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## Turkey vs. China: Assessing Perceptions of the Economic, Political and Cultural Influence in Albania

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### Abstract

China and Turkey are two countries exerting relevant global influence, both politically and economically. Their influence in Albania lies in several dimensions including economic, political and cultural dimensions. The purpose of the present study was to assess and compare perceptions of the economic, political and cultural influence of Turkey and China in Albania. It was hypothesized that Turkey would be rated higher across all dimensions. Methodology Participants were 80 young adults, all members of the political forum FRESSH. They were aged between 17 and 32 years old (mean age= 23.76 years, SD=3.67 years), 51.3% of the sample was female while 48.8% male. The instrument was a self-report questionnaire assessing attitudes of youth as regards the influence of non-European countries such as Russia Turkey and China in Albania. Results and conclusions: Politically engaged youth perceive a moderate influence from Turkey, mainly in the economic dimension, and less in the political or cultural dimensions. Although Turkish influence is perceived as stronger than Chinese influence, the two countries are not perceived as strong barriers to European Integration.

**Keywords:** Albania, Turkey, China, economic influence

### Introduction

Throughout the course of history Albania has been struggling between the Western world (Western European countries and the United States of America) and Eastern influences of Asian countries. These two different poles have influenced Albanian politics, culture and economy in different dimensions e.g., understanding of the rule of law, democracy, moral values, freedom, and human rights etc. The pro-European approach and strategic partnerships of Albania, NATO membership and ultimate efforts to be part of the European Union suggest a dominance of Western over Eastern influence. However, the lack of a clear vision of the EU in relation to enlargement policies, barriers and postponements of membership, have contributed to an increasing Eastern influence across several dimensions, creating a favorable ground for other political and economic actors such as Turkey and China (Cox, 2012).

China and Turkey are two countries exerting relevant global influence, both politically and economically, and their role in Albania is quite obvious. However perceptions of the influence of these two countries, especially as reported by political organizations might provide important insights not only of the current political climate but also the future political strategies of Albania. The following section provides a comprehensive literature review on Turkish and Chinese influences in Albania.

### Literature review

#### 2.1. Turkish influence in Albania

The liberal political reforms in Albania in the recent years have greatly boosted foreign investments in the country (Bieber, Taleski, & Dimitrov, Nikola, 2017). According to 2014 data, Albania's largest foreign trade partners were Italy, Serbia, Spain, Malta and Turkey (Bank of Albania, 2014). Moreover NATO and World Bank membership (as well as EU membership negotiations), have created favorable conditions for attracting foreign direct investments going up to 750 million euros a year (in Southeastern Europe this is the third place after Serbia and Croatia). The ultimate result of this process was an economic growth of over 6% on an annual basis (Bank of Albania, 2017).

Turkish interests in the Balkan region are not new, while Albania and Kosovo, represent two of the most important economic partners of this country in the Balkan region (Grigoriadis, 2010). The close economic relationship to both these countries

could be explicable in terms of cultural as well as religious proximity (Hide, 2015); indeed the Albanian population is predominantly Muslim. According to the Turkish ambassador, Mr. Yörük. currently there are more than 400 Turkish companies operating in Albania, across very different sectors such as energy, mining, telecommunications, banking, etc., with a workforce of about 15,000, with potential for further development in the coming years. Some examples include: investments in telecommunication through Türk Telekom, in the education system through Educational Institutions like Epoka University and Colleges Mehmet Akif College, construction, e.g., Çalık Holding, in the Banking & Transport (the Cengis Construction company) etc.

The flourishing of trade and cooperation between Albania and Turkey comes as a result of the Free Trade Agreement signed between the two countries in 2006. According to this treaty there are no distinctions between Turkish goods and goods from European Union Countries; moreover 80 % of Turkish goods were duty free. Nonetheless it should be mentioned that in this very same year, Albania signed the agreement on Stabilization and Association with the EU. According to a report by SETA, a research organization for political, economic and sociological issues, in 2015 Turkish export towards Albania reached the value of 287 million euros (SETA, accessed in 2018). It is worth mentioning that Albania together with Kosovo are the only Balkan countries where Turkish exports dominate the German ones. Indeed, in 2015 German export towards Albania only reached the value of 223 million euros (SETA, accessed in 2018).

Therefore it might be summarized that Turkish economic influence in Albania in the recent years has been substantial; nonetheless, political and cultural dimensions are also involved although not in very straightforward manner.

#### *Chinese influence in Albania*

The delayed integration of Western Balkan countries in the European Union has increased the vulnerability of these countries to economic influence from China too (Ikenberry, 2008). While it must be acknowledged that Albania is a very 'small' country in terms of China's economic interests, the country's favorable geographic position with numerous port facilities provides considerable advantages as compared to other countries in the region. Hence, Albania actually provides a way through which China can access the European Union markets as well as other regional markets (European Parliament, 2018).

Chinese economic interests are clear, as the European Union countries are considered as the most important economic partners, while Balkan countries only as a bridge allowing the movement across for its capital and goods (Ikenberry, 2008). Indeed China is increasingly expanding into the Balkan region as a huge economic potential, competing vigorously with other actors in the region, such as the European Union, Russia and Turkey. All these countries have important interests in this region, and for this reason "war" for "territory" is extremely strong (European Parliament, 2018).

One of the most serious initiatives of emerging Chinese interests in the Balkan region is NISMA 16+ 1, launched in 2012 with the aim of regional co-operation (European Parliament, 2018). With a very large initial fund regional countries are benefiting in areas such as energy, infrastructure, transportation, extracting and processing of minerals, agriculture, education, culture etc. (European Parliament, 2018). Nonetheless, as compared to Turkish economic influence Chinese influence is clearly much weaker; for instance direct investments from China in the last year amount to one million Euro as compared to those from Turkey, 45 million Euro (Bank of Albania, 2017). Moreover, geographical distance and cultural divergence with Albania explains the weaker influence in political or cultural dimensions.

#### **Aim of the study**

The purpose of the present study was to assess perceptions of economic, political and cultural influence of Turkey vs. China among one of the largest youth political organizations in Albania, FRESSH. The study aimed to compare perceptions of both countries across these three dimensions, while hypothesizing that Turkish influence would dominate across economic, political and cultural dimensions. Moreover the study aimed to assess perceived barriers to European integration, both in general terms and also as regards the role of the two specific countries. In this case, it was hypothesized that Turkish influence would be perceived as a stronger barrier to European Integration as compared to Chinese influence.



**Methodology**

*4.1 Participants and Procedure*

Participants were 80 young adults, all members of the political forum FRESH. Participants were aged between 17 and 32 years old (mean age= 23.76 years, SD=3.67 years). In terms of gender composition 51.3% of the sample was female while 48.8% male (see Table 1. Gender distribution of the sample). As regards employment status, 26 participants (32.5%) were students, 39 (i.e.48.8% were graduated and employed while 18.8% were graduated but unemployed (See Table 2. Sample distribution by employment status). Figure 1 shows the sample distribution as regards membership time, i.e., time span reported as members of the political forum.

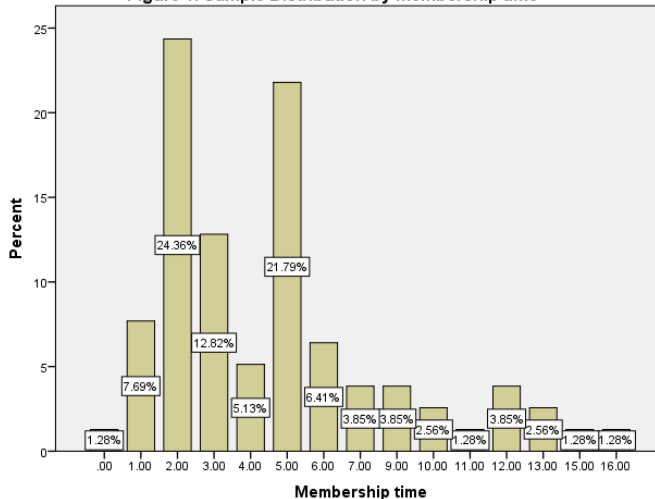
Table 1. Gender distribution of the sample

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	41	51.3	51.3	51.3
	Male	39	48.8	48.8	100.0
	Total	80	100.0	100.0	

Table 2. Sample distribution by employment status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student	26	32.5	32.5	32.5
	Graduated/Employed	39	48.8	48.8	81.3
	Graduated/Unemployed	15	18.8	18.8	100.0
	Total	80	100.0	100.0	

Figure 1. Sample Distribution by membership time



*Instruments*

The instrument used in the present study was much broader in scope than the present research; therefore for the purpose of the study only specific sections were considered. The instrument was a self-report questionnaire assessing attitudes of youth as regards the influence of non-European countries such as Russia Turkey and China in Albania. For the purpose of the present study only sections addressing Turkey and China were considered; participants reported their perceptions on these countries influence in three dimensions including Economic, Political and Cultural influence. A likert scale was used to record the answers from one to five were 1-not at all, 2- a little, 3-somewhat, 4-considerable and 5-a lot. Also the

questionnaire asked participants for demographic information such as age, gender, employment status, and time spent as political forum member. Questions assessing more general attitudes such as Current Challenges in Albania (e.g. which of the following do you think are the major current challenges for Albania) were also assessed. The questionnaire was constructed and administered through the Google Forms Online Platform.

**Results**

Descriptive analyses for perceptions on economic political and cultural influence of Turkey revealed moderate scores on the three dimensions, as the highest influence was reported in the economic dimension, followed by the political dimension and the cultural one (see Table 4). T-tests revealed statistically significant differences between these 3 dimensions (Table 4.1).

Table 4: One-Sample Statistics: Economic, Political and Cultural influence of Turkey

	N	Mean	Std. Deviation	Std. Error Mean
Turkish Economic influence	80	3.40	1.249	.140
Turkish Political influence	80	3.26	1.199	.134
Turkish Cultural influence	80	2.85	1.406	.157

Table 4.1. One-Sample Test Economic, Political and Cultural influence of Turkey

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Turkish Economic influence	24.352	79	.000	3.400	3.12	3.68
Turkish Political influence	24.346	79	.000	3.263	3.00	3.53
Turkish Cultural influence	18.129	79	.000	2.850	2.54	3.16

Descriptive analyses for perceptions on economic political and cultural influence of China revealed low to moderate scores on the three dimensions, as the highest influence was reported in the economic dimension, followed by the political dimension and the cultural one (see Table 5). T-tests revealed statistically significant differences between these 3 dimensions (Table 5.1).

Table 5. One-Sample Statistics: Economic, Political and Cultural influence of China

	N	Mean	Std. Deviation	Std. Error Mean
Chinese Economic influence	80	3.13	1.286	.144
Chinese political influence	80	2.09	1.116	.125
Chinese cultural influence	80	1.75	.864	.097

Table 5.1. One-Sample Test Economic, Political and Cultural influence of China

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Chinese economic influence	21.726	79	.000	3.125	2.84	3.41
Chinese political influence	16.731	79	.000	2.088	1.84	2.34
Chinese cultural influence	18.112	79	.000	1.750	1.56	1.94

Cross-country comparisons as regards each of the specific dimensions revealed significant differences in terms of perceptions of economic, political and cultural influence (see Tables 6 through 8). Turkey was rated higher across all three dimensions as compared to China. Also t-tests revealed statistically significant differences existing across all three dimensions.

Table 6. One-Sample Statistics: Perceptions of economic influence of Turkey vs China

	N	Mean	Std. Deviation	Std. Error Mean
Turkish economic influence	80	3.40	1.249	.140
Chinese economic influence	80	3.13	1.286	.144

Table 6.1. One-Sample Test: Perceptions of economic influence of Turkey vs China

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Turkish economic influence	24.352	79	.000	3.400	3.12	3.68
Chinese economic influence	21.726	79	.000	3.125	2.84	3.41

Table 6. One-Sample Statistics: Perceptions of political influence of Turkey vs China

	N	Mean	Std. Deviation	Std. Error Mean
Turkish political influence	80	3.26	1.199	.134
Chinese political influence	80	2.09	1.116	.125

Table 6.1. One-Sample Test: Perceptions of political influence of Turkey vs China

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Turkish political influence	24.346	79	.000	3.263	3.00	3.53
Chinese political influence	16.731	79	.000	2.088	1.84	2.34

Table 7. One-Sample Statistics: Perceptions of cultural influence of Turkey vs China

	N	Mean	Std. Deviation	Std. Error Mean
Turkish cultural influence	80	2.85	1.406	.157
Chinese cultural influence	80	1.75	.864	.097

Table 7.1. One-Sample Test Perceptions of cultural influence of Turkey vs China

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Turkish cultural influence	18.129	79	.000	2.850	2.54	3.16
Chinese cultural influence	18.112	79	.000	1.750	1.56	1.94

As regards barriers to European integration, descriptive statistics revealed that participants reported as the strongest barrier Organized Crime, followed by Lack of Political Vision, Influence of non-western countries and Radicalism (see Table 3). T-test revealed statistically significant differences between the scores, but it should be noted that mean values were moderate to low for three of the four barriers (except for organized crime).

Table 3. One-Sample Statistics: Perceived challenges to European Integration

	N	Mean	Std. Deviation	Std. Error Mean
Political Vision	80	2.81	1.360	.152
Non-western influence	80	2.43	1.065	.119
Radicalism	80	1.61	.948	.106
Organized Crime	80	3.46	1.282	.143

Table 3.1. One-Sample Test: Perceived challenges to European Integration

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Political vision	18.493	79	.000	2.813	2.51	3.12
Non-western influence	20.372	79	.000	2.425	2.19	2.66
Radicalism	15.215	79	.000	1.613	1.40	1.82
Organized crime	24.153	79	.000	3.463	3.18	3.75

Finally results revealed that perceptions of these two countries as barriers of European integration were moderately weak, i.e., their influence is not perceived as a strong barrier to European integration (see mean values Table 8). However, scores were statistically significantly higher for Turkey as compared to China (see Table 8.1.).

Table 8. One-Sample Statistics: Perceptions of China and Turkey as barriers to European integration

	N	Mean	Std. Deviation	Std. Error Mean
Turkey as barrier	78	2.26	1.200	.136
China as barrier	80	1.63	.817	.091

Table 8.1. One-Sample Test: Perceptions of China and Turkey as barriers to European integration

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Turkey as barrier	16.607	77	.000	2.256	1.99	2.53
China as barrier	17.787	79	.000	1.625	1.44	1.81

## Discussion

The aim of this study was that of evaluating perceptions of economic, political and cultural influence FRESSH. The study compared perceptions about the two countries across the three dimensions and results showed that Turkish influence dominated across economic, political and cultural dimensions. Turkish economic influence was perceived as the strongest,

followed by political and ultimately cultural influence. Therefore it is perceived that the Turkish approach to Albania is mostly "economic war" to dominate the Western Balkan markets, exploiting all the advantages that the 500-year history of the Ottoman Empire dominance has provided; indeed the cultural proximity has quite favored the expansion of Turkish capital and investments in Albania, as compared to other countries (even European Union countries). Although Chinese influence in Albania is perceived as weaker than Turkish influence, perceptions on the specific dimensions are very similar; hence once again, the economic dimension comes up as strongest. This result was quite expected considering the geographical remoteness and also cultural divergence with Albania. Another purpose of the present study was that of assessing perceived barriers to European integration, with results showing that Organized Crime was rated as the strongest barrier, followed by Lack of Political Vision, Influence of non-western countries and Radicalism. In terms of the specific countries, Turkish influence was perceived as a stronger barrier to European Integration as compared to Chinese influence. However it should be mentioned that perceptions of these two countries as barriers of European integration were moderately weak; in other words, youth do not consider the influence of Turkey or China as a relevant barrier to European integration.

To conclude, the present study suggested that politically engaged youth perceive a moderate influence from Turkey, mainly in the economic dimension, and less in the political or cultural dimensions. Although Turkish influence is perceived as stronger than Chinese influence, the two countries are not perceived as strong barriers to European Integration.

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## The Economic, Political and Socio-Cultural Influence of Turkey and Russia in Albania: Perceptions from Youth Political Forums

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### Abstract

**Background:** The specific geographical position of Albania, has promoted opposing influences from Western and Eastern countries. Two large influential countries with clear economic and political interests in Albania are Russia and Turkey. Aim of study: The aim of the present study was to assess perceptions of economic, political and cultural influence of Turkey vs. Russia in Albania. The main hypothesis of the study was that perceptions of Turkish influence would be stronger as compared to Russian influence. **Methodology:** The sample included 140 participants, 71 women and 69 men, mean age of 23.84 (SD=3.53); In terms of political forum membership, the sample was divided as follows: 57.1% belonged to FRESH 40.7% FRPD and 2.1 % LRI. The instrument was a self-report questionnaire, aiming to assess perceptions of Russian and Turkish influence in Albania and was administered through the Google Docs Platform. **Results** indicated that a predominance of Turkey over Russia across all 3 dimensions, economic, political and cultural. However, while Turkey was rated highest in terms of economic influence, Russia was rated highest in terms of political influence. Moreover, the different political organizations (left or right wing) did not differ in their perceptions of both countries' influence. Finally Turkish influence was perceived as a stronger barrier to European integration as compared to Russian influence although scores were moderate to low.

**Keywords:** Albania, Turkey, Russia, influence

### Introduction

Albania is a South-East European country, which has been constantly under opposing influences of the East and West. Eastern cultural values and norms particularly from countries such as Turkey, which have a historical connection with Albania, are very prominent in the country. Influences are also extended towards political and economic dimensions, including the increasing foreign direct investments in the country, or joint agreements and treaties.

Apart from Turkey, Russia represents another important Eastern influence in Albania. Although the role of this country in terms of political, cultural, and economic impact is not as obvious as that of Turkey, there are several indicators (mainly economic) in the recent years suggesting its growing influence in Albania.

The present study has been developed in the effort to understand perceptions of the impact of these two countries in Albania, as reported by members of the two largest youth political organizations in the country. It is claimed that perceptions of the influence of these two countries, as reported by youth who are politically engaged might provide important insights not only of the current political climate but also the future political strategies of Albania.

A literature review of the Turkish and Russian multidimensional influences in Albania is discussed in the following section.

### Literature review

#### *Turkish interests in Albania*

The recent years have marked a growing Turkish economic influence in Albania; According to the Turkish ambassador, Mr. Yörük currently there are more than 400 Turkish companies spread across numerous areas (e.g., telecommunications, banking, energy etc.), with a growing number of employees now exceeding 15,000 people. Examples include Türk Telekom with investments in the telecommunication field; Epoka University and Mehmet Akif College operating in the education system; Cengiz Construction company in the construction and transport areas etc. Albania in fact holds the third place in

South Eastern Europe (following Serbia and Croatia) in terms of foreign direct investments reaching 750 million euros a year, with Turkey providing substantial contribution; for instance Turkish foreign direct investments during the last year (2017) reached the value of 45 million euro (Bank of Albania, 2017).

Several political decisions have positively influenced the growing economic impact of Turkey in Albania; an example is the Free Trade Agreement between the two countries in 2006, which provides a distinct advantage to Turkish goods imported in Albania; for instance, only in year 2015 Turkey has exported goods to Albania worth 287 million euros (SETA, accessed in 2018). Another influential dimension, which goes unnoticed but is quite crucial refers to socio-cultural influences. The historical connection between Turkey and Albania, has resulted in important similarities in terms of norms, values and way of life, which might be either directly connected to religion (a predominance of Muslim religion in Albania) or not (Vracic, 2016).

To summarize, evidence suggests that Turkey has impacted mainly Albanian economy as outcomes in this area are also more straightforward and measurable. However, the political and cultural aspects are intertwined with the economic dimensions, although the impact might not be very obvious.

#### *Russian interests in Albania*

Although Albania is not listed among the top 10 countries of Russian economic interest, in the recent years there have been several 'positive' signals on the Russian side. For example, after a 13% drop in 2016, the first quarter of 2017 has marked a growth of almost 20% , in Albanian- Russian trade exchange (Federal Custom Service of Russia, 2017; Institute of Statistics. 2017)). As regards Albanian export to Russia, after the significant drop of 2010 (with 4 million Lek), a significant growth occurred each year, peaking in 2014, with 457 million Albanian lek. (Federal Custom Service of Russia, 2017; Institute of Statistics. 2017)

Moreover a significant increase in imports of Russian products has been noted. In fact between years 2013 and 2015, there has been a steady growth, and during the first quarter of 2017, Russian imports rose by over 70% (Federal Custom Service of Russia, 2017)

The growing economic influence of Russia has been certainly helped by the political efforts to revive and develop the economic relations between the two countries; the focus has been on boosting Russian investments in the energy, transport and tourism sectors. The first changes are already becoming evident. For instance there are some indications of negotiations between the Chinese and Turkish Companies Lukoil and Gasprom as regards oil extraction in the area of Patos-Marinze (Metohu, 2017.).

Along the same lines, there is some evidence that the Russian Embassy in Tirana is trying to take control over the Albanian part of the Trans-Adriatic Pipeline (TAP) by considerably boosting Russian investments in the area. The dependence of European countries on Russian gas and the growing threat of the alternative route of Azerbaijan gas to Europe justifies the growing Russian interest for the TAP project, going through the Albanian territory (Metohu, 2017).

Russia's strong economic and geopolitical interest in the region is complemented by efforts to change media discourse in Albania, in addition to other countries in the region. Examples include a series of very debatable journal articles openly denouncing Russian efforts to 'buy' media influence in Albania; such a strategy would involve several Albanian TV stations, newspapers and online media to Russian companies, the ultimate goal of which is the spread of "Russian propaganda" (Gjonaj, 2017; Mejdini, 2016) . Nonetheless, it should be highlighted that the information has been officially contested by the Russian Embassy in Tirana. Moreover CIA sudden visit to Albania in 2016 also raised doubts on Russian influence in Albania; nonetheless it could be stated that political relations between the two countries cannot be described as very active; the economic or cultural dimensions are rather more prominent areas of influence (Gjonaj, 2017; Mejdini, 2016)

In fact a bilateral intergovernmental meeting between Russia and Albania countries will hold its seventh session in Tirana after 7 years of interruption in the future. (Milloja & Hunci, 2016). Although relations between the two countries are slowly improving (as confirmed by the Albanian Ambassador to Russia and the Russian Ambassador to Albania in separate interviews), the growing efforts to maintain a bilateral dialogue despite fundamental differences in political affairs are quite evident.

### Aim of the study

The aim of the present study was to assess perceptions of economic, political and cultural influence of Turkey vs. Russia in Albania. Perceptions of influence were assessed among the three largest youth political organizations in Albania FRESSH, FRPD and LRI. The main hypothesis of the study was that perceptions of Turkish influence would be stronger as compared to Russian influence. Also no significant differences in views were expected from the different political organizations (left or right wing). Finally it was also expected that Turkish influence would be perceived as a stronger barrier to European Integration as compared to Russian influence.

### Methodology

#### Participants and Procedure

The study sample consisted of 140 participants, 71 women and 69 men aged between 17 and 34 years old with a mean age of 23.84 (SD=3.53) (see Table 1. Gender distribution of the sample). As regards employment status, 38.6% of the sample were students, 46.6% were graduated and employed while 17.9% were graduated but unemployed (See Table 2. Sample distribution by employment status). In terms of political forum membership, the sample was divided as follows: 57.1% belonged to FRESSH (left wing youth Organization), 40.7% FRPD (right wing youth organization) and 2.1 % LRI (youth organization of the Socialist Movement for Integration) (see Table 3. Sample distribution by type of political forum). Participants were recruited from the political organizations registers; the questionnaire link was sent to their online email addresses.

**Table 1. Gender distribution of the sample**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	71	50.7	50.7	50.7
	Male	69	49.3	49.3	100.0
	Total	140	100.0	100.0	

**Table 2. Sample distribution by employment status**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student	54	38.6	38.6	38.6
	Graduated/Employed	61	43.6	43.6	82.1
	Graduated/Unemployed	25	17.9	17.9	100.0
	Total	140	100.0	100.0	

**Table 3. Sample distribution by type of political forum**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	FRESSH	80	57.1	57.1	57.1
	FRPD	57	40.7	40.7	97.9
	LRI	3	2.1	2.1	100.0
	Total	140	100.0	100.0	

### 4.2 Instruments

The instrument was a self-report questionnaire, aiming to assess perceptions of Russian, Turkish and Chinese influence in Albania. For the purpose of the present study only sections addressing Russia and Turkey were considered. The first section of the questionnaire consisted of demographic information such as age, gender, employment status, political forum membership etc. Questions on perceptions of political influence were answered on a Likert Scale ranging from one to five were 1-not at all, 2- a little, 3-somewhat, 4-considerable and 5-a lot. The three dimensions of influence assessed consisted



of Economic influence, Political influence, and Socio-cultural influence. The questionnaire was constructed and administered through the Google Forms Online Platform.

**Results**

Descriptive analysis regarding Russian Economic, Political and Cultural influence, revealed a moderate to low score for each of the three dimensions. The dimension rated the highest was Russian Political influence, followed by Economic Influence and ultimately Cultural influence (see mean values, Table 4). Moreover, t-tests revealed statistically significant differences between these 3 dimensions (see Table 4.1.)

Table 4. One-Sample Statistics: Perceptions of Economic, Political, and Cultural Influence of Russia

	N	Mean	Std. Deviation	Std. Error Mean
Russian Economic influence	140	2.54	1.055	.089
Russian Political Influence	140	3.07	1.173	.099
Russian Cultural Influence	140	1.74	.845	.071

Table 4.1. One-Sample Test: Perceptions of Economic, Political and Cultural Influence of Russia

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Russian Economic Influence	28.429	139	.000	2.536	2.36	2.71
Russian Political Influence	30.979	139	.000	3.071	2.88	3.27
Russian Cultural Influence	24.308	139	.000	1.736	1.59	1.88

As regards Turkish influence, results indicated moderate values, as participants reported the highest scores in terms of Economic influence, followed by Political influence and ultimately cultural influence (see Table 5). Moreover, t-test revealed statistically significant differences in terms of the three dimensions (see Table 5.1).

Table 5. One-Sample Statistics: Perceptions of Economic, Political and Cultural influence of Turkey

	N	Mean	Std. Deviation	Std. Error Mean
Turkish Economic Influence	140	3.51	1.202	.102
Turkish Political Influence	140	3.27	1.180	.100
Turkish Cultural Influence	140	2.86	1.323	.112

Table 5.1. One-Sample Test: Perceptions of Economic, Political and Cultural Influence of Turkey

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Turkish Economic Influence	34.509	139	.000	3.507	3.31	3.71
Turkish Political Influence	32.791	139	.000	3.271	3.07	3.47
Turkish Cultural influence	25.561	139	.000	2.857	2.64	3.08

As regards comparisons between the two countries in terms of each specific dimension, results indicated significant differences as regards the economic dimension (see Tables 6 and 6.1), where scores were significantly higher for Turkey.

Table 6. One-Sample Statistics: Russian vs. Turkish Economic Influence

	N	Mean	Std. Deviation	Std. Error Mean
Russian Economic Influence	140	2.54	1.055	.089

Turkish Economic Influence	140	3.51	1.202	.102
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Table 6.1. One-Sample Test: Russian vs. Turkish Economic Influence

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Russian Economic Influence	28.429	139	.000	2.536	2.36	2.71
Turkish Economic Influence	34.509	139	.000	3.507	3.31	3.71

As regards perceptions of political influence, results also revealed significant differences, as scores on Turkey were significantly higher than those on Russia (see mean values Table 7; t-test Table 7.1)

Table 7. One-Sample Statistics: Russian vs. Turkish Political Influence

	N	Mean	Std. Deviation	Std. Error Mean
Russian Political Influence	140	3.07	1.173	.099
Turkish Political Influence	140	3.27	1.180	.100

Table 7.1. One-Sample Test Russian vs. Turkish Political Influence

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Russian Political Influence	30.979	139	.000	3.071	2.88	3.27
Turkish Political Influence	32.791	139	.000	3.271	3.07	3.47

Finally, significant differences were also found in the third dimension, i.e., cultural influence, as reports on Turkish influence once more outsourced Russian influence (Table 8, Table 8.1.)

Table 8. One-Sample Statistics: Russian vs. Turkish Influence

	N	Mean	Std. Deviation	Std. Error Mean
Russian Cultural Influence	140	1.74	.845	.071
Turkish Cultural Influence	140	2.86	1.323	.112

Table 8.1. One-Sample Test: Russian vs. Turkish cultural influence

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Russian Cultural Influence	24.308	139	.000	1.736	1.59	1.88
Turkish Cultural Influence	25.561	139	.000	2.857	2.64	3.08

Comparisons of reports from the two political forums revealed no significant differences mean values as regards Economic, Political and cultural influence of Russia and Turkey (see Table 9).

Table 9. Group Statistics: FRESSH vs. FRPD

	Political Forum	N	Mean	Std. Deviation	Std. Error Mean
Russian Economic Influence	FRESSH	80	2.55	1.146	.128
	FRPD	57	2.51	.947	.125
Russian political influence	FRESSH	80	3.10	1.218	.136
	FRPD	57	3.04	1.149	.152
Russian cultural influence	FRESSH	80	1.69	.836	.093
	FRPD	57	1.77	.846	.112
Turkish Economic influence	FRESSH	80	3.40	1.249	.140
	FRPD	57	3.61	1.130	.150
Turkish Political Influence	FRESSH	80	3.26	1.199	.134
	FRPD	57	3.30	1.180	.156
Turkish cultural influence	FRESSH	80	2.85	1.406	.157
	FRPD	57	2.84	1.236	.164

One sample t-test revealed significant differences as regards perceptions of Russia and Turkey as barriers to the European integration of Albania. As demonstrated in Tables 10 and 10.1. participants reported Russia as being a stronger barrier to European integration as compared to Turkey. However there were no significant differences in terms of reports by the specific political forums (see Table 10.2.)

Table 10. One-Sample Statistics: Russian vs. Turkish Perceived Barriers

	N	Mean	Std. Deviation	Std. Error Mean
Russia as a barrier	140	2.50	1.178	.100
Turkey as a barrier	137	2.35	1.192	.102

Table 10.1. One-Sample Test: Russian vs. Turkish Perceived Barriers

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Russia as a barrier	25.103	139	.000	2.500	2.30	2.70
Turkey as a barrier	23.082	136	.000	2.350	2.15	2.55

Table 10.2. Group Statistics: Russian vs. Turkish Perceived Barriers

	forumi	N	Mean	Std. Deviation	Std. Error Mean
Russia as a barrier	FRESSH	80	2.46	1.190	.133
	FRPD	57	2.56	1.180	.156
Turkey as a barrier	FRESSH	78	2.26	1.200	.136
	FRPD	56	2.46	1.206	.161

## Discussion

The purpose of the present study was to assess perceptions of economic, political and cultural influence of Turkey vs. Russia in Albania. Perceptions of influence were assessed among the three largest youth political organizations in Albania FRESSH, FRPD and LRI. The main hypothesis of the study was that perceptions of Turkish influence would be stronger as compared to Russian influence. The dimension rated the highest was Russian political influence, followed by economic influence and ultimately cultural influence; however scores were moderate to low, indicating a perception of moderate to weak Russian influence in the 3 dimensions.

As regards Turkish influence, results indicated moderate values, as participants reported the highest scores in terms of economic influence, followed by political influence and ultimately cultural influence (see Table 5). As regards comparisons between the two countries in terms of each specific dimension, the hypothesis was supported as results indicated a predominance of Turkey over Russia across all 3 dimensions, economic, political and cultural. Moreover, the different political organizations (left or right wing) did not differ in their perceptions of both countries' influence.

To conclude, the present study found that Albanian politically engaged youth overall perceive a stronger influence from Turkey rather than Russia, although values were quite moderate. An important point to mention is the difference in the strongest reported dimension; Turkey is perceived as a stronger economic influence while Russia's influence is perceived to operate more in the political dimension. Finally, in terms of barriers to European integration it should be noted that although Turkish influence is perceived as stronger than Russian influence, the two countries are not perceived as strong barriers to European Integration.

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## Participation in the Management of a Peri-Urban Protected Forest in Northern Côte d'Ivoire: Case of the Mount Korhogo Classified Forest

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### Abstract

The evolution of tropical forest deforestation in Côte d'Ivoire is very alarming. From 16 million hectares in 1900, the area increased to 9 million hectares in 1965 to less than 2.5 million hectares in 2016. Even forests protected by the State of Côte d'Ivoire are not spared while peri-urban protected forests are the most exposed. The finding reveals many shortcomings in the state monopoly of protected area management. Yet, elsewhere in Africa, many experiences of participatory management have shown significant advances in protection and their introduction in Côte d'Ivoire from 1990. To understand the effectiveness of this new consultation framework adopted as a management tool, national policies and locally adopted strategies on the Mount Korhogo classified forest in northern Côte d'Ivoire have been analyzed. Results show a failure of participation at the national level since 1996 and a lack of participation at the local level. Despite the establishment of a local committee for forest defense and fight against bush fires, the lack of consultation undermines the proper functioning of this organization, thus leading to the exacerbation of deforestation. Mount Korhogo Classified Forest.

**Keywords:** participatory management, consultation framework, protected forest, urbanization, deforestation

### Introduction

The forest, because of the many ecosystem services it provides to communities, remains a resource to be preserved and therefore exploited sparingly. However, the extent of degradation of natural formations in Côte d'Ivoire suggests that this feeling does not seem to be shared. In fact, from 16 million hectares in 1900, the area of forests increased to 9 million hectares in 1965 (N. S. Andon, 2010, p.4). Today, the most optimistic estimates indicate that there are only 2.5 million hectares of tropical forest left in the country (RCI, 2016, p 16). Yet political initiatives to protect and restore these forest heritages have been implemented. Forests play a fundamental role in the fight against rural poverty, providing decent livelihoods to people. They offer promising medium-term green growth opportunities and provide vital long-term environmental services such as clean air and clean water, biodiversity conservation and climate change mitigation (FAO, 2016, p. 4). Indeed, the forest is rich in resources, as diverse as many. It houses woody species, non-wood products, pharmacopoeia, animal species and provides agricultural land, urban territory, etc. The forest is also a territory for urban and rural development. Forests are coveted, both for the resources they contain and the territory they occupy (R. De Koninck 1994: 348). It is precisely this lust that favors the deforestation of protected forests and has more and more perceptible impacts on the environment, social and economic activities.

In Côte d'Ivoire, as in Togo, before colonization, all the forests were managed by the traditional heads of the forest peoples' families and tree and shrub savannahs. During colonization, a proportion of these forests was defended (protected) by the colonial administration. Thus, the rights of use recognized to the local populations have been limited (G. I. Mahazou, 2004, p.1). After independence, almost all the forests protected by the colonial administration were renewed by the new

independent administrations. The measures of strict protection given to these forests at the beginning of their classification gradually faded. This change is linked to the adoption of another vision that made management policy more inclusive. It follows that these forests are constantly undergoing anthropogenic actions, among others, shifting cultivation and urban extension today. Today, most of these forests are in a state of advanced degradation. Yet they are the foundation of the country's great biological diversity and offer the authorities hope for the preservation of this heritage.

Often developed without taking into account all the sociological, cultural, and economic aspects of the rural and recently urban riparian populations of the forests, and without a real participation of these populations in the decision-making processes, the protected forest management strategies often come back in contradiction with customary principles and local practices (Hoare, 2015, p 5). This situation creates an ambivalence in the consideration of land ownership of protected forests: the State considers, according to the law, these properties as a permanent domain of the State when the local riparian populations perceive them as ancestral domains.

This has led to an awareness by the Ivorian State that will create institutional and regulatory frameworks and strategies for sustainable forest management. These include the Peasant-Forest Commission established in 1990 and the National Forest and Bushfighting Committee established in 1986 for the participatory and integrated management of Côte d'Ivoire's protected forests. Participatory management of protected areas has already been the subject of research in Côte d'Ivoire, particularly for the Tai Biosphere Reserves in the South-West by N. É. Yéo et al., (2014) and the Abokouamékro Wildlife Reserve in South Central A. C Kouassi (2006). However, it has not yet been sufficiently studied in northern Côte d'Ivoire, especially for a peri-urban protected forest.

This article aims to fill this gap. It aims to evaluate the effectiveness of participatory management of the Peasants-Forest Commission and the National Forest Defense and Bushfire Committee through the northern Korhogo Mounted Forest (FCMK) to the north. from Côte d'Ivoire. The question is how participatory management works at the national level and especially at the local level? How effective is this participatory management? Our belief is that participatory management structures do not have satisfactory results at both national and local levels.

## 1. Methodology

The following three (3) data collection methods used: existing literature review, field surveys, and forest cover dynamics mapping. They will be developed after the presentation of the study area.

### 1.1. Presentation of the Mount Korhogo classified forest (MKCF)

With an area of 1,409 hectares created by the colonial text No. 453 / 22-01-53 in 1953 (N. Ouattara, 2001, p.45), the area of the listed forest of Mount Korhogo has increased to 1285 hectares according to ITTO (2013, p.2). According to the SODEFOR Korhogo Management Center (survey result August 2018), its current official area is 1155 hectares. The study area includes the four (4) villages adjacent to the MKCF and a portion of the extreme northwest of the town of Korhogo, the chief town in northern Côte d'Ivoire (Figure 1).



Figure 1: Location of Mount Korhogo Classified Forest

The populations living around the classified forest are mainly farmers, breeders and hunters commonly called "dozo". Indigenous peoples are Senufo. These populations practice extensive slash-and-burn agriculture. Pastoralists, meanwhile, practice firing pasture during the dry season to promote the renewal of foliage grasses browsed by animals while hunters use bushfires as hunting techniques. The city has 286,071 inhabitants in 2014, according to the General Census of Population and Housing, among which there are almost 95% animist.

The MKCF is subject to agricultural pressure, extensive livestock transhumance and urban pressure. Indeed, the increase in the population causes a strong demand for unsatisfied arable land; which drives farmers to classified forests to install their food crop. They are the first destroyers of the forest by their archaic cultural method. This intrusion creates a permanent conflict between SODEFOR, manager of classified forests and illegal farmers in search of agricultural land (ITTO, 2013, p.2). In addition, the breeding method largely prevents the regeneration of forests. During their frequent passage, cattle stomp and graze young natural or reforested plants, which prevents any possibility of natural regeneration, which is the source of another conflict with SODEFOR (ITTO, 2013, p.5). In addition, the city of Korhogo has experienced urban growth in recent years after being deprived of state authority for ten years (2002-2012). This urban extension threatens part of the mountain forest of Korhogo.

The climate is Sudano-Guinean with two seasons: a dry season of 9 months (October-June) and a season of slightly damp rain of 3 months (July-September). However, average annual precipitation, around 1300 mm to 1400 mm, cannot compensate for a cumulative water deficit of 700 mm created by a potential evapotranspiration close to 2000 mm. The temperature varies between 20 °C and 40 °C. The terrain is relatively flat with, in places, hills rarely exceeding 300 m in height. The soil is ferralitic and weakly desalted. The vegetation of the MKCF consists of grassy savannah, dotted with some dry dense forests and treed and shrubby forests. It is home to a wide range of animal and plant biological diversity, with specificities such as antelopes (Gazella spp), Canis spp, Python, etc. and Acacia (Auriculiformis, Daniella Oliveri, Tero Carpus Erinacius) used to make balafo, Nere (Parkia boglobosa), Tamarindus indica, Shea (Vitellaria paradoxa), (RCI, 1999, p 82, N. Ouattara) 2001, p 3).

The populations of northern Côte d'Ivoire share the same habits and customs, develop the same customary management of land and agricultural practices and have common geographical characteristics (dry tropical environment, relief, climate, vegetation). The FCMK presents social mutations that have continued since colonization to varying degrees. It therefore has all the characteristics to be the representative sample of peri-urban protected forests in northern Côte d'Ivoire. Gestion participative des aires protégées : l'adaptation au contexte Field surveys, observations, field surveys and stakeholder interviews were conducted.

The observations focused on the level of degradation of the classified forest, the presence of subdivision markers, buildings as well as areas put into agricultural cultivation. At the same time, field surveys were carried out. It is to take coordinates of location of the buildings, areas of agricultural activities and portions of the forest in the classified forest. These operations were followed by socio-cultural surveys of stakeholders on participatory management. After identifying the study area and the actors that are important to the success of the participatory management of the MKCF, the collection of socio-cultural data and information was carried out according to a stratified random sampling for the choice of the names of villages and populations. (Indigenous riparian, public and administrative authorities, local elected officials and civil society) to question. Areas less than 5 km distant from the outer edge of the MKCF and its boundary with the city of Korhogo were the investigative sites. Concerns are raised about knowledge of the existence of a local management committee, its functioning, the effectiveness of the participatory management of this committee and the dynamics of the forest cover of the FCMK. The semi-structured interviews were conducted with stakeholders as summarized in Table I.

Table I: Stakeholders in participatory management of the classified forest

TYPE OF STAKEHOLDER	Number of respondents	Percentage (%)
Riparian population	135	90,00
Chief of the village	5	3,33
Local SODEFOR	2	1,33
Mayor	1	0,67
Regional Council	1	0,67
Prefect	1	0,67
Procureur de la République	1	0,67

Ministry of Waters and Forests	1	0,67
Regional Director of the Environment	1	0,67
Ministry of Urban Planning of Construction	1	0,67
NGO Rural Animation of Korhogo	1	0,67
Total observed	150	100,00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

The spatial data used are the Landsat Copernicus satellite images from 31/12/1998, 31/12/2010 and 15/12/2016 obtained on Google Earth. The processing of these images made it possible to verify the effectiveness of the participative management of the FCMK.

### 1.3. Data processing methods

The survey questionnaires were developed, captured and processed by the Sphinx Plus2 software. Sphinx is a software for investigation and analysis of data. It is very useful in the main steps of carrying out the survey of the stakeholders for the participative management notably at the level of the realization of the questionnaires, the capture of the answers and the quantitative processing of the data and the analysis of the qualitative data. The results have been exported to the Microsoft Office Excel software. Then, literature reviews on participatory management of protected forests in Côte d'Ivoire were conducted.

Finally, the mapping of the study area and the processing of the satellite images were carried out with the ARCGIS 10.3 software. The raw data of images acquired by remote sensing contain geometrically important distortions that are sufficiently large that they cannot be superimposed on cartographic data made at known projections (Desjardins, 2000, p 144, 145). For that we made the geometric and radiometric correction of the images received from 1998, 2010 and 2016 with the administrative map of our study area realized with known projections (WGS84 UTM 30N). Road intersections were used for this purpose. This is the maximum likelihood directed classification method that was used for image processing on the ARCGIS 10.3 Software. Field visits on June 26, 2016 and August 4, 2018 allowed us to validate the types of land use by taking the GPS coordinates of the classes: forest, human activities or bare ground and built at the level of the classified forest. In situ observations were also made on the causes of deforestation in the classified forest. The processed images have been exported to Adobe Illustrator CS3 software in compatible format for cartographic production.

## 2. Results

### 2.1. Participatory Management of Nationally Classified Forests: Causes of the Peasant-Forest Commission's Failure

The documentation and the survey conducted with SODEFOR made it possible to understand that, faced with the worrying degradation of the Ivorian forest, the Ivorian government has become aware of the seriousness of the problem. In fact, it formally put in place a policy aimed at finding solutions to the problem of deforestation in the rural and permanent state domain in the 1990s. These political initiatives were expressed in the Forest Master Plan (1988-2015). The failure of the centralized management method developed by the Ivorian State in which it decided on the actions to be carried out and the manner of their implementation, will thus lead the leaders to adopt the participative approach in its management strategy of protected forests. It will create and entrust to SODEFOR, the management of the Peasant-Forest Commission (PFC). PFC is a consultative body created to effectively involve local populations and enclaves in the management of classified forests. In light of the observations made in the Southwest Region, the composition of this commission (PFC) was disproportionate (Leonard and J. G. Ibo 1994: 32). Indeed, at the national level, it is made up of seventeen (17) members, of which eleven (11) are from the administration; the timber industry is represented by one (1) industrialist and one (1) forestry operator then the "rural world" represented by three (3) members, the "civil society" one (1) seat allocated to a non-governmental organization (NGOs) (Leonard and JG Ibo, 1994, pp. 32-33). Instead of constituting a framework for consultation, the Peasant-Forest Commission (PFC) is used to endorse the decisions of SODEFOR. In fact, everything happens as if the administration was trying to empty a structure imposed by the donors of any substance. SODEFOR had favored a plan of clearance spread over a long period (twenty years, see more) with the participation of local populations and landlocked. SODEFOR called on people to become actors in their own deportation for a few years, without any guarantee of the basis for their survival (Léonard and J. G. Ibo 1994: 34). Such a practice of participation without real consultation proved ineffective and failed. The consequences of the continuation of deforestation ensued.



In addition, surveys of the stakeholders who count for the success of the forest protection of the MKCF including the central administrator (the Prefect) informs of the existence of a National Committee for the defense of the forest and the fight against bushfires (CNDFB) created by Decree No. 86-378 of 4 June 1986 at the local level. This Committee was created to fight against deforestation and to reduce and suppress bush fires by informing, raising awareness and equipping communities living near protected forests such as the MKCF. It operates at the level of departments consisting of sub-prefectures which in turn are composed of villages.

## 2.2. Participatory management at the local level: Application of the National Committee for Forest Defense and Bushfire Control in the Mount Korhogo Classified Forest.

The National Committee for the Defense of the Forest and the fight against bush fires (CNDFB) depends on the Ministry of Water and Forests through its general direction. Prior to the 2002 crisis, the CNDFB received information from all its forest holdings. But following the crisis, this is no longer the case.

### 2.2.1. Forest protection and fight against bush fires

Bush fires are the third leading cause of deforestation and forest degradation in Côte d'Ivoire in general and in particular the Mount Korhogo Classified Forest. The use of fire is a traditional practice for the preparation of agricultural land, hunting, and renewal of pastures. However, faced with the problems caused by these fires, the Ivorian State has created a National Committee for Forest Defense and Bushfire. To achieve its objectives, the Committee undertakes sensitization actions for its stakeholders, particularly the rural populations, for the self-defence of the forest and the prevention of bush fires. The local committee is set up in order to prevent the departure of fires, to limit the spread of fires, to improve the efficiency of the active fight, to help the State structures in charge of the management of the MKCF to protect and reforest its degraded areas. Since bushfires destroy both the permanent domain of the state and the rural domain, they arouse the craze of all. The listed forest of Mount Korhogo being threatened by these bushfires, the agricultural exploitation, the breeding of transhumance and the urban extension, it is a question of apprehending the participative management of the Local Committee of defense and fight against the bushfires to limit the degradation of this classified forest.

### 2.2.2. Participatory Management of the Local Committee for the Defense and Control of Bushfires

The participatory approach begins with the identification and consultation of all stakeholders (Table I) followed by the information that is a basic element essential to any natural resource management program. The contribution of communication in disseminating this information in language understandable to all is obvious (FAO, 1995, p.2).

#### 2.2.2.1. *Prior information of the different stakeholders*

The basic information is about the stakeholders and their information about the existence of the classified forest and its name in their locality, the right and duty of protection to this forest. It makes it possible to evaluate the effectiveness of the sensitization of the local management committee on forest protection.

The management of natural resources is no longer conceivable without the active participation of the population, and in particular communities bordering the protected forest and other actors. Therefore, the research was carried out among one hundred and fifty actors (populations, technical and administrative services, elected representatives and NGOs) in four adjacent villages and the town of Korhogo bordering the mountain forest of Korhogo including 135 local populations (see Table I). The term "stakeholders" referred to institutions, social groups and individuals for whom the protected forest is a direct, important and specific issue. This issue can stem from an institutional mandate (such as SODEFOR and all the state structures mentioned in Table 1), geographical proximity (local riparian populations and the town hall for our case), membership in an association (Rural Animation NGO of Korhogo) and subsistence dependence (indigenous riparian populations) as well as various skills and concerns.

The following Table II informs people about the existence of a protected forest in their locality.

Table II: Information on the existence of the Mount Korhogo Classified Forest

INFORMATION	Number of respondents	Percentage (%)
Yes	145	96.67
No	5	3.33
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

To assess the effectiveness of awareness raising on the protection and fight against bush fires in the Mount Korhogo Forest Reserve, 150 stakeholders were interviewed. It appears that more than 95% of the actors surveyed are informed that there is a classified forest in their locality. To further the knowledge of the existence of the MKCF, the name of the classified forest was requested from the population and recorded in the following Table III:

Table III: Information on the name of the classified forest

INFORMATION	Number of respondents	Percentage (%)
The MKCF	45	30.00
I don't know the name	105	70.00
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

70% of people surveyed do not know the name of the classified forest (Table III). Only 27% know that there is a protected forest in their locality and even know its name, the MKCF.

In total, more than 95% of respondents are informed of the existence of a protected forest in their locality even if 70% do not know the name of this forest. But do they know that they have the right to contribute to the protection of this forest? The result is recorded in Table IV below.

Table IV: Information on the right to contribute to forest protection in the classified forest

RIGHT	Number of respondents	Percentage (%)
Yes	108	72.00
No	42	28.00
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

72% of respondents say they have the right (Table IV) and the 28% who do not know their right constitute a danger for forest protection in the forest of Mount Korhogo. Concerning the duty to protect the local protected forest, the result is recorded in Table V.

Table V: Information on the duty to contribute to forest protection

DUTY	Number of respondents	Percentage (%)
Yes	92	61.33
No	58	38.67
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

The results show that more than 60% of the populations know that they have a duty to contribute of the protection of the MKCF (Table V). The 38% who do not know their duty is also a danger to the forest protection of the FCMK.

In this section, the results show that the populations are informed to the existence of a protected forest in their area even if many do not know the name of the classified forest. In addition, over half of all people know that they have the right and the duty to contribute to the protection of the MKCF. However, the 28% who do not know their right and 38.67% their duty show that awareness at the local committee level is not effective enough. But what are the most used ways to communicate information? And how do people react when they are consulted?

#### 2.2.2.2. *The terms of consultation or consultation*

This part evaluates the means of communication used in participatory management by stakeholders to interact with each other within the local management committee and the opinion of the populations when they are consulted.

Table VI below summarizes the method of communication used by the actors when they are consulted.

Table VI: Consultation or concertation method

CONSULTATION	Number of respondents	Percentage (%)
Verbal information	97	64.67
Written information	18	12.00
Not consulted	35	23.33
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

The method of consultation and concertation recorded in Table VI shows that the oral tradition remains the best mode of communication used by actors. Nevertheless, some people, including local authorities are consulted in writing (12%). In addition, 23.33% of the actors are not consulted.

The opinion of the populations when consulted has been evaluated and recorded in the following Table VII:

Table VII: View when consulted

VIEW	Number of respondents	Percentage (%)
Favorable	107	71.33
Not favorable	41	27.33
Others	2	1.33
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

Analysis of the data in Table VII shows that among the people surveyed, 107 out of 150 people are in favor of participative management. However, a significant number of people around 41 out of 150 are unfavorable to forest protection. For these mostly indigenous people, forest protection prevents them from finding new agricultural land for the extension of their agricultural plantation. In addition, think that they have been expropriated from their ancestral land. The following evaluates the actual functioning of the participatory management of the MKCF.

#### 2.2.2.3. *Participatory management (free, informed, consented) effective protection of the classified forest.*

It is a question of knowing how each actor perceives its own role and its interaction with the others in the field of the Local Management Committee of the Mount Korhogo classified forest, as well as the number of times that the Committee meets. Table VIII summarizes this perception.

Table VIII: Evaluation of the rate of involvement in the management of the classified forest of Mont-Korhogo

PARTICIPATORY MANAGEMENT	Number of respondents	Percentage (%)
Yes	70	46.67
No	80	53.33
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

Insufficient awareness only decreases the number of people who actually participate in the Local Management Committee of the Mount Korhogo Classified Forest. More than half of the respondents do not participate in the activities of the local management committee of the classified forest. For many, there is no local committee, so there is no formal consultation framework. They act when necessary when a fire is triggered. But who participates in the management of the classified forest, how do they do it? The result is recorded in Table IX.

Table IX: Manner of Participating in the Management of the Mount Korhogo Classified Forest

MANNER OF DE PARTICIPATING IN THE MANAGEMENT	Number of respondents	Percentage (%)
Free	36	24.00
Informed	80	53.33
Consented	34	22.67
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

The actors involved in the management of the Mount Korhogo classified forest, especially when they are informed that freely and / or consented. In such a situation, are the people informed of the existence of a local management committee of the MKCF? The result on this concern is recorded in Table X.

Table X: Information on the existence of a Local Mount-Korhogo Forest Management Committee

LOCAL MANAGEMENT COMMITTEE	Number of respondents	Percentage (%)
Yes	99	66.00
No	51	34.00
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

The data in Table X show that only 66% of the actors are aware of the existence of a Local Management Committee. However, 34% of the respondents are not informed of the existence of the Local Management Committee. This shows that awareness is not developed enough. This requires adherence to local committee activities as shown in Table XI.

Table XI: Membership in Local Committee Activities

JOINING LOCAL COMMITTEE ACTIVITIES	Number of respondents	Percentage (%)
Yes	84	56.00
No	66	44.00
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

Since the Committee no longer receives funding and incentives since 2002, this disarms many actors, particularly the communities living near village communities. Indeed, SODEFOR during its reforestation campaigns offers certain contracts to the member of the Village Committee. In recent years, these contracts are limited to the collection of dead wood and the

picking of certain fruits. Financial incentives are non-existent. However, they want to contribute to the forest protection of the Mount Korhogo Classified Forest. For this, the meetings are multiplying as confirmed by the data in Table XII.

Table XII: Number of Local Committee Meetings

NUMBER OF MEETING OF THE COMMITTEE	Number of respondents	Percentage (%)
Do not meet	13	8.67
1 time in the month	0	0.00
2 time in the month	0	0.00
3 time in the month	0	0.00
1 time in the year	6	4.00
2 time in the year	74	49.33
3 time in the year	39	26.00
I do not know	15	10.00
meets by need	3	2.00
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

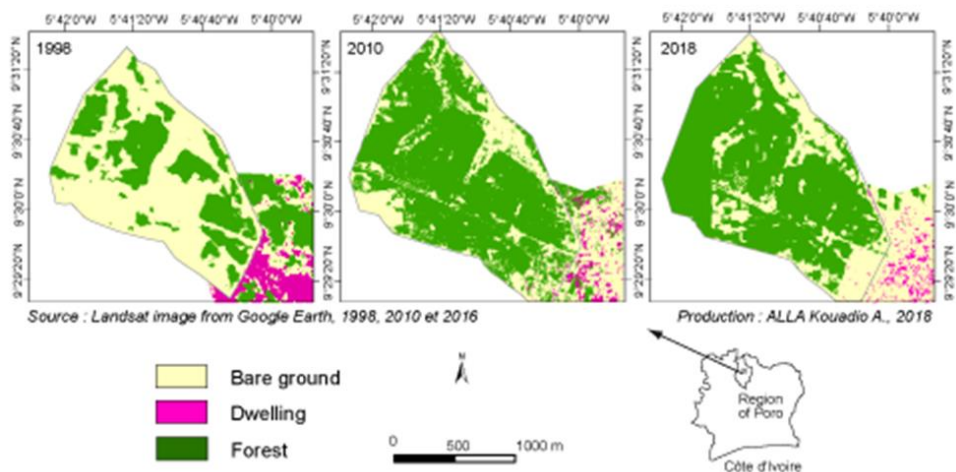
It appears that the committee meets two or three times a year. However, there is no program that clearly defines meeting dates. It meets as needed. It should be noted that some actors inform that the committee has stopped meeting since the deployment of the administration after the politico-military crisis that deprived the study area of the authority of the State between the years 2002 and 2011. Thus, the perception of the role of the committee in the field of forest protection seems to be mixed (Table XIII).

Table XIII: Perception of its role in the field of forest protection

PERCEPTION OF HER ROLE	Number of respondents	Percentage (%)
Not at all useful	53	35.33
Very useful	51	34.00
Very well useful	40	26.67
Excellent helpful	6	4.00
Total observed	150	100.00

Source: N'guessan Simon ANDON survey, February 2016-August 2018

A significant number of actors think that their role is useful (64, 67%), while 35.33% consider that their role is not useful. The results showed that participation in the management of protected forests failed at the national level through the framework of consultation Peasant-Forest from 1990 to 1996. Another framework of consultation for the management of protected forests created in 1986 strengthened and applied in each region of Côte d'Ivoire. This is the National Defense and Firefighting Committee at the national level. At the local level, it is the local committee for the defense and fight against bush fires for the protection of the MKCF was the subject of our study. It appears that this committee exists but the lack of comprehensive and formal consultation undermines its proper functioning. Among the riparian indigenous populations, 60% are in favor of protecting the classified forest while more than 36% are against the very existence of this forest in their locality. The degradation and deforestation of the listed Korhogo mountain forest resulted from various anthropogenic and above all agricultural actions and urban expansion, as shown in Figure 2.



Figures 2: Land Cover of the Mount Korhogo Classified Forest in 1998, 2010 and 2018

In 1998, deforestation is highly developed by agriculture and urban extension. At this time the MKCF was managed by SODEFOR Bouake located 287 km from Korhogo. Since the structure was geographically distant from the MKCF, she had an attentive follow-up fee. In fact, part of the Mount Korhogo classified forest has been divided by customary chiefs on two occasions (between 1980-2000 and 256 hectares and 2002-2018, 88.5 hectares) in the light of the Korhogo Town Hall local management of the Town Planning Construction and the local SODEFOR. Several houses are there and are being built. The chief of Korhogo land bordering the Korhogo mountain forest justified that part of the forest was annexed to relocate the population of the village of Sonzorobougou populated by the chiefs customary during the extension of the city of Korhogo during the crisis of 2002-2011. The populations of Sonzorobougou who did not have a lot after the subdivision of the village, received their lot in an unofficial downgraded portion of the classified forest. This is why, land ownership issues of the classified forest must be settled for clarity between the duality of the state domain and the ancestral domain of the Senufo indigenous communities. Traditional chiefs play an important role at all levels in forest protection. In the city of Korhogo, they are the ones who give up their territory and in agreement with the city council for the fragmentation which if it obeys the standards of subdivision, is validated by the direction of the Ministry of the construction and the urbanism which delivers the Final Concession Order. This shows how often customary chiefs need to be taken into account in decision-making at the level of participatory management of the MKCF.

### 3. Discussion

The duality represented by the forest as a territory and resources raises very divergent interests for its users and the structures of its management. To regulate its management, particularly in the context of its protection, such as the MKCF in northern Côte d'Ivoire, the participation of all stakeholders is necessary. The term forest does not only refer to a geographical and spatial feature but it also translates a symbolic and sociocultural representation for populations whose whole life is sometimes defined by it. The forest therefore becomes a global good, a common good of humanity because of its role of carbon sequestration and the fight against climate change. The notion of the common good implies a generalization of interests around a good whose use must be regulated by an institution to guarantee its durability (Hardin, 1968: 1244). This is the case of the Mount Korhogo Classified Forest. As the forest is a common good, if it is not regulated as it is in the rural area of Korhogo, it will disappear. It is therefore to ensure its sustainability that the mountain forest Korhogo was created and entrusted to the local SODEFOR for its management. This is why it is above all a living environment but also a symbolic space for the people who live nearby.

The forest has always been perceived in its biological, economic and environmental dimension. Yet, as a human environment, the forest is primarily an element of integration of space, identity and culture. This cultural and anthropological dimension of the forest is an important prerequisite for understanding the reality of the forest area (F. A. Ngono, 2017, p.4). For the Senufo people, an indigenous population of the Korhogo region, the sacred forest is a symbol of identity where the

initiations of generations of people are practiced in honor of the Poro (sacred mask, a deity worshiped by the Senoufo people). But their interest in other forests is quite different (for agricultural, fuelwood or service needs, etc.) like the Korhogo mountain forest. This is why its participative management must be a necessity.

According to G. Borrini-Feyerabend (1997, p.14) participatory management is a process where all stakeholders interested in a protected area are associated to a significant degree with management activities. It is a process where stakeholders are invited to take an active part in the decision making that affects them (M. S. Reed, 2008, 2420, A. Wandersman, 1981, 30).

One of the main tools of participatory management of forest resources is the consultation framework for managing land issues and determining on a participatory basis the rules of use and access to the protected area (A. Binot and DV Joiris 2007, p.2). This framework is represented by the Peasants-Forest Commission at the national level and the CNDFB at the level of the MKCF. However, with regard to the definition and functioning of participatory management and the results obtained, it can be said that this framework does not function adequately at the local level and does not exist at the national level.

Indeed, the participatory approach to forest management is the set of processes and mechanisms that enable people who are directly involved in the use of forest resources to be involved in decision-making that affects all aspects of forest management. This management ranges from the management of resources to the implementation of institutional frameworks (M. C. Laurent, 2011, p.42). FAO (1995, p.3) recommends dialogue with relevant stakeholders, including with village communities and relevant urban authorities. This dialogue, which forms the basis of the participatory approach, will make it possible to identify needs, potentialities and blockages, then to know the communication and decision-making circuits within the local committee CNDFB. It will finally make it possible to adapt the forest protection strategy according to the analysis of the given situation and to confront different approaches and solutions to solve the problems posed. It also proposes to sensitize the populations to the various stakes of the degradation of the forest resources. The results show that the dialogue is unilateral and only carried out by the administration in charge of the protection of the classified forest towards the local riparian populations of the villages adjacent to the classified forest. The decision is mainly made by the local administration in charge of protecting the protected forest of Mount Korhogo (local SODEFOR). Whereas, when participatory management has an adequate consultation framework and decision-making process in which all relevant stakeholders contribute to the joint building of mixed (modern and traditional) knowledge, it can be operational and consensual. Indeed, local knowledge or traditional knowledge and scientific knowledge are now recognized as inseparable for more equitable, credible and operational decisions for protected forests.

## Conclusion

The failure of the Ivorian State monopoly to ensure the management of protected forests has led it to explore the participatory management of its protected forests. It created a consultation framework at the national level for this purpose named Peasant-Forest Commission in 1991. But the centralized decisions at the level of this commission led to the failure of this participative management in 1996. After the failure of this framework of consultation (Peasant-Forest Commission) the National Committee for the Defense and Fighting of Bushfires was explored in each region of the country. At the local level, that is to say at the level of the management of the classified forest of Mount Korhogo, investigations have shown that this committee exists but lacks a framework for consultation; which undermines its proper functioning and promotes deforestation of this classified forest. The public administration in charge of the protection to the MKCF uses the dialogue with only the peasants bordering this forest and adopts the typology of participation by contracting with them. However, the majority of stakeholders interviewed are ready to contribute to the participatory management of this classified forest through this consultation framework. There remains now a political will to operationalize this framework of consultation for the sustainable protection of the listed forest of Mount Korhogo. Therefore, to intervene in the field of forest protection and advocate genuine sustainable management of these same state forests have a framework for consultation, participation and an appropriate decision-making process where all Relevant stakeholders can contribute to the joint construction of mixed knowledge (modern and traditional), more operational and more consensual. Such action will certainly lead to a co-mobilization and sustainable co-management of all stakeholders including indigenous populations bordering these protected forests.

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## Cyber Crimes against Women: Qualification and Means

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### Abstract

Crimes against women are constantly changing, especially with the emergence of electronic means to express them. Thus, violence against women using electronic means, has become a phenomenon with multifaceted manifestations and causes also multiple, it must be measured in all its aspects to combat it effectively. Of course, violence also takes place in the context of a relationship of power and domination, which explains why electronic violence predominates over female violence, which remains largely contained. This violence can be psychological, it consists in denigrating, humiliating, degrading the woman in her human value. It is manifested by verbal attacks, insults, threats, pressure, blackmail, control of activities, isolation of relatives, friends and the outside world. Also, verbal abuse in electronic form, which is the constant repetition of insulting words or insults to a woman. In mistreating the woman, the person behind the screen hurts her as much as if she hit her, because the woman in this case loses self-esteem. Verbal abuse can lead to a range of behavioral, emotional and physical problems. Violence in this context results in the use of hurtful or humiliating words, such as naming a person who is ridiculous, insulting the woman, making racist comments or incessant teasing. In addition to general harassment and sexual harassment more specifically, who may be subject to violence against women, by electronic means. The problem concerns the legal qualification of this kind of violence, what the old texts are enough, then they apply automatically; or the new texts are needed.

**Keywords:** women, violence, harassment, problems, electronic, legal

### Introduction

The mobilization of women against violence against women increased in the early 1980s, and the third World Conference on Women held in Nairobi in 1985 made the issue more prominent. The Nairobi Forward-looking Strategies for the Advancement of Women took into account the prevalence of violence against women, "in various forms, everywhere, in everyday life", and identified the various manifestations of violence against women. This violence by drawing attention to the situation of women who are victims of domestic abuse or trafficking and forced prostitution, as well as the situation of women suffering from armed conflict and women prisoners.

The link between violence against women and other issues on the United Nations agenda was started when this violence emerged as a major impediment to achieving the goals of the United Nations. United Nations Decade for Women: Equality, Development and Peace. Forward-looking Strategies have advocated for preventive policies, legal measures, a country-specific approach and comprehensive assistance to women victims of violence. In addition, these Strategies confirm the need to raise public awareness of violence against women as a social problem.

The emergence of international definitions of gender-based violence and violence against women dates back to the early 1990s. Thus, in 1992, the General Recommendation of the UN Committee on the Elimination of Discrimination Against Women <sup>1</sup> defines gender-based violence as "violence directed against a woman because she is a woman or especially affects women" <sup>2</sup>. The 1993 United Nations Declaration on the Elimination of Violence against Women <sup>3</sup> proposes the first internationally agreed definition of violence against women, namely: all acts of violence directed against and causing or

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<sup>1</sup> - C.E.D.A.W.

<sup>2</sup> - Article 6

<sup>3</sup> - Article 1

causing to women physical, sexual or psychological harm or suffering, including the threat of such acts, coercion or arbitrary deprivation of liberty, whether in public life or private life.

Other agreements and reports of the United Nations, the Council of Europe, the Fundamental Rights Agency of the European Union and the European Institute for Gender Equality (EIGE) align themselves largely to these initial definitions (FRA 2014). In 2011, the Convention on Preventing and Combating Violence against Women and Domestic Violence <sup>1</sup> was adopted by the Council of Europe and signed by France. The Istanbul Convention marks a major turning point for the following reasons: it is legally binding; it has a monitoring mechanism, G.R.E.V.I.O.<sup>2</sup> to monitor compliance by the parties; it defines violence against women as both a cause and a consequence of gender-based power struggles. It advocates an integrated approach that incorporates the achievement of gender equality to eliminate violence against women.

The Istanbul Convention defines violence against women as both a cause and a consequence of gender-based power struggles. It recognizes that violence against women is a manifestation of historically unequal power relations between women and men; that it is one of the crucial social mechanisms by which women are kept in a position of subordination to men; and that the achievement of equality between women and men is a key element in the prevention of violence against women. It also recognizes that women and girls are at greater risk of gender-based violence than men, and that domestic violence disproportionately affects women <sup>3</sup>.

But the problem that arises is the specificity of cyber crimes against women, is this type of delict is subject to traditional rules in the context of adaptation or new rules is imposed in relation to the nature of the offenses.

For this, we answer the problem according to the following axes :

### **1- Adaptation of traditional rules in cyber crimes against women**

### **2- Imposition of new rules in cyber crimes against women**

### **3-The specificity of the evidence in relation to cyber crimes against women .**

#### **1- Adaptation of traditional rules in cyber crimes against women**

The increasing spread of the internet, the rapidity of information dissemination through mobile devices and the widespread use of social networks, coupled with the existing pandemic of violence against women and girls, have created a global problem that is growing: cyber violence against women and girls, a phenomenon that can have major economic and societal consequences.

According to research in this area, one in three women will experience a form of violence in their lives, and although the development of the internet is a relatively new and growing phenomenon, an estimated one in ten women already been a victim of a form of cyber violence at the age of 15 years. Access to the internet is rapidly becoming a necessity for economic well-being and is increasingly seen as a fundamental human right. It is therefore crucial to ensure that this digital public space is a safe environment and a source of increased autonomy for all, including women and girls " <sup>4</sup>.

According to the declarations of the UN In the last ten years, some American and European pornography producers have moved to places such as Budapest, Hungary because of the availability of cheap actors from Eastern and Central Europe. Budapest is also a destination and transit city for women trafficked from Ukraine, Moldova, Russia, Romania, and countries of the former Yugoslavia. The city is also now the biggest center for pornography production in Europe, eclipsing traditional centres such as in Amsterdam and Copenhagen.

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<sup>1</sup> - The so-called Istanbul Convention

<sup>2</sup> - The Group of Experts on Combating Violence against Women and Domestic Violence

<sup>3</sup> - Gill Allwood , la violence à l'égard des femmes fondée sur le genre dans la France contemporaine ; Modern & Contemporary France, DOI <http://dx.doi.org/10.1080/09639489.2017.1340003>.

<sup>4</sup> - Cyber violence à l'encontre des femmes et des filles , Institut européen pour l'égalité entre les hommes et les femmes (EIGE) , 2017.

In 2014 a virtual market was uncovered involving four websites, online forums and some 30 groups on a popular Chinese messaging platform, connecting traffickers with potential buyers. Some 200,000 persons are kidnapped in China every year and sold online <sup>1</sup>.

When women and girls do have access to and use the Internet, they face online forms and manifestations of violence that are part of the continuum multiple, recurring and interrelated forms of gender-based violence against women.

Despite the benefits and empowering potential of the Internet and ICT<sup>2</sup>, women and girls across the world have increasingly voiced their concern at harmful, sexist, misogynistic and violent content and behaviour online. It is therefore important to acknowledge that the Internet is being used in a broader environment of widespread and systemic structural discrimination and gender-based violence against women and girls, which frame their access to and use of the Internet and other ICT.

Emerging forms of ICT have facilitated new types of gender-based violence and gender inequality in access to technologies, which hinder women's and girls' full enjoyment of their human rights and their ability to achieve gender equality.

Terminology in this area is still developing and not univocal. In several official United Nations documents, and in particular the 2030 Agenda for Sustainable Development, reference is made to the general and inclusive term "information and communications technology", while in other reports "online violence", "digital violence" or "cyber violence" are used. In the present report, the Special Rapporteur refers to "ICT-facilitated violence against women" as the most inclusive term, but mainly uses "online violence against women" as a more user-friendly expression.

Where appropriate, she uses both and terms, as well as the terms "cyber violence" and "technology-facilitated violence" as alternatives. Mindful that many forms of online violence covered in the report are perpetrated against both women and girls, she uses the term "women" in a hasty manner, which includes girls whenever applicable, while recognizing that girls are a frequent target of this form of violence <sup>3</sup>.

The "violence" that comes from the Latin "vis" designating the force, is the fact of using force, to exert the domination and the physical or moral constraint on a person, to reach it in its physical or psychic integrity. It is found in the public sphere or in the private sphere, within the family and especially within the couple.

Concerning psychological violence, it consists in denigrating, humiliating, degrading the woman in her human value. It is manifested by verbal attacks, insults, scenes of jealousy, threats, pressure, blackmail, control of activities, isolation of relatives, friends, and the outside world.

Verbal abuse is the constant repetition of insulting words or insults to a woman. By mistreating the woman, the man hurts her as much as if he hit her, because she loses self-esteem. Women living in such situations come to believe that they are worthless and think that it is useless to try to be something else. Verbal abuse can lead to a range of behavioral, emotional and physical problems.

Verbal abuse in this context results in the use of hurtful or humiliating words, such as giving a ridiculous nickname, insulting the woman, making racist comments or incessant teasing.

Firstly, stealth tracking online is a hunt done through email, text messages (or online) or the Internet. It consists of repetitive incidents that can be individually harmless or not, but which, accumulated, can generate in the victim a sense of insecurity, cause him a certain distress, frighten him or alarm him. Stealth tracking online may include: sending emails, text messages (SMS) or offensive or threatening instant messages; Publication on the Internet of comments offensive to the person; Sharing of photos or intimate videos of the person, on the internet or by means of a mobile phone. In order to be considered a stealth hunt online, these acts must be done in a hasty manner and committed by the same person.

For example Cyber Stalking can take many forms, but for the purposes of this document, we will cite the following behaviors: electronic mail and text (or online) messages that are sexually explicit and unsolicited s; Av Offended and offensive

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<sup>1</sup> - Cyber violence against women and girls a world-wide wake-up call a report by the UN broadband commission for digital development working group on broadband and gender, 2015.

<sup>2</sup> - Information and communications technology

<sup>3</sup> - Report of the Special Rapporteur on violence against women, its causes and consequences of online violence against women and girls from a human rights perspective, Human Rights Council, Thirty-eighth session, 18 June-6 July 2018, A/HRC/38/47.

advances on social networking websites or on online chat sites; Threats of physical and / or sexual violence by electronic mail or text message (or online); Hateful speech, offensive, insulting, threatening, or self-targeting individuals motivated by their identity (gender) or other characteristics (ex : sexual orientation or disability) <sup>1</sup>.

Cyber Stalking is one of the most widespread net crimes in the modern world. The word "stalking" means "pursuing stealthily". Cyber stalking can be used interchangeably with online harassment and online abuse (Muthukumaran 2008). It is the use of the Internet or other electronic means to stalk or harass a GJRIM Vol 4, No 1, June 2014 40 person(Kumar 2010). The utilization of technology allows stalkers to harass their target from oceans away (Cyber Stalking 2011). It involves invading the privacy by following a person's movements across the Internet by posting messages on the bulletin boards, entering the chat-rooms frequented by the victim, constantly bombarding the victim with messages and emails with obscene language. While Cyber Stalking affects both men and women, women are disproportionately targets, especially of age group of 16-35, who are stalked by men.

It is believed that Over 75% of the victims are female. More than one million women and 370,000 men are stalked annually in the United States. An astonishing one in twelve women and one in forty-five men will be stalked in their lifetimes (Moore 2009) .

In Cyber Stalking, stalker access the victim's personal information like name, family background, telephone numbers and daily routine of the victim and post them on the websites related to dating services with the name of victim <sup>2</sup>.

Efforts to categorize online sexually violent threats and nonconsensual sharing of intimate photos, for example, as sexual violence are working against a strong social current of resistance <sup>3</sup>. This reluctance reveals important social attitudes, and in fact tells us a great deal about how well equipped we feel as a society to deal with the complications that arise from taking online sexual violence seriously. In this context, two questions are important to keep in mind.

First, what other forms of violence were once considered inevitable (and even acceptable) for many women? Marital rape, domestic violence, and the sexual harassment of women and girls in the workplace and in schools were all once socially acceptable, and attitude changes took time (and are still underway). Second, whose interests lie in maintaining the status quo, where online sexual violence is often trivialized? Defining something as violence is a call to action, a way to explicitly convey that certain behaviours are an abuse of power; harmful; and unacceptable.

« *Just ignore the trolls. Don't share personal information. Go offline.* » These mantras pervade discussions of digital communication and the abuse and harassment that occur online. Although often well meaning, these statements contain problematic assumptions about whose responsibility it is to prevent harassment and how seriously we take certain forms of abuse. These statements also contain insights into how we relate the online interactions to the physical world, or what is often referred to as "in real life." However, this is changing.

Like sexual harassment and domestic violence in previous decades, advocates and activists are rejecting the notion that online abuse and harassment is an unfortunate but inevitable feature of girls' and women's existence. This notion is being replaced by a growing understanding that much abuse and harassment online is a manifestation of broader social ills such as misogyny, racism, and homophobia, and should therefore be taken seriously <sup>4</sup>.

The attack, which is close to the previous form, is the revenge porn, it is generally described as the practice of someone (usually a man) sharing intimate photos in order to humiliate an ex-partner (usually a woman). The photos are often thought to have been taken consensually initially (though this is often not the case), but are then used by the "spurned lover" for revenge when the relationship ends.

Revenge porn, as a social phenomenon, came into the spotlight during 2012 and 2013 primarily through the identification and arrest of an American man named Hunter Moore. Moore created and ran the site isanyoneup.com, where he encouraged men to share naked photos of women, along with their names, age, location, and links to their various social

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<sup>1</sup> - Cyber violence à l'encontre des femmes et des filles , Institut européen pour l'égalité entre les hommes et les femmes (EIGE) , 2017

<sup>2</sup> - Nidhi AGARWAL & Neeraj KASUHIK, Cyber crimes against, The Times of India, 2013. GJRIM VOL. 4, NO. 1, June 2014 SRMCA 37

<sup>3</sup> - Ex., "But he wasn't actually going to rape her"

<sup>4</sup> - Jordan FAIRBAIN , Rape Threats and Revenge Porn: Defining Sexual Violence in the Digital Age. University of Ottawa Press. 2017.p. 229-251.

media profiles. Although he was previously immune to criminal charges because he was said to be only sharing third-party material, in 2012 Moore was charged for his role in hacking into people's email accounts to steal photos. In December 2013 Moore was indicted on felony charges that included identity theft and conspiracy <sup>1</sup>.

In recent years, the media has reported in the EU and US many cases of women victims of pornography against their will, many of whom committed suicide. Research shows that up to 90% of pornographic revenge victims are women and the number of cases is increasing. There are also more and more websites dedicated to the sharing of pornographic acts of revenge, where users can upload images as well as personal information about victims: their address, their employer and links to their profile online.

Another trend with equally devastating consequences for victims is the live broadcast of sexual assault and rape on social networks. So far, in 2017, two cases have had a strong impact: one in Sweden and the other in the United States, where rapes were broadcast live online via the "Facebook Live" feature. <sup>2</sup>

Based on the original definition of harassment, it is an easy anonymity. It has always existed, but it is all the more easy that the aggressor can take a pseudonym, impersonate another person and not reveal his own. Less easily identifiable, he perceives a feeling of impunity and a lack of empathy, encouraged by what is called "the cockpit effect", namely the distance between the attacker and his victim. The aggressor does not see the effects of his actions on his victim.

Another characteristic of this cyber violence is the high power of dissemination. In one click, the message or the photograph can be distributed to millions of people, and circulate twenty-four hours a day, seven days a week, offering no respite for the victims. It should be noted that half of victims of cyber violence also experience face-to-face violence. It constitutes a violence of distance, but especially of proximity. The abuser (s) know the victim and have regular contact with her most of the time, even if the victim does not know who the perpetrator is.

In addition, cyber violence is facilitated by opportunities for less control of online youth behavior by adults. The author himself no longer controls what he has broadcast in cyberspace, others can seize and disseminate it.

There are several types of online violence. The one that interests us today is related to sexist and sexual harassment, derogatory comments about the gender, image and appearance of the victim, as well as sexually motivated messages. The cyber space facilitates online prostitution, especially among very young girls, the most vulnerable to this type of message, because very sensitive to their appearance. <sup>3</sup>

Also, we have insult, which can be defined as a term involving a negative value judgment, a metaphorical, metonymic, or even hyperbolic term, which associates a person with animals or objects that are negatively connoted or perceived as disgusting. It is a social act with consequences, an intentional act done to injure. Ethnotypes, sexotypes and ontotypes occupy an important place in cyber violence, especially in cyber violence between adolescents.

Generally, cyber defamation is cyber tort including libel and defamation is another common crime against women in the net. Although this can happen to both genders, but women are more vulnerable. This occurs when defamation takes place with the help of computers and/or the Internet when someone publishes defamatory matter about someone on a website or sends e-mails containing defamatory information to all of that person's friends.

The term defamation is used to define the injury that is caused to the reputation of a person in the eyes of a third person. Cyber defamation is publishing of defamatory material against another person with the help of computers or internet. You build a great brand over 20 years and all it takes is 2 days to destroy it, on the Net (The Times of India 2010).

Unfortunately cyber defamation is not defined by the different IT Act and it is treated by the criminal justice system under the same provisions of publication of obscene materials in the internet. With the exponential increase in the use of the

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<sup>1</sup>- Danielle Keats CITRON & Mary Anne FRANKS, "Criminalizing Revenge Porn," *Wake Forest Law Review* 49 (2014): 345.

<sup>2</sup>- Cyber violence à l'encontre des femmes et des filles, op.cit, 2017.

<sup>3</sup>- Catherine BLAYA, Les ados dans le cyberspace : prises de risque et cyber violence, Les cyber violences sexistes et sexuelles : Mieux les connaître, mieux les prévenir. Colloque, Paris, 25 novembre 2014.

internet as a medium of communication and sharing of information, chances of use of the web for publication of defamatory content has increased multi-fold and there is a coherent need for a clear law in this area <sup>1</sup>.

## 2- Imposition of new rules in cybercrimes against women

Other forms of crime are of a relatively new nature, so it is prerequisite not to move towards adaptation in the qualification, but rather to move towards new special texts for this kind of situation. As flaming, roasting, and digital self-harm.

Incidences of online violation against women are quite high and these are believed to be on the increase. Cyber violence in his strict approach, is a new form of violence against women which is facilitated by internet and information technology. Women are more prone to victimization than men in cyber space and most of them receive mails from unknown men with disturbing contents or texts, friend requests etc. which may be the result of data mining <sup>2</sup>.

To start, the flaming is a practice of sending a series of insulting or even hateful messages to a discussion forum or comment area of a blog or site for the sole purpose of provoking open conflict.

This is reminiscent of trolling, the only difference being that the latter is intended to create an endless controversy to the point where discussion is impossible and the words may be provocative without necessarily being insulting or hateful. But, in everyday language, flamers are often called trolls.

Flaming can target a group or a category of people or fall on the same person. The wave of insulting, misogynistic and hateful comments prompted by the release of a video titled "#HasHarcelée How did you see how you were dressed?" Posted by YouTuber Marion Seclin on the webzine Madmoizelle in July 2016 illustrates quite well the phenomenon. Just like the hundreds of insults and threats of rape and death received by journalist Nadia Daam in the fall of 2017, following her acidic chronicle against members of the forum « Jeuxvideo.com. » Two of his cyber harceleurs have also been sentenced to six months suspended sentence and 2,000 euros in damages <sup>3</sup>.

The ease with which users of online groups get rid of inhibitions that characterize social life is usually linked to the absence of social cues and internet culture. When the person composes his message, she can easily forget the norms that are imposed on everyone because she does not have the person in front of her. Because proxy-based exchanges obscure some aspects of communication or make them less salient, actors would tend to be more aggressive because they feel less compelled by social control.

In this same context, flaming is the manifestation of a toxic disinhibition. However, several authors have found that the incidence of flaming is often exaggerated. Because flaming is therefore far from systematic since it concerns only between 3% and 5% of messages. This therefore qualifies the hypothesis that flaming would be the consequence of online deindividuation.

Indeed, everyone is being subject to the same communication constraints, the same causes should produce the same effects. Since this is not the case, this means that online aggression depends less on the media than on the culture of the groups. In this context, conflicts are not caused by the absence of a rule, but by the respect of a rule assumed by the group. Some authors have proposed identification as an explanatory mechanism: social influence requires first and foremost that we identify ourselves with a given social group and this social identity is "in our head" even if we are not physically present in the group <sup>4</sup>.

Also, roasting is from the English roast ("mocking", "ridiculing"), the term roasting is now used to describe a new practice that appeared some time ago in social networks and consisting of asking to be ridiculed publicly.

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<sup>1</sup> - Nidhi AGARWAL & Neeraj KASUHIK, op.cit.

<sup>2</sup> - Jaspreet SINGH, Violence against women in cyber world : A special reference to INDIA, International Journal of Advanced Research in Management and Social Sciences, Vol. 4 | No. 1 | January 2015, p60.

<sup>3</sup> - By the court of Paris.

Cyberviolence & Cyberharcèlement, FR analyse, Bérengère STASSIN, 09/10/2018.

<sup>4</sup> - Yann LEROUX, Adolescence et réseaux sociaux, Un point de vue psychodynamique, Janvier 2015.

[https://www.researchgate.net/publication/320357369\\_Adolescence\\_et\\_reseaux\\_sociaux\\_Un\\_point\\_de\\_vue\\_psychodynamique](https://www.researchgate.net/publication/320357369_Adolescence_et_reseaux_sociaux_Un_point_de_vue_psychodynamique).

This practice seems to aim above all to make people laugh. For some, it is to emulate the American TV roasts in which a comedian openly mocks a celebrity on the set, which must submit to the game and cash the "shots" without saying anything.

In addition to the digital self-harm, which was revealed in 2013 following the suicide of the young Hannah Smith, initially attributed to a cyberstalking of which she would have been victim. But the investigation revealed that the insults and suicides that she received online came mainly from herself. The girl posted questions on the social network Ask.fm (ex: "What do you think of me?") And answered it herself via an anonymous account she had opened: "Go die," "catch a cancer," "bleach wood"... A study conducted in 2017 with 6,000 US students aged 12 to 17 found that 6% of them had already anonymously posted offensive comments online. Among these 360 students who have practiced this practice, 51% said they did it only once, 36% said they did it several times and 13% said they did it regularly <sup>1</sup>.

Finally, some authors consider self-mutilation from a little known but certainly heuristic angle: it would be an adaptation mechanism.<sup>2</sup> The existence of a real or imagined problem would indeed cause the establishment of an answer to face this stressful event. During a difficult situation, some people would self-injury to face this test. Self-injurious actions would release feelings, find an avoidance solution, feel better, or simply forget what happened. For some people, self-mutilation would even be a means of expression and a substitute for speech and language to the extent that another person would be able to understand that message. Self-injury would then provide some control over both the intensity of the pain that the person feels inevitably has, and the timing of the pain <sup>3</sup>. It would be a means of survival against uncontrollable emotions: rejection, abandonment, fear or anger.

Some women claimed to have negative feelings before committing their self-injurious actions: guilt, anger and frustration. Respondents do not dare to discuss their behavior with those around them. They are therefore aware that self-harm is a taboo subject. This makes them feel social isolation. They know that their self-injurious gestures are not well seen and ashamed of not being able to solve their problems otherwise. This corresponds to Le Breton's (2003) observation that self-mutilation is often experienced in solitude and gives the feeling of being apart and not being completely normal. Four respondents say they have a small social network. They therefore do not have the privilege of being listened to by their relatives, which leads them to be marginalized <sup>4</sup>.

New technologies enable a transgression of the boundaries of "physical" or "real" identities, and in these fluid spaces, individuals forge new relationships and networks, navigating new, and often times, multiple identities. These identities become essential to understand social relationships in cyberspace, and consequently, the relationships that can become abusive and violent. The anonymity and forays into new self-expression and selfhood inherent in new ICTs comprise new spaces for information access, empowerment, and solidarity. At the same time, these very characteristics associated with online spaces allow perpetrators of violence against women to get away. Since cyber identities and physical identities may not necessarily overlap, the former are not necessarily bound to the same social context or rules that the latter might operate under.

The protection of women's rights to information and communication emphasises the need to balance concerns of self-expression with concerns of protection from exploitation. While there is no doubt that policies are needed to address online violence, the boundaries of state involvement in effecting such protection becomes critical. While the government should be able to prosecute those engaged in violence against women, a right to surveillance in general, without adequate basis is likely to infringe on women's privacy. The state's duty to intervene and prosecute violence when it happens online should not become an excuse for surveillance over the Internet. Thus, policy approaches need to recognise both women's "public", political rights as well as "private", individual rights, especially in the context of violence against women <sup>5</sup>.

### **3-The specificity of the evidence in relation to cyber crimes against women .**

<sup>1</sup> - Cyberviolence & Cyberharcèlement, op.cit, 09/10/2018.

<sup>2</sup> - Wegscheider, 1999

<sup>3</sup> - Correctional Service of Canada, 1999

<sup>4</sup> - Isabelle FORTIER, L'automutilation, une stratégie d'adaptation ? Étude exploratoire auprès de femmes. Cahiers de l'ORÉGAND : série Recherche- No. R-9 - ORÉGAND, 2008 Gatineau, Qc. – Canada.

<sup>5</sup> - Anita GURUMURTHY, Niveditha MENON, Violence against women via cyberspace Economic & Political Weekly EPW October 3, 2009 vol xlv no 40 , p19.



One of the obstacles to the effectiveness of the fight against violence against women and couples is the fact that it is difficult to prove it.

I note that the family can become the place of brutality, vexation, psychological pressure. Cases of flagrant offenses are rare, witnesses are few; Psychological disorders are by definition invisible and often remain so until their destructive effects on the person can be medically observed, which sometimes happens too late.

For the litigant who is in the practical incapacity to establish the proof of the violence of which he is victim, the adoption of penal qualifications can be a decoy. The private family circle quickly transforms the requirement of testimony into evidence impossible to provide "diabolica probatio".

My personal vision is that in general, abused women appeal to others to temporarily stop a situation of aggression which they do not know how to dispose of. However, they do not necessarily wait for legal action in return. This social role is taken up by judges who, despite their primary function of repressing offenses by applying the law, advocate a social approach to cases perceived as "different" from "classic" criminal cases.

An identifiable person must always have the physical custody of a piece of evidence. In law enforcement, this means that a police officer or detective will take charge of a piece of evidence, document its collection, and hand it over to an evidence clerk for storage in a secure place. In the corporate world, a similar responsible individual will need to be identified and will be required to assume similar responsibilities as his or her law enforcement counterpart. It will become imperative that the corporate cyber forensic investigator maintain and adhere to the same stringent rules of collecting, preserving, handling, and storing evidence as followed by law enforcement professionals.

This is especially true if the corporation wishes to ultimately use the collected evidence in the legal pursuit of wrongdoing by an employee, contractor, trading partner or other third party. These transactions, and every succeeding transaction between the collection of the evidence and its appearance in court, should be completely documented chronologically to withstand legal challenges to the authenticity of the evidence.

Documentation should include the conditions under which the evidence is gathered, the identity of all evidence handlers, duration of evidence custody, security conditions while handling or storing the evidence, and the manner in which evidence is transferred to subsequent custodians each time such a transfer occurs. Ultimately, rules of evidence must be established and maintained and the chain of custody must be preserved for all evidence that may be potentially or eventually used in court. This chain in part insures the integrity of the evidence. In practice, the person responsible for maintaining custody of the evidence can testify that the evidence was not altered (or if it was how it was altered) <sup>1</sup>.

Criminals look for easy prey and they include women. The general public, especially women, need to be properly educated on the incapacitating effect of cyber crimes and improper computer ethics. They need to be more aware of the dangers of cyber crime and at the same time should be educated on becoming ethical users of computers and information systems. The public should understand its role in the country's cyber security.

The public may be educated using the five main categories of particular interest to technologists, privacy, ownership, control, accuracy, and security. How much information should one divulge in public so as not to have problems in personal security? Information such as compensation, background data, personal identification information such as social security number and account identifiers should not be easily accessible to the public and should not be entered in computers accessed by the public. Personal outputs, pictures, and videos are matters of ownership. To protect them from abuse, individuals should learn not to make them accessible to everyone <sup>2</sup>.

We notice that The law and its officers are stuck in the 'physical', and the instinct in cases of violence is to focus on identifying physical injury. However, the logic of cyberspace is different from the real world, and hence, laws of the cyber world must be different from the real world. The cyber world can be oppressive and exclusionary. The digital is intimidating, but it is so entrenched in our lives that we can not abandon it.

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<sup>1</sup> - Albert J. MARCELLA, Jr. Doug MENENDEZ, cyber forensics, a field manual for collecting, examining, and preserving evidence of computer crimes second edition, Auerbach Publications, 2010, p42.

<sup>2</sup> - Lizel Rose Q. Natividad, MA San Beda, cyber crime safety of women and children: A matter of cyberspace stakeholders' ethics and responsibility, College, /2017/07/Vol.-4.1-L-R-Q-Natividad

Essentializing violence as a problem of urban, educated women is a convenient reductionism by officials to evade responsibility for providing effective redress to gender-based cyber violence. Most laws focus on punishment or protection but not prevention. However, it is 'prevention' that is the crux of state recognition of rights. When a woman makes a complaint of violence, it is a violation of her right that is being reported. And so the law must use language that forces officers of the law to acknowledge the inviolability of the right to dignity. Harm must be understood as an affront to dignity<sup>1</sup>.

The existing policies here indicate that there is an awareness of the potential harm – and perhaps even a partial willingness – to act in order to tackle issues of harassment and violence against women online. There are number of sporadic and piecemeal mechanisms that have been implemented by the social media platforms in order to offer so-called solutions.

These existing policies span a number of different approaches but have, to date, failed to engage or interact or complement the disparate legislative measures used to address some – limited – incidences of online violence against women.

Whilst it is apparent that there can be a willingness to discuss potential policies and measures, the lack of any substantive policies addressing online violence against women, particularly text-based abuses, speaks volumes – especially when compared to the action taken in respect of image-based abuses and extremist content. This is, therefore, indicative of a lack of commitment to implementing effective mechanisms to tackle abusive behaviours online. Similar to the lack of legislative action on misogynistic text-based abuses, there has been little real impetus given to service provider or platform provider policies – evidence of a further systemic failure in tackling harmful behaviour<sup>2</sup>.

Cyber security has quickly risen to the forefront of concern for both nations and private firms and collaboration between them, despite their often-competing interests, will be of increasing importance. Due to the high frequency of cyber-attacks today, there has been an increasing call for greater collaboration between policy makers, businesses and experts. There is thus a need for a macro-level design on policies that will shape the internet.

One area of interest is the question of efficacy of deterrence policies and whether domestic policies alone can be effective. International legislation too needs to be examined for efficiency. It is also necessary to decide which actors and actions should be targeted with the greatest focus to ensure the most efficient results in deterring cyber crime.

Key areas of interest include legislation for international collaboration, the criminalisation of possession, distribution and production of computer misuse tools, as well as the creation of legal obligations on the part of private firms to report cyber crimes.

Since the turn of the century, many countries have introduced legislation to enhance cybercrime enforcement. From 2002 to 2015, 56 countries have signed cybercrime conventions, with 52 having entered these conventions into force.

Research has shown that international conventions and legislation on cyber crime can reduce international attack rates. Countries that fully embrace these conventions, allowing for greater collaboration and the sharing of information have shown the greatest reductions in attack rates. Criminalisation of production, possession and distribution of computer misuse tools helps to deter information sharing on hacker techniques and tools on hacker forums, resulting in a reduction in cyber-attacks. However, this might also have the sideeffect of driving hacker collaboration further underground, making them harder to track and investigate.

Expecting different states and commercial firms to cooperate, many of whom are competitors on different levels, is a huge challenge that will require developing effective mechanisms that do not advantage any one group over the other<sup>3</sup>.

So, a good model of cyber crime investigations is important, because it provides an abstract reference framework, independent of any particular technology or organisational environment, for the discussion of techniques and technology

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<sup>1</sup>-Prabha Sridev an, Gender-based cyber violence as real violence,report of the national dialogue on gender-based cyber violence , 1-2 February, 2018 TATA Institut of social sciences, MUMBAI.

<sup>2</sup>-Dubravka Šimonović, Submission of Evidence on Online Violence Against Women to the UN Special Rapporteur on Violence Against Women, its Causes and Consequences, November 2017.

<sup>3</sup>-Report on the Workshop organised by: Centre of Excellence for National Security (CENS) S. Rajaratnam School of International Studies (RSIS) Nanyang Technological University, Singapore, 13-14 November 2017.

for supporting the work of investigators. It can provide a basis for common terminology to support discussion and sharing of expertise.

The model can be used to help develop and apply methodologies to new technologies as they emerge and become the subject of investigations. Furthermore, the model can be used in a proactive way to identify opportunities for the development and deployment of technology to support the work of investigators, and to provide a framework for the capture and analysis of requirements for investigative tools, particularly for advanced automated analytical tools.

At present, there is a lack of general models specifically directed at cyber crime investigations. The available models concentrate on part of the investigative process (dealing with gathering, analysing and presenting evidence) but a fully general model must incorporate other aspects if it is to be comprehensive. Such a model is useful not just for law enforcement. It can also benefit IT managers, security practitioners, and auditors. These people are increasingly in the position of having to carry out investigations because of the increasing incidence not only of cybercrime, but of breaches of company policies and guidelines<sup>1</sup>.

**Conclusion :** It is clear that this form of violence, which leads us to the electronic form of crimes, is very often directed against women of all backgrounds, including the most intellectually privileged. They are victims of men who display immaturity, egocentrism, machismo or serious personality disorders.

Beyond the possible lines of action to be put in place, should we not recontextualize the violence and the cyber crimes, to understand its roots. How, when one influences the mind of all generations by concepts like "power", "virility", "patriarchal authority", to think that boy or girl, man or woman, will escape to engage in conflicts, violence and inequalities.

In the face of cyber crimes, women use different strategies to defend themselves.

But alas, in other cases the woman is encouraged to submit, some people, in the entourage of the abused woman, do not deny this form of violence but unfortunately accept it as a fatality or make "the woman indirectly responsible".

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## Emotional Health and Well-Being with Immigrant Families: A Literature Review of the Last 10 Years

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### Abstract

The United States has reinforced its anti-immigrant reforms frequently. With these changes in the social and political context, they are a great challenge for this population. Although the immigrant tries to face them, they become toxic stressors for them. Therefore, interactions between parents-children and their family dynamics are affected by stressors associated with the migration process. One of the most worrying is immigrant's emotional health and well-being. There are international reports that refer to the high level of anxiety and depression experienced by immigrants and their families. This could increase the likelihood that children will become to intensify maladaptive behaviors. There are some theoretical models that point to the training of the practices of parents, inserted in the Theory of Learning Social Interaction (SIL) and in an ecological model to benefit the results of the child, the adolescent and the adult from different social roles. Therefore, the methodology about literature review could be one option to manage it. The objective was to identify the strategies reported in the literature to guide and strengthen the practices of the families of Latino immigrants (in particular Mexican families), encouraging a process of learning and training to cope them. This propose is one way to learn to parents, insert them into a community of cohesion, which can teach their children more effectively and they learn to manage the stress for acculturation. Unfortunately, this proposition is theoretical too, although it has evidence of the voices of different investigations done in the last 10 years.

**Keywords:** Emotional-health, Well-being, Immigrants, Program, Model, Literature Review.

### Introduction

The immigrant's people emotional health and wellbeing is affected from the moment that they decided to leave their natal land. The most reason to do it has been reported as go behind of "to search the American Dream", which is translated like the son's or daughter's future and familial wellbeing. The figure 1 synthesizes theoretically the pathway that migrant become to be very vulnerability situation, and their big need to rebuild a strong identity, to work in acquiring self-confidence and a social support networking in the destination country. Due to diverse jeopardize situations by which they cross during their trajectory to the destination residence, their adaptation and acculturation process will be in risk. This the same figure emphasizes that they live at the day, in one arousal stage, putting attention what happen already them every time. But, this sense of live here and now all time could be a big opportunity to help themselves to recover the control of their life. One way is making more consciousness that they go behand the Mexican Dream (see the appendix 1).

### External stressors which difficult the acculturation process in immigrant families

Immigrant families in the United States experience a series of external or structural stressors, such as: family networks view the care of children as a shared responsibility (Cardoso, Gomez & Padilla, 2009); poverty, discrimination, linguistic and cultural barriers, and family conflict (Dettlaff, Earner, & Phillips, 2009); living with fear to deportation and losing their children are daily realities that make undocumented women (Hancock, Ames, & Behnke, 2014; Marrs, 2012); others environment determinants like: language barriers, economic distress, experiences with discrimination, and family separation (Holtrop, McNeil, & Scott, 2015); enculturation, and parental separations (Gudino, Nadeem, Kataoka & Lau, 2011).

These challenges can be debilitating for Latino immigrant families' mental health and wellbeing (Ayon, 2014). Marrs (2012) refers that the Immigrant Mexican people in United States should learn to cope with, to manage, or handle a problem and

for that they have to know over formal support systems are social service agencies, shelters or churches police, and courts, whereas informal support networks include, family, friends, clergy members and school personnel (Jung & Zhang, 2016).

Associated with the immigration process which to make very difficult their assimilation experience (Cardoso, Gomez & Padilla, 2009). United States have made a series of hard changes in the social and political context over challenges and exclusionary legislation against the non-citizens people as Latino Immigrants Then, this people have to learn how live with this new national dispositions and found the form resolving their basic needs. It is obvious that the parent-child interactions are affected by contingencies outside of the home, such as: migration process, low income affects their parenting practices including the, and no accesses to resources and privileges (Baumann, Domenech, & Parra-Cardona, 2011). Even, some stressors affect the family cohesion, and lower family cohesion, parent-child conflict, youth substance abuse via ineffective parenting (Holtrop et al., 2015). Martinez (2009) found that the migrant families' children and adolescents in public school in New York, adopted older age-graded identities that do not coincide with full-time schooling in the United States and that to make more difficult their adaptation in host country.

Among consequences: interrupt parents' ability to engage in positive and nurturing parenting practices; an imbalance of positive-to-negative interactions. Which could increase the probability of children engaging or escalating maladaptive behaviors (Baumann, Domenech, & Parra-Cardona, 2011). Many times, children of immigrant families tend to exacerbate and develop a series of symptoms due their lack knowledge of this situation which contributes child's problem behaviors and externalizing symptoms (Lindahl & Malik, 1999). Family educational involvement has been identified as a particularly beneficial practice for the achievement and behavioral outcomes of their children (Tang, 2015). In children and adolescents, the educational aspirations could be a positive relationship to recover the control of their life too (Jung & Zhang, 2016).

The objective was to identify the strategies reported in the literature to guide and strengthen the practices of the families of Latino immigrants (in particular Mexican families), encouraging a process of learning and training to cope them. This propose is one way to learn to parents, insert them into a community of cohesion, which can teach their children more effectively and they learn to manage the stress for acculturation. Then, I thought in to make a literature review to answer the following research question, ¿Are there some strategies to help immigrant people decreasing their vulnerability situation and recover the control of their life? And these strategies should be to give them support to work for themselves and not only across one therapeutic intervention.

## Method

### Sample, Instrument and Procedure

The diagram 1 shows that the sample was integrated for 42 articles (see diagram 1), which were collected from the Boolean search system, across the next algorithm:

*((TF=("Mexican immigrant\*" OR "Latin immigrant\*" OR "Latin\*immigrant\*famil\*") AND TS=(("well\*" OR "well\*mental" OR "subjective well\*" OR "mental health" OR psychological OR behavioral OR psychosocial AND program OR model OR intervention OR training))) AND Language: (English) AND Kind of documents:(Article). Period of time de 10 years=2008-2018 (see the appendix I).*

## Results

The articles reviewed (n= 42), they were organized in two big categories according the interests of this paper: (i) Aspects of influence to decrease their emotional health and wellbeing, (ii) pathways or strategies to improve parental practices into immigrant families and resilient response to immigration consequences.

**(i) Aspects of influence to decrease their emotional health and wellbeing.** According Cardoso et al. (2009) there are a combination of direct factors: logistical barriers, conflicting mandates of other agencies, lack of accurate information concerning international placement, and fear of the unknown. Environmental factors were implicit in respondent narratives and environmental factors promote the conditions that lead to a lower likelihood of international kin placement when working with Mexican immigrant families.

In general, Cervantes and Cordova (2011) reported six domains to manage external and acculturative stressors and improve their psychosocial and healthy adaptation: (a) immigration, (b) communication and language, (c) school and academic, (d) peer, (e) family, and (f) social and economic. For Cisneros and Lopez (2016) this topics or factor should have

been developed in terms of Knowledge and skills, but awakening consciousness in them, mainly. In few words, this is called by Fernández, Pereira, Aicart, and Salas (2017) and Juang et al. (2018) like Psychological Empowerment. The family is the source of support helping to re-build feelings of chronic/recurring loss, and meaning making (Solheim, Zaid & Ballard, 2016).

The mental health practitioners or multiagent (child, parent, teacher, clinician) have to make intervention over negative perceptions of Mexico reference to feelings of fear, lack of safety, worry, stress, sadness, etc. (Gulbas, Zayas, Yoon, Szlyk, Aguilar, & Natera, 2016; Patel, Clarke, Eltareb, Macciomei & Wickham, 2016; Rojas-Flores, Clements, Hwang Koo, & London, 2016). But, all interventions according Santisteban, Mena and Abalo (2013) these must be tailored, adapted and targeted for addressing distinct cultural characteristics and does not do it in a systematic or just replicable for fashion. And they have to consider that these Perceptions can be the result of things learned through media, conversations with friends/family or direct experience.

**(ii) Pathways or strategies to improve parental practices into immigrant families and resilient response to immigration consequences.** Baumann, Domenech, & Parra-Cardona (2011) propose different pathways to improve resilience skills in these families. They took from literature the Parent Management Training the Oregon Model (PMTOT; Forgatch, Patterson, De-Garmo & Beldavs, 2009) which is inserted over Social Interaction Learning Theory (SIL) and Ecological Model (Bronfenbrenner, 1979) and was used to manage children with delinquency problems. According this option, the families learn strategies and social skills into generate and keep thoughts to make network, including those that are built in home and school or with close and significate people, for example: parent-child, child-peer, child-teacher or personal school interactions (Baumann et al., 2011). In particularly, they observed two aspects to work from social justice principles with them: first, maintain a sense of competence to be energized and motivated all the time and manage multiple, close and personal significate relationships. The same time, they recommended to make through CAPAS, an intervention treatment by Domenech (2011; *Criando con Amor: Promoviendo Armonía y Superación*). Moya, Ayon and Gurrola (2013) referred some similar. Used that ecological model, they reported the influence over individual's well-being, in this case with Mexican immigrant families, keeping and building close relationships all the time.

Gulbas et al. (2016), Holtrop et al., (2015) and Leyendecker et al. (2018), suggested the parents should have been kept on discipline interaction, monitoring, problem solving and acculturative stress, according characteristics of child's age. Jung and Zhang (2016) observed some similar, using an ecological perspective they reported in specific three ways: (i) Parental English Proficiency (PEP) which expands the traditional conceptualization of parental involvement because involve them into understanding and communicating in English with their children. (ii) Parent Control Monitoring (PCM) and (iii) Parental Involvement School Education (PISE) to know them deeply in their activities, providing instruction of academic skills, cognitive mental structure, values and believes (Aldoney & Cabrera, 2016) through learning activities and educational experiences.

Have focus on children and adolescents is necessary because they are in transition to adult stage and they have the responsibility to transmit other generations a new model of immigration and adaptation model (Martinez, 2009). Ayon (2014) called it Familyism, and including discussions of different forms of discrimination with goal to develop educational advices and healthy coping strategies with their children. In other side, Tang (2015) found that parents are responsible for their children's moral development while the school is responsible for their academic development. The children' self-efficacy is built while more likely of parent to engage actively in their children's academic development.

Mendez and Westerberg (2012) observed that promote PEP in their children, the families can make activities like: talking about feelings, emotion recognition, learning new words, vocabulary building, shapes, colors, storytelling oral language development, narratives, alphabet connection and phonemic awareness in direction to increase the social competence, emotion expression and regulation, the creativity and imagination, the self-esteem and self-efficacy, although the parent-child warmth relation.

Marrs (2012) developed an environmentally-based model intervention and prevention in three routes: (a) provide informative material, social, and educational supports, (b) provide assessments, referrals, and advocacy to improve consciousness, and (c) provide counseling and help them to express bad emotions. Which was adapted and confirmed by Hancock et al. (2014) with undocumented immigrant people.

The figure 2 represents a synthesis of said above. In general, the pathway of reasons, situations and stages that the migrant people cross during their process into search their American and Mexican Dream. This has one superior part which is integrated in first instance by factors associated with migration experience and the wellbeing's deterioration in immigrant people, for example: discrimination and marginalization. These aspects are known as distal and proximal factors with direct or indirect influence. But, the diagram only shows those affect the parental practices as consequences of immigration process. And, because this paper was done in virtue to know more about what aspects do they have influence on children and adolescents' unadaptive behaviors.

In the same upper part, the central section different approaches, tested in the migrant population, with families, children and adolescents. Among which we can highlight the ecological systematic model, multicultural and acculturation perspectives with base on the of social justice principles, all this under a closeness of harmony and love. Therefore, this part has direct influence over their wellbeing.

The inferior part shows and describes the ecological and systemic model, in its different systems, each one with its specific characteristics, but all are cross by the social capital (it means, by the macrosystem). Every system and all aspects fall down in the individual system, which could be translated that if the immigrant does not work in improving his or her resilient or coping response to it, his or her emotional health and wellbeing will decrease seriously. The final column (all squares over right side) represents the pathway with strategies, actions, recommendations, options of intervention for family's member, school personnel, clinicians, counselors, practitioners of health or for the immigrants learn about them and will put in practice by themselves. Each element of the figure corresponds to what in psychology is named as psychological empowerment (see the appendix I). If we tried to teach them this kind of coping or resilient strategies, we can return them their control of their life, which was robbed from them in the moment when they decided to leave their natal land.

## Discussion and Conclusion

With this literature review, we can observe that there are different strategies to help immigrant people toward to find their American and Mexican Dream. In particular, decrease their vulnerability situation and recover the control of their life through some options into dynamic family and with support from school personnel and community's cohesion. The most important strategy, in the case do not let their emotional health and wellbeing decrease, is that they learn to do the opposite of it is reported by literature: avoiding behavior, living only with fear, anxiety and depression but do not make nothing. This paper proposes some viable options for this population. But, unfortunately, this paper is just from theory; although it has evidence of the voices of different investigations done in the last 10 years (2008-2018).

Despite, the most of the articles were done with children or adolescent samples, this not refer that the adult people is not important. But, according the different authors, the young people, for their low level of comprehension of this complex situation, it is the most affect for the immigration process. And their short experience in solving problems, it is waited that their close relationships get it in their hands. In fact, with this kind of actions, it is possible to broke the circle of immigration process intergenerational and by cultural influence.

In this paper had mentioned some programs (proved) to strength the immigrant families and their children, for example: the ecological model, the Social Interaction Learning Theory, a program CAPAS, social justice principles and an acculturation perspective; but these are not unique, in this case they were the options mentioned. However, you can see that each program could be or should be adaptive, flexible, modifiable about the sample's characteristics and cultural traits.

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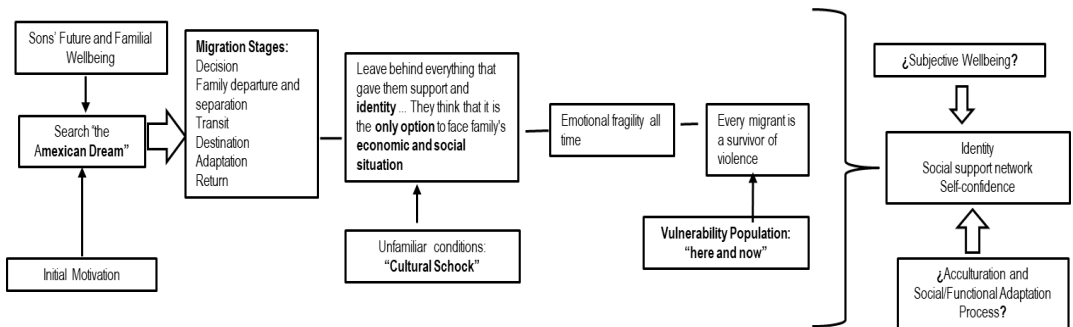


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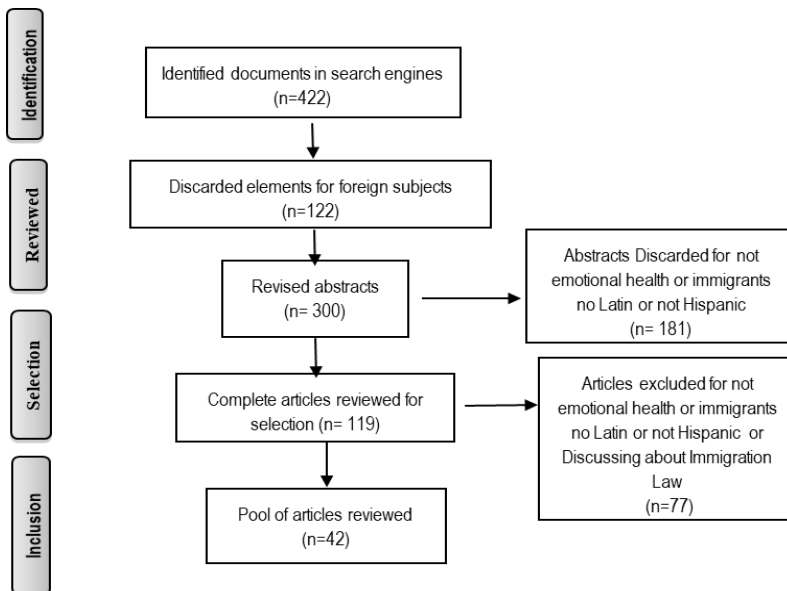
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**Appendix I**

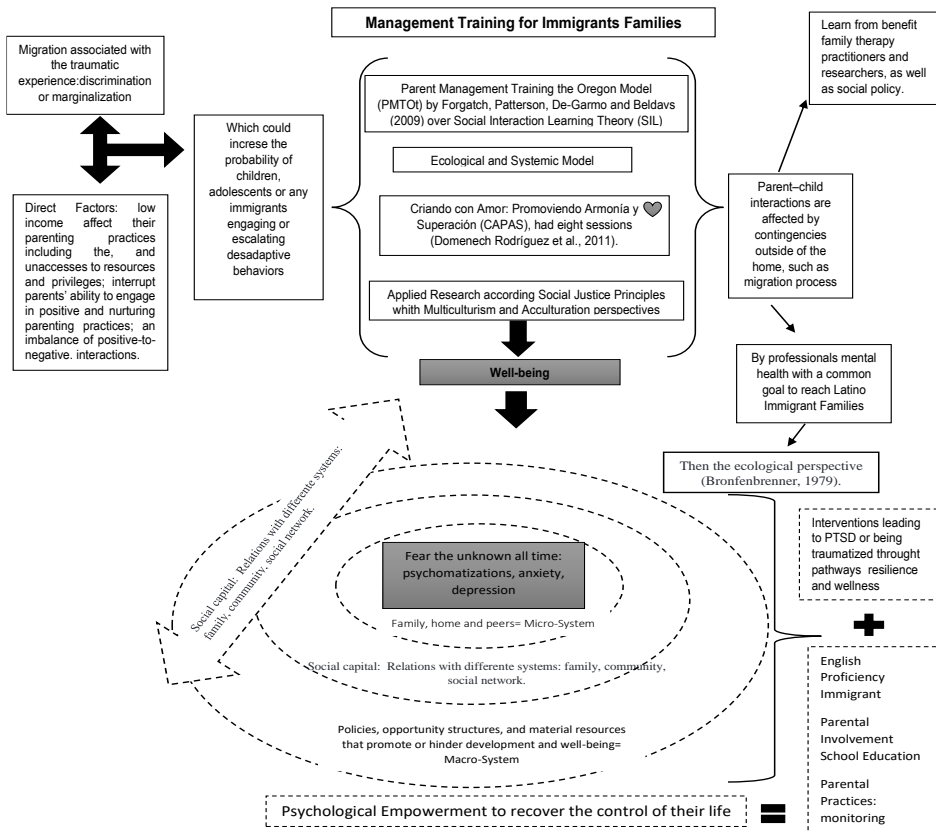
**Figure 1.** Pathway of reasons, situations and stages that the migrant people cross during their process into search their American and Mexican Dream.



**Diagram 1.** Phases of the Literature Reviewed about Emotional Health and Migration



**Figure 2.** Pathway of reasons, situations and stages that the migrant people cross during their process into search their American and Mexican Dream.



## Confidentiality - A Two-Appeal Principle

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### Abstract

This article analysis relates to the creation of conditions for the conclusion of the contract. This is the moment when the negotiating parties determine whether there will be a contract or not. This is the stage that in the best case is finalized with the contract signing. Known as the pre-contractual stage, it is considered as the foundation of the contractual relationship. Conduct in good faith at the stage of entering into a contract would also avoid causing potential damages and liability". - **The first part gives**, of Completion of the contract in good faith, is a legal requirement under the Civil Law tradition, but unlike the requirement for pre-contractual trust, finds place in the Common Law tradition. In this part of the study, the detailed treatment of the manner of performance of the contract will be set aside, focusing mainly on the obligations that dictate its fulfillment in good faith and the liability incurred in the event of its absence. **The second part** is concentrated, Contract Interpretation. The third part will be treated as a brief and comparative overview of the common law of Civil Law in the interpretation of the contract, taking into account the main interpretative criteria, to underline the main differences between them. Among all the criteria, the focus will be on trust, which is sanctioned as a special criterion of interpretation by the Civil Law countries. **The fourth part** analysis the validity of the contract. In this last part of the chapter, I will try to clarify the confusion created between the rules of contract validity and the rules of conduct, as well as the role and impact of the breach of the trust principle in the validity of the contract. **Conclusions**. Regarding the situations that arise for the damage that comes to the parties from non-fulfillment of obligations and breach of the principle of good faith during the contract's formation, it is necessary to clarify how the type of damage that came during the pre-contractual phase and which interest has failed to realize one of the parties. In fact, this is a genuine duty of the court which, as the case may be, must specify exactly: the responsibility of the parties, the interest that has been violated, the type of damage that has been caused.

**Keywords:** contract law, internal law, contractual relation, internal contract interpretation, civil law

### Introduction

#### I. Negotiating between parties or pre-contractual stage

The first part relates to the creation of the conditions for the conclusion of the contract. This is the moment when the negotiating parties determine whether there will be a contract or not. This is the stage that in the best case is finalized with the contract signing. Known as the pre-contractual stage, it is considered as the foundation of the contractual relationship. This is one reason that attention focuses on how parties behave or interact with one another. The definition of the terms of the contract is carried out at this stage and it is related both to the interpretation of the contract and to the manner in which it will be fulfilled. Conduct in good faith at the conclusion of the contract would also avoid causing potential damages and liability.

#### II. Fulfillment of the contract.

The fulfillment of the contract in good faith is a legal requirement under the Civil Law tradition, but unlike the requirement for pre-contractual trust, it also finds place in the Common Law tradition. In this part of the study, detailed treatment on the way of performance of the contract will be set aside, focusing mainly on the duties that dictate its fulfillment in good faith and the liability incurred in the event of a lack of confidence. Also, in this section the respective positions of different legislation regarding remedies for correcting violations of contractual obligations will be clarified.

### III. Contract Interpretation.

The third part will be treated as a brief overview of the common law and civil law traditions in the interpretation of the contract, taking into account the main interpretative criteria, to highlight the main differences between them. Among all the criteria, the focus will be on trust, which is sanctioned as a special criterion of interpretation by the Civil Law countries.

### IV. Validity of the contract.

In this last part of the chapter, I will try to clarify the confusion created between the rules of contract validity and the rules of conduct, as well as the role and impact of the breach of the trust principle in the validity of the contract.

#### 1. GOOD FAITH IN THE SIGNING OF THE CONTRACT

At the pre-contractual stage, there is potentially a contract. At this stage, interaction of the parties is required to discuss and decide on the terms and conditions of the contract. During the negotiations, the parties have serious intent on signing the contract, whether at the conclusion of the contract, will either fall or disagree on its connection. The purpose should be visible and understood by the other party. Essential Negotiations of the contract (*essentialia negotii*) are those for which the parties have to agree that it is considered complete, although other less important elements are left to be dealt with later or can be also entrusted to third persons.<sup>1</sup>

The pre-contractual phase is of particular importance because at this stage a legal action is being prepared, with the consequences of which the parties will remain bound. Despite its success, this stage is characterized by many efforts to reach the point of contact of the various interests of the parties.

#### Towards the conclusion of the contract

Negotiation for conclusion of the contract serves to create it under those conditions that would reflect the realization of the interests of the parties, interests in the business world of economic character. When the parties cooperate for the creation of the contract, they step by step go towards its completion. Termination or conclusion of the contract is the long-awaited moment of the parties, which have long gone to reach it. Until the contract is concluded, at least two main moments differ: offer (proposal) and acceptance, which constitute a mutual consent for the conclusion of the contract and mark the beginning and end of a successful pre-contractual phase.<sup>2</sup>

##### 1.1.1 The offer (the proposal)

The offer (proposal) is addressed to the party that is required to be contracted (except for the case of public offers). The Albanian Civil Code does not provide any definition for the offer. Meanwhile, a definition of the offer is found in US RSLC, according to which: "The offer is the manifestation of the will to enter into a deal, made in order to justify another person to understand that his adoption to the deal is invited and will finish it".<sup>3</sup> This shows that the offer "as a manifestation" refers to the external willingness to contract, expressed in such a way as to create the expectation of the conviction that the intention is to enter into a contract. The offer provides the receiver with a special power. After the offer is made, the decision to terminate the contract is in the hands of the receiver. Offer as such, is different from false promises or simple statement of purpose.

Promotional advertisements of any kind can not constitute an offer. The offer, to be considered such, must be serious and distinguished from the preliminary discussions. There are also similar "invitation to treat" offers that come from Latin *invitatio ad offerendum*, which differ from the classic offer for contract signing. These are money supply because they express willingness to negotiate, which can be well illustrated with the auction, the request for proposal in the case of a

<sup>1</sup>Cărpenaru, S. D. (2012). The Conclusion of the Contract from the Perspective of the New Civil Code. Lex ET Scientia. Juridical Series 12 (1). f. 8 <https://www.google.al>

<sup>2</sup>In Common Law countries, unlike the Civil Law countries, another element is required when forming the contract. This element is expressed with the term "consideration" and expresses everything that is promised to the other party and may take the form of things, services, money, promise of action or waiver of future actions. There is no definition for the term "consideration" but essentially contains an exchange, *quid pro quo*.

<sup>3</sup>Restatement (Second) of the Law of Contracts, § 24

public procurement, or the advertising of various goods. In the latter case, this is the best setting, as in a store where some goods are sold there is uncertainty whether the seller or buyer is the person who makes the offer.

Generally, the offer is valid when it contains the essential elements of the contract, which is required to be completed. During a negotiation, two are the most important offers: (1) the first offer, which marks the beginning of the negotiations and (2) the last offer, the one that is accepted. The offer must be clear and can be expressed once. It is final and should be accepted as it is. In the Common Law, Contract Law is also known as the "mirror image rule", so acceptance must be no more than the exact coverage of the offer. Efforts to change the offer constitute a counter-off or a new offer, which undoubtedly extends the negotiation time.

According to the German Civil Code, the acceptance of the offer, which is accompanied by changes (extensions, restrictions, or modifications) is considered a refusal, combined with a new offer. The offer, which is accepted late, will be considered a new offer. The new offer, according to the Italian Civil Code, will be considered acceptance received not according to the initial offer. So, during the negotiations many counter-offers can be made, which contain real willingness to contract. The goal of the parties is to conclude a contract with favorable terms for them, so they invest time and make enough efforts to achieve this goal.

### 1.1.2 Acceptance

Acceptance marks the end of negotiations. According to RSCL: "acceptance is the manifestation of the consent to the terms, made by the receiving party in an invitation or requested manner by the offerer".<sup>1</sup> Offer acceptance means there is nothing left to discuss about the contract. The receiving party agrees on what the offer is and that acceptance can not be changed later, without charging the party with the corresponding responsibility. When the receiving party expresses the offer's acceptance, in one of the ways provided in the law, also considering the type of contract, must be confident in the decision it has received. Admission means that the parties from that moment and in the future will stay connected to fulfill all that is stated in the contract. Because a good deal of contracts is complex and linked to long terms, decision-making becomes even more difficult. In the United States, it is important to receive acceptance from the receiver and no special way of expressing acceptance (in words, actions, and using any means appropriately) is required, except when a tenderer has designated a form set, which is nevertheless considered more as a suggestion than as a limitation. This is also the attitude of the English courts, where the manner of acceptance is set in favor of the host. In the *Yates Building Co Ltd v. R J Pulley & Sons (York) Ltd* (1975), the offerer had requested that the admission be notified in writing and sent by registered mail. The receiver sent the notification of receipt in writing, but by simple mail and the court considered that the receipt was effective. In England, acceptance generally is effective at the moment the bidder becomes aware of it.

In England, acceptance generally is effective at the moment the offerer becomes aware of it. In Germany, the Civil Code established the rule of acceptance of entry, while in France the legislature did not set a precise time for effective admission, fluctuating between the moment the receipt was initiated by the receiver and the moment of his arrival to the offerer.<sup>2</sup> However, the court's attitude is in favor of informing the offerer of the acceptance, being told by the latter.<sup>3</sup>

### 1.1.3 Offer's Destiny

As soon as an offer is made, its destiny can not be determined, but the offeror may stipulate the terms within which the offer may be accepted or refused. The receiver decides on the offer. The Albanian Civil Code provides in detail how the offeror and receiver's response to the offer will enable the termination or not of the contract. Since the negotiation phase starts from making an offer, it is legally recognized the obligation of the person making the offer to stay tied to it except when that tie is excluded.<sup>4</sup>

The obligation to stay tied to the offer makes it possible for the offeror to be serious in his proposal and not to make offers without the intention of concluding a contract. The relationship created between the offeror who has started a concrete offer and the other negotiating party is a relationship that pays the offering party and suspends his expectations towards the

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<sup>1</sup>Restatement (Second) of the Law of Contracts, § 50

<sup>2</sup>Rodolfo, S. (2004). *Formation of Contracts* Në A. Hartkamp, M. Hesselink, E. Hondius, C. Joustra, E. du Perron & M. Veldman (Eds.), vep. e cit., page 358-359

<sup>3</sup>Suranië, D. M. *The Contract*

<sup>4</sup>Civil Code of the Republic of Albania, article 665, paragraph 2

conclusion of the contract. This waiting period should be long enough to allow the other party to consider and evaluate the offer, but on the other hand, it should be reasonably short to allow the offeror to realize his interests with another party. The deadline for accepting the offer is logically imposed by the nature of the agreement.<sup>1</sup>

The Albanian Civil Code provides for some options, which set the deadline, though not with the time periods expressed in the unit of time (days, months, years) common to this code. Thus, when a deadline for acceptance is not set, the offer is valid until the time usually or according to circumstances it is necessary for the receiver to reach the other party's response. When the receiver is present, the proposal must be received immediately. By contrast, the offer loses power. When a deadline for the receipt is set, the response must come within the deadline. When it does not arrive within the deadline, but acceptance may have been initiated on time, the termination or not of the contract is in the hands of the proposer, who if he / she does not wish to remain bound, must immediately notify the recipient. When acceptance is delayed, the proposer may call it valid, promptly notifying the other party.

If the offeror does not receive a positive response within the deadline, it is generally believed that the offer has not been accepted or has been rejected. This means there will be no contract agreement. But there is also the possibility that the contract is called concluded at the end of the deadline. These are those contracts, which only contain the obligation of the offeror. The deadline, in this case, serves to refuse the offer from the receiver. If the offer is refused, the contract will not be signed.

The offer which is accepted, but that is not compatible with its content, is called a refusal and at the same time as a new proposal.<sup>2</sup> The contract will not be concluded even when the proposal for its conclusion or acceptance for its conclusion is withdrawn by the offeror or the receiver before reaching the other party.<sup>3</sup> Withdrawal comes after the offeror has started his or her acceptance of the proposal, but is carried out to stop the arrival at the other party, so, before it arrives, in order to avoid any possible engagement or responsibility.

In England, when a deadline for the offer acceptance is set, it may be revoked at any time before the deadline expires. This means that, in order to accept the offer, the receiver must reply within the deadline. If no deadline is set, the offer is valid until it is accepted for a reasonable period of time. The offer falls in the case of the death of any of the contracting parties.

In Italy, the offer can be revoked until the contract is completed and arrives at the receiver before the acceptance. Delayed offer acceptance may be considered by the offeror by notifying the receiver immediately, as usually the acceptance must be made within the established deadlines or required by the type of contract or custom. The Italian Civil Code also provides for an irrevocable offer, which remains so even in the event of the death or loss of the offeror's ability (unless the nature of the contract or other circumstances causes the offer to miss the effects) when the offeror is obliged to keep the offer valid. The German Civil Code provides that the offer is of no value if it is refused or is not accepted: (1) immediately, when the offer is made in the presence of the receiver or by using telephone and other means of technology, (2) within the time limit that the offeror awaits under the circumstances (3) within the deadline set by the offeror.

The position of the French courts in relation to the validity of the offer is the same as the legal provisions of other Civil Law legislation, according to which the offeror submitting a deadline is bound up to its conclusion, while the lack of time limit setting causes to wait for a time that is needed, according to reasonable standards. The offeror will be held liable if it revokes the offer within the specified time limit or the time it takes. The offer can not be revoked even if it is declared irrevocable.

In the USA, acceptance of the offer may also be done through the performance of the actions and no notice is required to arrive at the offerors, unless expressly requested or promised. If the offeror determines the place, time and manner of acceptance, they must be met, upon his request.

RSCJ draws the attention of the receiver that, in the case of acceptance of the offer and of submission or notification of acceptance to the offeror, he must be cautious and take measures not to err with the means it selects to realize it.

In the USA, in exceptional cases, the receiver's silence is valid as an acceptance.

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<sup>1</sup>Civil Code of the Republic of Albania, article 664

<sup>2</sup>Civil Code of the Republic of Albania, article 670

<sup>3</sup>Civil Code of the Republic of Albania, article 668



Cases in which:

Receiver benefits from the provided services with the reasonable possibility to refuse them and the reason for knowing that they are offered with the expectation of compensation;

the offeror has stated or has given the receiver reasons to understand that acceptance can be manifested through silence or inaction and the receiver by staying silent or inactive intends to accept the offer;

when due to previous agreements it is reasonable that the receiver should notify the offeror if it did not intend to accept, they anticipate that silence is considered as acceptance and is exhaustive.

Since 1870, in France, the Cassation Court has come to the conclusion that "the silence of one party can not create an obligation for it, in the absence of any other circumstance." However, since then, the principle of silence per se does not constitute acceptance; several times it has been reaffirmed by the Cassation Court; but some exceptions have been applied to it, which are dedicated to the trial of specific court cases. Through the exceptions it is decided that silence can be considered acceptance in the cases of previous business relationships when both parties belong to the same professional environment, where there are customs that give such meaning to silence, or when the offer is made in the exclusive interest of the person to whom it is addressed.

In all situations where the offeror does not set a time limit for the receiver of an offer and when it is legally stipulated that it must be accepted within a reasonable time, that is customary and consistent with the specific circumstances, it must be borne in mind that the "time" starts to move from the moment the receiver has received the offer. The offeror must also count the time the receiver needs to decide and express the acceptance, which should be sufficient. But for goods, or services whose quality or price varies by day, it is understood that the offer is valid for such a short period of time. It should be noted, however, that a contract may be such even without offering or acceptance, since after long and complex negotiations it is sometimes almost impossible to find the final offer or final acceptance.

## 1.2 Theories about the moment of contract signing

The pre-contractual phase takes place until the conclusion of the contract. The contract is called concluded when the parties have mutually expressed their will, in one of the forms known by law<sup>1</sup>, by agreeing to all its essential conditions. So, it can be said "at the moment of acceptance of the offer", but the truth is that there may be different views for the exact moment when acceptance takes effect. There is no need to be discussed at this time on contracts that are completed when both parties are present or others that are concluded via phone or other means such as FaceTime.<sup>2</sup>

Among the theories about the moment of entering into a contract, Albanian legislation recognizes the moment when acceptance reaches the offerer. The arrival of the response to the Offerer (within the time limit or within the time, as circumstances or usually are required) constitutes the moment when the offerer's waiting time expires. This means that upon the arrival of the response, the situation reaches one of the solutions: (1) the answer is negative and the contract will not be completed or (2) the answer is positive and the contract is called concluded. According to Semini, this theory has practical value: "because it is easier to determine and document the moment of arrival of the answer compared to the moment of effective knowledge of it."

In England the moment of the conclusion of the contract "varies" with regard to the terms on which the contract is formed. Just as in the USA, the distinction is made between the contracts concluded when the parties are present and the communication is immediate and when the communication is not immediate. In this case, the conclusion of the contract is deemed to be when the effective receipt is communicated to the offerer by the receiver. The use of postal service is reasonable and only when it is reasonable to use postal service to display acceptance, the "postal rule" can be applied. So, the "postal rule" itself is an exception and can be used mainly when the offer is sent by mail. If the postal service is used, the contract will be deemed signed when the receipt is posted and there is no need for more communication. In the USA this rule is expressed in the term "mailbox rule". In this case the receipt theory is no longer accepted as the moment of conclusion of the contract but so is the expedition theory instead.

<sup>1</sup>According to the Civil Code of the Republic of Albania, Article 676, paragraph 2, the known and accepted ways of expressing the will are expression or silence

<sup>2</sup>Smits, J. M. (2014). *Contract Law: A Comparative Introduction*, Edward Elgar Publishing, Cheltenham, page. 58

One exception to the general rule concerns the application of the Electronic Communications Act, which determines the exact moment in which an electronic contract has been concluded, unless the parties have otherwise provided.

Electronic contracts are concluded when both conditions are met: the person (receiver) receives a notification that the receipt has arrived and has been received, and confirms the receipt of the notification by them. These communications are considered effective when the receiving party is able to access them. With the 2005 additions to the Civil Code of France, which refer to the conclusion of the contracts electronically, the receiver should be given the opportunity to check the details, the price and to fix possible errors before confirming and acknowledging the acceptance. Confirmation of acceptance shall be considered taken when the party to whom it is addressed has the opportunity to have access to it.

### **Contractual Freedom and Interruption of Negotiations**

During the pre-contractual period, contractual freedom is expressed in several directions: each of the parties individually and independently decides whether to enter into the relevant negotiations (taking into consideration the type of contract and the other party) and the parties in cooperation (not always) and with consensus decide on the terms of the contract. This is also described as "positive contractual freedom", expressing that the parties are free to create a binding force contract that reflects their will. Between these two moments there is another way of showing contractual freedom, which is dictated by the negotiation process and at the same time determines their destiny.

Along the negotiation process, the parties have the right, based on contractual freedom, to assess whether their efforts towards concluding the contract should be interrupted or should further continue. This is called "negative contractual freedom", which implies that the parties are not charged with obligations for as long as no binding force contract has been concluded, known as such from the Common Law countries. If the parties did not enjoy this freedom as they entered negotiations, they could be harmed in realizing their business interests. The parties are able to appreciate that reaching a certain point of negotiation, extending their stay beyond a reasonable period of time, the behavior of the respective party or other causes would not produce fruitful results and the conclusion of the contract.

Therefore, on this basis, reasonable and pragmatic reflection, the parties enjoy the right to withdraw from negotiations, reducing other unnecessary costs. For this reason, the parties generally are not responsible for the destiny of negotiations and the termination of the contract, as they are inclined to reach a favorable agreement, giving priority to their interests. For each of the parties it is important to reach an agreement, whether it will be achieved with the party they have negotiated to a certain point or with a third party that may be interested in concluding the contract more quickly and with better conditions. But parties can be held accountable if they conclude the negotiations in bad faith.

If it is established that there was bad faith by one party in the conclusion of the negotiations and the other party has suffered damage, responsibility implies their indemnity. The Supreme Court of the Netherlands (Hoge Raad) in the case of *Plas v. Valburg* (1983) was able to artificially break the three-stage negotiation process by adapting the respective responsibility for the conclusion of the negotiations at each stage:

At the initial stage, the parties are free to interrupt the negotiations without having the responsibility and the need to compensate the other party.

At the stage of substantive negotiations, even though the parties are still free to interrupt the negotiations under the good faith criterion, they can do so by offsetting (all or part of) the other party's expenses, such as compensation for missed opportunities such as the damage that has come to the other party that has not entered into a contract with a third party.

The interruption of the negotiations at the conclusion of the pre-contractual phase is against the good faith, since the other party can reasonably expect to conclude the contract as a result of the negotiations. Responsibility, in the case of the interruption of the negotiations by one party, is expressed in the compensation of the expenses of the other party and in some cases the missing profit or the obligation to continue the negotiations.

#### **1.4 The determination of interest and damage in contract formation**

Regarding the situations that arise for the damage that comes to the parties from the non-fulfillment of the obligations and from the breach of the principle of good faith during the contract's formation, it is necessary to clarify how the type of damage that came during the pre-contractual phase can be determined and which interest has failed to realize one of the parties. In fact, this is a genuine duty of the court, which, as the case may be, must specify exactly:

the liability of the parties, the interest that has been violated, the type of damage that has been caused, and the extent and manner of compensation for the damage. The costs incurred by the injured party, which have a concrete value, expressed in money, are clearly visible. While other damage such as the damage to reputation or competition is more difficult to be "valued" by the court and to "be translated" into the language of compensation, therefore generally in money. The legal doctrine of civil liability distinguishes three kinds of interests that may be violated, depending on the type of responsibility: contractual or extra-contractual:

The expectation interest, which means that the party has the expectation to reach the position that would have been if the contract had been completed.

Reliance interest, which means that the party has the expectation to maintain the state and not to further exacerbate it.

Restitution interest. This interest unites two elements: (1) trust from the one to whom something had been promised and (2) the benefit, that has the person who has made the promise. Otherwise it can be expressed as the one that is earned by the person who has promised and that is lost by him, to whom is promised to carry out an action. While the expected interest is future-oriented, it can not be offset except through contractual liability.

The other two interests are oriented in the past and generally the interest of trust is compensated in cases of extra-contractual liability. The restitution interest does not in essence have the compensation of the injured party's damages, but the withdrawal of the benefits the party has committed as a result of unlawful actions. During the efforts to conclude the contract, the parties are exposed to various injuries, which may arise not because the contract will not be completed, but referring to the conduct of the guilty party during the negotiations. These damages may be material or non-material. Generally one party must afford the negotiation costs itself.

### 1.5 Conclusion

However, if in good faith the contract is concluded, the party makes expenditures or performs work that exceeds what is normally expected by the offeror and makes it with his consent or request, the other party has to pay the costs or compensate the work if the contract is not concluded for the interruption of the negotiations without any reasonable cause. The party claiming material damage directly during the pre-contractual phase may claim to be compensated for any expenses incurred by it and which according to it was "necessary" to be performed during the negotiations.

The court, in making a decision, must be correct in determining the obligation to compensate, not relying solely on the requests of one party's claims. A criterion for assessing whether the expenses incurred by one party during the negotiation will be translated into a liability for compensation by the party who has caused the damage, is the justification of the expenses as reasonable, based on the necessity or need to be made in that moment and not after the contract had been concluded.

Expenditures, which were necessary, such as in connection with the preparation of the documentation for a real estate or travel expenses for the negotiation, are expenses that will be compensated. The amount of compensation will be proportionate to the progress of negotiations and the "harmful" conduct of the other party.

The more negotiations have progressed, the more reasonable conviction that the contract will be completed will arise. While if the behavior of a party is considered guilty, intentional or negligent, it will affect the amount of compensation.

The assessment of immaterial damages is more difficult as different persons hold different attitudes towards them; some are more susceptible to damage to reputation, good name, customer credibility, or loss of better opportunities for termination of the contract or for establishing new relationships.

However, the purpose of pre-contractual liability is to restore the injured party to the situation that was before the start of the negotiations. In order to assess the damage, a negative interest must be determined, meaning that one of the parties can not claim to be placed under the terms "as if the contract had been concluded".

These conditions are hypothetical and do not constitute a point of reference for calculating real damage. As Jhering has defined, in the explanation of the culpa in contrahendo, the party, which had entrusted the validity of the contract, can not

be indemnified to the promised value of expected interest, but can return the status quo through compensation of negative interest or reasonable interest.<sup>1</sup>

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## The New Social Order: Post-Truth and Discretionary Social Intervention

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### Abstract

The Post-Truth Society in this article is understood as the paradigmatic environment of the present Western societies where, in addition to the feeling of risk, there is added indifference to political discourses and social practices that do not correspond to factual truths, giving space for flexible interpretation of policies and for individualization of social action. In this article, we highlight the transformative potential that the street-level bureaucrats have, but also we discuss the liquidity of social intervention, which should be subject of ethical reequation, namely through the imperative of technical supervision.

**Keywords:** Post-Truth; Social Intervention, Street Bureaucratic; Professional Ethics.

### Introduction

#### Post-Truth in Western Societies

At the end of 2016 we were confronted with the election of the term "Post-Truth" by the Oxford University as the word of the year.

Accordingly with the same source the term "post-truth" would be and an adjective: relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief (OXFORD Dictionaires, 2016).

The theme was debated in the "mass media" whom connoted it essentially to the political and journalistic arena where it was justified that the increase of its use in more than 200% resided in the manipulative effect that certain "untruths" have on the public opinion, even after its dismantling and replacement of the factual truth.

The "post-truth" was, in our view, allocated: a) to the "unreal" political discourse of National, European and World rulers; b) to the increasing power of social networks in favor of manipulating the public opinion; and c) the devaluation of social values that constitute a democratic society such as freedom and dignity.

This debate was not long lasting in the public arena. We did not witness social movements of indignation, or even a significant scholarly and scientific production or concern. In fact, after almost two years of the election of "post-truth" as one of the world's most widely used symbolic and linguistic terms, it has not echoed in social dynamics, submerged in a politically correct silence.

What we propose in this article is to reflect critically on the importance of not only the social acceptability in relation to the selective use of truth, but also how such use may underlie the application of social policies and measures for "lesser evil" in intervention and the ethical questions that they entail.

In this way, we start from two central arguments in this essay:

Western societies integrate, paradoxically, perverse logics of social performance in concomitance with critical logics of social performance;

The field of social intervention requires ethical-professional changes in its acting as a transforming agent.

The two perspectives cannot be observed separately, as both are the result of the socio-political construction of the ideology of the Nation States. Construction seems to be the keyword for these two arguments, which focus on the narratives of the different social actors, present in the analysis made to the North American and Portuguese media in the time period from November 2016 to March 2017.

We present, on this path, the main analytical questions in a propositional way, with the deconstruction of the first argument I:

*Western societies integrate, paradoxically, perverse logics of social performance in concomitance with critical logics of social performance*

Social practices that are built on the same stage where seemingly peaceful ideas and values which circulate freely with a morality of "deception", or as we say in this "post truth" article, tend to be dubious social practices where trust relationships between citizens and the State, but also between citizens and social organizations representing organized civil society.

The production of truth in social relations is a relation of power (Foucault, 1972) that is being constructed in a web of meanings given to a certain political and/or social fact.

We are not faced with the Macaist distinction between "truth" and "lie", but rather on the intentional manipulation or omission of a set of information that does not allow the citizen to make a free decision on a set of variables that can profoundly affect his life. Often information is masked by a potential risk, but apparently devoid of real consequences. The question of intentionality is a central issue in this argument, revealing the usefulness of this process for those who act in a diffused way, but can be terribly adjudicated to the discourse of intolerance that, together with the discourse of the resignation of the recipient, translates into the impossibility of recognizing and respecting the value of human dignity, promoting mechanisms of discrimination and insecurity.

The sense of insecurity and instability debated in the scientific and political arenas through the writings of Beck (2015) in what he called risk societies, now recovered with the densified symbolism of social indifference in the face of an ethical-moral crisis of the primordial social values.

The risk society is conceived by Beck (2015) as the one that brings together the paradoxes between technological advances and the degradation of living conditions, revealing the contradictions of the current economic and political model and the apogee of new forms of party conservatism. The 21st century seems to defend a new model of social organization where, critical conscience about fear and insecurity effects in the conception and implementation of public policies, is visible, but to which it still competes what Keyes (2004, p.35) designated by the Post-Truth Age: "At one time we had truth and lies. Now we have truth, lies, and statements that may not be true but we consider too benign to call false". It's this apparent indifference to the perversity of this power, where those outside the system cannot access it, and those in the middle do not want to know, that makes the post-truth era a dangerous time, questioning the ethical foundations of social intervention projects.

The ethical dimension of social intervention is an integrative process of its identity, meaning that it does not exist in a "divorced" way of the different contexts that surround it, but is nourished by them (Santos, 2014). Now, the ethical perspective of social action is based on the universal metaethical foundations - "the exercise of critical and methodical reflection ... on customs" (Gontijo, 2006, p. 128) on which it is necessary to distinguish between "morality" and "ethics", which are commonly used as synonyms (Gontijo, 2006; Cortina, 2000).

In this distinction the objective of ethics is the conception of morality, this means it constitutes a metaphilosophically reflection on the moral foundations (Cortina, 2000) and that in a simplistic way the values built are oriented to the defense of human rights considered universally.

The ethical principles of social intervention seem to lie in the struggle for respect for the specific values that come from each citizen, group, community, country, nation, and all humanity, and in this sense they include a set of guidelines built in response to the social complexity. Thus, until less than a decade ago, one of the central questions for social action was the incompatibility between public policies and social needs, between the disintegration of the social protection system and social responses in contexts of great vulnerability punctuated by the unemployment bastion, nowadays the issues related to the application of public policies and the application of social protection measures, which are heavily influenced by diffus

orientations, are result of the quickness in with which the rules of the game of social protection change the relations between State-Organization; State-Citizen and Organization-Social Controller.

The nonconformity in the face of situations of inequality and "non-integration" is part of the discourses of the professionals who work in the first line, accompanied by a new generation of clients of similarly nonconformist political measures. Social unrest assumes growing dimensions (Santos & Almeida, 2013), coupled with a lack of confidence in the political leaders who represent citizens.

Social movements grow on a worldwide scale (see the genocide of thousands of Syrian refugees in refugee camps), social networks are boiling with opposition and opposition movements in the face of inequality, risk and injustice. Never before has it been so easy to contest in an apparently free way (in Western World) against dominant hegemony. However, never like today are the impacts of these challenges so weak. There is an increasing number of reached people, but with less intensity, and the movements of nonconformity seem to be unable to mobilize public opinion and reach with little accuracy the policies, the politicians and the citizens.

Just as Sisyphus seems to be doomed to carry a great stone of social uneasiness to the summit of the mountain, every time we are nearing the summit, it returns to the point of departure, invalidating the effort expended. And in this incessant movement we fear losing confidence in our voices and citizens can lose confidence in the voices that represent and defend them.

*The field of social intervention requires ethical-professional changes in its acting as a transforming agent*

The fight against indifference implies, on the part of the social intervenors, the continuation of their fight for policies of social transformation, promoting the improvement of human relations, a greater physical proximity of services and institutions, and the removal of symbolic barriers interposed between the citizen and administration agents (Santos & Almeida, 2013).

Street bureaucrats play a fundamental emancipatory and transforming role. They are made up of all professionals who daily give body and face to state actions and as such have a practical and critical knowledge of the real needs and the adequacy of public policies. They are also those that, using a greater flexibility of procedures and through the effective management of the network of territorial partners, are able to give adequate response to social problems. According to Son (2014, p. 48), Lipsky (1980) lists three basic premises that define his work:

- a) They work, in a regular routine course, in constant interaction with the citizens;
- b) Although they are part of a bureaucratic structure, these employees act with a certain independence of this structure. An element of this independence is the power that was conceived to them in making decisions, that is, the discretionary power inherent in its function in the organization;
- c) the potential impact of its decisions on the citizens it deals with is significant.

The relationship between these workers and the success of the implementation of public policies is extremely relevant and even a little discretionary because it's on their decision that many policies result or fail (Oliveira, 2012). It means, that it is in this relational process that sedimentation bases are set for social arguments that validate or not the effectiveness of professional action. And it is in this transformative potential that can also be a powerful weapon of inclusion, but also of social exclusion, because the liquidity of the intervention is enlarged to coincide not only with the narratives and social needs of the citizens, but can, in the sense opposite and due to its unregulated aspect, favor the gray areas of maintenance of the vulnerability.

This argument is strong because it calls into question the relationship of trust that the citizen has with the social organizations and social intervenors that are integrated in them.

We are dealing with new forms of governance that interact with each other. The synergy, that is, the active and concerted contribution of the different agents, "*which will lead us to greater and more productive results*" (Covey & England, 2012, p. 28), opens a new dimension in social protection enabling growth, and the rational use of their opportunities.

The third sector, seems now to lose its field of intervention in favor of individualization of professional action. This movement is not new, however, whereas some five years ago we discussed the movements of social organizations in a depersonalized

way or as if it were a homogeneous movement, we now call attention to both the heterogeneity of values and practices and to the differentiation of social outcomes.

The aims of the social promotion policies and measures and the means of implementing them are like other procedures immersed in unclear situations which may occur in the risk of their dismemberment. To paraphrase Oliveira (2012, p.1554):

*The programs with vague, general or inconsistent purposes are not rare, and "often any effort to make them clear results in meaningless verbal production or exposure to deep disagreements" (...) these evidences suggest that policy makers have to go beyond the decision to apply them or not and this includes judging what they mean and what results they aim for. ". The organization's formal rules and procedures do not provide the benchmark for this judgment, because they cannot establish or clarify the purposes of the programs, so the applicators often act in their discretion to set those goals and hence the most appropriate way to achieve them, that is, in addition to other factors (...), the vagueness of the ends in the elaboration of policies demands and amplifies the discretionary action of the immediate executors.*

The daily work of these agents, who find themselves in a flexible model and in situations of great emergency seek to respond quickly and effectively to the needs of the population, cannot be devalued. The capital of change that professional practice has in these contexts is invaluable. However, unlike public policy "thinkers" and "doers" (who conceive them in closed offices, through a set of analyzes of other analyzes of other technicians who do not interface with the target population), the street bureaucrats face direct relations with policy recipients, their circumstances, and face in the first person the immediate reaction of citizens to the same policies. This context is difficult and it is in this sense that in our view, too, it fits in the political era of post-truth.

The cross-linking between the flexible practices that come from flexible readings of social programs and policies and their personalized application to beneficiary citizens is volatile. It is neither correct nor incorrect, but it can occur in results of success or failure because of the clear difficulty of the practitioner to possess a posture coinciding with a systematic and transformative practice not satisfied with just a brief and simplistic explanation of the situations. It seeks their understanding from the problematization of the real, allowing the diagnosis and social study in a broader way and simultaneously specific and transversal based on methodological instruments and the detailed recording of the information collected (Santos & Reis, 2010; Robertis, 2005), which contribute to the construction of social intervention methodologies with social equality, social inclusion and human rights as guiding values, promoting access to basic social rights as an indispensable component of the citizenship movement (Santos, 2012).

## Final Reflections

The social history of pos-modern societies reminded us that social models that are too rigid or too flexible tend to break, either by fracturing or by dismemberment. There is, however, no balanced model. Communities and their social organizations tend to organize themselves in a compensatory way between the risks and benefits of both models. This compensatory movement is a conscious, critical and strategic movement. **Conscious** in the sense of cognition and responsibility that is consubstantiated in the attentive look at the social processes and in the assumption that they are not external to our actions, that is, assuming the responsibility of the critical participation. It is also **critical** because it is not accommodated or stagnant and is questioning about social practices and models of analysis and social intervention in them. It is **strategic** because it is intentional and purposeful through the proportional use of social practices that are considered appropriate and their own re-equation.

The present article rehearses the theme of "post-truth" in the need for strategic and ethical-political change of the social interveners, taking into account the compensatory movements necessary for the adequacy of social practices that, directly or indirectly, influence the lifestyles of citizens and jeopardize their rights.

The supervision of professional action is a recurring theme of the writings on the practice of social intervention, highlighting its greater need as a consequence of the current economic-organizational determinants. However, it is paradoxically one of the least developed professional practices, despite the evidence of its increasing need, both in the form of internal supervision and in the form of external supervision.

This will allow a proactive action on the part of the professionals and the sharing within the professional group, the difficulties, the expectations and the expected reflexivity to a transforming action. It is up to these agents to take an active voice of formal recognition of this process. This is a struggle that obviously is not easy, but that "can take out of the drawer"



the general norms of professional ethical conduct that are so often discussed. This needs to happen in order to have a normative and normalized action of the intervention, capable in the last instance of blurring the inequalities and making possible the consolidation of a democratic and democratizing social intervention in favor of the welfare of the population in situation of social risk.

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## Albanian Nationalism and the State of Kosovo

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### Abstract

This article deals with the conceptual, ideological and historical relationships that have existed between Albanian nationalism and the state of Kosovo, created in 2008. These relationships are subject to different theoretical and ideological views. A group of views regard the state of Kosovo as a historical and political finalization of the nation-building project initiated by Albanian nationalism in the second half of the 19th century. While another set of views sees this state as a project motivated by contemporary views of multiethnicity and multiculturalism. The contradiction between these two views today constitutes a contradiction within the constitutional and symbolic format of the state of Kosovo. The first part of the article presents the main theories of nationalism. In the second part, these theories are contextualized in the breakdown of the main features of Albanian nationalism, while the third part analyzes the relations between this nationalism and the state of Kosovo, especially from the standpoint of its basic laws

**Keywords:** Conceptual relationships, Albanian nationalism, the state of Kosovo, the nation-building project, multiethnicity, the contradiction of the constitutional and symbolic format of the state of Kosovo.

### Introduction

#### Theories on nation and nationalism

One of the most highly debated issues in the social sciences, especially during the twentieth century, is the issue of nationalism and nations. This can be explained by the fact that nationalism as a political ideology occupies a very important place in the political history of the last two centuries, in addition to other ideologies such as socialism, liberalism, conservatism, and so on.

Nationalism has always been linked to the concept of the nation, because in its essence nationalism is a narrative about "the life of the nation". The nation as a political principle, discursive practice and social community emerged after the great revolutions of modernity that completely transformed the societies of Western Europe. We are speaking here of the Industrial Revolution in England and the political one in France, both in the last decades of the eighteenth century.

Subsequently, the nineteenth century was also known as the spring of nations, as this period was characterized by the spread of the nation's idea throughout Europe.

As Anthony D. Smith notes, the concept of nationalism, whether in political discourse or scientific research has been used with five different meanings.

Firstly, the term nationalism referred to the entirety of the process of formation and protection of nations.

Secondly, by nationalism was understood the awareness of belonging to a nation.

Thirdly, nationalism was taken as an entirety of the language and symbolism of the nation.

Fourthly, nationalism includes the ideology of the nation,

And fifthly, by nationalism was understood the social and political movement whose purpose was to fulfill the goals of the nation and the national will (Ozkirimli, 2010, p. 154).

From the fusion of these different meanings of the term nationalism derives what Smith calls "the fundamental doctrine of nationalism," which consists of four propositions.

The first proposition of nationalistic doctrine is that the world is divided into nations, where each of them has a character, history, and special destiny.

The second proposition is that the nation is the source of all political and social power and loyalty to the nation takes priority over all other alliances.

The third nationalist proposition is that human beings should be identified by a single nation if they want to be free and fulfill themselves, and finally the fourth proposition states that the nations themselves must be free and safe if they want peace to prevail in the world (Ozkirimli, 2010, p. 154).

Regarding the origins of nations, debates and controversies in social sciences have produced many approaches and views, but what can be noticed from these debates is the dominance of the three most influential theories. The first of them is the primordialist theory, the second is the modernist theory, and the third the ethno-symbolic theory<sup>1</sup>.

Primordialism is the view that the nation as a social community has existed since the beginnings of human history and will continue to exist in the future as well. A theoretical consequence of this view is what is known as perennialism, having the idea that the nation is a sustainable and permanent structure of human society (Smith, 2009, pp. 1-21).

The primordialist view is commonly encountered in the romantic literature and in the imagination of the nationalist ideologues themselves, who consider their nation to be rooted in the beginnings of human history. Starting from this, a large part of the conflicts between nationalisms is consumed precisely in the competition for the "authentication" of the ancient nations.

The second view is the modernist view, which has developed as a direct criticism of primordialism.

Modernists consider that the nation is not an omnipresent phenomenon in the linear course of human history, but a social phenomenon that is created in the context of modernity. The radical economic, political and cultural transformations of modernity are the ones that have created the conditions for the creation of the nation, either as a concept and political principle, or as a way of imagining the human community.

The most prominent theoreticians of this view are Benedict Anderson, who develops the theory of the nation as an imaginary community deriving from the fall of the universalist principle of Christianity (Anderson, 2006), Eric Hobsbawm, who presumed that the economic transformations of modernity brought about the emergence of nation that functions on the invention of tradition (Hobsbawm, 2012) and Ernst Gellner, who develops the view of nationalism as a modern ideology which aspires to bring the cultural unit into the line with the political unit (Gellner, 2009). This means that the nation is a culture transformed into a state.

The third view is the ethno-symbolic view developed by one of the most productive authors in the field of studies on nationalism, the British sociologist Anthony D. Smith.

Ethnosymbolism is based on the criticism of two previous views, in particular the criticism of the modernist view (Smith, 2009, pp. 1-21).

Ethnosymbolists criticize modernists for emphasizing the completely modern genesis of the nation, leaving behind the fact that in the origins of the nations we find cultural and political pre-modern content linked to the social units known as ethnic groups. According to Smith, the role of ethnicities in forming nations has been fundamental. The "founders of nations" have used the framework of ethnic symbolism to give life to modern nationalist projections, such as ethnic myths of origin, myths of founding heroes and ancestors, myths of blood origin and those of the territory. "If nations are modern, at least as phenomena of legitimized measures from the nationalist ideology, they force upon their current form and character to the prior ethnic ties that originated from the earliest ethnicities in the respective areas. Of course, many early ethnicities have become extinct, merged with other ethnicities or split into different parts; examples include Phoenicians, Assyrians in antiquity, and Burgundians in the medieval era. However, some ethnic ties have survived from the pre-modern periods, at

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<sup>1</sup>. Another division of theories on nation and nationalism, also present in social sciences, is the one that differentiates between the instrumentalist and primordialist theory. While instrumentalism views nationalism as a product of mass manipulation by elites and the nation as an invention or fabrication, primordialism sees nationalism as a spontaneous process of articulating the natural sense of nationality. See: *Ethnonationalism in the contemporary world: Walker Connor and the study of nationalism* (Conversi, 2004).

least among segments of certain populations and have often served as a basis for the formation of later nations and nationalist movements" (Smith, 2006, p. 69).

In the debate on the nature of the nation, various perspectives have emerged, beginning with the essentialist views, which insist on the idea that there is an essence of the same nation in all historical and social circumstances, to the views that consider that the nations do not have a common essence which can be captured through a definition.

According to the second view, we can not provide a precise definition for the nation, but a family of definitions as the only way to understand the great plurality in the emergence of nationalist phenomena.

One of the earliest theories is the one that makes the distinction between political nations and ethnic (cultural) nations.

In the concept of the political nation, there is no distinction between the state and the nation, they constitute an identical community, while as to the ethnic (cultural) nation, the nation had had an existence before the state and it represents an ethnic group which transforms its cultural hegemony into a political hegemony, namely into a state. The United States of America could be taken as an example of political nation, while Germany as cultural nation.

This distinction appears to be rooted in the views of Hans Kohn, one of the founders of studies on nationalism, who considers that in the West, nationalism started as a political movement over an existing state reality, without any relation to the past, while in the central and eastern Europe as a cultural movement, as the hope and dream of educated people and poets (Altermat, 2002, p. 30).

Post-essentialism in social sciences has had a role in shifting the focus of studies of nationalism and the nation from finding the enduring essence of these phenomena onto the analysis of discursive practices on national identity. National identity is no longer seen as a homogeneous stable structure in time, but as a fluid structure that is constantly transformed.

In this context we can talk about the nation and national identity within a community that possesses a historic territory, a homeland, possesses myths and common remembrance for its members, a massive common public culture, the common legal rights and duties and a jointly owned economy with territorial mobility for its members (Smith, 1993, p. 14).

So, what we can see is that "the national identity and the nation are complex constructs of a number of ethnic, cultural, territorial, economic, legal-political components interrelated with each other" (Smith, 1993, p. 15).

### **Albanian nationalism, its features**

Albanian nationalism is part of the group of South-Eastern European nationalisms which began to develop rapidly from the second half of the 19th century.

This came about as a consequence of two important historical factors of the time: the Ottoman Empire crisis, which was no longer able to effectively control the Balkan territories conquered in the Middle Ages and the spread of the political and cultural ideas of the Western world to these territories, among which the most attractive idea was the idea of the nation.

Among the first Albanians to come into contact with these ideas were Diaspora intellectuals who began gathering in groups and associations that promoted nationalist ideas about the language, culture and history of Albanians<sup>1</sup>. The movement of these associations is now known as the "Albanian National Renaissance"<sup>2</sup>, the basic program of which was the formation

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1. The development of Albanian nationalism seems to confirm the thesis of the Czech scholar Miroslav Hroch, known for studying the nationalisms of the young nations. According to Hroch, nationalism goes through three stages during its development. During the first stage the national issue is limited only to the interests of intellectuals, the educated. The second stage is the stage when intellectual interest becomes an organized activity of patriotic agitation and during the third stage the national issue becomes a massive national movement. See: (Hroch, 2000: 23).

2. In addition to the term "National Renaissance", the term "National Awakening" was also used. For the semantic context of these terms in the history of Balkan nationalisms, see: "*Rilindja Bullgare*" si një periudhë e veçantë historike, shqyrtuar në kontekstin e "*Rilindjeve kombëtare*" ("*Bulgarian Renaissance*" as a distinct historical period, explored in the context of "*National Renaissances*") (Vezenkov, 2013).

of national consciousness of the Albanian population, namely the consciousness that this population constitutes a nation with distinct identity, clear goals and values.

However, unlike their neighbors, the Albanian Renaissance nationalists, in creating the common national identity of Albanians, were beset with a fundamental problem: religious diversity. The Albanian ethnicity was divided into different religions, thus religion could not be considered as a criterion for the formation of collective community consciousness. Another element of community was to be found, and the Albanian nationalists found this in the Albanian language. It was the Albanian language that made Albanians so and united them despite the religious and provincial differences (Hobsbawm, 1999, p. 53). In order for this element of community to function, the Albanian language had to gain sacrality supremacy in relation to religious sacrality. In order to understand this purpose, we need to look at the poetry of Naim Frashëri, one of the most renowned Renaissance ideologues. There we find moments when the Albanian language is deified to the extent that it is proclaimed as a language of gods. In the poetry "Albanians," he writes:

*Language spoken by gods*

it was spoken by the Pelasgians (Kocaqi, 2018)

The sanctification of the Albanian language naturally leads to the sanctification of the Albanian population as an identity, and this is evident in the paradigmatic poem of Pashko Vasa "My Dear Albania", which points out that "*Albanians' religion is Albania*". We find this formula somewhat similar to Naim Frashëri in his poem "Parajsa" (English: Paradise) where he writes:

"Leave	religion	behind,
Let us behold our homeland"		

Establishing the superiority of language on religious affiliations creates another feature of Albanian nationalism which is *the secular feature*. This means that none of the religions are identified with Albanian nationalism, but each one gains legitimacy by fulfilling its function.

The importance of religion was diminishing during Zogu's reign<sup>1</sup>, while under Enver Hoxha's regime, the policy of marginalization of religion was taken to extremes following its total ban in 1967, a ban which was justified not only on the basis of Marxist arguments, but also of nationalist ones.

However, the marginalization of religion in the nation-building efforts of Albanian nationalists did not only intend to create a sense of community and national unity, but this was linked to an equally important reason which had to do with the future of Albanians within the European continent. Being a majority Muslim population, this posed a danger that with the destruction of the Ottoman Empire, the Albanians would be identified as Turks who had no place in Europe, so they would have to leave together with Ottoman power. Nathalie Clayer in this regard writes that "Albanian nationalists had to defend the idea that a nation mostly composed of Muslims had the right to stay in Europe, establish their own state and not try to emigrate to Anatolia as many Muslims had done before. Various methods were used to legitimize such a demand. On the one hand, Albanian nationalists have often highlighted the Pelasgian origins of Albanians, making them "the oldest nation in Europe". On the other hand, they tried to create a clear distinction between Albanians and Turks, coupled with all kinds of objections: European/Asian, civilized/barbarian, oppressed/oppressor. If the departure of Turks would have been "legitimized", according to their argumentation, the Albanians themselves could not have been expelled from the land of Europe, considered as the oldest inhabitants before the coming of Greeks, Slavs and Western nations" (Clayer, 2012, p. 641).

In addition to the agitation that sought to establish these clear distinctions between Albanians and Turks, the other purpose was to relativize the fact of being Muslim majority by "building the image of a superficial Islam or a specific Islam of Albanians to oppose the Turkish "fanatic" and "despotic" Islam as the Eurocentric vision demanded.

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<sup>1</sup>. The Albanian Renaissance secularism for the first time was institutionally codified by the Congress of Lushnja in 1920, a convention which adopted the constitution of the Albanian state, which in its Article 93 states: "The Albanian State has no official religion. All religions and religious beliefs are respected and their free practice is guaranteed. "Religion and religious beliefs can not be used in any way for the realization of political purposes." (Delvina, n.d.)

Albanian Muslims systematically appeared to be Islamized only superficially, such as crypto-Christians and Bektashi" (Clayer, 2012, p. 641). The phenomenon of Albanian crypto-Christianity was used to justify the theory that the Islamization of Albanians by Ottoman rulers had been done violently while Bektashism rather performed the role of religious syncretism as a source of inter-religious tolerance as within its dogmas it merged the elements of both Islam and Christianity (Clayer, 2012, p. 641).

Being part of the group of central and eastern European nationalisms influenced by the ethno-cultural model, Albanian nationalism is built according to Gellner's principle on congruence of the ethnic unit with the political unit (Gellner, 2009, p. 1).

On the basis of this principle, Albanian nationalism, as its major goal has had the unification of all ethnic Albanians in a common state. At the end of the national Renaissance this goal could not be achieved as the Albanian state proclaimed in 1912 and internationally recognized in 1913 did not include within its borders the entire ethnic Albania. Kosovo and other territories inhabited by ethnic Albanian majority remained outside of this state and this event would go on to open up other deep divisions within Albanian nationalism by dividing it into the Albanian state nationalism and the nationalism of territories left outside Albanian state. The first remained committed to preserving the existing state within the recognized borders, without any realistic intentions of territorial expansion, while the latter continually cherished the hope and effort of uniting Kosovo and other territories with Albania.

### **The state of Kosovo, Albanian nationalism and the Kosovan nation**

On February 17, 2008, the Kosovo Assembly declared Kosovo an independent and sovereign state. From the point of view of Albanian nationalism, this state constitutes the fulfillment of the goals of the nationalist movement developed in Kosovo since 1912. In this context, this state is seen as the second Albanian state in the Balkans as a culminating moment in the historical narrative of national liberation that begins with the Kosovar uprisings at the beginning of the XX century<sup>1</sup> and ends with the "KLA episode".

This culmination, however, is not thought to be final because, as an Albanian nationalist and intellectual says, "The aspirations of Kosovo Albanians for freedom and independence, along with the derivatives that these two basic concepts bring, have historically had a strong foundation: the creation of a common Albanian state. The new world political circumstances affected Kosovo's state-forming consciousness making them strive for the creation of only a state of Kosovo, whose basis, however, has always been on centuries-old goals of Albanians for freedom, independence and unity, always because of new circumstances, alongside regional and European integration tendencies (Andersen, 2007, p. 168).

From the international (western) point of view, the state of Kosovo is not an Albanian state, but a multiethnic state, which reflects the diverse communities that make up the Kosovo population. Here the narrative is different: Kosovo was not liberated in the name of the goals of Albanian nationalism, but for the sake of the abuse of human rights and the brutal persecution of the Albanian community by the Serbian regime<sup>2</sup>.

Since Western states have had the real power in Kosovo after its liberation, they have also run the process of its independence declaration, and this has determined that the Western view be reflected in the constitutional order of the state of Kosovo and its formal symbolic order. This is also noted in the Declaration of Independence which refers to the state of Kosovo as a "multiethnic republic" as well as in the Constitution of the Republic of Kosovo where we find the term "multiethnic society" (KOSOVO, 2008).

This contradiction of views has resulted in a serious political contradiction, which is at the core of the state of Kosovo, and this is *the contradiction between the formal-judicial multiethnicity of the state, which is supported by the international community and its informal ethno-nationalist symbolism, the narrative of which is developed by Albanian nationalism*. This

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1. For the relation of these uprisings with Albanian nationalism, see: (Clayer, Edhe një herë mbi "kryengritjet shqiptare" të pas vitit 1908 (Once more on the "Albanian uprisings" after 1908), 2013, pp. 85-122).

2. For the moral justification of NATO's intervention against Yugoslavia in 1999 see: *NATO's "humanitarian war" over Kosovo*. (Roberts, 1999).

empirically can be seen in remembrance places and monuments of heroes such as Prekazi, where the only symbols are those of Albanian nationalism, while Kosovo's multiethnic symbols are completely absent.

The fall of the Jashari family in 1998, in Albanian national mythology, is perceived as the founding event on which Kosovo's freedom and independence stands, but the official symbols of this independence, such as the blue background flag and the yellow map of Kosovo in the middle, are not present in the Jashari memorial. There is only the red and black flag, which is the state symbol of Albania.

Until now, the solution of this contradiction has not been addressed through political channels and mechanisms, but it has been proved through the public intellectual debate, which has brought about the issue of Kosovar identity and the idea of the Kosovan nation.

The basic question in this case is whether the birth of the state of Kosovo implies the birth of a new nation in the Balkans?

Those who respond affirmatively to this question usually operate with the nation's political concept in which, according to Kohn's opinion, the nation is born on an existing political-territorial reality without any significant historical reference, while those who respond negatively to this question seem to emanate from the cultural concept of the nation, which implies that the nation has existed before the state and it politically reflects the hegemony of a certain cultural (ethnic) group, which carries on its own references and "historical arguments". According to the logic of this view, there may exist two Albanian states, but there can be no two Albanian nations.

We find the first view concisely summarized in the text "The Kosovar Identity and Citizenship" of Aasmund Andersen, where he concludes: "The construction of the state of Kosovo is an unusual case in the history of European states. The state of Kosovo was born only through the strong military, political and economic support of the international community and against the will of the state it had belonged. In order for the state of Kosovo to become successful, it should serve its citizens impartially regardless of ethnic origin and family ties. The state should also have high-culture followers who have the courage to emphasize non-ethnic and citizen-based notions of national identity and promote concepts that constructively support the state. The growing notion of the term 'Kosovar' is an expression of how state institutions promote the notion of high collective and common culture that represents the values of its citizens. If the state of Kosovo is successful and provides a solid framework where its citizens can hope for the realization of their dreams and aspirations, the identity of the state and its citizens 'Kosovars' will continue strengthening and over time will be considered as a national identity" (Andersen, 2007, p. 104). The basic idea of this view is that a successful state formation process can naturally be followed by a nation-building process.

The second view on the idea of Kosovo's national identity can be found in the text "The Kosovar Identity, a horrendous invention" by the author Merxhan Avdyli.

Among other things, the text says: *Kosovar identity is a horrendous invention for the following reasons:*

- *Historical: the creation of the ethnic vagueness of the origin of Kosovo Albanians, respectively the rejection of the Albanian eminence of Kosovo;*
- *Geographical: the tendency to empower Pan-Slavic ideas*
- *Religious: The vagueness about the frequent conversions of Albanians*
- *Political: The Slavic occupation of Kosovo is the most referring point of the tendencies to create the invented Kosovar identity, especially the Yugoslav tendency to create the Yugoslav nation, which has unfortunately been accepted by a part of Kosovo Albanians, is the cornerstone of the deformation of this Yugoslav communist invention, which still has its epigones in different circles in Kosovo (the tendencies of the Yugo-nostalgic groups to Ghegify the Albanian language, the tendencies for violent division into "us" and "them", the frustrations of different Kosovars, the negative Prishtinaizing and Tiranaizing of the Albanian culture and other similar deformations).*

Further, the author speaks with discourse of normativist hues: "Strengthening the idea of "Kosovar identity", even if it is allegedly based on the creation of a state made up of the Albanian nation, is unacceptable because:

- *Kosovo Albanians have a strong Albanian identity, including all the distinctive and common hallmarks of the modern Albanian nation: history, tradition, culture, customs, territory, economy, language, mentality.*

• *At the time of numerous international tendencies for political, economic and regional integration (Balkan integration) or continental (European integrations) it seems incredibly absurd to strengthen an invention that in essence is not only contradictory to the integration tendencies but is in opposition to the Albanian goals for the creation of a happy political, national and above all human future" (Avdyli, 2007, p. 169).*

### **The concept of ethnicity and multiethnicity**

Multiethnicity is one of the most highly debated issues along with the contemporary social sciences debates. The actualization of this issue is contextually related to the reemergence of new forms of nationalization, especially after the collapse of the communist system.

The end of ideological loyalties was followed by the emergence of various forms of identity loyalty. In this context, the concept of multiethnicity has been developed in parallel as a theoretical and practical challenge to ethnic nationalism and its tendencies of mono-ethnic homogenization of state territories. It expresses the aspiration to build social cohesion on the ethno-cultural diversity and social groups that make up a society.

This aspiration is best seen in the Kosovar society itself, which by the Constitution is defined as "multiethnic society".

In order to understand the reality of this aspiration we initially need to break down the concept of ethnicity itself.

The term "ethnicity" is a very recent term. It appears in literature only in the second half of the 20th century (Malesevic, 2004, p1), while the determiner "ethnic" is a much earlier term. We find it in the vocabulary of medieval social discourse and it is an adaptation of the old Greek term "ethnos". For the ancient Greeks this term depicted different types of groups, not only human, but also from the animal world. The basic idea is that "ethnos" includes a set of entities that share common cultural or biological characteristics. This element of community has been constantly present in constant efforts attempting to define what is called "ethnic community".

One of the most famous scholars of ethnicity and nationalism, the British sociologist Anthony D. Smith considers that in almost all of the different approaches that have been trying to define ethnicity, we can identify a few elements whose synthesis enables us to understand the phenomenon of ethnicity. In his analysis he lists six elements (Smith, 1991,p21).

Firstly, an ethnic community, according to Smith, is associated with a collective name or emblem by which the community is identified.

Secondly, the ethnic community is associated with a myth of the common origin of its members. In the context of this myth these members believe that their community originates from an ancient blood relation that goes to a primordial family of the community. In fact, the myth of the common origin of ethnicity often causes the confusion of not being able to differentiate between ethnicity, tribe and family community. Considering this, ethnicity in many cases has been referred to as "extended tribe", hence an extended blood relation.

This element is extremely important as it is inherited later by ethnic nationalism, in whose discourse the "ethno-tribal brotherhood" becomes a "national brotherhood": all members of the nation are brothers of one another. This also explains other myths of nationalism such as the "myth of pure blood" or "the myth of uninterrupted historical continuity from the origins to the present day".

If we read the texts of our national Renaissance poets, we can easily identify these myths. For example, Naim Frasheri in his texts repeatedly reiterates the idea of the uninterrupted historical continuity of Albanian identity that passed down from prehistoric Pelasgians to ancient Illyrians, medieval arbers to modern Albanians.

A third element, which according to Smith, defines ethnicity as a social community, is the common historical traditions and memory. Ethnicity is a group that is constituted when its members succeed in developing common traditions and in parallel with this the historical memory of their group. The traditions in this case include the community of values and social norms of the group, while memory includes collective perceptions upon the preceding fate of the ethnic group.

All this is related to the fourth element that differentiates an ethnic group from other social groups, which comprise the elements of a common culture. Ethnicity, above all is a cultural group, in the anthropological sense of the word "culture".



This element is particularly important for understanding contemporary phenomena related to nationalism, especially ethnic nationalism. As Ernest Gellner (2009) points out, nationalism is precisely that ideology that seeks to blend state institutions and culture into one unity. Its basic principle is the congruence between the political unit and the cultural unit: the cultural boundaries of the community (ethnicity) must also be its political boundaries. As we know, this principle in real politics has led to many tragic consequences. In many cases, the intended state-culture congruence has ended up in genocide, ethnic cleansing, or assimilation policies organized by the state.

The fifth element, according to Smith, through which we define an ethnicity, is the relation of its members to a certain territory, which is commonly referred to as the "homeland" and is considered to be the historic territory of an ethnic group. In fact, the term "homeland" has ethno-tribal connotations because it presupposes the identification of a territory "the birthplace of the ancestors". Even the term "patriotism" is related precisely to this connotation as it comes from the Greek word "patria" meaning "father", the land pertaining to a father. In this context, patriotism is the love or worship of our homeland, which is also the birthplace of our ancestors. Ethnicities are always identified with a certain kind of homeland. All their memory and tradition is in function of the idealization and glorification of the territory that holds the attribute of the homeland.

As regards the sixth element of the ethnic community's anatomy, Smith illustrates the degree of social solidarity among its members. The lowest degree of this solidarity is when it exists only within the elites of the community, while the highest is when the sense of this solidarity is widespread within the community.

As we can notice, in Smith's elements of ethnic community we do not find the element of language. This is explained by the fact that there are many cases when several ethnicities speak the same language.

Such identity designations of ethnic communities during modernity through their politicization from nationalist ideology turn into ethnic conflicts. In this context, the idea of multiethnic society was born as an alternative to the nationalist solution to these conflicts. It implies the idea of building a social coexistence between different ethnicities populating a politically defined territory. This coexistence is ensured by a network of civic institutions which treat equally the ethnic traditions of the citizens.

***In its essence, the concept of multiethnicity is an attempt to depoliticize ethnicity, that is, an attempt that goes in the opposite direction to that of nationalism.***

If we analyze the symbolic order of the state of Kosovo we easily notice this de-politicization of ethnicity. The flag of this state does not contain any element of ethnicities that constitute Kosovo society; the state anthem is a textless melody and this is done to avoid any possibility, even implicit, of inclusion of ethnic elements within the anthem. This is also done on the official holiday calendar. There, ethno-national holidays do not appear at all, only the holidays related to the founding events of the state of Kosovo, such as the Day of Independence or the Day of the Constitution, as well as the universal religious, Islamic and Christian holidays (Holidays, 2017).

Ethnic de-politicization has also affected the most important holiday of Albanians, 28 November, the Day of the Albanian Declaration of Independence. In the official holiday calendar, this holiday is not an official holiday; it has been downplayed to a remembrance day. This designation itself reflects the de-politicising connotation. De-politicization has also affected the day of Kosovo Liberation from Serbia, June 12th. This is no longer the day of liberation, but the day of peace (Holidays, 2017).

It can be said that the success of the project of the state of Kosovo, in the present constitutional format, is essentially dependent on the success of the process of depoliticizing the ethnicities of Kosovo society.

This process is not without risks because it carries within itself the risk of an identity crisis and from this crisis could benefit other identity markers such as religious markers. Perhaps the rise of religious radicalism in Kosovo in recent years can somehow be explained by the derivations of the process of ethnic de-politicization that are fueled by Kosovo's institutions and international supporters of this state. This is because nationalism has always been a modern substitute for religion, or secular religion, as many scholars call it, and if it is marginalized, it could lead to the reintegration of religion into the epicenter of social life.

## Ethnic Depoliticization in the Declaration of Independence of Kosovo

In the normative hierarchy of the state of Kosovo, the Declaration of Independence is the most important document for the reason that it marks the founding of the state in the modern sense of the word.

Like any other declaration of independence, it reflects the material report of the forces after the act of secession of a territory from a previous state or as a result of its collapse.

This is the principle of political realization, which says that the norm is the legalization of power.

In this respect, the "Declaration of Independence of Kosovo" firstly reflects the dominance of the International Community in Kosovo and secondly the fact that the majority of Kosovo's population is comprised of Albanians, but the subordination of the second factor to the first is very clear in the text of the declaration.

In the description of the motives justifying the Declaration, we see the politics of ethnic de-politicization of the founding act of the state of Kosovo.

The second sentence of the declaration text of the motives says: "*Answering* the call of the people to build a society that honors human dignity and affirms the pride and purpose of its citizens" (Independence, 2008).

Here, the category of people appears to be an undefined category, as it lacks ethnic attributes. The text here does not clarify which people we are talking about.

The third sentence says: "*Committed* to confronting the painful legacy of the recent past in a spirit of reconciliation and forgiveness" (Independence, 2008).

Again we have the same discursive continuation, it is spoken about "painful inheritance of the near past" without concretizing it and immediately passes to the idea of reconciliation and forgiveness, yet reconciliation and forgiveness remain undefined terms as it is not defined who should seek reconciliation and who should be forgiven and for what reasons.

While the fourth sentence of the text of the motives says: "*Committed* to protecting, promoting and respecting the diversity of our people", the category of people is ascribed the concept of diversity, but this also remains undefined.

Through this discursive tactic, the category of people has shifted even more from the tendency of ethno-nationalist discourse, where people are identical to ethnic homogeneity.

The text references of the motives for the past have also preserved the abstract character. It is about the years of violence and conflict, without elaborating them further. The "*sacrifices of men and women*" are also mentioned, but they are contextualized into the goals for a better future. The valorization of the future follows the goal for the marginalization of the past.

Referring to the "years of violence and conflict", the nationalist categories such as "liberation war" or "national freedom" as the attributes of this conflict are nowhere to be seen, as they are replaced by "the concern of the conscience of all civilized peoples".

Although the concept of "civilized peoples" remains undefined, on the basis of deconstructive reading, the term can be seen as a descriptive term for the Western states, who justified their intervention in Kosovo in 1999 with the concepts of human rights.

The text of the motives is followed by the text announcing the establishment of the state of Kosovo as "a democratic, secular and multiethnic republic, guided by the principles of non-discrimination and equal protection under the law. We shall protect and promote the rights of all communities in Kosovo and create the conditions necessary for their effective participation in political and decision-making processes".

Here the main emphasis is placed on the multiethnic character of the newly created state and the rights of communities. What we can see is a discursive shift from the category of people, as the constitutive element of the state, to the category of communities. Now, communities are the ones that constitute the society and the state. Internal relations between communities are based on the principle of non-discrimination. The goal here is the normative avoidance of the ethnic majorization of the society.

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## The Model of Communication of Education in the Village Unit Cooperatives (KUDs) and in the Traditional Islamic Boarding School Cooperatives (Kopontren): A Study in West Java Province, Indonesia.

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### Abstract

This purpose of this research is to describe the differences between the pattern of educational communication in the Village Unit Cooperatives (KUDs) and that in the Traditional Islamic Boarding School Cooperatives (Kopontrens) in West Java Province, Indonesia. The research was carried out with qualitative approach on 12 KUDs and 12 Kopontrens in West Java Province, Indonesia. The idea of the research was based on the International and Indonesian Cooperative Principles which obliges the cooperative's to arrange cooperative education program for the cooperative's members and based on the facts of the cultural differences between background of KUDs and Kopontrens. The result of the research indicated that educational communication in the Kopontrens is stronger than that in the KUDs. Because the process of educational communication process in the Kopontrens has become a standardized educational program, so that the elements of communication process consisting of "who says what to Whom in roomates channel, in what effect and environment" has become a package of the educational communication curriculum in Kopontrens. This could explain why the members' participation in the Kopontrens is better than that in the KUDs. This result is a method of developing social and policy implication for developing methods for education in the KUDs in Indonesia.

**Keywords:** educational-communication, Kopontren, Village-Unit-Cooperatives (KUD)

### Introduction

#### The Background

The majority of Indonesia's population, which is 60 percent, lives in the countryside<sup>1</sup>. Of this proportion, 46.26 percent earn a living as small farmers or small holders with land ownership of less than 0.5 hectares, so it is not economical. Moreover, the majority of the poor, namely 63.47 percent of the total poor population in Indonesia, amounting to 34.96 million people, are rural residents<sup>2</sup>. Therefore, the role expected from the cooperative to develop the economy of rural communities is directed to the *Koperasi Unit Desa* (Village Unit Cooperative) which is more popular with the term "*KUD*". However, the development of the Village Unit Cooperative was not encouraging. In the case of West Java, for example, of the 484 KUDs recorded at the West Java Village Unit Cooperative Center in 2009, only 200 KUD (41.3 percent) were still actively implementing Annual Member Meetings<sup>3</sup>.

In the situation of the development of rural cooperatives like this, there is hope that it will be addressed at the *Koperasi Pondok Pesantren* (Traditional Islamic Boarding School Cooperatives), which is more popular with the term "*Kopontren*" as a complement to the shortcomings and limitations faced by the KUD in their role as rural economic institutions. This was revealed by Herman Soewardi (1995: 5) that: "Kopontren can be used as a savior for the improvement of the economic crisis at the micro level in Indonesia".

<sup>1</sup> Population Census. 2006. Central Bureau of Statistic

<sup>2</sup> Office of the Coordinating Minister for Economic Affairs, 2008

<sup>3</sup> *Dinas Koperasi dan UKM* (Cooperative and SMEs Service), West Java Province. 2009

Strengthening views on the role of kopontren, Eva Nur Arovah (2003) from the results of her research on Islamic Boarding Schools and Markets in Rural Cirebon. Religion and Economy in Tegalugubug in the twentieth century, it was concluded that the religious leaders were reformers in the economic field. Islamic boarding schools have stimulated social change and have provided followers with strong motivation for economic development.

However, in the rural of West Java, there are several KUD and Kopontren that have demonstrated their roles very well in the economic development of the community, for example the Bayongbong Village Unit Cooperative in Garut Regency, North Bandung Cattle Breeders Cooperative, The KUD of Trisula in Majalengka Regency, Al Ittifak Kopontren in Bandung Regency, Kopontren of Daarut Tauhid in Bandung Regency, Kopontren of Fathyah in Tasikmalaya Regency, and others. The success of these cooperatives is partly due to having a good communication approach carried out by the cooperative management to employees and their members, namely *communication based on the spirit of democracy and education*,

Based on the description of the background above, the focus of the research problem is directed at the cooperative community, namely the KUD and Kopontren in the West Java Province, which covers four regions (I, II, III, and IV) of West Java. In connection with the focus of the research problem, then *the research question/problem statement* of this research is "what is the difference of educational communication between the KUDs and Kopontrens". The problem of the research was discussed according to Communication Studies. To answer the research question, the research was carried out with a qualitative approach.

Based on the background, the author conducted a study on The Model of Communication of Education in the Village Unit Cooperative (KUDs) and in the Traditional Islamic Boarding School Cooperatives (Kopontren): A Study in West Java Province, Indonesia.

Purpose of this study is to describe differences in patterns of communication and education in the KUDs and in the Kopontrens.

## 2. State of the Art

Various types of communication research can generally be answered by the Laswell formula (in Mulyana, 2001: 147). The process of communication with the Laswell formula paradigm will create structures and effects. The formula put forward is: "who says what channel to whom with what effect". The explanation of this formula is as follows:

*Who* is a communicator or who says / speaks.

*Says what* : is what it says / message content.

*In which channel* is what media it uses.

*To whom* are receivers / who will receive it.

*With what effect* is the effect that results from the communication process that is running.

This formula was later developed by Braddock (in Dewi, 2008: 41) which states that there are other considerations in the communication process besides the five points above. Braddock added two points in the communication process, namely (1) the environment around the communication process, and (2) the purpose of delivering the message. These two elements complement Laswell's formulation for answering organizational communication research, because communication processes in a structured environment.

The Laswell formula, supplemented by Braddock, is also appropriate to explain the process of educational communication in cooperatives. In addition to describing the communication process, this model can also express the intent of communication. Educational communication are intended to educate. Educational communication is intended to educate the people. Educating means giving an idea to the community about what is really, about the facts, opinions, and experiences that can be accounted for in terms of truth, intentionally organized and planned, with the aim of changing human behavior in the desired direction. (Arifin, 1984: 77).

Educational communication in cooperatives is often referred to as cooperative education. Regarding the importance of cooperative education, especially for members, Book Book (1994: 41) states that in order to improve cooperative services,

to be able to compete with other business entities, members must attend education on practical issues, understand cooperative methods and understand the changes that occur in the cooperative environment.

### 3. Research Method

This study uses a qualitative approach, namely an approach that always tries to express a problem, situation or event as it is with the aim of expressing the meaning behind the phenomenon being studied. The subjects in this study were administrators, supervisors, employees, and members of the KUD and Kopontren in West Java.

The object of research (the phenomenon under study) is educational communication in the KUD and in the Kopontrens based on elements *who, say what, in which channel, in what effect*, and environment. Interview and observation guidelines are used as basic information.

The study was conducted on six KUDs and six Kopontrens in West Java Province which were taken from the mountainous regions, highland and coastal eco-system strata of West Java. This is as stated in the following Table 1:

**Table 1 . The Cooperatives as the location of the research**

Ecosystem Strata of West Java	Districts	Region of West Java	Cooperatives	
			KUDs	Kopontrens
Mountainous regions close to City	Sukabumi	Bogor	KUD Makmur	Samsul ulum
Mountainous region far to City	Bandung	Priangan	KUD Pasirjambu	Al Itifak
Highland close to city	Purwakarta	Purwasuka	KUD Warna sari	Al-Muhajirin
Highland far to City	Garut	Priangan	KUD Bayongbong	Miftahul ulum
Coastal area close to City	Indramayu	Cirebon	KUD Harapan Mulya	Hidayatul Muttaqin
Coastal area far to the city	Karawang	Purwasuka	KUD Warga Bakti	Goyatul jihad

### 4. Research Findings

Communication education in KUD and kopontren discussed using a combination formulation of Laswell communication (ie *Who says what in which channel to Whom and in what effect*) and Braddock (ie the environment and the purpose of delivering a message).

#### 1) Educational Communication at KUD

##### a) *who* :

Communication education in the KUD is generally carried out by the management. From the work experience point of view, the competence of KUD administrators in communicating is undoubted. On average, KUD administrators have sufficiently established work experience or organization, both experience being a cooperative management which has been on average for more than 5 years, coupled with organizational experience in the community in the context of social organizations or their experience as community leaders or as Village head. Compared them in convincing audiences to communicate very remarkable. Because of their abilities they were selected as administrators in the KUD. However, on average, KUD administrators do not have experience in the field of work as educators, whether in the formal education environment (as a teacher), or in non-formal education environments (e.g. as *ustadz*), so that their experience in educational communication is still lacking.

##### b) *Says what*:

Communication message disampaikan when communication education between the committee and members of cooperatives in general concerning the implementation of *the rights and obligations* of members in the cooperative, namely the rights of members in their position as the *owners of cooperative* (attending a meeting of members, also took the decision at a meeting of members by giving voting rights), and the *rights* of members as user of cooperative services so

that cooperative businesses develops, as well as the *obligations* of members in their position as cooperative *owners* (with mandatory savings payments), and *obligations* as cooperative service *users* (with timely installment payments) so that the business of the aspirational cooperative runs smoothly.

**c) to whom**

The target group in the educational communication in the KUD is the KUD members. They are village communities with very varied livelihoods. But the majority of the members are farmers. Their level of formal education is relatively low on average (the average is on primary school and unfinished junior high school). Organizational experience in the community is still limited.

Their background seems to influence the way they communicate and capture communication messages. They communicate tend to be what they are. However, they are generally less courageous in speaking in forums, so they will entrust their message to their "champion". On the other hand, they are dominated by several people who have prominent communication skills among them. So, the voice of cooperative members in the forum often does not describe the voice of the majority members of cooperatives, but rather the voices of some people who have prominent communication skills, and other members are affected to follow their voices.

**d) in which channel:**

Educational communication in the KUD is generally carried out by the management, except for a number of KUD that carry out dairy business units (such as the KUD of Bayongbong, KUD of Makmur, and KUD of Pasirjambu), educational communication other than KUD administrators is also carried out by special animal health officers. providing technical guidance on handling dairy cow health and confiscating cow's milk so that the quality of milk produced by KUD members meets the requirements set by the Indonesian Milk Cooperative Association (GKSI).

Annual Member Meetings are held in a room that accommodates approximately 200 people. For KUD that have large numbers of members, usually member meetings are held in two stages. The first stage is carried out in a group of members commonly called pre-RAT (pre-annual member's meeting), the second stage is carried out RAT (annual member's meeting) in KUD which is attended by representatives of member groups.

Communication takes place face-to-face, using loudspeakers, while communication messages in the form of meeting materials are provided and shared with members in the form of cooperative annual reports. With face-to-face direct communication, the educational communication process is more effective, because things that become misunderstandings can be immediately explained by the management, and feedback can be immediately obtained by the management.

The participants and members' meetings with group representatives are required to submit meeting decisions to the members in their group. There are often a bias between the message delivered or discussed and decided on the RAT with the message that reaches the member. So, often the issues that have been discussed at the RAT are then questioned again by members in the next RAT.

**e) with what effect:**

Educational communication in the KUD and in Kopontren is actually an obligation that must be carried out by the management, because this is outlined by cooperative principles, namely about cooperative education. Educational communication is one of the important factors in the cooperative movement which is intended to enhance the understanding and competency of all cooperative groups which includes administrators, employees and members of cooperatives. The competencies in question include a positive attitude towards cooperatives, sufficient knowledge and skills to manage and participate in cooperatives.

Educational communication carried out by the cooperative management to members is often referred to as member education programs. This member education is very decisive for the smooth running of the organization and the cooperative business, so that members can understand and implement their rights and obligations in the cooperative. The understanding and beliefs of members towards the benefits of cooperatives is also one of the outputs of member education. In turn, member education also supports the implementation of voluntary principles in cooperative membership, because the voluntary principle can also be interpreted that an entrepreneur decides to join other entrepreneurs and establish



cooperatives, because they believe that by carrying out collective activities there will be an impact of *synergy* or large-scale economic benefits (*economies of large scale*).

#### **f) environment :**

KUDs are generally in rural community environment. The educational communication process in the KUD is also influenced by cultural values that apply to local rural communities. One of the local cultural values that appear in the educational communication process in the KUD is the enactment of the social structure of the community in the communication process. In the village community there are social layers (upper, middle and lower), this social structure reflects the influence of the community members who are in the upper layer to the people who are in the lower layers. Thus, the social structure then becomes a "power" structure (structure of influence) in the process of educational communication in rural communities.

The structure of influence on KUD members in rural communities can be a positive potential, because this structure can be utilized by KUD administrators to disseminate cooperative education messages to members through KUD members who have influence among other members or among the community. However, on the other hand, the presence of this structure of influence can also have a negative impact on the education communication process, because the voice of KUD members is in fact controlled by KUD members who have influence, and in fact they are a minority group in terms of numbers compared to the total KUD members.

## **2) Educational Communication at Kopontren.**

#### **a) who :**

The educational communication at Kopontren to the members was carried out by the management. In the kopontren environment, the board of the cooperative is the teachers (*ustadz*) in the *pesantren* (Islamic boarding school), while the members of the cooperative are community of the *pesantren* which includes the *santri* (students) and the teacher in the *pesantren*. Thus, the ability of kopontren administrators in communicating education with members, both from the aspect of communication messages and from the aspects of communication techniques, is undoubtedly.

The ability of the *ustadz* in the *pesantren* to convey messages of communication to the *santri* or pilgrims has been greatly honed. His mastery of the teaching material of Islamic Religion which is very adequate is accompanied by mastery of the method of *da'wah* (public speaking), so the blend is the amazing competence of *da'wah*. One of the abilities of *ustadz* in *pesantren* is their ability in **dispersion** and **convergence**<sup>1</sup> message. Message dispersion means that a message is elaborated based on elements or characteristics so that it becomes clearer and easier to understand by *santri* or pilgrims. Whereas message convergence means from messages that are plural and general in nature and then converged into a message essence.

As an example of the dispersion of messages is KH Fuad's explanation of the translation of the meaning of *kholifah* on earth for the students in the Al Ittifaq Islamic boarding school environment.

(1) *Habluminallah* : expressed in four words namely "praying on time in congregation in the mosque", (2) *Habluminannas* : pillars of religious communities and religious communities, meaning we must establish good relations with fellow interfaith, cross-sectional and cross-sectoral, and (3) relations with nature, all of the nature is useful, even though garbage can be used as compost. The use of land to be appropriate, *tanah datar kebonan*, *tanah legok balongan*, *tanah gawir kaian* (flat land is used for gardens, land used for an overdraft, the slope of land used for timber plants)<sup>2</sup> .

#### **b) Says what:**

In an Islamic boarding school environment, Kopontren can be a laboratory/place of practice for *santri* to apply the teachings in Islamic boarding schools about the science of entrepreneurship and cooperative in accordance with Islamic teachings,

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<sup>1</sup> The terms *dispersion* and *convergence* are taken by the author from the physical theory of the propagation of light. Process in diversion of the light occurs when the light propagated through a *corpuscular* prism. White light by a prism can be dispersed / decomposed a fish into colorful lights. While the process of light convergence occurs when white light is propagated through a convex lens, the light will be emitted centrally so that it becomes stronger in intensity

<sup>2</sup> Interview with KH Fuad at Kopontren Al Ittifaq on April 5, 2011

aside from being an economic institution that can help *pesantren* meet their economic needs. Therefore, educational communication in the context of delivering basic values of cooperatives and entrepreneurship in the kopontren environment is already part of the education program in the *pesantren*.

Islam has outlined the principles of entrepreneurship and cooperative (cooperation in business), both in the verses of the Qur'an and in the Al Hadits. There are 23 principles about work ethic (entrepreneurial) and cooperatives in the Quran and al-Hadits. These principles are also part of the teachings presented in *pesantren*. These principles are: (1) the balance of successful goals in the world and in the hereafter, (2) buying and selling is *halal*, *riba* is *haram* (prohibited), (3) work is *ibadah* (worship); (4) responsibility in business; (5) simple lifestyle; (6) love for others; (7) honesty in business; (8) trust in business; (9) perseverance in effort; (10) hard work in trying; (11) planning in business; (12) innovative and progressive in business; (13) model and give an example in business; (14) cooperative in business; (15) visioner in business; (16) keep on learning; (17) strong spirit; (18) effective and efficient of time consume; (19) struggle; (20) leadership in business; (21) entrepreneurial spirit; (22) book keeping in business; and (23) professionalism in business<sup>1</sup>.

#### **c) to whom**

The target group in educational communication in Islamic boarding schools is *santri* or students. They belong to the educated class. This background affects the way they communicate and capture communication messages. Communication between *ustadz* and the *santri* took place in teacher-student relations, which were characterized by prominent manners and obedience to the teachers. However, the power of the message of educational communication in boarding schools is on the example given by the *ustadz* themselves.

#### **d) in which channel:**

Educational communication in Islamic boarding schools is generally carried out by boarding schools directly by *face-to-face* to the students. The communication message is presented in the teaching material (module) which is then explained in more detail with the whiteboard media. With direct face-to-face communication, then the communication process more effective, because the things that become misunderstandings can immediately be explained by the *ustadz*, and feedback can be immediately obtained by *ustadz*.

#### **e) with what effect (mean):**

There are two effects of educational communication that takes place in boarding schools in general and the kopontren environment in particular. The first effect is a short-term effect, i.e. the effect expected to be seen as long as the *santri*/students are still active as members of the kopontren, and the second effect is the long-term effect, namely the expected effect when the students graduated from the *pesantren*.

In the short term, communication education at the Kopontren is actually an obligation that must be carried out by the management, because this is outlined by cooperative principles, namely about cooperative education. Educational communication is one of the important factors in the cooperative movement which is intended to increase the understanding and competency of all cooperative society which includes administrators, employees and members of cooperatives. The competencies include a positive attitude towards cooperatives, sufficient knowledge and skills to manage and participate in cooperatives.

In the long run, educational communication at the Kopontrens is expected to instill the principles /values of cooperative and entrepreneurship among the *santri* / students, so that when they graduate from the *pesantren*, they can apply the teachings

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<sup>1</sup> The main references from Tajul Arifin (2004) and Koko Iskandar (2007) which specify 21 principles, namely: (1) work is worship; (2) responsibility and effort; (3) simple lifestyle; (4) love for others; (5) honesty in business; (6) trust in business; (7) perseverance in trying; (8) hard work in business; (9) planning in business; (10) innovative in business; (11) imitating business; (12) cooperative in business; (13) having a far-sighted view of business; (14) maintain quality in business; (15) enthusiasm for business; (16) effectiveness in business; (17) struggle in business; (18) leadership in business; (19) entrepreneurship in business; (20) bookkeeping in business; and (21) professionalism in business. KH Fuad from Kopontren Al Ittifaq in an interview with the author on April 5, 2011 gave input and revision to 23 principles as described in the text.

that they have received in *pesantren* about these values in their lives in society. They are expected to earn a living by entrepreneurship, even more than that they are expected to develop cooperatives in the community.

In the language of the *pesantren*, the purpose of educational communication in the *pesantren* is so that the santri "*bisa ngaji jeung ngejo*" (they could learn and eat), meaning that the *santri* can have religious knowledge and have the knowledge to earn a living so that they can do business independently.

#### **f) Environment .**

Kopontren is in a boarding school environment. The process of communication in Kopontren education is also influenced by traditional values that apply to the *pesantren* community. One of the traditional values seen in the educational communication process at Kopontren is the enactment of the relationship (social structure) of the *ustadz - santri* in the communication process. In this connection the visible communication is characterized by an atmosphere of obedience and respect from students to teacher. Traditional values and the community in the *pesantren* strengthen the process of socializing the values of the educational communication messages from *ustadz* to the *santri*. The process of social control took place very strongly, both from the *ustadz* to the *santri* and between the *santri* themselves.

The boarding school environment is an educational institution environment. The educational communication that was held was also part of the education program (curriculum) in the *pesantren*. Thus the process of educational communication in boarding schools is a planned process of educational communication. This is in accordance with the opinion of Arifin (1984:77) that educational communication is meant to educate the audience with *deliberate, organized and planned*, with the aim of changing human behavior in the desired direction (Arifin, 1984: 77).

### **3) Differences in Educational Communication in KUD and in Kopontren.**

Based on the description of educational communication in the KUD and in the kopontren above using the structure of the Laswell communication pattern and Braddock, it can be concluded that educational communication in the Kopontren is stronger than the educational communication in the KUD. This conclusion is based on the following conditions:

*who* : *ustadz* in *pesantren/kopontren* have more competence in mastering communication material / messages and educational communication methods, because their educational background is very adequate in the field of Islamic education.

*Says what* : the material / message of education communication at kopontren is stronger than in KUD, because the message of educational communication in *pesantren* has been the standard curriculum in boarding schools.

*To whom* : the target group of educational communication in Islamic boarding schools is students. They are educated people whose mental attitude is ready to receive educational communication messages from boarding school teachers.

*Effect* : the purpose of educational communication at the kopontren / *pesantren* has two ranges, namely short-term purpose and long-term purpose. In the short term the message of educational communication can be applied in the practice of cooperative in kopontren which is part of the *pesantren* education program, and the long-term purpose is that the education communication message can be applied by the *santri* when they have lived independently in the community.

*Environment* : *pesantren* environment is an educational institution environment. Traditional values and the community in the *pesantren* strengthen the process of socializing the values of the education communication messages from *ustadz* to the *santri*. The process of social control took place very strongly, both from the teachers to the students and between the students themselves.

## **5. Conclusion**

Educational communication in kopontren is stronger than educational communication in KUD, because the process of educational communication in *pesantren* (Islamic boarding school) has been a package of educational program in *pesantren* that have been standardized in the education curriculum in *pesantren*. . Thus, the elements of *who says what to whom in which channel and in what effect and the environment* in the *pesantren* have been packaged in an educational communication curriculum in the *pesantren*.

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## Silver Surfers and New Media: Experiences, Thoughts and Observations of Elder People about Internet

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### Abstract

The effects of internet over media had changed either content production of mass media or audience way of using media. The breaking point created by internet has caused to call Radio, television and newspaper as "traditional media" while creating new media. The passive audience of traditional media had gained an active role by spread of Internet. New audience or user had gain content producer role for new media. There are considerable effects of Social Network Sites on content producing. Social network sites which are simulating social networks existing in public life, had give a new dimension to interpersonal communication with the help of asynchronous, independent from place and continuously opened communication channel. Another word, the interpersonal communication carried to public sphere had become a content of mass communication. When the technology had kept in step with this new situation, audience had increased rapidly. This development had caused wider the age range. Different genders are using new media and especially social network sites for many reasons such as to communicate, to get information, to get news and research. Different generations can show different adaptation levels to new media. It is a reality that people met Internet in early age or people who born in this new era are easily and completely adopted the new technology. The other side of this reality is elder people who had grown up with traditional media cannot easily adopt new media and its technology. That's why digital nomads and digital migrants discrimination is made. Researches are show that numbers of digital migrants are increasing. These increases show itself especially on to have new technology. This study aims to appear the observations, experience and thoughts of elder people (55 and up) about Internet and using technology. To reach this aim deep interview method are used on 6 women and 6 men who own new media technologies.

**Keywords:** Internet Use, Silver Surfer, diffusion of Innovation, Socialization

### Introduction

Each individual born in the 1940s witnessed a rapid change in communication technologies. This process, which started with radio and newspaper, continued with black and white televisions and then with coloured televisions. Then it has come up with video cassette players, satellite technologies and digital platforms. They witnessed a period when the telephone, which is the most important tool of interpersonal communication, was moved from the post offices, then from the houses and then to our pockets. Undoubtedly, the internet and technologies in these testimonies have been the most surprising development both for them and the generation that came after them. In the 1990s and 2000s, the technology and dominance of the generation, which was born with the internet technology, quickly directed the new technology. The efforts of the older generation, who have difficulty adapting to this situation, have led to the classification of new technology users as digital natives and migrants. Many studies on internet use and user behaviour have tried to reveal the attitudes, thoughts and attitudes of different generations against new media and technologies. In the works on internet usage of the generation born in 1940 and 1950, silver surfer definition was used to describe this generation. Due to the habits of the traditional media and the difficulties of adapting to new communication technologies, the effort and desire to use the internet in combination with the white hair has created the definition of silver surfers.

### Literature review

Old age is one of the important stages of human nature. Deformation of biological features, weakness of the body, weakening of organ functions, limitation of life are the problems mostly seen in the elderly and caused by old age. In the

traditional way of life and family structure, it can be said that the status and roles of the elderly and their influence on the rest of society are very important. With the transition to the established life, the cultural environment has gained diversity, the increase of the opportunities of the people and the creation of the surplus product increased the life span, and the place of the elderly became more important thanks to the division of labor. (Özkul; Kalaycı; 2015)

Aging is not just a biological process. Chronological age does not provide information on the nature of the aging process; understanding of old age, social, psychological and cultural contexts are considered together (İçli, 2008).

- Biological aging is defined as a decrease in functions in the human organism and cell losses.
- Chronological age evaluates the age stages passed from birth to death in categories.
- Psychological age is considered to be the age of the person.
- Social aging becomes meaningful when it is perceived that the environment evaluates the person as elderly and gradual retreat from life with status and role losses. (Baran vd, 2005).

A significant portion of the increase in the elderly population will occur in developing countries such as Turkey. Given the economic difficulties they face, the inadequacy of social service infrastructures and the fact that traditional care provided by family members can only be done in limited sizes, it is understood that these countries will face serious problems in providing a welfare package to their elderly population. (WHO, 1998).

Turkey's population is getting older, though young today. According to Turkey Statistical Institute 2009 data, the working age population in the 15-64 age group constitutes 67 percent of the total population. As the proportion of elderly people in the total population increases, the expectation of life time increases. Life expectancy, which is 54 years for women and 51 years for men in the 1960s, is estimated to be 74 years for men and 79 years for women in 2030 (OECD 2000).

According to the definition of the United Nations, the proportion of the elderly population in a country to be between 8% and 10% means that the population of the country is elderly. The fact that the proportion of the elderly population in the total population is over 10% means that it is very old. In 2014, the elderly population accounted for 8.3% of the world's population. The countries with the highest rate of elderly population are Monaco (29.5%), Japan (25.8%) and Germany (21.1%) (TUIK, 2015). As well as all over the world and in Turkey elderly (65 and over) population is rapidly increasing rate. In 2013, the ratio of the elderly population to the total population is 7.7%, and it is estimated that this ratio will increase to 10.2% in 2023. According to data shortly after Turkey will enter "too old society category" (TUIK, 2015).

### **Internet**

Based on the fact that communication is a tool that connects masses, Castells has pointed out the importance of technology. Castells, considering the developments in the Internet technologies and information technologies, which are the current counterpart of developing communication technologies, defined the society as a Network Society. Networks can be in economic, political and cultural structures according to their purposes. The main feature of network society is that it is dependent on information technologies. In this case, all societies and individuals are interdependent in a non-limiting way in all areas and sections of the social structure. Changes in individuals and society within these networks are now accelerated and more important than in the past (Castells, 2008, s. 623).

In today's world, the new media takes place in every aspect of life and plays an important role in daily life by referring to social networks with the definition of social media. Social networks emerged through the new media in the first instance, and although social networks are seen as an internet-based formation, the history of social networks is as old as the history of mankind.

The Internet has emerged in the last 50 years and the Web 1.0 technology developed in the 1990s followed the transition to Web 2.0 technology in 2000s. With Web 1.0 technology, the concepts of time and space disappeared, along with Web 2.0 technology, followed by mutual and instant interaction between users. With the emergence and development of Social Network Sites in the period of Web 2.0, individuals and masses have been interacting as much as never before. This developing interaction has created a culture of cooperation and this has shaped the economy, politics and education. Social Networking Sites today play an active role in the formation, dissemination and publicity of social events (Castell, 2013).

In this context, unlike the one-way monologue communication provided by the mainstream media with the target audience, the new media provided users with the opportunity to communicate in a bidirectional instant (Akar, 2011, s. 11). This bi-

directional, space-free, time-constrained contact without the presence of any gate keeper allowed groups to come together, communicate and organize in the community. (Göker ve Doğan, 2011, s. 175-203).

Dijk describes the new media as follows: "New media consists of both online and offline communication tools such as personal computers, tablets, smartphones and electronic book readers and also the Internet". Dijk describes the unification of data communication and mass media in a single media as a convergence. In this context, in the definition of Dijk, new media also includes Internet technologies and Social Network Sites used today. Convergence is the most important characteristic of the new media (Dijk, 2016, s. 17-20).

In the literature, Social Network Sites are defined as "new media. This definition refers to the novelty of the Social Network Sites as a technological innovation. Dijk emphasizes that Social Networking Sites have three characteristics: integration, interactivity and digital code.

Integration is one of the most important characteristics of the new media. The unification of telecommunication systems, data transmission systems and mass media in a single environment has led to the emergence of the term convergence. Internet integrated all services such as radio broadcasting, data transmission and processing, audio and image transmission etc., into a single structure and converged. In this way, data transmission, telecommunication and mass communication infrastructures are now united and can only work with the Internet infrastructure.

Interactivity offers users three dimensions: space, synchronization and behavioral. With the independence of the space created by the Internet, new media users can interact wherever they are in the world. Synchronization is a time-related issue. According to this, users can access content and produce content on the Internet simultaneously or at their own time. In the behavioral area, users can change their source and receiver roles at any time thanks to the Interactivity.

Digital code is a phenomenon that causes all the features mentioned above to be related to computer technologies. By coding data as 0 and 1 a transmission occurred between old and new media. (Dijk, 2006, s. 6-9).

In defining social media, Fuchs considers the Web as a techno-social system that encompasses the social processes of cognition, communication and collaboration, and defines the social effects of social media accordingly. According to this, while some parts of the Web are communicative (in Weberyen sense), in the stages of community building, cooperation and common production, the meaning of Web Tönnies and Marx is social. Fusch defines web 1.0, computer-based networking of human cognition, web 2.0 is a computer-based network of human communication, web 3.0 as a computer-based network of human cooperation and co-production. As a result, it is seen that people enter a communal cooperation process through the Internet and social media (Fuchs, 2014, s. 65-67).

### **Diffusion of Innovations Theory**

Rogers's Theory of Diffusion of Innovation is a widely accepted theory in the application of information systems (Demir, 2006). Theory is a complex theory that focuses on collecting information about the process of adaptation to innovation and reducing uncertainty (Agarwal, Ahuja, Carter ve Gans, 1998). This theory, like other integration theories, points to the process of acceptance or rejection of innovation by a particular community, pointing out the perceived features of innovation, the predictor of adaptation behavior. (Park, 2004, Berger, 2005). In this respect, the theory provides a useful perspective on adapting to and using ever-evolving technology. In his theory, Rogers (1995) described innovation as an idea, practice or object perceived as new by the individual or the organization. Innovation does not need to be a concept or design that is not known before. It is sufficient that the individual or the organization has not used him before (Berger, 2005). In addition to that, innovation can be used to develop alternative solutions to problems to meet the needs or to identify new solutions for problems (Rogers, 1995). In this respect, innovation can be defined as a new product, technology, point of view or solution for individuals or organizations. Diffusion is the process of transmitting innovation through certain channels among members of a social system over time. Rogers (1995) define four main components of diffusion as innovation, communication channels, time and social system.

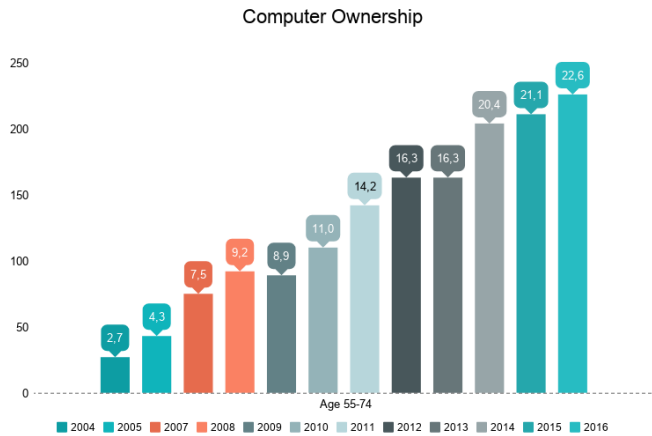
According to Rogers, who defines innovation as an idea, practice, or object that is perceived as new by an individual or other unit of adoption, it's not important whether an idea or invention is "objectively" new as measured by the lapse of time since its first use or discovery. The perceived newness of the idea or invention for the individual determines his or her reaction to it and so if the idea or invention is new to this individual, it is accepted as an innovation (Rogers, 1995).

Rogers allege that an individual's decision about an innovation is a process that occurs over time and consists of a series of actions. This innovation-decision process consists of five actions including knowledge, persuasion, decision, implementation and confirmation. Process starts with knowledge phase, which a decision-making unit is exposed to the

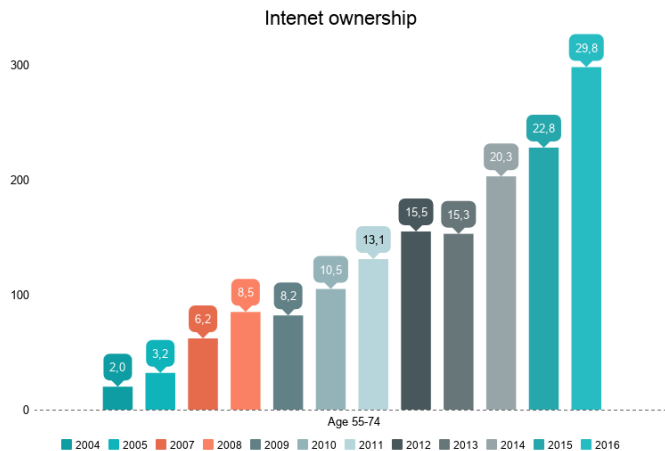
innovation's existence and gains some understanding of how it functions. After knowledge phase, persuasion phase which the decision-making unit forms a favourable or unfavourable attitude toward the innovation occurs. Decision is the phase that the decision-making unit engages in activities that lead to a choice to adopt or reject the innovation. The fourth phase of innovation-decision process is implementation phase which occurs when the decision-making unit puts an innovation into use. Process ends with confirmation which occurs when the decision-making unit seeks reinforcement of an innovation-decision already made, but he/she may reverse this previous decision if exposed to conflicting messages about the innovation (Rogers, 1995; Değerli, AYTEKİN & DEĞERLİ, 2015).

**Methodology**

According to Turkey Statistical Institute data, computer ownership among elder people between 55-74 has rapidly increasing since 2004. There is a huge difference between 2004 and 2016 data. In 2004 2,4 of population had computer. In 2016 this rate increases to 22,6% .



Another statistic is about internet ownership. According to data in 2004 2% of population had internet. This ratio came to 29,8% in 2016. In this time interval internet technology had changed, to connect internet people start to use desktop, laptop computers, smartphones, tablets and satellite receivers etc. These technologic developments also pushed people to use internet. Because of that internet ownership ratio increased.





This study has tried to appear 55 years and up Internet user's experiences and observations about Internet and new technology. To reach this aim an open-ended questioner forms was prepared and send to 12 participants of study by Facebook and what's App 6 women and 6 men participant answer the question with What's App and Facebook Messenger.

10 of 12 participants are 60 years and up there are 1 man and 1 woman participant under 60. 4 men participant have bachelor degree and 2 men have high school degree. One of women participants has PhD degree, two of them have Bachelor degree and 3 of them have high school degree. Oldest participant is a woman she is 69 years old.

Name	Gender	Age	Education
M1	Man	66	Bachelor degree
M2	Man	60	High school
M3	Man	64	Bachelor
M4	Man	57	Highschool
M5	Man	66	Bachelor
M6	Man	65	Bachelor
W1	Woman	65	Highschool
W2	Woman	61	Bachelor
W3	Woman	69	Bachelor
W4	Woman	60	Highschool
W5	Woman	58	PhD
W6	Woman	63	Highschool

## Findings

### What does Internet word mean to you?

The meaning of the Internet was asking to participants. They use some words often to describe Internet. Information, knowledge, research, communicate, old friends, fast, easy are the most used words to describe Internet.

M1 - The meaning of our lives changes according to its stage; First of all, Internet is a wonderful source for education to reach information. I use it to reach what I concern. It gives a great opportunity to complete missing knowledge, to learn new things. And also, it is a short cut to reach knowledge. Recently I am using Internet but it is also unreliable, this is the other face of it.

M2- It is an opportunity to learn whatever you want immediately. Can find your friend that you lost their tracks 40 years ago. You can exchange ideas. And cheapest way to communicate friends and relatives. It helps to away loneliness.

M3- Ease

M4- A device for surfing at virtual environment

M5- Electronic communication network

M6- A world of information

W1 - Research

W2- Fast access to knowledge, to new ideas, to my friends, and fast solution to payments, shopping etc.

W3 - Easy communication, informative, easy to getting news.

W4 - Communication and reaching the information.

W5 - An environment to reach knowledge and news.

W6 - A device for surfing at virtual environment

### **When did you start to spend money and to get technology to reach Internet?**

Another question asked to participants is when they started to use Internet and started to spend money for it. According to these answers M1, M3, M5, W4 and W5 using Internet and by technology for 15-20 years. It was a basic when question but some participant needed to explain why. For example, M1 explain why he buy Internet and technology with "I should keep up with my students" words. Another reason determined by participant is children.

M1 - I started to use 15 years ago. If the knowledge level of a teacher who want to remain active teaching life, should keep up with their students. So I started to use Internet.

M2 - I have bought Internet and computer 10 years ago. My friends offer me strongly, so I began to spend money.

M3 - since 1997

M4 - I bought a computer when my little girl was graduated from high school in 2004.

M5 - Approximately 20 years ago

M6 - years ago

W1 - I don't remember. Many years ago.

W2 - long time ago I don't remember

W3 - for 3-4 years

W4 - because of my business I began to use computer and internet in 1997

W5 - I'm not sure but we bought our first computer in 1995.

W6 - we bought a computer at 2004.

Why did you spend money and time to reach Internet?

In this study when you began to spend money for Internet and technology question is followed by "Why did you spend money and time to reach Internet?" question. Most often used words or phrases to answer why question are knowledge, getting information, finding friends, to make life easier, being like everyone, our children demand, I love technology.

M1 - To reach education materials, knowledge and technology and to follow developments on earth and our country I started to spend money for Internet. I am a teacher. I should lead my students.

M2 - It is an opportunity to learn whatever you want immediately. Can find your friend that you lost their tracks 40 years ago. I can exchange ideas. And cheapest way to communicate friends and relatives. it help to away to loneliness.

M3 - Made life easier

M4 - We have bought the request of my girl.

M5 - You left behind if you don't keep up your friends.

M6 - For a world of information

W1 - Being like everyone

W2 - First children want it. Than it became a part of our life.

W3 - I follow up the new things is a necessary. Especially technology. They are making our lives better.

W4 - for business, adapting to conditions, to follow developing and changing world I bought technology and Internet.

W5 - My interest to knowledge, news and new technology are the biggest reason

W6 - for our children

**Figure 3: Which Devices do You Have?**

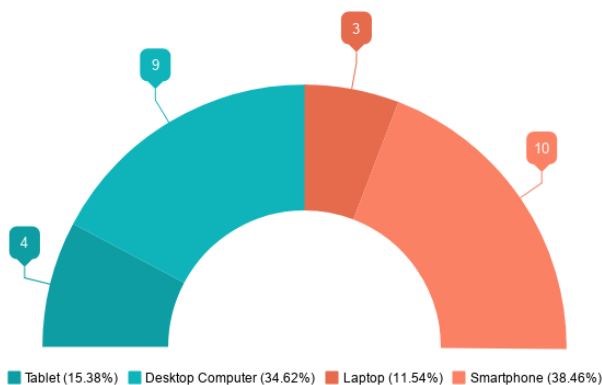


According to their answer Internet has a positive meaning for all participants and they have spent time and money to connect Internet. When “which devices do you have” questions asked them answers shows us that only one participant, M1, has all possible devices like smartphone, tablet, desktop and lap top computer. On the other hand, three participants have one device two of them, M2 and M5, have desktop computer. One participant, W3, has Smartphone (Figure 1).

Analyzes on 12 participants are show that 38% of them have smartphone (10 participants), 35% of them have desktop computer, 15% of participants have tablet and 12% of them have Laptop computer.

Participants also gave some extra details during the answer tis question. According to these details. Some of them have still live with their children. That’s why they have technological diversity in their house. Another detail is about desktop computer. Mostly these computers are first device of their children and quite old technology.

**Figure 4: Means to Reach Internet**



**How much time do you spend on Internet? What are you doing during this time?**

What they do on Internet and how much time they spend question is the most important to this study, because answer of these questions are shows how they are persuade and use this technology. According to their answer:

M1 - Morning, noon and evening I've been using about one hour. In total it is about Three hours. But communication is always open through my smartphone. I am generally reading columnists; newspapers and social network sites visited every day.

M2 - Some days 10-12 hours, some days 2-3 hours. Generally, I look newspapers, Facebook; sometimes I watch movie or TV shows. Sometimes I designed slide shows from my friends' photographs and share it. Sometimes I have not open computer for 15- 20 days. Like a detox.

M3 - I don't let it take my time much. I don't use it for vein.

M4 - I spend 2-3 hours in a day on Internet. Generally, I play games, read something from Facebook and follow Facebook posts.

M5 - I use Internet 2\*3 hours in a day. Mostly use for business. Of course, I communicate my friends and read newspapers. It is also helpful to learn what you are curious?

M6 - 7-8 hours

W1 - To check social network sites and to read news 1-2 hours.

W2 - I use very short time in summer, but in winter I spend 4-5 hours in a day. Generally, I play game. If I need I search knowledge. How it's done, how its work, health, cooking etc. For example, you can organize a vacation to somewhere you never go. I did it. We rent a car, rent a house, where do I stay etc. All done with help of Internet.

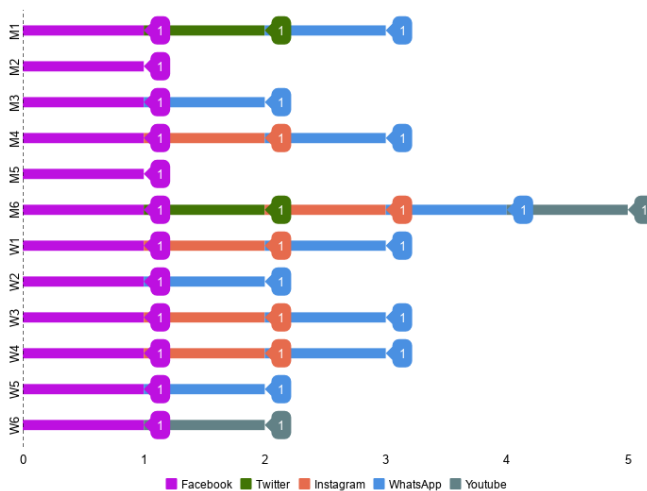
W3 - 1-2 hours not much. I have things to do outside. I can't stand too much.

W4 - I follow Internet news when I find time. I'm an active social media user. I spend 3 hours in a day.

W5 - I can't give specific time period but we can say 1 or 2 hours. Generally, I'm checking e-mails, also read something about business I'm working at municipality and many things interested us, these are taken much time. That's why I'm mostly using Internet for those things. Only at nighttime for personal purposes I use it. For example, I like cooking, I search for interesting recipes and try to cook them. Internet is a part of my business but also it sav es me from business atmosphere.

W6 - 2 Hours in a day. I follow Facebook, I am listening old songs from YouTube. I read something, also read comments.

**Figure 5: Which social media app are you using if you have smart phone?**



Another question is which social media sites or applications are used by you. According to their answers M6 have 5 different accounts for five different social media sites. These are Facebook, Twitter, Instagram, WhatsApp and YouTube. 5 of 12 participants have three accounts. Four participants', W1, W3, W4 and M4, accounts have belonged to Facebook, WhatsApp and Instagram. One of them, M1, is using twitter instead of Instagram. Most popular social network site is Facebook according to this generation. Second popular site is WhatsApp. Third one is Instagram. Twitter is used by only two participants and they are men.

### **What do you think about Facebook?**

Facebook is most popular social network site for digital migrants. We tried to learn their opinions about Facebook. According to their explanations finding old friends is most popular specialties of Facebook. Second one is learning interesting things.

M1 - It is such a good environment to find old friends, gathering news from them, to create a chance to meet them and also good for explain your ideas.

M2 - It is a good place to get news, to learn about my friends and to entertain. In a period, number of my Facebook friends reach to 1500. Controlling these friends' posts was really difficult. Then I decided to eliminate some of them and decrease the number 130. Now only close friends and relatives are in my friend list. I made a schedule to visit them. I have two lists. First list is visited in the first 15 days of month, second list visited in second 15 days of month. When I visit their pages, I share something about them, for example I design some slide shows from their photographs and share on their wall, like some posts or make a comment on their post.

M3 - I'm trying to do things that will be useful to the professional. I'm a musician. I'm teaching music. It's a very good about finding good samples. I can share and listen them.

M4 - You can follow faraway friends; you can learn other people's thoughts about daily developments and events. Sometimes I can learn useful information.

M5 - Facebook can be useful to learn interesting things. But important think you can create a group or join a group for your hobby or an event.

M6 - Generally exceeds its purpose but there are people making right things.

W1 - I can communicate with my friends. I can get news about them. I can learn useful things.

W2 - First playing game. Second it helps me to find old friends, I appreciate for that. I don't trust it about news. But it is useful to support hobbies. I don't like to share my private life on Facebook.

W3 - An instructive thing. Communication is easy, I can get news from everyone, everyone share his or her ideas, knowledge, information.

W4 - It is really good environment to understand the world we live on

W5 - Because of my position at municipality I am also a politician. I don't like Facebook much; I don't like private life of other people. I don't share mine but I accept its power about giving fast information. Birth, death, marriage news sharing very fast. Also, it is interesting and really well about getting news about old and away friends. If you want to communicate, you have chance. But I don't like unnecessary and private posts.

W6 - I can follow my friend's private life. Who did what, where they are, what they said. There is also some useful information. It's fun.

### **What do you think about youth's Internet using?**

When we met Internet, in a short time we began to compare people according to using ability to new technology. One of these comparisons is digital nomads and digital migrants. It has still exist. We also add that conflict of generations. We asked Silver Surfers "what you think about youth's Internet using" and we want them to explain their ideas under two different title. First title explains positive observations and second one is negative observation.

### **Positive side**

Participant chose these words or phrases to tell their positive observation about youth's Internet using: skills, following developments, learn very fast,

M1- Young people's Internet using skills, following the developments are the positive aspects of Internet.

M2- No idea about Young's

M3- They do not use much positive

M4- They knew everything, can learn very fast.

M5- Positive sides are positive for all of us not only for young.

M6- It's based on observation but they can learn too much things even they fun.

W1 - Able to reach knowledge and able to use it is positive site of youth's Internet using.

W2 - Internet and its technology is one of the natural parts of young body's. They can easily adopt and use it. They can reach information; they can wider their borders. All worlds beneath their hands. Learning English is very easy for them. Especially games really supported that. They can easily organize for good things. They have friends all around the world. They are really good in shopping, they can find best and cheapest one.

W3 - They born inside the technology, they are using different than us. They have potential to do good things. I like young people who are doing good things.

W4 - It is really good environment to understand the world we live on.

W5 -It is an opportunity to develop themselves. It makes easy to get news, and get reach to information. It allows to person to be open development and change. They can easily learn technology.

W6 – It is very fast, really fast news source, you can learn very quick.

### **Negative side**

Participant chose these words or phrases to tell their negative observation about youth's Internet using: messaging and gaming waste their time, they can believe everything,

M1- Unfortunately most of them using internet to messaging and gaming

M2- No idea about Young

M3- They waste their times. There are too much things out side.

M4- They spend too much time on Internet. They can easily believe what they read. But everything is not true at Internet.

M5 - But I have to say; today negative sides are very much Using technology positively wants knowledge, Culture, social responsibility and a personal goal. Creating this environment can't leave person's ability. Government should have a special technology politics. Otherwise they spend important sources for waste.

M6- Every age has own nature. In time someone criticize us in same way.

W1 - Wasting time is also negative side of using Internet for young people.

W2 - Sometimes I think that they are missing the world while they are looking the screen. They can take the given but there are too many wrong knowledge on the net. They don't have enough experience they can manipulate. There are some problems on their bodies. I electricity is cut off they don't know what they do. They can't spend time without technological devices.

W3 - The earth is only inside that screen for some young people. They never raise their heads. Their eyes on electric telephone.

W4 - They spend too much time on the net.

W5 - They get used to easy. They can reach many things easily with a single click which we spend time, money and labor to reach it in one hand it gives extra time and make everything quick on the other hand this situation make them lazy. We don't know its effects on their body. This is another risk point. This is really conscious me. Especially too much radioactiv e waves. We do not know the problems that can occur for a long time remain motionless against the screen. The other problem is virtual world. I accept that it is real but. It is also part of real world. They stuck in to it. They lost their connection to real world. They try to understand everything with virtual world references. My other conscious is about language. Short text habits broke their language or take them away from us. They can't write. They can't describe or explain. Their explanations are short or shallow.

W6 - They spend too much time. Sometimes it can be misleading.

### **Could you please evaluate your position against Internet and its technology?**

The last question of the study asked to participant is "Could you please evaluate your position against Internet and its technology?" Their answers show that they find themselves inadequate. But as one of the participants said that "All we are in same age. So, we are same; we are good. There is no one waiting us more than this." And one another said "In this age learning this technology look likes eating 1 kg orange to get 1 mg. C vitamin."

M1 - Internet for my peers and me is an opportunity to spend time while socialized. It is an opportunity to be active; it is a branch to catch the life. But most of my friends are not aware of it. They should be brave and try it but they are afraid or reject. According to me people who are interested in Internet are more concern about world and country also social problems.

M2 - Not enough. I think we plowed

M3 - My peers also are dealing with vacancies. No hobbies. There are many materials on the Internet for those who want to waste time. If people don't know what he looking for, can't know the value of what he finds.

M4 - A lot of fun. Even our incompetence.

M5 - You can't go fast in this age. People need time to develop himself with the help of what he learned. In this age learning this technology look likes eating 1 kg orange to get 1 mg. C vitamin.

M6 - Using Internet is strength our connection to world and our environment in these ages. You are being just like everyone else. You forget your age But we cannot use this technology efficient.

W1 - I am communicating with my friends. All we are in same age. So, we are same; we are good. There is no one waiting us more than this.

W2 - Naturally young people better than us about technology but I am not sure it is good or bad. And I should add now they are teaching us. Also, this is another problem they don't want to learn us. It is different situation for our generation. Some of us really adopted these technologies, some of us try and some of us totally rejected. We can live in both ways. It is not true to say one of them is better. It is certain we cannot adapt as young people.

W3 - Enthusiastic but disabled

W4 - I'm an active user.

W5 - When I compare myself with my generation, I started to use this technology very early. Most of them met this technology very late. But it is sad some of my friends be slave of social media and games. They spend too much time on the net. I insist of use social media according to my demands. But because of my job I use Internet very much: Most of my friends are retired this is also effect way of use Internet, that's why they are using social media much. Their interest circle is getting smaller. Internet is very important but also a trap.

W6 - We are not using it, we are just looking.

## Conclusion

This study based on digital migrants' experiences and observations about new technology and Internet. To reach this aim a questioner prepared and 10 open-ended questions asked to silver surfers. 10 of 12 participants are 60 years and up there are 1 man and 1 woman participant under 60. 4 men participant have bachelor degree and 2 men have high school degree. One of women participants has PhD degree, two of them have Bachelor degree and 3 of them have high school degree. Oldest participant is a woman she is 69 years old.

The meaning of the Internet was asking to participants. They use some words often to describe Internet. Information, knowledge, research, communicate, old friends, fast, easy are the most used words to describe Internet.

Another question asked to participants is when they started to use Internet and started to spend money for it. According to these answers M1, M3, M5, W4 and W5 using Internet and by technology for 15-20 years. It was a basic when question but some participant needed to explain why. For example, M1 explain why he buy Internet and technology with "I should keep up with my students" words. Another reason determined by participant is children.

In this study when you began to spend money for Internet and technology question is followed by "Why did you spend money and time to reach Internet?" question. Most often used words or phrases to answer why question are knowledge, getting information, finding friends, to make life easier, being like everyone, our children demand, I love technology.

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Participant chose these words or phrases to tell their positive observation about youth's Internet using: skills, following developments, learn very fast,

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The last question of the study asked to participant is "Could you please evaluate your position against Internet and its technology?" Their answers show that they find themselves inadequate.

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## Mediatized Child Characters

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### Abstract

Child actors and actresses perform in television programs, such as contests, shows and series, and in movies broadcasted in Turkey. After the program is broadcasted, social media accounts such as Facebook and Instagram are opened by their parents for these children and it is attempted to increase their popularity. Children with increased popularity begin to act in new series and advertisements, and they are drawn into a consumption cycle. While these children, who are used for humour, promotional or dramatic factors, are disturbed, on the other hand, they cause that children's real and big problems (poverty, child labor, abuse, abduction, refugee, etc.) are ignored. This study provides a perspective on child characters in competition programs, TV shows, television series, television programs and movies broadcasted on televisions in 2018 in Turkey. The program in which children aged between 5 and 12 years appear, and their Instagram accounts were tracked and examined. The culture of benefiting from the child in the media multiplies itself as the use of children as mediatic characters in the media in Turkey continues, and the fact that children can be used as a source of income without considering that they can be overwhelmed by the burden of fame becomes widespread. This indicates the perception of childhood in society, the visibility of child individuals' problems, and a frightening future for children.

**Keywords:** Cinema, Television, Social media, Children, Mediatized Children

### Introduction

Fame is the state of being known or recognized by all. However, it is not easy to bear it. The early days of fame are impressive and attractive. The maintenance of fame is difficult. It is very hard for the ones losing fame to cope with this situation. Fame, even a challenging process for adults, can lead to greater trauma for children. Pedagogues say that fame nourishes the narcissistic personality traits and can even bring them to a pathological level, which can lead to a fanciful but fragile perception of identity. In the tabloid press, people who cannot carry the burden of fame or who are not able to maintain their fame are faced with the deplorable situation. It is quite difficult for children to lift the burden of fame that even adults have difficulty in bearing.

Adler states that the personality is shaped by the environment. According to him, "Human beings are primarily motivated by social drives" (Adler, 2014: 65). The concept of "self" begins to appear around 2 years of age (Goodnow, Miller and Kessel, 1995). Interactions of the self-perception developing are important for the continuation of people's lives (Özçiçek, 2014: 9). According to Cooley, the interaction of the child with people like the mother, father and teacher around him has a decisive role in the formation of self. Self is not an innate concept. It is formed by the child's understanding of himself, his physical characteristics and his thinking ability (Argun, 2005: 53-61). The concept of positive self is the self-acceptance of the self as a whole with the success and failures of the individual (Özçiçek, 2014: 10).

Adler argues that the negative effects that occurred in the first childhood are permanent and determinant. These effects can cause children to adopt a wrong lifestyle. Adler observed that children who have disabilities, are spoiled and neglected lead a wrong life. Adler described being spoiled as the biggest problem. He says spoiled children cannot develop a social feeling and they can be the most dangerous part of the society. He asserts that spoiled children will be despotic people who want to adapt society to their own desires, and manipulate people with their self-centered desires (Yörükan, 2000: 72).

The welfare and development of a society is possible with the healthy development of children who are raised in that society regarding physical, mental and social aspects. When the media are used correctly, it can contribute to the upbringing of children in a society. When the media and children are taken into consideration together, the child may be considered a media consumer in the position of the viewer or user. However, there are children used by the media. In the scope of this

research, there are children who have become known throughout the country through television, one of important stakeholders in the media sector. Why would a three or five-year-old want to be famous? Do children want to be famous? Does fame profit children? What awaits children with fame?

### **Why are children used in the media?**

Children's cuteness, inability, clumsiness, their not knowing life yet, inexperience and purity can attract the attention of adults. Children are used in the media because people tend to find children's voices, faces, mimics cute, and they can rely more on what children say. For example, it is known that children are used in TV commercials to make the commercials attractive and to benefit from children's credibility. In a study, it is observed that a child image is also used to show off and to create an experienced and arrogant image and so on. "There are commercials that make use of this situation by reproducing these patterns that reveal children's inexperience and introduce them as ignorant, incompetent and clumsy" (Uğurlu and Uğurlu: 2017: 34). This is a kind of exploitation and abuse of children in the media.

The number of screens used in everyday life increases day by day. In the research of television rates of countries, it is found that Turkey ranks first with 330 minutes (Haber.sol, 2017). According to the statistics of TSI, 76% general of Turkey in 2016 have access to the internet. Children often appear on TV or on the Internet. It is seen that children appear as contestants in competition programs, performers in talent shows and figurants or actors in TV series or commercials. These children, who get the appreciation of the audience, gain a fast reputation. However, does this fame affect children?

Fame can be perceived as success by families. For this purpose, there are families who register their children for acting agencies. They think it's right for their children. However, will a studio, a set or an ad set be an appropriate environment for children? The dynamics of these environments are not designed for children. The rehearsals, shootings, working hours and conditions are not planned for children. The child must play the role in the set during the time when he / she will be playing or having fun in the school. Sometimes children may be spoiled with too much interest to play the role. These can have adverse effects on the child. There are many examples of celebrities that cannot cope with fame gained at an early age through the media both in Turkey and in the world. Drew Barrymore, Bobby Driscoll, Brad Renfro, Breatney Spears, Macaulay Culkin, Lindsay Lohan and Natalie Wood are among these. The formation of an individual's personality cannot be explained only by the effects of fame. However, it should be known that this responsibility is a burden that cannot be easily removed.

As good as the previous, beautiful and perfectly performed role will not be enough for the continuation of the fame. In order to take part in a project again, it is necessary to arouse interest. For this reason, in order to keep the attention on the child who has been on the screen or gained fame, cast agencies or their families open and manage social media accounts such as instagram, facebook and so on. To share new and interesting photos, they organize various events that they have never done before and add them to their social media accounts. Children who are expected to play another role will be trying to show themselves to their parents. Moreover, for each child who has to move the bar higher each time, the price may be heavy. On the other hand, children who cannot take a role, cannot continue their reputation and cannot increase the number of followers, may regard themselves as "unsuccessful" and "inadequate". This situation can reach a size that children cannot cope.

Child actors and actresses also play a role in TV programs such as competition programs, shows, television programs, movies and series broadcast in Turkey. After the broadcast of the programs, social media accounts such as Facebook and Instagram are opened by parents aiming to increase their children's popularity. Children with increased popularity begin to act in new series, commercials, and are drawn into a consumption cycle.

### **Method, Scope and Sample**

There are at least one series of films on 6 national channels every week in a week's television stream from (Monday to Sunday) April 23rd to April 29th. Within the scope of this research, TV series of ATV, Fox TV, Kanal D, Show TV, Star TV, TRT1 channels which have the highest ratings were examined. As the series of these channels were broadcasted on the internet, they were not recorded, but the episodes of that week were watched on the Internet and the names of the child actors and actresses were tracked. Television channels have their own web pages with cast information. Instagram accounts, youtube accounts, facebook accounts have been examined if child actors and actresses have and within the scope of this research the data is limited with the number of followers of instagram accounts.

## Findings

In this section, the TV series broadcast within one week on 6 different national TV channels in Turkey are listed. During the same period, children in TV shows have also been identified.

	ATV	FOX	KANAL D	SHOW TV	STAR TV	TRT1
<b>Monday</b>	8. Gün	Yasak Elma	Siyah Beyaz Aşk	Çukur	Söz	-
<b>Tuesday</b>	Eşkıya Dünyaya Hükümdar Olmaz	Kadın	Mehmed "Bir Çıhan Fathi"	-	Ufak Tefek Cinayetler	-
<b>Wednesday</b>	Sen Anlat Karadeniz	-	-	-	-	Diriliş Ertuğrul
<b>Thursday</b>	Kanatsız Kuşlar	Bizim Hikaye	Vatanım Sensin	Servet	Avlu	Mehmetçik Kutul Amare
<b>Friday</b>	Aşk ve Mavi	-	Arka Sokaklar	Fi	İstanbul Gelin	Payitaht
<b>Saturday</b>	-	Adı Zehra	İnsanlık Suçu	Yeni Gelin	Fazilet Hanım ve Kızları	Kalk Gidelim
<b>Sunday</b>	Cennetin Gözyaşları	Savaşçı	Çocuklar Duy masın	Tehlikeli Karım	Jet Sosyete	Aslan Ailem

Table 1. Weekly TV series and child actors/actresses

A total of 30 TV series are broadcast in "prime time" on television channels examined between these dates. There are a total of 16 children players in 11 TV series. During the week there is no day without child actors/actresses. There are child actors/actresses in at least one series of these channels.

Child	Gender	Birthdate	Their Instagram followers	Page Administrator	The Title of the TV series they play in
Doğancan Sarıkaya	M	2004	174 k	Unspecified	Çukur
Ali Semi Sefil	M	2013	48.4 k	Family, Agent	Kadın
Kübra Süzgün	F	2009	86.4 k	Family, Agent	Kadın
Lavinya Unlüer	F	2011	154 k	Family	Ufak Tefek Cinayetler
Demir Birinci	M	2012	432 k	Agent	Sen Anlat Karadeniz
Yaman Tümen	M	2010	93.8 k	Family, Agent	Diriliş Ertuğrul
Zeynep Selimoğlu	F	2007	None	None	Bizim Hikaye
Alp Akar	M	2006	109 k	Family	Bizim Hikaye
Omer Sevgi	M	2004	84.3 k	Agent	Bizim Hikaye
Beren Gökyıldız	F	2009	562 k	Family, Agent	Bizim Hikaye
Mihrimah Cankur	F	2011	15.6 k	Unspecified	Avlu
Efe Günay	M	2010	None	None	Arka Sokaklar
Artun Kasapoğlu	M	2008	41.7 k	Family, Agent	İstanbul Gelin
Ulku Hilal Çiftçi	F	2009	58.1k	Agent	Adı Zehra
Alperen Khamis	M	2003	52.4k	Unspecified	Çocuklar Duy masın
Oykü Güven	F	2003	26.5k (fan page)	Unspecified	Çocuklar Duy masın

Table 2. The age of children in TV series, and their Instagram followers

There are 16 children in total (9 boys, 7 girls) acting in the TV series. The ages of children vary between 5 and 15 years old. There are 2 children each in two series, 4 children in one series and 1 child each in eight series. These children have followers ranging between 15.6 thousand and 562 thousand.

Except two child actors/actresses who play in the series, others have an Instagram account. Most Instagram accounts (10% )are managed by the family and /or the agency. The accounts of Instagram include the names and contact information of their manager or agency.

Child	Gender	Birthdate	Their Instagram followers	Page Administrator
Efe Koçyığıt	M	2011	28 k	Unspecified
Ebrar Alya Demirbilek	F	2012	542 k	Agent
Arda Şahin	M	2013	64.8 k	Agent
Kuzey Demirel	M	2012	28.3 k	Unspecified
Sarp Demirel	M	2012	28.3 k	Unspecified
Melisa Naz Baş	F	2012	6.2 k	Agent
Ada Derin Acarser	F	2011	15.8 k	Unspecified
Efe Dadak	M	2013	80.8 k	Unspecified
Tuğra Öğtem	M	2012	25.5 k	Unspecified
Irmak Yıldız	F	2011	39.6 k	Unspecified

Table 3. Children in Çocuktan Al Haberi Show program and their Instagram followers

There are 10 children, (6 boys and 4 girls) in Çocuktan Al Haberi Show program. The ages of children vary between 5 and 7 years old. All children in the program have Instagram accounts. The accounts of 3 children are managed by the agency. The other 7 children's accounts are not specified by whom the Instagram accounts are managed. However, children are too young to manage their Instagram accounts themselves. These children have followers ranging between 6.2 thousand and 542 thousand followers.

Child	Gender	Birthdate	Their Instagram followers	Page Administrator
Melis Kara	F	2005	35.1k	Agent
Mert Erdoğan	M	2007	14 k	Agent
Ceren Reis	F	2006	41.2 k	Agent
Efe Aydın	M	2005	34.8 k	Agent
Alperen Efe Esmer	F	2007	24.6 k	Agent
Sarp Doruk Kayan	M	2005	None	None
Melissa Giz Cengiz	F	2007	145 k	Unspecified
Berat Efe Parlar	M	2004	113 k	Unspecified
Berke Mutlu	M	2005	20.6 k	Agent
Nehir Gökdemir	F	2006	15.5 k	Agent
Beren Gökyıldız	F	2009	562 k	Agent
Esat Polat Güler	M	2007	73.7 k	Agent
Defne Erşen	F	2008	42.6 k	Unspecified
Kadir Toprak Kataman	M	2004	27.3 k	Unspecified
Alp Akar	M	2006	108 k	Agent
Gülse Göçer	F	2005	117 k	Agent
Yusuf Batuhan Kıracı	M	2004	15.1 k	Unspecified
İhsan Berk Aydın	M	2005	17.6 k	Agent

Table 4. Children in Güldü Güldü TV show program and their Instagram followers

Güldü Güldü has 11 children (7 girls and 4 boys). The ages of children vary between 9 and 13 years old. Except one child who plays in the series, others have an Instagram account. Most of the Instagram accounts (12%) are managed by the family and / or agency. The accounts of Instagram include the names and contact information of their manager or agency. The other 5 children's accounts are not specified by whom the Instagram accounts are managed. These children

have followers (excluding 9-year-old Beren Gökyıldız with 562 thousand followers as she is listed in the previous table (2) as a child actresses in the TV series) ranging between 15.1 thousand and 146 thousand.

## Conclusion

Even an ordinary adult doesn't have so many followers. It can be said that these children, who do not know how to read and write, are "micro-celebrity" (internet sensations). In order to increase their popularity and sales, brands try to benefit from the impact of "micro-celebrities" (internet sensations) on their followers as well as their own social network accounts. They use their social networks as a medium for their promotion and advertising activities (Aslan and Ünlü, 2016: 44). With this approach, it is possible to say that Instagram accounts opened on behalf of children who are famous / celebrated by acting on television series, TV shows, contests, advertisements, films, etc., are also used with commercial function. This can be called the commodification of the child. It is also an indicator of the economic use of the child. Increasing the number of followers maintains a cycle by increasing the chances of the child to take part in new projects.

The culture of benefiting from the child in the media multiplies itself as the use of children as mediatic characters in the media in turkey continues, and the fact that children can be used as a source of income without considering that they can be overwhelmed by the burden of fame becomes widespread. This indicates the perception of childhood in society, the visibility of child individuals' problems, and a frightening future for children.

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## Effect of Psychological Wellbeing on Violent Behavior among Adolescents In Reference to Parenting Style

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### Abstract

Present study aims to find the relationship of psychological wellbeing and violent behavior among adolescents in relation to parenting style. In other words this study wants to see the effect of parenting style on psychological wellbeing and violent behavior among adolescent. A single group co-relational design is planned to see the relationship between the variables of the study. 150 urban adolescents between 14 to 20 years from senior school to under graduate level from different part of the world and social economic background were used as the sample of the study. They were assessed by Ryff's Psychological Well-Being Scale (PWB) to see psychological wellbeing and Parenting Style Inventory II (PSI-II) by Nancy Darling and Teru Toyokawa is used to know their parental style and Adolescent Violent Behaviour Checklist (AVBC) was used based on the feedback from school/college authorities, parents and neighbours to know their violent behaviour. Pearson product moment correlation method and factor analysis are used to find the results. Negative significant high correlation was found between psychological wellbeing and violent behaviour among adolescents. Psychological wellbeing and authoritative parenting were found significantly positively correlated among adolescents. Positive relation and autonomy (psychological wellbeing factors) were the prominent factors and significantly correlated with authoritative parenting style. Conclusion generated from the study was that psychological wellbeing and authoritative parenting effects negatively in developing violent behaviour among adolescents. In other words both help in developing nonviolence behaviour among adolescents in the world.

**Keywords:** Psychological wellbeing, violent behaviour, parenting style, adolescents

### Introduction

World Health Organisation, where health is defined as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity" (WHO, 1948). More recently, the WHO has defined positive mental health as "a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community" (WHO, 2001).

Psychological well-being is usually conceptualized as some combination of positive affective states such as happiness (the hedonic perspective) and functioning with optimal effectiveness in individual and social life (the eudemonic perspective) (Deci & Ryan 2008). As summarized by Huppert (2009, p.137): "Psychological well-being is about lives going well. It is the combination of feeling good and functioning effectively." By definition therefore, people with high PW report feeling happy, capable, well-supported, satisfied with life, and so on; Huppert's (2009)

As Psychological wellbeing is a combination of having positive emotions, actively engaging in aspects of life, having good social relationships, finding meaning in life and a sense of accomplishment (Seligman, 2011), it appears to have a strong correlation with a relatively new term that is currently emerging in literature. Psychosocial wellbeing is a term that does not have a globally recognized definition, however, it is perceived as a combination of cognitive, social, emotional and spiritual wellbeing. Cognitive wellbeing refers to values and having a rational and constructive approach to life's challenges. Social wellbeing refers to interactions with others in the sense of having good social support (support network) and an ability to adapt to various situations. Emotional wellbeing refers to an ability to accept and express various emotions (positive and negative). Spiritual wellbeing refers to one's life having a purpose or meaning and to a sense of belonging or connection with oneself, other people, nature or a higher power (Zinger, 2016). Carl Reff model is one of the first systematic models of Psychological Well-Being, and her model remain one of the most scientifically verified and empirically rigorous today.

### 1) Self-Acceptance

High Self Acceptance: You possess a positive attitude toward yourself; acknowledge and accept multiple aspects of yourself including both good and bad qualities; and feel positive about your past life.

Low Self Acceptance: You feel dissatisfied with yourself; are disappointed with what has occurred in your past life; are troubled about certain personal qualities; and wish to be different than what you are.

### 2) Personal Growth

Strong Personal Growth: You have a feeling of continued development; see yourself as growing and expanding; are open to new experiences; have the sense of realizing your potential; see improvement in yourself and behaviour over time; are changing in ways that reflect more self-knowledge and effectiveness.

Weak Personal Growth: You have a sense of personal stagnation; lack the sense of improvement or expansion over time; feel bored and uninterested with life; and feel unable to develop new attitudes or behaviours.

### 3) Purpose in Life

Strong Purpose in Life: You have goals in life and a sense of directedness; feel there is meaning to your present and past life; hold beliefs that give life purpose; and have aims and objectives for living.

Weak Purpose in Life: You lack a sense of meaning in life; have few goals or aims, lack a sense of direction; do not see purpose of your past life; and have no outlook or beliefs that give life meaning.

### 4) Positive Relations With Others

Strong Positive Relations: You have warm, satisfying, trusting relationships with others; are concerned about the welfare of others; are capable of strong empathy, affection, and intimacy; and understand the give and take of human relationships.

Weak Relations: You have few close, trusting relationships with others; find it difficult to be warm, open, and concerned about others; are isolated and frustrated in interpersonal relationships; and are not willing to make compromises to sustain important ties with others.

### 5) Environmental Mastery

High Environmental Mastery: You have a sense of mastery and competence in managing the environment; control complex array of external activities; make effective use of surrounding opportunities; and are able to choose or create contexts suitable to your personal needs and values.

Low Environmental Mastery: You have difficulty managing everyday affairs; feel unable to change or improve surrounding contexts; are unaware of surrounding opportunities; and lack a sense of control over the external world.

### 6) Autonomy

High Autonomy: You are self-determining and independent; are able to resist social pressures to think and act in certain ways; regulate behavior from within; and evaluate yourself by personal standards.

Low Autonomy: You are concerned about the expectations and evaluations of others; rely on judgments of others to make important decisions; and conform to social pressures to think and act in certain ways.

**Violence** is defined by the [World Health Organization](#) as "the intentional use of physical force or **power**, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, mal development, or deprivation," although the group acknowledges that the inclusion of "the use of power" in its definition expands on the conventional understanding of the word (Krua et al(2002)) Globally, violence resulted in the deaths of an estimated 1.28 million people in 2013 up from 1.13 million in 1990. Of the deaths in 2013, roughly 842,000 were attributed to self-harm ([suicide](#)), 405,000 to interpersonal violence, and 31,000 to collective violence ([war](#)) and legal intervention (Jump up 2013)



The present study is on **adolescents** because Adolescence is a very important period of one's life. Revolutionary changes in one's experiences and character begin from the very beginning of this stage. It is a stage in human life when rapid changes take place in individual's physical, mental, social, moral and spiritual outlook. During this age human personality develops new dimensions. Many parents & teachers fail to assess these changes and generally show indifference because they do not like the slack in their control over their children. This attitude creates many difficulties for the adolescents. Violence is one of the problems that can be faced due to the negligence of their parents.

Parenting or child rearing is the process of promoting and supporting the **physical, emotional, social, and intellectual development** of a child from **infancy to adulthood**. A **parenting style** is a **psychological** construct representing standard strategies that parents use in their **child rearing**.

### **Authoritative parenting**

The parent demonstrates a responsiveness to the child's needs, demandingness (setting expectations of behavior and consequences for noncompliance), monitoring of the child's behaviour, providing clear standards of conduct, and discipline based on reasoning rather than based on power assertion or withdrawal of love. Authoritative parents provide home environments rich with strict behavioral supervision with high degrees of emotional support. Within this style of parenting, children are encouraged to behave with prosocial behavior and to reason autonomously about moral problems, to respect adults, and to learn to think independently [32].

### **Authoritarian parenting**

The parent demonstrates demandingness (setting expectations of behavior and consequences for noncompliance), are less responsive to the child's needs, are more likely to use power assertive discipline, and may utilize love withdrawal to gain compliance. Love withdrawal involves using love as a reward or weapon, that is, when the child does something wrong, love and support are withheld from the child. The parent operates with a "do as you are told" style of discipline and does not often discuss why something was wrong nor does the parent invite moral discussion with the child. The parent may demonstrate some degree of warmth but mostly demands respect from the child.

### **Permissive parenting**

The permissive parent attempts to behave in a non-punitive, acceptant and affirmative manner towards the child's impulses, desires, and actions. She [the parent] consults with him [the child] about policy decisions and gives explanations for family rules. She makes few demands for household responsibility and orderly behaviour. She presents herself to the child as a resource for him to use as he wishes, not as an ideal for him to emulate, nor as an active agent responsible for shaping or altering his on-going or future behaviour. She allows the child to regulate his own activities as much as possible, avoids the exercise of control, and does not encourage him to obey externally defined standards. She attempts to use reason and manipulation, but not overt power to accomplish her ends.

### **Neglectful or uninvolved parenting**

This fourth parenting style was added by Maccoby and Martin (1983). The parent demonstrates minimal warmth and minimal control over the child. The parent is often rejecting of the child and gives the child minimal if any attention or nurturance. This parent is neglectful in their parenting responsibilities. Basically the parent provides some or most of the physical necessities for the child, but has little if any relationship with their child. The motto "children should be seen but not heard" may apply here. Parents are consumed with their own life and have little time or concern for their children.

### **Methodology:**

**Sample:** 150 urban adolescents between 14 to 20 years from senior school to under graduate standards from different parts of the world and social economic background were assessed for the study

**Design:** A single group co-relational design is planned to see the relationship between the variables of the study

**Tools:** Ryff's Psychological Well-Being Scale (PWB) by Carol Ryff, Parenting Style Inventory II (PSI-II) by Nancy Darling, TeruToyokawa, Adolescent Violent Behavior Checklist (AVBC) were used to assess the problem of the study.

## Procedure:

Data was collected from national and international schools/colleges in India and China where students were from all over the world like US, UK, Asia, Australia etc. In the group of 20 students, PWB scale and PSI questionnaire were distributed separately with 10 min. of interval. They were instructed clearly about these questionnaires and ensured about the confidentiality of their responses. After establishing the rapport with the group they were asked to answer the questionnaire. AVBC checklist was collected based on the feedback from their teachers, staff, administration, neighbours, classmates, friends and their own perception for themselves.

## Results

Pearson product moment correlation and factor analysis applied to get the results. The range of the mean for parenting style is from 9.39 to 10.56 and SD is 2.75 to 3.23 (table 1). The mean of psychological wellbeing is range from 4.28 to 7.74 and SD is from 1.79 to 2.27 (table 2). According to table 3 authoritarian, permissive and neglectful parenting style are found significantly positively correlated with violent behaviour in adolescents. The coefficient of correlations are .48>.05 and .54>.05 and .81>.01. Negative significant correlation was found with authoritative parenting style with-.58>.05 coefficient of correlation. Table 4 indicates significant negative correlation between violent behaviour and all the aspect of psychological wellbeing with the following coefficient of correlation -.45>.05, -.32>.05, -.50>.05, -.72>.01, -.42>.05, and -.68>.01. It is found from table 5 that there is a significant positive correlation between psychological wellbeing and Authoritative parenting style with following coefficient of correlation .40>.05, .57>.05, .53>.05, .84>.01, .61>.01 and .79>.01. Table 6 shows the factors varimaxely rotated by principal component method and the top loaded factors are positive relations with others (.89) and autonomy (.75) which are the prominent factors among all.

## Discussion

Above results shows that violent behaviour develops or increase when style of parenting are authoritarian, permissive and neglectful. Because parental hostility and rejection foster anger and frustration in children and adolescents which in turn leads to higher levels of antisocial behaviour (Simons et al. 2007) Numerous studies have manifested that negative praxis from the parents, like excessive control and extreme permissiveness, perceived by the child as nealigence and inorance on the part of the parents when seeing to their needs, have a negative effect in the emotional development of the children, prompting in part, behavioral problems and violent behaviour (e.g., Eisenberg et al., 2010; Samper et al., 2008; Gámez-Guadix et al., 2010; Mestre et al., 2010; Richaud, 2010; Calvete et al., 2014; Llorca-Mestre et al., 2017b) in line with this, Hoeve et al. (2009) found, in accordance with the finding of Loeber and Stouthamer-Loeber (1986), that parental rejection and poor supervision were among the best predictors of delinquency. In particular, a neglectful parenting style may be linked to delinquency (Maccoby and Martin, 1983; Steinberg et al., 1994) Parental neqligence on offender aggressive behavior and a direct and negative effect of parental permissiveness on prosociality and of negligence on aggressive behaviour (Chao and Willms, 2002; Mestre, 2014; Grusec and Hastings, 2015)

Permissive parenting is one of the more negative and destructive styles of parenting. Children and adolescents reported lower psychological well-being and more depressive symptoms than those raised with authoritative parenting styles (Rothrauff TC, Cooney TM, An JS; 2009). Children and adolescents in these homes demonstrate higher degrees of psychological maladjustment( Barber BK, Rollins BC;1990, [Dornbusch et al.;987](#), [Steinberg L, et al.;1991](#)). The children tend to be less self-controlled, immature, and demonstrate more antisocial behavior than those raised with authoritative parenting. Neglectful is perhaps the most negative and destructive style of parenting. Children and adolescents reported lower psychological well-being, more depressive symptoms, and higher rates of substance abuse than those raised with authoritative parenting styles( Rothrauff TC, Cooney TM, An JS 2009). Children and adolescents in these homes demonstrate higher degrees of psychological maladjustment( Barber BK, Rollins BC;1990, [Dornbusch SM, Ritter PL, Leiderman PH, Roberts DF, Fraleigh MJ;1987](#), [Steinberg L, Mounts NS, Lamborn SD, Dornbusch SM;1991](#)). This style of parenting is associated with significantly higher criminal behaviour.

There is negative relationship between violent behaviour and authoritative parenting because This style of parenting predicts the most beneficial and positive outcomes for children and adolescents (Rothrauff TC, Cooney TM, An JS; 2009 ). One result of the strict behavioural supervision that occurs with high degrees of emotional support is the lessening of engaging in criminal behaviour in adolescents. Children and adolescents in these homes demonstrate higher degrees of psychological adjustment Barber BK, Rollins BC;1990, [Dornbusch et al.;987](#), [Steinberg L, et al.;1991](#). Overall the children

raised with this style of parenting tend to be more self-reliant, self-controlled, self-assertive, exploratory, and content. They tend to have more self-confidence and life success. So authoritative parenting helps in decreasing violent behaviour in adolescents.

Results of the study also shows that Psychological wellbeing is significantly related to parenting style which highly affect violent behaviour among adolescents. Several factors have been found to be significant in the prediction of criminality for juveniles and violent behaviour in adolescents. These include what is often seen in permissive and authoritarian parenting styles, which include poor parenting practices, emotional negativity such as hostility, rejection, inattentive monitoring, inconsistent discipline, weak parent-child bonds, and a disregard for the rights and safety of the child which leads poor psychological wellbeing in adolescents (Glueck S, Glueck E ;1950, Laub JH, Sampson RJ ;2003 , [Lipsey MW, Derzon JH ;1998](#), [Loeber R & Farrington DP\(Eds.\)](#), [Moffitt TE ;1993](#), Reid JB, Patterson GR, Snyder J; 2002)

## Conclusion

- [1] Conclusion generated from the study that there is a significant relationship between parenting style and psychological wellbeing which affect violent behaviour among adolescents. Psychological wellbeing and authoritative parenting effects negatively in developing violent behavior among adolescents. In other words both help in developing nonviolence behaviour among adolescents in the world.

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## Tables

**Table 1: Mean and SD of types of Parenting styles**

Parenting styles	Mean	Std deviation
Authoritarian	9.17	2.75
Authoritative	10.56	2.83
Permissive	9.94	3.23
Neglectful	9.39	2.92

**Table 2: Mean and SD of factors of Psychological wellbeing**

Factors	Mean	Std deviation
Self acceptance	7.54	1.91
Sense of personal growth	7.29	2.15
Purpose in life	6.69	2.27
Positive relationship with others	4.28	1.79
Environmental mastery	7.74	1.97
Autonomy	5.88	2.17

**Table 3: Correlation co-efficient between parenting style and violent behaviour**

Factors		
Authoritarian	0.05	0.01
Authoritative	.48	
	-.58	

Permissive	.54	
Neglectful		.81

**Table 4: Correlation co-efficient between psychological wellbeing and violent behaviour**

Factors	0.05	0.01
Self acceptance	-.45	
Sense of personal growth	-.32	
Purpose in life	-.50	
Positive relationship with others		-.72
Environmental mastery	-.42	
Autonomy		-.68

**Table 5: Correlation co-efficient between psychological wellbeing and Authoritative parenting style**

Factors	0.05	0.01
Self acceptance	.40	
Sense of personal growth	.57	
Purpose in life	.53	
Positive relationship with others		.84
Environmental mastery		.61
Autonomy		.79

**Table 6: Rotated component matrix**

Factors /component	1	2	3	4	5	6	7	8
Authoritarian		.37					.43	
Authoritative	.52		.57					
Permissive					.52			
Neglectful				.53				
Violent behaviour		.23						.21
Self acceptance	.35					.43		
Positive relations					.89			
Autonomy			.75					
Environmental mastery				.32				
Purpose in life						.53		
Sense of personal growth	.51							

## Tale of a City – Greater Noida: A Qualitative Study

Surbhi Cheema

Ritu Srivastava

### Abstract

The purpose of this paper is to explore the relevance and application of the Rostow's five stages of growth theory to the emergence and development of the Greater Noida city. The paper also debates whether rapid industrialization of this city emanates increased socio-economic security of the residents. The study uses Qualitative methods to explain the perceived socio-economic security of the residents in a sub-urban area of Greater Noida, which has undergone a shift in the structure of its major economic activities. Interview questions related to social protection, employment, income, poverty, healthcare, education, demography, and economic policy were analysed in the light of Rostow's growth stages of economy using Content Analysis (Diction 7.1.3 Version) and Thematic Coding. Thematic coding of 20 interviews yielded four major themes, which revolved around socio-economic development, industrial and infrastructural development, environment degradation, hardships, and exploitation. The sentiment analysis through Diction 7.1.3 revealed scores for 20 interviews in terms of master variables like certainty, optimism, activity, realism and commonality which were well within the range. The calculated variables like insistence, variety, embellishment and complexity were also in the range specified. This research paper can help the policy-makers to take into account the sentiments while formulating these policies.

**Keywords** - Socio-economic development, Rostow's Five Stages of Growth, Content analysis, Sentiment analysis, Qualitative study, Greater Noida.

### Introduction

From the existing districts of Ghaziabad and Bulandshahar, a new city by the name of "Greater Noida" was established through the Uttar Pradesh Industrial Area Development Act 1976. Greater Noida notified area comprised a total of 124 villages covering an area of 38,000 hectares (Ha). The city lies within the national capital region (NCR) and adjacent to Noida, a large township in India. It is strategically located in close proximity to both Western and Eastern Freight corridors of India. From a group of 124 villages, this new city has transformed to a place, which can be termed as the "smart city." The once lush-green agricultural patches of land were acquired by the government for the creation of a new residential and industrial area with the promise of the economic development of the society as a whole. Presently, Greater Noida has taken a leap from an agricultural land to the residential and industrial area and depicts a huge difference in terms of socio-economic security perceived by its residents. Huge public spending was done in the form of compensation to the farmers and a plan was laid out for the new city. Once devoid of connectivity, industries, and all other basic amenities, Greater Noida or Gautam Buddha Nagar is now boasting to be one of the first smart cities of India.

The aim of this study is to explore the relationship between the economic growth stages and socio-economic security in the Indian context with the focus on the urban mission policy of the government. The degree of inclusiveness of the economic growth is measured in terms of the perception of socio-economic security of the residents in a suburban area of Greater Noida which has undergone a shift in the structure of its major economic activities. The study uses qualitative methods to explain the phenomenon. To evaluate the efficiency of social policy based on the analysis of the sources of literature (Atkinson, et al., 2002; Atkinson, et al., 2004). and statistical data, eight areas of social and economic policy were identified: social protection, employment, income, poverty, healthcare, education, demography, and economic policy.

### Literature Review

W.W. Rostow in *The Stages of Economic Growth* published in 1960 postulated a theory stating that all societies lie within one of the five stages of development at any given time. These are the traditional society, preconditions for the take-off,

take-off, the drive to maturity, and the age of mass-consumption. Progression from one stage to the other leads to development. Rostow (1971) in his development model, says that a country has to go through certain stages of development and when development reaches a level of maturity a certain proportion of public spending will then shift from supporting infrastructure to supporting education, health, and social welfare in the country. These structural changes facilitate economic growth and allow the country to reap the fruits of increased returns and agglomeration economies. Yonehara(2006) explains the necessity for any society to transit from the first stage of “traditional society” as these societies tend to neglect investment until an external capital acts as a motivator, thus preventing the society to progress to the next stage of development in accordance with the Rostowian model. Reallocating people and resources from agricultural activities towards industrial activities through the process of urbanization brings about this structural change (Castells&Royuela,2014). The spillover effect or positive externalities can be induced with the help of infrastructure creation that sets the foundation of growth as required in the different stages of growth mentioned by Rostow (Xin &Xinyu, 2017). Bloom et al.(2008) have compared industrialization-driven urbanization in Asia which is considered as likely to enhance economic growth with urbanization due to population pressure. Henderson (2003) explains “Urbanisation represents sectoral shifts within an economy as development proceeds but is not a growth stimulus per se.However, the form that urbanization takes, or the degree of urban concentration, strongly affects productivity growth.”Economic growth leads to social development and this is also postulated by Rostow in his growth model (Pradhan, et al., 2013).Search for the interdependencies between volume, the structure of public expenditure, and the level of socio-economic development of quantified indices of human development can contribute to answering the currently discussed question of productive public investment (Semmler et al., 2007;Agénor&Neanidis, 2011; Rao, 1998). Pietak (2014) states that reconstructing the economy from agriculture to industrialized economy would lead to overall economic growth which forms the basis of the growth theory by Rostow.It is stated that stage of “high mass consumption” as categorized by Rostow would entail a quest for a new quality of life (Meričková, et al., 2017). The paper explores the level of socio-economic security associated with these stages of economic development in the Greater Noida city.The International Labour Organization’s Socio-Economic Security Program identifies seven categories of security, viz,security of labor market, employment, job, work, skill reproduction, income,and representation.According to Tsaurkubule (2017), the sole aim of a social policy is to raise the well-being of the population through improvement in the standard of living and the quality of life, which can be achieved by meeting the life-necessities and implementing the principles of social justice which leads to an increased sense of security in citizens.

Table 1depicts the five stages of growth according to Rostow’s 1961 theory in reference to Greater Noida and its journey through these stages.

Table 1: Rostow’s Five Stages of Growth in Reference to Greater Noida

Stages of Growth	Rostow’s Theory 1961	Time Frame	Greater Noida
Traditional Society	Primary sector economy Absence of modern technologies	Pre-1997	A group of 124 villages in pre 1997 timeframe Agrarian society Use of traditional methods of farming
Pre-condition to “take –off”	Transitional stage of learning Increased productivity due to enhanced technology	1997-2005	Development of more productive agriculture Increased use of technology in agriculture
Take-off	Urbanization increases, industrialization proceeds Secondary sector expansion Sharp stimulus for take-off Social transformation	2005-2010	Land acquisition leading to huge compensation Government spending on infrastructural and industrial development Transformation of social structure
Drive to maturity	Growth in urban population	2010 onwards	Large-scale investment in social infrastructure and social welfare



Age of mass consumption	Society of affluence and consumer power Consumer demand is no longer a function of money alone		Not yet achieved
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Source: Prepared by Authors

### Sampling

In-depth interviews of twenty respondents from the villages incorporating the new city of “Greater Noida” were conducted as a sample between five and fifty is adequate for a study using in-depth interview method (Dworkin,2012).To capture the essence of the phenomenon, two age groups were deliberately chosen. The respondents belonging to the age group of 20 to 30 years were interviewed to understand the perception of the socio-economic development, as they are the ones enjoying the fruits of the land-acquisition and compensation phenomenon. The age group of 50 to 70 years was interviewed as they are the ones who witnessed the whole phenomenon of land acquisition and compensation and are the best judge of the socio-economic development of the area.

### Methodology

The paper uses two different ways of qualitative methods, a combination of content analysis and sentiment analysis to fulfill its objectives as mentioned in Table 2 (Huan & Zhanwen, 2018).

Table 2: Qualitative Methodology

S.No.	Objective	Methodology	Tool
1.	To explore the relevance and application of Rostow’s five stages of growth theory to the emergence and development of the Greater Noida city.	In-depth interviews	Thematic analysis through manual coding
2.	To understand the perception of socio-economic security of the residents in a sub-urban area of Greater Noida which has undergone a shift in the major economic activities	Sentiment Analysis	Diction 7.1.3 version

Source: Author’s Creation

### Thematic analysis.

According to Daly, Kellehear & Gliksman (1997), thematic analysis is a process of searching for the themes, which are emerging from the description of the phenomenon. This process is based on the careful identification of themes obtained through “careful reading and re-reading of the data” (Rice & Ezzy, 1999). Thematic analysis is a type of pattern-recognition method, wherein the themes emerging from the data form the basis of the categories for analysis. The thematic content analysis could be used both within inductive or deductive approaches—starting from the data to identify relevant themes (Ogrezeanu, Purcarean & Ogrezeanu., 2017). According to Boyatzis (1998), the process of coding involves recognizing a moment and encoding it before its interpretation. He explains the “good code” to be the one which captures the essence of the phenomenon keeping its qualitative richness intact (Boyatzis, 1998). The process of encoding help in organizing the data for theme-identification thereby yielding important themes. According to Boyatzis, a theme is defined as “a pattern in the information that at a minimum describes and organizes the possible observations and at maximum interprets aspects of the phenomenon.”

### Sentiment analysis.

The paper uses the sentiment analysis to explore the idea and perception of socio-economic security of the residents in a sub-urban area of Greater Noida which has undergone a shift in the structure of its major economic activities. It attempts to understand how recipients of compensation from land acquisition feel about the socio-economic development in their lives and surroundings. The paper uses a content analysis method for evaluating the data gathered through DICTION 7.1.3 (Short & Palmer, 2008; Morrish, Pitt, Vella & Botha, 2017). Content analysis, a predominantly qualitative tool, classifies textual data using set procedures (Weber, 1990). It mainly depends on archival data which include videos, photographs,

speeches, narratives, and transcripts of interviews. It has been widely used, but not restricted to the area of psychology, nursing research, and health-related research (Hsieh & Shannon, 2005). It was found appropriate for the study as the data are in-depth interviews from the respondents and their sentiments with respect to the perceived socio-economic development are evaluated.

Twenty in-depth interviews of the recipients were identified and included. Grounded in the foundation of linguistic research, Diction software is a computer-aided content analysis tool. It uses the elements of the word-count system and artificial intelligence, two different types of content methodologies to arrive at the results (Deffner, 1986; Morris, 1994; Short & Palmer, 2008). This increases the reliability of the software (Morris, 1994). The software uses thirty-one dictionaries to analyze a passage for five semantic features, namely, activity, optimism, certainty, realism, and commonality; each having its own significant value in the passage. The rationale behind the five master variables (MV) was that "if only five questions could be asked of a given passage, these five would provide the most robust understanding." (Hart, 2001). Each of these variables was intentionally chosen based on the theoretical underpinnings of different social thinker. The five MV, explain the tone of individual data input. The meaning of each of these variables is explained next. The definition of each MV has been taken from the Diction 5.0 user's manual (Digitext, Inc., 2000).

*Activity* drew from the works of Osgood, et al. (1957). It meant as follows: "It refers to the words or phrase which means the movement, change, idea implementation, and inertia avoidance."

**Formula:** [Tenacity + Leveling + Collectives + Insistence.] - [Numerical Terms +  
Ambivalence + Self Reference + Variety]

*Certainty* drew from the works of Wendell Johnson (Johnson, 1946): "It refers to the words which mean or relate to the inflexibility, authority, completeness, and resoluteness."

**Formula:** [Tenacity + Leveling + Collectives + Insistence.] - [Numerical Terms +  
Ambivalence + Self Reference + Variety]

*Optimism* drew from the works of David James Baker (Barber, 1992):

"It refers to the words or phrase or text which indicates to endorsing, recognition of element, concept, variable, situation or person."

**Formula:** [Praise + Satisfaction + Inspiration] - [Blame + Hardship + Denial]

*Realism* drew from the works of John Dewey (Dewey, 1954):

"It refers to the tangible, reality, pragmatic, immediate and recognizable aspects."

**Formula:** [Familiarity + Spatial Awareness + Temporal Awareness + Present  
Concern + Human Interest + Concreteness] - [Past Concern + Complexity]

*Commonality* is drawn from the works of Amitai Etzioni (Etzioni, 1993):

"It relates to the values, agreeableness, engagement and avoiding idiocracy."

**Formula:** [Centrality + Cooperation + Rapport] - [Diversity + Exclusion + Liberation]

Apart from MVs, there is a second category of variables that are derived from the analysis. These are calculated variables (CV) whose scores are derived from a specific pattern that the software detects in the data. There are four such CVs. The definition of each CV has been taken from the Diction 5.0 user's manual.

*Insistence* is the use of repetitive words.

"It is the measure of code-restriction and semantic contentedness. The assumption is that the repetition of key terms indicates a preference for a limited, ordered world."

**Formula:** [Number of Eligible Words x Sum of their Occurrences] ÷ 10.

*Embellishment* is drawn from the works of David Bober (1940).

"A selective ratio of adjectives to verbs is determined based on the conception that modification slows down a verbal passage by de-emphasizing human and material action."

**Formula:** [Praise + Blame + 1] ÷ [Present Concern + Past Concern + 1]

*Variety* is drawn from the works of Wendall Johnson (Johnson, 1946).

"It is type-token ratio which divides the number of different words in a passage by the passage's total words." A high score indicates a speaker's avoidance of overstatement and a preference for precise, molecular statements.

*Complexity* is drawn from the works of Rudolph Flesch (Flesch, 1951). It provides:

"A simple measure of the average number of characters-per-word in a given input file." It suggests abstractness and ambiguity of the idea.

## Analysis and Discussion

### The interviews are analysed through thematic and sentiment analysis

#### Thematic Analysis

Manual coding yielded four primary themes of socio-economic development, environmental degradation, industrial and infrastructural development, and hardships and exploitation. Primary and sub-themes along with the supporting quotations from the respondents are given as follows:

Theme 1: Socio-economic development [20 out of 20 respondents (R)]

#### Social Protection

"Since we are farmers and the income from agriculture is so low, we are now able to afford social protection. We have more money now after the compensation." R3

"More money as compensation has given us a sense of social protection." R5

"We have seen development and we feel protected." R13

#### Employment

"Employment is not generated as it should have been. There are still no industries which will give us employment." R1

"We cannot go and work in the construction sites. We are land-owners and not laborers." R12

"Employment for people like us has risen in the educational institutes. I am working in a college." R2

"My daughter is also working as an attendant in a hospital. We are proud of her." R8

"There is no employment generation as promised by the government." R15

"We have no agriculture land. We have to explore our employment options." R17

#### Income

"I am earning now and monthly salary is a boon. Agricultural income is not consistent." R10

"I have invested the money in purchasing another land. My income sources have doubled." R14

My father did not give me my share of the compensation. The only income is through my job in a school." R4

"With the compensation, I have been able to open up my own shop and I am earning well." R19

I took bad investing decisions. My entire income source is lost." R11

People are above the poverty line.

"My standard of living has improved." R5

"I have been able to build my own house." R8

"I have my own car and house. My living condition has improved." R12

"My father has not given us money. I still have to build a toilet for my family." R4

"One village after getting the compensation went and bought 30 Scorpio together. There is an improvement but the poor people still face problems." R8

"People believe that poverty has gone down after getting compensation. This is not true. We are cheated by the authority officials who bought land from small farmers for peanuts and got big compensation themselves." R16

#### Healthcare

"There are a lot of hospitals now in our area." R20

"Ten years back, we had to take our patients to either Secunderabad or Delhi. But now we have many hospitals which are well-connected with the roads." R7

"All the hospitals charge more from us. But I am happy that we have a large number of hospitals now." R18

#### Education

"Our land was acquired for Knowledge Park and Ecotech Park. There are a lot of educational institutes like schools, colleges." R12

"I am working in a school. My kids go to school." R4

"All family members are educated. All my daughters and daughters-in-law are also educated." R1

"Earlier there was only one government school in our village, but today there are four to five schools. All of these are English-medium." R8

"I used to travel 8 km on foot to go to school. But now my children are going to English-medium school in our own village." R9

#### Theme 2: Environmental degradation (16 out of 20 respondents)

##### Water Pollution

The setting-up of new industries and new construction has led to water pollution." R3

"Ten years back, the water tasted good. But now there is no taste." R1

"We have started using the reverse osmosis (RO) machines in the house because the water is not pure anymore." R10

"The water level has gone down. Earlier we could get water at 20 ft. But now the water is not even available at 40-ft depth." R8

"Water is now polluted after the land acquisition and setting-up of industries and other things." R5

##### Air Pollution

"The air is now polluted after the setting-up of industries and increased number of vehicles." R3

"Now the air quality is so low, there are smoke and smog." R1

"The construction sites for residential areas and the industrial area emissions have left the air polluted." R9

"Nothing good has come out of the land acquisition for our environment." R12

"Our children are now suffering from respiratory problems because of the development." R20

Misuse of agricultural land

"What is the use of transforming a land which is good for agriculture into an industrial and residential area?" R1

"My land was a good land. But it is now a part of Yamuna Expressway. What is the use? Should have taken barren land for this type of development." R2

"My land was acquired with the promise of using it for the industrial area which would generate employment. Around 1,200 ha are still left unused." R19

"I am still farming on our land. Our land is still not used for the purpose the authority paid us the compensation." R1, R2, R3, R10

Theme 3: Industrial and Infrastructural Development (20 out of 20 respondents)

Roads

"There are only roads in Greater Noida." R1

"The first thing that we saw as development was the roads." R12

"The roads are so well-connected that we can roam anywhere. But this is not good also. These well-connected roads help the thieves to get away from the police." R3

"The roads are good but the people are not smart. They do not follow traffic rules." R9

"Greater Noida is well-connected." R14

Residential Areas

"Greater Noida has lots of residential buildings." R1

"These residential societies and sectors have come. We have got a plot from the government as part of the compensation deal." R7

"The residential areas are now occupied with people from other states and they are working in the factories as daily-workers." R13

Industries

"There were only three big factories in 2000—Asian Paints, Moser Baer, and LG." R1

"There are not many companies in Greater Noida. But we have a lot of small factories in the area." R3

"We were promised that industrial area will be developed. But where are the companies?" R13

Theme 4: Hardship and Exploitation (14 out of 20 respondents)

Inward Migration

"There are a lot of people from Uttar Pradesh, Bihar, and Jharkhand. They are settling in our areas." R2

"These migrants are working on the construction sites as daily laborers." R11

"The migrants have spoiled our environment." R5

Left with no land

Respondent	Range	Master Variable									
		Activity		Optimism		Certainty		Realism		Commonality	
		46.74	55.48	46.37	52.25	46.9	51.96	46.1	52.62	46.86	52.28
R1		52.69		47.43		45.67*		47.28		48.51	
R2		50.71		46.46			53.45*	49.65		49.84	
R3		48.61		49.55		50.51			54.96*	51.23	
R4		50.55		47.83		44.68*		50.23		48.17	
R5		46.94		49.37		43.55*		51.08			57.25*
R6		53.69			53.35*	45.80*			53.28*	50.02	
R7		48.28		50.22		43.62*		49.06		50.17	
R8		52.79		47.47		45.71*		47.31		48.52	
R9		51.71		46.68			53.44*	49.75		49.88	
R10		54.23			52.41*	50.92		47.5		50.82	
R11		46.09*			57.06*	40.48*		49.75		49.17	
R12		47.11		51.39		38.83*			56.53*		54.71*
R13		50.95		48.65		41.41*		44.05*		50.87	
R14		53.59		47.5		43.98*		52.01		48.99	
R15		51.91		52.12		47.37		49.64			58.04*
R16		51.93		48.82		50.87		43.53*		49.25	
R17		54.24			52.45*	50.96		47.58		50.32	
R18		51.34			52.41*	50.92		47.69		50.82	
R19		56.06			52.43*	43.61*			65.40*	49.37	
R20		50.22			52.54*	51.68		47.59		51.23	
*Out of Range											

"Ourland is acquired. We have no land to work upon, no job. What to do?" R7

"No development has taken place. Only roads and big buildings. Our agricultural land is acquired." R19

Lost Money

"We are not financially literate. We don't know where to invest.All money is lost." R6

### Sentiment Analysis

The sentiment analysis is as follows:-

#### Master variables.

The scores for MVs as derived from the in-depth interviews are as follows (Table 3):

Table 3.Master Variable Scores

#### Certainty

The certainty scores within the range reflect confidence and totality (tenacity).It is based on the collective opinion of the social groupings of the respondents (collectives).The semantic contentedness is also observed in such respondents (insistence).Such respondents are also exhibiting less confusion and are willing to commit and are not hesitating in sharing

their views. Respondents reporting low certainty scores are probably communicating and focussing only on their own viewpoint (self-reference). High certainty scores may indicate respondents' avoidance of over-statement (variety).

### Optimism

These scores highlight the endorsement of the concept of growth-linked socio-economic security of the local economy. There is an appositive affirmation of the important aspects of social protection, employment, income, poverty, healthcare, education, demography, and economic policy (praise) leading to a positive affective state of the respondents (satisfaction). The respondents exhibit social and economic ideas like education, class, status as well as basic amenities (inspiration). However, few respondents stated unfortunate circumstances like naive financial decisions and unplanned detrimental decisions (blame). Also, some of the respondents mentioned unsavory outcomes like injustice and betrayal as well as unemployment (hardship). Though the study reported negative opinions yet the overall optimism scores were within the range or high due to high scores of praise and satisfaction.

### Activity

The activity score of the data set indicates change and successful implementation of development plans of the government. The respondents stated personal growth and social upliftment (aggression). They have been able to construct bigger houses, buy luxury cars, and send their children to good and reputed schools and colleges (accomplishment). The increased infrastructure has aided movement of the respondents to the sectors colony showcasing their improved stature in the society. The conceptualization and development of the knowledge parks have resulted in the mushrooming of educational institutions like schools, colleges in the area (cognitive). Some respondents expressed the sluggishness and unconcerned nature in the implementation of the grievance redressal in the Noida Authority (passivity).

### Realism

The respondents are aware that this development is affecting their everyday life (familiarity); they are aware of the geographical development due to the economic policy of the government (spatial awareness) in the years after the notification of land acquisition for the creation of smart city (temporal awareness). The respondent is aware of the present and current levels of development (present concerns) and its impact on themselves and their family members as well the village community. High scores of realism were probably due to their ability to recognize the impact of regional industrial development through economic policies on the present as well as future economic conditions. There were no convoluted phrasings and the level of abstraction was minimal (past concerns and complexity).

### Commonality

Commonality scores of 17 were found to be within the range denoting the agreement on the issue under research. There was unanimity in regarding the social-economic development and the expectations thereof (centrality). The association among the residents to avail the collective benefits reflects a high level of cooperation and attitudinal similarity (rapport). The scores of three respondents who were outliers were on the higher side due to low values of deviation (diversity), socially isolated views (exclusion) and liberation.

### Calculated Variables

The scores for CVs as derived from the in-depth interviews are mentioned in Table 4.

Table 4. Calculated Variable Scores

Respondent	Range	Calculated Variable							
		Insistence		Embellishment		Variety		Complexity	
		9.15	111.15	0.16	1.14	0.45	0.53	4.31	4.91
R1		8.3*		0.37			0.57*	4.52	
R2		60.9		0.33			0.41*	4.34	
R3		40.7		0.04*			0.70*	4.43	
R4		12.8		0.11*			0.59*	4.78	
R5		30.81		0.14*			0.63*	4.81	
R6		30.12		0.33			0.61*	4.04*	

R7	12.03		0.41		0.83*	3.69*	
R8	8.4*		0.39		0.59*	4.56	
R9	61.09		0.31		0.39*	4.35	
R10	63.35		0.039		0.42*		4.99*
R11	1.03*		1.11		0.72*	3.80*	
R12	5.06*		0.37		0.76*	3.91*	
R13	36.29		0.24		0.68*	4.51	
R14	27.27		0.04*		0.69*	4.20*	
R15	28.41		0.37		0.75*	4.6	
R16		134.88*	0.04*		0.54*	4.43	
R17		144.62*	0.66		0.42*		5.03*
R18		188.62*	0.77		0.42*		5.11*
R19		184.62*	0.76		0.44*		5.01*
R20		181.62*	0.66		0.43*		5.02*
*Out of Range							

### Insistence

This score has five respondents with very high scores for the sample population. This is on account of the high frequency of reporting of the phenomenon. Other respondents are well within the range implying a balanced view of the development and situations. However, respondent R 1, 11, 12 report very low scores and can be considered as outliers.

### Variety

In the CV, 12 respondents have reported high values of variety indicating avoidance of overstatement in their responses and thus representing a precise perspective devoid of confusion (Table 4). The low values are also not far from the lower value on the normal range implying that the respondents gave a certain picture of their experiences with the issue at hand.

### Complexity

The scores are mixed wherein five respondents above and an equal number below the range showing that the implications of this development are still vague in the minds of the respondents.

### Embellishment

The scores of embellishment as a calculated variable of all the five respondents lying outside the normal range have low scores meaning thereby that there is no heavy modification of the experience of the respondents and indicate that out of 20 respondents 6 were out of range which portrayed true conditions of their situation.

### Conclusion

The study proves the relevance of Rostow's Five Stage Model of economic development for the Greater Noida region which is turning into an important industrial hub for a developing economy like India. However, in a very small span of time the new city of Greater Noida has been able to glide to the fourth stage of development as mentioned by Rostow, still, the city lacks in certain characteristics as defined in the theory. One of its major drawbacks is the feeling of injustice in the process of distribution of compensation after land-acquisition, which has resulted in minimizing the perceived socio-economic security linked with development. The respondents have unanimously agreed to the infrastructural and industrial development; however, they feel that this development has degraded the quality of the environment they live in. One of the important points that this study brings forth is that the respondents feel exploited as they see the discrepancy in the distribution of the compensation for their land. They have raised a valid point regarding the use of agricultural fertile land for the purpose of industrial development. All of them opine that fertile land should be used for agricultural purpose only, and the industrial development should be done on the barren land. This research case can help the policymakers to take into account the sentiments, which the farmers feel regarding the land acquisition and perceived socio-economic development while formulating these policies. Litvinova et al. (2015) conclude in their study that the formation of industrial clusters increases the competitiveness of the economy thus increasing economic security demonstrated in improved quality of life. As Ainabek (2013) states that the evaluation of the level of efficiency of resources, the potential of the resources,



possibilities of development and integrity of economic space leads to assessment of economic security, this study advocates an optimal utilization of the factors of production in the Greater Noida for the development of the city and its residents.

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## Aspects from the Parliamentary Elections' Campaign of 1925 in the Prefecture of Elbasan

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### Abstract:

The first parliamentary election campaign in Albania was held in March – April 1921. This constituted innovation for Albania, since it was considered as a country with a fragile democracy and parliamentarism. The second experience was in December 1923, in the framework of the elections of the Constitutional Assamble, as the institution that would determine the kind of regime in Albania. In January 1924, after the Konstitutional Assamble fulfilled its mission, it changed into Parliament, which executed its activity in two periods 21 January – 2 June; December 1924 – 2 March 1925. The bourgeois-democratic revolution that prevailed in June 1924, continued up to the end of the same year. On 21 January 1925, the constitutional assamble declared the Parliamentary Republic of Albania, with president Ahmet Zogu; on 31 of January there were enacted the first articles of the Republican Status. The new Parliament consisted of two rooms, the Senate and the chamber of deputies. This new system lasted for a short period of time, and it constituted a unique experience in the history of Albanian parliamentarism. The law concerning the parliamentary elections was enacted on 14 of March 1925. According to the law the elections would be realized at two levels. The opposition and the independent deputies were missing. The parliamentary election campaign in Elbasan, local characteristics, candidates, the two levels of voting, the results and its importance constitute the topic of this paper. The paper is based on archived and media documents, as well as the memorial one.

**Keywords:** parliamentary elections, parliament, senate, the chamber of deputies, election campaign, elections law

### Introduction

Parliamentary elections in Albania, as innovation was conducted in April 1921. It was the first experience of conducting a parliamentary election campaign in a country like Albania, with a fragile democracy, but it was the first experience of the expression of political pluralism within a it was Parliament legislative institution. Continued tradition started after the Constituent Assembly elections of 1923, the new experience it, shaped in Congress Lushnjës which will determine the form of the regime in Albania. After the organization of the election campaign and the final determination of the regime, the Constituent Assembly was returned to Parliament. It was decided to form the Parliamentary Monarchy regime legitimate elections in the triumph of the Revolution until June 1924. The fall of the Revolution in December 1924<sup>1</sup> under the new circumstances dictate policy for Albania and Albanians. Restoring legality of the government brought to power before the triumph of the revolution Ahmet Zogu. On 21 January 1925 the Constitutional Assembly declared Albania a Parliamentary Republic; on 31 January approved articles of the Republican status. "The Constituent Assembly to accept the Republican regime definitive form at the base of Albania or such elaborate constituent statute, which was started to talk 31 January 1925 and end on 2 March 1925. The Albanian nation devoid of Independent, tall and for his time past and confident for next time, in the Constitutional Assembly had decided his fundamental charter, according to which bone Shqipëria parliamentary republic headed by a President. Sovereignty emanates from the people. The national flag is red with black eagle...".<sup>2</sup> This status dictate and declared President Ahmet Zog of Albania Parliamentary Republic. After the lecture system, Republican Constituent Assembly returned to Parliament.<sup>3</sup> Status of Parliamentary Republic sanctioned separation of the independence<sup>4</sup> of powers. It was the first and last in the political history of Albania's Parliamentary Assembly,

<sup>1</sup> Bourgeois-democratic revolution of 1924 triumphed in June 1924 and was published in December of the same year (my note-R.M)

<sup>2</sup> Teki Selenica, "Shqipëria më 1927", Tiranë 1928, faqe X-XI.

<sup>3</sup> Akademia e Shkencave e Shqipërisë, "Historia e popullit shqiptar III", T oena 2007, fq. 249

<sup>4</sup> Legislative power consisted of a parliament with two chambers: the Chamber of Deputies and the Senate (Article 7). The executive was president, who exercised power by ministers. Members of the Chamber of Deputies elected for 4 years. Each member representing the

composed of two chambers: the Senate<sup>1</sup> and Chamber of Deputies. Senators, 2/3 of whom were elected by the people, and 1/3 by the President of the Republic. In this regard Elbasani a newspaper quoted one of the items: "...be composed of the 18-member Senate alone, of which two thirds are elected by the people, and others appointed by the President ... Two-thirds of the first elected Senators outside rule but of Assembly, while the third was appointed of the President of the Republic".<sup>2</sup> Constituent Assembly on March 2nd Senate chose 12 representatives of 18 that should be total, 6 were appointed by the President.

Elbasan senators elected on 3 March 1925 were chosen Shefqet Vërlaci, while appointed by the President of the Republic Andon Beca.<sup>3</sup> In the absence of the electoral system in the country, on 14 March 1925 by the Parliament came law on parliamentary elections. On the basis of this law it was again the manner of voting ballots, and allow for abuses; filling it can be done through a person acting on behalf of voters outside the polling station. This electoral law excluded women, soldiers, gendarmes and police, prisoners, bankrupts and beggars in private activities. Men who were entitled to the election must be over 18 years and when should not have been elected state officials. The officers had the right to candidacy as MP, but were not insured for t'u turned back to the task that they had.

May 1925 parliamentary elections in Albania were made as mentioned above in the context of a past experience (1921-1923) but in new conditions and circumstances. In the parliamentary elections of April 1921 attended by two parties: the Progressive People and Independent; in the Constituent Assembly elections of December 1923 political forces grouped in the clique and the democratic opposition, and in the May 1925 elections there was opposition, political parties and independent deputies. Despite progress realized during the years 1920-1924, Albania on the eve of these elections (in May 1925) was presented as a country with a "...85% of the illiterate population and where bureaucracy made the law. Elections become two stages: the first voters were formally by the people; of those voters chose the second, who gave it to government listing deputies vote. Another list had not...".<sup>4</sup>

In the context of the topic chosen the focus specifically on the implementation of the Parliamentary election campaign in Elbasan Prefecture.<sup>5</sup> After the release of the election law and in the framework of implementation thereof, on March 14, 1925 Ministry of Internal Affairs sends a circular Prefecture Elbasan signed by Deputy Minister of Internal Affairs Teki Selenica in which caption: "To notice of action you send 200 pieces deputies laws on the election of the Chamber of Deputies, rejected by the Constitutional Assembly after the presidency his letter no. 105 dated 2/3/1925 decreed that implementation of His Excellency, the President of the Republic."<sup>6</sup> The reaction of the Prefecture of Elbasan about the letter of the Ministry of Internal Affairs was immediate. This prefecture on March 17, 1925 came with a letter in which showed the way distribution laws for electing the representatives of the Chamber of Deputies on the basis of sub-prefectures and provinces Prefecture. Simultaneously asked the Ministry of Internal Affairs sent a representative who should have been present in the Commission that would deal with the preparation of electoral lists. Distribution of laws by the Prefecture of Elbasan was made in this way: "The sub-prefecture Gramsh 35 pieces, Province Rovers 35, Qukës 20, Çermenikë 20, shines 20, Hall 50, About Command 1, Office 1, the Court Start 1, 1 Department Recruitment ... Hall, Chief Court additional

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15 thousand inhabitants. Senators are elected for 6 years. They were elected by the people through an intermediary part and a part of the President. Members must be at least 30 years, while senators over 40 years. The latter should have a degree and had previously held important positions. They should not perform any other function or serve in religious communities. Annual salary of MPs was 5 thousand gold francs, the senators 6 thousand gold francs. President received 10,800 gold francs. The military were not allowed to belong to Parliament ... The MPs shared legislative power with the Senate and the President, who was the main power ... (Academy of Sciences of Albania, "Albanian people History III" Toena 2007, p. 249)

<sup>1</sup> According to Prof. Arben Puto "... the creation of the Senate aimed at establishing control over the Chamber of Deputies. Constitutional Assembly in talks leading argument that was used for the need of creation of the Senate, was that "always represents the Chamber of Deputies and the fiery youth, and the Senate Conservatives and peace"; Moreover, "a single room at a strong party can take the form of a despotic oligarchy, and it prohibits the Senate and bring balance." (Luan Omari, "Parliamentary system", Tirana, 1994, page 362-366) Arben Puto, "Politikë Albania 1912-1939", Toena, 2009, page 395

<sup>2</sup> Gazeta "Elbasani", Elbasan e shtunë 22 gusht 1925, Nr. 48

<sup>3</sup> Kastriot Dervishi, "Historia e shtetit shqiptar 1912-2005", Tiranë 2005, fq. 238

<sup>4</sup> Akademia e Shkencave e Shqipërisë, "Historia e popullit shqiptar III", Toena 2007, fq. 250-251

<sup>5</sup> Elbasani according to censuses in 1923; In 1927 there were: 81,805 in 1923- 1927- 82402 residents while residents. Retrieved from Teki Selenica, 1927 Albania, Tirana, 1928, page CVII

<sup>6</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 1, faqe 1, viti 1925

Start ...<sup>1</sup> According to article 16 of Chapter V of the law in question asked to emnohet nji delegates by that office to participate with the Commission that is responsible for drafting the electoral lists and notify us your Name it."<sup>2</sup> On March 18, 1925 Mayor of Elbasan Izet Dibra led a letter Prosecution of this city in which it sought to draw up a list of the persons who are excluded from the right to the use of voting on the basis of the electoral law approved by Parliament. The content of the letter stated: "Pursuant to art. 8 to the laws for the election of the Chamber of Deputies, asked to prepare one list which contain name's, adjectives and all the notes relative to persons county this prefecture, which Bayne mentioned points of listed below item mentioned above, and presented to us without delay; Those who are vne judgment under custody due to mental health; They have drilled bankrupt and have not received restitution of rights civilized (Rehabilitation); Those arrested or convictedcrime and those found to a prisoner because roughly execution of the sentence for offense punishable with imprisonment under 6 months. The present Chief commencement Court dated March 18, 1925. Prosecutor ".<sup>3</sup>

Realization of the electoral process for the choice of electors second out of the voters will see lists drawn up in the prefecture, was scheduled to begin on April 17, 1925 for Elbasan. Kasem Sejдини, Elbasan Mayor on March 27, 1925 through a letter from the institution representing the Mayor of Elbasan addressing Mr. Izet Dibra in connection with the municipal authority to postpone the vote on the second yoke. Motive of this letter to postpone the elections was the fact that the timing of the elections coincided with two official celebrations of the Orthodox Easter and Eid for Muslims. According to Mayor organizing elections at this time would bring a disorder electoral process. "According to the decree setting the date for voters voting begins second start voting on 17 / IV / 25 on Friday but two days after hitting the day of the Orthodox Passover and seven days after Eid it; two festivals was familiar formally that cause a total break and a no adjustment in run formalities affecting the issues. For this reason the municipality prays that prefecture with the knowledge to Ministrien to authorize the Municipality with the postponed start of voting for voters to second on 27 / IV / 25 after container Article 47 of the Statute for the vote of MPs as the deadline maximum sets a time month two and a half."<sup>4</sup> Despite the concern of the Mayor of Elbasan, the elections can not be postponed because they were scheduled to be executed on certain days in certain areas for the first phase during the days of April and May 17 for the election of deputies. In the framework of the electoral process was raised and voting committees which were composed of three members: a representative of the court, a member of the City Council and a secretary Elbasan. Some of the commissions<sup>5</sup> that were created are: **Commission I of city:** Z.Mexhid Court peacemakers; Haxhi Musa Ali member of the City Council; Reshat Kahramani Hall secretary; **Commission II Çermenikës:** Beqir Sejдини lawyer; Shefqet Baholli member of the Municipality; Haki Sejдини secretary; **Commission III Throat Zaranikës:** Murat Bey Pytës; Hysen Shabanaj member of the Municipality; Emin Ferit Bey secretary; **Commission IV Krrabë:** Shefqet Daiu lawyer; Musa Ali Hoxha member of the City Council; Ibrahim Perihana Secretary; **Commission V Dumre:** Kombet Gjergji lawyer; Haxhi Jusuf Dobrova antar member of the Municipality; Neki Sejдини secretary; **Commission VI Shpat:** Ahmet Sinan lawyer; Xhemali Vyshka member of the Municipality; Dhimitër Siku secretary; **Commission VII Qukës:** Selami Libohova lawyer; Mayor Yusuf Hallva member; Sirri Simitçiu secretary; **Commission VIII Librazhd:** Salim Lunik lawyer; Zenel Tota member of the Municipality; Sheki Muftiu secretary.

On March 31 of Gramshi deputy mayor H. Selenica Elbasan Prefecture sent telegram which suggested that after the meeting of the elders of the villages were elected as members under prefecture municipality to be part of these members of election commissions: "Today, 31/3 / 1925 in all nursing leadership collection of villages of this prefecture with joint votes were elected as members of Municipality Muharrem Jonuzi Çekin head villager, Xhaferr Dervish Darzezë head villager, village Bulçan Qazim Dymyshi member, Alderman villager Qazim Alla Dudinj."<sup>6</sup>

Separate concern and normalcy present development of the electoral process, known as the echo after the Revolution of June was imminent. In view of this goal Command Elbasan presented a list<sup>7</sup>

<sup>1</sup> Our Note: The empty places we have dotted with are unreadable

<sup>2</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 1, faqe 1, viti 1925.

<sup>3</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 1, viti 1925

<sup>4</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 4, viti 1925

<sup>5</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 10, viti 1925

<sup>6</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 1, faqe 14, viti 1925

which he headed the Ministry of Internal Affairs, a list with the names of 40 persons who were under its propaganda and regime opponents Zogist,<sup>1</sup> who not only excluded from voting but to arrest and deported. "Welded present a list that contains the names of some

Nr. rendor	Emri e mbiemri	Vend lindja	Vërejtja
	Ymer Goroceni	Elbasan	Propagandist
	Mustafa Kotherja	Elbasan	Propagandist
	Qazim Xhani	Elbasan	Propagandist
	Demir Bungoja	Elbasan	Propagandist
	Xhaferr Hasan Çausi	Elbasan	Propagandist
	Jorgji Donçi	Elbasan	Propagandist
	Xhaferr Samarxhiu	Elbasan	Propagandist
	Hasan Baltëza	Elbasan	Propagandist
	Ibrahim Zëjnel Hoxha	Elbasan	Propagandist
	Xhemali Misra	Elbasan	Propagandist
	Demir Librazhdi	Elbasan	Propagandist
	Abdyll Demir Agaj	Elbasan	Propagandist
	Stefan Laz Papajani	Elbasan	Propagandist
	Savdulla Kazazi	Elbasan	Propagandist
	Xhaferr Perihana	Elbasan	Propagandist
	Emin Bakalli	Elbasan	Propagandist
	Mehmet Duhaxhiu	Elbasan	Propagandist
	Selman Belshaku	Elbasan	Propagandist
	Myrteza Demeti	Elbasan	Propagandist
	Ali Hysen Çausi	Elbasan	Propagandist
	Ahmet Myzyri	Elbasan	Propagandist
	Rexhep Tellalli	Elbasan	Propagandist
	Xhaferr Mukja	Elbasan	Propagandist
	Xhaferr Gica	Elbasan	Propagandist
	Veli Kazazi	Elbasan	Propagandist
	Ali Isa Efendi	Elbasan	Propagandist
	Tahir Qoshku	Elbasan	Propagandist
	Sulejman Mitare	Elbasan	Propagandist
	Hafyz Ymer Dilja	Elbasan	Propagandist
	Fetah Ceka	Elbasan	Propagandist
	Hysen Dakli	Elbasan	Propagandist
	Arif Çerma	Elbasan	Propagandist
	Veli Suparaku	Elbasan	Propagandist
	Refik Kajanaku	Elbasan	Propagandist
	Qamil Shkodra	Elbasan	Propagandist

<sup>1</sup> AQSH. i R. Sh., F. 271-Prefektura e Elbasanit, D. 2, faqe 88, viti 1925. Cacabezë Center, Planqaricë, Garunjë, Kokunjë, Budim, Tërbaç, Mihajas, Papersollak. April 8, 1925 ordered exclude from voting: Kurt Arif Vogli gendarme excluded, Ali Hysen Krrabë gendarme excluded, Haji Islam Sine soldier excluded, Ymer Ibrahim Tafa soldier excluded, Hajdar Alush Hyka soldier excluded, Hasan Ibrahim Qemalli soldier excluded, Hysen Zenun Lika gendarme excluded Islam Sali bachelor gendarme excluded, excluded criminal Krrabë Haydar Ali, Islam Ismail criminal Chariot excluded.

	Ibrahim Bumçi	Elbasan	Propagandist
	Fuat bej Elbasani	Elbasan	Propagandist
	Hy sen Plangarica	Elbasan	Propagandist
	Xhafer Pajenga	Elbasan	Propagandist
	Vero Buzo	Elbasan	Propagandist

persons opponents who secretly are doing propaganda against the regime today ... Please view us as given authorization to capture them and to be exiled from this city."<sup>1</sup>.

There are two lists some of Elbasan personalities<sup>2</sup> that ran during the parliamentary elections of May 1925. *The first list*: Qemal Karaosmani, Behexhet Hydi, Taq Buda, Shefqet Daiu, Qemal Bobrati, Gani Bunga, Emin Shesha, Musa Ali Hoxha, Veriamin Haxhi Jakovi, Qamil Çiftja, Hiqmet Baholli, Qazim Xhepa, Veli Struga, Xhafer Shabani. *List Two*<sup>3</sup>: Lef Nosi, Hysejn Dakli, Beqir Rusi, Dhimitër Papajani, Ibrahim Hastopalli, Tahsim Myftiu, Shefqet Baholli, Qamil Shkodra, Haxhi Q. Kulla, Shefqet Stringa, Hysejn Plangarica, Thanas Floqi, Faik Haseqiu, Muç Kotherja.

The election process for the second choice of voters in the Prefecture of Elbasan on the basis of available documents that took place in the last days of April and beginning of May 1925. This process ran smoothly and the results were made public by the minutes of the committee completed selected after the counting. Digital records was the same in the minutes following are completed for the province of Zaranikës elections held on April 20, 1925. "Being punished Parliamentary Committee election Zaranikës province after rotating appointed by a special commission, communication bam bass law dated 20.04.1925 today French alla 5:00 pm, by ready management the villages Cirujë, Mollagjesh, Guri i Zi ark was checked by step all the after it became clear that there was anything inside was closed by seal with red dyell began voting where the population voted villages Cirujë, Mollagjesh, Brant, Gur Black that includes this area in end voting after pull them 5 pm alla francs again before all opened crates and were counted paper ballots where Confor 205 pieces duel in the list of voters as was sung by a beautiful one was found that 205 of these by Mr Selim has won by a village Cirujë Gina (205) votes, Dalip Alla from a village Mollagjesh, where it is understood that the majority of votes Osman Hyka has won Black stone, Islam Ceni from a village Mollagjesh who were given up by a beautiful decree was received by a beautiful announced receipt of tue of which are dated 17/5/925 in Elbasan voting of the deputies this process signed regularly with acts relative belonging to the area were closed with a envelope was municipal sent.<sup>4</sup> "According to a record of neighborhood Shënkoll winner as voters second was Kosta Haxhi Nikolla." In voting that took developed today Shinkollë neighborhood, notified is that voters are choosing the second of that neighborhood, to settle which of you are 17/5/925 in Elbasan date for voting of deputies."<sup>5</sup> On 21/04/1925 management neighborhood confirmed winner Hazinezare Messrs Xhemali Vyshka, Sulejman Mulla Jonuzi, Demir Bakalli, Shyqri Myfti, Musa Efendi, Andon Beca, Shefqet Daiu...<sup>6</sup> On 21. 04.1925 in the presence of villages management Shirgjan, Gjergjan, Kuqan, Gjanim, medicine, was Bathës check for checkout and then opened and the counting of paper ballots total of 90 pieces conform voter list took these results, Mr. Hasan Kuqi winner from a village Kuqan, Idriz ... from a village Gjergjan, and communicated to be present in Elbasan voting of deputies was dated May 17, 1925.<sup>7</sup> "On 27.4.1925 date neighborhood management Alahydine present at the opening of the ark counted paper ballots, 144 pieces in the voters' lists rules that declared winner z.Xhafer H. Musaj, Sali Mulla Jonuzi, Xhafer P. Dylgjeri, Salim Luniku, Hafyz Musaj, which means that the majority of votes has won Z Sali Mulla Jonuzi, Xhafer Dylgjeri, Xhafer H. Musaj, Salim Lunik the neighborhood Alaydihine.<sup>8</sup> Management province of villages Krraba with Carabez, Plangaricë, Garunjë, dated on 02.05.1925 Budina cash after control of the villages where the population voted Carabez, Plangaricë, Garunjë, Budina, Tërbaç, Mihajan, Sallak, Kokunj that includes this area in end ballot paper ballots were counted 197 pieces in the voters' lists rules that the winner was announced, Mr. Ramazan Shaban Dybeli, taketh Long, Skender Hysej,

<sup>1</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 196, faqe 1, viti 1925

<sup>2</sup> AQSH. i R. Sh., F. 271-Prefektura e Elbasanit, D. 2, faqe 17, viti 1925

<sup>3</sup> AQSH. i R. Sh., F. 271-Prefektura e Elbasanit, D. 2, faqe 18, viti 1925

<sup>4</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 80, viti 1925

<sup>5</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 70, viti 1925

<sup>6</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 19, viti 1925

<sup>7</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 79, viti 1925

<sup>8</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 20, viti 1925



Haxhi Ibrahim.<sup>1</sup> After finishing the first phase of elections and the release of the winning candidates on May 4, 1925, the Ministry of Interior addressed a letter Office secret secret about candidates who must conquer in the second instance elections for deputies so. Obviously the list of winners was predetermined in advance and deputies to be included in the lists elected government.

The content of the document was quoted: "The application of fan would MP as government groups have to come Messrs Hasan Biçaku, Kasem Sejdi, Ahmet Hastopalli, Doctor Simon Popa, Selahudin Blloshmi, Qazim Dymyshi."<sup>2</sup> Two days later, ie, on May 6, 1925 Minister of Internal Affairs, Ceno Bey Kryeziu (Ahmet Zog brother-in-law) addressed a letter to the Prefecture of Elbasan which requires secretly to give support to selected candidates: "Answers TNRes. 5th / V / 25. Secretly persons concerned with all the energy of your lord necessarily expected to support and benefit."<sup>3</sup>

In the Chamber of Deputies after the elections of 17 May 1925 Elbasani was represented by deputies Ahmet Hastopalli, Hasan Biçakçiu, Kasem Sejdi who was later replaced by (Behexhet Hydi), Qazim Dymyshi, Selahudin Blloshmi, was replaced with (Hajdar Blloshmi) and Simon Popa.

In conclusion, we can conclude that the electoral process in the Prefecture of Elbasan as well as nationwide were held under a spirit of ideological and political pressure. Are in terms of the circumstances created after the collapse of the June Revolution, (the murder of Louis Gurakuqi- Bajram Curri active participants in the revolution of June) when legalistic that returned moderately already in power, seeking to strengthen not only the positions, power but and to suppress any form of pluralism and parliamentary democracy. As mentioned professor Arben Puto atmosphere of development of the electoral process for the election of the Chamber of Deputies, where among other things states: "... At the time of the first election, although there was no talk about violence or intimidation on voters, it was clear that electorate feared that violence and pressure can be used on every occasion that he would give even the slightest sign of opposition to the regime. In these circumstances, the outcome of voting was predetermined, only a small number of voters<sup>4</sup> bothered to vote exempt charter status principle of pluralism".<sup>5</sup>

Newspapers "Elbasani" in writing her published in July 1925 in the wake of the closure of the first phase of the work of Parliament in relation to the people's representatives in the legislative body ordering, suggested and remain hopeful that the elected representatives in the lower house of Parliament shall protect, support and implement the interest of society and the people who had chosen and present It simply would not be formal in. Among other things, the paper noted that: "Senators and MPs hope that rest time will not go in vain but will be relations with all classes of the people with the studied plight, the shortcomings of their needs to an extent that when they return what to know again the people do who has loaded him go task eyes tight shut not".<sup>6</sup>

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<sup>1</sup> AQSH. i Republikës së Shqipërisë, F. 271-Prefektura e Elbasanit, D. 2, faqe 75, viti 1925

<sup>2</sup> AQSH. i R. Sh., F. 271-Prefektura e Elbasanit, D. 2, faqe 147, viti 1925

<sup>3</sup> AQSH. i Republikës së Shqipërisë Sh., F. 271-Prefektura e Elbasanit, D. 2, faqe 1, viti 1925

<sup>4</sup> Bernard Fischer "Mbreti Zog dhe përpjekjet për stabilitet në Shqipëri", Tiranë 1976, faqe 79

<sup>5</sup> Arben Puto, "Shqipëria politike 1912-1939", Toena 2009, faqe 395

<sup>6</sup> Gazeta "Elbasani", Elbasan, 31 korrik 1925



## The Interminable Transition; An Analysis of the Electoral Behavior in Albania (1991-2017)

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### Abstract

Albania has been led by a communist regime, characterized by repression and isolationism for over 45 years. The transition, started at the '90 toward a democratic system and to an open society based on the occidental model couldn't be accomplished in a fast and bloodless way. There were too many reasons to explain this difficult transition, but just to mention, must be considered the absence of the democratic culture of the entire political ruling class (elite) (leadership). The transition process toward democracy in Albania began when the communist regime entered into crisis and its political elite (leadership) proclaimed the intention to open a new phase and to extend significantly freedom and rights. Starting from 1990 began to fail the obstacles that prohibited, till that time, the expression of the freedom, the disagreement and the pluralism. This transition process was characterized by its multiplicity, as the political changes was correlated with economic, cultural and social changes. Immediately after 1990, Albania had to face many challenges, but the most important concerned the institution of a new democratic order and the creation of a market economy, without, however, that this process was accompanied by a structural reform of the institutional framework. There is necessary to consider the communist heredity, while undertaking efforts to achieve a sufficient level of democracy. The heredity of the past means to consider dissimilar features like values, identity, standards, institutions, élite, behaviors and practices, that survived the transition and affected the later aspects, encouraging some changes, and hindering others. The communist regime let behind a flat socio-political landscape, a weak civil society, a fragile law domain, turbulent political coalitions and main political tendencies compromised. The experts that study this period state that Albania has undergone one of the most turbulent transformations at the post-communist world. There are, particularly, three dramatic moments that shook from the basis its institutions: a) the collapse of the communist regime at 1991-1992; b) the crisis of the financial pyramids at 1997; c) the influx of half million refugees from Kosovo in 1999. So, the transition process cannot be completely understood without considering the role of the old and new political elites, the mechanisms that regulates the internal activities of the parties, and the structure of the electoral behavior.

**Keywords:** interminable, transition, analysis, electoral. behavior, albania

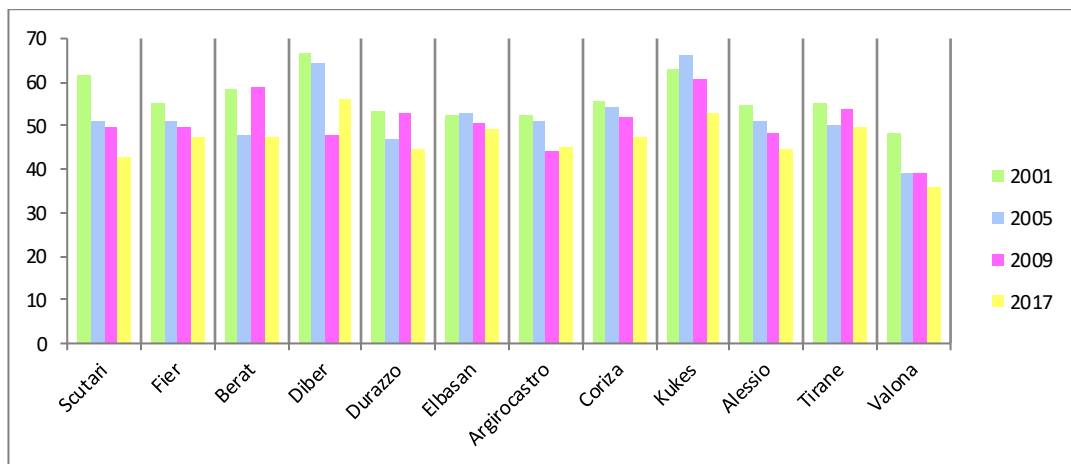
### Introduction

The collapse of the communist regime at 1990 has overwhelmed the political, institutional and productive system of Albania, and even created a huge emptiness that concerned most of all to the values system. This article aims to evidence the political affluence and the electoral behaviors that have happened in Albania after the fall of the communist regime. This study presents the historical trend of the two main political parties had influenced to the electoral participation, characterized by a long political, social and economic transition. The objective of this paper is the investigation of the electoral behavior till the last elections at 2017, that, according to the international experts operating in Albania, are the real proof of the Albanian democracy (European C., 2017). The transition toward a democratic system, faced by the Albanian politicians at 1991, has been a multiple process. Therefore, actually has been big changes, political, economic, social and cultural ones. However, the transition has been a success, because, even with intense political struggles, there has been introduced the democratic institutions for the first time in the Albanian history. The greatest obstacle to the creation of these institutions has been the absence of an authentic autonomy from the state and/or from the political parties. The two main parties have had their ups and downs in various elections from 1991 to 2017. The graphics below in this article indicate precisely the historical trend of both these parties taking into consideration the result in percentual from 1991 to 2017.

### The electoral participation of the two main parties in the whole regions

Observing the graphic nr.1, for the historical parliamentary participation 1991-2017, can be highlighted a significant decline in participation, in which there were 1,984,933 registered in 1991, but participated only (valid votes) 1,963,568, or 98,2% (European C. , Albanian Parliamentary Results, 2017). In 1992, there have been registered 2,021,169 voters, but voted 1,826,142, or 90,35% (IPU, Inter Parliamentary Union, 2001). In 1996 there has been participated 1,464,481 (valid votes, or 89% of the national turnout (CSCE, Albanian Parliamentary Elections, 1996).In 1997 the total number of the valid votes were 1,302,051, or 72,96% of the affluence. There is an evidence in numbers, so, at the elections of 1992 there has been 137,426 voters less than 1991, at the elections of 1996 there has been 361,661 voters less than 1992, and in the 1997 elections there were 162,43 voters less than 1996 (IPU, Albanian Inter Parliamentary Union, 2001). According to the official data from KQZ<sup>1</sup> (CEC, Central Elections Commission, 2001), to the national classification of the electoral list of 2001, there were registered 2,499,238 and participated (valid votes) 1,323,900, or 54,92%. Regarding the elections of 2005 there were 2,850,821 registered persons and participated (valid votes) 1,367,347 or 49,23% . At the elections of 2009 there were 3,084,946 registered (CEC, Central Elections Commission, 2005). There were 1,558.374 persons who participated to vote. The participation to the general parliamentary elections of 2009 was 50,52% (CEC, Central Elections Commission, 2009).Furthermore, the region with the major number of citizens who can vote is Tirana with 745 446 names at the electoral lists. The Kukës district has the minor number (72.942). The highest affluence, regarding the districts, is in Tirana, but the highest percentual is in Kukës with 60,85%, even Kukës has the lowest number of absolute participations with 44.387 voters (CEC, Central Elections Commission, 2013). According to the historical graphic nr. 2, there is an apparent decline at the last elections, in 2017. There has been the lowest participation ever in comparison with the previous elections, and some of the reasons are that a considerable number of immigrants can't vote, living abroad, and an increasing dissatisfaction and distrust toward the govern administration and in general to the whole political class in all these years of democracy. According to the graphic nr.1 about the regions, there is an evidence that Vlorë is the region with the lowest number of participations to the elections of 2017 with 35,96%. Meanwhile the region with the highest percentual is Dibra with around 56,13% and Kukës with 52,81% of voters. Tirana, that is also the region with the highest number of voters, remained at 50% of electors, that is almost the same percentual with just the municipality of Tirana.

Graphic 1: Representation of the electoral participation at the 12 regions.

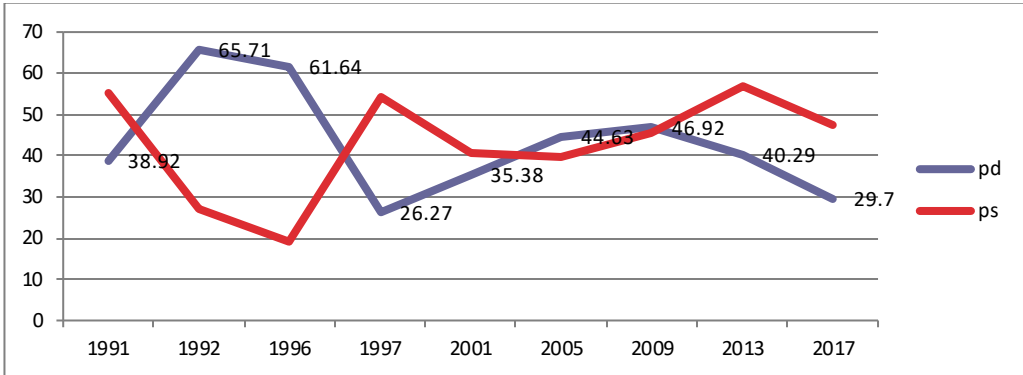


Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

According to an analytic observation to the results in different regions, there are abnormal trends regarding the total results of the elections. In the graphic nr. 2 there are reported the historical results of the general elections in the whole country.

<sup>1</sup> Central Electoral Commission in Albania

Graphic 2. Representation of DP and SP vote from 1991 to 2017

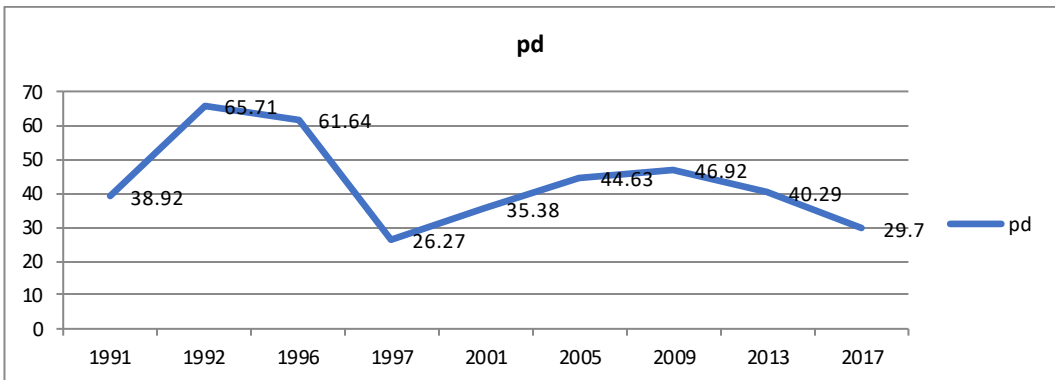


Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

From the graphic nr. 2 there is an evidence that at the first elections 1991-1996 both the major parties have had ups and downs from one election to another. Nevertheless, there is an anomaly regarding PS<sup>1</sup> in 1997-2017, meanwhile PD<sup>2</sup> have had a gradual growth from 1997-2009. Therefore, in 1997 PD is at 26,27%, in 2001 at 33,38%, in 2005 is at 44,63% and in 2009 is at 46,92% of the total of the votes (Krasniqi, 2006). This gradual growth concerned to multiple political factors, even more, to an increasing of the number of the allies in the coalitions. At the last two elections 2013-2017 there is an evidence of a decreasing in comparison with the previous elections, respectively in 2013 there is at 40,29% and in 2017 it is at 29,7% (CEC, Central Elections Commission, 2017) Furthermore, there can be said that at the last elections, the Democratic Party has participated without coalitions. If the coalition would have been made like in 2013, the percentage would have increased at 38% and the decrease would have been less obvious.

The same trend can be seen in the whole regions one by one. The electors of PD in the whole regions have had almost the same identical behavior, ups and downs at the first elections, an increasing at 97-2009 and a decreasing at the further elections of 2013-2017. An exception of this rule there has been noted as a slight deviation at the regions of Durres, Gjirokastrë and Tirana where a merely decreasing could be noted already in 2009.

Graphic 3. Graphical representation of the historical electoral behavior of PD

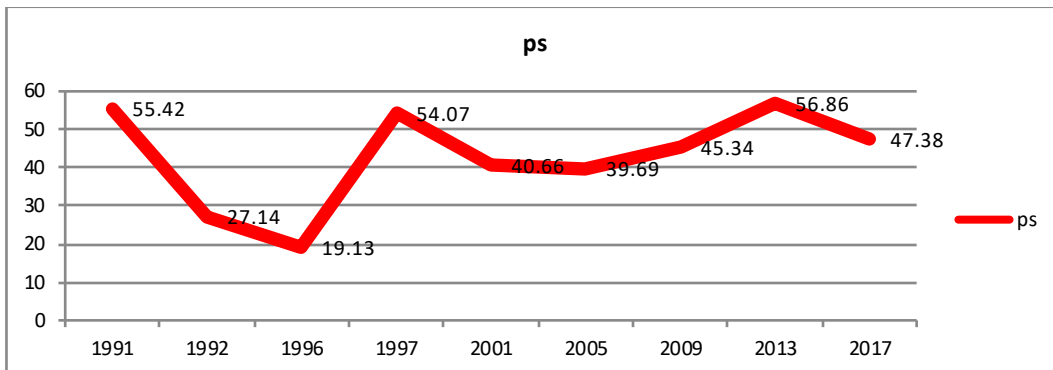


Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

<sup>1</sup> Socialist Party

<sup>2</sup> Democratic Party

Graphic 4. Graphical representation of the historical electoral behavior of PS



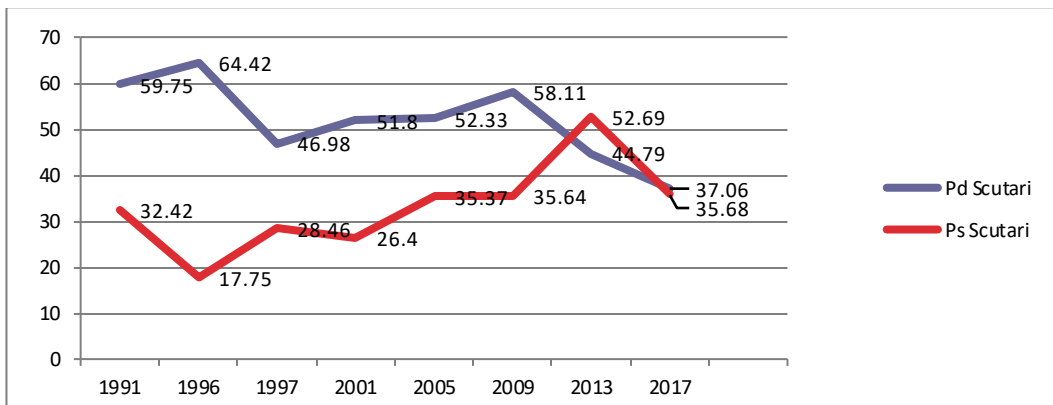
Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

As can be seen from the graphic nr. 4, the Socialist Party 1991-2017 have had an irregular trend. The only evidence that can be noted from the graphic nr. 5 is that there is a decline when the PS has the administration of the government. With the exception of the elections of 1996, the PS shows an increasing of the votes of the electoral consensus during the years in the opposition, in 1992-1997, therefore has moved from 27,14% of 1992 to 54,07%. The major growth it is during the years in the opposition, 1992-1997, when it goes from 27,14% of 1992 to 54,07% (ODIHR, Albanian Parliamentary Elections, 1997). During the years 2005-2013 the real growth remained more contained. Indeed, if we leave apart 10,44% of LSI/SMI<sup>1</sup>, the coalition goes at 48%, consequently there is a slight growth during the years in the opposition. Certainly, SMI participated to the left coalition only in 2013.

### The trend at the regions

Regarding the results obtained from SP at the regions there can be noted a kind of difference compared to the DP. The results of the SP are more flexible and show a certain variance even in areas, well-known as ramparts of the DP. This is the case of Shkodër<sup>2</sup>, where the SP showed an increasing number even during the years of government (2001-2005).

Graphic 5. Example of the historical electoral behavior of Ps and Pd in Shkodër



Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

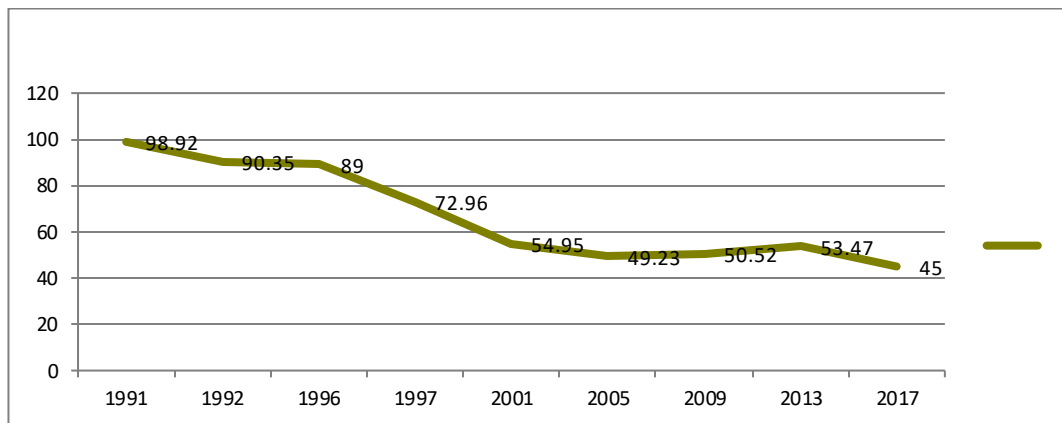
<sup>1</sup> SMI= The Socialist Movement for the Integration

<sup>2</sup> Historical rampart of the DP

With the exceptions of Durrës and Tirana, these regions extend all at the Nord Albania, and Elbasan at Central Albania. In the south, well-known as a bastion of the SP, the trend has been different because of a drop from the SP during these years. Furthermore, there has been noted a decline in consensus of the SP during the years 2005-2009, when this party was in opposition, at the regions of Dibra, Elbasan, Kukës and Lezhë. Besides, in other regions of Albania the SP have had an increase. In a general perspective, only Shkodër and Kukës, well-known as bastions of the DP, have had a trend deeply different. This is due to the fact that the DP lost a lot of its consensus in these regions. Meanwhile the SP managed to defend the proper bastions. Another general lost of consensus, detected at the last elections, was due, mostly, to the exit from the coalition of SMI. The high shares of the SP in these elections were possible thanks to the total annihilation of the little parties of the left-center wing and also to a decline of the affluence, mostly, a decline from the electors of the DP, resulting in the second worst result in their history, after 1997 elections.

During these years, the electoral systems have always rewarded the big coalitions at the expense of the electoral subjects composed by one party or political movement. The electoral system of 2008 made almost impossible a victory of a big party without a coalition. Meanwhile, in the 2017 elections all the parties participated without creating coalitions. Definitely, these elections have been preceded by very long time of political chaos in the months before. Moreover, the demonstrators decided to remain at the boulevard, during their protests for the resignation of the government, till at the completing of their requests. But the situation remained tense for more than 3 years, because none of the parts intended to make concessions. Meanwhile it seemed that the elections would have slipped towards autumn, the two leaders of the major parties found an agreement to the crisis. They agreed to organize the elections only one week after the previous date predetermined. The agreement of 17 of May didn't allow to the parties the necessary time to create coalitions, for the reason that the expiring date was already over. In this way it wasn't possible neither to form coalitions, nor to use pre-election tactics.

**Graphic 6. The participation in the polls**



Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

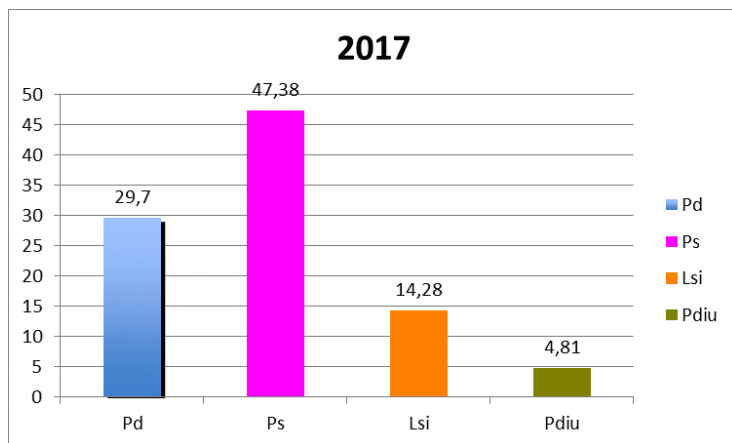
**The case of 2017. The participation at the elections without coalitions.**

The 140 deputies were elected with the regional proportional system. The barrier threshold for the single parties was 3% and 5% for the coalitions.

The demographic changes brought also some modifications to the number of seats at the electoral zones. Tirana obtained two more seats and Durrës one more, meanwhile Korça, Berat and Kukës lost one seat. The participation was 46,80% (1613975) (CEC, Central Elections Commission, 2017). The very tense situation before the elections carried on the practical impossibility to create coalitions. It was the first time since 1991 that a similar situation hasn't been verified. Thanks to this phenomenon the SP managed to have 74 seats, without coalitions, consequently, to form a majority without sharing power

with other parties. Such a result wasn't verified since 2001. In addition, in these elections there were decline of affluence that could explain the serious decline of the DP, who had the second worst result of their history<sup>1</sup>.

Graphic 7. Graphical representation of the main parties at 2017 elections



Data source [www.kqz.al](http://www.kqz.al) (elaboration K. Lazebeu)

### Conclusion

Looking to the promises done, compared to what had happened in the previous years, there is an evidence that a few of these promises has been kept. After all these years, the political parties didn't manage to guaranty standards of intern democracy. Even at the last years there are many people removed from both parties, due to their critical opinion toward the leadership of the party. One of the factors that have affected more the deformation of the democracy within the parties, is connected to the fact that, with the years passing by, the political parties has been transformed from volunteer organizations of people in executive bureaucratic structures, where every reform is carried out without applying the system of meritocracy, but every single appointment depended from the internal knowledge of the leadership or from the help to the party. The other political structures of the parties, like the youth and women, began to play an increasingly less important role, in which their activities and influence were limited by the leadership class.

Through the unification of the power (political-party-state) the political parties have created a pyramidal model that favors the abuse of power and corruption. Rapidly the parties have been identified with their leader. This personification happened also to the little parties. It is interesting the fact that none of the leaders organized a public effort to avoid this identification, but implicitly accepted it.

The slow stability of the electoral system has a negative impact to the juridical system of the country, too. Furthermore, the absence of the juridical infrastructure, the absence of an adequate instruction, consequently, the negative image of the judges, prosecutors and police has been questioned as corrupted.

This kind of distrust in the governmental instances leads to another aspect of the Albanian political culture, that is been expressed in everyday life, giving precedence to the personal interests rather than political and social ones. If the political culture is also a culture of the conflict, then, in the Albanian political culture is evidenced a tendency toward radicalization of the political contradictions that arise due to poor consensus among the leaders.

The responsibility of the political leaders of the two main political forces to this situation is evident, but it is insufficient to understand what is happening in what is called "the political system" of the country, whose central parts are the political parties. There exists an interdependency between the change of the way in which the political forces currently perform their principal functions in a representative democratic system, and the "crisis of the system".

<sup>1</sup> The worst result ever was in 1997

La responsabilità dei leader politici delle due principali forze politiche per questa situazione è evidente, ma ciò è insufficiente per capire cosa sta accadendo in quello che viene chiamato il "sistema politico" del paese, le cui parti centrali sono i partiti politici. Esiste un'interdipendenza tra il cambiamento del modo in cui le forze politiche svolgono attualmente le loro funzioni principali in un sistema democratico rappresentativo e la "crisi del sistema".

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## Challenges of integration of families that have committed internal migration

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### Abstract

This study deals with family-related issues that shift from their home country to the Kamza area for a better living above the minimum standard, taking into account the challenges that need to be overcome to integrate into society. Their massive movement begins after the fall of the totalitarian socialist regime in the early 90s of the 20th century, where massive displacement of the population from villages and small peripheral towns and their settling was about a 7 km from Tirana. The population of the Kamza area gradually became present and today is faced with massive overcrowding. Kamza is a region that has been waiting for many migrants mainly from the northern Albania. The study aims to explore the impact of families on their integration into society. The method used in this study is the qualitative data collection method through semi-structured individual interviews as well as free conversations primarily with heads of households, which show in detail what they have done for their family to integrate into society and challenge the minimum vital. Also in the study is used the method of secondary data analysis. In the interview participated 27 individuals, of whom 17 are heads of households and 10 of them are boys and girls. For the purpose of obtaining the findings, thematic analysis was used, which was made possible through the organization of data based on labeling and coding. One of the most important findings of this study is that the Albanian family based on internal migration and the departure from their previous community makes them suffer structural and functional changes within its interior.

**Keywords:** family, internal migration, integration, local characteristics, structural-functional changes, social change, sociocultural integration, internal migration project

### Introduction

The relocation of the rural population to cities often becomes so virulent and irregular, so massive and immediate that it can be characterized by the simple, meaningful Albanian word: escape (Fuga, A.; Dervishi, Z., 2010: 152). Almost all Albanians who are looking for a better life and with virtually European standards are involved in this migration. Massive internal migration and relationship with the family have undoubtedly been an area of great interest in scientific studies and research. To see how important social institution has changed as has the family when the head takes a decision to migrate and settle in Kamza area. The law that "everyone has the right to choose a place of residence and to move freely in parts of the territory of the state" (Parliament of Albania, 1993: 166) was a late law because Albanian families had already populated Kamza massively according to their desires. Putting these families in Kamza area are an important indicator of social cohesion, stabilization and sustainability.

Characteristics of Internal Migration in Albania - The age of migration age is a very convenient concept to give the features of massive internal migration, especially in those less developed but rapidly developing countries, including Albania. The study of internal migration from a quantitative and theoretical point of view is quite important, but also complex, because it represents a significant part of the entire migration process in Albania. The difficulty of his study lies in the fact that being chaotic and not on the basis of a specific and organized strategy, the statistical data for it were missing especially for the first decade of transition. But even though the exact figures are missing or may be different from different sources and methodologies, the authors agree and support the main argument that Albania has experienced a considerable internal migration during the post-socialist transition (Gedeshi I, Jorgon E, 2012: 10). The mass of internal migration is also evidenced by data from population censuses. According to the 2001 census, 182 600 people living in Albania in 2001 were

displaced from one region to another between 1989 and 2001. These migrants represented 5.7% of the total population of 1989 (Repoba, 2001: 12). The authors are of the opinion that increasing internal migration in these periods reflects its use as a strategy to withstand the shock caused by the economic collapse in 1990 and later in 1997, saving schemes.

### Literature Review

As in all Albania, the flight of residents across rural and urban areas began before the law allowed the free movement of people. The law according to which "everyone has the right to choose a place of residence and to move freely in parts of the territory of the state" (Parliament of Albania, 1993: 166), being considered a late law because the population movement had begun long ago, thus making the Kamza area habitable. Albania experienced internal population movements that affected the overall demographic changes of the country, Carletto et al. (2004) defines the internal movement on the basis of household headcount movements. Recent studies have analyzed the evolution of internal migration over time. Some analyzes say the global internal movement has accelerated (World Bank, 2009). Others challenge this result and conclude that it is true that the overall rates of internal migration are increasing, but on the other hand, the growth rate is slower compared to the 1990s exodus in Albania. This seems to be driven mainly by economic development and the reduction of institutional constraints on individual and family mobility.

#### *Responsible factors affecting internal migration*

By analyzing and reviewing literature by scholars and sociologists, anthropologists, social psychologists, and geographers, I conclude that two are the responsible factors in relation to internal migration and domestic influence:

- First, the economic cost of the movement (rural-urban area, urban-urban area) living in a family unit increases.
- Secondly, and quite important, the presence of additional members in the family means the more links with the country of origin should be left behind and be established at the destination.

#### *Networking theory.*

Sociology analyzes migration as a social relationship between migrants and non-migrants. In the perspective of the analysis of network theory, individuals are considered actors involved in social systems where other actors are involved, who in various ways condition their decisions. In the case of immigrants (or potential migrants) networks are created by relatives, friends, common origin, participation in a culture or in a relationship (Boyd, M., 1989: 638-70). Networks represent the places where social capital is generated and produced. Social capital is not just an individual (as a human or material capital), but is created by the relationships in which it is involved. Social networks fulfill several functions: adapting function, simplifying the adaptation process in the host society, the selection function, exerting a great influence on the selection of migrant individuals and the choice of where to migrate, creating chains known as immigration chains (Ritchey, NP, 1976: 389). Networks dynamically associate populations of origin with hosts. For this reason emigration is considered as a phenomenon mediated by networks, structured by relationships with relatives and friends. As Tilly claimed, "It is not the individual who emigrates but is the social network" (Tilly, C., 1990: 84).

#### *Changes in the social structure and family changes Structural theory,*

Giddens's theory of structuring determines that social life is far more than ordinary individual actions, but is not simply determined by social forces. Instead, Giddens suggests, the human element and social structure are interrelated and is the repetition of the actions of individual elements that reproduce the structure. This means that there is a social structure of traditions, institutions, moral codes, and placement of certain ways to do these, but this also implies that these can be changed when people start ignoring them, replacing them or reproduce them differently (Coser, L., Ridener, L., 2005: 372-373). Many dimensions of family life have changed especially during the past decades.

#### *Placement of the population in Kamza*

Kamza Municipality, once a state farm, is constantly transformed into non-farming employment and land, and is populated with larger informal settlements (Mok, 2007; Aliaj et al 2003). In the early 1990s Kamza was an agricultural farm of only 6,000 inhabitants (Mok, 2002). After the freedom of movement and land reform in Albania in the early 1990s, Kamza's

population increased ten times from 2002 to 60,000 and about 100,000 in 2009 (Aliaj, 2002; Mok, 2002; 2009). Kamza's dynamic urbanization is different from the normal urbanization trends seen elsewhere (Hall, 1998; Cabiri et al., 2000). Kamza represents a dynamic case of chaotic urbanization, mushrooming of informal settlements, and lacking infrastructure and access to services (Aliaj et al., 2002)

#### *Achievements and fears of the migrant community in Kamza*

Kamez's expatriate lives in the city have changed considerably compared to their original village. Although urban living costs are higher compared to rural areas, family living conditions have improved. Has better access to infrastructure and facilities; has physical capital in housing, and social, economic and psychological capital such as social networks, work and education. Work and remittances are seen as elements that not only bring economic benefits but also social status and psychological well-being. However, the process of adaptation is hindered by the process of endless legalizations that would enable migrants to gain the right to their home and country. There was a general perceived fear among the migrants about losing their home and going back to the north. These feelings caused by the constant stress of the community significantly reduced their sense of belonging. However, the perception of migrants now is that Kamza is becoming a stable community.

#### *Integration of Families* Integration is a concept that often causes confusion and ambiguity.

It is a dynamic, multi-dimensional process based on mutual respect and ethnic-cultural diversity (Berti, F., Valzania, A., 2010: 11). As a general sociological concept, integration refers to sustainable relationships, cooperation within a social system that has special boundaries for its environment. It is a process that refers, on the one hand, to the strengthening of relations within a social system, and, on the other hand, to the inclusion of new members in a group. Functional theory sees integration as one of the functional preconditions of any social system to ensure its survival. The integration process can be analyzed from a micro perspective, examining, for example, integrating groups and individuals into a society, as well as from a macro perspective, examining the integration of society as a whole. The perspective of social integration focuses on the world of life and the ways in which the system of action is integrated through consensus whether it is normatively guaranteed or communicated. Theorists who believe that society is integrated through social integration begin with communicative action and see society as a world to be. The system integration perspective deals with the system and how it is integrated through external control over individual decisions that are not subordinated to co-ordination (Ritzer, G., Goodman, Douglas J. 2008: 553). In the context of migration, the concept of integration can be taken to mean the inclusion of new populations in the existing social structures and economic activities of the host country. This process affects the society of recipients and migrants. It is, a process only in one direction, but a two-way process, requiring both sides of effort and change.

## **Methodology and Discussion**

This study was based on the use of some research methods. Several methods were used, not without purpose that my main focus was to make the findings as complete and varied. The methods used in this study are: analysis of secondary data and qualitative data collection methods through semi-structured individual interviews and free conversations with residents of the Kamza area, to create a clear logical concept in explaining the reason for making their decision to migrate to the area. While some researchers use (or in some cases, completely) one of the approaches, more and more social researchers are taking both quantitative and qualitative data collection methods or using mixed methods (Matthews, B, Ross, L., 2010: 144). The study of every social phenomenon can be carried out from different angles, and to create a comprehensive picture of what is happening, different methods can be used to collect different types of data (Matthews, B, Ross, L., 2010 : 144).

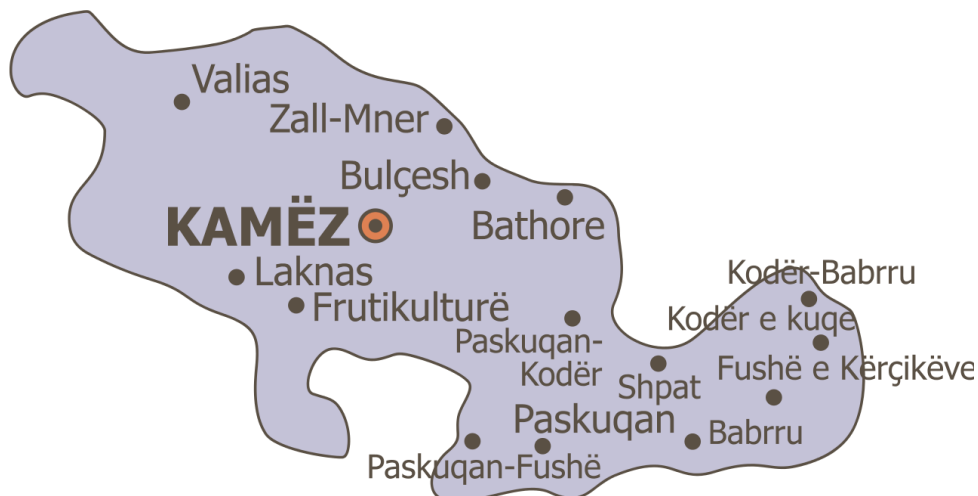
Collection of data through qualitative methods in this study enabled exploration of the experiences, feelings, opinions and personal opinions of the participants in view of understanding the integration process by seeing it as a social phenomenon.

The analysis of secondary data is important because it first helps the researcher save time for collecting data collected by other professionals before, and secondly, data obtained from official sources guarantee high level of reliability and validity (Boslaugh, S., 2007).

#### *Population and sampling*

The population is a home-age in terms of age, sex, previous residence in Albania, time in Kamza, civil status, family composition, education level and qualification, economic level in the family. 3.2.2. sampling 3.2.2.1. The geographical selection areas of the sample The Kamza city consists of two administrative units which are Kamza and Paskuqan where each has its constituent villages that the administrative unit of Kamza: Kamza City, villages; Bathore, Laknas, Valias, Fruticulture, Bulçesh, Zall-Mner, Paskuqan: Villages; Paskuqan Fushë, Paskuqan Kodër with a total area of 37.18 km<sup>2</sup> (Kamza Municipality, 2015), Paskuqan, Babrru Center, Red Hill, Shpat, Kërçi Field, Kodër Babrru,

Figure 1: The composition of the city of Kamza



Of the two administrative areas of the city of Kamza, only one of them was selected as geographic areas, from which the sample of the study would be selected and this is Kamza area. Efforts were made to maintain a gender balance between women and men, representatives of different age groups, with different attitudes in Kamza, with different civil status, with different family structure structures, with different educational and economic levels. I have made such a sampling selection so that the interviewees bring different experiences and different perceptions between them, and this study is not intended to generalize the findings obtained from the selected sample.

#### *Study Approach Approach*

As I have mentioned above, the combination of some qualitative methods of study was used in this study. For each method used in the study, there were different sampling approaches.

For direct interviews a combination of avalanche sample, quote sample and bargain / purpose sample (Mattheéws, B, Ross, L., 2010: 166-68) was used.

Respondents with a long experience in internal migration, who had good knowledge of the country, provided me with their help as "contact points" and recommended others to participate in the interview process (avalanche sampling). Avalanche sampling is a small number of people involved in the study who are involved in the interview process. The selection of this work increased the fact of gathering people with homogeneous characteristics by having individuals of the same socio-cultural characteristics, age and gender, but this difficulty was avoided by choosing from the very beginning 7 different social individuals: females, males, individuals of different age groups, with different levels of education, resident in different neighborhoods and villages in the city of Kamza, singles and married, engaged and loving persons (a form of quotation). These individuals orientated the broadest sampling selection that would be included in the interview process.

#### *General Demographic and Social Data for Participants in the Study*

This study included Albanian domestic migrants living in the city of Kamza and the villages of this city.

- In the semi-structured individual interviews, 27 individuals, 17 men and 10 women participated, besides these many others participated in free conversations, but no detailed database was kept for them.
- Generally speaking, the family members who participated in the study claimed that before their placement in the city of Kamza they lived in Kukës, Mat, Tropoja, Mirdita, Puka, Shkodra, Gramsh, Skrapar, Fushë Krujë, Lezha, Rrëshen, Dibër.
- Age intervals that took part in the study were 24-70 years and the average age of this age is 38.2.
- Concerning the completed education interval, consists of 1 head of household who was 70 years old and his education was primary (4 years of education - B.K.), and a girl who also possessed elementary education (4 years of education - B.K.).
- The interval of residence in Kamza is 2-26 years, while the average of the years of residence is 13.8 years.
- In relation to the civilian casualties, among the 27 interviewees 17 of them are married, with 16 of them being family heads and the rest 8 of them single and 2 engaged. None of the inspectors or during free conversations have seen people who live together in Kamza.
- With regard to the number of children, it is generally noticed that family heads who have created their small family have 1-3 children. While in their big family there are 4-8 children per family.
- Regarding the employment situation, all employees have stated that in their families on average 2 of them are employed (private administration and state administration).

#### *Realization of the study*

For the realization of the study it is certainly necessary physical time to conduct interviews and free talk. This physical time is March 2016 - June 2016. I declare that for all this period of physical time I was present in Kamza by conducting free interviews and conversations intensively almost 5 hours a day.

#### *Administering direct interviews*

After reviewing the existing literature and collecting data from other sources, the study focused on formulating some research questions that orientated the design of a semi-structured interview guide that was used for individual interviewing, mainly focusing on household heads of Albanian households who, after the 1990s, decided to leave their home country and settle in family in Kamza with the idea of a better living for their family, a better economy and a better cultural integration than in their country of birth.

Also sociologist Zyhdë Dervishi claims that the interview allows the sociologist not only to collect fresh data and opinions on different problems of social reality, but also to encourage the elaboration of original interlocutors' thoughts during the interview process (Dervishi, Z., 2008: 82).

Before the interview process was conducted, an interview guide was drafted that more than a list of questions was an interview work program.

During the interviews, it was taken into account that

- a. Respondents responded in their own way, with their own words and their formation without any influence on my part as interviewers or third persons present during interview and free conversations.
- b. I myself in the role of the researcher to explore issues with the participants aiming at more information through research questions.
- c. Encourage participants to interview as freely and as naturally as possible their personal thoughts and opinions.
- d. Interviews were flexible and understandable for each interviewer.
- e. To be discussed with all participants of the same research topic.

In this process, 27 citizens resided in Kamza residents who work and live in Kamza, where 17 men and 10 women live. Some of the interviews were recorded, and then their audio data was returned in a written form, while the information

gathered from the other interviews was kept in detail, thus avoiding the possibility of forgetting any important details during the interview process.

The duration of an interview was 55 minutes on average, enabling their process at bars, near their offices, their homes, and open public places (parks, parks).

#### *Manage free conversations*

As sociologist Zvhdi Dervishi points out, free conversations with hundreds of immigrants have been conducted, which I made to fix them in memory with all the details and, after returning to the apartment, "let go" on paper. In paperless conversations, most immigrants were most disadvantaged, talking more and more openly (Dervishi, Z., 2003: 13). Talks were held in Kamza and surrounding villages, like in bars, shops where the owners of the area themselves, their homes and facilities were in the schools of the Kamza health center. The notes of these free conversations were held after the conversation took place, at a second time mostly afternoon after the free conversation was conducted. I have to point out that none of the respondents did leave the interview in half and for all the questions they agreed to openly and sincerely answer them. Many have appreciated this study and many congratulations and congratulations to me as a researcher on this subject.

#### *Data processing strategy*

##### *Development of the semi-structured interview guide*

The interview guide aims to help the researcher make the semi-structured interview. Unlike the questionnaire, the interview guide is not just a list of questions, but rather an interview work program with extensive notes and features in support of the researcher (Matthews, B; Ross, L., 2010: 227).

The semi-structured guide to individual interviews consists of 53 open questions, organized in 6 sections. However, I have to say that there have been cases where the interviewee has responded profoundly and broadly to a question by answering and answering the other questions below so it is automatically replicated the same question, avoiding the fatigue of the interviewee. There have been times when the interviewee shows a personal and family experience that required unplanned exploration and requires special times.

#### *Demographic and Social Characteristics*

This section aimed to get extensive information from respondents on age, gender, place of origin (city and village), place of migration, time of stay in the actual country, period of legalization of their dwellings, reason for choosing Kamza, status their civil status, their overall family composition, their level of education, their neighborhood, their children age and their gender.

#### *Structural and functional family changes*

To study with the perspective of a sociologist in the field of family sociology, it was necessary to explore the structural and functional changes of the Albanian family in the course of internal migration, so respondents were asked about changes in mentality and family relationships throughout their experience, over them the rights of girls and women in the family, their opinions and opinions on marriage or coexistence, the role of the elderly in their families, their attitudes on the independence of their children after the age of 18, interviewees were asked for a detailed explanation of these changes in their families, illustrating even concrete situations from their lives and experiences.

#### *Challenges of integration from political instances (institutional)*

Given the fact that Kamza is now a city created in recent years by residents from all parts of Albania, we had to study how much they had access to institutional instances and respondents were asked to explain whether they had schools near the apartment of their children, how far from their home were these schools, whether they had health, cultural, social and health centers near their place of residence, whether they have ever taken care of the health center and what they think about the provided service if have ever frequented cultural and social centers near their home. Respondents were asked to explain their concrete experiences, their attitudes and difficulties in the face of institutional integration challenges in the country where they have resided for several years now in Kamza.

### *Challenges of integration and adaptation in the economic field*

The challenge of economic integration is one of the most important challenges and by this section consists of questions that aim to highlight the main source of income, how many family members are employed, how much is the household income what work did they do before they came to Kamza, how are they today better or worse economically, why settling them in Kamza and not elsewhere, have their relatives in emigration abroad and whether they receive a cash advance from them if they have a home in their home country if they have ever had conflicts

in the family due to the economic situation.

### *Challenges of Integration and Adaptation to Society / Socialization*

This section aims to measure the level of prejudice that these families feel and identify the reasons for prejudices, the perception of these family members and mainly the heads of households about the prejudices they have encountered, but especially their children. In this section there are questions that explore how respondents feel about the work they are doing and whether they think this job gives them a better social position than their previous work in the country of origin, how integrated they are in society and how socialized are they in the community, whether they keep in touch with their relatives and how they prefer to spend their free time and with whom. Section 6: Challenges of Integration and Adaptation to a Cultural Life. Private Life. Personal Freedom This section contains questions which seek to highlight whether the traditions and cultural habits of the homeland in their families are diminished, their religious affiliation, the chance of whether or not religious affiliation in the host country, attendance of religious institutions and variability of the attendance of these religious institutions in comparison to the country of origin and the types of these institutions. In this section, interviewees were asked whether they were ever in the cinema, theater, and cultural spectacles. If they feel free to make decisions about their lives, if not who has more influence in their decision-making, family relationships with each other where they feel better, at their place or in Kamza.

### *Blur the data from interviews and free conversations*

As noted above, interviews have been made after each interview in detail, keeping the confidentiality of the interviewees and their data. Audio-recorded interviews underwent the whitening process in full verbatim, each interview lasted an average of 55 minutes and about 1.5 to 2.5 hours for discontinuation.

### *Processing and analysis of data*

Qualitative researchers have not used fixed schemes for search patterns, cameras, measurements, etc., so they can not use fixed schemas in data processing and analysis. However, the term "flexibility" used to characterize quality research refers mainly to data collection phases. Such is the case when a researcher is flexible in an interview process. But this flexibility is not absolute.

Especially in the final phase of the study, such as data processing, analysis and conclusions, the researcher is obliged to operate the material to the fact that he has accumulated. (Sokoli, L., 2011: 267)

Like quantitative researchers, I have also considered a pre-drafted hypothesis and a clear idea in carrying out the study.

If a qualitative researcher is relieved of the obligation to follow the hypothesis (to validate or reject it), he will again have to follow the concepts and ideas derived from the processing of the interviews he has carried out. Then we come to the main purpose of processing qualitative research data, which is evidence of concepts, ideas, findings, of those who carry the weight of the study, giving it the "patent" of a scientific study, of those giving them others can serve them.

Qualitative studies prefer to present information like texts, words or images, with documents etc. Because this kind of information bestows on live living experiences. In this case we do not have statistical data processing and analysis, as we do not use charts or comparative tables. In the text of interviews, personal notes, diaries, documents, photos, images etc., the quality researcher finds meaningful elements, discovers similarities and changes, categorizes, recommends and, as far as possible, makes long-term projections.

When the qualitative researcher studies the transcripts of the interviews received by him, he points out those issues that, according to him, are more meaningful, etc., he directs a unique study. The quality researcher "speaks" more through the

life experiences he conveys than through his generalizations. He refers to some experiences, others will refer to some other experiences (ie not again) (Ibid: 268).

## Conclusions

This study highlighted the adaptation of migrant families in the Kamza area not only dependent on the typology and characteristics of migrant families, but also on the characteristics of the country and the location where they are located. When they talk about their country of residence, migrants compare their country of origin by comparing differences and similarities. Pointing out some of their experiences before they came to Kamza and then identifying the features of the Kamza area.

1- Regarding the structural and functional changes of the family in the course of internal migration, the study revealed that there are two trends in the context of the Albanian migrant family:

(a) on the one hand, the influence of the cultural elements of the Kamza area, migrant families have undergone significant and significant structural changes and consequently functional changes

(b) on the other hand, some families have failed to integrate into urban life in the area where they have come and therefore considered conservative conservation to be appropriate. structure and family functions imported from their country of origin. The study noted that residents living in Kamza, and especially those who were unmarried, tended to postpone the age of marriage and not have many children.

(c) The third tendency, spouses who are entirely traditional, and in their minds, they can not even be conceived to help families in domestic affairs. In the first case, families were identified where both spouses were involved in such family activities as cooking, garbage disposal, homeyard maintenance and cleaning, home purchases and cleaning.

2- The study highlighted the two main trends in the role of the elderly in the Albanian migrant family in the Kamza area:

(a) the tendency of older people to lose their importance because they are not included in "active and useful roles" for families which have not been displaced from their country of origin in Kamza;

(b) the tendency for older people to be included in "active roles" in family and useful and therefore enjoy a satisfactory family status. In the first case are included families whose elderly people had chosen not to move from their place of origin to Kamza because they did not want to feel worthless and as a "burden" for their children.

3- These are considered and perceived as aid to the progress of the living process of families, bringing a respectable status of the elderly to the families who are settled to live in Kamza. Regarding the division of gender roles and work within and outside the home, this study identified three main trends:

(a) The first trend, spouses contribute to housework and are a help to their spouse and are not traditional spouses.

(b) The second trend, the communities contribute largely to outside affairs and their time does not give them the opportunity to contribute to the work within the home.

(c) The third tendency, spouses who are entirely traditional, and in their minds, they can not even be conceived to help families in domestic affairs. In the first case, families were identified where both spouses were involved in such family activities as cooking, garbage disposal, homeyard maintenance and cleaning, home purchases and cleaning. In these cases the two spouses are employed and bring income to the family, contributing inside and outside the home, I must mention the fact that both spouses were of a higher education and had a job that bestowed on them a good position in friends.

4- Having a job does not mean being integrated, so work is a necessary, but not enough, condition for their integration. The respondents included in the study have stated most are employed in these sectors:

(a) the care and services sector, which includes home assistance services, childcare services (for parents who are at work), elderly care services, bar-restaurants, hotels, public services and others. The majority of the employees in this sector were young people aged 20-35, mostly young, unmarried, single or engaged.



(b) The industrial sector, Kamza is an area with a developed industrial sector, in Kamzë there are several factories, among which are: the aluminum profiles factory, the shoe factory, the concrete production factory, the building profile factory, and other sectors, which has a positive impact on the economy of the area where the largest share of employees is residing in Kamza.

(c) the private sector, where family activities are at work, including all family members at work, there is a large number of families in this sector which, in the impossibility of another solution, are forced to be employed in their activity private family, mostly business owners are family heads but who work as a family. The main income of their family earns from their entrepreneurship in their family activity, venture mainly with a middle-sized and small-scale entrepreneur. This choice comes because there are cases who do not prefer to work depending on their employers and as a source of good and high income compared to fixed salaries

5- In order to analyze the social dimension of the integration of newcomers and their families, the study aimed to highlight elements that relate to:

(a) the friendly relationships they create with other families around them;

(b) confronting these families with bias and stigma in the host country,

(c) their participation in the cultural life of the area they live in (Kamza),

(d) contacts with the country of origin. Throughout this study, attention and intersection focused on the role played by the family from other countries and cities of Albania in Kamza and how they are integrated into this dimension of integration into the receiving society.

6- The study aimed to highlight cases when they felt prejudiced and whether they felt or not biased in their course of internal migration. For this reason, I have divided into categories:

(a) individuals and families who have never felt prejudiced, as a consequence that there are individuals who are similar to them, from their origin (country of origin) socially or culturally, are almost similar;

(b) individuals and families who feel somewhat biased: in this category the group is somewhat heterogeneous in terms of age, gender and their civil status, for example, feel prejudices from the elderly who reside near them and this mainly to young people as girls and boys, expressing them conservative views, from the group who was previously explained that they refused to create acquaintances and contacts with locals and their neighbors and this allowed them to close and bring about the non-recognition of the natives to them, allowing the creation of suppositions and prejudices for them.

(c) highly prejudiced individuals and families, according to the findings of the study, only with families who have economic problems and because of their origin labeling them as "malok" or "you come from the place where chickens are eating stones".

(d) Individuals and families who have only felt prejudiced at the outset of their migrant experience and are not the most current, are those families who have longer residence time in Kamza and who make a comparison between the start of their migration period both internally and currently.

7- The study highlighted the existence of two groups of internal migrants:

(a) those who have a positive opinion on each other and

(b) those who have a negative view of each other. Both groups are heterogeneous in terms of age, gender and civil status. but it has been noted that with young people and the most educated there is a tendency not to prejudice others and have more positive perceptions for their natives compared to most the elderly and the persons with a modest level of education.

8- Another element of social integration that has been considered during this study is the connection to maintaining contacts with families in Kamza with their country of origin. Individuals involved in the study were asked about the country of origin, focusing on:

(a) the frequency of communication with relatives and friends in the country of origin,

(b) the frequency of visiting the country of origin.

9- In this regard, there are two categories:

(a) families that have frequent contact with their country of origin and

(b) families who have very little contact with family members, relatives and friends in their country of origin they rarely visit it. For both groups we will highlight the fact that there are heterogeneous groups from the point of view of age, gender and civil status. It should be said that young people maintain more contact with their relatives, family and friends in the country of origin by means of electronic communication, which is an efficient way to maintain contacts by eliminating physical spaces.

10- As far as linguistic dialect is concerned, most respondents use their linguistic dialect of origin, it should be noted that this is divided into two categories:

(a) use linguistic dialect, mainly parents who have reached the age of majority in Kamez, or the elderly and mainly those who do not have a university education level, (b) do not use language dialect, mainly young people, many of whom have been educated in Kamza.

11- In relation to the norms governing the education of children and the relations between family members, two groups were identified during the study:

(a) those who educate their children in the traditional way, ie according to the rates imported from their country of origin;

(b) those who do not follow the model of their country of origin but use the modern norms of recent years. Also how they build their relationship between family members are they in their country of origin or have changed with their arrival in Kamza? From the results of the study, it is apparent that parents mostly educated their children according to the traditional norms of their family, combined with some changes that have taken place, but mainly rely on their own family traditions and traditions but somehow more emancipated for the time current.

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## Continuing Challenges of Women in Albania for Putting Gender Equality at Work, Case Study in Kruja

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### Abstract

This thesis is about women in Kruja, who every day deal with challenges and perspectives to go forward with their lives. I argue that the status and the role of Krutan women are mostly restricted from the impact of a patriarchal society, fanaticism and negative mentality, beside the lack of opportunities that are in place in Kruja. The other stresses include economic issues. Change will come if all the society, girls and boys, men and women, are willing to undertake it.

**Keywords:** Continuing, Challenges, Women, Gender, Work, Albania, Kruja

### Introduction

This study is based on the assumption that the status and role of women and girls in the town of Kruja continues to be limited to within the home as a result of the influence of the patriarchal society, bigotry and the separation of gender roles, which are strengthened in the whirlwind of a developing democratic society.

The purpose of this study is to provide a current status and role of women and girls Krutan in social life of the city, through the collection and analysis of quantitative and qualitative data.

The main objective is to explore the mentality derogatory and prejudicial opinions for girls and women in the town of Kruja about their status and role in social life.

The main areas in which is concentrated study are: Occupations, Employment, Obstacles and discrimination in hiring, Removing them from the town of Kruja (internal migration) placement in major cities of Albania: Tirana, Durres. Their emigration abroad and their deployment in European countries like Greece, Italy, Germany, etc.

The importance of this study lies in the fact that he is the only one of it's kind that is dedicated Krutane girls and women so far. The importance of the issues the study lies in presenting the situation of girls and women in the economic situation in the family, engaging in politics and in senior positions, issues of divorce, prejudice and mentality that accompany life and her efforts to move forward.

### Methodology

For the realization of this study are used concrete methods of sociological research.

First, I browse the literature on the issue of the status and role of women and girls with the aim of presenting the views of different authors such matters and deeper knowledge of the issues and problems related to it. Using literature includes literature in English and Albanian.

Secondly, concrete data were collected on the number of girls / women employed, their positions in state and private institutions that operate in the town of Kruja. This was done in order to study the concrete facts, which served to clarify the ideas and raising awareness of the study.

Thirdly, there were 26 direct interviews and semi-structured detailed, 25 of which were conducted with women and men over 18 years, residents of the town of Kruja.

Fourth, there was a survey, which aims to trace the causes, reasons, mentalities and opinions of women and men in Kruja on issues of status and role of girls / women in the town of Kruja. The survey included 400 individuals aged 18 and older. The sample was selected based on an equal distribution of gender, surveyed 200 female and 200 male.

Fifthly, because I was born and raised in the town of Kruja, the experience of three years of work with the study of the topic of master I handle problems and issues of girls, women and children in the town of Kruja. This has helped me for this theme of study to use the method of direct observation of the phenomenon under study.

For the selection of the sample included in the study, the main criterion used was that respondents should have been over 18 years, and that distribution in both sexes were equal (200 females and 200 males). Since the study includes the town of Kruja, random selection of respondents is done in every neighborhood of this city do not leave any of them without being represented in this study.

Thus, an examination of the data collected, the sample composition is as follows (Table 1)

Table 1: The respondents divided by gender, employment, education and age group

	Female	Male	Total
In total	200	200	400
Employed	98	140	238
Unemployed	102	60	162
Higher Education	66	98	164
Secondary education	104	88	192
Primary Education	30	6	36
Elementary Education	0	8	8
18 - 25 aged	52	50	102
26 - 35 aged	56	42	98
36 - 45 aged	40	64	104
46 - 60 aged	50	40	90
61 older aged	2	4	6

Interviews: they were conducted with 26 respondents, 12 of whom were male and 14 female. Of the respondents, 10 of them were with higher education and 16 with secondary education. Regarding employment, 11 of the respondents were unemployed and 15 employees.

### Girls and women in Krutane social change

Kruja district has under its composition of two city halls and four municipalities. The city halls are: The hall of Kruja and Fushe-Kruja Municipality, while municipalities are: Bubq, Thumanë, Nikel, Cudhi. Kruja district has a population of 80 450 inhabitants of whom 39,976 are women and 40,474 are men.

The town of Kruja lies in north-eastern Albania. It is a city with a wonderful nature, quiet and clean, living 16365 people, 8129 people of whom are women and 8236 are men<sup>1</sup>. The number of families in the city is 4734, and has 3.4 per family member.

Although the road that leads to Kruja is not too long and without much difficulty, this has not prevented the problems that have troubled the Albanian society during these years traveling towards him.

With the collapse of the communist regime, state enterprises were destroyed, agricultural cooperatives also, causing hundreds of workers to lose their jobs, hundreds of thousands of men, especially young men, to emigration in the streets, the majority of girls and women being closed within the walls of the house.

Strategic Development of the District of Kruja on this issue said: "With the closure of industries and cooperatives, employment opportunities have decreased significantly in a broader scale for women than for men.

Girls and women have more equal opportunities of education and employment, before '90, while today most find themselves more economically dependent on men. Increasing gender discrimination in the labor market and the prevalence of conservative roles for women, making women work only in certain areas such as in public administration, in stores and in the market. Women are completely excluded from service in bars and restaurants and were offered positions in the government or private sectors. Also, the lack of childcare makes women stay at home and care for children, preventing them to compete in the labor market "(SZHRRK, 2010: 25).

On the one hand, public sector employment, which was the main sector of employment to population, was destroyed while, on the other hand, the private sector did not develop at the same pace.

After 1990 there was a great movement of people within and outside the borders of Albania. Many families Krutane moved to other cities in Albania, mostly in Tirana, hoping to find more opportunities to improve their livelihood, most likely to ensure a better future for their children.

From 1998 to 2001, approximately 24% of the population left the district of Kruja (SZHRRK, 2010: 36).

But in addition to movements in other cities or from village to city, a considerable number of youth Krutane, mostly men left the territories of Albania to other states, in order to ensure a better life for them and their families.

Remittances have served as an important source of income for families Krutane, whose economic situation leaves much to be desired. About the effects of migration on women in the District Development Strategy of Kruja said: "Although in most cases the money by providing security and survival migration, immigration exerts a negative effect on the workload of women. During his absence, husband or son who has emigrated, women must take extra work (in addition to her work). In this way emigration has increased the responsibilities and workload for women, but not increased to the same degree the status of its decision-making in the family, since these always go to a member male family or a relative "(SZHRRK, 2010: 37).

In a patriarchal family with features like Krutane families had not been otherwise, women took over the affairs of men, who are away to relegated migration routes, but not all tasks men can be made by women. Only the most common, because some kinds of tasks can be performed only by men.

If not enough the consequences of the fall of communist rule, the events of 1996-1997, the wound still festering harassed by transformed it into gangrene. These events further closed daughter and wife in the home. But there was an even stronger reason, the world outside the walls of the house was unsafe, neighborhoods and history repeated the girls homes were looted, raped, trafficked. These stories helped to keep girls and women increasingly more fragile in the shell of their houses. They should avoid going out just as much from home, movements through the city streets, and the fall of dusk should have been at home because the risk could be there ready to attack. I remember, hearing people talking about this issue, that if a girl or woman has something happening after dark it was her fault because she had not been at that hour outside. Going out alone or after dark had fallen was as if he asked himself up, and for this, blame the victim and not the perpetrator. Guns in the hands of the population makes this even more real danger, and gave the company one more reason to support the

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<sup>1</sup> Data taken from the Office of Civil Status, Hall Kruja

more traditional division of gender roles. Through the ages, household duties, care for children entrusted to women, they already justified by external circumstances.

These attitudes became overwhelming that "attacked" all those girls and women who tried to emerge from modern prison, their homes. It seemed the most natural thing in the world was that girls marry at a young age, to create a family. There were a large number of marriages of girls at a young age which meant that these girls had made their choice between education and family creation, the latter triumphing.

Girls and women under Krutan prejudiced mindset of society, allowed it to strengthen until they would have more force to oppose.

Until recently, girls and women who frequented the premises were very few, nowadays there is a greater freedom because every day more and more increasing number of girls and women who come with friends or family to free environments and public spaces in the city, although even today some of them are still limited. Some bars and cafes are labeled as masculine. In the rapid transition of girls and women should not violate the local bars, at least those that considered themselves honest.

But let us analyze a row key areas that are directly affected by the event of rapid change in Albanian society, which began with the collapse of the communist regime, with a focus on the impact on the position of girls and women in these fields.

### 1.1 Education

"... Education is vital for human entry into the labor market and serves to legitimize financial gains; it is also important for other strategies to improve human living conditions, including the protection of personal rights and the opportunity to participate in community institutions "(INSTAT, 2004: 14).

Thus, education is very important for individuals in particular and society in general. In a society like that of Kruja, where girls and women are under constant surveillance and father, husband and family in general the role of education is existential.

Education during the communist regime had a special significance to the state. The communist state policies cost significantly for the education of individuals, women and men. Educational institutions were also in the most remote villages of Kruja. Although most individuals can not choose the branch on which will be educated, because it was the state that put this, as men and women have graduated in various branches of higher education. With the collapse of the communist regime, many educational institutions collapsed and went out of order, causing a large number of children and young people to not have facilities to continue the learning process. Also fell well prepared faculty in schools, as many teachers have left teaching to handle other more profitable activities, like trade, or became involved in the wave of internal migration and foreign population within Kruja and to all Albania.

With the fall of the communist regime in the early years of democracy, the role of the state was weakened considerably, what was accompanied by the emergence of a number of negative phenomena. This marred in particular the position of women and girls of the Krutane. Krutane society with its patriarchal elements, used these negative phenomena to deny girls the right to education. The risk that can run at girls as violence, fraud, trafficking, robbery, etc., were used as a reason to convince girls that it was needed to best to stay at home.

The events of 1997 further exacerbated this situation. The speed of these changes led to girls and women conquer fear for their future. I remember that in this period I was graduating in the last year of high school, fearing for girls. My parents had begun to have serious doubts whether it would be safe to continue to feed me the desire to be educated more further.

In the circumstances of the chaos that was created after the fall of the communist regime and especially after the events of 1997 took wing many stories which somehow served fanatic and patriarchal krutan to strengthen their beliefs that place women and girls at home, not because men love it, not because the canon but says their best girls and women should stay at home.

During these years of education seems to have lost its importance, men migrate, girls stay closed within the walls of the house. Many girls stopped their education at primary or secondary level not to proceed further, what will put even more unemployment crisis among girls and women.

Besides the above-mentioned serious events and circumstances, the attitude of young people and even other age groups against education was affected as a result of several factors such as:

1. The significant lack of jobs as a result of the destruction of the state sector after the collapse of the communist regime.
2. To possess a university degree does not mean you can have the most secure a job.
3. The income that can be derived from work in the public sector are insufficient to meet the needs of everyday living.
4. Engaging the private sector not necessarily requires having a university degree, the more the private sector continues to maintain low rates of development.
5. Economics paved the way for immediate needs to be coped with daily living needs.

All these lessened somewhat the importance and the role of education. Young people, even other age groups of society focused on solving the most pressing needs that were laid before them, not thinking about the benefits that will bring education into the future. They suffered high levels of unemployment and lacked significant economic income, so they could focus on the way that can resolve it as soon as possible. Education is not a fast track. Emigration was seen as an opportunity for men to ensure economic income for themselves and their family. Since these revenues were much higher than those that could be drawn into the labor market in Kruja, it served as one more reason to remove especially boys from continuing different cycles of education.

The attitude of men towards education was influenced importantly by the need to ensure economic income than that of girls, which somehow was imposed by others to abandon school. I think that both of these positions, as girls and boys were influenced by patriarchal mentality of the division of gender roles, circumstances and occurrences 90s and beyond simply served as incentive to put women and men once again in position gender roles dictate. Men should provide revenue for maintenance of the family, as required by his role of gender, girls and women should engage with their domestic obligations, as required by their gender role. I think that the situation and circumstances arising after the fall of the regime and after the events of 1997 served as tools used to reinforce the patriarchal society of its power.

On the one hand, the education of girls and women is one of the main enemies of patriarchy because it makes girls and women independent of men. On the other hand, the patriarchal mentality sees the education of girls and women as unprofitable because "girls are the stranger's door," as expressed in Kruja.

The late twentieth century and the beginning of the new millennium brought a new attitude toward education, many young men and women competed Krujan to pursue higher education. During these years emerged a new phenomenon, young people do not want me to return to my hometown after graduating from higher institutions. Young men and women to justify this action are using their few opportunities as a reason to offer Kruja to move forward or few opportunities to find a job, for which they were educated.

"Why stay? There is nothing for me. I have a job to be, I have no running water! We only have each other, and now it's not enough" - Student from Kruja district (SZHRRK, 2008: 40).

The number of girls who choose not to return after graduation Kruja is smaller than men, but their number is growing. Girls checked more family than boys, they can not stay away from their parents after graduation because they would cover the shame of their family. Opinions do not attach importance to the efforts of male students not returning, it is normal for boys to show more independence, this attempt coincides with their gender role. As for girls, gender roles assigned to you not included elsewhere initiative and independence. As long as were unmarried girls should have been under the care of the parents, who will deliver it into the hands of her husband after marriage. For those girls who dared and dare to follow their desire, their mentality is very serious. For them widely rumored and girls are seen as "not good" eyes fanatics. But the number of girls who are breaking this mentality is growing, it somehow shows, or that mentality is mitigated, or the younger generation is challenging it.

## 1.2. Work and unemployment

During the communist regime more women had equal opportunities with men in the labor market. "... Albanian socialist state imposed another structure for the public sphere, which promoted equal opportunities for men and women in education and the labor market. Even women were given a number of key and high-level" (INSTAT, 2004: 21).



The labor market in the town of Kruja continues to be very poor also affecting high levels of unemployment in this city. The labor market in the public sector focuses heavily on service delivery institutions, as the manufacturing sector is not extended after the overthrow and destruction of factories and different after 1990.

Girls and women are mainly concentrated in institutions of education, health and less in institutions such as the Police Station, etc.

Also scarce the number of girls and women in decision-making positions or as specialists, this is very low compared to men. Referring to the Progress Report on the Strategy of Regional Development of Kruja, in 2015, the number of women as a specialist in local government accounts for about 21% of the total number of specialists, while women accounted for only 1.6% of members of local councils who are decision-making bodies (Council District, 2015: 32). In the district of Kruja, the public sector employs a total of 2880 employees, 1200 of whom are women (ie almost 45% of them). At the regional level, 58% of women are unemployed<sup>1</sup>.

Regarding the private sector, its developed branches are such that do not offer much for the employment of women and girls. The private sector in the district of Kruja, including construction, trade, transport, etc. (Council District, 2015: 48-49).

These branches are seen as the field of employment of men more than women.

However, the position of girls and women to employment outside the family economy depends not only on the labor market, there are a number of factors, which in such circumstances, Davidson and Cooper summarized by three key factors. According to them, the factors that affect a woman's decision to enter and stay in work falls into three categories:

- 1- Family cycle phase determined by age woman of her children
- 2- The level and type of education a woman
- 3- The conditions prevailing in the labor market and the opportunities provided to women

It notes that the importance of the above factors is relative to the needs (economic) to work (Davidson and Cooper, 1984: 128).

I think that for girls and women Krutane included a fourth category is:

4-Krutane society's patriarchal mentality for girls and women. I will not enter here into further analysis of these factors as they will find a continuation of the study treatment.

Combined together, these categories constrain the position of girls and women against employment. Because each of these categories has its own specifics for each city, for the city of Kruja combination of the above factors make specific issue of employment of women and girls. This peculiarity gives him a combination of two factors, labor market and patriarchal mentality and, Kruja on gender roles, which are specific to each area.

Crompton and Harris argue, "the pattern of behavior of women to work is the product of specific circumstances, possibilities and limitations and the choices they make in relation to them or reply to them" (Marks and Huston, 2002: 523).

One of the consequences of the fall of the communist regime was unemployment, especially unemployment of girls and women. Even nowadays unemployment continues to be one of the biggest problems plaguing the town of Kruja<sup>2</sup> constantly, which further worsens the economic situation of its residents, especially women and girls. In the district of Kruja unemployment rate is estimated to be 33.9% (SZHRRK, 2015: 25).

It should be mentioned that there is a major deficiency of data by gender segregation, especially in connection with unemployment, what does not have accurate data on the number or percentage of unemployed women and girls. In the town of Kruja unemployment it is too heavy for girls and women, as in addition to other functions, the work serves as the

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<sup>1</sup> Data obtained by the Regional Council of Durres

<sup>2</sup> Moreover, unemployment is one of the most worrying problems for the Albanian society. In the study of ORT / USAID, Albanian's Road to Democracy, respondents involved in the survey cited unemployment as the most worrying problem, followed by poverty.

main way Krutan for girls and women out of the house and to establish a link with what happens outside. Paid work outside the household is one of the main ways in which girls and women Krutan find time to care for themselves and to forget personal and family problems temporarily. As an interviewee says: "I thank God that I work, at least I have a reason to get up in the morning, and work is the only opportunity I have to come out of the suffocating routine of household duties. For girls and women in Kruja existential matters. Having a job it is important for men who only work for the salary they receive. For work as an unemployed is spent all day in the company premises with each other".

It is common for men to stick to the premises all day, play billiards, to spend time in their company. At home stick girls and women who do not have the same fate as men, whether they are at work or not. They can not leave their cafe society, especially when they are unemployed because, among other things, they would had to ask for their father or husband's money to pay cafes.

With the fall of the communist regime, girls and women lost their jobs and freedom, girls and women of his fall but did not bring democracy simply transition from a dictatorship under another. They left the dictatorship of the proletariat for the dictatorship of patriarchy, the dictatorship of Enver Hoxha, dictatorship for the spouses and the masculine society, that does not allow them to enjoy the fruits of democracy.

Opportunities of girls and women to qualify in the town of Kruja leave much to be desired. For girls and women, there are courses such as nurses, dressmakers, hairdressers, English language courses and computer, which can serve as a way to get a profession through the exercise of which they have the opportunity to earn income, if not to gain economic independence from their family or spouse. But these courses are qualified in traditional areas of employment of women and girls and does not affect the growth of their status or progress in their professional career and social life, but to the poor give a green light to be employed and ensure financial income through salaries, which is known to very low.

Generally, the reality has shown that it is very difficult to put to use the knowledge gained in these courses to use, because most of the girls and women who have followed them have failed to find a job, even if they have taken the initiative to practice their profession bankrupt from the lack of customers seeking their services.

One of the respondents, which is a US citizen, arrived in Kruja several times, among other things, is expressed in this form: "Women in Kruja have other recreational activities close to their hand. Generally lacking specific sites to gather besides some locals who accept women as their clientele. In general, women do not dine out with their husbands, do not go to the movies together or listen to music in music halls, visiting art galleries, have fun at the beach or traveling together ... women are expected to stay at home after the fall sunset.

It seems like they accept their situation difficult because many of them are unable to compare the quality of their lives with a life outside of Kruja and for many there is no hope for change "

### 1.3. Caring for children

Care for children, as well as other household obligations have set the figure of the woman. Mother born, grew up and educate future generations. To the Krutane the role of mother in the upbringing and education of new generations is very important. They care for them from the moment they cry for the first time in this world and until they become capable to walk with their feet. Even as they say in Kruja, concern and care for the child takes the mother as long as she breathes. All mothers and fathers do people check the results of multifunctional services performed by mothers. It looks like mothers are the main teachers that educate their children with gender roles expected to be played by them in the future. Indeed, if it is the mother who gives lessons is the father who takes the test and decide if the child has passed or not, if the teacher mother is doing it's role properly. As one interviewed said 46-year-old woman: "I am always cared for the education of children, the husband simply observing their behavior. I congratulate the children when they behave properly and when there was the case, saying that it was my fault that I do not know how to breed".

During the communist regime childcare and nursery gardens accrued to the state where the children were for a long period of time. It was cheaper and mothers gave more opportunities to work outside the household. Generally, most children at kindergartens or nurseries brought state in the early hours of the morning and taken in the late afternoon. With the fall of the regime, these institutions were destroyed. Children, as well as their mothers, remained at home.

Child care is an important factor affecting the employment of women in the labor market. The state does not provide more childcare service. Although the gardens and nurseries began to function again, not to the extent and intensity as before,

now seemed mother was accustomed to this new practice. Is the highest number of mothers who care for people raising children than those who send their children to these institutions. Because many women are unemployed, they do not send their children to kindergarten. In addition, mothers are skeptical about the quality of care and education provided in these institutions. One interviewee said: "do not bring the boy to kindergarten I fear he will not be properly cared for. I'm at home all day and no one better than a mother can educate and care for children. "

I think that the first engagement of mothers for child care was in response to the lack of service and then in return he served as a gender role for women. This does not mean not caring for the child's mother during the regime, because after the end of working hours the state, the child walked directly under the care of the mother. The difference is that it was possible that a few hours to leave the child care educators, now it looks like they do not care much this service. However, this attitude is relative in the town of Kruja while there are many families who send their children to kindergarten. One interviewee said: "even if they are not employed mothers should send their children to kindergarten because they become more independent, integrated with other children and better prepare for long educational process that awaits."

Employment of women is closely connected with the fact that they give birth and raise children, and in particular the relationship with the woman who made the domestic sphere. By sociologists and researchers, as an opportunity to achieve gender equality, it is first necessary engagement of men in housework and childcare. In a patriarchal society like it Krutan elements, it seems unlikely that men refuse to make changes in their gender roles, the more so when the role of women and girls are not valued as housewives.

Sometimes men revolt from all this attention that is being given recently to achieving gender equality, the rights of women, giving numerous opportunities for women, etc. During the beginning of the interview with a gentleman 42 years old, when I was explaining the focus of study, he responded thus: "how well you do. Women, Women, Women, you have become national issues. Open TV - women, read the newspaper - women. What about the men? "

Men can see the attention being paid to girls and women as a gender discrimination against them, but just comes to ask: Why men do not take as discrimination and maternity pay received by women?

#### 1.4. Housework

Like raising children, household duties of girls and women are just as inseparable from her image as a woman. To support the domestic role of women and girls, often and most used feature biological role of women in childbirth as children. Biological characteristic of motherhood, interpreted in social function, seem to justify the position of girls and women as "appliances and mother", where this term is not the function of the name of the other parent "father".

Men benefit by having the girls and women who work for them, inside or outside the home (making life for them easier and more comfortable, giving them the opportunity for leisure and time for training) or working below them, where they are leaders.

Men work only when they are paid or not paid work they do is direct benefit to them (and for most of the housework seen as masculine, such as the roof, nails, clips, door and locks them, Shower broken or where know what - paid for arranging their masters. Why not do the same for the domestic work of women and girls?).

As women, who work outside the household, where historically she's been paid less than men, their work is more tiring which starts behind the walls of the house (a work without motivation), where they shed sweat for all family members, doing as say, a little at the same time 100 occupations, cooks, waitresses, washing clothing, cleaner, psychologists, educators, teachers, doctors, etc., and additionally require that all these services are provided with a smile, not even get a thank you from "customers" of her daily "24 hours", which can become irritated and complain to the "big boss" when "multifunction device" does not work as it should.

The work of women and girls does not end with the opening of the door, but starts there. {multifunctional capabilities, for which no one pays a penny, and most cases are seen as "nothing".}

"The phrase that a woman's work is never finished shows that in household responsibilities many books are written on this matter" (Grint, 2005: 32).

How is it that girls and women who are capable of doing and play so many roles at the same time, have a status and position dependent on men? This is because not that men do not have these skills, but it is in their interest not use, why do it when girls and women can do it all for themselves.

Household duties of women and girls will never finish, they begin with the first rays of the morning and ending late at night. Except nobody pays them. girls and women, come from a variety of energy deficits and sweat every day. Not only do they not receive a salary, but they can not benefit as social security or health insurance, or even some sort of reward to ever take those employed outside the household. How desperate must be for a woman who throughout her life worked at home and can not benefit or old-age pension because he has not worked. How paradoxical!

It says sociologist Zyhdj Dervishi about obligations of household: "Such activities absorb and absorb most of the energy the physical, mental and spiritual needs of girls and women, especially mothers, to which in most cases they deprived themselves of the pleasures of this life, professional career advancement in the social benefit of the husband's career and especially children" (Dervishi 2004: 28).

Nothing more than the expression below does not show the hard work of the mother in the family benefit, for which it does not receive a penny.

"If you get up a pantheon for volunteers in any society, and particularly in the Albanian society, in the central location without any hesitation would be the mother figure" (Dervishi 2004: 30).

I think that statement says a lot more than any theory or study sweat, physical and spiritual energies that continually pour mother family.

During the communist regime women and men have an equal position in the labor market and in education. But this does not mean that the same equality was also violence. At work, women had a maximum yield, working with the same load and time as men, family, responsibility for childcare and housework fall only on them.

Although the communist regime women were engaged in the labor market, household chores awaited her when she returned. Despite her fatigue, she should have to roll up sleeves and deal with household chores.

"The socialist state never encouraged women to become aware of their inner freedom, or to question the power of men in the home" (INSTAT, 2004: 24).

Despite equality in the labor market and in education, "the socialist era rates required women to be perfect housewives and mothers, to sacrifice for their families, were polite with their husband's relatives. A woman's identity was associated more with it's gender-specific roles" (INSTAT, 2004: 24). Devoted so much character and gender roles as mother used to tell such terms "mother party" that cares for all, "Mother Albania", etc.

The situation with the collapse of the regime worsened rather than improved, now the state does not create economic opportunity and educational equality although talk of a democratic regime in the country. It was not the dictatorship of the state but had already dictatorship circumstances and social, economic and cultural born with the fall of the government. If during the regime she can not escape the penalty of the state, in democracy were the circumstances, the economic, social and cultural rights that served as a barrier, especially for girls and women, who already had the support of state policies as before.

### 1.5. The patriarchal family and canon

Krutane is a society with pronounced elements of patriarchal family at the core of it. Strength of patriarchy weighs heavily on the fragile shoulders of women and girls.

Generally, people do not accept that the impact of the canon is still very strong, but we have to remind them that their way of thinking is conditioned more by the Kanun mentality, changing it often is spoken and used almost the same mentality as the canon but with different terminology.

It is precisely canon that specifically emphasizes superior and important position of men, especially the head of the family violence and addiction girls and women, which are denied many rights. Even today there are still large families, with many crowded under the same roof, which on top of "the householder" as expressed Shjefëfë Gjeçovi (1999: 7-8).

Even if a family has no male heir, by canon family wealth and property can not be inherited by women. "Even if the father has no sons, no daughters may were left with no land, no defamation" or "canon recognizes the son and not daughter Successor" (Gjeçovi, Sh., 1999: 26; 28).

Krutane society there are many cases when a couple who has not begotten a son, brother forgave him a male child, who will inherit everything, his wealth and property. However, not only provisions in canon but also in practical and pragmatic situations, the organization of society affect the increasing importance of having a male heir. To be realistic, girls have fewer economic opportunities to care for their parents, their salary is generally low in comparison with boys.

Bear boys as girl looks like something unimportant, after all human beings are two genders. But the importance is shown that when a baby boy is born they shoot the gun to express the joy and rises to the girl and the nurse says in a low voice. Even an interview, the nurse in the maternity ward of Kruja, inter alia, in an interview, said: "When a baby boy parents become happy, even the cleaning, tips the occasion, but when a girl is born, one notices annoyance on the faces of parents or of kin. Not that I do not want girls, but in Kruja if possible mothers should give birth to only boys."

There are many cases that spouses married again to have a male heir, but these cases are less. I remember a friend of mine from the south, when we met for the first time, said he had only one sister and I asked - how do you have a brother? It seemed very strange that to her parents were born only two girls because I was used to hearing about cases where parents were born many girls again looking for a boy. Nowadays it seems like it has changed somewhat since many young parents say that it does not matter whether or not to have male offspring.

Even the relationship between brothers nowadays resemble the settings made in the canon. After his father's death, the main role of the elder brother passes, and Canon has given the right to take his father's place. "A first son seeks the dominion after the death of the father;" (Gjeçovi, Sh., 1999: 23).

Even sharing the duties of husband and wife noticed the impact of canonical perceptions. For example in the canon, among other duties of husband said: "a) took care of the ears and flee to beg for everything in life held;" (Gjeçovi, Sh., 1999: 11); or duties of wife: "e) to boost the recovery of the child with honor," (Gjeçovi, Sh., 1999: 11). So the role of providers of goods attributable man and one woman raising children, as it does today.

In connection with the engagement, engagements still cases of girls from the family without her opinion. These kinds of engagements were once tradition, a tradition which has not yet been extinguished. In the Canon said: "Girls no tager: a) to elect it's own destiny; will go for it, for which I will betroth" (Gjeçovi, Sh., 1999: 10).

I think that patriarchy and patriarchy are two strong allies, who further exacerbate the situation of girls and women, both within and outside, making their traditional gender roles do not find a way to change. The two together have contributed to the formation of mentalities in unequal position of women and girls in society and family.

I think canonical influence has waned somewhat but not disappeared, and there are certain situations in which it is fully implemented, a special case is a blood feud.

Also think Kruja villages are mainly mountainous, and the impact of the canon is more powerful than in the city. The purpose of this paper is not to study canon, but what interests me is to tell that canon has an impact on the position of unequal and subordinate girls and women.

Generally, in society are rare cases when the groom goes to the bride's parents to live. Legacy and division of property excludes women and girls, they get nothing from the estate of the father.

Not only men produce continuously and strengthen the patriarchal system of organizing society, but even women who work with men by perpetuating this system for many centuries, acting according to him, silently disagree with, but to reproduce it constantly.

In general, girls and women disagree with gender inequalities that lead to their roles, but act upon them. This has made the silent help in the continuity of the existence of the patriarchal rule of men.

## 1.6. Inequalities and gender roles

One element that serves as a strong school to perpetuate inequalities between women and men are gender roles. Gender roles are transmitted from generation to generation, intentionally or not, children are taught by adults in the family to play gender roles belonging to the sex with which he / she was born. This is done both through education awards for their behavior or even the "penalties" for behavior / roles that do not belong to their sex.

Even if parents do not educate their children in order to deliberate about gender roles, children learn by observing and imitating many roles of a parent of the same sex. "Children take more lessons from these (different gender roles exercised by parents), even when no specific order from adults to give gender roles" (England and Farkas, 1986: 88).

Both transmit and educate parents, intentionally or not, their children with appropriate gender roles. Unlike much thought, men seem more committed than women to switch male or female gender roles in their children (England and Farkas, 1986: 88). And in fact, men do not deal directly with the education of children, but does not tolerate any behavior outside of their gender roles, if the mother is not so severe, the father is.

Not only the family, but also outside it, the children are in direct contact with the gender roles are concerned, wherever they violate it, wherever they cast eyes are surrounded by examples of the behavior of different genres that make one in the future not see anything wrong in various roles and positions and unequal to men and women.

"As a major form of socialization occurs simply by the observation that children make the behavior of adults, changes in the gender division of work by adults in the household and employment will be the main change gender roles in children" (England and Farkas, 1986: 187).

Krutane society where children are constantly in contact with:

- a. with the figure of the mother, who perform all household duties and engages her daughters in their making; that serves other members, especially male family members; husband abiding and do nothing without his permission;
- b. a father figure, which is not never home; which all are accountable and ask permission, etc., it seems very difficult for changing gender roles, more family perpetuates them.

This does not mean that there is no hope for change, but it will be difficult because, on the one hand, men are more resistant to their contribution to this change and, on the other hand, many women seem powerless to forced to do.

This has meant that girls and women try to change their traditional positions, try to move forward in the area of employment outside the household, social and professional career, knowing that the main obstacles are men. So are girls and women who are trying to change but, "Changes in gender roles have been asymmetric, more women have moved into traditional male areas than the other way around" (England and Farkas, 1986: 191).

## 1.7. The representation of on girls and women in the public sphere

What is the current representation of girls and women in the public sphere? What are the institutions where they constitute the largest number of employees? How are girls and women represented in decision-making and leadership positions?

To answer these questions I have collected concrete data in different institutions, public or private, the number of girls and women employed and their positions.

By analyzing the data collected was observed that:

- a. Unemployment is one of the most pressing problems of the city, which weighs as on men and on women. From the data collected, the total number of unemployed in the District of Kruje of 2016 was 8875, of which 4852 are females.
- b. Female civil servants in leading positions are 71, only 5% of women employed. Also, note that the number of women in managerial villages is much less of it in the city, even the number of employed women is much smaller. The data, in 4 municipalities of Kruja, only 1 woman is in a leading position.

c. Furthermore, it is important to note that what is observed from the data collected is in the Municipal Council, Municipal or District Council, there is no female Council member.

d. The data noted that the majority of female employees, even girls and women leadership, are in institutions, which are at the center of their work family, children or care for others. They are very few other institutions less focused in the fields above. For example:

- The Family Planning Centre, from 4 employees, 3 of them are women, one of them leading.
- The Children's Cultural Centre from 5 people, 4 of them are women, 2 of them are leading.
- The Department of Public Health, the 32 employees, 13 of them are female, 1 steering.
- The Directorate of Hospital Service, 325 employees, 265 of them are women, 8 of them are leading.
- In the District Education Directorate, the 972 employees, 642 of them are women, but only 17 are leading. In schools, kindergartens of the city, the 356 employees, 306 of them are female.

On the other hand:

- The Albanian Energy Control (AEC) Kruja, a total of 92 employees, 4 of them are female.
- In sub-prefectures, 31 employees, 6 of them are female.
- Police Station, 92 employees, 10 of them are female.

So, as seen from the above data, there is a sharp division of men and women according to the area closer to the domestic sphere and leave. Girls and women are deployed mostly in institutions where their work is similar to her daily chores within the family, as service to others, child care, communication, etc.

It is noted that even in those institutions where girls and women make up the largest number of employees, their managers are generally male. In education, although the number of female employees is greater than men (66%), only 17 of them are managing. Of the 250 graduates at the district level, an average of 150 of them go to high school, 65 are women.

During recent years they have opened in the city many banks, whose staff consists of women, and most of the leaders of these banks are women. In Raiffeisen Bank by 15 employees, 10 are women and 2 is led (director and deputy. Director), Union Bank of 6 employees, 3 are women, the head is female, etc.

The number of employed women divided by their positions in the local government bodies resulting data below (Table 2), which are derived based on data obtained from the Progress Report Strategy Kruje, September 2015 (Council District, 2015: 34):

**Table 2: Women employed in local government bodies and their positions**

What	In 2015	In 2014	In 2013
Nr. The councilors in local government bodies	3 from 150	3 from 150	3 from 150
Nr. Women in leadership positions in local government bodies	8 from 80	8 from 80	7 from 80
Nr. women in specialist positions in the local government bodies	28 from 145	30 from 145	25 from 145
Nr. of women in local government bodies	38 from 168	35 from 168	32 from 168

So, as you can see from the above data, the number of girls and women in leadership positions, or as Advisor is very low compared to men. From 2013 until the present day it seems the status of women has deteriorated because, if 2013 had 3 Advising females, currently, in 2016 there are no councilors as women in any of the existing councils (municipal, municipal or district) .

We should note that most of these jobs are places used by the political party in power to reward its supporters. This may be a fact to show that men engage more with politics, given that the number of men employed in these institutions is 168, and only 38 (22.6%) of them are women (130 males).

**Table 3: Data obtained by political parties**

Party	Total members	Females	In %
Socialist Party	260	96	36.9
The Socialist Movement for Integration	50	4	8.0
Democratic Party	220	70	31.8
Republican Party	30	2	6.6
Social Democratic Party	50	12	24.0

Kruja citizens say that most girls and women who are members of a political party are those which are engaged in politics fathers, husbands, brothers or any other relative of the family. Politics in the city serves as a very good way to find a job when you support the party that comes to power. Leaders of political parties are men, deputies and mayors of Kruja who have exercised their mandate, even the candidates are and were men. Deputy Prefect, the institutions, who are placed in positions of politics are male, councilors are men.

Even in politics, as in other areas of public life and social role of women is overshadowed. There are few women leaders, mainly those women are right forums that are involved in politics or member of the party leadership, but not the party president.

The highest percentage of women's participation in politics in Albania was in the period from 1970 to 1991, when 20% to 33% of representatives in the Assembly were women. In 1997 this figure fell to 7.1%, and in 2001 was still 6.4% lower. Today girls and women's participation in politics remains low but with the perspective to increase (INSTAT 2015: 37).

In Kruja they have acted and continue to act NPO (non-profit organizations) variety, which are tried by their projects to address problems specific to women and Krutan girls. However, problems concerning girls and women Krutan are numerous and deeply rooted. What do that projects of these organizations, which generally operate in terms of limited, not be able to bring significant changes except for a day or a few days otherwise past seminars or training courses organized by them. To solve such problems have a common struggle of all structures, governmental or not, and most importantly the cooperation and participation of the whole society, men and women.

### **In Conclusion: Who called fragile women ?!**

Many of gender disparities against girls and women have received life from their biological differences with men, the feature of motherhood with which nature has endowed them, and both combined used as an excuse by the company to be labeled girls and women as fragile, weak compared to men, so they can not perform the same duties as men, due to the fragility and vulnerability of their their traits at birth.

Krutan girls and women are every moment of their lives facing challenges to move forward.

Education equips the Krutan girls and women a peaceful weapon to fight against gender inequality. On his side, girls and women have one more opportunity to move up the career ladder, professional or social. But for girls and women a number of obstacles stand in the way of her to prevent her following the different levels of education. Mostly disparaging mentality, fanaticism, negative opinion, economic opportunities are seen as major obstacles. Girls and women face to Kruja and despite those many girls and women are educated and continue to be educated to the highest levels of education. As I stated above, education for Krutan girls and women is a unique opportunity to escape from the clutches of the problems, a vest that can hold on to water when the waves hit.

Employment outside the household is vital for girls and women of this city. It gives the opportunity to see a ray of light in darkness. Given that the city provided very few opportunities for girls and women to express its abilities and to leave the daily routine of household commitments, work is the linking bridge between the home and society. In Krutan society with a patriarchal mentality, the works are divided by gender, housework as belonging girls and women, as a nurse, teacher, educator, economist associated with the image of girls and women.



Gender division of posts is even more profound, so for girls and women in general in the entire country are remote offices such as mayor, deputy or other leadership positions. Girls and women must face Krutan disparaging mentality and fanatical patriarchal society, men who have no intention to allow girls and women to enter the part.

Domestic sphere and liabilities serve as a modern prison for women Krutan. Chores are women's and only for women. Just housework are the only tasks that men do not intend to participate. Household duties of women and girls are very tedious and often forced her to give up the work of social and professional career. And child care is only for women, men thought to be unable to care for children or to deal with household chores.

Policies another area entirely male political positions are held by men, and they only run for such positions. Girls and women are considered as "very clean to put the dirt of politics." The role of girls and women in politics Krutane is more support for a female candidate whom she has relatives.

Girls and women leaders attacked more by public opinion. Even successful women and girls seem prey to rumors agency. The more important that girls and women are more attacked, the more verbally abused, the more prejudiced. The mentality and the public does not tend to attribute its success to their abilities, but always seek to find what they say behind this success. It looks like the girls and women who are able to get ahead by social tsunami survivor, always viewed with a skeptical eye type, which fails to recognize that women are just as capable as the men. When girls and women emerge from their traditional position in the spotlight to be attacked by others.

The government sector remains the preferred place of employment for girls and women in Kruje, because he pays you social security and is more secure. While the private sector has accepted for higher wages and not politically influenced as the public sector. Girls and women are discriminated against in interviews given to run for a position. Although they are considered as the correct employee, committed and communicative, yet men are favored employers, this patriarchal society favors for them.

Decision-making in the family seems as distant as decision-making positions in the public sphere. Although patriarchal mentalities connect girls and women to the domestic sphere, even within its leading positions must be held by men.

Although times are changing, Krutane wife and daughter still have some role in decision-making in the family, generally the word of the head is undisputable.

Girls and women are deemed as Krutane from each other and from men. Who's who less so, both are subject to the tide of prejudice that did not spare any of them, neither girls nor women. They are biased and dependent on family and women within it. Women because they should be an example of "good woman", the image of the family (more statements of a certain patriarchal having a woman convinced), and girls should have more self image if they want to establish in the future of their family, if they want to in the future be considered a "fair girl" for candidates for marriage.

Girls and women endure at their expense burdens painful and unhappy marriages and violent. Often times for the sake of children they give up their happiness, that children do not live separately, they choose to live always with "the enemy" their father their children. Mentality derogatory and negative opinion of divorced women persecutes women in dreams, where all despise and blame when you are not guilty. The punishment is so looked down as women still choose to endure the hell of their marriage than to face it. This is not to fear the consequences that they themselves may suffer, but because his wave could hit the most beloved people, children and parents.

As girls and women countrywide Krutane the girls and women face every day with possibilities and impossibilities, the harsh reality for women, the fight to be fulfilled as human beings, the fight to get it right with you belongs, gender equality.

Unlike men, patriarchal society puts women, though fragile, face a series of contradictions, which put it faces significant challenges, as it tries to break them to have the right people. But girls and women have proven to be strong, however, efforts to make the leap to the days continue today in our modern society.

Firstly, one of the contradictions of girls and women is the clash between culture and viewing women as human beings. Socialized individuals as cultural beings to be women and men, by acquiring all the differences that contain these names, by internalized gender roles of women and men, which contain large gaps. On the other hand, as men and women are human beings, so they have equal rights, which are violated by cultural definitions of femininity and masculinity.

As the Oakley said: "On the one hand, women traditionally has defined its role of gender (culturally), on the other as a human being has the same rights as men. So the conflict faced by women and girls is between the role of household and individual role as a human being. Biologically men are men and women, culturally they are driven to be feminine or masculine "(Oakley 1976: 80-90).

In the patriarchal society Krutane this contradiction is very deep, gender roles of femininity and masculinity are divided as to the knife, girls and women must be very strong to withstand the tide of prejudice and contempt to reach educated, employed and move forward in her career. On the other hand, as human beings, it seems like the rights are divided as well as gender roles. Although Krutane women as men are human beings, they do not enjoy the same rights with them, either in society or in the family.

Secondly, gender equality is hampered by the combination of two factors; institutional and cultural. Both affect each other, and if both are oriented in the same direction gender equality is difficult to achieve as / of the Cockburn said: "Institutional barriers include structures, procedures and rules. Cultural barriers stemming from the discourse and interaction. They influence what women and men feel, think and do. Both levels are interactive. Structures can be changed in the appropriate cultural environment. But structures predispose people think and act"(Cockburn, 1991: 45).

Thus, social structures are set up under the patriarchal system and operate under its rules, they influence and condition the ways of thinking and acting of people and vice versa. In a society where its structures are not very welcoming for girls and women, especially those structures that provide employment outside their households, girls and women are required to face challenges to survive and move forward. On the one hand women and girls must struggle with structures and turn the mentality and outlook that feed structural rigidity.

Thirdly, contradictions of career or family. Generally all girls and adult women are ahead of this dilemma. Domestic sphere for women, unlike men, constantly puts them ahead of the election, a choice of really unfair because girls and women can not choose. Family obligations can not be avoided, if girls and women do then they cease to be women. Men rarely give up their careers because of family obligations, women always do. Many girls and women give up their dreams and desires for the sake of the family, and this shows that they are fragile because they have to be very strong to sacrifice your dreams for the sake of others.

For girls and women this contradiction is strong opinion and propagates every day the mentality that the family is the primary obligations are primary, but not for men, only for women. There is no choice between career and family because the family is associated with women and does not like to cut, whatever she think that I choose, girls and women can not avoid Krutane family and household obligations. In fact, the only opportunity for girls and women in Kruja is to become "Superwoman" to be able to afford the two spheres, the family and career. For men this is not a problem if women want to go out of their position, then let them make their own accounts, on themselves and their powers, men do not intend to disturb the calm waters of their lives just because women want raise waves.

Fourth, during the realization of this study I have noticed a phenomenon which is particularly troubling and stirs the souls of women and girls Krutane. This contradiction is a new addition to the above, strong contradictions between thoughts and actions to take girls and women in Kruja. On the one hand, express their opinions generally liberal contemplation of modern times while matching actions with old thoughts. The modern mind of Krutan girls and women is imprisoned in a body that does not answer that. He obeys the old mentality, which has managed to create an existence of its own, independent of the human mind but able to control his body.

This kind of duality between thoughts and actions shown in the respondents' answers where, on the one hand, they generally express themselves as individuals with positive thinking and liberal somewhat, but the reality is very fanatical action and overwhelming for girls and women. It looks like using krutan justification for the closure of girls and women within the home using as an excuse bigotry, mentality or opinion of others that detractors of prejudice or is suspicious. Questionable, arises: Who are these "others"? If I, you, he and she think that girls and women are capable, that should be taken on policy, which should have equal rights, then who are they to prejudice, those who are detractors of us? It seems as if the public and there is still the old mentality governing power over the body of individuals. However, I like to think this duality between thoughts and actions as the first uprising of society Krutan versus old mentality, although girls and women who generally have more pronounced this duality, but we must not forget that women educate generation new.

One of the obstacles for the "liberation" of women and girls will be those girls and women which was deeply rooted prejudices and perceptions of society about the role and place them as they are very hard to come out of these roles and express a different opinion. Bigotry and old mentality, strictly guarded by men, has infected their minds and a strong virus does not allow the incorporation of new ideas.

It seems like the mentality, customs and traditions have performed their function, internalization of roles for men and women as it is no longer necessary to constantly point to those men, so much as once, because girls and women are themselves contributing to this process.

As Cockburn also said, it created a joint hegemony of reason which operates and makes it understood very vague actions of women, who see gender inequalities but quietly accept it. It is precisely hegemony acquired by way of organization and logic of the patriarchal system which explains the behavior of many women who suffer gender inequalities are against them but act upon them (Cockburn, 1991: 170).

Another obstacle is strong fathers, brothers, husbands, who fanatically continue to maintain gender roles of women and men. They nurture and reward those who follow and cracking down on those who deviate from the path. But we have to think with optimism, that even among men a wind of change has started, albeit slowly, but started.

The town of Kruja does not offer much for girls and women, or at least Krutane girls and women are not allowed to using the limited resources provided. They are required to be an example of "good behavior" and obedience to fathers, spouses, family in general.

They are always at the center of conversations and defamation by the men and by each other. They are rumored about, prejudiced about every step that is cast, and always attacked during their long road to progress, to achieve what they want from their lives

However, despite numerous constraints that society has placed on them, many girls and women have found Krutan forces to cope with them and to succeed. They are more and more educated, but excel in the workplace for sportsmanship, dedication and skill, although slowly they are changing times, they suffer judgmental challenges to them.

Given the heavy burden of life that keeps on Krutane wife and daughter back, the waves and the wind that constantly hit, wonder - how could a creature so fragile not be broken by the diverse challenges?

How is it that these beings are so fragile shoulder the heavy burden of inequality, discrimination, prejudice, oppression and dependency? How could their fragile shoulders of rough mentality that prevent disparaging constantly move forward?

I wonder - who has called women vulnerable when they are able to shoulder the whole world and it's problems?

### Recommendations

1. The attention of the government to create an equal competition between men and women in management positions in state.
2. Friends Krutan in general, should give merit to some sectors of employment of women in which teaching, health, etc., are allowed to disclose their professional skills, without the prejudice that someone is behind them, father, husband, etc. She has been placed in that position.
3. Treatment of girls and women with equal rights by employers in the public and private sector.
4. Assessment and payment of labor of women and girls based on their skills and capacities, without prejudice to the fact of being in a patriarchal society, where the woman always remains in the background.
5. Stimulation from fathers, husbands and brothers of women and girls Krutan, not considered as beings that should be only within the walls of the house, but to educate and develop to their integrity in decision making, career and society .

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## **“I Feel Myself in a Cage of Bird”: Berber Female Students’ Self-Identification in the Algerian Society - A Phenomenological Study**

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### **Abstract**

Algeria is flavoured by a diversity of ethnicities and languages. The country is dominated by two ethnic groups: Arabs and Berbers. My concern falls upon identity negotiation within the latter group and exploring how women within the Berber community represent themselves and how the society perceives them. To answer this question, I explored the autobiographical stories of three Algerian female students who study English as a foreign language at Bejaia University, and who grew up amongst Berbers. They took part in a forum theatre course I ran at their University to explore EFL learner identity. Adopting an idiographic case-by-case phenomenological analysis to the written stories of these three students brought my attention into the self-image they gave to themselves to articulate their identity. This study also looked at the factor of power relations in their experiences drawing on Bourdieu’s perspective. The findings of this phenomenological analysis revealed the impact of culture and ethnic norms on these students’ s freedom, desires, and transitions in education. This impact was at some stage distinctive. I discuss in this further in this paper.

**Keywords:** Berber ethnic group, Women, self-identification, power relations.

### **Introduction**



Algeria is known for its cultural and ethnic diversities. The country is dominated by Arabs and Berbers. I will focus more on the latter group as the participants in this study are Berbers. First, I intend to provide a summary on Berbers to supply context to this research. The Berbers or ‘Imazighen’, - which signifies free men- are the native inhabitants of North Africa. Their mother tongue is known as ‘Berber’ or ‘Tamazight’ (El Aissati, 2005). However, this ethnic group is also divided into several sub-groups with different dialects. Among them, are the main ones existing in the Algerian context: the Kabyles, the Chaouias, the Mzabs and the Tuaregs (Chaker, 2003). Bejaia, where this study was conducted, is a kabyle city and its citizens speak the Kabyle dialect rather than Arabic. This latter, which became the official language in the country, was introduced with the Islamic invasions. Most Berbers adopted Islam and Arabic language, but they still conserve their mother tongue (Benrabah, 1999).

The different traditions and social rules featuring Algeria mark the life of both men and women living there. On the subject of women in the Berber group, they were traditionally constrained by the Berber culture and social norms set by the society in general or their families in particular. However, because of the different changes that occurred in the country such as the right for education, work, and taking part in political parties and public talks, most women in Algeria and in the Berber community could impose their voices and existence in the society. However, there are still some Berber women who feel themselves marginalized and not free to be 'who they want'. This is because of these norms that still stand against them. I was interested to explore how women in the Berber community identify themselves and what identity they draw for themselves as women in their society. I am also keen to know whether they could be who they desired to be and if they could realise their agentic-self thanks to the power and positionings they can forge through education. Therefore, I conducted a forum theatre project at Bejaia University to explore EFL (English as a Foreign Language) students' multiple identities. This project covered the points mentioned above on women as they emerged in my data. I am not focusing on the whole project in this paper, but on the emergent thoughts and experiences of three participants, who took part in the theatre course. This allowed me to analyse their self-identification and positional identity negotiation and power relations (Bourdieu, 1991) as presented in their autobiographical stories.

### Theoretical Framework

I drew this section from the constructivist and culturalist understandings of identity that are found in Holland *et al* (1998) approach to define this concept. Holland *et al* (1998) argued that individuals are social and cultural creatures who forge their identities thanks to the cultural and social resources that are available to them. These identities are not stable but dynamic and a pivot for change. Holland *et al* (1998) viewed that the different objectifications that individuals perform in their social life (for example being student, black woman, mother, servant in a restaurant) are cores of ones' proactive identities (Holland *et al*, 1998, p.4). They defined identity as "a concept that figuratively combines the intimate or personal world with the collective space of cultural forms and social relations" (Holland *et al*, 1998, p. 5). They also noted that self-identification in the world is structurally defined because it can be marked by gender, race, ethnicity or other different non-vanishing elements of a society. However, they also consider that some of the identities a person possesses in his/her social world can be improvised as individuals have their figurative worlds where these identities can be identical with imagined ones (see Norton, 2001 on imagined identity). Bourdieu (1977a -cited in Holland *et al*, 1998) argued that this improvisation of identity is a fundamental element to human agency. Bourdieu (1991) viewed individuals as 'agents' and he pointed out that humans' social life is bounded with what he calls 'power relations' that control and surround identity. Therefore, the way people give meaning to their experiences and identify themselves is all connected to the social context where they live and the different social positions and rules they take (Holland *et al*, 1998). Here I would refer to Shanta's story (see Holland *et al*, 1998). Shanta involved herself in an activity that she is not allowed to perform because she is a female. As Holland *et al* (1998) mentioned "Shanta, was berated because she ventured into an activity to which she had no right. Shanta was in the field where her older brother was plowing. As he steered the oxen past her, she reached out playfully and touched the plow. Immediately her brother began to hit and rebuke her." (Holland *et al*, 1998, p. 126). Shanta did not understand this cultural norm, but she could learn something dramatic that because she is a female she cannot do what her brother can do. Holland *et al* (1998) referred to this story as performing 'positional identity' which, according to them, has to do "with the day-to-day and on-the-ground relations of power deference and entitlement, social affiliation and distance-with social-interactional, social-relational structures of the lived world" (p.127). Thus, a positional identity is constrained with how the person perceives his/her role/position in the social world like the tasks and places he/she has access to and those he/she is restricted from. Positionings, positional identities connect to social activities, social norms and interaction. Positional identities might also be controlled by 'habitus' (Bourdieu, 1991). This is one of the elements that make up power relations. Habitus is defined as a set of actions that agents (individuals) acquire since their childhood, which become part of their life and identity (Bourdieu, 1991).

### Procedures and analysis

This study focused on the written stories of three students who took part in a theatre course at Bejaia University, where they study English as a foreign language. I followed an interpretive phenomenological paradigm to collect data from these three cases. Interpretivism has been used in several pedagogical research projects that looked at students' self-identity in the classroom (Jackson, 2001). It generally looks at how individuals give meaning to their experiences (see Smith & Osborn, 2003). Also Frost noted that "IPA acknowledges that the understanding of an event or an object is always mediated by the context of cultural and socio- historical meanings" (Frost, 2011 p:48).

After collecting the autobiographical stories from the three cases, I adopted the idiographic case-by-case method of analysis that belongs to the interpretive phenomenological approach. As Smith and Osborn noted

“this form of analysis is interactive and involves a close interaction between reader and text. As a researcher one is drawing on one’s interpretative resources to make sense of what the person is saying, but at the same time one is constantly checking one’s own sense making against what the person actually said.” (Smith & Osborn, 2004 p. 72)

Smith and Osborn (2004) argue that this method of analysis is usually applicable on a few number of participants, such as three, with beginner researchers. It requires from the researcher to delve into the meaning behind what the participants say. Applying this method, I went through different stages in the analysis. Firstly, I dealt with the autobiographical stories of each of the three participants separately. I started by the one written by ‘Lina’. I kept my notes on the margin and then I took all of those notes (codes) and I clustered them under primary themes depending on their common meaning. Secondly, I used these emergent themes to inform the rest of the analysis with the two other participants (Kahina and Manel). When I came up with themes from each case, I then compared and contrasted those themes to come up with the final list of themes that form the results of this study. The two major resulted themes are presented in the findings section below.

## Findings and discussion

### Contextual (Family/social) influence on female students’ decision-making/career plans

The findings of this research showed how the participants gave meaning to their identities. They reflected on the social/cultural norms set by their families to provide an image of their positional identification. Lina, the main participant I took as an illustration in this section, revealed her feeling of being restricted from doing some activities she planned for or achieving dreams she desired due to her parents who impose their rules over her decisions. The excerpt below from one of Lina’s autobiographical stories showed her family’s influence on herself as a woman:

#### Story.4 (Lina’s autobiographical essay)

*I am a girl of 25 years old, I live with strict family, a lot of things are forbidden, I am not really free to be as I want but if I have chance to change something, I will be a free person, continuing my studies abroad, have my own way of living things.*

Lina feels that her family stand as an obstacle against her career dreams such as traveling abroad to carry on her studies. That freedom she wanted to achieve is not present in her life possibly because she is a woman. She revealed that she cannot choose to be who she wants because of her family’s rules that control her life decisions and actions. She also mentioned in the same autobiographical essay that:

*...Everything is decided by my parents a lot of things are not really acceptable in my family. So there are some dreams that I cannot achieve ...*

Lina could not empower herself against the norms set by her parents and bring her self-positioning. She might feel paralyzed and not capable of promoting change as these norms constrained and limited her social positioning and power relations. Therefore, her positional identity is that of the social role she performs as influenced by her parents’ control and social rules available in her culture. This is what Holland *et al* (1998) emphasised above.

Likewise, Kahina mentioned in her autobiographical story how she suffered because of her brother -she labelled ‘the angry’- who prevented her from having any social relation with male students at school and from doing shopping without his permission. The excerpt below illustrated this point:

#### Story.7 (My angry brother)

*...I have passed all my years at middle school and high school with this problem. He forbid me to speak with male friends, he forbid me to go for shopping...*

According to my knowledge on the Algerian context, mainly on the Berber community as I am amongst them, I would argue that some conservative families might set such restricted rules on women. Their gender identity that the society shaped restricts them from doing some tasks that men can do. Kahina’s experience with her brother reveals how powerless she feels in her community for not being able to articulate her own identity, but she might have become as the society perceived

her 'a woman that should obey her family'. These identities, Lina and Kahina possessed might be imposed on them because of the culture (Holland *et al.*, 1998) and not developed by themselves or their imagined/desirable identities.

However, a contrasting case appeared in the data. Manel demonstrated a divergent experience of a woman who developed her positional and gender identity thanks to the freedom and support she got from her family. Manel did not face any issues regarding her ethnic belonging. She mentioned in her story:

### **Story.13 (My dream, is Me)**

*my personality is shaped from my family, in a family where all is permitted, be yourself, be the one you want...we like have a family meetings when all the members speak about their experiences, their dreams and their feelings, I liked the way we share our thoughts and the way we try to understand each other, I like when I am home and I start the speech and each one listen to me then they give me the chance to express myself.*

Manel's family meetings might have granted her with a self-authority, positioning and allowed her to develop her agentic self and might have resulted in her the feeling that she could develop her identity compared to the previous participants who have less chances of shaping who they want to be due to the norms they obey.

### **Feeling powerless as a female in the Kabyle society**

My deep exploration of Lina's autobiographical samples let me discover the way this participant gave meaning to herself in her society. The self-identification image I deduced from her story was that of a woman who views herself as being powerless and incapable of becoming the 'who' she shaped in her imagination. Lina compared herself to a caged bird because of the society's rules and cultural beliefs that limited her dreams, identities and transitions in education such as traveling abroad to carry on her studies. The excerpt below unravels this point:

### **Story.4 (Lina's autobiographical essay)**

*being a Kabyle female in Algeria like being in cage of birds, everything is decided by my parents, a lot of things are not really acceptable in my family. So there are some dreams that I cannot achieve because of my ethnicity.*

Her gender and ethnic belonging might be an obstacle against her dreams and who she desires to be. She also added that she is against her ethnic norms and beliefs as mentioned in the excerpt below:

*I am not against my family or my race but I am quite nervous of their closeness, a lot of things are forbidden in my family and in Berber society, that I cannot understand, why they give more importance to the boys and not girls or they should put them equal why boys can travel to study and express themselves and their points of views freely but not girls. Girls has the right to travel and see the world, to say what she is feeling and choose their way of life...*

Lina experienced a sort of restriction in her social position as a woman. She might have felt that her identity and her role as a woman in her society might be culturally constrained. This is parallel to the story of Shanta I discussed above (see Holland *et al.*, 1998). Lina might have the desire to be a man in her society or have equal rights with men to be able to achieve that agency and power she misses in her real position as a woman.

### **Conclusion and Further Recommendations**

This study explored the experiences of three female students who belong to the Berber society. It revealed the influence of social and cultural norms on women's self-identification and positions in their society, where some are still feeling themselves powerless and marginalized. The findings showed that these participants' identity negotiation is influenced by the social and cultural context. Based on the findings of this study, I would recommend future studies on the place of women in the Algerian society, mainly in the Berber settings, and explore their voices, identities and gender perceptions by themselves and by others. I also recommend a comparative study where both males' and females' positions will be explored.

As this study was part of my PhD research, I did not have enough time to go deeply in studying more cases and collect enough data that might lead to the emergence of new and complex issues regarding women's status in this context.



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## Cultural Impact and an Intimate Partner aggression in African Societies: A comparison of Rwanda and South Sudan

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### Abstract

**The study investigated** the role of cultural impact on South Sudanese and Rwandan women who nowadays reside in the diaspora in Finland and Belgium. It explores the cultural violence against women before and after the 1994 Rwandan genocide against the Tutsis, and after the independency of South Sudan. This argument is presented through an analysis of existing literature and documents; and through interviews with 341 respondents (166 men and 175 women) belonging to the Rwandan diaspora in Belgium and in Finland; and 420 participants (302 females and 118 males) married, divorced, single mothers in South Sudan. The results show that women and girls in South Sudan continue to be at risk of violence from cultural impact more than Rwandan women. Poverty, education, and insecurity play a huge role in promoting aggression against South Sudanese women.

**Keywords:** Cultural, Intimate Partner Aggression, woman, African societies, Rwanda, South Sudan

### Introduction

Every Society or group of people in the world has its own social way of life, guided by the cultural norms and beliefs. The cultural norm regulates and controls the behavior of people (Wadesango, Rembe & Chabaya, 2011). In the twenty-four years ago, Rwanda has become infamous for political turmoil and ethnic conflict (Gall, 1998, p. 360; Hinga, Kubai, Mwaura, & Ayanga, 2008, p. 49). South Sudan as a new country, violence against women is still rampant in the homes and the refugee camps (Elia, 2007). Historically, and culturally, the African women have always been oppressed, discriminated against because of the notion that they would become only wives and mothers (Adekunle, 2007, p. 8; Rosaldo & Lamphere, 1974, p. 24). For instance, in Rwanda, women have received very little education in pre-genocide. Girls made up 45% of primary school students, but by secondary school, boys outnumbered girls 9 to 1. By university level, that disparity had risen to 15 to 1. Thus, Rwanda has many illiterate women who did not have a chance to go to school. They have to be at home doing hard labor and looking after cattle (Rosaldo & Lamphere, 1974, p. 34; Human Rights Watch 1996; Rwomire, 2001, p. 101 & Katongole, 2002, p. 178). In South Sudan, women are forced into marriage, marrying when they are very young, have sexual harassment, and they do not have their own properties, and they cannot get child custody (HSBA, 2004). Throughout the world, cultural traditions pose obstacles to women as less important than men, less deserving of basic life support, or of fundamental rights that are strongly correlated with quality of life, such as the right to study and the right to political participation (Nussbaum & Glover, 1995, p. 2; Vorster, 2004, p. 177). In addition, cultural norms and attitudes in many African societies such as Rwanda and South Sudan, contribute greatly to relegating girls to the position of second-class citizens with little say in matters of sexuality. In addition, in some African societies, women are socialized to the humble, submissive and they are brought up to believe that men have the right to dictate them (Hinga et al., 2008, p. 4). Thus, in many African societies such as Rwanda and South Sudan, the gender hierarchy is manifested in family relationships, inheritance laws, and customs; valuations of woman's work and its general invisibility; and the power to make decisions in society; the family, workplace, religious and cultural institutions (Mikkola, 2005, p. 13).

Furthermore, in Kinyarwanda (language), the word for man is "umugabo" which can be used to refer to someone who is courageous, responsible, daring, decisive and self-assured. The word for woman, however, is "umugore" which can have just the opposite meaning. Rwandan men use the term ironically in the context of a person's idea not having value; like "women's ideas" meaning that women cannot give good ideas (Rakocsy, 2004, p. 28). In most African societies, every child

boy, on marriage, receives from his parents a matrimonial title which is a piece of land on which to build a dwelling house, another piece of land for the young couple to farm. He receives cattle and food for consumption. However, the child girl does not have such rights (Ntampaka, 1997, p. 12; Ayisi, 1979, p. 34). According to the Rwandan constitution, article 16, stipulates that the state shall ensure the elimination of discrimination against women and also ensure the protection of the rights of the woman, child and ethnic background (Republic of Rwanda, 2018, p. 12). However, in many African countries, like in Rwanda evidence of a survey shows that parents prefer boys; a family that has two sons may decide that they have no need for further children since they do not really value girls. A family with two girls may, however, decide to go on having children in the hope of having a boy (Vorster, 2007, p. 186; Mikkola, 2005, p.13).

### **Definition of Culture**

Culture is described as heterogeneous, fluid, shifting, emergent, procession, and other such descriptions which aim to capture indeterminateness about the idea (Fox 2011). The culture of a people may also be defined as the sum total of the material and intellectual equipment whereby they satisfy their biological and social needs and adapt themselves to their environment. It includes knowledge, belief, art, law, morals, customs, and all other capabilities and habits acquired by man as a member of society (Ayisi, 1979; Murphy, 1989, pp. 26–27). It is like the air we breathe which cannot be seen, but we need it for our daily life. People are attached among themselves based on cultural perspectives, meaning to what they see and hear (Malsumoto, 2007). However, it is through our invisible culture lens that we judge people's behavior to be truthful, rude, and intelligent (Soetan, 2001). Behavior-based on cultural perspectives mostly creates inequality e.g., a woman cannot be a chief, resulting into men dominance of policies concerning social, political policies, economic and social structures in hierarchical society which indirectly cause suffering to women (WHO, 2015). Culture is the logic by which it gives people guidelines how to live in their own society. Cultural values are a behavior of specific group learned from parents, siblings, peers and others who share the same culture (Valsiner, 2007). It has a significant role to play in all societies (Murphy, 1989, pp. 24–31; Rwomire, 2001, p. 55; Katongole, 2002, p. 204). Culture may also have an impact on the life cycle of the society and culture may affect family structure, patterns of influence among family members, relations with others, role performance and responsibilities, marriage, work, communication patterns, living and consumptions, as well as health and illness behavior (Rwomire, 2001, pp. 56–57).

### **Cultural impact on African women- Aggression**

In the seventy years following the adoption of the Universal Declaration of Human Rights by the United Nations General Assembly in 1948, scholars have embraced predominantly ethical relativist stance toward the idea of gender equality as a universal concern for all cultures (Fox 2011). Due to lack of education, culture became the fuel that is fueling aggression in most of the African families, and societies (Deater-Deckard, & Dodge, 1997). Intimate partner violence can be in the form of physical, sexual, economic, cyber or psychological aggression regardless of gender (Fearon, 2003). Aggressive styles are also subject to developmental changes during the life course (Björkqvist, 1994). As a result, there is no generalized single form of intimate partner aggression (Archer, 2000). Traditionally and customary marriage in Rwanda and South Sudan, girls do not have the rights to decide or to choose their partners. Parents and family members play a huge role in assisting their daughter or son in selecting a marital partner or in giving approval to the relationship (Bujo, 1998, pp. 94–95; Adekunle, 2007, p. 105; Mbiti, 1990, pp. 132–133). Furthermore, under the colonial Civil Code, a married woman had no legal capacity unless she was authorized by her husband (Brosche, 2008; Ntampaka, 1997, p. 9). South Sudan cultural values which address marriage, child custody, inheritance, and divorce has long been a target for reform for women's freedom and full participation in social and political force (Offenhauer & Buchalter, 2005).

A study published by Rwanda's Ministry of Family and Gender Promotion in 2004 shows that over a five-year period, 32.4 percent of Rwandan women experienced verbal or physical abuse in their communities by someone other than their partners. In addition, the study shows that in the two years between 2002 and 2004, there was 6,440 known instance of gender-based violence, between 75 and 80 percent of which were perpetrated against minors. Furthermore, Human Rights Watch also reported that Rwandan women who have experienced sexual violence are unfavorably affected by isolation and trauma as well as by the societal stigmatization of being rape victims and of persons living with HIV/AIDS, and may as a result of these pressures be forced into prostitution (UNHRW, 2007). The young children are being raped in increasing numbers at secondary schools, and for a woman to get the job, she has to perform sexual intercourse with a male boss.

But due to male physical superiority and aggression against women creates enormous long-term physical and psychological consequences (Tracy, 2007). A Rwandan 1998 national survey by the Ministry of Health revealed that three

out of every four households are girl children; this obviously places them in a higher risk of HIV/AIDS infection (Hinga et al., 2008, p. 57).

### ***Situation of Women in African societies***

In Rwanda and in South Sudan for a boy to get married, he has to pay a lot of both money and livestock (Beswick, 2001). Women are sold to other families in the name of marriage (Beswick, 2001; Bubenzer, & Stern, 2011). After marriage usually, a new family is formed and at the sometime sex differences roles based on cultural perspective emerged (Costa Jr. Terracciano, & McCrae, 2001). Females and males differ in some ways and are similar in others (Halpern, 2013). Nowadays, some foreign cultures which brought after indecency of South Sudan have restructured the gender roles (Jok, 1999). Upon Rwandan or south Sudanese father's death or retirement from active labor, his land and property are traditionally divided between his sons. The eldest surviving son is expected to take care of his mother and any unmarried sisters after his father's death. While wives and daughters have not formally been prohibited from inheriting, in practice inheritance by women has been difficult (Kahne & Giele, 1992, p. 53; Mbiti, 1990, p. 140). According to Family Law in Rwanda and in South Sudan, property is collectively owned, and its exploitation is a matter for the family. Each household has to produce enough for its own needs and to contribute to group expenditure. Each household must have land to farm in every season, land on which to build a dwelling house. However, access to the rights of enjoyment of a family asset is gained by way of inheritance. Division is made within the family according to the wishes of the deceased, not necessarily with a view to equality as between heirs. Daughters acquire no rights to immovable property (Ntampaka, 1997, p. 4; Mukangara & Koda, 1997, p. 71; Rwomire, 2001, p. 96 and Hinga et al., 2008, p. 54). The reason that daughters do not inherit immovable property from their parents is the understanding that they got married, moved away, and spent most of their lives in their husbands' families (Rwabangira, 1996, p. 25; Rwomire, 2001, p. 96). Although women had limited rights to land and other economic resources, they were engaged in agriculture, doing heavy labor to produce for their household's consumption (Rwomire, 2001, p. 95). Even though married women work hard on the land and produce harvests, they do not have control over their income, their labor productions are distributed in the large community, and it is often used to support of male prestige (Human Rights Watch, 1996; Rwomire, 2001, pp. 95–969). Traditionally and culturally, African mothers have a huge role for her child's acquisition of health, food, education and her child's positive attitude towards the social behavior (Richard Parker, 2009). Almost in African countries, agriculture is the backbone of the Rwanda and South Sudan's economy (Hinga et al., 2008, p. 93). Many rural women do not benefit from agriculture because they are deprived of the right to make decisions and they are denied the right to control income from agricultural products, especially cash crops (Mukangara & Koda, 1997, pp. 28–29; Rwomire, 2001, p. 99 and Adekunle, 2007, pp. 9–14). Thus, this reveals how some African culture and customs have given men dominant power over women (Adekunle, 2007, pp. 107–108). According to study carried out by USAID (2005) shows that many traditional practices in Rwanda are not compatible with the constitutional guarantee of the equality between women and men. Recent elections resulted in 63.8% women representatives in the Chamber of Deputies, the highest percentage in the world (United Nations, 2013). However, the research says that compared to the executive branch, the Parliament is weak. Many female parliamentarians lack the political background, training, and experience of their male colleagues. In the spirit of constitutional guarantees, the justices sector has not been adequately educated about changes in the laws to protect women's rights, or about how to achieve gender equality in practice (Devlin & Elgie, 2008).

### ***Traditional Marriage in Rwanda and in South Sudan***

South Sudan is one of the most ethnically and culturally diverse country in the African continent (Bubenzer & Lacey, 2013). It has a diversity of social norms and even unique livelihood on a national stage (Colantonio, 2009). Culturally marriage is considered as a union beyond the two individuals but it bonds the two families together (HRW, 2013). In some African countries, death is believed to be contagious. In the case of the husband's death, a widow's impurity is removed when she has sexual relations with the chosen heir, who is often a brother of her husband (Quinn, 2014; Rwabangira, 1996, p. 27). The act of purification with a chosen heir is not necessarily the wedding night of a new marriage. Rather, it is the physical reaffirmation of the position of a woman married into a family. She still has the rights of a wife, not only to land, but to belong and to be respected as a woman in her home (Jackson & Karp, 1990, pp. 99–101). Whoever marries has to know that the woman does not belong to the husband only but also to the lineage (Bujo, 1998, p. 152). Like in some African societies, sometimes a Rwandese woman may marry the widow of a deceased brother even when he has another wife. This kind of marriage is called "levirate" that a man is inherited his brother's widow (Ayisi, 1979, p. 8; Murphy, 1989, p. 86 & Rwabangira, 1996, p. 27).

In South Sudan where there are more than 64 ethnic groups, reflecting that marriage is conducted in different ways. First marriage may happen through the choice of family, especially mothers choosing a girl for their boy (Mikaya, 2010). In which parents control marriage decisions of their sons and daughters, and organize marriage on behalf of their children (Juuk, 2012). This kind of marriage is in line with cultural norms, in which decision made by parents are strict, final and culturally binding (Kasongo, 2010). The second type of marriage, sometimes a girl is taken by force where ever she is found, especially during traditional dance, or at marketplace (Ouattara, Sen & Thomson, 1998) Thirdly, some nomadic tribes of South Sudan traditionally have a system of compensation that is giving away their own sister or daughter for killing someone during cattle raid (Shanti Risal, 2013). Traditionally South Sudanese marriage is like selling out your own daughter to another man of a different clan (Beswick, 2001). However, the ways marriages are conducted in South Sudan differ from one tribe to another based on cultural and traditional perspectives (HRW, 2013).

### ***Violence against women in African societies***

In most of South Sudanese ethnic groups culturally violence against married women is seen by many to be appropriate (Jok, Leitch & Vandewint, 2004). Due to poverty, most men lose control over their families; they get frustrated and turn to drinking alcohol, which results in men physically, abuse their women (Gershowitz, 2009). Based on most of South Sudanese culture it is acceptable for a husband to discipline his wife and children. And women who are physically assaulted or raped are extremely unlikely to report it to anyone (IRC, 2012). Newly married women will try to adjust themselves to that family (Beswick, 2001). New family shapes new married girl's minds while learning new skills, shifting relationship, the emergence of different language and ideas (Williams, R., 2011). However, addressing all forms of discrimination and violence against women should be a global demand (UNICEF, 2015).

Although divorce is legally possible in Rwanda and in South Sudan, it is difficult for a woman to obtain it. Traditionally divorce is discouraged and rare because through marriage extended family ties are created (Carbone & Brinig, 1990). Divorce means not just separation of a couple but the dissolution of bonds between members of the extended family (Duany & Duany, 2001). Families and tribal elders will seek to deal with marital problems without resorting to divorce. This has both positive and negative consequences for the married couple (Beswick, S., 2001). With this type of culture means gender-based violence and protection violation in South Sudan are driven by a culture of silence and stigma. However, divorce procedures vary among tribes, for example, in Kakwa tribe the couples must appear before chief in a change of court, to be granted with a divorce certificate. (Keltner, & Robinson, 1996).

### **Method**

#### ***Sample***

A total of 761 participants participated in the study, 420 (302 females and 118 males) in South Sudan; and 341 respondents (166 males, 175 females), 50 from Finland and 291 from Belgium, participated in the study. In South Sudan, the data collection was conducted both in urban as well as in rural areas, primarily the Equatorial region that is Juba the capital city of South Sudan and Yei state, both in Central Equatoria. South Sudanese participants, some of them are married, divorced, and single. In Belgium and Finland, the respondents had come either as refugees or on other grounds after the 1994 genocide. At the time of the interview, they were staying in 13 different locations in Belgium and 14 locations in Finland. The participants were selected according to the following criteria: They had to be above 20 years of age, they should be native Rwandans; they should speak the local language, Kinyarwanda, and have a residence permit.

#### ***Instrument***

The data has been collected by using a paper, pencil, and questionnaire, distributed to individuals, both male, and females, including people working with government, international and national NGOs in the Republic of South Sudan. In Finland and Belgium, interviews included several parts related to experiences in 1994 genocide against Tutsis and its aftermath. In the present study, the participants were also interviewed about aggression and violence against women before and after the 1994 genocide, cultural impact in their marriages, families and at their workplaces.

#### ***Procedure***

The questionnaires were dispatched in 27 different locations of Finland and Belgium. Narrative interviews were conducted in local languages Kinyarwanda and French. The data were collected during 13 months in the period of

1.8.2015–30.8.2016. In South Sudan, data was collected in Juba city and Yei state, which located 100 miles South West of Juba the capital city for South Sudan State.

### **Ethical considerations**

The study adheres to the principles concerning human research ethics of the Declaration of Helsinki (World Medical Association, 2013), as well as to the guidelines for responsible conduct of research issued by the Finnish Advisory Board on Research Integrity (2012). The respondents were informed of the purpose and procedure of the study. They were aware of that their participation was voluntary and that no consequences would follow if they refused to participate in it.

### **Qualitative results**

Despite the apparent recognition of the positive role of education in human development, improving access to education is still difficult in many parts of South Sudan (Deng, 2003). Though the security situation remains stable in the capital city Juba, as an underdeveloped country should demonstrate and increase investments in human capital. Education should be the priority since the country is seeking to increase both economic growth and human welfare. But due to war, still there some challenges of reaching universal policies of primary education to all (Sinclair, 2001). Concerning girl's education there is gender inequality in South Sudan while in Rwanda education is acquired by all, but poverty hinders many students to continue their studies. In South Sudan, sending children to school, girls are encouraged to marry early as a result; many die during intimate partner violence. South Sudanese government should do more in education and women empowering can protect them from intimate partner violence. Respondents argue that for South Sudan to develop and have a peaceful co-existence between men and women, government should develop a system of gender equality without discrimination, but only based on humanity. The government of South Sudan should promote Gender justice and ensure that men and women enjoy the same quality of life and the same rights before the law. According to the division of labor by gender, most of respondents from South Sudan and Rwandan in Finland and in Belgium say that men should be also responsible for maintaining the household, raising children, and preparing food, trading, working in the fields, getting firewood from the forest and water from the river. While Rwandans living in Finland and Belgium enjoy some level of economic and security, living as members of a visible minority may create stress. Many Rwandan men in Finland and Belgium continue to live as they were in Rwanda, and follow their culture. Some do not help their wives like cooking, cleaning of houses, and washing of dishes, thus, their families end up by separation. In addition, some Rwandan women also forget their culture, and try to live like western women and say that now they have their own rights, they have their own Bank account and money, that nothing they need from their husbands. Some South Sudan men simply do not have the money, but others spend their money on personal needs, consuming alcohol or supporting other wives. All in all, there is a big cultural difference from people of South Sudan and people from Rwanda in Finland and Belgium, because poverty, education, and insecurity play a big role on aggression against women in South Sudan.

### **Discussion**

Though the war has ended in South Sudan, culturally women's well-being and security of their children under husbands is still under threat. Men dominance over women is recognized in both countries, South Sudan and Rwanda. South Sudanese girls who refuse to marry a man chosen by her family is punished, beaten by relatives or put under police custody for long period without trial. This is contrary to Rwandan girl; she can be insulted, denounced from any help by her family but not put her under police custody. After the independence of South Sudan on the 11, July 2011, efforts to develop legal institutions, to promote the rule of law where introduced, but however, the respondents argue that the justice system should reflect traditional values and identities of the South Sudanese. Women and girls in South Sudan continue to be at risk of violence from cultural impact due to religious rituals. Polygamy is allowed in South Sudan while it is not allowed in Rwandan post-genocide, except in Islam or in traditional religious beliefs.

With regard to marriages, being single, especially among women, is considered strange and unacceptable in those two countries, the bride price nowadays comprises of both money and agricultural products with some few livestock. Marriage in Rwanda is a social institution that is accorded much respect and dignity but however, it is expensive, and some poor men have decided to remain singles because they cannot afford a bride price dowry (*inkwano*) and marriage party expenses. A dowry is an essential condition of validity of a marriage and of the legitimacy of children born of the union. However, it severs to the perpetuation of the power of the husband and the inequalities within the family (Ntampaka, 1997, p. 14). Some South Sudanese and Rwandan women are discouraged from seeking divorce for fear of being unable to

refund the bride price (Mukangara & Koda, 1997, p. 38). However, poverty, discrimination, lack of human and legal rights, poor health conditions of South Sudanese women is widespread (Jok, 2011). South Sudanese women generally suffer from violence inflicted on them mainly by their intimate partners (Abramowitz, 1996).

## Resources

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## White Collar Crime in Republic of Macedonia in the Period 2008-2017 (From the Prism of Sociological Explanations)

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### Abstract

Considering that the Republic of Macedonia in the last fifteen years is governed by a political administration with non-functional democracy where the power for so long stood in the hands of a party coalition (VMRO-DPMNE / DUI), who created obedience to the masses for eternal leaders by embarrassing the state in the corner of liberty and legitimacy, and thus overthrowing the system of democratic values. For this reason, this study will examine crime, corruption and other misconducts in state institutions of the Republic of Macedonia by official persons in the period 2008-2017. The study will be elaborated from a sociological perspective based on sociological paradigms that explain deviance and crime in society, focusing on the narrative methodology through which we will professionally review the cases of crime and corruption by state authorities. Among other things, this paper will also examine the consequences that society suffers from abuses of state leadership by governing for a decade.

**Keywords :** crime, corruption, misuse of duty, state officials, the consequences.

### Introduction

Since criminality in society appears in various forms, one of the most common forms is the so-called "white collar crime", a term invented by Edwin Sutherland in 1939 which refers to: *violation of a high social position by authoritarian persons while they are employed*<sup>1</sup>. According to his explanations, this kind of crime appears in cases of misuse of duty as an employee and includes: corruption, fraud, counterfeiting, cybercrime, mobbing and mounted cases of violent crime.

White-collar's crime for decades is present in Balkan states and our country - Macedonia is one of the most vulnerable states.

Considering that the Republic of Macedonia is a country that was involved in the transition with the dissolution of the former Yugoslavia, even though there were attempts to overcome the barriers of communism, a political structure that will rule the state during 2001 -2017 will bring a lot of stifling to society as far as democratic progress is concerned.

During this period, the state government has been composed by party coalition VMRO-DPMNE (The Internal Macedonian Revolutionary Organization – Democratic Party for Macedonian National Unity) as well as BDI (Democratic Union for Integration) the political party representing the Albanian community in the country.

In this study, we will be based on the period 2008-2017, since during this period the level of crime and corruption in the country has been at higher instances.

As key points that will be referred to in this study include: manipulation of the electoral system, the abuse of the state budget, misuse of funds for unfinished projects, corruption in state institutions, namely theft and violations of law in the

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<sup>1</sup> Sutherland, E. (1983)– White collar crime, p.6, USA.

framework of ministerial institutions and secondary state bodies (directories). Then will be addressed the issue of organized crime, that is, mounted criminal cases that will strain interethnic relations between Macedonians and Albanians, alluding to the planting of ethnic hatred and fears among citizens. The main cases to be considered are: urban violence against Albanian students, the so-called "Monster" case and the "Kumanovo case".

The whole period of time envisaged in this study is filled with a number of corruptive processes by officials as well as many cases of organized crime, so among other things this study will also highlight the consequences that citizens of this country feel from the cases above mentioned, as the main most felt consequences are: the economic crisis, education crisis, censored media, imprisoning innocent people, fleeing citizens to western countries etc..

### Methodology of study

The research path of this study lies in the field of qualitative research and will be based on the appropriate methodology for the type of this research by approaching data deriving from the angle of relevant findings and preliminary studies conducted. This type of study belongs to the narrative methodology and will provide findings that will arise from institutional dimensions, including the personal experience of the authorities involved in the crime as an analysis to investigate and understand the crime committed by the state authority. Drafting of the facts will be made based on the findings recorded in the audit agencies, media diaries and daily newspapers which possess direct information about the events that followed.

In addition to the descriptive and analytical method, for the realization of this study will be used the techniques as traces in scientific literature, journals, written texts, interviews, media reports, which will be expressed in order that the expectations of this study remain with unearthing the types and forms of crime that have affected the state leaders during a ten-year governance.

### 1.0 The number of cases of active corruption registered at the Agency for prevention of corruption according to annual reports

State institution called as *Agency for prevention of corruption* aims to prevent corruption in the country and therefore in the annual public report brings all the cases presented in all the state sectors which within the year are marked judicial case for review. The table below shows the number of cases of corruption and abuse of office by officials recorded by year:

Year	2008	2009	2010	2011	2012	2013	2014	2015	Total
The number of found cases	767	1245	1043	716	6011	2815	1554	137	14.227

Table 1.

As shown in the table, figures show high levels of corruption at the state level, the highest rate is recorded in those years when there were elections, mainly in 2009 and with presented 1 245 cases, as well as in 2013 when local elections were conducted varies with the highest rate of corruptive cases with about 2,815 registered cases.

It is noteworthy that these abuses have been made in different state sectors as: misuse of sectorial budgets where projects were not realized while the money has been spent, such cases were recorded in the Ministry of Local Government, Ministry of Transport and Communications, The Ministry of Culture, then misappropriating bribes for media censorship, bribery and misuse of the municipal budget by the mayors and their associates<sup>1</sup>.

### Tendencies for manipulating the electoral system

The long rule of a political party is one of the main factors leading to the demolition of the rule of law, and therefore in the Republic of Macedonia came to the disintegration of the rule of law and real democracy dysfunction. The main pillars of

<sup>1</sup>State Agency for the Prevention of Corruption, annual reports 2008-2015, [www.dksk.org.mk](http://www.dksk.org.mk)

democracy are free, fair and democratic elections. During the ten-year ruling of VMRO-DPMNE in coalition with its Albanian partner DUI, was also made the manipulation of the electoral procedure, thus setting the final result in favor of the aforementioned parties.

Manipulation of elections came out through the wiretapping which is best described in the publications of Vertetamtes.mk, platform set up by the Foundation "Metamorphosis" which provided the public with an important tool to increase the accountability and responsibility of political parties towards citizens<sup>1</sup>.

False elections with false ID cards, fictitious voters, "silence and affirmations with the head" pressure and penalties for companies, intervention at purchasing points, remotely voting of teachers and employees in public enterprises and institutions, but also "purchase" through the distribution of pensions. All of these can be heard through the numerous interceptions widely published, which serve as real evidence of the deep involvement of the state in the manipulation of elections in the interest of a particular party.

The most striking case of manipulating election results was the issuance of fake ID cards prepared for fictitious voters who were supposed to vote in the Commune of Centar (Skopje City), Kicevo Municipality, as well as in the Municipality of Prespa.

For these irregularities with the Special Prosecutor's command in Macedonia was charged and detained on 12 February 2016, the Mayor of Pustec (Municipalities in the Republic of Albania inhabited mainly drawn from the Macedonian minority) Edmond Temelko, which under surveillance was the main suspect for numerous electoral irregularities, with particular emphasis on fictitious voters of Pustec. For the above case, the Special Prosecution of the Republic of Macedonia had opened an investigation procedure with the name "Titanic", where besides Temelko, accused for electoral manipulations are also other senior officials of the Government of the Republic of Macedonia, who held high positions in the structures of VMRO-DPMN.

### Corruption by government authorities

Although many scholars since Aristotle and Machiavelli have considered corruption as *an act of political destruction and the loss of morality and civic virtue to some people*<sup>2</sup>, Robert Klitgaard rightly claims that *corruption can be determined by some procedures in which the individual will illegally decide his personal interest over the general interests and above the ideals he swore to serve faithfully and unconditionally the state so in this definition the emphasis is on the violation of the law, the betrayal of the public interest and the ethics of public service*<sup>3</sup>

Combining state money through abuses and transactions by keeping the collar and staying in the office of institutions representing the state is not as invisible as it seems. Studies show *that economic abuse is a hidden and complex issue and occurs in continuity but also represents a form of violence that adversely affects and hurt an individual to become financially independent*<sup>4</sup>. So the struggle to become rich does not quench the thirst of the rulers and politicians who with the money of the state and also of the citizens have a glamorous life dressed in luxury. Money laundering within the ministries, misuse of financial resources, and abuse of workers' salaries are some of the forms of economic violence that have been noted in the Gruevski government in the Republic of Macedonia within the period 2008-2017.

The highest rate of corruption over the years has been noted in the Ministry of Transport and Communications where it has been abused with the budget of projects funded by international funds, even as more specific cases are mentioned:

*Money laundering in the project "Skopje 2014". According to the findings of Transparency International of Macedonia this project is a suspension of the Constitution and laws, the misuse of responsible institutions as well as the criminal conduct of officials with state money for illegal gains*<sup>5</sup>. It was found that over 600 million euros have been spent for this project, while

<sup>1</sup><http://vertetmates.mk/te-gjithere-bisedat-e-perjuara-te-publikuara-nga-opozita-video-audio-transkripto/>

<sup>2</sup>Mojanoski, C. & Saydovska.M & Nikdovski. M & Krstevska. K (2018) – "Gragjanite za korupcija", f.22, Republic of Macedonia, University „St. Kliment Ohridski“, Bitola.

<sup>3</sup>Klitgaard, R.(1988) – "Controlling Corruption", f. 7, University of California Press.

<sup>4</sup>Corrie, T. McGuire, M.(2013) – Economic Abuse Searching for Solution, p.9, Good Shepherd Youth & Family Service, USA.

<sup>5</sup>www.transparency.org.mk - Artikull „Korncje 2014“ – проект со сите елементи на заробена држава, (Analiza), 25,06,2018, last access 04.12.2018

the contracting companies have been "DG Beton AD", Shkup, "GD Granit AD", Shkup, "Strabag AG", "Beton" Shtip, "Bauer BG DOO Shkup"<sup>1</sup>. This project was foreseen for the construction of historic monuments and sculptures made of marble and bronze materials, the construction of new facilities and the repair of institutions for the central area of the city of Skopje.

Abuse of funds in local and highway roads from where taxpayer money ended in the pockets of official persons, responsible in the sector concerned, in this case in 2008 over 60 employees in the road scoring sector were arrested under the charge of money laundering<sup>2</sup>.

Construction of the Kicevo-Ohrid highway according to the Road Construction Agency results in evidence that this project will cost about 270 million euros, while the VMRO-DPMNE government signed a construction contract with a Chinese firm "Sinohydro" worth 373 million euros. On the Chinese company "Sinohydro" website for a time, it has been reported that the Kicevo-Ohrid highway section will cost about \$ 56 million. After the information obtained in the Macedonian media this data was deleted from the website of the Chinese company. Meanwhile, the subcontractor of this project are Macedonian companies "Granit" and "Transmet" of Sead Koçani. Construction works on the Kicevo-Ohrid highway began in late May 2014<sup>3</sup>.

According to official data of the State Audit "Post Office Macedonia" was damaged by the 3.6 million only from employee theft and embezzlement. In 2012, more than 1.3m euros were completed in the hands of the robbers and 325.000 euros were captured by the hands of the employees. Last year (2013) thefts increased and the damage increased to 1.6m euros, while employees absorbed 374,000 euros<sup>4</sup>.

The characteristic of all these violations of the code of law results in organized state crime that is carried out by a group of people who are centered in leading positions and apart from making it more difficult to detect these types of crimes are protected by the institutions responsible for detecting, prosecuting or sanctioning the defendants<sup>5</sup>.

The economic abuse from the above-mentioned cases clearly demonstrates the obstacles to the progress and economic development of the Republic of Macedonia, thus justifying the obstacles to the overall social development of the country as this way expands the gap between the poor citizens and the authoritarian minority that is enriched alongside the force state. On the other hand, public expenditures are rising while workers' salaries remain unchanged, thus reducing the ability to improve the quality of life, and this negative impact of corruption in the country also led to a "swing" of youth, which day by day leaves the country targeting the West.

## 2.0 Mounting cases for sowing of interethnic hatred

The nature of organized crime also refers to processes assembled in various forms for the purpose of planting dictatorships and fears of state authorities to the people. In its context, the promotion of inter-ethnic hatred in the country was undisputed by VMRO's authorities to discriminate Albanians altogether and to implant fear within so they are scared of Macedonian government. Known scholars emphasize that such political regimes determine the situation in which rulers gain power through other means<sup>6</sup> as: torture, murder, imprisonment, house raids, beatings etc. although it may be about democratic states, but in fact they are non-democratic. Thus the "agents" of the Macedonian secret service to attract the attention of the people stimulated processes that suppressed and tortured the Albanian mass. In this context is known the so-called "MONSTRA" case where on 12 April 2012, five Macedonian youths were killed in Smilkovac's lake (near Skopje) and as a reaction to it by the order of the Minister of Internal Affairs of that time Gordana Jankulovska raided violently Albanian houses, from which six Albanians were arrested for life imprisonment as the main suspect for the killings by recognizing

<sup>1</sup>www.skopje2014.prizma.birn.eu.com të dhëna zyrtare

<sup>2</sup>Daily media center "Deutsche Welle" Article of 12, 11, 2008, Prediyvicite na Makedonskotot sudstvo <https://www.dw.com/mk>, last acces in 30.11.2018.

<sup>3</sup>Daily media center "Deutsche Welle" Article of 20.06.2017, <https://www.dw.com/mk>, last acces in 30.11.2018.

<sup>4</sup>Стојанчевска В., - За една деценија, од „Македонска пошта“ биле украдени или проневерени повеќе од пет милиони евра! <https://fokus.mk/arhiva-vo-chii-dhebovi-zavrshile-5-milioni-evra-ukradeni-od-makedonska-poshta/>, last acces 30.11.2018.

<sup>5</sup>Kambovski, V. (2009): Економски криминал во стечајот и во стечајната постапка, Македонска ревија за казнено право и криминологија, Скопје, Здружение за казнено право и криминологија, Vol.1.

<sup>6</sup>Lidén, G. (2014) – Theories of dictatorships: Sub-Types and explanation, STSS (Studies of Transition States and Societies), Vol.6, Issue 1, P.52.

Albanians as "radical Islamists" and "terrorists". Although this case still remains under judicial scrutiny, it is said to be a politically-adapted case for dictatorship of the state in interethnic relations. This case was confirmed as suspected since after the change of power in January 2018 the arrested persons were released at liberty.

Among other things as a process of ethnic segregation is well known the casewhen in 2013 Macedonian bands called "COMITES" appeared in different city centers attacking every citizen who was speaking in Albanian language, without hesitation that verbal provocations were also recorded in the sports halls during football matches. Macedonian hooligans have often reacted by knocking and knocking the Albanian youth in bus stops and in the center of Skopje<sup>1</sup>. This process of continuous attacks on the Albanian population would resemble the expression of David Garland "publik torture lynchings"<sup>2</sup> as an extreme form of urban violence and the public threat of Albanian citizens.

One of the most extreme forms of organized crime by the Macedonian government is the so-called "CASE OF KUMANOVA" which occurred on 09.05. 2015 in Kumanovo's "Lagija e Trimave" neighborhood, where eight members of Macedonian military forces and ten members of the Albanian armed group were killed, and also were arrested about forty Albanians suspected of participating in the conflict. For this case, it is suspected that Prime Minister Nikola Gruevski in charge with secret service agent Sasho Mijalkov has paid several million euros for fomenting an armed inter-ethnic conflict. With this process, the "state leaders" hoped to divert the attention of the revolted Macedonian people and to change their nowday gained status from criminals to heroes and patriots of Macedonia, again smashing the Albanian people as terrorists and criminals.

However, after the last parliamentary elections under the full-fledged monitoring of the international factor, VMRO's political party although it didn't have the power of distortion of the electoral system, tried again to violently pursue the continuation of state administration, causing institutional chaos, whereby on April 27, 2017, the people of this party break through the doors of parliament by bloody attacking MPs and counterparts who won the elections with the aim of bloody violation of newly elected prime minister Zoran Zaev and the assassination of leader of the Alliance for Albanians Zadin Sela. Although this case is still under judicial review by the intelligence it has been proved that it was carried out by order of state leaders who were in the leading position until that time. This way of institutional crime was an attempt to gain power by the theory of force that resembles the makiaveliste doctrine "the purpose justifies the means" according to which the means will always be judged worthy and will be hymned by all, because ordinary people catch the outcome of the action.<sup>3</sup>

Conditionally said all the cases discussed in this study represent the factual situation of a decade-long rule of a political structure that snatched the ideology of inter-ethnic hatred to the population, wrapping it up with corruptive cases and multiple incriminations which caused the stifling of the state in all social spheres.

## 2.1 Media in favor of power

Given that the media are the only window where the public is informed about the events and what the media are presenting to the public is served as true. The aforementioned party in power did not pass without usurping the broadcasting system in the country. In this case most of the televisions that had influence in the country reported news that were in favor of government by throwing veils over secret crimes and often giving them inter-ethnic hues for the humiliation of Albanians. A study done for the crime, media and public said: *if we consider the fact that reporting for most crimes in a particular area is inappropriate, it is clear that the population gets a misleading view of the crime in their living area*<sup>4</sup>. Thus in our country the reporting made by Tv Sitel and Tv Kanal 5 regarding the beatings of Albanians in urban centers, the killing of two Albanians in the city of Gostivar, the murders in Smilkovci Lake and a series of other crimes of various kinds accused Albanians of inciting of interethnic tensions. In fact, these televisions at the heart of the news had insults against Albanians by calling

<sup>1</sup>Abduli, A. (2012)- Lente sociologjike, p.236, vol. 2.

<sup>2</sup>Garland, D. (2005) - Penal Excess and Surplus Meaning Public Torture Lynchings in 20 th Century America, Forthcoming in Law & Society Review, vol 39.

<sup>3</sup>Malnes, R; Midgaard, K. (2008), Filozofia Politike, fq. 87 Feniks, Shkup

<sup>4</sup>Ljubica Bakić-Tomić, Ph.D., Teachers Faculty, University of Zagreb, lbakicto@yahoo.com & Zuzana Hubinkova, Ph.D., The University of Economics Prague (UEP), Faculty of Business Administration, Department of Managerial Psychology and Sociology, Prague, Czech Republic. hubinkova@quick.cz & Anton Vukelić, Ph.D., Faculty of Mechanical Engineering and Naval Architecture, Department of Sociology, Zagreb, Croatia

them terrorists and accusing them of any homicide. According to these media Albanians were guilty custodian of all the evil that happened in the country.

The only television in the country that reported constantly the VMRO's bouts was TV A1, which was faced with constant pressures that alluded to proprietary and journalist threats, barriers and boycotts of advertising, even to private retaliation against employees of this television. In this case, the government except that ordered the closure of A1, they destroyed the entire capital of the owner of this television, Velia Ramkovski, imprisoning the latter also allegedly for misuse of office and finding many irregularities in his companies.

## Conclusion

From the analysis and study of the aforementioned cases, but also the other ones which are unable to include in this study, results that the Republic of Macedonia during this decade was overwhelmed by the crime and abusive abuses of state authorities. The spirit created by the VMRO-DPMNE party over the course of this decade undermined the democracy of this state by creating a totalitarian system of government. Meanwhile, his coalition partner, the DUI party was just a decorative figure of power which did not even have the minimal quantification to oppose power. The political spirit of dictator Gruevski was similar to Hannah Arendt's analysis of the crisis in Europe, which is expressed: *the system of political parties, and the parliamentary government in general, were considered corrupt and oligarchic. Such an environment was a fertile ground for a "mentality of the crowd" in which foreigners - Jews, Roma, Slavs, homosexuals, «cosmopolitan intellectuals», (in this case Albanians from Macedonia) are sacrificed*<sup>1</sup>, in which the expression of free speech in the public media will be hampered as vengeance was on the verge of firing, pressure, supervising jobs, different fears and threats from a variety of situations that led to the multidimensional crisis in this country as a crisis in the economic system as a result of manipulation with finances and thefts from workers' salaries for the construction of memorials in the city of Skopje, crisis in the education system due to inadequate programs for the conditions and circumstances of schools, fabrication of Universities with lack of professionalism, unlisted job placement only with party membership, unemployment growth, canned and corrupt courts directly related to power etc. The worst consequences of this criminological structure were suffered by the population, especially the Albanian population, which was constantly persecuted by the authorities, in certain areas, conducting house raids, terrorizing children with automatic weapons, beating and imprisoning individuals by committing crimes or forcing and exploiting them for involvement in crimes for party benefit. For a society filled with resentment Hannah Arendt would say *is ripe for manipulation by the propaganda of sensationalist demagogues: what convinces the masses are not facts, not even invented facts, but only the consistency of a system with which they apparently are part. . . Totalitarian propaganda thrives on this escape from the fixed reality. . . and can offend common sense only when healthy feeling has lost its validity. The governance of such a system Arendt would call "Cynicism or malicious plot"*<sup>2</sup>.

It is no coincidence that this state is now in the process of being emptied because of the decline in birthrate, the departure of young people towards the West, which does not deny the case of institutional shortages that in the coming years will threaten Macedonia at potential risk.

Specifically, this coalition of government brought Macedonia into a tremendous regret, which also needs decades to eradicate the crime, to bring about economic stability that will also affect the stability of other areas.

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<sup>2</sup>Arendt, H. – ibid. p.383

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