

## IN THE FOCUS OF DIALOGUE

The experience of dialogue is very old. It was advocated and elaborated by all wise men, thinkers of all times and philosophical trends be they idealism, materialism, rationalistic, empiricism, existentialistic, irrationalism, phenomenism, etc. During history, the overwhelming part of thinking in all philosophical schools is focused on the role of dialogue as a method for knowing world and human society as two realities that exist in mutual relationship and dependence.

Naturally, dialogue on social issues is the most complicated, but also the most necessary one, because it influences directly on progress and advancement of human society and individuals as well. Thus, dialogue functions as a regulator of relationships among people and settles conflicts. This regulator starts its functioning in the moment when persons or parties involved in a conflict sit to dialogue. So, the first step is taken. The further progress of dialogue, up to the establishment of understanding, is characterized by many problems and situations that require to be managed. Dialogue may turn into an edifice build on the crater of volcano if the protagonists see the world through blue or rose sunglasses and quarrel over its color. Since they keep sunglasses, they cannot find the language of dialogue.

When people knew how to speak in the language of dialogue and tolerance, partners came out winners; on the contrary, they were damaged. The society itself has been winner or loser as well. To be convinced, it is suffice to cast a glance at the history of humanity from antiquity to present days. Primitive people had not the ability to dialogue. Conflicts among them were settled down by employing clubs, stones, spears, arches, bludgeons, fists. Non-settlement of conflicts in later stages of the history of human society up to the present days is a primitivism's recycling.

While dialoguing, people express not only their interests,

aims, motives but also their ideas and cultures. Where there are progressive cultures and ideas at the benefit of society, the individuals progress as well. Through dialogue, one gets to know oneself better, i.e. what is good and what is bad in one's very substance, ideas and points of view, looks at oneself through the optics and opinion of others and realizes if he/she is acceptable or not to them. Usually, through dialogue one corrects oneself. Everybody needs self-correction. Also, everyone is perceived by the other people with both one's goods and evils.

Dialogue is a sieve for separating evil from good. It confronts minds, logics and puts into balance arguments and all human values without leaving out morale and virtues. All parties in a dialogue come out winners, whereas, in conflicts and wars there are no winners. Dialogue is not a philosophical pleasure, but a uniting force and effort to give a solution to the social problems. Wherever no solutions are found, there remain problems. People want to live in peace, harmony and enjoy the goods together. For this reason, historically they have dialogued and will keep doing it regardless obstacles and difficulties.

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We encounter an early tendency for dialogue at Albanians as well. There have been big historical events as imperative of this commitment; but at the same time, it was the ability of our ancestors to speak with the language of dialogue whenever major issues or problems emerged. This tendency, like a sun ray, has been spread by enlightening through centennials of time-spans arriving as a vital message up to the present days.

Since in the beginning of the 4<sup>th</sup> century B.D. it was established the League of Mollosses which was ensued some years later by the Symahia Epyrote, by laying out constitutional basis for the establishment of a single state. During 12<sup>th</sup>-15<sup>th</sup> centuries, many events one after another, occurred and where the dialogue spirit was elevated to the level of assemblies, and agreements were made and decisions were taken to reach the culmination with the historical Assembly of Lezha on March 2,

1444, under the chairmanship of Scanderbeg, who achieved to unite through dialogue Albanians by settling contradictions and disputes between them.

Again, during 1614, 1639, 1648, Albanians both among themselves and with their neighbors, are found in Assemblies that would keep turned on the flame of patriotism. The 19<sup>th</sup> century as well would find Albanians gathered in assemblies in Berat, Vlora, Chameria, Përmet, Mallakastër, Ioannina or Shkodra and reaching the culmination with the Albanian League of Prizren, which signed the historical act of the Albanian alliance. In the scene of history there would march other brave, wise and sage men, who knew how to unite Albanians through assemblies and wars for the national issue; there marched Frang Bardhi, Age Zenel Gjoleka, Pashko Vasa, Ymer Prizreni, Sami Frashëri, Jani Vreto up to the chief diplomat Abdul Frashëri. The era of assemblies would blow in Gjakova, Dibër, Preveza, Gjirokastër, Peja and in the stage of the Albanian history there would march Sulejman Vokshi, Iljaz Pashë Dibra, Haxhi Zeka. Along with thousands and thousands of delegates from all over Albania and Albanian territories, they would crisscross the motherland not in airplanes or helicopters, but in caravans across long pathways, day and night, in the burning hot of July and cold of winter. In the beginning of the 20<sup>th</sup> century, assemblies kept taking place in Manastir, Elbasan, Greca and to be coroneted in Vlora, in the historical assembly of the Independence Declaration, and again, there appear again on stage Bajo Topulli, Mithat Frashëri, Gjergj Fishta, Ismail Qemali. The Albanians would never get tired to dialogue and found Associations, Committees and Federations and to edit newspapers and magazines in Bucharest, Sophie, Egypt, London, Brussels up to USA, by the means of which they would communicate in far distances with Albanians on Albania. The history of Albania does not end here. We can continue with the Assembly of Lushnja and other events where the Albanians can be found tête-à-tête and arm in arm to discuss and act. Canons are clear evidences where the spirit of dialogue does not remain confined merely in the level of meetings, but goes up to decision-making ones with power of laws to be observed.

In those cases in which there was lack of the language of dialogue or it was not found, Albanians were weak and divided. Mostly, the 20<sup>th</sup> century was the time of the lacked dialogue, the suffocating climate for every breath of dialogue. In the long and dark night all colors disappear and everything looks black alike.

Today, the Albanians society is in transition. The longest and difficult transition is the one of the spiritual world. Everyone sees, feels and experiences the spiritual crisis. Everyday mass media casts the "good news" on people caught by the police, or being involved in casualties, killing each-other on the ground of "weak motives", shutting up at their homes due to the barbaric custom of blood feud, drug use, or ones that commit suicide. It is not wisdom to count the evil when the evil repeats. Wisdom is to try to search for the good even if it is thrown in bottom of the sea. The Albanian society is faced today with many problems on which mass media keeps informing in reality and are discussed everywhere, in family and every social environment. Information, news and discussions give mostly the impression that we are living in a problematised society and we are often compared to the backward countries of the world. This way we know ourselves and this way we present ourselves in front of others. It is necessary to dialogue on such problems in order to find solutions, to change ourselves and at the same time the world's image of us. Often, we find ourselves in crossroads or in front closed doors and problems to which we want to give a solution. The key to find solutions is the dialogue. Dialogue has other rules, other goals. It is an effort to find solutions; it is an alternative and rationality.

In our society, it is dialogued even on the worrying problems, there are held TV emissions and workshops in which analysts, sociologists, journalists, politicians discuss and, undoubtedly, their words often hit the target. Often, words spread with the speed of light. They have their power, but it is not enough just to say the good word. A proverb stresses: Words without actions are like a tree without fruits.

The values come not only from the deeps of centuries, but they are produced everyday in front of us. They are the oxygen

of a society. Looking towards them creates a healthy climate.

Perhaps, dialogue on the values of our identity and culture will influence on the creation of a more optimistic new climate. Thus, we will progress towards a society that gives more freedom to individuals in creating their own ideals or those of the group. In the conditions of a freshly gained freedom, one can suffer from exaggerations with it. In such conditions, no one can be considered as being immunized. Dialogue will help us to establish a balance between reason and will, what is allowed and what is forbidden, oneself and others. In the rush towards that we have just won, it is good to take a halt when we bump into something that we must not do.

In the conditions of diversity, the Albanian culture created its own inalienable physiognomy and identity, its own values that serve as a mirror on which the Albanians see themselves in their historic amphitheatre. Its identity and values cannot be transplanted or borrowed artificially and cannot be colored according to individual tastes. They are a social product produced through centuries and are incontestable. The identity is in the very flesh and blood of people, way of living, spiritual world and entire psycho-cultural pattern.