procurement, logistics, outbound logistics, marketing, sales, after-sale and support services such as strategic planning, the management of human resources management, research activities, etc.

In the framework of Porter, the concept of value chain has therefore a strict business application. Consequently, value chain analysis mainly aims at supporting management decision and executive strategies. For example, a value chain analysis of a supermarket in Europe can point out that the competitive advantage of such supermarket against competitors is the availability of exotic vegetables. Detecting the source of competitive advantage is valuable information for business purposes. Following on such finding, the supermarket enterprise is likely to increase the strengthening of the relationship with producers of exotic fruits and the advertisement campaign will pay special attention to such issue.

An alternative way of approaching to the search of competitive advantage is based on the concept of 'value system'. The idea is the following: instead of limiting the analysis of competitive advantage to a single firm, one can think at the firm activities as a part of a larger stream of activities, which Porter terms 'the value system'. A value system includes the activities implemented by all the firms involved in the production of a good or service, starting from basic row materials to those engaged in the delivery to the final consumers. The concept of value system is therefore broader compared to the one of 'enterprise value chain' and resemble what this handbook refers to when we deal with value chain (broader approach).

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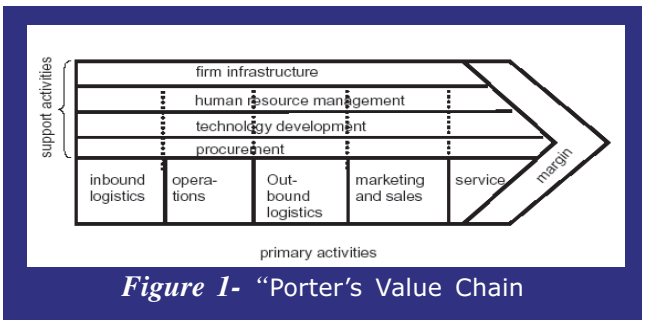

Figure 1- "Porter's Value Chain

a part of a larger stream of activities, which Porter terms 'the value system'. A value system includes the activities implemented by all the firms involved in the production of a good or service, starting from basic row materials to those engaged in the delivery

to the final consumers. The concept of value system is therefore broader compared to the one of 'enterprise value chain'.

However, it is important to point out that in the framework of Porter; the concept of value system is mostly a tool for assisting executive management in strategic decisions.

C). Globally: In last phase, the concept of value chain has been applied to the analysis of globalisation (Gereffi, 1994; Kaplinsky, 2000). This literature utilised the framework of value chain to examine the ways in which firms and countries are globally integrated and to assess the determinants of global income distribution. Kaplinsky and Morris (2001) observe that in the course of globalization, there has been a perception (in most of the cases well-justified) that the gap in incomes within and between countries has increased. They argue that value chain analysis can help to explain this process, particularly in a dynamic perspective.

First, by mapping the range of activities along a chain, a value chain analysis consents to decompose total value chain earnings into the rewards that are achieved by different parties in the chain. This method will be introduced in the second part of this handbook. For understanding the distribution of earnings, value chain analysis is the only way of getting such information. Other ways of viewing global distributional patterns provide only partial insights into these phenomena. For example, trade statistics only provide data on aggregate, gross returns rather than on net earnings, and branch-specific analyses (agriculture, industry, services) only capture part of the story.

Secondly, a value chain analysis can shed light on how firms, regions and countries are linked to the global economy. This mode of insertion will determine to a large extent the distributional outcomes of global production systems and the capacity which individual producers have to upgrade their operations and thus to launch themselves onto a path of sustainable income growth. This point will also be discussed in part two of this handbook. In the value chain framework, the international trade relations are considered part of networks of producers, exporters, importers, and retailers, whereby knowledge and relationships are developed to gain access to markets and suppliers. In this context, the success of developing countries and market actors in developing country lies in the ability of accessing these networks.

In the framework of Kaplinsky and Gereffi, the concept of value chain is deeply associated with three elements of competitiveness in the global market: dynamic rents, governance and systemic efficiency.

These three concepts are discussed in the box below.

Rents. David Ricardo first elaborated the concept of rent. He defined rent as the share of produce paid by a farmer to the landlord as compensation for the utilisation of the soil. Rent can be defined as the income generated from the ownership of productive assets or resources (such as land, machineries, houses, etc.). In current situation, the concept of rent has significantly changed. Rents can be generated by access to technologies, knowledge or as the outcome of innovation processes. The literature on global value chain shows that in the context of globalisation, the possibilities for an enterprise to generate rent within its own production system are very low. This is because competitive pressures are very high and barriers to entry in the sector are relatively low. Rent should therefore be created along the entire value chain. This implies that special care should be given to enhance coordination with buyers and suppliers and to improve efficiency all along the chain.

The concept of governance; The concept of governance relates to the power relationship and to the rule existing among value chain actors. Governance refers to the system, which governs the division of labour, tasks, activities and responsibilities among firms in the value chain. The importance of analysing governance in the value chain should be put in relationship with the increased complexity of relationship and interdependence among firms, especially during the era of globalisation. Governance mechanisms are relevant when the value chain is characterised by strong interrelationship for the development of the final product or the guarantee of quality standards. Two types of value chains have been identified by the literature. Producer-driven chains are those in which companies that produce the product control the networks within the chain. Producer-driven chains are most common in capital and technology intensive industries where high barriers to entry exist in production. Groups that market the product, by contrast, control Buyer-driven chains.

Systemic efficiency; as mentioned above, the literature of value chain pinpoints the importance of backward and forward linkages. According to the promoter of this approach, this rationale particularly holds in the context of globalisation in which specialisation of enterprises is high and competitiveness strongly depends on the capacity to establish closer cooperation with other stakeholders. Following on this rationale, a firm should focus on the efficiency of the broader value chain, which includes suppliers, service providers, market, and sale agents, both in the national and global market.

The recommendations for Albania

1. Innovation in private sector development based on value chain concepts in agricultural sector

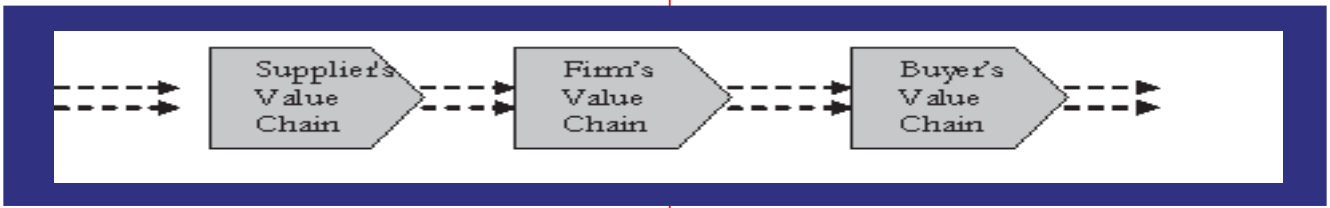

Figure 2 –The value system

is becoming central to the ability of farmers, agro-enterprises and country to cope, exploit and compete in rapidly developing markets in Albania. In this sector there has been a long tradition of assistance and investments in public sector development and research. Yet there is growing recognition that while public sector development is necessary, on its own it is not sufficient to create the necessary dynamic innovations that can exploit new markets. It is recommended as a necessary need for complementary interventions that can help develop this capacity in conjunction with specific analytical and policy frameworks.

2. Diagnosing existing measures and defining appropriate new interventions have been necessary. Fresh direction, however, is coming from recent insights that recognize that the innovation process involves not only public sector support and research, but also a wide range of other activities, actors and relationships associated with the creation and transmission of knowledge and its productive use. As a framework for applying these insights the concept of value chains and partnerships between the public and private sectors is emerging as a potentially valuable tool to help in rural and agricultural development in transition economies.

3. The importance of understanding the concept of the value chain is that it draws attention away from an exclusive focus on physical transformation within a particular component of the chain. It provides a broader scope that includes the support services required to sustain production and the wider issues of how production is transformed into finished goods and the various channels to market. The market linkages that are problematic issues in Albania, are only part of the value chain and help to link the main components or activities. The value chain concept therefore helps to create awareness that market linkages will have difficulty in developing without viable and sustainable activities along the entire chain,

4. The value chain not only helps to identify the activities and partners within particular sub-sectors but also clearly shows that activities are part of a wider system and that they are interdependent. Furthermore, it can be used to describe the influence that various partners have within the value chain and in particular, the buyer or producer power. It is particularly important to note the "power dynamics" of the value chain as this has an important effect on the strength or weakness of market linkages and, importantly, the ultimate impact on the rural smallholder in Albania.

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"ARTANA"
THE MOST WELL-KNOWN MINE SOURCE IN KOSOVA

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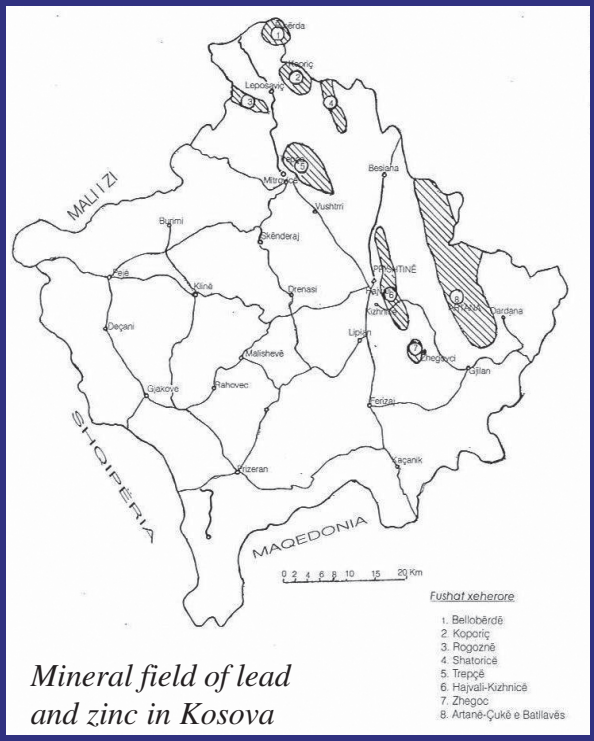
The territory of Kosova, is very interesting and not well studied in the geological aspect. There are many important mining resources like Au-Ag-Pb-Zn. The mine of Trepçe for example is the biggest in the region.

In this article the authors are bringing very important information about these resources. The also explorer the possibility to use these sources in more efficiently way.

According of them, activating Trepçe mine will bring a lot of economical benefits for Kosova.

A special place on this article takes the mining source of "Artana". Artana has been a very old city. According of the authors the first geological works in the region, have been made in Artana city. This mineral source is the biggest one, known till now in this field.

According of the existing data, only in the mine of "Kaltrin" and "Përroi i Thartë" is evaluated to be more than 20 million ton geological reserves with Pb-3.0%; Zn-2.5%; Ag-80gr/t; Au-1.5gr/t.



Mineral field of lead and zinc in Kosova

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