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TABLE OF CONTENTS

ENTREPRENEURSHIP AS A FACTOR OF THE MIGRANT CAPACITY OF PRODUCING SOCIAL AND CULTURAL EQUALITY: THE CASE OF SIKH INDIAN ENTREPRENEURS IN ROME..... 1

FRANCESCA FAGGIONI
MARIO PESCE

LEGAL ASPECTS ON THE AUDIT OF THE ALBANIAN OLYMPIC COMMUNITY BY THE INTERNATIONAL ORGANISATIONS..... 4

SAIMIR SHATKU
ISMAIL VAROSHI

KADARE AND THE THEATER 12

KUSHTRIM KOLIQI

EDUCATIONAL SITUATION IN THE PREFECTURE OF ELBASAN IN THE YEARS OF THE ALBANIAN PARLIAMETARY REPUBLIC 1925-1928 19

RUDINA MITA
ENKELEJDA BALLA

IMERETI REGION'S NATURAL - RECREATIONAL AND HISTORICAL - CULTURAL POTENTIAL AS TOURISM DEVELOPMENT FACTOR IN GEORGIA 30

DAVITULIANI TSITSINO
MIKAUTADZE RUSUDAN
KUTAISI AKAKI

ARMS UP, GUNS DOWN. ANALYZING THE CLASH BETWEEN THE NARRATIVES OF STATE AND MEDIA ACTORS ON LIGHT WEAPONS CONTROL IN ALBANIA (2017)..... 39

LEIDA RUVINA

JUVENILE PUNISHMENT SYSTEM IN VIEW OF THE NEED FOR EDUCATION AND REINTEGRATION 69

JOLA BODE

THE UNIVERSITY OF TETOVA: A GLORIOUS TEMPLE BUILT ON THE NATION'S SACRIFICE FOR CULTURE AND JUSTICE ACKNOWLEDGEMENT 83

LULZIM MURTEZANI
KUSHTRIM AHMETI

**SYNONYMOUS WITH CINEMA: AN INVESTIGATION INTO INGMAR BERGMAN'S CRITICAL
RECEPTION IN ITALY93**

FRANCESCO BONO

Entrepreneurship as a Factor of the Migrant Capacity of Producing Social and Cultural Equality: The Case of Sikh Indian Entrepreneurs in Rome

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Abstract

Currently strong frictions, uncertainties and contrasts characterize society, defined by many as being very complex. The global economic crisis that began in 2006 and especially in Italy became a social and cultural crisis, which affected all societies and nations increasing the distance between the so-called West (Latouche, 2006) and the rest of the world. In this context, migrations have progressively distinguished themselves as a phenomena with global characteristics that have taken the form of real diasporas (Cohen, 2008; Clifford, 1994; Said, 1993;) and which definitively represent the need for a moment of study, analysis and economic and social interpretation that can give vital feedback, not only to scholars and professionals, but also and above all to policy makers.

Keywords: entrepreneurship as a factor of the migrant capacity of producing social and cultural equality

Introduction

The paper describes the first results of a research project that started a year ago; it was structured in several phases with the general objective being to understand mechanisms underlying the concept of integration linked to the entrepreneurial factors expressed by foreign communities in Italy. In this sense, entrepreneurship (as well as religion) has been considered as the "presupposition" and "vector" of the process of the migrant inclusion and their community.

The study, through the ethnographic methodology and the theory of Serge Latouche on globalization, which he calls "westernization" (Latouche, 1989, 2005, 2011, 2013), was designed with the purpose to investigate "migrant capacity" of creating business and producing social inclusion, both cultural and economic through mixed governance and by using mixed cultural models.

In the model used, the categories of: neo-colonialism, migrant governance and resistance (Theodossopoulos, 2014) are the semantic areas that preliminarily, (between anthropology and economics,) intersect which lead to more precise social and economic analysis. In addition, the model adopts a key to understanding entrepreneurial dynamics in light of the macro areas of the "onion" from the anthropologist and economist Hofstede (Hofstede, 1991), as a subsequent form of analysis and refutation of the evidence that emerged, as well as validation of the model itself.

The conduct of the social and economic analysis is one of the crucial pivots of the project, because it constitutes the changing settings that impact the entrepreneurial choices of the communities which were investigated, in which the ability of the latter to generate social, cultural and economic inclusion is manifested and formed.

It is indeed worth stressing that in the anthropological approach, more than in the economic one, social and economic analysis does not constitute a clear portrayal of the context, however it is enriched with further meaning. In fact, the population investigated, through ethnographic methodology, seen as public ethnography (Tedlock, 1991), together with the reflection on "field policies" (Olivier de Sardan, 2009) becomes the researcher's operative tool, because it enables them whilst modifying both the setting and the research model, and furthermore allowing them to address epistemological change and the possibility of intervention linked to it.

For this reason, in the first phase the research focused on analyzing the migrant capacity represented by the Sikh community in the Rome area, in order to validate the model as well as the semantic categories used by the research.

The Sikh diaspora constitutes a "significant example of a dispersed population in a global context" (Poli, 2007: 91). Italy (second only to England for Sikh migration) is estimated to have about one hundred thousand residents, we have a community present in the territory with heterogeneous forms of visibility, diversely integrated, capable of activating processes of inclusion and attentive to the processes of active citizenship and personal entrepreneurship. For these reasons, and for their diffusion throughout Italy, it is believed that the migrant community coming from Punjab is a primary socio-economic and anthropological source of social change (Gallo, 2012; Lum 2012).

Therefore, from an operational point of view and in relation to the research question, the paper summarizes the statistics of the last 5 years on migrant entrepreneurship in general, and particularly Sikh, it then continues with an ethnographic approach through the administration of 50 semi-structured interviews of privileged witnesses in order to picture the population which was investigated, as well as to integrate the study model which was used. This approach made it possible to enrich the statistics on migrant entrepreneurship to a substantial amount of

qualitative data, as well as to obtain the first results of the cultural and business model adopted by the Sikh community in Rome.

In light of the emerging model, the project concludes with more general observations on the dynamics of inclusion by the entrepreneurial vector, highlighting the weaknesses and best practices of foreign entrepreneurship in the Lazio region.

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Legal Aspects on the Audit of the Albanian Olympic Community by the International Organisations

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Abstract

One of the main factors influencing the determination of the degree of democratization of a country and its economic development is the transparency of decision-making bodies and its free exercise without being influenced by political factors and other related elements. Transparency is the most important element in the exercise of any activity of any budget institution or economic entity, for the fact that it creates credibility and security for the general public in undertaking new initiatives, as well as offers strong grounds for fair and effective powers of all state institutions. To achieve this goal, a stable state approves in its constitutional and legal acts, the creation of special and independent structures with the sole purpose of controlling the legality and efficiency of the activity of any state body or even of private entities. Such special structures help to create a strong and constitutional power that exercises its core activity through independent bodies in full compliance with the legislation in force. It should be acknowledged that often different subjects or institutions exercise their activity by causing irregularities in conformity with the law and thereby violating openly other legal rights arising from them. For the purpose of avoiding and eliminating these abuses, the legislature has created an independent body of Supreme State Audit which enables the exercise of effective control over any activity of state bodies and institutions. This right which enables the exercise of such control in the legal language shall be considered as an audit process.

Keywords: Supreme State Audit Institution; The Albanian National Olympic Committee; audit; financial report; transparency; financial control.

Introduction

Auditing structures in Albania

Regarding the importance of the audit process in all decision-making processes of state bodies and other private entities, the Albanian legislation in force has foreseen in detail the functioning and the way of its operation.

In the Republic of Albania, the audit process is carried out by two main structures created solely for this purpose, which represent each particular aspect of the audit activity. On the one hand, the legislation and the Constitution of the country provide for the creation of an independent constitutional body such as the Supreme State Audit Institution, which performs annual or even continuous audits of all state bodies, auditing the legality of their daily activity.

The Supreme State Audit Institution, in order to fulfill its constitutional function, in accordance with International Standards on Auditing "INTOSAI" and best audit practice in European countries and beyond, modernization oriented and professional qualitative growth of human capacities, structural and technical aspects of the entire public administration, has increasingly emphasized the performance audit and its advisory role. In this way, it tries to exercise control over improving standards rather than punishing irregularities, but should not be denied that its reports are completely transparent on the activity of certain state bodies and have surely a direct impact on correcting and combating illegal cases.

The performance audits assess whether policy intentions and governing schemes relate to real-life problems and concerns of stakeholders, providing much wider information on the performance of all projects and programs in audited public entities. The audit by this independent body aims to improve the efficiency and effectiveness of public services provided to Albanian taxpayers by rationally using public funds.

Based on the applicable legislation, "**Statutory Audit**" is an independent audit of annual, individual and / or consolidated financial statements if: a) it is required by this law; b) required by other laws; c) is conducted voluntarily at the request of partners / shareholders of business entities or other stakeholders, *whereas*

"**Statutory Auditor**" is the individual approved by the competent authorities to carry out Statutory Audits, and is registered in the public registry of Statutory Auditors and audit firms, in accordance with the provisions of this law.

Thus, from the foregoing we understand that the audit involves an independent financial control process against all entities exercising various activities, realized by individuals approved by the applicable structures, in the capacity of the Statutory Auditor. This results in the fact that audit is a process which is accomplished by relying entirely on a legal financial control based on the legislation that applies to all entities subject to audit.

On the other side, in the field of auditing, private audit entities are organized in the form of an audit company or a private expert licensed by the relevant Ministry only for the purpose of auditing the activity of certain state bodies or private businesses.

In this part, the legislator has been attentive in terms of coverage of a wide space of control for all entities operating in the market and covering the most important organizational aspects of the country. In this way, the transparency process shall be more complete and correct in identifying various violations and irregularities.

Audit process of the Albanian National Olympic Committee

One of the entities subject to auditing is the Albanian National Olympic Committee ¹, which covers a wide range of activities in the field of sports. Given the fact that sports activities are organized and funded in most cases by state funds and from foreign organizations, the financial control exercised by them on the use of these funds is a necessity. For this reason, in this particular area, the audit takes special importance with regard to the manner of functioning and the use of the funds granted to the Albanian National Olympic Committee (ANOC).

Certification of financial reporting is very important for the decision-making process by both Albanian and foreign investors to ANOC as well as to other users of this information who have legitimate interest in sport activities. This certification of financial statements is an obligation that derives from the law, but also a necessity to create transparency and credibility for the general public. The whole process is regulated by proper legislation on Statutory Auditing, organization of the profession of the Authorized Chartered Accountants and Certified Accountant, as each of them determines its audit mode. ANOC is obliged to carry out the statutory audit of the annual financial statements, prior to their publication, by statutory auditors or auditing companies who also have the relevant cost for this service, publishing them on its official website in order for the public to be recognized with the transparency of exercising all sports activities.

Pursuant to Law No. 9901, dated 14.04.2008, "On Traders and Companies", as amended, the appointment of authorized chartered auditors for the certification of financial statements is made by the Assembly of shareholders of the company, being considered as a fair choice, as the shareholders of the company represent the capital and can make any decisions regarding the company's expenses. This way applies also to joint stock companies with public capital, where the authorized chartered auditors are appointed by the legal representative of the sole owner of the company, who is the line ministry.

The primary role of statutory auditors is to certify the financial statements of government bodies, public entities, or other private entities in order to provide stakeholders, such as investors, shareholders and the general public, with an opinion

¹ founded in 1958 and recognized by the International Olympic Committee (IOC) in 1959

on the accuracy of fund management. Furthermore, referring to the fact that sports constitute one of the areas that show more interest to the public, the real audit of ANOC emerges as an urgent need. Therefore, by improving the integrity and reliability of the financial statements, statutory audit contributes to the proper functioning of the markets. In general, we can say that financial reporting, regardless of the sector in which it is carried out, should be not only reliable but also useful to users.

It is important that ANOC be audited accurately and in a correct manner and to publish financial statements certified by the auditor for general purposes, as these statements are used by legislators and government departments, domestic and foreign investors, employees, creditors, the general public, but also from other users, for various purposes in terms of efficiency and development of sports. In order for these users to obtain reasonable assurance regarding the financial indicators of this Committee, it is necessary that these statements be subject to audit by which an independent statement is obtained if they are properly prepared and if they reflect the reality for its financial activity and for the efficient use of funds made available.

Public sector entities, such as ANOC, use additional funding sources, mainly to meet a wide range of objectives in terms of undertaking sports activities. Whereas the audited financial statements may indicate in relation to financial position, operating results and changes in financial position, such financial statements can not, in themselves, adequately report on the results of non-trading activities referred to above.

Functions and activity of ANOC

ANOC is a non-profit national independent sport organization, organized on the basis of the Olympic Charter principles and operates under its statute. In its work, it is committed to fully respecting the Olympic Charter and the Anti-Doping Code of the Olympic Movement as well as to be in conformity with the decisions of the International Olympic Committee. In line with the role and mission of ANOC, among its main objectives we can mention:

It is committed to support and encourage the promotion of ethics in sport, combat doping and demonstrate responsibility in environmental protection issues;

To group all sports organizations of national character developing physical or sports activities recognized under the law on sport and coordinate their actions;

To develop and protect the Olympic Movement in Albania in accordance with the Olympic Charter;

Represent the Albanian Olympism on all issues of general national interest in official and public bodies in Albania and abroad;

To propagate at national level the fundamental principles of Olympism within the framework of sports activities and beyond, among other things, the spread of

Olympism in schools as well as in all structures of the education system, from kindergarten to university level;

Work to maintain and harmonize correct relations with state institutions, but it protects its autonomy from any kind of pressure, including political, religious, economic ones which may hinder it to be in full compliance with the Olympic Charter.

ANOC has exclusive competence for Albania's representation in the Olympic Games and multi-sports, continental and world-wide races, led by the International Olympic Committee;

Ensures connection with the International Olympic Committee, National Olympic Committees of other countries, the Organizing Committees of the Olympic Games and Regional Games Continental and Intercontinental;

Ensure observance and implementation of the Olympic Charter throughout the country and require compliance with the rules governing Olympic sports as defined by the International Olympic Committee;

Organize and develop activities in accordance with the principles of the Olympic Charter and be protected from any political, religious or economic interference;

To respect the rules and regulations of the International Olympic Committee;

Cooperate in the preparation and selection of Albanian athletes and ensure their participation in the Olympic Games and all Regional, Continental and International Games under the auspices of the IOC;

Contribute to the development of sports and to protect ethics in sports;

Favor the promotion of athletes in the social plan;

Favor, organize and participate in the initial and continuous formation of management staff, officials and technicians of sports organizations;

Promote the realization and improvement of the infrastructure and equipment necessary for the development of physical and sports activities;

Participate and cooperate with all state and non-state institutions which directly assist in the development of sports and physical activities for all;

Undertake any initiative in order provide to federations and member organizations, an effective help in their functioning, in the documentation research plan, propaganda, etc.;

Continuously fights against violence and discrimination in sports as well as against the use of doping substances prohibited by the International Olympic Committee and International Federations.

From the foregoing, citing all these competencies of the Albanian National Olympic Committee, we see that its activity is diversified in terms of development and

expansion of our sport at the international level, mainly related to participation in the Olympic Games. Among other things, it preserves and promotes athletes in their work, ensures their dignified representation in the world, provides collaborations with other organizations at the Olympic level and constantly fights discrimination in sports. In short, by analyzing each of the above competencies, we can highlight the main role that ANOC has in the progress and broad development of sports and athletes globally.

Referring to these competences, we can make their connection with the audit process of the Albanian National Olympic Committee (ANOC), since in order for them to be efficiently achieved; large funds are needed by the state, as well as other sponsors who show interest in it. Exactly their fair management shows a high degree of effectiveness of this independent organization in its work. Given the fact that it supports its activity without reward¹ and in the management of sports, it is necessary to carry out financial audits in undertaking concrete actions for the purpose of developing sports and other participatory activities.

For this fact, each year the audit process is carried out, which involves conducting procedures to obtain audit evidence about the amounts and information provided in the financial statements. The procedures selected to proceed depend on the auditor's judgment, including the assessment of the risks of irregularities in the financial statements due to fraud or error. In this risk assessment process, the auditor considers the organization's internal control in the preparation and fair presentation of the financial statements in order to draw up audit procedures appropriate to the activity of the ANOC. The auditor should not be expressed in terms of the effectiveness of the ANOC but only of the regularity of the financial statements in accordance with the legislation in force or with its policies.

The audit also includes the assessment of the appropriateness of the accounting methods used and their logic made up of management with its specific features, as well as assessing the overall presentation of the financial statements. It is conducted annually by a licensed auditing company, which has published the results achieved by detailed financial control. We are providing some evidences on the audit aspects of the ANOC, for illustrative purposes.

¹ Any financial action undertaken by the ANOC is carried out through the bank by avoiding cash payments.

| Year | The contracted value for auditing the financial statements by national authorized chartered auditors | The contracted value for auditing the financial statements by international authorized chartered auditors | Difference | In percentage % |
|------|--|---|------------|-----------------|
| 2010 | 14,000,000 | 3,450,000 | 10,550,000 | 305 |
| 2011 | 10,880,000 | 3,450,000 | 7,430,000 | 215 |
| 2012 | 10,890,000 | 3,450,000 | 7,440,000 | 215 |
| 2013 | 8,610,000 | 2,765,000 | 5,845,000 | 211 |
| 2014 | 12,900,000 | 2,800,000 | 10,100,000 | 360 |
| 2015 | 13,900,000 | 2,800,000 | 11,100,000 | 396 |

If we take into consideration the Albanian NOC audit process, we can say that it was fully realized in accordance with law no.9228 dated. 29.04. 2004 "On Accounting and Financial Statements", avoiding financial misstatement and fairly presenting the true nature of the finances used. These reports provide assurance provided by an experienced auditing company such as "Lireng Auditing", represented by chief auditor Neshat Maze, and who for several years has had the financial control of this organization; thus achieving more opportunities for the recognition and direct evaluation of its activity.

We see that the ANOC audit is carried out for nine years by the same licensed auditing company, which means that the realization of the financial records and their real presentation be seriously carried out for the general public and for the protection of their interests.

Referring to the table above, some data evidenced from 2010 to 2015 are reflected in terms of the cash value offered by the Albanian state in terms of the audit process by Albanian and foreign authorized accountants. By analyzing it, we see that they are significant amounts worth over 10 million ALL, which once again demonstrates the importance that this process takes in the progress and performance of the sporting processes.

Conclusions and Recommendations

The European Commission has emphasized the establishment and growth of such a function in the main Audit Institutions as a prerequisite for EU membership of countries aspiring to join the big European family. The same condition applies to Albania, which for years aspires to integrate into EU structures. State audit structures such as SSAI and private ones play the key role in auditing performance precisely and mainly on results, as much as in processes, emphasizing the need for change as well as for responsible and continuous improvement of public management.

A developing country such as Albania needs to find and fund public services such as sports in order to develop such an important area for the general public. The only way for it to be realized is the efficient and effective use of public funds provided.

In an organization such as ANOC, which supports its activity in international sports development, particular attention is given to audit process as it relates directly to the way it functions correctly. The financial control process is important in this respect as it attracts investors by being served with transparency. Based on its daily work, given the fact that it operates on the basis of funds provided, we can emphasize that abusive opportunities from its members or leaders are diverse. Thus, the audit process becomes of great significance, which avoids all cases of irregularities in conformity with the law, as well as paves the way for other corrected processes.

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Kadare and the Theater

Kushtrim Koliqi

Theater and film director / human rights activist

Abstract

The transformation of a literary work into other artistic and cultural dimensions is always intriguing and challenging. This transformation is frequent in cases when a certain literary work is brought to the theater through dramatization and staging. A constant debate among theater, film and literature artists is that of dramatization and staging of a literary work in the form of a theatrical performance or some other artistic medium. The arguments and counterarguments are numerous and are usually based on personal experiences or on the outcome and quality of a play or film emerging from the dramatization of a literary work. Perhaps due to the low output of theatrical productions in Kosovo or lack of creative ideas, the dramatizations of literary works into a theater plays are rare in Kosovo's stages. In spite of cases being sporadic, some attempts at theatrical productions deriving from dramatization of literary works do exist and the most serious among them are those based on the literary works of authors such as Ismail Kadare, though not always possessing the qualities that characterize the original works. By approaching Ismail Kadare's work from a different angle, that of its dramatization and staging for theater, I aim to contribute to the recognition of the Albanian literature in another dimension, namely that of playwriting and theater. This will be achieved by illuminating the principal and fundamental issues of the relationship between the literary work and the theater, focusing on the particular potential Kadare's work has for staging.

Keywords: literature, Ismail Kadare, theater, dramatization

Introduction

Kadare and the Theater

Dealing with Ismail Kadare's work today may be considered a privilege. Due to his artistic and personal aura, one tends to feel rather small and thus in a constant struggle to make their own work match that of his name. You research, seek, read, then write words, lines, pages, while constantly puzzled as to how much you have managed to do justice to Kadare.

His figure opens up many opportunities for multidimensional treatment and research, with different approaches and from different perspectives. His figure may also be subject to study by scholars of different profiles, not necessarily those coming from the field of linguistics or literature. Kadare's life, work and activity can be studied by dramatic artists, such as theater directors and playwrights, as well as philosophers, historians, politicians, sociologists, pedagogues, etc. This is due to the deep and multilayered content that composes Ismail Kadare's figure as an author and a personality.

His literary works can be studied as a whole or one by one, with distinct approaches and from different viewpoints. The artistic viewpoint consists of the artistic values contained in his work, its relation to other arts and the opportunities it opens up to interacting with other artistic forms. Philosophers would find infinite material within Kadare's works, with sentences that carry powerful philosophical messages. Historians might treat Kadare's work from the viewpoint of the time period when they were written or the periods of events in his works, or study him as a personality of literature and art. Politologists may deal with the political line that Kadare deals with in his most prominent works, as is the case with the "Palace of Dreams" and at the same time with Kadare's stance in relation to political developments. For sociologists, Kadare is a very stable source, offering them a unique material for the cultural and social specifics of Albanians and other peoples of the Balkans or Europe. This is because Kadare is a good connoisseur of the antiquity and tradition, the mentality and the emancipation level, of the artistic word and history, politics and philosophy.

The experience of reading Kadare's work is extraordinarily similar to that of reading a drama or a dramatized text. The experience obtained from reading his work is also attained from watching a theater show. The dramaturgic twists, the diverse structure of dramatic actions, the different perspectives on the human world in relation to the plot and the setting, the powerful historical and antient elements and metaphors, make Kadare's work be naturally experienced on a theatrical stage. The whole plot unfolding in the novel involves a structural stage logic and, without much effort, can be transferred into a staged event. In this regard, Kadare's work, especially his novels, can be read with a different approach, seen as dramatic works with good potential of being staged for theater.

In dramatic and theatrical terms, the geographical areas in which Kadare sets his stories and characters, provide ample and varied opportunities, often resembling monumental stages in which situations and events may range from microstaged locations to macrostaged ones. This is because Kadare describes and treats his geographic settings almost as ready to be placed on the theater stage. The settings of stories in Kadare's works have multidimensional and deep meaningful elements, giving theater artists opportunities for creative choices and solutions on the stage. These spaces often appear as metaphorical and symbolic locations and, at the same

time, convey powerful messages. The setting of the novel “Chronicle in Stone” in the stone city of Gjirokastra is unique and at the same time highly artistic, giving the impression of a mythical staging, expanded into monumental dimensions.¹

Characters and events in Kadare’s work have special spaces and, as such, their extension and development have creative potential to be staged on a theater with all the elements required for the realization of a theatrical performance, such as: a genuine plot, the characters’ drama, the dramatic gradation and twist, the culmination and the catharsis, these being fundamental elements for a classical drama.

Kadare’s works, apart from having a dramatic structure, may be freely experienced as dramas ready to be dramatized and staged. This is because Kadare presents clear dramatic ideas in the foundations of his work. The ideas that Kadare creates and develops in his work include personal and collective drama. Many of the situations in his novels are created based on the particular drama his character undergoes, challenged by being placed between life and death, between reality and imagination, between dream and truth.

In the novel “Doruntine,” the dead brother brings the living sister home from the distant Bohemia on the back of a horse to fulfill his given word.² Although common sense would exclude the possibility of such an event ever happening, the spiritual side emerging from a mentality built on canonical grounds, in which the cult of *besa* (the given word) possesses the sublime power of a religion, makes it possible to accept it as a real event, whereby the canonical code can be treated as an Albanian religion preceding the era of Christ. This spiritual effect we encounter in the canonical code has had a fundamental function for an authentic Albanian “religion.” To prove this, we might take the case of provoking a devoted Christian on the history of Christ, unfounded on common sense or scientific logic, and say to them that it is not possible for Lazarus to have died and raised from the dead, or for a blind person to have had his sight returned, or for Christ to have been born to a virgin, etc. Even if we reason that common sense does not accept any of this, we would be considered blasphemers in the eyes of the devoted believer. Doubts based on common sense and science are considered acts of provocation and offense to them. The same logic we encounter in the Albanian canonical code, applied by a medieval society with traditional emancipation and considered a religion and a way of life.

Myth and religion are built on non-ideological principles and elements that are employed when logical and scientific reasoning is exhausted, when one strives for a higher, deeper, and more spiritual reality. The novel “Doruntine” is built on this very absurd reality, whereby the code of the given word is bound to be fulfilled by life or death. It is this realm that the character of Constantine is constructed; unable to predict his future, he promises his mother that alive or dead he will bring her

¹ Ismail Kadare, *Kronikë në gur*, Onufri, Tiranë, 2007

² Ismail Kadare, *Kush e solli Doruntinën*, Onufri, Tiranë, 2008

daughter, namely his sister home whenever she needs it. This *besa* has a totalitarian and unimaginable power, since for the sake of his mother Constantine challenges death with the promise “alive or dead.” Because of Kadare’s unique construction of the novel, Constantine’s given word confronts death and he is forced to fulfill it although dead, as he has not been able to do so while alive.

Here, the author collides life with death by means of a mythical artistic structure, giving a simple man supernatural powers so that he can fulfill a promise based on a canonical and very tragic code. Undoubtedly, *besa* has a religious weight for Albanians; by swearing it, a simple man assumes the role of a demi-God because his act carries him beyond the logical boundaries set by life. In order to have the proper weight and importance and to adhere strictly to keeping his given word, the simple man confronts death and life.

This collision between life and death is also visible in the novel “The General of the Dead Army”, in which an Italian general searches and excavates on the Albanian soil the remains of his soldiers killed during World War II.¹ He visits all the sites of previous battles and combats with the aim of finding his killed army and returning the bones to their homeland (Italy). This metaphor on the eternal combat between life and death, day and night, world and chaos, this the struggle for existence is presented clearly and powerfully in this novel.

In this context, Ismail Kadare in his literary works uses the extraordinary archetypes of the Albanian tradition while at the same time making us aware of the forgotten part of the Albanian existence, its heroic and its tragic sides. Kadare made it possible for us to recognize the collective Albanian spiritual memory, the anxieties of the antiquity, the dark and bright historical developments, the ideological and political changes, the moral and national stunning, by journeying through different historical periods.

By means of myths and legends hidden in the dark corners of history, canonical codes, offices and palaces filled with dreams and mysteries, streets filled with sadness brought by rain, provincial cafés filled with tense atmosphere and tobacco smoke, embodied in performances of his characters, Kadare rediscovers a large part of our current existence or the one lost through centuries. Among Kadare’s characters one finds the typical Albanian with atypical circumstances and actions, the mythical Albanian who constantly fights against time moving in an opposite direction, the stubborn Albanian unwilling to adapt to the demands of the foreigners who have come uninvited to his home.

In Kadare’s work we also see special and unique elements of dramatics, the opposite effect of a certain action. This we find in his work where the head of decapitated Ali Pasha Tepelena goes from one inn to the other, one continent to the other, in order to

¹ Ismail Kadare, *Gjenerali i Ushtrisë së vdekur*, Onufri, Tirana, 2007

stir up dread among others who have aspirations for rebellion against the Ottoman power. Nevertheless, through the genius of Kadare, the opposite effect is achieved; instead of the effect of dread from Ali Pasha's cut head, he creates a sense of miracle from those seeing that head.

In the multilayered reading of Kadare's work, we find a powerful dramatic layer that keeps one under tension, intrigued and often shocked. Such a dramatic layer can be encountered in classical and antique dramas, and especially in Shakespeare. Structurally, Kadare's works incorporate a clear dramatic structure with a deep content serving the drama, with a conflict energy required by the literary genre of drama, with tension always in the verge the explosion. Based on conflict, the author's dramatic layer is always present. The chaos that endangers order, seemingly helpless at first, but which puts the existing order into panic, creates stable grounds for the dramatic scene to function.

Protagonists or antagonists, Kadare's characters through their actions are built upon conflicting foundations. Like all the characters of great drama, Kadare's characters are complex, yet with defined goals, often contradictory to circumstances and order, and radiating anxious energy with their deeds. Their complexity has a good mental and moral nucleus, while their emotional and spiritual structure is presented through conflicting relationships that the character undergoes through his actions, often in opposition to the order created by others. Also, Kadare's characters have a psychic world created on the principles of drama, built so that the character can be found between two states, be they moral, mental or emotional. The character is in constant conflict within himself, in different dimensions, where the conflict either experiences that development or breaks out, and after the dramatic boom, the character undergoes extreme decadence.

This dramatic scheme of the psychological development of Kadare's characters is especially encountered in the great plays of the geniuses of antiquity. Most Kadare characters carry a great dramatic baggage, or even a tragic guilt, obliging them to feel something contrary to what they do, or to do contrary to what they feel. Sometimes his characters impose morbid actions, such as the character of the novel "The General of the Dead Army" or the character of Tunxh Hatai in "The Large Elayets." Although seemingly stable and determined for their actions, with one seeking to find the remains of his soldiers killed in a foreign land and return them to their homeland, and the other seeking the head of the rebel Ali Pasha Tepelena, both characters also come up with moments of human crises. Had Kadare presented these two characters only in the context of their morbid actions, they would appear monotonous and unbelievable. But Kadare with an extraordinary sense for drama, presents the General and Tunxh Hatai also in moments of crisis, with human emotional outbursts, experiences that make them more complex and more believable. In the General's case, Kadare achieves this by describing the character's inner conflicts, his spiritual dialogue with the priest, presenting another side of the General, which is not part of

his military uniform. The same goes for Tunxh Hatai, who turns into a caring parent having been a terrible state official, carrying the head of Ali Pasha Tepelena, to spread dread onto others.

As for the characters' actions, Kadare develops characters with certain performance, which are part of a complex acting mechanism. The same development we find in the characters of Aeschylus, Sophocles, Shakespeare, Dante, Dostoyevsky, Kafka, Camus, etc. To support this argument, we can draw a parallel between Kadare's character of Ali Pasha and Aeschylus' character of Prometheus, since their tragic death makes the overthrow of two rebellious titans monumental. Also, the courage of Ali Pasha's character for rebellious actions gives him something Promethean, raising him to a mythical character, because the dimensions of his rebellion and later suffering because of it exceed the boundaries of humanity. Kadare combines the characters with those of antiquity drama even in the novels "Doruntine" and "Broken April." Apart from creating a conflict by confronting two cultures or two mentalities that reject each other, he creates a conflict of mythical dimensions. We see this in "Doruntine" with the relation between life, death and after-death, or in "Broken April," where social order is governed and led by sublime canonical codes.¹

To continue, in "Doruntine," in spite of Stres' attempts to investigate the legend, by constructing, destroying and rebuilding numerous hypotheses, Constantine remains intact by his logical actions. Constantine remains a simple man of mythological features acting in harmony with the myth of the given word or *besa*, eliminating any possibility for alternative solutions. Raising him from the grave to fulfill the promise, Kadare confronts two extremes of the existentialism in human being, death and life. The same performative principle is also encountered in the character of Xhorg, who due to the obligations arising from the canonical code, without any motive or personal reason must commit a murder. Due to the absolute system of the Kanun, the Albanian canonical code, he turns into a dedicated mercenary, accomplishing the action according to fatal dramatic structure. Within him is something deeper, more substantial, with many centuries-old roots, totally unreasonable from the viewpoint of common sense. Besian Vorbs' attempts to find scientific explanations and logical arguments for the demystification of these kinds of actions have ended without yielding results. Although difficult to accept, we can conclude here that when the archetype gives an order for action, logical or scientific explanations carry no weight. Perhaps because they are old moral schemes inherited with the entire darkness they contain. In this regard, both novels provide great creative opportunities to develop into dramas for theater, having a very good structure of conflict between the intellect and the traditional spiritual world, between reality and myth.

Maybe due to my professional subjectivity, Kadare's works, especially his novels, I see more as dramas than other forms or genres of literature. This is because they have a

¹ Ismail Kadare, Prilli i thyer, Onufri, Tirana, 2009

typical dramatic structure with conflicting content. His characters can be analyzed as complex drama characters, and in most of them we encounter what is considered "homo dramaticus specific."¹ To sum up, Kadare's approach in his novels gives ample dramatic acting space and as such they should also be read and treated as dramas – dramas that the Albanian literature of our time unfortunately lacks.

About the Author

Theater and film director, human rights activist. Born in Pristina, Kosovo where he also finished primary and secondary school. He studied theater directing at the Faculty of Arts of the University of Pristina, where he also finished Master's degree in 2007. During his professional career he was involved in theater productions at the National Theatre of Kosovo as well as in other local and private theaters. His most successful performances are: "Underground man" (Hristo Boytchev), "Open Couple" (Dario Fo), "Closer" (Patrick Marber), "After Ms. Julie" (Patrick Marber), "Caligula" (Albert Camus), "The Merchant of Venice" (William Shakespeare), etc. As a director, he is known for avant-garde and innovative approach. His performances are evaluated positively by critics and have been well received by the audience. He also took some important awards, among which is the Annual Award for Directing and Best Performance in Kosovo for the year of 2013. He is also engaged as a director and producer in film and media productions (TV series, short films and documentaries, marketing campaigns, etc.). The most important among them is the production of narrative documentary films "People and memories talk" regarding civic victims from the latest war in Kosovo and throughout the region of ex-Yugoslavia. He is member of the Executive Board of Kosovo Association of Theatre Artists and organizer of several festivals in the country and abroad. As a human rights activist, K. Koliqi since 2003 is Executive Director of Integra NGO, which is focused on the field of dealing with the past and transitional justice, human rights, culture, civic activism, critical thinking and writing, regional cooperation, democratization and integration.

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¹ From One-to-One Psychodrama to Large Group Socio-Psychodrama, 2012, Zoli Figusch, LuLu

Educational Situation in the Prefecture of Elbasan in the Years of the Albanian Parliamentary Republic 1925-1928

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Abstract

Our study aims to highlight one of the most important aspects of the Elbasan Prefecture, the educational aspect during 1925-1928. In order to analyze the education during the mentioned years, the attention and tradition and educational environment of Elbasan had to be considered during the earlier periods since the Ottoman conquest. The historical educational experience culminated in the opening of the "Normal" School in 1909, the first high school that trained and prepared teachers' teachers for the Albanian language; experience and educational achievements of 1920-1924, years in which education was given priority on the basis of the principles of massivization, nationalization, secularization and unification. Given this educational tradition even during the years we have been studying, the Prefecture of Elbasan has taken important steps in Education. In the educational development of Elbasan, the intellectual elite and educated teachers in the West, Austria and Italy, etc., who together with their scientific formation brought together the Elbasan City and the educational experience of the countries of who came. Problems, the level of primary and secondary education, the difficulties in the education system, the lack of school buildings and funds for opening and maintaining them, the education of women in special schools by males, and the charitable activity of elbasanas in terms of education, the school of education of the children of the region are some of the aspects that we have included in our study. Through this paper, the educational aspect of 1925-1928, a little handled in the context of the local history of the Elbasan Prefecture, sheds light on. ¹

Keywords: education, school, inspector of education, general director of education, "normal" school, plotor, student

¹ The used literature is based on documents of the Central State Archives of the Republic of Albania, local historiography, written print and memoirs of memorials.

Introduction

Educational Situation in Albania to the eve of Lushnja Congress

In Albania, the level of education left to be desired for a number of factors, which had influenced its deep backwardness. The five centuries-long Ottoman rule had left its repressive trace on the education of Albanians in their language and the opening of Albanian schools. Despite the efforts made by the Albanian intellectual elite in and out of the country in this regard, the educational aspect was very severe. A large part of the existing schools in Albania were close to religious institutions and teaching was done in a foreign language. Illiteracy included 90% of Albanian society. In the course of the efforts of the Albanian intellectuals, several Albanian elementary schools and a high school in Elbasan were opened in 1909, called the "Normale"¹ School, which prepared teachers' cadres for the Albanian schools in the country. This school with the pressures of the Ottoman state and the financial difficulties (financed by the Albanian people) passed several stages of closure and reopening again. The situation continued the same in the years 1912-1920. In the early 1920's, after the Lushnja National Congress, education had some growth, albeit with slow steps, guided by orienting policies in the field of education aimed at massaging, nationalizing, secularizing and unifying education. Many individuals in the country and Elbasan were educated in Western countries, making up the elite basis for generations of education in Albanian schools.

The educational state of Elbasan in the years 1920-1924

In terms of education, Elbasan was one of the territories of Albania, which had demonstrated and had given the clearest example that a country's progress could only be achieved on the basis of a nation's education. Despite the efforts made, over 80% of the population in this area continued to be illiterate. If we make a retrospective of the educational level on the years 1920-1924 show that this area had to develop education in two levels, both primary and secondary. The Normal School until 1924 consisted of 4 classes: 1 cookie and 3 normal, as the school expanded, the number of students grew up, returning to a boarding school. On October 21, 1923, for the first time in Elbasan, near the Normale school, the training school that depended on it was opened. Teachers who served as pedagogical staff who helped and contributed to this school were: Sul Harri, Karl Ljarja, Ahmet Duhaxhiu and Fadil Gurmani turning this school back to: *"... the first fire that devised a qualitative increase of didactic nationally*

¹ The "Normal" school was a school that was opened at the time of the Ottoman conquest with the contributions of the Albanians, and keeping it alive and its functioning was carried out not with the teaching staff's salary from the Ottoman Empire but with the money donated by itself Albanians

in Albania."¹ During the first year of its opening, the Exerciser had 1 class with 18 students. An important event in 1924 was the emergence of this school of the first 15 graduates, educated in a full 4-year cycle. In the years 1920-1924, the number of students in the Elbasan Prefecture² was over 10,100, while the number of teachers in 59. Of these 59 teachers, 53 teachers were male and 6 were female. At three levels, only 6 students had completed universities in Western countries, 31 students had finished normal school, 34 students and students were studying in Europe at universities in Italy, Austria and Yugoslavia.

Education in Elbasan Prefecture in 1925-1928

At the beginning of 1925, the Albanian state entered the Republican stage of government. In the light of the financial difficulties created during 1924, in the six months of June's June Revolution (June 1924 - December 1924), the educational situation was severe.³ Teachers had months without receiving salaries from the state and were not the only ones in this regard. The policy of the Albanian Republican Government (1925-1928) focused on the development of education, the increase of the number of Albanian (local) schools and the strengthening of the role of state education compared to the foreign schools that existed in the country.

During this period all over the country in Elbasan, besides the growth of the role of the state in this sector, attention was focused on the important role that would be played by the aids provided by the people for building the educational infrastructure. In orienting policies to the government this influence had left an important place in terms of shortages and hardships that were evidently visible in the Albanian state budget. The people's aid consisted in voluntary collection of money for building school buildings, aid for the books and the necessary tools for poor children, so that they could be educated like others by facing the costs of education, offering their homes for school, or wealth donation for help and assistance in education in the area. In each Prefecture there were Education Inspectors who were the spokespersons of the General Directorate of Education.⁴ The role of the Education Inspector was to expand the education in the areas, identify obstacles, difficulties, deficiencies, transmit them to local or governmental bodies, meet the needs of the education staff and follow up governmental policies in the field of education for massive and inclusive education. Albanian society in it etc.

¹ Abdyl Paralloi, "The Contribution of the Exercise School to the Albanian Pedagogical-Didactic Thought, taken from "Normality in Tradition", Elbasan 1995, pages 78-79

² The Elbasan Prefecture consisted of Elbasan District, Sub-Prefectures: Peqin e Gramsh

³ Our Note: The difficult financial situation was due to the lack of knowledge of the government of Fan Noli, the government emerged from the Revolution of June 1924, by internationals due to the manner and form chosen by the liberal-democrats to come to power, by dropping a government out of the vote by the legitimate elections of December 1923

⁴ From 1925 to 1927 did not work the Ministry of Education but the General Directorate of Education

In the Elbasan Prefecture the education sector was controlled by the Inspector and district teachers. In 1925 Elbasan's education inspector was Fot Papajani. Difficulties in education in the area of Elbasan were numerous, but also factors and inhibitory factors as well. Often, the intervention of the Prefecture Elbasan was required for the solution of unfavorable and impossible situations for the Institution of Education Inspectorate, for the solution of the created situation or cramp. According to an information provided by the Education Inspectorate to the Prefecture of Elbasan, we are aware of the lack of school buildings in the villages surrounding Shijon, Karakullak, Reçan, Fikas, Petresh, and the difficulties for the Old Testament family near Shijon for finding a school building. The inspector asked the Prefecture to command elders to resolve this problem.¹

One of the tasks of the Education Inspector was the inspection of schools. In October 1925, the Inspectorate of Education informed that it had inspected the schools of the villages of the Cermenika Districts, Librazhd of Quka and the school of Shinkolli in the city, also conveyed the information that Elbasan was opened and the night school in which they attended the lesson about 60 students.²

Although some progress has been made in some areas in Elbasan, great difficulties have arisen in the sub-prefectures of Elbasan, especially in the Gramsh Prefecture, where: "*Education is held in all branches, schools are rare, in places where pupils continue the poor education.*"³ The picture in this sub-prefecture forced the Prefect of Elbasan, Izet Dibra, to order the Prefecture Education Inspector to take the necessary measures to change the situation. In the report to the Inspectorate it was emphasized that "*... education is a weaker pretext... this weakness of how it stems, whether the lack of care or lack of teachers, or not the continuation of knowledge in schools...*"⁴ According to the Secretary of the Sub-Prefecture Gramsh Petar Xhuvani stressed one of the difficulties created in education and the functioning of schools was due to the lack of timely appointment of teachers at the Gramsh school and the Grabova and Christina schools. The intervention of the Education Inspector made possible the appointment of teachers, a measure which influenced the start-up and functioning of the schools normally.⁵ Another factor for the difficult state of education in the sub-prefecture of Gramsh, according to the Education Inspector, was budget constraints that prevented the opening of new schools in this Subprefecture.⁶

In February 1926, in the Elbasan district, on the basis of instructions from the General Directorate of Education on the implementation of the Law on the Establishment of School Commissions, Elbasan's Education Inspectorate asked the Prefecture of

¹ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 161, page 1, 1925

² Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 194, page 2, 1925

³ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 152, page 3, 1927

⁴ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 161, page 5, 1925

⁵ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 161, page 6, 1925

⁶ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 161, page 9, 1925

Elbasan to order the establishment of the School Committee as in the Prefecture and Sub-Prefectures Peqin of Gramsh and proposed some teachers to be included in these commissions. The Inspectorate had nominated as secretary of the Elbasan Commissioner Maliq Mullahollin, the Peqin Commission Director of the Center School, and Gramsh as the secretary was the teacher of that Sub-Prefecture.¹ The Elbasan Education Commission was chaired by the Mayor and consisted of three members: Taqi Buda, Emin Haxhi Ademi and Kamber Gjergjani.² The activity of the Education Councils in the Elbasan Prefecture was diverse and aimed at not only highlighting the problems that arise in the localities but also taking concrete measures for the delivery of education in the area where it operated. The Elbasan Educational Council reviewed numerous problems encountered in education in the area it covered, and related to the difficulties created by pupils in attending schools and the lack of staff in some schools. At its meeting on December 14, 1927, the Education Council of Elbasan under the chairmanship of Prefect Murat Podgorica and with its members³ reviewed the problems of the School Directorate for the regular non-attendance of 10 pupils of this school, or the complain of the Homeland of Martha's the continuation of the teaching of that village Sabri Skile.⁴ From the measures taken by the Educational Council, the school of Martanesh had started functioning on December 26, 1926: "*Zdrajshë schools have remained locked without teachers, that of Martanesh continues on a regular basis.*"⁵

To give a detailed picture of the educational situation in the Prefecture of Elbasan, we have relied on several documentary sources, which although state sources of information provide alternative results with regard to schools, teachers and the number of pupils in them.

In the District of Elbasan the education situation, teachers 'and students', schools⁶ for each school in 1927 were as follows: **Baltës**: Ali Tola (30), **Bashant**: Mustafa Gjata

¹ Central Archive. of R.Al., F. 271-Prefecture of Elbasan, D. 161, p. 3, 1926

² Central Archive. of R. Al., F. 271-Prefecture of Elbasan, D. 161, p. 10, 1926

³ Members: Deputy Mayor Haxhi Ali, Commissar of the Gendarmerie Llesh Mirashi, Director of the Planned School of Plotore Fot Papajani, and members of the Commission Emin Haxhi Ademi, Taqi Buda, Ali Çausi

⁴ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 116, page 2, 1927

⁵ Central Archive. R. Al., F. 271-Elbasan Prefecture, D. 42, page 37, 1927

⁶ Our Note: Schools presented are in the Elbasan District. According to data based on documentary information (AQSH), there were 67 schools together with teachers and the number of students. The school concept according to the merciless data implies their existence in the villages, where in the concept of a school could be understood the existence of a class, with teachers and students. Many of these villages, despite the fact that they were taught in their village, could have had their own school center in another village (one school could include several villages). This way of creating a school (schools of some schools) as an inclusion criterion had a close relationship between them, the administrative organization and so on. Therefore, the 67 villages and schools in them were in total in 19 schools in the Elbasan District. We make this explanation for the facts and materials we have presented, where the total number of schools across the Elbasan Prefecture was 29 at primary, full and normal levels

(11), **Bajlil:** Hysen Pajenga (39), **Belshi:** Sabri Skilja, Haxhire Daiu, Afërdita Caku, Ruzhdi ... (29), **Bixëllenj:** Ruzhdi Balliçi (68), **Bradashesh:** Tefta Përmeti e Kostaq Xhuvani (90), **Franesh:** Murteza Dylgjeri (28), **Broshkë:** Gani Hardhija (33), **Cacabezë:** Ruzhdi Hoxha (66), **Cerunjë:** Henrietaj Kallupi (99), **Cingarë:** Gani Dulja (42), **Dëshiran:** Xhaferr Qosja e Sanije Mitarja (120), **Darëzezë:** Ibrahim Gjergji (45), **Dragot Dumre:** Qemal Matraxhiu (92), **Dragot Sulovë:** Ollga Shuraja (69), **Fush Buell:** Kadri Qoli (40), **Godolesh:** Petrit Harja e Afërdita Andoni (88), **Gurizi:** Afërdita Caridha (45), **Curani:** Ibrahim Zabzuni (70), **Grykësh:** Xhaferr ...kja (90), **Gjergjan:** Afërdita...¹(55), **Gjinar:** Perikli Bebi (57), **Gjorëm:** Nazmi Nixha (34), **Gjyralë:** Ali Domi (118), **Jatesh:** Hysen Hoxha (34), **Jagodinë:** Kadri Kashari (54), **Joronisht:** Refik Myftiu (27), **Kajan:** Myrteza Xhani (66), **Korrë:** Petri Caridha (36), **Kozan:** Ali Grada (34), **Kuqan:** Persefon Lazri (52), **Kulej-Papër:** Sulejman Karaj (42), **Kuturman:** Shefqet Buzo (34), **Kryezjarth:** Aspasija Paparisto (56), **Kllojkë:** Nazi Zengjenari (...), **Labinotkatund:** Musa Shehu, Petrit Guranjaku (55), **LabinotFush:** Maliq Molloholli (49), **Linas:** Mehmet Dardha (57), **Quvhan:** Merhmet Turhani (62), **Llixhë:** Manduh Skikuli (60), **Mamël:** Ryzhdi Haseqiu (33), **Mollas:** Hasan Tallelli (84), **Mollagjesh:**Skënder Haxhihyseni (74), **Mëlizë:** Parashqevi Dedja (42), **Muriqan:** Mehmet Urupi (44), **Pajengë:** Ymet Beqiri (33), **Pakun:** Mahmut Çausi (60), **Pashtrash:** Myrteza Sejdini (44), **Pekisht:** Demir Koçi (54), **Qyrkan:** Xhevdet Ekmeçi (68), **Rrasa:** Gjusepina Fishta e Shefikat Bardhi (95), **Serije:** Xhemil Tela (48), **Selitë:** Muharrem Sarja (28), **Seltar:** Zigfrid Zylfi (43), **Seferan:** Nashifere Biçoku (54), **Shalës:** Alush Balza e Genc Zylfi (102), **Shilbatër:** Flutur Sejdini (34), **Shinavlash:** Mir Nosi (39), **Shëngjon:** Fatushe Çerma (34), **Shirgjan:** Hysni Minga (49), **Shushicë:** Ibrahim Shingjergji (86), **Shelcan:** Mahmut Verçani (51), **Shtëpaj:** Xhavid Haxhihyseni (45), **Shtërmën:** Krat Biba, Marianthi Biba, Burbuqe Kamami (147), **Xheria:** Behexhet Shopi (43), **Valëshi:** Abdulla Shabanaj (42), **Zavalinë:** Albina Deljana (59).²

In the Peqin Prefecture the educational situation, the schools that existed in 1927, the number of teachers in them, the number of pupils for this sub-prefecture was as follows: in the "Mustafa Gjinishi" City School, during 1927, 354 pupils and educational staff in consisted of: Shefki Spahiu - Director and Teacher Qemal Kaçila, Fatime Kola, Fani Kaçila, Artemis Hoxholli, Mili Kadzadej, Afërdita Mano, Mejner Voci, Meleqe Ballhysa.³ The schools of the suburbs of Peqin Prefecture, the teachers and the number of students during 1927 were presented as follows: **Ballagat:** Ismail Shyti 61 students, **Bishqem:** Hasan and Fatime Skilja 96 students; **Fatishë:** Miriminsa Zaimi 50 students; **Galush:** Salih Çala 68 pupils; Gjuzaj: Ferid Pajova 63 pupils; **Gjocaj:**

¹ Our note: Countries with ... Are unreadable in the archive document. While the numbers entered in (...) coincide with the number of students for each of them

² AQSH (Central Archive), F. 271, D. 70, Viti 1927, pages 3-4, My Note: The paper was in a difficult state to be decoded, perhaps some of the data may be tailored or judged to be such, because of their inability to read them

³ Central Archive. of R. Al., F. 271, D. 70, Viti 1927, pages 3-4

Gjenoveva Shyqja 79 students; **Hasdushkaj:** Nazmi Bulykbashi 61 students; **Hysgjokaj:** Riza Cërriku and Hatixhe Kadiu 128 students; **Kaziye:** Ethem Bedalli 54 students; **Kurtaj:** Abdurrahim Ballolli 65 students; **Mahmut Aga:** Hasan Dilja 85 students; **Mushnik:** Gani Kaziu 51 students; **Osmanllija:** Sadik Vrijoni 56 students; **Pajova:** Adem Bedalli 75 students; **Pojan:** Isuf Çerekja 35 students; **Rrogozhinë:** Zyhni Ballhysa, Hasan Shingjergji 83 students, **Rrostej:** Hysen Lulja 36 students; **Sinanballaj:** Ymer Gjata 65 students; **Shezë:** Kadri Baltëza 65 students; **Vrapj:** Ymer Behluli 46 students; **Vashaj:** Osman Bylykbashi 58 students.

Table: Number of students and teachers in Elbasan Prefecture in 1927¹

| Prefecture Elbasan | Students | Teachers |
|--------------------|----------|----------|
| S/P Centes | 4156 | 78 |
| Librazhd | 2334 | 41 |
| Peqin | 1734 | 33 |
| Gramsh | 1533 | 29 |
| Qyteti | 2264 | 61 |
| Total | 12 021 | 242 |

So when comparing data on the number of pupils, schools and teachers in 1924, the number of pupils was 10,100 in 1927 in the Elbasan Prefecture, the number of students was 12,021, thus in five years the number was increased by 1,921 students. While the number of teachers in 1924 was 59 in 1927 was 242 an increase with 183 teachers. As we can see, education has made slow progress, while in the educational context of the number of teachers we have a significant increase in this framework. Despite the progress in the field of education according to Teki Selenica the situation in the country continued to be unsatisfactory, only 15% people are taught and 85% are illiterate ...²

Regarding the number of schools and educational staff based on Teki Selenica's data, it resulted that in the Prefecture of Elbasan during 1926-1927 there were 1 Normal school³ 148 students,⁴ 2 full-time schools 480 students were one in Elbasan (350 pupils) and the other in Peqin (130 pupils). The total primary school in Elbasan Prefecture was 26 (1150 male students); 2 full primary schools (204 female students)

¹ Central Archive. of R. Al., F. 271, D. 70, Viti 1927, pages 3-4

² Teki Selenica, "Albania in 1927", Tirana 1928, page 200

³ According to the newspaper "Telegraf", on Sunday, March 6, 1927, among other things was cited: "After the information of the Directorate of Education, in the nine High Schools that after our Republic, learn 1270 pupils and students where the Normal School for Elbasan Boys has 200

⁴ Teki Selenica, the work mentioned, page LXV

in total 28 school with students 1354.¹ Number of staff in infant school facilities 41 men and 6 women; while staff in high school 12 men.²

In the District of Elbasan there were 19 elementary schools (466 students out of which 275 males and 191 females), 4 primary schools were in Peqin (240 pupils out of which 40 women) and 3 primary schools in Gramsh subregion (118 pupils male). According to A. Hastopallit³ Elbasani had during 1927 a population of 83,672 inhabitants, and had 29 schools if we rely on the facts above could calculate 26 elementary, 2 full and 1 normal schools.

Normal School

Normal School During the school year 1924-1925 by the Normal School as its structure there were five classrooms, one cooker and four normal classrooms, 8 teachers and Exercise two teachers and two classes. In 1925-1926 three classes, the order he kept until 1929. The Exercise School is called "*... the daughter of Normales⁴ ...*" *the first pedagogical center in Albania "Its educational activity in the didactic plan in two directions: the level of high school content and teaching methods, willingness and willingness to move on the achievements of contemporary Western pedagogy, with the goal of making it as Albanian as possible."*⁵

In 1925-1926 Normality drew 31 normalists, and had the same number of teachers and 2 teachers of the two classroom practitioners. From 1926 until 1928, Normali regularly issued 25-30 normalists every year. During the year 1927 regarding the state of the school building we can emphasize that it was very heavy and under conditions not suitable for the development of the lesson. During August (1927), in the press of the press there were significant explanations of the Minister of Education Xhaferri Ypi, regarding some misunderstandings created by individual individuals regarding the existence or not of the funds for the building of the Normal School building by this Minister. Efforts made by the Ministry of Education for this purpose were not concrete but consisted of **taking precautionary measures. During 1928, the ministry had sent the engineer and architect Soli to Elbasan to notice the situation of Normales and to determine the plan for the changes that could be made according to the possibilities.**

Many elbasanas in these years carried out higher studies abroad mainly in European countries, Austria and Italy. There were a total of 12 students with scholarships.⁶

Education in Elbasan in 1927-1928

¹ Teki Selenica, the work mentioned, page LXVII

² Teki Selenica, the work mentioned, page LXVII

³ Official Gazette, Tirana, 6 November 1927

⁴ Reshit Koburja, Genc Trendi, "The Normality in Tradition", Elbasan 1995, page 90

⁵ Reshit Koburja, Genc Trendi, "The Normality in Tradition", Elbasan 1995, pp. 87-91

⁶ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D.119, page 22, 1927

In 1927 in Elbasan there was also the Women's School "*Ali Agjahu*", which in this year had started adjusting because of the difficult condition in which it was and the inappropriate hygienic, technical and infrastructural conditions in it. The work on arranging the Namazgjase¹ Women's School continued during November 1927, and even the Elbasan Prefecture cautioned the Municipality to delay the work for its regulation.

The establishment of new schools was one of the successes of the work to improve, expand and improve the quality of education in the Elbasan Prefecture. From July to September 1927 according to the data of the Prefecture it was informed that Elbasan district was the 21st elementary school. The city school students had continued normal teaching and rebuilding the schools at the circuit and completing them with the necessary furniture was carried out in a timely manner. At the Night's school, there were 75 students studying with two groups that liked their cultural level.²

By December 1927, according to the data of the Peqin Sub-Prefecture, the number of schools and the number of pupils in it, presented by the School Directorate Plotor³resulted: Peqin Plotor School consisted of 6 cadres, and 103 students of registered students, from which they continued the 88-90 school regularly. The Women's School consisted of 2 rankings, registered 47 girls, and continued to study 30-35 girls regularly. The school of Rrogozhina had 1 class and 33 pupils, of whom 27 students regularly studied. The School of Gjuzejt consisted of 1 class, with 49 students, of whom 16-20 pupils frequented regularly. The School of Uruçaj could not be opened after 9 Heads of the County of this school had not been able to collect the necessary aids for repairing the school building and its furniture in time. This school opened in March 1928 and 12 students were enrolled.⁴

In the District of Elbasan and in the Sub-Prefectures of Peqin and Gramsh regarding the non-attendance by the school students, it was informed that strict measures were taken that would penalize their parents. This was an obligatory way to increase the attendance of students in schools.

In 1928 in support of the education of Elbasan, the local population contributed and collected financial assistance. The collected amount of 252.56 gold francs, of which one part was handed over to the Directorate of Normal School.⁵ During this year, a commission of 12 members for the collection of aids for the reorganization of the Internat (dormitory-R.M., E.S.) was established in the Gramsh Prefecture, the Commission collected an amount of 9027 gold francs. The establishment of the Internat building was set up in an area near Devoll, 200 meters from the Gramsh

¹ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 70, page 7, 1927

² Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 173, pp. 2-6, 1927

³ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 42, p. 28, 1928

⁴ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 45, p. 28, 1928

⁵ Central Archive. of R. Al., F. 271-Elbasan Prefecture, D. 116, p. 33, 1928

Government Building.¹ In 1927-1928, primary dormitories were opened in Elbasan's Bërzeshtë.² In these years an important role was devoted to the fight against illiteracy, which continued to exist at high levels in the prefecture and in the country.

At the end of this paper we conclude that Albania and Elbasan as an integral part and as one of its prefectures during the period of Republican Government from 1925 to 1928 in the field of education marked achievements but not enough in the delivery of primary education and the middle one. During these years in the country, important steps were taken in the implementation of Reforms in the field of education, which consisted of changing the organizational structure of the school, the programs, the connection of the theory with the practice, On the basis of these reforms in the area of Elbasan opened new schools, dormitories, improved education in the existing schools, schools that did not work with the educational framework, schools of night classes were opened. Despite the steps taken and the attention paid to by the governing policies, despite the efforts of encouragement and development, it should be noted that the educational situation remained again at satisfactory levels. The difficult financial situation in the country was a decelerating factor in terms of investments in this sector. But Elbasan and peoples of Elbasan, in spite of the difficulties that they had in everyday life, united their efforts, and unleashed their generosity, to give life and development to education in their area, despite the difficult economic situation in which they lived. Through it (education) the Elbasan's children could absorb the oxygen of knowledge and through it serve in the future with all their potentials Elbasan of Albania.

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Imereti Region's Natural - Recreational and Historical - Cultural Potential as Tourism Development Factor in Georgia

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Abstract

Imereti – is one of the smallest region on the Black Sea coast in Georgia. The geographical location, historical-cultural and natural monuments, the rich Imeretian hospitality traditions are a good prerequisite for the development of recreation and tourism. Imereti region is a growing tourist segment. For more than 900 historical and more than 350 natural monuments continuously presents the rich history of the country from the primitive societies until nowadays. Myths and legends related to Imereti (Colchis kingdom, myth about Amirani (Prometheus), Golden Fleece, King Aetees and Medea and etc.) are well-known for the Western society. The work done for the popularization of these tourist products has greatly contributed to the growth of both organized and unorganized tourism. (80,000 men in 2007, in 2017 - more than 450,000). Today, tourism in Georgia is developing at a fast pace. Natural and historic monuments are the "Golden Keys" of the tourism potential of the region. We believe that tourism is a stimulus for the development of the local economy, and it should facilitate for staying of youth in the small towns by creating different jobs in order not to leave their country and therefore alienate from their national identities and culture.

Key words: natural monuments; historical-cultural heritage; national identity; recreational resources.

Introduction

Georgia has an important strategic location in the Caucasus, on the eastern coast of the Black Sea. It contains all elements of recreational resources: the warm sea, mild climate, vast hydrographic network, constant glaciers, karst caves and rich cultural and historical monuments.

Today, Georgia, with its unique culture, traditions, hospitality, natural and historical monuments, attracts more and more attention on the tourist market. Because of its

small territory, tourists can fully imagine its natural-recreational resources and historical-cultural heritage.

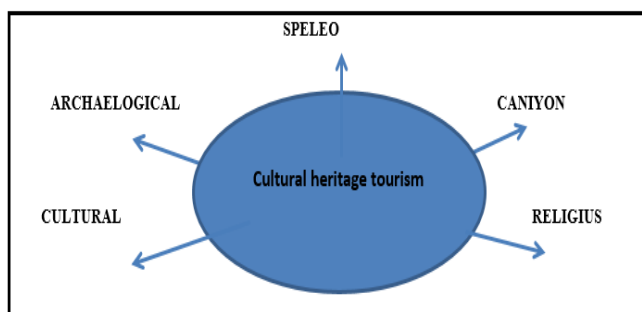
We'd like to introduce you one of the regions of Georgia, Imereti and to show you its tourist prospects and potential using various visual, scientific and statistical materials. To analyze the issue we have used two scientific views : theory of unbalanced economic growth¹ (Cooper, et.al, 2008: 248) and Lane's criteria². The first approach is effective especially for developing countries. If investment is implemented in one particular or in several sectors, development of the main field will result in revival, progress and proper functioning of the rest of fields. The second view- Lane's criteria determines the values of the agrotouritic place: 1. The value and beauty of the landscape 2. Territories with wild nature. 3. Cultural - historical and ethnic heritage, 4. favorable conditions for hunting, fishing and skiing. 5. Customer's access to foreign markets. 6. Effective and professional advancement and commercial activity management. According to these views such paramount role in Imereti region can be performed by tourism.

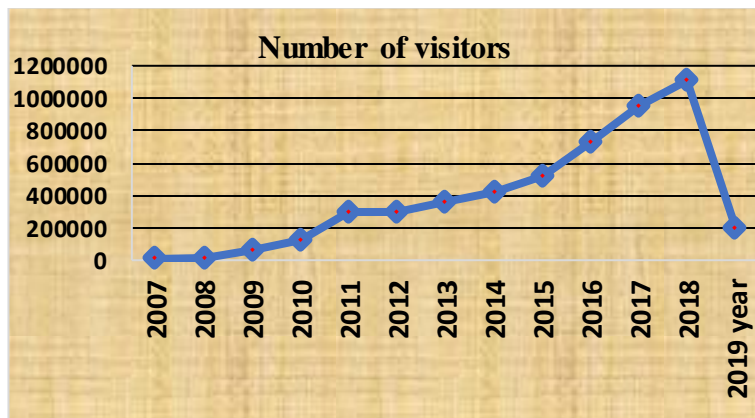
Imereti region is not rich with strategic natural resources, but it can create its own competitive advantage over culture, historical monuments, nature reserves and natural-recreational environment. Therefore, tourism can become one of the main sources of income for the region and promote the development of neighboring fields in the country. For this purpose in 1998-2001years with the participation of foreign and Georgian experts was elaborated National Tourism Development Strategy and in 2012 was designed tourismdevelopment and marketing plan for the Imereti region and was proposed a series of actions to be implemented to improve the contribution of tourism for the local population's economic and social life

The diagram shows cultural tourism destinations which can be found in Imereti.

Imereti natural sights and their perspectives

Imereti Nature is a major factor for the tourism development. At present, 4 categories of the protected areas are located in the study area. According to the data of the last 10 years, most visitors - 1 108 503mln, in the protected areas are registered in 2018, while this figure was 12 226 in 2008, that means that the number of tourists in the last 10 years increased 91 times³.





Imereti region is particularly rich with karst caves. There are up to 1000 karst funnels only in Kutaisi surroundings. Taking into consideration this fact, Georgia adopted the Law on the Creation and Management of Imereti Caves Protected Areas (June 21, 2011, # 4864). It includes Sataplia Nature Reserve, Sataplia Managed Reserve, Natural Monument of Prometheus Cave, Ocatse Canyon Nature Sight and other 17 different sights of nature. Now information about Imereti Cave Protected Areas of Georgia is available on the official web-site of International Show Caves Association (ISCA)⁴.

The most attractive objects for tourists are Prometheus and Sataplia caves with well-equipped infrastructure. Visitors are amazed with breathtaking views of stalactites of unique forms, stalagmites, petrified waterfalls, underground rivers and lakes. You can have a trip by boat on the underground river.

Sataplia complex protected area has preserved a prehistoric nature with wooden relics, labyrinths of karst caves and fossilized tracks of dinosaurs. There are only 3 places in the world where you can find such traces of dinosaurs, and one of them is in Sataplia. The central point for the tourists is the "Stone heart" - a huge heart shape stalagmite. Tourists make a wish near the "sculpture".

An observation deck at the highest point of the Sataplia reserve with a transparent floor, opens up a breathtaking view of the surroundings of Kutaisi and Colchis valley.

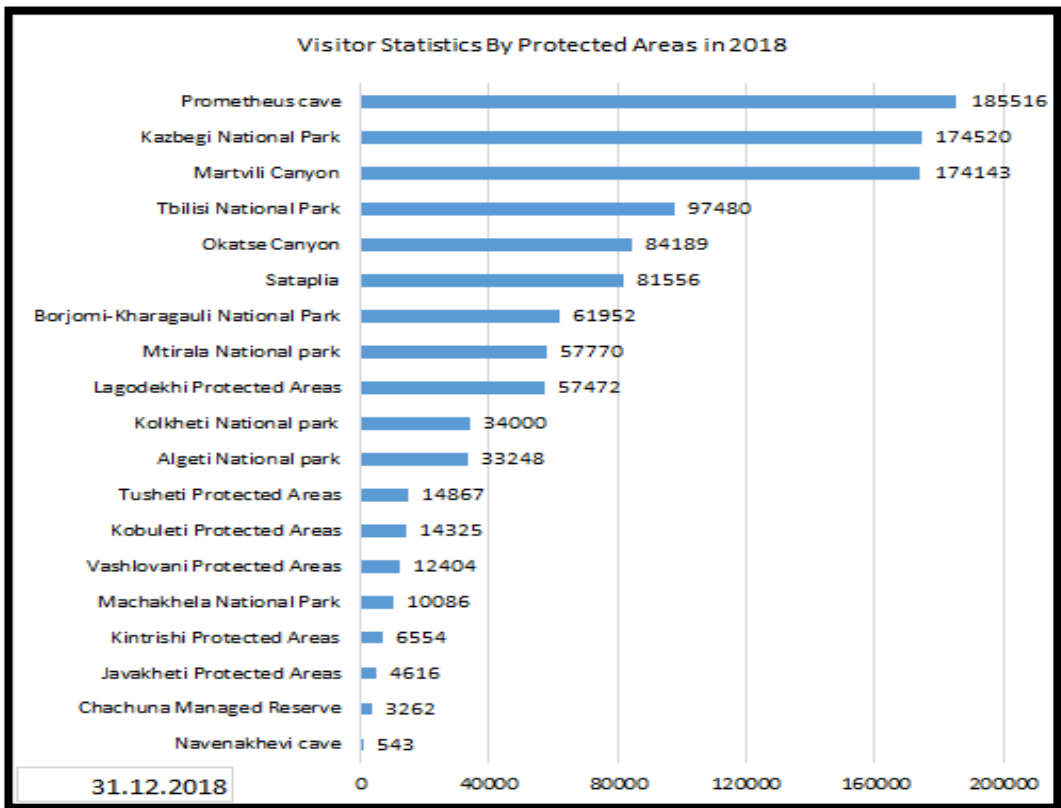
Very special is Tsutskhvat cave located 24 km from Kutaisi, which has no analogy in the world. The cave consists of 13 floors. Unfortunately, due to its complexity, the cave is not very popular among tourists, but it is a great place for extreme tourism lovers.

Imereti caves microclimate and stable temperature are accessible and useful for 76 different diseases, including bronchial asthma, hypertonic and hypotonic diseases. Nowadays, Czech specialists have chosen Satsurbliia Cave for speleo-recreational purposes which will receive the first visitors from this spring. We assume that people with respiratory tract problems will be able to perform different treatments in this healing place.

Nowadays, untrapped caves for extreme speleotourism are few in the world, so the caves of Imereti region can be very interesting for them. In order to develop extreme tourism, the region is rich in mountain rivers too, where rafting can be developed.

The Okace canyon is one of the most popular attraction among tourists. Recently built high quality tourist infrastructure offers tourists magnificent views to the canyon and its surroundings especially in spring, when everything is green and in blossom. Nearby, one can find the tallest waterfall of Georgia – Kinchkha together with another water abundant waterfall nearby.

This diagram shows the number of visitors by protecting areas in 2018. Imereian natural monuments are in the top ten.⁵



The growth of tourism in these places successfully affected on the local population of the high mountain villages of Gordi and Kinchkha. Earlier village Gordi was the health resort for children and native people were involved in different activities including renting their houses. This experience helps them to manage their small businesses. Local small businesses collaborate with touristic agencies and tour operators which ensure constant visits of tourist groups. They are aware of the strategy of success of their own activities and try to satisfy the regular visitors in order to increase their

number in future. However, it would be noted that if the state and regional authorities are interested in gradual growth of agrotourism in this part of Imereti, it will allow local residents to use more their resources intensively to enlarge the number of small farms and make them attractive to tourists in order to increase their income.⁶ (Kharashvili,2017: 368).

Little awareness of tourism potential in the region directly effects on the structure of tourism sector in Imereti. The local population is often unable to understand the significance of Imereti's natural monuments as a tourist destination for the future. The problem is pollution of the sights with household waste by community members, in times carst funnels are used as landfills by locals. Local authorities must conduct meetings and trainings to increase their awareness on these issues, involve them in local tourism infrastructure management and take strict measures against environmental pollution.

Historical-Cultural and Religious Tourism Development Perspectives

70% of tourists around the world travel to see the cultural heritage sites. Heritage is cultural diversity and the best way to see the links between cultures. When cultural heritage tourism in the region develops properly, it helps the region to protect and save country's natural and cultural treasures and improve the quality of life of local residents. It has economic impact on the local level by creating new jobs and small businesses, increases the pride and interest of the local population in tourism. The increase of tourism flow gives opportunity to promote the protection and maintenance of cultural heritage monuments⁷. (http://icomos.org.ge/wp-content/uploads/publicationPolicy_GE.pdf)

The cultural-historical potential of Imereti includes: archaeological sites and historical towns, numerous ecclesiastical and civic architecture, museums and other sites. Visiting the unique historical monuments is a great motivation for tourists to get acquainted with the history and culture of Georgia which due to its geopolitical location, represents the place of meeting of Eastern and Western cultures.

Kutaisi and its surroundings in Imereti tourism industry are important attraction. The city is located along the banks of the river Rioni. Its age varies from 3000 to 3500 years. The city and its surroundings are rich in natural, archaeological and historical-cultural heritage monuments.⁸ . (<http://kutaisi.gov.ge/ge/turizmi>) Due to its diversity, cognitive tourism in this city can really become an essential part of economic development.

The main attraction in the city is Bagrati Cathedral, built in 1003, as a symbol of unity of Georgia. Here are represented archaeological layers from the first millennium to the present day. Bagrati Cathedral, along with the Gelati monastery complex, was included in UNESCO World Cultural Heritage List in 1994. Unfortunately, after its hastily reconstruction by the government, the cathedral lost its authenticity and in 2017 UNESCO removed it from the World Cultural Heritage List

which was a huge loss. Nevertheless, the monument still makes a great impression on the visitors.

Nowadays, Cultural Heritage Protection Agency of Georgia and the Polish archaeological expedition lead an intensive work to enter Kutaisi as a "cultural landscape" into the UNESCO World Heritage List. Kutaisi, as one of the oldest cities in the world, satisfies all these criteria. In this case there is a chance that the Bagrati Cathedral will return to the UNESCO nomination. As a result of recent archaeological studies, the materials found on "Gabashvili and Dateshidze Gorges" dates back to XII-VIII centuries BC, which proves that Colchis's civilization was really existed around Kutaisi. This fact is another motivation that archaeologists' work will be finished successfully.

Six km from Kutaisi is located the Motsameta Monastery Complex, which dates back to the eighth century (and 11 kilometer from Kutaisi is situated the Gelati Monastery Complex, built in the first half of the 12th century by the greatest Georgian King David Aghmashenebeli or David the Builder as "New Athene and Other Jerusalem". It is listed on World Cultural Heritage from 1994. The main cathedral is distinguished with a monumental mosaic that is a high-artistic design art.⁹ <http://www.dzeglebi.ge>)

In the Kutaisi suburb is the ruins of Geguti royal palace. The importance of the ruins of the Geguti palace is emphasized by its largely secular nature as most of the surviving monuments of medieval Georgian architecture are churches and monasteries. In 2015, there was installed a special glass construction, which allows the viewer to see the monument in its original form. This technology is unique in our country.¹⁰ (<http://sputnik-georgia.com>).

There is still a lot to do in the direction of cultural heritage tourism. There is no appropriate coordination among the state, church and local population to make these tourist destinations more attractive in identifying the country through cultural monuments. It is urgent to improve the existing infrastructure, ecumenical relations between the tourists, church and local representatives, to protect the reliability of the information about cultural heritage monuments, which is provided to tourists because, unfortunately, some foreign guides, who accompany tourism groups, distort the history and culture of our country.

In Imereti, tourists are interested in Antique City Suriumi, today's Vani (VII-I centuries BC) which is located on the 40-minute drive from Kutaisi. Although only a third of the site has been studied, it has produced an astonishing number of artifacts: temples and sacrificial altars, Colchis pottery, imported Greek luxury items, graceful bronze sculptures and exquisite golden jewellery. Despite their diversity, the gold ornaments found at Vani are characterized by unity of style and technique, which clearly points to their belonging to a Colchian school of art.¹¹ (<http://vani.org.ge/municipality>)

While researching the tourism potential of Imereti, it is important to determine the role of sustainable tourism for overcoming the poverty of the local population. It is worth noting, that this direction is particularly related to the issues of developing countries where income is scarce and unstable. According to Geostat data, in 2016 the share of population, which was below the absolute poverty line, was 21,3%. The poverty rate is especially high in rural areas. We have studied several dissertations and scientific works on this issue¹² (T. Doghonadze, (2018: 69); Kharashvili E (2017) Devidze Eka. <http://www.nplg.gov.ge/dlibrary/collect/0002/000609/Devidze%20E.pdf>;) to find out which part of local population has gained the benefits from tourism. It appeared that touristic development in the region is mostly effectively reflected on non-poor families, which have a small amount of initial capital. They have the initiative to combine their material and social-intellectual resources and through labor diversification get benefits from tourism. Poor population is less successful in this regard.

Studies show that after the amenities of tourist monuments in the region were created new family hotels, increased the number of renting vehicles, opened catering facilities, appeared additional jobs.

Nowadays one of the distinguished role in touristic business belong to the cuisine. Georgian cuisine - Imeretian Khachapuri, Khinkali, Kupati, Satsivi, Wine and Churchkhela are popular among foreign visitors. In the hot tourist season, there are loads of food facilities nearby tourist attractions which promotes the growth of local population income. Studies show that Kutaisi is the leader in variety of Georgian cuisine and gourmet food.¹³ /Kharashvili E. (2017: 373/

According to the influential edition Bloomberg report in 2017, Georgia ranks second among the fastest growing tourist destinations in Europe with an increase of + 27.9%. They claim that Georgian traditional dishes are the best reason to visit Europe Untouched corner."¹⁴ (<https://www.geotourism.ge/news/evropasi-yvelaze-swrafad-mzard-turistul-qveynebi> 2018).The growth of tourism potential of Kutaisi and its surroundings has significantly contributed to rehabilitation of Davit Aghmashenebeli International Airport in 2012, from which flights are available in any weather and visibility. The airport is the first international airport in the region, offering cost-efficient airline services, which greatly influenced on increase of tourists flow from Europe and Asia¹⁵ (<https://www.geotourism.ge/news/wizz-air>).

Nowadays in the development of Imereti tourism prevails the inner tourism. This is probably due to its geographical location. Imereti mostly serves as a link between other regions of the country. However, the State representative-Governor's Administration in Imereti and Kutaisi City Hall do much to make Imereti and Kutaisi more attractive for foreign tourists and increase their awareness on the international tourism market.

Recommendations and conclusion

However, there are a number of factors that have a negative impact on tourism development, namely: Imereti tourism system lacks competitiveness in certain aspects. This concerns the infrastructure that needs perfection. There is lack of activities which can be interesting for tourists. Besides, it is essential to improve employees' skills and experience who work in the sector, to promote and stimulate the work of tourist agencies and tour operators, good advertising has paramount importance in order to increase awareness about the region and create desirable image on tourist market. The sector needs more support and regulation from the government. There is weak coordination between administration, private business and native population. Unavailability in marketing information prevent them to conduct their commercial work in an effective way. It would be fruitful if we engage local residents in different tourism activities, provide goal-seeking trainings and consultations. Proper management will enable us to increase the number of visitors and social-economic benefits for the local population.

Taking into account existed touristic potential of Imereti region we can arrive to the conclusion that tourism can become an essential part of the economic development for such a small region as Imereti, which will support the preservation of natural-recreational and historical-cultural heritage, increase employment of local population, social activity and income of communities, contribute to the development of small businesses, create healthy competition in marketing and facilitate to develop new international programs and projects.

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Arms up, Guns down. Analyzing the Clash between the Narratives of State and Media Actors on Light Weapons Control in Albania (2017)

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Abstract

The objective of this paper is to reflect on the relation between Communication studies and Security issues, by fitting particular developments into a larger scheme. In my hypothesis, public order and security can never be an exclusive duty of State Police alone, but a joint attempt for common goals. The institutional identity of the Police or Ministry of Interior itself is constituted by their purpose (why they exist), their brand (how they are perceived by others) and their culture (how members interact and work within them). Nevertheless, popular culture and mass media play an important role in effective institutional public communication. The challenge is to prevent, identify and manage incompatible or opposite messages promoted in the content managed by governmental and media authorities of a country, on the same topic, to the same audience, at the same time. By analyzing the behavioral communication and reflecting on how media exposures skew already available mental models to affect judgments, beliefs, and attitudes, I expect to provide a more complete framework on events occurred almost contemporarily, and to contribute in narrative-based persuasion strategies applied by governmental institutions in the future in Albania, suggesting Grunig's systemic approach of Public Relation. In the following work, I will construct the media narratives related to light weapons control in the Republic of Albania in 2017, and deconstruct the two incompatible narrative-based strategies in this regard. They demonstrate the need to harmonize the production or diffusion of public narratives and content on specific public order and security strategies.

¹ Disclaimer: Views, thoughts, and opinions expressed in this article belong solely to the author, and not necessarily to the author's employer, organization, committee or other group or individual. Assumptions made within the analysis are not reflective of the official policy or position of any Albanian government entity.

Keywords: public relations, crisis communication, public security, media narrative, cultural studies, Albania, ministry of interior, state police, weapons control

Introduction

1. Crime and Twenty Years of News Content Shift

Over the past twenty years, the human element is considered to make a story *sexy*, making the emotional side count, while the FACE formula, an acronym for Feelings – Analysis/quick summary – Catastrophe, crime, corruption, color – Energy, has been applied by veteran television reporters. The view has been supported by Cohn (2007: 202) who reminds that before the shift in news content, reporting focused more on hard news, national policies and foreign affairs, rather than on human interest, health, crime, entertainment, scandals and celebrities; nevertheless the FACE formula may be taken as model for all media. As suggested by research from USC Annenberg School's Center for the Digital Future, in the United States, in 2007, experienced information-seekers ranked media and governments sites as more reliable than those published by individuals (Fearn-Banks, 2007: 45). The intermediation with public opinion is considered to be the expertise of public relations professionals.

The father of modern marketing, Philip Kotler (1999) defined the instruments of Public Relations as PENCILS, an acronym of Publication – Events – News – Community – Identity – Lobbying – Social responsibility. In terms of democratic theory, the *public*, meant as the average voter, was a “phantom” to the father of modern journalism and media researcher Walter Lippmann (1920, 1922, 1925), who defended elitism as a distinctive intellectual option to populism, and described the ability that media had in defining what people consider important. The more salience on a topic by media, the more salience on that topic among undecided voters, noted also agenda-setting pioneers McCombs and Shaw (1972: 176-187). But media ability to define “not what to think, but what to think about” (Cohen 1963), is not universal. Cultivation theory (Gerbner 1990; 1998) recalls how mass media behavioral communication aims at social recognition through two order effects: on judgments first, and beliefs and attitudes second. In terms of social psychology, according to Olson (1998), the social environment plays a double role, by providing good examples and directing attitudes. Cultural context requires specific approaches to send a message. And the public opinion – or “what the people consider to be important” as defined by Maxwell McCombs (1981) – is both context and destination of the message.

« *Advertise your business. Put on the appearance of business, and generally, the reality will follow.* »

- P.T. Barnum (1855: 396).

«This is not a secret press bureau. All our work is done in the open. We aim to supply news. This is not an advertising agency...Our plan is frankly, and openly, on behalf of business concerns and public institutions, to supply the press and public of the United States prompt and accurate information concerning subjects which it is of value and interest to the public to know about. »

- Ivy L. Lee (1906)

« The public relations counsel has a professional responsibility to push only those ideas he can respect, and not to promote causes or accept assignments for clients he considers antisocial. »

- E. L. Bernays (1947: 115-116).

Crime stories appear attracting. Although violence has not professed fans, a study made in 1996 by Pew Research Center found out that in the United States crime outranked in popularity sports, local government, religion, political news and entertainment; culture and arts, show-biz and financial news were the least interesting, a modest audience of 20% was driven by the situation in Bosnia, as 15% by the Congressional passage of a new law dealing with domestic terrorism (Pew Research Center 1996: 13-14). Twenty years hence technology has changed as the attraction points to sensational headlines or pictures drifting into traditional and new media as well. Narrative-based strategies related to crime go from the information-oriented journalistic reporting, to the persuasion-oriented awareness campaigns on governmental social media profiles, up to media coverage of infotainment-oriented sensational showbiz news. As Napoléon Bonaparte once said, "I fear three newspapers more than a thousand of bayonets" (Bernet 2004: 63). And that quote is a reminder that media coverage and advocacy is of particular importance in matters of public affairs.

2. PR theoretical approaches to public security policies and strategies

An advocating process in support or opposition to particular issues is expressed in no other ways than through narrative-based strategies, constructed by experts of communication. Their theoretical PR approach may vary from the rhetorical one of Robert L. **Heath** (2001), where the institutional advocacy includes all the parts interested in the discussion; to the critical Marxist approach supported by Marvin N. **Olasky** (1987), in which public relations constitute the inevitable attempt of hard powers to manipulate citizens' consciousness; and third, the more ethical and acceptable systemic model of James **Grunig** (1992), in which PR constitute the inevitable need of an organization to relate with its influent publics aiming at informing, changing behaviors, and avoiding risks of conflict by knowing and

interpreting its publics' values and expectations even before defining its own specific objectives.

Other PR theoretical models differed from Grunig. In the '30s, the propaganda model of *press agency* by the famed showman Phineas Taylor **Barnum** consisted in a one-way communication aimed to sell entertainment by fooling or capturing public's attention through "publicity" in its content rather than truth, considering the journalist as a tool (Barnum 1855: 394-399). In **Ivy Ledbetter Lee's** information model of *public information* (Lee 1906), the PR adviser produces and shares information to the intermediating journalist, aiming to influence public opinion in support to the objectives of the organization, through truth in its content. And in **Bernays'** scientific persuasion model of *bidirectional asymmetric communication*, social research on influent subjects – such as polls and surveys on focus groups – and the hearing or the feedback by persuaded intermediating opinion leaders, were a novelty that defined the PR expert by his competence in creating a dialogue. As Finn considered the *image* – meant by reputation – as a deliberate construction of no real relationship with the corporate identity (Finn 1961), Edward Louis Bernays also admitted that the very term "image" evoked the fact that PR and communication work on illusions rather realities (Bernays 1977), therefore, to convince the audience in a bidirectional asymmetric communication model had to be a duty of the PR adviser.

Following the definition in 1923 of his profession as PR adviser, a quarter-century after, Edward Barneys reminded that his profession had its own literature and training courses, that the major themes of a PR strategy emerge from opinion surveys, and that the public begins to act only when suggested by ideological, political or social idea, so only through the engineering of consent as "the very essence of the democratic process, the freedom to persuade and suggest" (Barneys 1947: 113).

But **Grunig** did not suggest a one-way communication aiming persuasion as feedback after a message is sent. Instead, according to his systemic model of *symmetric bidirectional communication*, the PR expert is an active interpreter between an organization and its influential publics, who permits the organization to know, understand and therefore incorporate values and interests of the latter in its own priorities and objectives before communication occurs, avoiding clashes, lacking trust or crisis communication in the future. Hereupon, the principal quality required for efficient PR should be the truth in the content information and the reciprocal understanding, in order to create a relation of quality and trust in the long run. It is not the instant persuasion, but the creation of a durable relation that matters.

Systemic models face different publics and different problems (Grunig & Grunig 1996) and are far more ethically appropriate to corporate communication (Parsons 2005). The more truth, honesty, integrity, professionalism, respect, dedication and transparency are applied in a PR process, the more it may be considered ethical. The context within which public relations experts operate relates to honesty and integrity,

as declared in the *Code of Conduct* guidelines by the UK's Chartered Institute of Public Relations (Green, 2010: 223), in the *Code of Ethics* by Public Relations Society of America (PRSA 2000), or in the *Code of Venice* by International Public Relations Association (IPRA 2009).

Public relations also apply to public administration. Once over with election campaigns, governmental PR should aim at the management of the public thing – or *res publica* – through consensus, not conviction. While governments rotate and their political programs change, objectives and missions of the Ministries almost remain the same. In a professional point of view, my assumption is that there is a need for a continuing dialog to elaborate, implement and evaluate public policies in relation to a complex social reality of influent publics. Reforms or achievements in public policies, new models for a crisis solution, proposals to change the legal framework etc., constitute the *product* that each ministry “sells” to the public opinion, but the citizen (differently from a *client*) is still the Sovran and the very *raison d'être* of that government. As long as the citizen is “client” but also the “boss”, any Ministry requiring more than a mere spokesman will have an efficient PR adviser only when there is a relation established, maintained and reinforced between the Ministry and influent publics (citizens, opposition, international organizations, groups of interest, journalists, opinion leaders, NGO's, voters supporting or opposing the ruling party, and citizens with no party affiliation). That relation may help Ministries to propose new reforms or legal changes, or report their achievements in this regard.

Ministry of Interior and State Police are no exception. Just like corporate communication, their social success as institutions in charge of public order and security will aim at establishing a reputation, increasing visibility, sharing and consolidating the corporate social identity. The Albanian case is of particular interests in the implementation of PR theoretical models, narrative-based strategies and media studies.

3. The Albanian context of guns control

There is something comic in the arming of civilians in Albania during the last two decades. And it is better represented in the picture showing an armed reggae singer in 1997 and a media announcement by the State Police in February 2017.

In the black and white picture, Dashnor Diko – a citizen with no criminal recordings and well-known artist in the early '90s among Albanians – is shown into the sea, with the water up to his chest, a smile on his face, and an automatic gun in his raised arm. There are two reasons why the image is hilarious every time it is posted on social media. On one side there is the structural, physiological and behavioral environment of the supposed shooting: no murderer with a gun intended to kill goes swimming, and no one intended to take a swim brings a gun with him. On the other side, there is the *ad hominem* argument: Diko was a quiet guy, known among musicians for his songs and sense of humor, far from the sex, drugs, and rock and roll model, never

mentioned, linked, neither perceived as linked to any kind of episode of violence. The pacifist singer adored Lennon and Marley so much that he dreamed to name “John” and “Bob” his sons if he ever had two – a dream later made true.

As Diko recently explained, that frame belonged to a day when he and friends *actually* cleaned the seashore up to 6 meters depth from 12 guns (27.a), 2017). That explanation is against all the narrative based on a heuristic processing model, in which mass media exposure skew already available mental models – the perception of increased violence in 1997 in Albania – to direct the public opinion towards what was supposed to be a rational interpretation of the image and its contextual representation. The supposed action of the subject in the picture was a misconception: Diko was putting weapons out of the water, not bringing an automatic gun into the sea and shooting up in the air for the fun of it.



Picture: Dashnor Diko, an Albanian singer, cleaning the seashore from light weapons in 1997 (Courtesy: 27.a)

Twenty years hence, there is still something comic in the fact that unregistered light or military weapons, collected during a voluntary surrender of firearms initiated by the Albanian Ministry of Interior in 2017, have included among others anti-tank mines and anti-aircraft missiles, held in a domestic environment for two decades (ASP 2017). And that visual frame serves as a reminder of a time of anarchy when it was possible to escape the collective madness following state collapse and the massive opening of weapon depots, to escape the spread of light or heavy weapons among civilians, and the shooting – up in the air for the fun of it or for a criminal purpose. It also reminds that a picture may be worth a thousand words, but media visual narrative of a context may misrepresent the truth, by transforming a good action for public safety into a dramatic misconception at worst, or ridiculous act at best.

There is also something tragic in the arming of civilians in Albania during the last two decades. It is reminded by the sons and daughters who survived the death of their dearest by intentional or accidental homicide, as the case in the southern Vlora, where a father working at the local government was shot during 1997 anarchy; in the

northern Shkodra, when a mother drinking coffee in her home garden was hit by a blind bullet; or in central Tirana, where a teenager son was shot in a gang crossfire, while holding the line at the bread store, just a few days after celebrating Teacher's Day in Petro Nini High School. Testimonies and legacy still persist among the living, not just among press materials or official reports, where the true dimension of dramatic events is confirmed by statistics.

The 1,542 lives lost during 1997 only, stand as a reminder of a time of anarchy when the uncontrolled possession of weapons caused victims more than the previous six years period 1991-1996, and almost as much as the four years to come 1998-2001 (MoI 2016, January). In the Republic of Albania, during the period 1997-2017, about 10,000 citizens have died or were seriously injured due to weapons (MoI 2016, November). Along the two following decades, the year 2015 marked the fewest number of homicides since 1997, with 54 annual cases – a record actually broken in 2018 with only 51 cases of the criminal offense (ASP 2019, February). For the three-year period of 2014-2016, statistics have shown a decline in the total number of intentional homicides. Referring to the graphics in the Annual Performance Report 2015 of the Albanian State Police and Ministry of Interior (MoI 2016, January), by comparing criminal indicators of the previous three years 2011-2013, gun theft have dropped by over 170%, from 287 to 106, and recorded cases of illegal weapons possession have increased by 29.3%. During 2016 alone, 85.8% of illicit weapons possessions have been detected, for which an average of 3 people per day has been arrested. Notwithstanding, prison sentences and statistics are not enough without preventing the risks posed by small arms and light weapons.

In the Criminal Code (Law No.7895/1995), the Albanian legislation clearly defines several offenses related to the illicit use of firearms.¹ Some legal changes have been

¹ Among them, sexual or homosexual assault under gun threat (Article 104), armed robbery (Article 140), rioting (Article 221), call to arms or to take the command unlawfully (Article 222), acts of terror (Article 230), manufacture of military weapons (Article 234), armed gang (Article 234/b), organization of unlawful gatherings and manifestations with the participation of armed people (Article 263), disturbing public peace (Article 274), manufacture and illegal possession of firearms and ammunition (Article 278), trafficking of weapons and ammunition (Article 278/a), illegal manufacture and illegal possession of hunting and sporting rifles (Article 280), training on unlawful manufacturing and use of weapons or other dangerous substances (Article 282/b), criminal acts committed by an armed gang or criminal organization (Articles 333-335).

made in the fight against illicit firearms possession, use, and trafficking. From

Statistics on weapons collected in Albania during the two first amnesties (from 1997–June 2005)

| | Ammunitions | Explosives | Weapons |
|-----------------------------------|-------------|------------|-------------------------|
| Looted in 1997 | 839,310,038 | 16,000,000 | 549,775 |
| Collected: March 1997 - June 2005 | 118,134,222 | 1,539,828 | 222,918 or 40.54% |

Source: MOI weapons collection unit, in Safeworld and CPDE (2015:114), and in Council of Ministers Decision No.50, dated February 6, 2019 "On the Approval of the Small Arms List"

August 26, 2016, the illicit weapons possession Act came into force (Law No.82/2016, Article 2), approved with the latest amendments to the Criminal Code and its Article 278 which set out tighter measures in this context.¹ Improved public order indicators and crime prevention were affected by **three amnesties** of the criminal offense *Illegal Possession of Weapons*, which managed to collect about half of the undeclared weapons stolen from state depots in 1997 – despite the fact that some were illegally trafficked out of Albania in the years 1997-1998 or have actually run out of use.²

¹ Respectively: Unauthorized possession of weapons, ammunition, and explosive substances in motor vehicles and public spaces is sentenced to 3-7 years in jail. Unauthorized use of military munitions as a criminal offense is punishable by a fine or up to 2 years. Unauthorized possession of weapons in the domestic environment is sentenced to 1-3 years. The detention of explosive weapons/materials in the domestic environment is sentenced to 1-4 years. Also, the production, purchase, sale, trading, and transportation of weapons, ammunition, explosives, and explosive weapons without proper permission, is sentenced to 5-10 years: a penalty up to 7-15 years when the criminal offense is committed in large quantities, in collaboration, more than once or with serious consequences. Last but not the least, counterfeiting, erasure, relocation or alteration of marks on weapons and ammunition, is punishable by 1-5 years of imprisonment.

² The first amnesty (August 1998 – August 4, 2002) was based on **Law No.8388, dated August 5, 1998 "On the Collection of Weapons and Military Ammunition"**. It was drafted by the Albanian Government that came out from the June 1997 elections and established the principles and methods for voluntary surrender of weapons, registration for a businessmen category, compulsory collection by police forces. A weapons collection facility was established with 250 police officers who, upon completion of the amnesty, were deployed and engaged in other police tasks. One million houses were visited, asking people to voluntarily surrender their weapons and ammunition, or sign a declaration of not possessing an illegal gun. The implementation of the second amnesty (April 10, 2003 – May 31, 2005) was based on **Law No.9018, dated March 6, 2003 "On the collection of weapons, ammunition, and other combat equipment"**, while the addition of the amnesty article was specified in Law No.9017. It was accompanied by awareness-raising methods in schools, logistical support from UNDP, various investments in institutions or development projects etc. For the next 11 years, from 31st

As shown in a report on small arms and security in South-Eastern Europe by Safeworld and the Center for Peace and Disarmament Education (2015:114), MoI Weapons Collection Unit states that during the first two amnesties, from 1997 up to June 2005, 40.5% of weapons looted from military bases have been returned. Last but not the least, over half million ammunitions, were collected during a third amnesty implemented between January and April 2017, with precisely 603 different firearms, 1,558 hand grenades and 580,634 various ammunition surrendered nationwide (CMD 2019:321).

Meanwhile, the legal framework of the Republic of Albania also defines the criteria to be met for a firearms license. Adopting their provisions with the EU directives, with the support of missions assisting the Albanian State Police such as ICITAP, PAMECA and the Albanian Helsinki Committee, **Law No.74/2014 "On Arms"** (Official Gazette No.126: 5775-5787) does not liberalize the right to keep and bear arms in Albania – as does the 2nd Amendment in the United States for example – but sanctions instead the firearms ownership right.¹ **Law No.72/2014 "On the Use of Firearms"** (Official Gazette No.124: 5728-5729) – partially aligned with Council Directive 91/477 / EEC of 18 June 1991 "On the control of arms purchases and possession" of the *Council of the European Union* (Official Journal of the European Union L256: 51-58) – is compulsory for the employees of the Albanian State Police, for the Armed Forces of the Republic of Albania (when used for providing public order only in cases when police forces are unable to perform it), as well as for other subjects that are equipped with firearms on the basis of a special law.²

May 2005 until December 2016, there was no amnesty for weapons collection. In the third amnesty (January 14 - April 30, 2017), pursuant to **Law No.141, dated December 22, 2016 "On Amnesty" and the Ministry of Interior (MoI) initiative #AlbaniaWithoutWeapons**, Community Policing Workers (SPZ) went door-to-door to inform and raise awareness on the handover of illegal weapons, controlling the territory on a chart-basis drawn up by local police, cooperating with local government units, educational, religious, civil society, and keeping a constant relation between Police and media on the results.

¹ Law No.74/2014 "On Arms" tightens criteria of owning a firearm, such as the minimum age of 22 years; evidence of psycho-physical health; drug testing; police and criminal records in the exercise of violent resistance to the police, blood feuds or domestic violence; payment of state and public administration's tax obligations; reliability; proof of theoretical-practical ability to recognize and use the weapon (authorization from Licensed State Police courses); prohibition, also for ASP, of military weapons for civil use – removing therefore Kalashnikov and TT pistol from circulation; shooting and administration of experimental cartridges by the State Police and its lab. The law definitely undermines the firearms ownership rights *ex officio* automatically and without any criterion, as permitted by the previous law to judges, MPs, and mayors. The law also defines the power prevalence for the use of weapons by State Police.

² Law No.72/2014 "On the Use of Firearms" also tightens criteria of firearms use. Unlike the previous law, criterion define the objective degree of danger and firearm counterattack against the police forces, according to the principle of *necessity and proportionality* (the weapon will be used as the ultimate tool, in extremis, against anyone – including minors, women and the elderly – when all other means for the prevention or prohibition of illegal assault have been exhausted and when facing a high risk to the life of the police officer or any other citizen; the weapons' use as a means of warning or

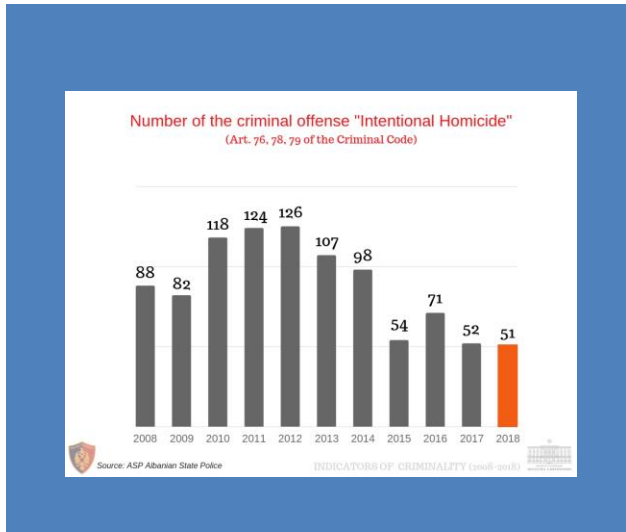
Despite the criteria set out in the legal framework for the license to arms possession and use, the Ministry of Interior considered necessary to undertake an initiative, named #AlbaniaWithoutWeapons, concretized in one short-term amnesty for voluntary surrender and collection of illegal weapons from the hands of civilians. Briefly introduced in November 2016 through a similar UN campaign launched and implemented by MoI, named "Don't shoot but love" (SEESAC 2016), the amnesty bill passed all legal steps: from its drafting in the meeting of the Council of Ministers, to the invitation for public consultation on MoI official website, the review in the National Security Commission, the voting in the Assembly, the declaration of **Law 141/2016 "On Amnesty"** (Official Gazette 2016 No.255: 25513-25515) and its entry into force fifteen days later. Article No.7 corresponds to the legal foundation for the third amnesty to firearms possession from 14th January to 30th April 2017, after which punishment for the criminal offense is to 15 years.

Illicit weapons possession has been treated differently by main political parties. All the three amnesties for the criminal offense, aiming at the voluntary surrender and collection of firearms (the first on August 1998 – August 2002, the second on April 2003 – May 2005, the third on 14th January – 30th April 2017), have actually been drafted, adopted and implemented by the Albanian Left or the Socialist Party. Regarding the Right, as publicly confessed to a journalist and former-PDK MP in Kosova, the former President of the Republic and historic DP leader Sali Berisha states that him and his Democratic Party opened weapon depots in Middle and Northern Albania, "aiming to balance the already armed opponents and its supporters, as well as arming the Kosovo Liberation Army" (Buzhala 2017). Statements by the Right Democratic Party that suggested a purchase of illicit firearms voluntarily handed, may have consequently contributed in a public hope for potential profit and hesitation for such surrender. It must be noted that in this regard, also the Socialist MP of Shkodra Region, Paulin Sterkaj, suggested twice the remuneration of donated laptops – never cash – in exchange of handed arms (Panorama 2013, Java News 2017). In the political discourse, episodic call to arms, actually a criminal offense to Article 222 of the Criminal Code, have been also publicly made by the Albanian Right (Balkanweb 2016, Tema 2018).

According to the Albanian Institute of Statistics INSTAT, there were 1.8 homicides per 100 thousand inhabitants in Albania in 2015. The indicator was 2.5 times higher than the EU average the same year (0.7 homicides per 100 thousand inhabitants, according

dissemination of protests is definitively prohibited; it is forbidden to kill animals with weapons – except when by any other veterinary means it becomes impossible to ban an animal posing a risk to the life of the citizen). Types of weapons for which permission is granted include: Sports Weapons (for easy or targeted sports shooting), Hunting Guns (for passion or need, according to the law), Collection Weapons (fully or partially disabled), Pistols (*ex officio*, for prosecutors investigating serious crimes, criminal organization, organized crime, terrorism, narcotics, trafficking in human beings, domestic crime, and murder of police officers – as defined in the DCM by Berisha government following the killing of the Head of Shijak Police Station 2011-2012.

to EUROSTAT). Although a small country of 2,870,324 people, Albanian official estimates were twice as many as the EU countries. The last decade marked a decreasing trend until 2018 marked the lowest record, with 51 intentional homicides, as defined by Articles 76, 78, 79 of the Albanian Criminal Code (ASP official statistics).



Attention on this issue is still paid by the Albanian government, in the framework of the adoption of the Regional Roadmap for a sustainable solution to the illegal possession, misuse, and trafficking of Small Arms and Light Weapons and their ammunition in the Western Balkans by 2024, part of the Berlin process. The proliferation restriction of Small Arms and Light Weapons (SALW) is confirmed to be part of civilian disarmament policies, promoted through regular campaigns by the United Nations and European Union projects (such as UNDP SEESAC for South Eastern Europe, and PAMECA). In the European Union where Albania aims to integrate, the right to life is defined by the European Convention of Human Rights (ECHR 2018: Article 2). In special regards to prevention, in 2017 Ministry of Interior developed "Albania Without Weapons" campaign, managed on social media, covered by new and traditional media.

4. #AlbaniaWithoutWeapons campaign of MoI and PAMECA (2017)

The awareness campaign for voluntary surrender of weapons and ammunition was supported through *Community Policing*, a new theoretical concept in the Albanian Ministry of Internal Affairs (MoI) aiming at law enforcement approval, not by force but in close cooperation between Police officers and the community they serve. To that date, the partnership with the public and this quality assurance service had been introduced by the "Digital Commissariat App", the mega-event "You Are My Hero" at the Pediatric Hospital on 1st June 2016, the Fair "Open Day with Police" on 7-8th June

2016 or 14th March 2017, or the business card field distributing of the unique Emergency Number “112” on late June – mid July 2016.

From a PR expertise point of view, the following suggestions were given and applied (Ruvina 2017). The **situation analysis** and media fact-checking confirmed that intentional or accidental homicides and firearm-related death rate *are* news and *make* news, in focus of public attention. The raising awareness up to 30th April 2017 and the increased long-term credibility were defined as **purpose/objectives** of the PR Plan. As **strategy** (approach and effort focus) was suggested the advocacy through a creative campaign, that would *inform* on the legal initiative and amendments, as well as on potential incidents from weapons possession in the domestic environment; that would *raise awareness and convince* the public for the lawful and right thing to do; and would also *promote* the Ministry, State Police and international partners. The promotion element was in focus this time, since, in the first similar campaign (Mos gjuaj por duaj 2016), the specific Facebook and Instagram pages missed to remind MoI as initiator or UNDP SEESAC as supporter, as well as to interact with followers – few people commented and there was no *Crisis Management* of haters or skeptic vox pops.¹

On this ground were defined the **tactics**, or how the strategy would have been implemented. For the initiative #AlbaniaWithoutWeapons realized by the Ministry of Interior and supported by the EU program PAMECA from 29th March to 30th April 2017, the PR expert at MoI Communication Directorate provided creative elements of the campaign such as: *Advertising Copy* or text for the leaflet and the VIP spot script; psychological negotiation for a real-life testimony of a firearm incident; *photo essay* from the backstage of the spot based on the true story, later used for Timeline Photos; a *Content Strategy* and *Crisis Management* for the specific Facebook page (Shqipëria Pa Arme 2017); native-ad article, etc. The *Content Management* signed an innovation in the relationship with the public: each of the FB comments and public suggestions had feedback. Legal references explained simply and the *tag* for local police stations

¹ Earlier, a first awareness campaign on the risks of illegal possession and misuse of firearms in Albania was “#MosGjuajPorDuaj or “Don’t Shoot But Love” implemented from 14th November – 14th December 2016, financed by the European Union in the framework of the Common Foreign and Security Policy, with the support of the United Nations Development Program (UNDP) and the Central and Eastern European Office for Small Arms and Light Weapons (SEESAC), implemented by the Ministry of Internal Affairs in cooperation with the MANIACARD Freecard Advertising Media Agency. In 2010, MANIACARD was awarded ‘Cannes Act Tribute’ Prize at Cannes Film Festival, as favorite free card campaign with the postcard “Stop construction at the expense of nature”. During #dontshootbutlove campaign, their tactics in public spaces included Guerrilla Marketing (a worldwide strategy initially conceived in 1984, focused on unconventional low budget tactics that bring maximum results) and the use of leaflets, posters, social media etc. As to the Facebook Community Page, among others it published 3 live-streams of the event presentation, 1 professional spot, 1 amateur recording of VIP testimonials, 1 GIF presentation, photos from the Minister’s meeting at local level, shared albums from the Minister’s meetings with high school students in front of a staged crime scene, media articles on firearm crimes and Police calls to voluntary surrender them.

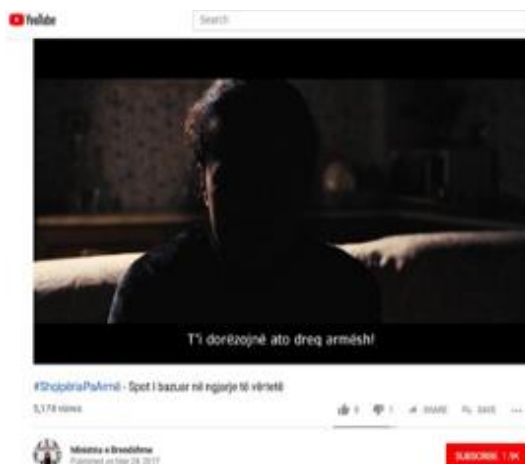
was opted to inform but also promote the relationship between the State Police and the community. Also, tagging institutions such as MoI, ASP, EU Delegation in Tirana or PAMECA, the press agencies and newspapers that covered the initiative, or the VIPs who agreed to become part of a spot, aimed at promoting the initiative itself to the followers of the above, increasing visibility. Different tactics aimed to reach different publics: hard copy leaflets for local community inhabitants; two professional spots on MoI official channel on YouTube and content management on a specific Facebook page for online communities in Albania and abroad; *native-ad* for Albanian-speaking press and online media.¹ Preliminary information to MoI and PAMECA was provided through a scrupulous fact-checking of media articles, police statistics and subsequently comparative elaboration, the legal framework through years and political implications in the process of spreading and collecting weapons since 1997.

Identifying – and successfully dealing with – public **resistance** to the given message, as defined by Festinger (1962) has been part of the PR work for this campaign. One counterargument noticed in Facebook comments, for example, was the risk posed by the supposed “Army surrender”: this misunderstanding was quietly but firmly clarified since the focus of the campaign was disarming civilians, not soldiers of the Army. Another counterargument was the rationalized need of weapons for hunting in remote areas or for self-defense: this was also simply but sufficiently clarified as the law permits licensed gun possession but under more severe criteria. A further skepticism by militant or politically independent public was the risks of dealing with state propaganda, as persuasive narratives are often discounted as manipulative and unethical according to Dahlstrom and Ho (2012): this was also overcome by an ethical communication and a management of the specific Facebook Page by the campaign’s name, instead of “Ministry of Interior”. To Drozd, Lehto, and Oinas-Kukkonen (2012: 165) motivation and engagement through dialogue support, feedback, and counseling by credible communicators is confirmed as crucial to gaining the desired behavioral change. In this case, while it was made clear that the campaign’s official FB profile was managed by the institutional representative, by interacting with a country (“Albania Without Weapons”) rather than a political party affiliated “Ministry”, provided higher positive mental response, fewer chances to cognitive dissonance – and to dealing with them through political biasing. At this first level, new information was provided, with the amnesty deadline and local police stations to be contacted for the voluntary weapons surrender. This was the law and the lawful thing to do.

At the next level, **storytelling** at social media was considered the antidote to this resistance. Its persuasive power aimed to reach the audience by identifying, transporting it into the narrative engagement, with the purpose of dispelling misconceptions, and integrating new information in a sound manner from a psychological cognitive behavior perspective, as suggested by Meisel and Karlawish

¹ Actually published online on *Balkanweb*, *Gazeta Express*, *Ora News*, *Lexo.al*, *Shqiptarja.com*, *Gazeta Blic*, *Arbresh.info*, *Java News*, and print on *Shqiptarja.com*).

(2011). Visual and narratives were involved as support materials. Since real stories on screen have resulted more persuading than fiction on the very same information (Kimmerle and Cress 2013), the power of narrative persuasion was invested in the testimony of a woman, appearing at the end of the spot where the story her husband and minor son was narrated.



Picture: Frame from the spot based on a true story, with a final real-life testimony for #AlbaniaWithoutWeapons. ©2017 Ministry of Interior, with the support of PAMECA (EU program). Marketing agency: Connex. Production: Nilor. (Source: MoI Official YouTube Channel)

Actors in the first spot staged a real story occurred in Vlosh village, Fier, on 1st July 2016, when a farmer was accidentally shot to death by his 8-years old boy. The narrative integrated the new information (on the amnesty initiative and its deadline) with the social bond of identification. As suggested by Feiereisen, Wong, and Broderick (2013), visual mental simulations and verbal analogies into a familiar framework help the ones missing the proper mental framework to better understand the benefits of the behavioral change. The spot, based on a true story, aired on YouTube on 24th March 2017 and reached 5,174 views. The woman's final genuine call reminded that the story is real, that what happens to someone can happen to everyone, and that the public policy of voluntary firearms surrender is not only legal but also legitimate and the right thing to do.

By respecting an ethical communication, MoI had previously asked her and the family of the deceased written permission for granting the right to use in a spot their personal history – although previously published by national media. Then the MoI PR expert negotiated and convinced the initially hesitant widow to give her own testimony, respecting the privacy. The anonymity of the final real-life testimony was granted through proper techniques, such as darkening the image for face recognition or avoiding real names or locations in the subtitles. By recognizing underlined

cognitive processes, the successfully established relation and the created dialogue was with the real witness first, and the online Facebook audience later.

A Ministry's cause or governmental policy of public *interest* becomes *interesting* when supported and promoted by a charismatic Minister. This also constitutes the risk of incarnating that cause with the Minister himself, and of limiting the media attention strictly to the period in which that Minister holds the office although the campaign promoting that cause has just begun or isn't over yet. Unfortunately, the spot based on the true story was first published on the Facebook account of former Minister of Internal Affairs and only subsequently on the official FB Page or website of the Ministry, hence the main media narrative considered it more like part of a personal initiative of Mr. Tahiri rather than of the Ministry itself. Once the Minister left the office on 11th March 2017, this campaign promotion on official MoI channels, as well as its media coverage, decreased markedly.



Picture: VIP version of the spot for the awareness campaign #AlbaniaWithoutWeapons and frame for the video ©2017 Ministry of Interior, with the support of PAMECA (EU program). Marketing agency: Connex. Production: Nilor. (Source: MoI Official YouTube Channel)

The second spot featuring VIPs aired through social media and YouTube on 10th April 2017 and reached only 690 views. Political events and the transitory phase at the Ministry of Interior also made impossible its introduction or launch on TV through a guest appearance on morning shows or prime-time debates, as well as its promotion in Anglophone media for further advocacy.

The initiative of illicit firearms collection was set among 2017 top priorities for MoI and State Police by the then-Minister of Interior Tahiri, whose all-inclusive approach for public awareness met also school and religious communities.¹ The same priority

¹ MoI (2017) "Komunitetet fetare kanë rol themelor në çarmatosjen e mendjes dhe të shpirtit", awareness meeting in Dajç, Shkodër, February 6, 2017, published at the official MoI website. MoI

was confirmed by the following Minister, Fatmir Xhafaj. The third amnesty in this regard resulted in the collection of 1,341 firearms, 439,415 cartridges, 1,138 cartridge-clips, 1,377 offensive and defensive grenades, 1,038 firefighters, 1,057 detonators, 74 artillery and anti-tank shells, 45 TNT blocks, 11 mines, 2 anti-aircraft missiles, 1 flamethrower, and 1 box of poisonous substances (ASP 2017, April). On 18th April 2017, the Albanian Parliamentary Commission of National Security approved the 8-month extension of the amnesty deadline up to 31 December, as proposed by the Secretary of the Commission and Socialist MP, Pirro Lutaj. Unfortunately, the approved draft-bill was never to be adopted during the VIII legislation, which ended with the last plenary session on 4th May amid tensions and boycott by the opposition. Two weeks later, on 18th May an agreement for a technical government was reached between Premier Rama and the DP leader Basha, followed by the preparations for parliamentary elections of 18th June. #AlbaniaWithoutWeapons was no longer in the agenda-setting that year.

5. Gun possession and the clashing narratives of mass media

Gerbner's *Cultivation theory* recalls the effects that behavioral communication has on judgment, beliefs, and attitudes of the public opinion. Grunig's systemic approach of Public Relations actually applied during the crisis management of the social media campaign #AlbaniaWithoutWeapons, covered a public security policy on this cultivation basis, aiming to inform, convince and promote what was legal and right.

Differently from the messages sent by the Ministry of Interior, to the same Albanian public opinion, almost at the same time, the same topic – on illicit weapons possession and use – was covered differently by a different content strategy applied by mainstream media. The narrative on some Albanian Rap bands is the typical case worthy of particular mention. Hard and soft drugs apart, weapons have been a subject explicitly promoted in the narrative related to the lifestyle or work of some Albanian rap singers. The proper strategy matched to automatic guns as supposed “hedonistic objects” has been their visual mental simulation – while, as noted by Feieresien, Wong, and Broderick (2013), verbal analogies better match to “utilitarian objects”.

In the Albanian music industry, communicating a weapon on the screen has never been a struggle. First, during Communism, the gun has been associated with the anti-Fascist and anti-Nazis' resistance in times of war, proudly represented in movies, novels or songs. Later on, from 1997, the gun has been perceived as a symbol of the anti-State anarchy in times of peace, widely reported on national or international news. In the case of explicit content, the Albanian Broadcasting Code suggests the proper warning and time schedule in audiovisual media. This cultural environment and social brain may help to put the weapon media narrative in the proper context.

(2017) “Të ndihmojmë këdo që angazhohet dhe ka vullnet për të refuzuar dhunën e armët”, awareness meeting in Pjetër Budi High School, Burrel, Dibër, February 7, 2017, mb.gov.al.



Picture: Arkimed Lushaj a.k.a Stresi, Albanian Rapper (Courtesy: Lajmi.net 2016)

Narratives on Rap singer known as “Stresi”, can be the right case to be considered. During 2010-2017, media storytelling mainly focuses on his criminal records. It starts with his unpaid fines in Belgium and a conviction for extortion or blackmail against the founder of a private art school in Tirana; passing through public intoxication, illegal possession of weapons and disobedience to the police order during a Halloween night in the Albanian capital; his posting on social media a Christmas tree made of Cannabis; his escape jumping from the 2nd floor of the Police Department and his following posts on social media against “dictators” and a possible asylum seeking; his photos on Instagram posing with guns, drugs and girls; up to his public reaction against the Minister of Interior who called artists for action against the promotion of violence on music videos, “as long the law permitted such freedom of expression” Stresi noted. Hence, the media storytelling on Stresi focuses on his personal character as loved by parents, wife, mother-in-law, other rappers, and even youth – as shown in episodic banners in the 2019 students’ protests in Tirana.

Stresi is no isolated case. He has published a national symbol of the eagle transformed into a double-headed Cannabis plant, also into two pistols. In the last case, the symbol belonged to a Rap band London-based of Albanian nationals, named *Hellbanians*, promoted on Stresi’s Official YouTube channel. Collaboration between Stresi and *Hellbanians* resulted also in a song entitled “GTA”. Joking through the wordplay of the acronym for “Grand Theft Auto”, the famous action-adventure video game series released in 1997, the refrain also called for “Gati tana armët” or literally All Guns Ready. *Hellbanians*, founded by Vinz, are actually known to the British media narrative as an important gang of Albanian nationals involved from UK’s premier sex traffickers to kingpin cocaine dealers, reaching 115,000 followers on Instagram and 13,000 on Facebook until their pages were taken down on November 2018 for showing off drugs, money stacks, and guns (Argonathrpg 2017; The Sun 2017; Express 2018; The Guardian 2019; The Sun 2019).



Picture: The premiere of Hellbananz's "Real Life" explicit lyrics video, as posted on StresiOfficial YouTube Channel, on Albanian National Liberation Day, 29th November 2015, with over 3.4 million views.

In violation to the Albanian "Broadcasting Code for Audiovisual Media" (AMA 2017), the content of such songs and similar official videos on music channels incite hatred, intolerance, discrimination or justify violence among citizens; they contain elements of extreme violence; their broadcasting do not respect the time limit schedule 22:00 – 06:00 to prevent the mental or moral development of children from watching or listening; and as inappropriate content which can harm children they are broadcasted without being preceded by an acoustic warning or identified by the presence of a visual symbol throughout their duration. In such a context, their broadcasting on TV networks or YouTube in general, as well as the intensive interviews and TV guest schedules of singer Stresi in particular, easily reach the overall public, building so a benevolent narrative towards Rappers of Albanian nationality with criminal recordings in Albania or Europe, as role models to be followed – or to be perceived as acceptable, promoting the illicit as the right thing to do. On weapons, this narrative obviously clashes with the one by the Ministry of Interior. Does arguing change perception anyway?

6. PR implications in the incongruity between crime indicators and public perception

Barney's limits to persuasion should take into consideration that the public isn't always rational. Back in the late 2010s, the once acclamation "Facts are sacred" made by The Guardian's editor C.P.Scott, takes a whole different meaning in the fake-news era, where facts are spread in an unethical order, resulting in manipulation rather than information management, compromising truth itself.

And the simple truth just does not constitute a sufficiently convincing argument. In 2015 for example, the White House has reported that U.S. President Obama was seeking advice from social scientists such as psychologists to combat global warming: an executive order was issued instructing federal agencies to use behavioral science when developing programs to address rising temperatures and other policies, and a Social and Behavioral Sciences Team of psychologists, sociologists, and behavioral

economist tested methods that might get people to act differently, since not all people are rational (Scientific American 2015). Another recent poll has shown that only 18% of Republicans would support President Trump's impeachment if evidence of his collusion with Russia to win 2016 presidential election would be provided, while 63% wouldn't care (YouGov & the Economist 2019). Thus, evidence and reason *per se* are not convincing arguments for making decisions.

On one side, crime shapes the public's sense of the state of their nation, and therefore of its future. If the national optimism gap was to be the *dependent variable*, the *independent* variable that helps explain it, without doubt, is crime and its public perception. Albania and the U.S. are two cases worthy of mention.

Referring to Gallup World Poll "*Desire to emigrate*", for the 2013-2016 period Albania ranked 3rd worldwide in terms of its citizens' highest desire to emigrate, after Sierra Leone with the Ebola outbreak and Haiti, followed by two other African states in conflict such as Liberia and Congo, and Syria ranked at the 9th position: 56% of Albanians declared themselves as potential migrants, a percentage more than doubled compared to 36% in the previous poll edition conducted in 2010-2012 (Esipova, Ray and Pugliese 2017). As official Albanian sources pointed out that the year 2016 actually marked a decrease in the number of emigrants leaving the country from 41,000 in 2015 to 33,000 in 2016, and that economic reasons were the main *impetus* of emigration since the biggest groups of Albanian communities living abroad actually consist of economic emigrants, family members of economic migrants and students (Albanian Ministry of Interior 2017:5), Gallup also identified the wish to escape chronic high unemployment rates in Albania – just like in Italy – as the main reason why citizens wish to leave their country. The perceived economic push factor for migration was confirmed.

However, in matters of perceived security, according to Gallup's Report *Law and Order Index Worldwide 2016*, Albania ranked with a 79 index score, preceding Greece with 78, Macedonia 75 and Bulgaria 72 (Gallup August 2017: 6-7). A year later, *Law and Order Index Worldwide 2017* ranked Albania with a lower perceived security index of 78, or the last in the Western Balkans, preceded by Serbia 82, Bosnia and Herzegovina 80 and Montenegro 79 – nevertheless performing a higher perceived public security than Bulgaria with 77 and Greece with 74 index score (GALLUP June 2018:7). As Gallup *Law and Global Order Index* provide leaders with an update on the progress made towards achieving the UN Sustainable Development Goals "Promoting Fair, Peaceful and Inclusive Societies", it also highlights those countries who need immediate change in security terms, where Albania is included.

Pessimism cases linked to the public perception of law and order are spread worldwide, in developing countries as well as in a democratic superpower. A few months before the robbery of Albanian army depots, in the United States on January 1997 a special Pew Research Center survey, conducted in conjunction with "State of the Union", revealed that three national problems in the U.S. such as crime (61%),

drugs (64%) and low moral and ethical standards (62%) were increasing in severity relate to moral and social decline according to over 60% of survey respondents; half believed there was a deteriorating quality of public schools (52%), while in regards to political reforms 49% had the perception that America was losing ground in its efforts to fight political corruption:

«...Perceptions of a nation overwhelmed by moral and social problems are strongly linked to pessimism about the country's future. By a margin of 74% to 54%, pessimists are more likely than optimists to believe that crime is becoming a worse problem nationally. Crime is the one concern found to be driving pessimism among all major political subgroups, including those who voted for Clinton, those who voted for other presidential candidates, and those who decided not to vote at all...». (Pew Research Center for the People & The Press, 1997).

On the other side, subjective perceptions of crime may not relate to the objective progression of criminality indicators. As noted by Pew Research (2019), for the 1993-2015 period the growing percentage of public perception's crime rate, or people saying there is more crime in the U.S. than a year ago, as reported by Gallup, was at odds with reality and the actually decreasing violent crimes per 1,000 persons age 12 and older, as shown by Justice Bureau of Statistics. The media narrative on crime, and PR implications in crisis management, in my opinion fill that gap between perception and reality.

7. Conclusions and recommendations

First, the shift from individual to collective or corporate identity affects governmental public relations. In my view, Kotler's instruments of Public Relations known with the acronym of PENCILS (*Publication – Events – News – Community – Identity – Lobbying – Social responsibility*) may be used by every community, company, institution or enterprise, regardless of the fact that the product they are "selling" is national news, a political party, a private education, a mobile phone, a croissant, oil fuel for cars, clothes for humans, food for pets, a football game, or a religion. In this regard, I do consider State Police and the Ministry of Interior as public institutions which may and should apply these instruments ethically, through truth, honesty, integrity, professionalism, respect, dedication and transparency as in corporate communication. I strongly believe that the return of the individual to a position of accountability improves the quality of the public dialogue, as the collective identity emphasizes the group and devalues the individual. There is no unique homogeneous public opinion; there are different influencing publics. Nevertheless, public relations or PR must be opened to hear and offer a space for relating with individuals that are not easily labeled *a priori* as supporters or opponent to an issue, but may instead represent a champion of the real population involved in a free public exchange of ideas.

Second, public order and security can never be an exclusive duty of State Police alone, but a joint attempt for common goals. The institutional identity of the Police or the Ministry of Interior itself is constituted by their purpose (why they exist), their brand (how they are perceived by others) and their culture (how members interact and work within them). Notwithstanding, popular culture and mass media play an important role in effective institutional public communication. Rather than merely reporting reality, Media (both traditional such as the television, or the new media such as website profiles of newspapers, blogs, and social media profiles) constitute a resource for information, persuasion, and entertainment, encouraging unlawful acts and behaviors through the unethical promotion of particular actors. The challenge is to prevent, identify and manage incompatible or opposite messages promoted in the content managed by governmental and media authorities of a country, on the same topic, to the same audience, at the same time.

By analyzing the behavioral communication and reflecting on how media exposures skew already available mental models to affect judgments, beliefs, and attitudes, I provided a more complete framework on events occurred almost contemporarily, aiming to contribute to narrative-based persuasion strategies applied by governmental institutions in Albania in the future. Assuming that Gerbner's Cultivation Theory may be partially applied to explain particular political and social realities, an appropriate model for future solutions may be found in Grunig's systemic approach of Public Relation and its application on PR in public policies and during crisis management.

In this paper I attempted to construct the media narratives related to light weapons control in the Republic of Albania in 2017, and to deconstruct the two incompatible narrative-based strategies in this regard, respectively one supporting the Ministry of Interior's campaign (named "Shqipëria Pa Armë / Albania Without Weapons", in collaboration with PAMECA, managed in social media and covered by new and tradition media) – and another promoting law violation and gun possession through mass media coverage and advocacy of specific actions and actors from the show business and their deliberate messages in audiovisual commercial products.

In conclusion, media and cultural studies applied to a public campaign managed on social media by the Albanian Ministry of Interior, demonstrate the need to harmonize the production or diffusion of public narratives and content on specific topics of interest in matters of public order and security strategies.

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Juvenile Punishment System in View of the Need for Education and Reintegration

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Abstract

Due to age and development stage, juveniles enjoy a special status in relation to adult persons. The status as a juvenile in the criminal field raises the request for treatment in accordance with the physical-psycho characteristics of the juvenile and his educational needs. The punishment system is an important component of the criminal justice system for juveniles. As such, it must respond to requests for a special treatment consistent with the personality of juveniles and individual education needs. This system should be oriented towards the goal of education and rehabilitation of the juvenile. In accordance with the international standards of juvenile justice and contemporary legislation, the Criminal Code of the Republic of Albania (CC) has sanctioned a number of rules that allow for special treatment for juveniles in the area of the punishment system. Despite the positive aspects, the provisions of the Code were insufficient in view of the requirements of international standards and the need for education and reintegration. The legal reform which also included the criminal justice system for juveniles brought a number of changes in the area of juvenile punishment system too. With the entry into force of the Juvenile Criminal Code (JCC) it was possible to establish a special and autonomous system of penalties applicable to juvenile offenders. The implementation of this system serves a friendly juvenile justice aimed at avoiding the negative effects of imprisonment and tends towards social rehabilitation and reintegration. This study discusses the novelties brought by JCC in terms of the meaning, classification and determination of juvenile sentence system and it will be reflected in relation to the challenges of the effective implementation of the provisions relating to the punishment system. Conclusions will also be drawn regarding the compliance of this system with the request for special treatment of juvenile perpetrators and the need for integration and reintegration.

Keywords: Punishment system, Juvenile Criminal Code, Punishment classification, Non-custodial sentence, Freedom restriction.

Introduction

For juvenile offenders the punishment must be an instrument of reintegration and re-socialization policies. Today it is admitted that if the treatment of juveniles shall be made in the shadow of criminal law, it will remain under the influence of repressive and retributive orientation.¹

Therefore, the punishment system should aim at promoting educational measures and alternatives to imprisonment in order to avoid the negative effects of imprisonment and to ensure the process of integration and education in the most efficient way. In the enforcement of penalties, consideration should be given to the need for education and the highest interest of the minor. This purpose also determines the types of punishments applicable, where, first and foremost, priority should be given to educational measures, and in general, to non-institutional measures. The custodial sentence shall be applied in exceptional cases and only for serious offenses. These principles also reflect the requirements of international criminal justice standards for juveniles. The principle sanctioned in Article 40 of the UN Convention "On the Rights of the Child" regarding the way children in conflict with the law are treated, is of particular importance in the determination of penalties, whose implementation should take into account the age of the child, the educational needs and the integration process².

As part of the criminal justice system, the juvenile justice system has also been in a dynamic process of continuous change. Until before the adoption of JCC, the main reference point was the CC that entered into force with Law No. 7895, dated 27.01.1995, which despite all the positive changes, did not fully reflect the requirements of international standards for the treatment of juveniles. The legal reform in the justice system enabled a comprehensive reform of the criminal justice system for juveniles.

The adoption of Law no. 37/2007 "Juvenile Criminal Code", which entered into force on 1 January 2018, was the product of this reform. The JCC has brought a number of progressive changes to the juvenile justice system in line with international standards and the need for special treatment. Even after the entry into force of JCC, which already provides for a special legal framework for juveniles, a good part of the CC's provisions in this area still remain in force.

In the context of legal treatment, aspects related to juvenile punishment system are provided for both in the CC and in the JCC.

1. Special rules in the area of juvenile punishment system in the Criminal Code

According to the doctrine: "*A criminal punishment in the criminal law of the Republic of Albania includes the coercive measure, which is enforced by the state through courts, in accordance with the law, against guilty persons who have committed a criminal*

¹ Kambovski.V, (2006), *Criminal law, general part*, Print ISM, Skopje, p. 1085.

² Ibid, Article 40/1.

offense." 1. The Criminal Code does not have a separate chapter reflecting aspects of the juvenile punishment system. Problems related to the treatment of juveniles are spread in various chapters of this code. Although there is no special chapter on juvenile punishment, CC, in line with international standards, provides for special rules in the juvenile punishment system, which aim at a favorable treatment for this category.

According to Article 51, juveniles who at the time of committing the criminal offense have not reached the age of 18, the custodial sentence cannot be longer than half the sentence provided by the law for the criminal offense committed, so the juvenile cannot be punished more than half of the maximum and minimum, provided for by the relevant provision for the criminal offense committed. Regarding the imprisonment, Article 33 has stipulated the principle of serving the sentence in separate places from adults.

In accordance with the principle that the measure of imprisonment is the last measure that can be imposed, the CC in Article 52 has provided for the possibility of excluding the juvenile from the punishment. The possibility of excluding a juvenile from punishment is one of the most important aspects in the juvenile punishment process. According to the provision², the exemption of the juvenile from the punishment is not an obligation for the court, but it is left to the court to assess the criteria for exempting the juvenile from the punishment. The discretionary nature of this provision as well as the lack of re-education institutions where the juvenile exempted from punishment can be placed, has led to inability to implement it. This issue has not been resolved even with the entry into force of the JCC, which does not provide for the exemption of the juvenile from the punishment.

A very important aspect of special treatment is the implementation of educational with minors. The CC has provided only one educational measure, that of placement in an educational institution and its mode of implementation³. The measure of placement in an educational institution is insufficient, has no implementation in practice and is in conflict with international standards that require the implementation of measures that do not isolate the child from the social environment. Regarding their sanctioning in the CC, scholars believe that the current criminal legislation has made a step back compared to the previous criminal legislation⁴.

¹Prof. Dr. Elezi,I, Prof. Dr. Kacupi,S, Prof. As. Dr. Haxhia.M, (2009), *Comentary of Criminal Code* , West Print, Tirana, p. 197.

² According to Article 52 of the Criminal Code:

"The court, based on the low risk of a criminal offense, from the concrete circumstances of its commission, from the previous behavior of the juvenile, may exempt him/her from the punishment. In this case, the court may decide to send the juvenile to an educational institution".

³ The court may decide to send the juvenile to an educational institution when deciding to exempt him from the punishment as well as in cases where the minor has not reached the age of criminal responsibility.

⁴ Hysi.V, (2006), *Penologjia*, PEGI,Tirana, p. 179.

An appropriate way to enable special treatment for juveniles in accordance with educational needs is to apply alternatives to imprisonment. The CC suffered significant changes in the area of alternatives to imprisonment under Law No. 10023, dated 27.11.2008, for some additions and amendments to Law no. 7895, dated 27.01.1995, "Criminal Code of the Republic of Albania". This law, through additions and amendments, improved the content of the existing provisions and enriched the CC with new provisions including other forms of alternatives to imprisonment, such as semi-liberty or home stay, containing more favorable conditions for their implementation against minors.

Although their implementation has a general character, that is to say, they can be applied to both adults and juveniles, the changes made have had positive effects on the enforcement practice for juvenile offenders. The content of alternatives to imprisonment also enables a decision that is conditioned not only by the circumstances and importance of the offense, but also by the individual circumstances of the juvenile offender. This adjustment is reflected both in the existing alternatives and in the new alternatives that have been added to the CC.

More specifically, Article 59, which provides for the suspension of the execution of the sentence of imprisonment and the probation, although with a general regulation, is also used in cases referring to juveniles. With the changes that this article underwent with law 10023 dated 27.11. 2008, on some additions and amendments to Law no. 7895 dated 27.01.1995, "Criminal Code of the Republic of Albania", the circumstances upon which the court may place the convicted on probation have been added. These circumstances are now not only related to the offense but also to the personal qualities, age, health, family, social and professional conditions of the convicted person.

Semi-liberty as a new alternative sanctioned in article 58 of the amended CC, with its content, enables its implementation to juveniles too. The causes for which this option can be applied enable the application to juveniles particularly in cases related to the needs for their education, qualification or vocational training.

A new alternative, added with the changes made to the CC, is the home stay. Referring to the content of the provision 1, in accordance with international standards 2 this alternative measure brings an innovation to the CC, enabling favored treatment for young people up to 21 years of age.

At the same time, the establishment of the Probation Service as a body that, in the context of competencies, also oversees the execution of alternative sentences, has

¹Home stay can also be applied to young people under the age of 21 with documented needs related to health, study, work, or family responsibilities.

² Rule 3.3 of the Beijing Rules requires the extension of the principles reflected in these rules to young people who violate the law.

made it possible to increase the degree of implementation in practice of these alternative sentences.

Although special remedies for juveniles have been provided for in the CC, these provisions are insufficient and are still far from meeting international standards for the establishment of a system of punishment serving the juvenile education and reintegration. The need for a reform of the criminal justice system for juveniles in general and the legal framework in particular led to the adoption of the JCC.

2. Novelties and developments in JCC

The entry into force of the JCC enabled a differentiated treatment in accordance with the highest interest of the juvenile. In a general analysis, the JCC presents a whole set of very distinct features in the punishment system area.

Unlike the CC, which provided only certain special arrangements for juveniles, the JCC provides for, for the first time, an autonomous punishment system applicable to juvenile offenders.

The sanctioning of a special system of juvenile sentence is in line with the purpose of the re-socialization, reintegration and rehabilitation of the juvenile, which is explicitly stipulated in the Code bringing a novelty in this regard¹.

Sentences provided for in this Code may be imposed only by specialized juvenile justice courts.

All structures involved in the implementation and monitoring of juvenile sentences should be specialized.

Another novelty of the JCC is the sanctioning of the general principles of punishment. Taking into consideration the way they are regulated by the Code, these principles are not purely declarative, but impose obligations to be taken into account by the court in the case of punishment. Consequently, we think that the juvenile judge in every case of sentence should consider the obligations that lay down these principles of the same importance as the rules laid down in Article 47 of the CC for determination of the sentence.

In the spirit of the international standards of juvenile justice, the code has sanctioned some important principles that the court should consider in the decision-making process:

The custodial sentence for juveniles is the last possible resort that is considered only if the avoidance measures provided for in the code are unsuitable;

¹Article 93 of the JCC stipulates that the purpose of the juvenile punishment is: "Re-socialization, reintegration, rehabilitation and prevention of re-committing the offense or commission of another criminal offense, offering the juvenile care, assistance and supervision".

² JCC, Article 94.

When making a decision, the court should consider the best interest of the minor as well as the individual assessment report;

The sanctioning of this remedy aims at a decision-making by the court in accordance with individual circumstances and educational needs. Now any decision on the juvenile should be based on the elements of the individual assessment report as well as the fact that in making the decision the court is obliged to consider not only aspects related to the circumstances and the danger of the offense but also to the age, individual circumstances and special needs of the juvenile¹.

The court shall also:

- Enable decision-making that promotes juvenile reintegration and their involvement in a more constructive role in society;
- Give the most appropriate sentence to rectify the juvenile's behavior.
- JCC brings novelties also with regard to types of juvenile punishments, enabling a new division of punishment types into two categories:
- Non-custodial sentences; and custodial sentences.
- For the first time, JCC provides for new penalties applicable to minors such as the restriction of liberty, juvenile imprisonment etc.
- The JCC sanctions an autonomous system of juvenile sentence classification in main sentences and additional sentences distinct from that of adults.

The Code foresees alternative measures of avoidance as a way to avoid criminal prosecution or punishment for juveniles and to enable their social integration. Considering this category, it can be concluded that juveniles can be subject to:

- Alternative avoidance measures (which mainly have the purpose of avoiding prosecution);
- Sentences.

As the alternative measures of avoidance have a number of distinctive features from the penalties relating to the procedural stage of enforcement, the competent bodies for their enforcement as well as the legal consequences, only penalties that may apply to juvenile offenders will be discussed below.

3. Types of sentences applicable to juveniles

The punishment system provided for in the JCC applies only to juvenile offenders who have reached the age of criminal responsibility, i.e. for juveniles of the age of 14 who have committed crimes and 16 years of age who have committed criminal offenses.² The JCC does not contain provisions for juvenile offenders under the age of criminal responsibility, referring in such cases to provisions envisaging more specific laws³.

¹ Ibid, Article 94/3(b).

² Ibid, Article 3/11.

³ Ibid, Article 4/2.

According to the JCC, juveniles can be subject to the following sentences 1:

Non-custodial and custodial sentences.

2. Non-custodial sentences include:

- a) restriction of liberty;
- b) home stay;
- c) fine;
- d) doing work of public interest;
- dh) the ban on carrying out an activity;
- e) fulfillment of certain obligations.

Juvenile sentences are classified into major and complementary penalties 2.

Incarceration, restriction of liberty and fines are the major sentences, while all other sentences are complementary ones. Only one major sentence can be given to the juvenile. The major sentence can be given together with no more than one complementary sentence.

Together with the sentence, one or more of the measures provided for in Chapter VII of the Code may be given. In an analysis of the provisions of the code, we can identify some characteristics for each of the types of sentences.

Custodial sentence: In accordance with international standards 3, the custodial sentence of juveniles, as a form of deprivation of liberty, should be given as a last resort and when no other punishment alternative is appropriate. Based on this principle, the enforcement of the custodial sentence is conditioned by some criteria that the court must take into account when giving it to juveniles.

Unlike the provisions of the CC, the JCC brings a number of changes regarding the length of time and the criteria for the enforcement of juvenile imprisonment.

With regard to duration, Article 97/2 of the JCC stipulates that the custodial sentence cannot be more than half of the punishment provided for the offense committed 4, but not more than 12 years. When enforcing a sentence of imprisonment, the judge is obliged to deduct half of the sentence provided for in the provision for the criminal offense, but in any case the court cannot give a sentence of more than 12 years. This

¹ Ibid, Article 95.

² Ibid, Article 96.

³This principle is enshrined in a number of international legal acts such as: Rule 1 of the United Nations Rules "On the Protection of Juveniles Deprived of Liberty", Article 37/b of the UN Convention "On the Rights of the Child", Article 46 of the United Nations Directives "On Prevention of juvenile delinquency" (Riyadh Directives) Rule 19.1 of the United Nations Standard Minimum Rules "On Juvenile justice administration" (Beijing Rules) etc.

⁴CC, Article 51.

rule is mandatory for the court and does not provide the judge with discretion to assess case by case. In the legal doctrine there is an opinion that the sanctioning of such regulations regarding the duration of juvenile imprisonment should extend to the institutes of prescription and rehabilitation, considering that the prescription deadlines refers to the sentence measures provided for by the special provision and not halving them¹.

As regards the conditions of enforcement, juvenile imprisonment may only be applied in cases where a criminal offense has been committed for which the minimum sentence is seven years and when this sentence is necessary due to the nature, social high risk of the criminal offense and the degree of guilt. This criterion is also imperative.

When deciding on incarceration, the court takes into consideration all the circumstances related to the maturity of the juvenile and the time it takes for his/her professional education and training.

Depending on the degree of guilt, the court may grant a shorter sentence if it is considered sufficient to achieve its purpose ².

Regarding the manner of serving the sentence of imprisonment, according to Article 33/3 of the CC, juveniles serve the sentence in separate places from adults.

Restriction of liberty. It means the placement of a minor in a particular institution/center under supervision without being isolated from society and the community, with the purpose of education and rehabilitation through special programs³. The restriction of liberty is realized in institutions with a low level of security, with a small number of minors enabling their individual treatment. These institutions should be geographically distributed throughout the country and be integrated into the social, economic and cultural environment of the community. With regard to duration, the restriction of the juvenile's freedom cannot be more than three years. The practical implementation of this measure is closely related to the creation of the necessary infrastructure, the establishment of special centers and institutions as well as human capacities with specialized and trained personnel in the field of juvenile justice. Currently, the establishment of these centers is still ongoing and is not completed.

Fine. A fine can be imposed by the court for both the persons who commit a crime and those who commit an offense. Measures and provisions regarding the imposition of a fine are stipulated in the CC, where no special provisions for the determination of the fine for juveniles are provided for. Considering this deficiency, the JCC for the first

¹Hoxha, D, Kacupi, S, Haxhia, M, (2018), *Criminal Law, General Part*, Jozef Publications, Durrës, p. 617.

² JCC, Article 97/3.

³ JCC, Article 98/1.

time foresees special provisions in this regard. The Code provides for two important criteria that the court should consider when enforcing a fine for juveniles:

This penalty can be applied to a juvenile only if he/she has monetary income from a lawful source¹;

Its amount cannot exceed half the fine that can be imposed on an adult under the same conditions pursuant to the Criminal Code.

By sanctioning these criteria, the shortcomings of the CC are remedied regarding the fine. The lack of specific criteria made it almost impossible to apply to juvenile offenders. This is also evidenced by the case law where Article 34 of the CC that provided for the fine penalty has barely been applied to juveniles.

The ban on carrying out an activity

2. It means the ban to carry out a certain activity for a period of time from one to three years. This kind of sentence is imposed when the court finds it appropriate to rehabilitate the juvenile and prevent the commission of other offenses by him/her. This sentence may be applied until the juvenile has reached the age of 18.

Also, in the wording of this provision, there is an uncertainty as to the type of activities that a juvenile who has not reached the age of 18 can be prevented from performing. The possibility that this category carries out professional activity or activity related to functions or duties due to age is almost excluded. Therefore, we also think that for this kind of punishment the shortcomings in the wording of the provision can create implementation problems in practice.

Doing work of public interest

3. This punishment consists of placing a juvenile to carry out a job in public interest from 40 to 300 hours with a duration of no more than four hours a day. Carrying out work in the public interest can be assigned as a complementary punishment (the court implements it together with a major punishment) or as an alternative punishment. As a complementary punishment it may be imposed for a shorter time than the minimum of the foreseen hours. In cases where work in the public interest replaces the custodial sentence it may be longer in time. Work in the public interest is implemented in such a way as not to impede the education process and may be accompanied by the obligation to pursue a professional course.

Assigning work in the public interest as a complementary punishment and as an alternative punishment can create confusion in the practice of court enforcement.

¹ The term "lawful source" is unspecified and may create different practices in the application of this provision. The same concern was raised by Albanian Helsinki Comity in the legal review that was made by this body to JJC. For more information, see AHC's legal review on the draft law "Juvenile Justice Code", (<https://www.ahc.org.al/kodi-i-drejtjesise-per-te-mitur>).

² JCC, Article 100.

³ Ibid, Article 101.

Enforcement as an alternative punishment is very helpful to juvenile offenders considering the need for education and social reintegration for this category. With regard to enforcement as a complementary punishment, we consider it inappropriate to assign together with one of the major punishments, imprisonment, restriction of liberty or fine. We express the opinion that the practice of enforcement to juveniles, work in the public interest as a complementary punishment can be considered an appropriate punishment only if it is to be assigned as a separate punishment, unaccompanied by the major punishment. The JCC does not expressly provide for the possibility that the court may be suffice with the complementary punishment. Nevertheless, even in the case of punishment of juveniles, the regulations of the CC are applicable, which in certain cases enables the assignment of complementary punishment alone.¹

Fulfillment of certain obligations². This punishment consists in ordering a minor to fulfill one or more of his obligations, such as: attending compulsory education or an educational program, attending a vocational training program, meeting the obligations arising from the employment relationship, repair of civil damage caused, attendance of a psychological or medical rehabilitation program, non-attendance of certain places, non-accompaniment with certain persons, etc. The list of obligations provided for in this Article is not exhaustive since the court may also impose other obligations provided for in Article 60 of the CC or obligations which it deems to be in the best interest of the minor. Fulfilling the obligations by the juvenile may be one of the most effective means with which the court, through the punishment system, enables its education in relation to the individual circumstances and the needs of the juvenile. Measures such as the repair of damage or the attendance of education, rehabilitation programs etc. serve the need for awareness of the minor for the offense committed, education and training, or narcotic substances in order to become a worthy member of the society. For this reason, courts should be encouraged to apply such measures.

Home stay³. This penalty means the juvenile's obligation not to leave, for a specified period, his permanent or temporary residence or a certain place where he is staying or being temporarily cured. This penalty may be applied in cases of commission of criminal offenses for which a punishment of up to five years of imprisonment is foreseen. As far as the duration is concerned, home stay is granted for a period of six months to one year. It applies in such a way that it does not hinder the educational

¹Referring to Article 30/2 of the CC:

“The court in special cases, when the granting of the major sentences is deemed inappropriate and when the law provides for a sentence of imprisonment up to 3 years, or other lighter sentences for the offense, it can only be sufficed with imposing a complementary sentence”.

² Ibid, Article 102.

³ JCC, Article 103.

process or the employment of a juvenile. Home stay can also be supervised electronically.

After analyzing the classification and types of penalties the following question may naturally arise: *Does JCC provide for alternatives to imprisonment?*

Although the JCC does not provide for a special system of alternatives, the Code provides for special provisions for the implementation of several alternatives to juveniles such as the suspension of the execution of the custodial sentence¹ or reduction of the sentence below the minimum provided for by law. A Very positive development in this regard is the sanctioning of the most favorable terms of serving the sentence for obtaining parole as provided for in Article 129 of this Code. With the exception of some more favorable conditions for the application of alternative punishments, the JCC does not bring any novelty regarding the provision of new juvenile imprisonment alternatives.

We believe that the JCC should provide for a more complete provision of juvenile sentence alternatives without the need for reference to the relevant provisions of the CC.

Likewise, the JCC should have provided for a special system of alternatives applicable to juveniles. A wider space in this direction should have also been devoted to sanctioning the mechanisms that enable informal resolution of issues involving juvenile offenders, including mediation and restorative justice.

Conclusions and recommendations

The approval of the JCC paved the way for the creation of a special legal framework for juvenile justice in line with international standards and contemporary norms. The punishment system is a very important component of this framework. The JCC brings a number of novelties in the area of the punishment system by enabling an autonomous system applicable only to juvenile subjects and an approach towards a friendly justice that is aimed at the education, rehabilitation and reintegration of the juvenile. In compliance with international standards, the JCC has sanctioned for juvenile offenders a range of guarantees in the area of the system of punishments and punishment assignment. The sanctioning in the JCC of the purpose and types of juvenile punishment represents a positive development in terms of meeting international standards for the treatment of juveniles.

¹ Two conditions must be met for the implementation of this alternative to juveniles:

- The court should impose a sentence of up to 5 years; and
- The juvenile shall not be convicted before for deliberately committing a criminal offense.

The amendment to Article 59 of the CC sanctioning this alternative for adults is related to the fact that Article 104 of the JCC does not provide for other conditions related to the person's risk or personal circumstances. See JJC, Article 104.

Despite the positive changes, by referring to the provisions of the Code, some conclusions can be drawn and some recommendations can be given on the concrete needs for intervention as follows:

Some of the provisions of the JCC that provide for the classification and types of juvenile punishments should be clarified and improved in terms of content to enable the implementation in practice but also coherence with the provisions of the CC.

Provisions on juvenile education measures had to be sanctioned in the JCC. One of the shortcomings of the JCC is the lack of provisions in this regard. The only educational measure provided for in the CC, that of placement in a re-education institution, is a measure that implies separation from the social environment. Moreover, in the absence of institutional infrastructure, this measure cannot be implemented. The lack of a variety of educational measures does not comply with the requirements of international legal acts to give priority to these measures against juvenile punishment.

The JCC should have provided for a contemporary system of alternative punishments applicable only to juveniles. The alternatives to imprisonment provided for in the CC are applied by case to both adults and juveniles, without distinction based on juvenile status. Despite the positive changes that the CC underwent in this area, there is still no alternative system of punishments applicable to juveniles.

Even the entry into force of the JCC has not resolved the issue of the treatment of juveniles who, because of their age, are exempted from criminal liability. Although there are no penalties for this category, the JCC should have provided for measures to be taken in order to enable rehabilitation and reintegration into the society.

In accordance with the advanced Western legislation¹, specific regulations for the treatment of age groups over the age of 18 should have been sanctioned in the JCC.

Changes to the JCC should also correspond to the necessary basis of secondary legislation, as well as the institutional infrastructure as a condition for establishing a system that takes into consideration the best interest of the juvenile and his/her educational needs. A number of measures must be taken to enable the application of the juvenile justice system. Interventions in this direction should consist of:

Creation of the necessary institutional infrastructure, establishment of the necessary structures provided for in the Code, special centers and institutions for the enforcement of sentences.

Adjustment of the necessary human resources to enforce obligations arising from the entry into force of this code.

¹ The French, German, etc. criminal law provide for a differentiated treatment for persons of the age group 18-21, who constitute a special category for the purpose of determining the sentence and the effect of serving the imprisonment sentence.

Training and specialization of competent bodies involved in the process of their implementation and supervision.

Judging juveniles by judges trained and specialized in juvenile justice and with extensive knowledge not only of domestic law but also of international acts of juvenile justice.

Improvement of the child services system as a system of victim-offender mediation, custody service, community services as well as all services that enable the social integration of juveniles against whom alternatives to imprisonment will be applied.

Adjustment of the Probation Service staff to juvenile justice specialists 1.

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¹ The accompanying report of the JJC expressly includes the request for increasing the number of Probation Service staff to deal with the supervision of alternative measures of avoidance as well as the specialization of employees in the area of juvenile justice. For more information see the Report on the draft law "Juvenile Justice Code in the Republic of Albania", p. 28, (http://www.academia.edu/32116327/RELACION_KODI_I_DREJTESISSE_PER_TE_MITURIT).

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The University of Tetova: A Glorious Temple Built on the Nation's Sacrifice for Culture and Justice Acknowledgement

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Abstract

In different historical periods, famous people have sacrificed themselves on behalf of their substantial beliefs in the function of promoting scientific knowledge. Likewise, many of them, with an uncompromising piety have contributed to the establishment of institutions to ensure its advancement. Not long ago, by the end of the 20th century, in a Macedonian town – now North Macedonia, in Tetovo - the first Albanian-language university was founded as a product of citizens' collective willpower for ethnic and cultural identity actualization in the field of education. It is fairly said that its founding history is hurtful and atypical for a higher education institution. Therefore, through this article we will tend to elaborate the specificities of its evolution by describing two development stories based on the collected data using the archival study method. In the first one, we will give light to some of events of essential importance of its establishment, in a time and context of communist regime that led an ethnic groups marginalization politics in a multiethnic society. Our focus will be the police actions by the government of the time in order to brutally crush the pro-University civic movement, which led to murder and imprisoning of Albanian intellectuals, professors and youngsters, but with unsuccessful epilogue. Subsequently, we will present the second story of this major national project: from the moment if its institutional legalization in 2004 to the present. Today, this university represents the nucleus of the Albanian emancipation in RNM, by promoting social, multicultural and especially scientific and academic values. At the end we will emphasize the vision, strengths of this University, such are women empowering, intercultural dialogue and its internationalization.

Keywords: cultural identity, multiethnic society, vision, internationalization

Introduction

Expanding cultural, ethnic, religious and linguistic diversity throughout the world, especially after the end of the Second World War, revealed a new basic orientation necessary for normal functioning of civilization (Banks, 1996; 2004). Setting communication barriers between young people (and citizens) of different cultures in Balkan states and beyond, as a strategy to assimilate minorities, has a long institutional history (Murtezani, 2018). The members of these cultures need to have greater self-confidence and simultaneously develop evaluation and understanding of the other cultures (Tiedt & Tiedt, 1990). The instructions for multicultural understanding can assist in raising the academic expectations of the pupils from the minorities and to contribute for decreasing the negative stereotypes. It is assumed that in order for the multicultural programs to be efficient, it is necessary for them to incorporate the social, historic and political contexts (Niето, 1997). In many Balkan countries, and not only, which were under the domination of the communist system, the issue of ethnic diversity has always been neglected. In this paper we will refer to the issue of higher education of the Albanian community in North Macedonia, from a historic perspective, including reflections of recent times. As we will argue below, the education challenges which the Albanian community in North Macedonia faced implicate their collective commitment and sacrifices in order to gain their right to quality university education. The epilogue of their legitimate efforts to preserve the cultural identity was the establishment of the first Albanian University in 1994 by the Albanian people in the Macedonia of that time. Since its commencement, immediately after its establishment, this university has had to face many unusual challenges for a higher education institution.

It is easy for us to describe its development path by a retrospective analysis but the masterminds of this university establishment had faced major difficulties due to the quite unfavorable and life-threatening circumstances, approximately three decades ago.

1. North Macedonia - a country of attractive nature but fragile multiethnic society

Situated on the Balkan Peninsula in Southeast Europe, this small country takes pride of a sublime natural beauty, with rivers and lakes like Ohrid, mountains like Shar and many other. It borders Kosovo to the northwest, Serbia to the northeast, Bulgaria to the east, Greece to the south and Albania to the west.

North Macedonia has a demographic of different ethnic, religious and linguistic affiliations. Regarding the statistical data related to the number of the population, we note that in 2002 ethnic Macedonians are 64% of the population, while 25% were ethnic Albanians, 4% Turks, 3% Roma and smaller percentages of other ethnic groups (Fig. 1.1). The native language of Macedonians is Macedonian while native languages of Albanians, Turks and Roma are the Albanian, Turkish and Roma (Fontana, 2007).

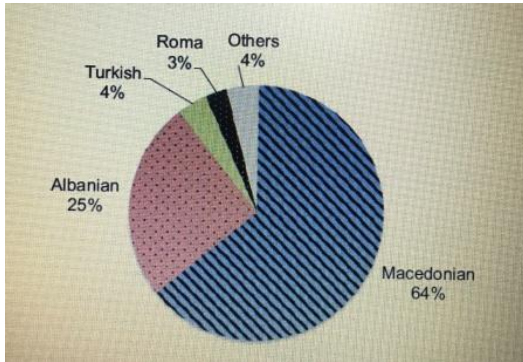


Fig. 1.1 Macedonia's population by ethnic affiliation according to the 2002 census (State Statistical Office, Census of population, households and dwellings 2002. Book X: Total population according to ethnic affiliation, mother tongue and religion (Skopje: State Statistical Office, 2002): 62)

The majority of them, fortunately or unfortunately, belong to two different religious groups. Based on fig. 1.2, in 2002, the majority of the Macedonian population was Christian orthodox and Muslim (mainly Sunnis). After 2002 for many reasons, especially for political, we do not have reliable data on the population of this country.

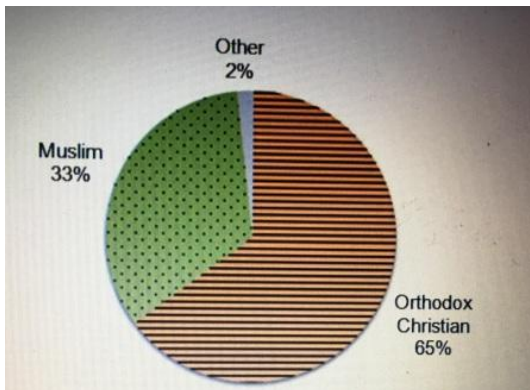


Fig. 1.2 Macedonia's population by religious affiliation according to the 2002 census (ibid., 334)

Historically, the Balkan peoples have been involved in many disputes and even conflicts - wars resulting in grave consequences. They 'coexist in parallel rather than live together' (ICG, p.4). There may have been temporary cohabitation periods but the social and political situation has always been characterized as tense. Most Balkan states have responded by force to diversity and identity-based conflicts in their territory by eliminating, assimilating, suppressing, or subjugating smaller cultural and ethnic communities. In almost all disputes between the peoples of this region, the right to native language use for certain communities (minority) has been and remains one of the most debated issue.

Macedonia was first under Ottoman rule and later within the borders of Bulgaria, Serbia and Greece during the First world war (1913). It was established as a Yugoslav republic for the first time after WWII. Between 1991 and 2001 it was established as an independent country. And last, by the end of 2019, it was renamed to the Republic of North Macedonia.

2. The first Albanian university in North Macedonia founded by the people

The University of Tetova, one of the newest universities in North Macedonia, currently represents a temple of knowledge in which the academic activity includes all three study cycles. This institution stands out every day more with numerous achievements on many academic and scientific fields.

Its establishment saga is characterized by countless challenges, atypical for a higher education institution. From a retrospective standpoint, we will disclose the period of being an illegal institution, more precisely the circumstances that resulted in mass protests. Nevertheless, we will describe all critical events that contributed to the establishment of this institution as well as the social and political turbulences due to the historical hegemonic state practice.

2.1. Circumstances preceding the actualization of the right to an Albanian University

The issue of an Albanian-language university establishment in Macedonia is an embodiment of widespread struggles for inclusion and rights of the Albanian community. A series of political, social and educational circumstances in the past, rather than advancing the Albanian ethnicity position, were even more disadvantageous to their rights to integration and equal education in the society. Albanians were merely denied the right to higher education in their native language, since the end of WWI (even earlier), which made them feel discriminated against and marginalized due to the inability to decide about their fate. In former Yugoslavia, a communist ideology policy of the time offered the minorities the opportunity of primary education in their native language. Just for illustration, in the Republic of Macedonia, by 1952 there were 25.645 students enrolled in Albanian language classrooms and by 1972 that number had increased to 54.801. However, as time passed, the Albanian community remained alienated from the ideologies and narratives that supported the state-building project of Yugoslavia. Worst of all was that, considered a non-Slavic people, Albanians were excluded from the pan-Slav ideal which represented the nucleus of the federal state; their discrimination was never ending.

Many Albanian intellectuals had graduated at the Albanian-language Pristina University but the authorities of Republic of Serbia closed the university in 1990. All these changes made the access of the Albanian community to university education impossible. Unlike the Yugoslav constitution of 1974, the Macedonian legislation did not guarantee university education in Albanian. In an atmosphere of collective

frustration, the idea of establishing an Albanian-language university in Macedonia began emerging spontaneously. What occurred in the decades that followed, namely the Albanian higher education issue, would continuously strain the relations between ethnic Albanians and the independent Macedonian state.

Major issues were articulated in 1980 when the Macedonian elite began implementing the so-called integration education system, while in fact it was solely a perfidious institutional effort to assimilate Albanians. Schools were now functioning that way that in the new curricula the number of Macedonian lessons in Albanian language schools increased, books in Albanian language were rewritten to further emphasize Macedonian identity. The Law set the very high figure (30) as the minimum number of students as a condition to open classrooms in Albanian. Due to this well-planned effort, between 1981 and 1989, the number of Albanian-language high schools was halved (Phillips,2004), while Albanian teachers who refused to work with the new curricula were fired. (Ingrid, 2001). At the time, the tendency of collective sociopolitical exclusion of the Albanian ethnic community was a great concern. For example, in 1990, the state-founding narratives and state-forming policies promoted by the state emphasized state compliance with the ethnic Macedonian nation. These policies fueled ethnic Albanian feelings of collective exclusion and fear of assimilation, which eventually motivated the 2001 uprising.

No doubts that the inequality in education makes the members of a community feel uncomfortable because of their inferior position in society, especially when we talk about a society that proclaims cultural pluralism. Maslow's theory (1956), teaches us how important for an individual and a community is to fulfill the self-actualization motive. The mental and social well-being of members of a society can only be assured if they manage to integrate into society as equal citizens. They can only this way actualize their identity - which was not the case with Albanians, well-known for their loyalty around the world! For years their frustration grew due to the lack of willingness of the communist authorities to hear their complaints, respectively, to discuss about their national and cultural needs and concerns. The collective sense of being second-class citizens, accumulated over the decades, towards the end of the 20th century, overcame the state of chronic collective stagnation by manifesting into massive disobedience towards the hegemonic state policy of that time. Another circumstance that influenced political and social events was, undoubtedly, the ethnic conflict in Macedonia that lasted for about seven months (February-August 2001), between the National Liberation Army and state security forces. The conflict led to 150-200 casualties and 650 injuries, and about 7% of Macedonia's population was displaced during this period(Ripiloski, 2011).This conflict, directly or indirectly, furthered social segregation, and increased cultural polarization in society.

2.2. Why and to whom the ethnic Albanian university was an obstacle?!

Being aware of the way the Albanian-language University in Pristina had evolved into a nest of nationalist uprising, the Macedonian authorities were determined to prevent

the establishment of an Albanian-language university. Therefore, successive governments encouraged Skopje's St. Cyril and Methodius University to set enrollment quotas for members of ethnolinguistic communities, which increased the Albanian student percentage (Karakajkov). In 1997, despite the open and violent opposition from Macedonian professors and students, the government established an Albanian-language institute within the Faculty of Pedagogy of the University of Skopje.

However, these concessions were not sufficient so by the mid-1990s, the Assembly of Albanian Intellectuals in Macedonia called for the establishment of an independent Albanian-language university. The establishment of the University of Tetova faced with considerable resistance. To counter this initiative, Macedonian authorities argued that the University of Tetova was illegal because it was private and teaching was only in Albanian (Duncant, 1995). Furthermore, the government never accepted a proposal for its establishment and most of the academic staff did not fulfill the legal criteria required for university professors (Risteska, 2011). The fact that most of the staff members were University of Pristina graduates additionally strengthened the ethnic Macedonians suspicion that the University of Tetova was the cornerstone of an Albanian parallel education system promoting nationalism and secession (Koppa, 2001).

These were, in fact, only quasi-arguments. In reality, this major national project presupposed inclusive higher education, and most of the professors had appropriate (legitimate) degrees from the University of Pristina (in Kosovo) and other Universities of Yugoslavia and European countries. The situation in Macedonia was different from that of Kosovo: Albanian political parties demanded constitutional changes and insisted on the establishment of an Albanian-language university, but they had also participated in government coalitions since 1992. When tensions between the ethnic Macedonian and Albanian communities escalated in the late 1990s, ethnic Albanian parties began to complain that the distribution of ministerial positions did not reflect the demographic and political significance of their community (Ripiloski, 2011). A chronology of events clearly shows the political and social turbulence that emerged as a result of the Albanian intellectuals' organization to reject the status of ethnic marginalization. At the beginning of 1995, leaders of all Albanian parties gathered for the opening ceremony, but the next day police stopped the lectures and arrested the rector and several professors, imprisoning them on charges of enticement (Vetterlein, 2006).

Most Albanian parties temporarily boycotted the parliament in protest; they argued that beyond the socio-economic inequality of ethnic Albanians, the denial of the right to university education in their native language "reinforced the perception of state's ethnic Macedonian superiority" (Ripiloski,...) Tetova continued its activities unrecognized by the government and by 1999 had enrolled over 4.500 students (Koppa, 2001).

Another crucial circumstance that pressured the government of North Macedonia to correct its attitude towards the unrecognized University was the Albanian uprising during the 2001 conflict in Macedonia when, among other things, NLA required the expansion of native language education and state funding for the University of Tetovo.³³ In essence, this requirement proves that language remains the most politically emphasized sign of ethnic identity in Macedonia. Finally, the dialogue between the confronted parties followed while USA and EU were assisting in mediating and drafting the Ohrid Framework Agreement which was the result of this dialogue. The Ohrid Agreement reaffirmed the rights to primary and secondary education and provided state funding to universities where teaching was conducted in the language spoken by at least 20% of the population (313). Since 2004, two states have been conducting academic activities in Albanian: South East European (Trilingual University) and the now-legal University of Tetovo. Besides OFA prediction regarding positive discrimination at university enrollment, (314), higher education in native language facilitated ethnic Albanians' access to university. Ragaru (2008) concludes that between 2001 and 2004 the percentage of Albanian students enrolled at university increased from 4.9 to 14.9% .

2.3. The establishment of the first Albanian-language University: the transformation pathway from illegal to legal state institution.

As mentioned above, the general sociopolitical situation in Macedonia did not reflect hope for higher education of the Albanian community supported by the state. The late 20th century and the beginning of the 21st century sensitized the struggle for human rights and the rule of law in societies of globalization era. At this time, as expected, the idea of enjoying basic human rights - one of them being higher education in mother tongue - was articulated in the collective consciousness of Albanians.

The well-known rule: right people, right actions at the right time made many progressive forces of the Albanian community in Macedonia on December 17, 1994 to proclaim the establishment of the people's University of Tetovo which was, unfortunately, considered illegal by the government until January 2004 when it was legalized as a state university.

The first lectures reflected the national euphoria and were therefore held with great devotion, although in non-typical teaching spaces for higher education and low didactic infrastructure. The lectures began in February 1995 in the suburbs of the city of Tetovo, mostly in private houses, while the first students were very enthusiastic to study (fig.2).



Fig. 2. The first students with their indexes

Many community members, eager to serve the ethnic cause, in addition to the material support of the university establishment, opened the doors of their homes to facilitate the first lectures. Albanians have been deprived of their right to higher education for decades, therefore the moment of the university establishment announcement was so significant to them that, despite threats from the Macedonian army and police at the time, they did not withdraw from making their longstanding dream reality. This whole movement was in essence very genuine and with a human mission. We find evidence of this in the appeals of its head, Prof. dr. Fadil Sulejmani (fig. 3), engraved in the collective consciousness of the Macedonian Albanians of that time: “We don’t want violence but pencils and notebooks”.

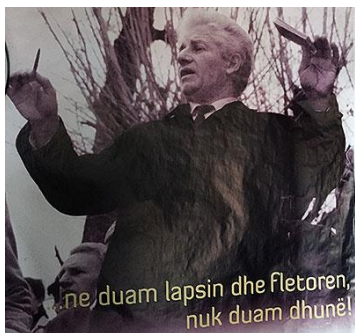


Fig. 2. Founder of the University of Tetova: Prof. dr. Fadil Sulejmani

Ironically, his now historic appeal was interpreted as something which endangers the state, for which he was arrested and sentenced to 30 months in prison. Many other intellectuals and citizens were also arrested and threatened by state authorities.

Despite the substantiated claims of the originators of this movement, the Albanian ethnic community will face major obstacles in further developments. In remembrance of the police repression against innocent people, the Museum of Tetovo University was established, representing a link between its past and its future.

3. The actual situation: the vision toward globalization

The University of Tetovo saga is a presentation of the ethnic Albanians’ struggle for a university where they would be taught in their own language and provide cultural

survival. It happened that a group of devoted self-sacrificing students, supported by professors, intellectuals and their entire community, proved the value of obtaining the right to quality education.

Nowadays, this institution can be justly attributed the title multicultural, with around 15 thousand students, mostly Albanian and with a considerable number (10%) of Macedonian and other ethnicities. With a total of 15 faculties, teaching is conducted in all three study cycles. Priority is given to building links with many universities and institutions in the country, Europe and the USA, it is important to mention the Memorandum of Understanding with the University of Northern Illinois (USA).

Teaching curricula are constantly subject to the evaluation process always being in line with market demands. The academic staff and students are regularly active participants in many conferences and exchange programs such as Erasmus Plus networks, Ceepus, Mevlana, etc. A great importance is given to the continuous stimulation professors and students mobility, so that they can benefit from global development trends and then contribute to their home country. These events and many other achievements continue to verify the academic and social mission of this temple of knowledge.

Conclusion

The university has come a long way in a short period of time. Established on December 17, 1994 as the first higher education institution in Albanian language, it was unfortunately considered an illegal university by the government until January 2004.

The University of Tetova has a very impressive establishment history that makes people fascinated by the strong will of the community to guarantee educational equality.

On the day of the public announcement of the lecture commencement, the police tried to force students and professors to withdraw, but to no avail: members of the Albanian community, committed to the cause, formed a human blockade to defend their University.

Their resistance was epic regarding the fact that they were opposing about 300 police officers who tried to prevent the start of academic work. Moreover, defending the national ideals for education, a young man was shot and lost his life at his best age. It more than accurate when it is said that blood is shed for this university.

This movement, led by professors and students, may perhaps convey a message about how young people are that vital force that is progressively changing the world.

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Synonymous with Cinema: An Investigation into Ingmar Bergman's Critical Reception in Italy

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Abstract

The present essay intends to investigate the critical fortune of the Swedish world-famous theater and film director Ingmar Bergman in Italy. In particular, attention will be devoted to the reception of Bergman's theatrical productions that were shown on Italian stages between the early 1970s, when some of Bergman's theater productions were first seen in Italy, and the early 1990s, when Bergman's production of Ibsen's *A Doll's House* was one of his last theatrical productions to be shown in Italy. On the whole, only minor consideration has been accorded by Italian scholars in their studies on Bergman to his work in the theater. This is well illustrated by the various books on Bergman that have appeared in Italy over the years, which scarcely deal with his theatrical work. One reason for this may lay, as shall be shown in this essay, in the lateness and scarcity with which Bergman's productions reached Italy. By drawing on a selection of reviews of Bergman's theater productions published in major Italian newspapers from the 1970s to the 1990s, the following investigation intends to give an account of the Italian reception of Bergman's work in the theater, from the specific qualities acknowledged to the Swedish director to the formulas, as will be seen, increasingly characterizing the critics' judgments on him over the years, with the aim to shed light on the critical understanding of Bergman's oeuvre in Italy.

Keywords: Ingmar Bergman, theater, cinema, Italian reception

Introduction

In investigating the critical fortune of the Swedish world-famous theater and film director Ingmar Bergman in Italy, this essay intends to focus particularly on the reception of Bergman's theatrical productions that were shown on Italian stages between the early 1970s, when some of Bergman's theater productions were first seen in Italy, and the early 1990s, when Bergman's production of Ibsen's celebrated play *A Doll's House* was one of the last theatrical productions by the Swedish master

to be shown in Italy. Linking to previous studies by the author on this topic (Bono, 1998), the essay aims to shed light on the critical understanding of Bergman's oeuvre in Italy.

As one leading Italian theater critic, Renzo Tian (1972), has remarked, "In Italy, the name of Ingmar Bergman is synonymous with cinema. Not many know that Bergman is first and foremost a man of the theater". In fact, only little consideration has been accorded by Italian scholars in their studies on Bergman to his work in the theater. A proof of this can be found in the various books on Bergman that have been published in Italy over the years, which scarcely deal with his work in the theater. As examples may be cited the monographic publications devoted to the Swedish master by Tino Ranieri (1979) and Sergio Trasatti (1991), to mention but two among the several books on Bergman's oeuvre that have appeared in Italy. In this regard, one significant exception are the volumes on Bergman edited by Francesco Bono (1992) and, more recently, by Luciano De Giusti (2005), which also take into consideration Bergman's work as a theater director.

One reason for the slight attention that has generally been paid by Italian scholars to Bergman's work in the theater may lay in the lateness and scarcity with which Bergman's productions reached Italy. From the mid-1950s, Bergman's name was well known in Italy as film director and films such as *The Seventh Seal* and *Wild Strawberries* were met with appraisal by Italian critics. On the contrary, it was not until the beginning of the 1970s that one of Bergman's theater productions was shown in Italy for the first time. It was a production of Strindberg's *A Dream Play*, that was presented in 1970 at the Theater Biennale in Venice. This was followed in 1972 by a production of Ibsen's *The Wild Duck*, which could be seen in Florence as part of an annual theater festival called Rassegna dei Teatri Stabili. A year later, the Florence festival hosted a Bergman production of Strindberg's *The Ghost Sonata*. Then a decade of silence ensued and Bergman as a theater director remained absent from Italy until the 1980s, which marked the arrival in Italy once again of a number of plays directed by Bergman, including Strindberg's *Miss Julie*, in a production by Munich's Residenztheater, Shakespeare's *King Lear* and *Hamlet*, and Eugene O'Neill's *A Long Day's Journey into Night*.

Bergman's presence in Italian theaters was, therefore, occasional and sporadic and in the eyes of Italian critics, Bergman was first and foremost a man of the cinema who, in addition, worked in the theater. Of note in this regard may also be the lateness with which Lise-Lone Marker's and Frederick J. Marker's (1982) comprehensive investigation on Bergman's theatrical productions *Ingmar Bergman: A Life in the Theatre* was translated into Italian. The book was first published in 1982; a revised and enlarged edition followed at the beginning of the 1990s, a translation of which appeared in Italy in 1996. The fact that Bergman's theater productions reached Italy only sporadically needs to be taken into consideration if one is to understand the

nature as well as the limitations of the critical discourse that developed in Italy around Bergman's work in the theater.

Paging through one of the most important Italian theatrical journals, *Sipario*, from the 1970s to the 1990s, one finds no essay specifically devoted to Bergman's work in the theater. The journal limited itself to reviewing the plays directed by Bergman that reached Italy. The same remark applies to Italian newspapers. In investigating the critical reception of Bergman's theatrical work in Italy, we find ourselves faced primarily, if not exclusively, with reviews that rarely go beyond the specific play that prompted them, their interest consisting not so much in the quality of their reflections on Bergman's work, but rather in their documentation of the ways in which Bergman's oeuvre was understood in Italy, from the specific qualities that were acknowledged to the Swedish film and theater director to the formulas increasingly characterizing the critical discourse around him over the years.

This is the kind of investigation that shall be proposed in the following. For this purpose, the material will be organized around two main nuclei of Bergman's theater productions. The examination will begin with a discussion of the critical reception given in Italy in the early 1970s to Bergman's productions of Ibsen's play *The Wild Duck* and Strindberg's *A Dream Play* and *The Ghost Sonata*. The aim is to grasp what it was about Bergman's productions that particularly impressed Italian critics, what peculiarities were accorded to them and, in particular, where Bergman's stamp was identified. The critical opinions on Bergman's work expressed at that time will then be compared with those to be found in the reviews of some of Bergman's later theater productions, including Strindberg's *Miss Julie*, Shakespeare's *Hamlet*, O'Neill's *A Long Day's Journey into Night* and Ibsen's *A Doll's House*. From this comparison emerges the image, the general idea that Italian critics cultivate about Bergman's work as a theater and film director.

2. First Encounters with Bergman's Work in the Theater

When Bergman first arrived in Italy with *A Dream Play*, two qualities in particular impressed critics about his production of Strindberg's play: first, the creative freedom with which Bergman intervened on the original text, amending it in several respects; second, the essentiality of the staging. Italian critics unanimously stressed the many changes which Bergman had operated on Strindberg's text: "He has cut over fifty percent, has shuffled the order of many parts and has eliminated the main character, the daughter" (Tian, 1970). At the same time the rigor of the direction was a cause of surprise and appraisal. Thus Raul Radice (1970) found the "simplicity and bareness" of the sets "astonishing", while Alberto Blandi (1970), reviewing Bergman's production of *A Dream Play* in *La Stampa*, emphasized the "purity" and "beauty" of the staging: the production was "immediate and inevitable", the result of a "simple and essential" direction. "This", concluded the Italian critic Renzo Tian (1970), "is Bergman's achievement: of having rendered clear, concrete and simple the fascination of a work that per se tends to coldness and obscurity".

Two years later Bergman returned to Italy with Ibsen's *The Wild Duck*. Critics greeted the production with enthusiasm, lavishing their praise. The same can be noted for Bergman's production of *The Ghost Sonata* in 1973. Italian critics hailed it as a work of a "genius" (Blandi 1973), judging it "exemplary" (Tian, 1973). It is worth observing that, in reviewing Bergman's staging of *The Wild Duck*, critics' praise closely echoed that of *A Dream Play*, which in turn seems almost to anticipate the reactions to Bergman's production of *The Ghost Sonata*: so similar are the judgments that they appear nearly interchangeable. In the case of *The Wild Duck*, Bergman's direction was admired for its "lightness of touch" (Timarco 1972); it never appeared "ostentatious", as one critic remarked (Radice, 1972). And another critic wrote: "[Bergman] renounces every kind of effect, in order to leave the stage to the drama, to the word, to the actor" (Tian, 1972). The critics' comments are much the same as those prompted a year later by Bergman's staging of *The Ghost Sonata*, which was praised in *La Stampa* for its "simplicity and lightness" (Blandi, 1973), while Renzo Tian (1973), nearly repeating what he had written about *A Dream Play*, observed in *Il Messaggero* that Bergman's talent consisted in "[this] ability to render simple and communicable what is complex and arcane".

These are just a few examples, that could be easily multiplied. It should suffice, though, to show how the critical discourse that developed in Italy around Bergman's work in the theater mainly drew on a stock of ideas and judgments, which would soon come to form, or so it seems, a sort of canon on which to base reflections on Bergman's work. In doing so, critics seem not to adequately consider the multiplicity of Bergman's theatrical productions, belying their complexity and ignoring their evolution, passing over their differences.

A proof of this can be found in the reviews of Bergman's theatrical productions of the late 1980s and early 1990s. Discussing Bergman's staging of *A Long Day's Journey into Night*, the emphasis was again placed by Italian critics on the qualities of "sobriety" (Raboni, 1989), "simplicity" (Quadri, 1989), "rigor", "clarity" and "purity" (Lucchesini, 1989). Similar judgments recur in the reviews of *A Doll's House*, with Renzo Tian (1990) praising the "simplicity" of Bergman's staging, while another Italian critic, Masolino D'Amico (1990), describes it as "extremely simple", eulogizing Bergman as "a master of simplicity". Reviewing *A Long Day's Journey into Night* in *La Nazione*, Paolo Lucchesi (1990) observes that "Bergman concedes nothing to stage machinery and eye-catching sets". And G.A. Gibotto (1990) echoes him in the pages of *Il Gazzettino*, pointing out how Bergman, in his production of Ibsen's *A Doll's House*, "does not aim at the 'marvelous', as has now become the custom of too many of his colleagues, and refuses 'easy' solutions of enchantment". One has the impression, in short, that the judgments expressed by Italian critics drew on a corpus of remarks that were often superimposed a priori on Bergman's productions, with his work in the theater coming to be interpreted on the basis of a critical canon.

Besides the rigor and simplicity that, in the eyes of Italian critics, were strong points of Bergman's theatrical work, other key qualities that constituted Bergman's directorial style were his capability of working with actors and his rejection of naturalism. In discussing Bergman's staging of *The Wild Duck*, Alfino Timarco (1972) pointed out in *Il Tempo* that "one of Bergman's merits is that of shaping and preparing the actors, in such a way that they do not fail", a judgment echoed by another Italian critic ten years later, when Bergman's production of *Miss Julie* was seen in Milan: "The direction consists especially in meticulous work with the actors, in a study of their every movement, their every nuance" (De Monticelli, 1982). At the same time Italian critics praised Bergman for his rejection of the naturalism that, in their opinion, often lumbered the staging of Ibsen's plays, for instance. They detect in Bergman's anti-naturalism a mark of his style. Thus Bergman's direction of *A Long Day's Journey into Night* was admired for "[its] strenuous, intelligent and icy cancellation of realism" (Fiore, 1989). The same quality had also characterized, in the eyes of Italian critics, Bergman's production of *The Wild Duck* in the early 1970s. Here, as one critic remarked, "to complete the rejection of any kind of naturalistic solution, Bergman has suggested the attic [...] in a totally invisible way" (Tian, 1972). And the same sort of praise is repeated for Bergman's production of *A Doll's House*, where Ibsen's "glaring naturalism has been completely eliminated or, at any rate, drastically reduced" (Fiore, 1990).

To fully understand the appreciation shown by Italian critics for the anti-naturalism characterizing Bergman's staging of Ibsen's plays, for the way the Swedish director stripped them of any superfluity, as well as their insistence on this point in their reviews, one has to consider the innovative nature of Bergman's productions if compared with the ways in which Ibsen's plays had traditionally been staged in Italy. After the interest, controversy and success that greeted Ibsen's plays when they were first staged in Italy at the end of the 19th century, thanks not least to actors like Ermete Zacconi, a leading exponent of naturalism in Italian theater of that time, and Eleonora Duse, Ibsen appeared in Italy in the 1970s, as has been remarked, "placed in a irremediably remote perspective", his plays seeming "almost archeological" (Chiarini, 1973).

3. Taken up as a Classic

In the 1980s, by which time Bergman was internationally acclaimed as a master of theater and cinema, the essentiality, restraint and anti-naturalism of Bergman's productions, his way of working with actors and on the texts, i.e. the qualities identified from the beginning as distinctive traits of his work in the theater, became, for Italian critics, the teaching that the Swedish master imparted. His theater productions came to be frequently praised as a "lesson in theater" (Tian, 1989), with Bergman becoming "the master of Stockholm", as he was presented in the pages of *Il Giorno*, "who had come to give us a great lesson in theater" (Ronfani, 1990), a lesson which Italian critics held up, inviting Italian theater to follow Bergman's example.

Thus Guido Davico Bonino (1982) exclaimed, in his praise of Bergman's production of *Miss Julie*: "Ah, if only it could be seen by the theater companies and drama groups in our country who have reduced the unfortunate Strindberg to pretexts for their own experiments". In the same way, Bergman's "rejection of the sumptuous padding of useless pharaonic stage-sets", in his staging of *A Doll's House*, represented for *La Nazione* a "theatrical" as well as "ethical" lesson, which "ought to set an example to a large part of our theater" (Lucchesi, 1990).

In the 1980s, Italian critics conferred on Bergman the status of a classic, taking him up into the Olympus of the masters of theater. They pointed at the restraint, rigor and clarity characterizing Bergman's productions, as opposed to what was perceived as the excesses of the theater avant-garde of the 1970s, as proof of his classical status. And, in company with the classics, they judged Bergman "impeccable", indeed, "even too perfect" (Raboni, 1989), coming eventually to assume that they already knew all about his way of making theater. "It leaves no room for any surprise", remarks Giovanni Raboni (1989) in *Corriere della Sera*, in his review of Bergman's staging of *A Long Day's Journey into Night*: "It was impossible not to predict what it would be like and not to foresee its tones and cadences". In this persuasion of knowing almost all there is to know about the Swedish master, one may detect a tendency marking the approach of Italian critics to Bergman's work in the 1980s, i.e. their simplification of it, their reduction of it to a certain number of concepts and constants, while overlooking the complexity, richness and profound diversity that marked Bergman's theatrical productions over the years.

The limitations in their approach towards Bergman's work in the theater clearly manifested themselves when Italian critics were confronted with Bergman's production of Shakespeare's *Hamlet*, which premiered outside Sweden in Florence on January 10, 1987. In their response to it, the ideas that Italian critics had generally cultivated of Bergman's work revealed their partiality and insufficiency, forcing the classicism that was mostly ascribed to him to be revised. "A different Hamlet": thus *Il Gazzettino* summarized the critical impression given by Bergman's version of the famous Shakespeare drama (Brunelli, 1987). The remark appears to be doubly true. On the one hand, it reveals how different was Bergman's way of staging the Shakespearian play from the ones to be usually seen in Italian theaters at that time. On the other hand, we may detect in the remark a hint of the surprise, even of the embarrassment of Italian critics in response to the originality and innovativeness of Bergman's production.

Since the 1970s Italian critics had unanimously praised Bergman's work in the theater and the question arises as to the reasons for their perplexity with regard to *Hamlet*. A reason may perhaps be sought for in the fact that Bergman's production of *Hamlet* did not much correspond to the image that Italian critics generally had of him. Though realizing that they were confronted with what was evidently intended as an "experiment", as Bergman's version of *Hamlet* was described (Vannucci, 1987), Italian

critics seem to have difficulty in finding the appropriate key to decipher it. One critic judged the production to be “discontinuous”, deploring “haste” in Bergman’s direction of the play, “which smacked at times of academe, at times of improvisation” (Tian, 1987). Similarly, Ugo Volli (1987), one of the most authoritative voices among Italian theater critics, considered Bergman’s production of *Hamlet* “heterogeneous, [...] at times disappointing”, lacking “an easily decipherable interpretative line”. In the opinion of the Italian critic, Bergman’s staging appeared “perhaps enriched by too many elements”, making his version of Shakespeare’s play in the eyes of Ugo Volli “a strange *Hamlet*”.

Considering, on the whole, what Italian critics wrote about Bergman’s theatrical productions over the years, there is one feature that stands out and that perhaps lies at the origin of the critical simplification to which they were often subjected as well as of the perplexities Italian critics seemingly felt in trying to come to terms with Bergman’s production of *Hamlet*. They seem to mostly lack a deeper knowledge of his work in the theater and not being familiar with it, they have difficulty in placing it in a wider context that may illuminate it. As has already been noted, Bergman’s theater productions, on their reaching Italy, were generally discussed as events in themselves, with critics seldom developing comparisons between one production and another. In the main, they appear to limit themselves to standard remarks, with generalized references, for instance, to Scandinavian theater’s tradition and, in particular, Ibsen and Strindberg.

Reviewing Bergman’s production of Ibsen’s *A Doll’s House*, Paolo Lucchesi (1990) remarked in *La Nazione* that “Bergman’s Nora [...] mixes the blood of Ibsen with that of Strindberg”. Similarly, for the theater critic of *Il Mattino* Enrico Fiore (1987), in staging *Hamlet*, Bergman interpreted the Shakespearian character of the prince of Denmark “through the lens of Strindberg”. And the same remark can be found in Renzo Tian’s and Ugo Ronfani’s reviews. While Renzo Tian (1987) writes: “The first connotation of his *Hamlet* is precisely that of a Strindbergian figure”, Ugo Ronfani (1987) observed that “Bergman explicitly goes back to Strindberg”. In discussing Bergman’s staging of *A Long Day’s Journey into Night*, Strindberg and Ibsen are again the references suggested by Franco Quadri (1989), one of Italy’s leading theater critics of that time: Ibsen for “[the] ghosts of the past that return”, Strindberg for “the egoism that leads to solitude”. Yet, in referring to Ibsen’s or Strindberg’s influence on Bergman’s work, critics hardly went into detail. The references to both masters of Scandinavian theater remain at the level of hints, becoming part of the stock of remarks with which Bergman’s work in the theater seems to have prevalently been judged and commented on.

4. Viewing Bergman’s Theater through his Films

One exception was Bergman’s cinema: if there is one source to which Italian critics abundantly recur in order to comment on, explain and contextualize Bergman’s theater productions, this was his work as a film director. In his films, Italian critics

mostly identify the references for, and the mainsprings of, his work in the theater. Thus Bergman's production of Strindberg's *Miss Julie*, presented in Milan in 1982, recalled to Ugo Volli (1982) a number of his films, from *Wild Strawberries* to *Winter Light*, from *Persona* to *Scenes from a Marriage*. The Italian critic also detected an influence of the Italian master of theater and cinema Luchino Visconti in Bergman's staging of Strindberg's play, in "[the] naturalistic kitchen, like that of Clara Calamai in *Obsession*", which had been Visconti's debut film in the early 1940s. Also Roberto De Monticelli (1982) placed the emphasis on the analogies between Bergman's production of *Miss Julie* and *Scenes from a Marriage* and a resemblance to this was equally perceived in the case of Bergman's staging of *A Doll's House* (Ronfani, 1990).

Again, these references eventually became a sort of cliché. Regarding Bergman's production of *A Doll's House*, another Italian critic detects a precursor of it in Bergman's film *Wild Strawberries*: "Basically, this production [...] is one we have already seen at the cinema", comments Enrico Fiore (1990), "i.e. when we encountered *Wild Strawberries*". Similarly, Bergman's *Hamlet* was, according to *Il Giorno*, "a long delirium that revives the nightmares and visions of some of Bergman's films like *The Seventh Seal*, *The Devil's Eye* and *Hour of the Wolf*" (Ronfani, 1987). To explain Bergman's theater productions, Italian critics had wide recourse to his films, and when Bergman intervened on the original texts, changing the order of the scenes, for instance, as he did with *A Dream Play* or *Hamlet*, "he was acting no differently", according to Alberto Blandi (1973), "than when he edits the sequences of one of his films". Likewise, in Bergman's production of *Miss Julie*, the scenes were constructed, in the view of Ugo Volli (1982), "almost like cinematic frames, either close-ups or long shots". A similar comment was expressed by Roberto De Monticelli (1982): "If isolated, the attitudes and compositions of the two protagonists [...] recall typical sequences of Bergman's cinema". The scenes of *Hamlet*, too, appeared to Italian critics "almost like film sequences" (Lucchesi, 1987), with Ugo Volli (1987) comparing Shakespeare's character of Fortinbras together with his followers to "soldiers from *Star Wars*". The same reference is also proposed by Enrico Fiore (1987), who, in discussing the finale of Bergman's production of *Hamlet*, speaks of a "choreography from *Star Wars*".

The examples could be easily multiplied. Bergman's production of *Hamlet*, as a whole, gives the impression to Ugo Ronfani (1987) of being "paced in cinematic terms", and in Bergman's staging of *A Long Day's Journey into Night*, another Italian critic saw an echo of one of Bergman's last films, *Fanny and Alexander* (Fiore 1989), while Franco Quadri (1989) describes Bergman's staging of the O'Neill play as "a film against a black background, consisting of foreground shots that succeed each other inexorably". In his review of Bergman's production of *A Doll's House*, Franco Quadri (1990), again, describes the setting as an "essential and emblematic prison, the same that gave its title to Bergman's first film". The reference, of course, is to the film *Prison*, directed by Bergman in 1948. With regard to this, though, it must be noted that *Prison* was not

actually Bergman's first film. He debuts as a film director in 1946 with *Crisis*. Rather, *Prison* was one of Bergman's earliest films to be seen in Italy.

Forgetting, as it would seem, that Bergman comes from the theater, and it was the theater that actually lay at the roots of his cinema, Italian critics came to reverse the relation in Bergman's oeuvre between film and theater, so much so that one critic, reviewing Bergman's production of *The Wild Duck*, has the impression "that it is the cinematic activity that completes his gifts as a theater director, and not the converse, as has been repeatedly affirmed" (Timarco, 1972). And others went so far as to apparently correct Bergman, as does Ugo Ronfani (1982), when writing, with regard to Bergman's staging of Strindberg's *Miss Julie*: "For me, said the director of *Wild Strawberries*, cinema is first of all theater. Now, on seeing *Miss Julie*", observes the Italian critic, "I feel the urge to reverse the sentence: For me theater is first of all cinema". This should not surprise if one recalls the fact that, as noted at the beginning of this survey on Bergman's reception in Italy, critics got to know the Swedish theater and film director first for his work in the cinema. Recognition of his work in the theater followed later, profoundly affecting, as the present essay has intended to show, the ways in which Bergman's work was critically received in Italy.

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