



Ethnic Diversity: A Future Core Curriculum in Albanian Professional Psychology

Suela Ndoja, MSc

Department of Psychology and Social Work Faculty of Education Sciences, University of Luigj Gurakuqi, Shkoder, Albania.

Email: sundoprospe@gmail.com

Abstract:

Context: Who we are as humans has a lot to do with what happens between our ears. What happens between our ears has a lot to do with the social world we traverse, engage, react to and be influenced from. It is not difficult then to be aware that something different does occur which gradually determinate our perspective of living with. But how can one determinate it from Albanian culture? Can we as well determinate it? And if it is possible, how can one? It's a special issue about ethnic diversity.

Aim: to discuss how a Core Curriculum can make specific contributions in Albanian Professional Psychology regarding psychological knowledge about ethnic minority individuals and groups in Albania.

Method: It will provide a Descriptive Scenario Building which contains **three sections** followed by own **under sections** each of them, including: traditional paradigms and ethnic diversity, new paradigms of understanding ethnic diversity, and Faculty, pedagogy and Core Curriculum. On following will be morphological analyses of the issue.

Conclusion: Mainstreaming of diversity issues in the Basic Curriculum is not only a matter of political fairness. This is a matter of scientific and professional responsibility. Ethnic Diversity issue is important for Albanian Professional Psychology. The success of implementing a future core curriculum is a powerful cornerstone of educating our community we live in with the creation of a multicultural learning society and Faculty to be "official operators" of Albanian culture.

Suggestions: The time passes and the people change too. Therefore the Faculty of Science Education and Social Sciences can teach different psychological perspectives to integrate a number of ways, seeing possibilities, making direct psycho-social interventions to understand it and by including ethnic diversity to bring out the social and psychological wellness in Albanians and to all of those who are part of it.

Keywords: Ethnic Diversity; Core Curriculum; Morphological Analyses; Albanian Professional Psychology.

Context

Who we are as humans has a lot to do with what happens between our ears. What happens between our ears has a lot to do with the social world we traverse, engage, react to and be influenced from. It is not difficult then to be aware that something different does occur which gradually determinate our perspective of living with. But how can one determinate it from Albanian culture? Can we as well determinate it? And if it is possible, how can one? It's a special issue about ethnic diversity.

Then, let us go deeper into our psyche to perceive this. If we feel and see the presence of another person who has entered in our collective life course, let us ask whether we feel him like a part of our group, as part of the being an Albanian, similar to us?

In this regard perhaps can be given a common answer but it would be better referring to a more professional response given from the perspective of Albanian Professional Psychology.

It goes without saying that this kind of responsibility is concerned primarily with individual formation, with areas of Higher Education, the basis that shape an individual to the future in order to improve the prospects of seeing different things in the future ... as can be in this case be ethnic diversity in Albania.

Therefore the aim of this article is: to discuss how a Core Curriculum could bring specific contributions¹ in Albanian Professional Psychology² about psychological knowledge about individual and group ethnic minorities in Albania.

Introduction

Regardless of the context, the ability to understand the future plays a vital role in the formulation of a basic scenario to understand the ethnic diversity in Albania.

In the Opium of the Intellectuals” Raymond Aron brings the idea to the point: "Foreknowledge of the future makes it possible to manipulate both enemies and supporters." (Ghaffar, ed al 2005:para.5). Even though the basics of this prophecy remain the same, the methodology to build the future has changed over time.

Now from the oracles or fortune-tellers, are placed a number of structured methodologies as may be the Descriptive Scenario Building upon which can be established a Core Curriculum. Based on the current scenario toward a Basic Curriculum it is necessary immediately to present the basic reality and move toward imaginary, also include the intellectual toward emotional as well as advocacy towards dialogue because in this way we can encourage individuals among others to advocate their view, to argue, to demonstrate the logic that lies beneath and illustrate the implications for the current Curriculum and the future.

Method: It provides a Descriptive Scenario Building which contains **three sections** followed by own **under sections** each of them, including: traditional paradigms and ethnic diversity, new paradigms of understanding ethnic diversity, and Faculty, pedagogy and Core Curriculum. On following will be morphological analyses of the issue.

Descriptive Scenario Building:

From the components of the Descriptive Scenario Building³ it is referred here to the **Scenario Thinking** which does not differ much from a story. It is essentially a process of aggregating knowledge about the present in order to understand the possibilities that might evolve in the future. (Ghaffar, ed al 2005.Scenario Thinking Section: para.8-10).Spurred by this quote can be thought of such a formula: **search + data analysis + creative intuition + thought + putting into practice = Scenario Thinking**. As derived looking through cognitive spaces, it is analyzed current issues regarding cultural diversity that exists in Albania, mentioning ethnic minorities such as from Montenegrins, Roma, and Egyptians without noting in this paragraph the issues of neurodiversity in which are included people with disabilities; it is awakened my creative intuition which in response has given the productive idea to build scenario which is suggested to be applied in practice.

Scenario Thinking contains three **sections** followed by their subsections including: traditional paradigms and ethnic diversity, new paradigms of understanding ethnic diversity, faculty and pedagogy and core curriculum.

1. Traditional paradigms and ethnic diversity

It is argued elsewhere that an understanding of traditional or dominant paradigms proceeded in psychological research worldwide. Let's go back a little in time and to ban in our opinion at former dictatorial psychology which limited the paradigms of Albanians, isolating and orienting toward a single type of thinking because as my father has explained to me according to this mentality a social anarchist superficially should have emphasized community and social equality.

But aren't our parents and all Albanians witness of this part how have they felt themselves equal in their collective unconscious?

1.1. The current context. By Albanian mentality in the '90s began a radical change in our political and ideological context. Mostly here in Albania it is referred to a borrowed western psychology. But again the current context is in a crisis of neoliberals⁴ which compromises the human behavior within social environment. Why? Is not yet well understood the meaning of paradigms? In the article Human behavior and the social environment and paradigms is given: A paradigm "is a world view, a general perspective, a way of breaking down the complexity of the real world" (Lincoln and Guba 1985:15).Paradigms constitute "cultural patterns of group life" (Schutz 1944). More specifically, Kuhn (1970 [1962]:175) defines a paradigm as "the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community."

The latter paragraph can well translated in comprehensive words that a paradigm is a unit of divided ways how we see the world we belong to. In this context let us think about "minorities." The whole story, writes Ralph Waldo Emerson, is a record of the power of minorities and minority composed of an individual.(Myers 2003:para.6). May this be a traditional mentality that has accompanied us up to the present? In short when we mention a passed time, it is not

difficult to argue that we do an ordinary examination through which we have expressed a superficial understanding about the life of an individual or group through a certain closed perspective and against cultural standards, though our ancestors had to do with a traditional paradigms, it has been built according to the scenario of that time which can be expressed as a deviation rather than as a certain culture, with its significance. But today, let us think as if majority becomes a minority? How would we feel? What kind of paradigms is leading us today? Would we meantime forget our values and beliefs? What techniques would we use to change that situation?

2. New Paradigms of understanding ethnic diversity

The time has now become to talk about "intermediate route" between modernism and postmodernism paradigms. Therefore, it is better let us say, the time has come to ask a new paradigm not to be called modern but contemporary, where every individual living in Albania and who has an Albanian identity, itself require a more self-critical, national, social and cultural, one self as hard to leave not a criticism but that does not give up the transformation of society led by reasoning. The persons should be aware what is a paradigm composed by. Without a framework of new paradigms in our Albanian context that support theories, models, scenarios and our data will not continue existing our concept for the science, for the future and the way of dividing the scholar opinion⁵. This concept is clear. But how we want to go in there? Recognizing and being open to cultural particularities? But isn't this case an important feature of Albanian Professional psychology?

2.1. New paradigms, - constructing new paradigms helps us not to remain embodied within past traditional mentalities, but to embrace the idea to be open-minded. Here it is referred to **possible or alternative paradigms** which can help us to unite the five elements. Thus, psychological paradigms should:

Firstly - clarify the importance of backgrounds, gender, and race, ethnicity in determining constructs, concepts and parameters

Secondly -signal the emergence of reasoning and collective intelligence⁶

Thirdly- recognize fully the other as an individual, entirely, which forms their worldview and allow them to live within the script already built within the chosen nation.

Fourthly- be aware of and recognize the role of the system and the interactions of individuals in their wording about how people view and live the life.

Fifthly- must integrate the universal in the specific including biopsychosocial perspective, interbehaviorsm and constructionalism.

But although this given frame, it may be difficult to accept a new paradigms without making an **analyses of paradigms** in order to find answer to all the possible questions in order to tell us generally if the perspectives we are exploring are consistent with the core concepts. Where could be the ideal place? Faculty? Pedagogy? What is being offered in its curriculum about the issue?

3. Faculty and pedagogy

3.1. Faculty: At the introductory context it is laid the question: But how can we define our different happening unlike the Albanian culture? Also can one possibly define it? How we provide the ability to learn about Diversity of us, about others different and groups? Trying to underlie an answer I recall a sentence stating: Where is related observation, chance favors only the prepared mind. This means that depends on how we prepare our mind to observe, what to observe and how to. In attendance are already thrown some issues based on theory; how our perspective on things determines what for we will prepare our mind to observe, why, what and how.

Therefore it is necessary to prepare the young minds to be aware that the different from us can not be anything else but similar, similar to that which may be reflected in the mirror image of all individual qualities or characteristics, of our personal history, including our culture that makes all our personal development. In this regard the class or Faculty room where we teach then becomes: To all participants of a multicultural environment to start, to share and continue a following stream ... where all weigh the same, regardless of background, gender or color.

3.2. Pedagogy: As an effort to determine what and how we observe or prepare, occasionally one teaching in these classrooms of the Faculty can identify himself just like Dr. Haim Ginott states I have come to the frightening conclusion that I am the decisive element in the classroom. It is my state of mind that creates the weather. As a teacher, I possess a terrible power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I may offend; I do humor, hurt or heal. In all situations it is my response that decides whether a crisis will escalate and if a child will be a human or one dehumanized.

So as an explanatory approach of the above citation may be noted that we are dealing with a representative voice in the classroom that affects the present attitudes and mentality of the students.

In these classes, whether public or nonpublic should be included the voice of "other representative's culture" as a truth that complements cultural significance, the other psychology.

Developing pedagogy to convey preparatory advanced knowledge, personal and social competencies, and attitudes may not be easy, yet it is a very critical task.

Maybe it should be seen more in deeply, to observe more widely, from top-down, from bottom up, in order to be better able to prepare new mind to ways of life ... observation and the continuous pursuit coupled with many hours of preparation can form the basis of research methodology in educational continuity for these issues. But can one make researches without having a curriculum when it is considered the academic principle?

3.3. Core Curriculum: A Faculty constructs different curriculums based on certain directives and standards and changes them from time to time because it is not said to be the right one; there are always missing points to be fulfilled. It is not yet the Core of Curriculum.

Started in the early 20th century, Core Curriculum was one of the founding experiments in Higher Education in the United States of America. Not only accurate academically but also personally transformative for students, seminars, debates. Basic promote oral questions or the most difficult issues of human experience.

Implementation of this curriculum made in the base workshops to be developed and cultivated a critical capacity, creative and intellectual that students may apply after University, in the pursuit and fulfillment of their lives with meaning. This is important and that's why it grasped my attention. Then the productive idea proceeded with Core Curriculum in our Faculties.

Analyses of the issue: Morphological analyses

The concept of "morphological analysis" is explained in problem solving field more than 35 years ago. Zwicky, founder of the method claimed in 1948 (El Ghaffar, 2005. Morphological Analyses. Section, para.14-15): "Our aim is to achieve a schematic perspective over all of the possible solutions of a given large-scale problem. Naturally, not all of the solutions which we are thus led to visualize can be carried out individually in all detail. Because of unavoidable limitations on time and means a choice must obviously be made, and preference must be given to some specific solutions." Morphological analysis is based on the idea that complex problems can be broken down into simple units, not in reductionism variables, but eliminating not logical resolution". (Ghaffar, ed al 2005: Morphological Analyses. Section, para 16).

- [1] **Formulation of the issue to be resolved:** Traditional paradigms and cultural diversity.
- [2] **Important parameters for resolving this issue are defined and analyzed:** The construction of new paradigms by Albanian professional psychology in relation to cultural diversity. The question is how can a paradigm change? Is there a national or global authority that builds paradigm that should decide a discipline? Forces behind paradigmatic changes are usually invisible and are placed through consensus and discussion. It can be identified that there are two reasons that can make us change the line of research such as change of procedures and influence of society. The latter in particular is a key factor nowadays, so we as Albanians "should coincide with a century" that is bringing a change in civilization which naturally affects all social sciences or education.
- [3] **Construction of a multidimensional matrix:** Morphological box which contains potential solutions to the given problem is built: Core Curriculum in Albanian Professional Psychology because by exploring the psychological processes across different populations and contexts that choose randomly or by the desire to live in Albania, one can gain deep insights into how these processes work. For example, by understanding that certain psychological concepts, such as self-respect, achievement, or prejudice, take different forms across cultures, one can learn more about the origin of these processes and, then, what can affect how they are expressed.
- [4] **Analysis and Evaluation of all possible solutions:** In morphological box are evaluated blindly the possible solutions about the goals to be achieved. Core Curriculum is a unit of common course required for all students, regardless of their general election. Community-learning with all students have the same texts and issues in the same time-critical dialogues developed in small workshops are the basic features of Base.
- [5] **Appropriate solutions to be selected and that are likely to be practiced by the fact that the valid instruments are necessary:** Perspective can be improved by constructing scenarios clearly composed of subunits and unit through which one can be familiarized with new mentality (paradigms) and take only those who resist traditional twigs every time and are suitable as ways of action in practice. By acting in this way can avoid many collapses and conflicts or that we tend to characterize our scenario, since to this comes exactly our idea to build it given the current scenario toward the future by presenting the reality with the logic of the possible future which requires a significant meaning and not by misunderstanding it with the definition of standards, they help in

building basic curriculum but they do not necessarily dictate curriculum or methods of teaching. In this case the teacher becomes the official operator of the transmission of wisdom, knowledge, and Albanian culture and adds to the class the personal vision that is consistent with the overall vision of the Basic Curriculum.

Conclusion

- ❖ The aim of this article was to discuss how a Core Curriculum can make specific contributions in Albanian Professional Psychology regarding psychological knowledge about ethnic minority individuals and groups in Albania.
- ❖ Thus discussing based on the Thinking Scenario that is built and morphological analysis above, it comes to conclusion that by identifying the traditional paradigms on ethnic diversity, by finding important parameters for resolving this issue by changing those paradigms and then by analyzing the change of procedures and influence of society and by constructing possible solutions as can be Core Curriculum can be selected the most appropriate one that might being familiarized with new mentality (paradigms) which can be achieved only by the help of Albanian Professional Psychology. It is not easy because this is a matter of scientific and professional responsibility. The inclusion of diversity issue in the Basic Curriculum is not just a matter of political fairness.
- ❖ Therefore it can come to conclusion that Ethnic Diversity issue is important for Albanian Professional Psychology because.

First: The purpose of professional psychology aims to influence the understanding, behavior, knowledge, research and teaching in conformity with this aim.

Second: Professional psychology is a scientific discipline that has a strong impact on students and other customers of information⁸ in today's Albanian's society. Therefore, psychologists and pedagogues have a responsibility to provide accurate and useful information. Although customers of professional psychology can watch psychology as an objective science, researchers and professionals know that no matter how researchers try to be objective, their values and assumptions are an ever present feature of coloring as they seeing and conduct research and its products. Knowing this, researchers and lecturers of psychology are encouraged to seek and to challenge conventional assumptions and modes of action and thought. Inclusion of diversity in the Basic Curriculum serves to this purpose by providing not only a reactive perspective, but also a perspective that encourages education, mental health, equality and fairness of representation of the entire population.

Lastly: The success of the implementation of a future Core Curriculum can be a powerful cornerstone to educate our community in which we live with the creation of a multicultural society and of the faculty to be "official operators" of Albanian culture.

Suggestions:

- ❖ I believe that each of us must be committed to the preservation of Human diversity. Such, because of the nature of our pluralistic society, and the need to prepare for a more diverse place there is a greater need for the understanding of diverse populations and a commitment to social justice on the behalf of ethnic diversity themselves
- ❖ A Core Curriculum can provide a framework for an understanding of how to apply as well clinical practice and pedagogical discourse within a multicultural context.
- ❖ The time passes and people also vary. Therefore the Faculty of Education and Social Sciences can teach different psychological perspectives to integrate a number of ways, seeing opportunities; making direct psychosocial interventions and understanding ethnic diversity in order to bring out social and psychological well-being among Albanians and to all who are part of it.
- ❖ In this context and only with this comprehension and understanding, can we move toward peaceful resolutions of social, religious and ethnic conflicts diversity because does exists the biodiversity in Nature.

Endnotes

- [1] Are based on definitions educational philosophy to improve a certain context
- [2] That facilitates personal and interpersonal functioning throughout life extension with a focus on individual, group and community interventions within Albanian context.
- [3] Describes a hypothetical future
- [4] It is a stage which is accompanied by radical changes characterized by social, political, technological, increasing returns to capital and financial instability
- [5] Here given in terms of a visionary philosophical framework to escape from the "sub nodes" and to build a new Albanian cultural identity comprising the ethnic diversity.

- [6] Here in terms of a broad definition that includes a type of intelligence in group that emerges from the collaboration and competition of many individuals and appears in consensus, social capital and formalisms and other ways of the mass activity
- [7] The term "morphology" derives from the ancient Greek "morphe", which means the study of form.
- [8] Here in the sense of third parties who have at their disposal a number of tools and networks that provide them with reliable information and help they resolve any difficulties they find in the domestic market.

References

- [1] Ahmed Abd El Ghaffar, Katrin Alberding, Vasily Nicholsky, Anaken, Lai Copyright © 2005, Scenario thinking, Vision 2020, St. Andrews University Press, United Kingdom St Andrews, Akva Scenario Creations, ISBN 0-X269847-1-0 fq 4, 14, 16.

Retrieved from

- [2] <http://www.standrews.ac.uk/itsold/papers/public/miscellaneous/printingproblems/2million pagedocument.pdf>
- [3] Myers G David, 2003, Socialpsikologjia, Publishing house Uegen, Tirane, pg 297.
- [4] Haim G. Ginott. Teacher and Child: A Book for Parents and Teachers, retrieved from http://www.goodreads.com/author/quotes/212291.Haim_G_Ginott.
- [5] Human behavior and the social environment and paradigms, chapter one, pg 8, retrieved on http://www.pearsonhighered.com/assets/hip/us/hip_us_pearsonhighered/samplechapter/0205520979.pdf.

Biography

Suela Ndoja holds a Master Degree in Clinical, Developmental and Relationship Psychology from Tirana University, Faculty of Social Sciences. She is actually clinical psychologist at Italian Albanian Association "Progetto Speranza" for orphan persons with disabilities. She is also a Lecturer at Department of Psychology and Social Work, Luigj Gurakuqi University of Shkoder. She has participated in several International Scientific Conferences as prime author and co-author also.