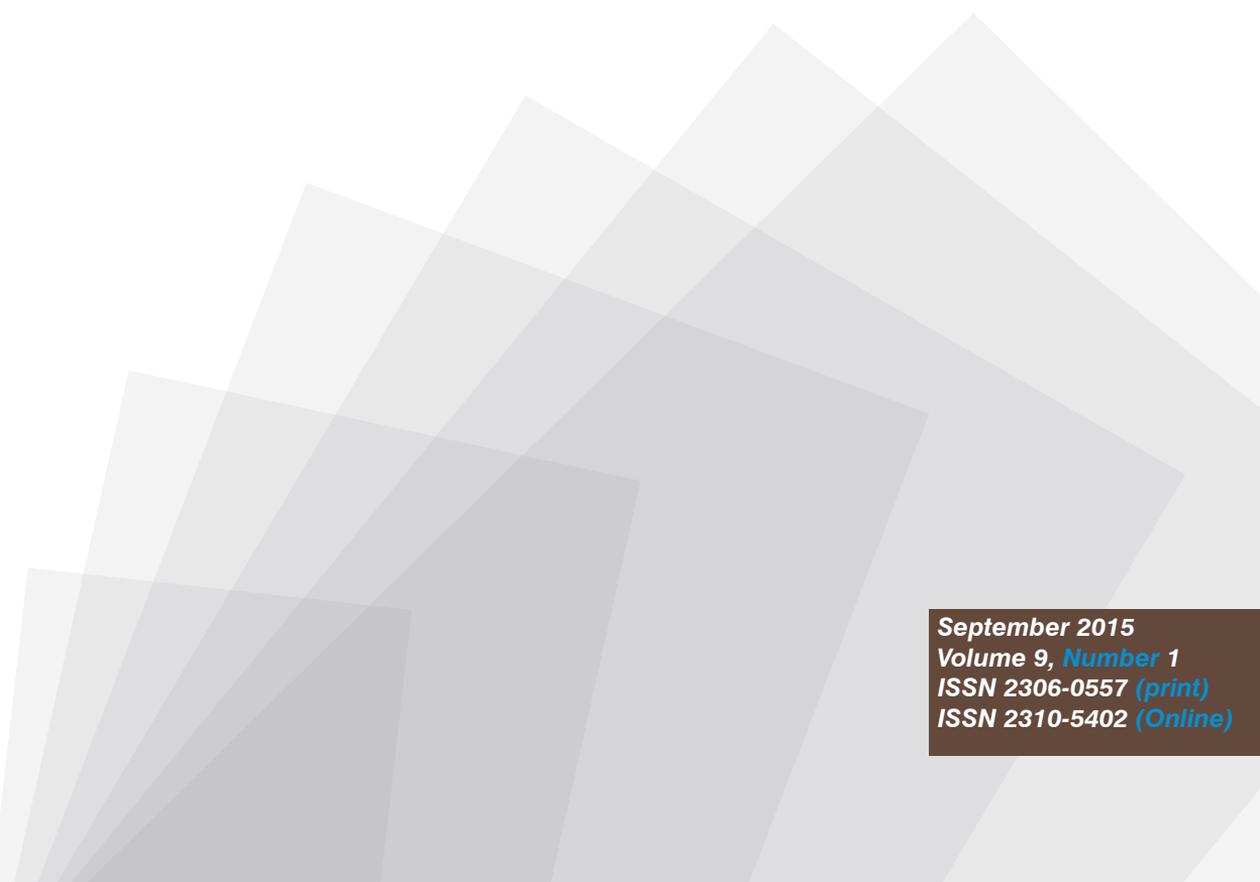




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Cognitive metaphors in Albanian political discourse: European Union integration, case study

Abstract

Until the 1950-s metaphors were associated with the enchanting language of poets. It was only with the rise of cognitive linguistics that the traditional view witnessed serious challenges. The conceptual metaphor functions as a schematic cognitive structure (a ‘mould’) that can theoretically produce infinite instances of metaphorical expressions. Politics is one of the most influential parts of people`s lives. Politicians frequently make use of their “persuasive speeches” to inflict audiences, to make them believe that what they say is the best choice, the most appropriate decisions ever. Since Aristotle times rhetoric has got its primacy of place in the language, politicians use. Metaphors are considered as a lively component of this language in context.

This article develops a basic tool for stylistic metaphor analysis to assess the role of cognitive metaphors in a corpus of political speeches in Albania. Our main aim would be the role of cognitive metaphors in one of the most important and longevity struggles of Albanian politics and people, the integration into the European Europe.

Key words: *cognitive metaphors, stylistics, political discourse, European Union, integration.*

1-Introduction

It is not as common to talk about “creative politics” as it is to talk about “creative writing” or “creative science.” One explanation may be that the domain of politics (like many important domains in life) is too loosely organized to allow an easy distinction of creative and non-creative ways of ‘doing’ politics. It is, nevertheless, possible for politicians to be creative in some domains. This stylistic analysis of creative metaphors will argue that political speeches are another domain of creativity within politics. Even if speeches are essentially a spoken genre and, therefore, do not conform to prototypical examples of artistic language (Müller, 2005, p. 53), they may share several features with literary or creative texts.

Etymologically, the term metaphor is considered to come from the Greek *metapherein*, which means “to transfer, to carry over.” Applied to metaphors – as purely linguistic phenomena –, this implies that the working mechanism of metaphor consists in carrying over a name from one thing to another on the grounds of analogy. Traditionally, it seemed natural to differentiate between literal language and figurative language. Briefly, literal language is denotative, clear and unambiguous, whereas figurative language is connotative, unclear, and ambiguous. The latter is adorned with figures of speech (in particular metaphors) and is mainly used by poets. As the term figure of speech suggests, metaphor was simply a decorative feature of language. The former are long-lived, whereas the latter lead an organic life: immediately after birth, metaphors are live and fresh, but in time they undergo a maturing process or, in the linguistic jargon, they become conventional or lexicalised, while the language users may still perceive them as metaphoric, and finally they die out.

2- Conceptual metaphors

The Conceptual Metaphor Theory was introduced in George Lakoff and Mark Johnson's 1980 book *Metaphors We Live By* and has been influential in the cognitive linguistics enterprise ever since. The central claim of this theory is that metaphor is not merely a literary device, but that thought itself is inherently metaphorical in nature. According to cognitive linguists, metaphor is a set of mappings from one domain (source) to another domain (target). The mappings are motivated by a shared frame of experience in which sensory motor patterns play a structural role.

In contrast to the traditional view, cognitive linguists argue that metaphors are not simply ornaments; they act as shortcuts to and reflections of our perception of the world, i.e. they are cognitive tools: by covert comparison between (apparently) similar entities, metaphors sort and sift our knowledge of the world. Furthermore, if metaphors are so useful to our understanding, it follows that they will not only be the apogee of literary geniuses, but pervades the speech of common speakers. The most relevant argument for the present analysis is the revolutionary cognitive view that metaphor is a property of concepts and not of words (Lakoff & Johnson, 2003, p. 261).

Cognitive linguists have shown that metaphors pervade our everyday speech, even if we are not aware of it, and even if we cannot provide a basic definition of the term metaphor. Lakoff and Johnson's assumptions that thought is predominantly metaphoric and that most of our thinking is unconscious have serious implications for the understanding of the human unconscious. If these assumptions are true, it follows that conceptual metaphors provide the foundation of our unconscious, which in its turn regulates the functioning of our conscious thought. This further implies that conceptual metaphors vicariously influence our conscious thought. Congruent with the cur-

rent distinction in the field of cognitive linguistics, the present analysis will be based on the dichotomy between conceptual metaphors and metaphorical expressions. This distinction relies on the different locus of action of these two interdependent phenomena; whereas metaphorical expressions occur at the linguistic level, conceptual metaphors are 'alive' in our thoughts, although conceptual metaphors rarely occur in speech as such. According to Lakoff and Johnson's influential theory, conceptual metaphors are part of a speaker's conceptual set-up and it is precisely the existence of metaphorical concepts in human cognitive processes that makes possible and that mediates the instantiation of metaphors as linguistic expressions. (Lakoff & Johnson, 2003, p. 266).

3- The European Union and the Albanian politics.

Almost all the surveys and field studies indicate that the awe-inspiring Albanians' majority supports EU integrated Albania. This orientation is either to be related with the support of a clear European way, or should it be considered as the competitive economy that seeks to be integrated in lucrative united trade partnership. The concept of a super government that imposes limits, other than the limits enforced by the proper government, policies which mostly are fruit of the interests of persons who they do not personally know, and the concept of the possibility of more taxes, cannot be incentives for such popularity.

So where can the foundations of the support the European political orientation be looked for? The roots, this support is consolidated on, are mostly perceptions. The Albanians during the '80-s suffered the effects of a devastating economic crisis. The shortage of the vital goods, which was being suffered in the outskirts earlier,

came to be present in the main urban centres in Albania. In the late '80-s, the information censorship resulted to have lowered the guard and Italian televisions and movies became the first bridge of contact between the Albanians, hungry of everything new and the principles of the economic ideals applied in the Common Market; at least as commercialized and propagandized by the Italian programs.

The December Movement of the 1990 was the creator of a new slogan, which had to replace the Stalinists ones; “E duam Shqipërinë si gjith’ Evropa” (We want Albania to be like Europe). Although mostly considered as a cliché, the reality is that the West European political and economic model, was, and is still considered by my fellow citizens as the model to be followed. It is an ideal, which is the antipode of the domestic politics. Fairness, justice, equality are considered by anyone as the back bone of the European values, values that in their consistence evade any kind of diversification of a just, fair, and equal competition process. The very concept of the European value is challenging to us.

Albanian politicians tend to use this phrase any time they want to show their connections with the Student’s Movement in the 1990 – 1991. Nowadays, those who found in the European example, the path to pursue are considered the very ones who must grant the accomplishment of such aim. However, this occurs because a very different reason. The European Union is considered as an arbiter who cannot allow the domestic politicians abuses unpunished. This is the reason why “the path to the European Union” is nowadays still a slogan, which can not be ignored by any politicians. The perception is that the political class is in duty to ensure the “integration to the EU”.

Europe has always been a symbol to the Albanians, the representation of liberty and prosperity. The Ottoman Rule and the communist dictatorship have been and still are considered as oriental

oriented regimes. The governments, which followed them, had been designated to abolish any kind of Oriental influence in the social and political infrastructure (Shqiptari i Italisë , 2012).

It is since the Albanian National Renaissance, when the pertinence of our people to the group of nations that were carriers of the values of a European identity, became vital. The communist dictatorship isolated *the youngest of the European children* away from his natural place within the “family”.

4- Cognitive metaphors in Albanian political speeches

Cognitive linguists define conceptual metaphors as consisting of two conceptual domains, a source domain and a target domain. The target domain is understood in terms of the source domain on the basis of a unidirectional relation from source to target, which resides in a set of correspondences (or mappings, in linguists’ parlance) between the constituents of the two conceptual fields (Kövecses, 2002, p. 6). This definition of metaphor is central to Lakoff and Johnson’s approach, which postulates, “the essence of metaphor is understanding and experiencing one kind of thing in terms of another”.

In the view of conceptual metaphor theory, speakers invoke a metaphor whenever they refer to one domain, such as JOINING THE EUROPEAN UNION, with vocabulary from another domain, e.g. the JOURNEY. Conceptual metaphor theory is vocabulary from another domain, e.g. the JOURNEY. Conceptual metaphor theory is motivated by the existence of linguistic data in which, for example, the process of adjusting to EU standards, in the view of joining the EU, is expressed in terms that are used to refer to journeys:

JOINING THE EU IS A JOURNEY.

In the JOINING THE EU IS A JOURNEY metaphor, JOINING

THE EU (the target domain) is conceptualised in terms of the JOURNEY (source domain) such that the physical road in the source corresponds to the political road in the target. Let`s refer to different ways several politicians chose to refer to this journey towards the European dream”

*...Albania **has returned to the forbidden Europe**. The Albanians have chosen once again the western values... (Kuvendi i Shqiperise, 2009)*

*...to a people who has no family, its discovery brings it to a completely new existence phase. In other words, for the very first time in 600 years Albania is getting ready to make **her route** in the continent without her loneliness... (Shqiptari i Italise , 2012)*

*...this is the actual national and public interest incarnated in a initiative of our European alternative for Albania, these are the milestones where we can redirect **the path** of the Albanians towards Europe. (Rama, 2011)*

*They are the sons who, do not hesitate to substitute the rule of law with the police state, don't hesitate to do everything to impede our **path** towards Europe. (Hoti, 2013)*

*I strongly confirm that Europe is our **destination**... We have the full will to be oriented to Europe as our only destination, political, economical, cultural, because we belong to Europe... (Braçe, 2015)...*

*...today it (Tirana) is **directed closer** the western world and strongly connected with all the Albanian districts... (abc, 2012)*

As in the above example, nominal concepts like ROAD (with its variant path, destination, route), etc., and verbal concepts like (has returned, make the route, redirect) etc., pertaining to the source do-

main, JOURNEY, are mapped onto the target domain, JOINING THE EU. Thus, the political path to the political integration within the European Union is the path returning home.

Let us consider the FAMILY OF NATIONS metaphor; what is striking about it is that one can distinguish two conceptual domains. FAMILY as the domain of the basic social unit in which there are a number of roles distinguishing the participants (such as parents and children) while FAMILY may also refer to a group of related entities (e.g. family of plants, family of languages, etc.), which are not necessarily involved in a hierarchical relationship. Therefore, it makes sense to claim that two related conceptual metaphors can be detected: in the former, the particular roles are mapped from the family members onto the member states of the EU, whereas in the latter model there is no emphasis on hierarchy and thus no or only scant subjective associations are activated. The parts of the domain FAMILY that are necessary to structure, in a systematic way, the concept of POLITICAL ORGANISATION. Our Albanian politicians have of course made use of this metaphor when referring to EU.

*...according to the school text books we shall create a European (type) school. We shall endorse our children like the ones of the children of **the common European Family**... (Rama, 2012)*

*... Albania's affiliating process in the **European family**, in the European Union... (Hoti, 2013)*

5-Conclusions

To sum it up, metaphors, especially conceptual metaphors provide a tool of reasoning of one thing in terms of another, drawing on a particular kind of linguistics that sees itself within the broader field of cognitive sciences. In this way, it is made possible the drawing of a bridge between the study of metaphor as a linguistic expres-

sion and metaphor in thought. Politics aiming at persuasion, affiliation of the masses and persuasion uses conceptual metaphors. This article was mainly concerned with the dream of Albania European Union Integration, being a pivotal issue in the political discourse and not only. The conceptual metaphors, paying tribute to the freshness, vitality and stylistic flourish of the political language, are considered as colorful means of expressing conscious and psychological, not only linguistic thought.

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Violence against Women a Case Study in Uznova- Albania

Abstract

This paper describes the violence against women in a zone named "Uznove" in Albania, Berat. Such a study has always been needed to the Albanian society because, as they say, a world which is not fit for women is not fit for children either.

For this study a simple survey was made and asked to 50% of the population. The sampling was randomly made and the survey happened in the end of 2014. All the 50 participants vulnerably decided to take the survey and was made sure that the filling of it was made under no pressure.

By the conducted research we notice that violence against women can still be considered on a dangerous level. By the research we see that the role of woman in Albanian society after the communism period did not have any big change from the role they had during the communism period.

All these disparities need to be solved and as a solution education seems to be a good start as it provides the right path towards solving these disparities and diminishing violence against women.

Also, another point and the main one is religion. It provides a pure example how to respect even the ones who are naturally weaker than man. The age of women range from 35-50 years old.

Keywords: *Violence, Women, Albania, Questione*

1- Introduction

Once, a wise king named Solomon or Suleiman as known from the Muslims said: *“What has happened will happen again because; there is nothing new under the sun “*(Ecclesiastes1: 9). During the history we have seen many things happen but, time to time things repeat themselves. This saying has and seems to be true in any period. But, what we are mostly interested in is the role of women in a society. Let’s have a look at it in the middle ages in the Middle East before Islam emerged. Women were treated with cruelty, as if they were not God’s creatures. Many times people used to bury their female daughters alive. Female was seen just as a simple servant of the house and violence towards them was inevitable. The same thing we see it happen again but, now we see it happen approximately 1500 years later. The history repeats itself.

Albania during the post – communist period was almost a ruined country and not known by the non – communist countries at that period. Being a ruined country means that the society is ruined. From this we understand that the family, being the nucleus of a society has a problem too. Except the economic problem of the family we see that different other disputes are going on within the family.

Women had to carry all the work of the family and sometimes she had to suffer the violence caused most of the times by her husband. This has a totally negative impact on the coming generations if the rate of violence in family is high. The UN Development Fund claims that at least one in three women will be beaten, or raped or abused in her lifetime, globally. So, the key hypothesis of this study is: Imposing religious teaching in schools would reduce the percentage of violence against women in families.

2- Literature Review

The World Health Organization (WHO) prepared an international act plan upon fighting violence in the 49th World Health Assembly in Geneva with the participation of 1200 delegates from 191 different countries. (1996) The United Nations (UN) emphasized upon the need to abolish the conventional and traditional violence implementations with 'the Declaration of Ending Violence to Women' in 1993. Although violence records are not seen frequently, according to research in the USA, there seems to be violence problems in 50% of marriages and 30-50% of psychological disorders have "being exposed to violence" stories. (Atman, 2003, p. 333-335). The first World Women Conferences were held by the UN in 1970s (UNICEF 2000) and 8th May was declared as the "Women's Day" in 1997. Besides, The UN held 4 different 'World Women Conference' in Mexico (1975), in Copenhagen, Nairobi (1985), Pekin (1995) with the participation of 189 different countries in order to gain women a reputation. Coming to 1994, there are principles present for women in International Conference on Population and Development- ICPO (Taşkın, 2204, p.8.)

Many studies have been made on this topic in here we can mention: "*Equality and stopping discrimination in a social point of view*". (Albanian Helsinki Committee, 2011) This is a study prepared by the Albanian Helsinki Committee to study and stop the discrimination using the school's committees and increasing the use of the non-profit organizations in the country.

Another study has taken place named, "*Women and Children in Albania*". (INSTAT, 2006) This is a full report on the women and children in Albania especially during the post-communist period. It sees the gender equality as a new principle in the post-communist Albania and highlights particularly the impact of gender on poverty, discrim-

ination and inequality against women. Another report published by <http://www.instat.gov.al> shows a full report on the discrimination of the Roma people. A good part of this report talks about the Roma women and how they keep being seen and used with the old patriarchal mentality of the communism period. All these important articles give a necessary background to understand the research.

3- **Discussion and findings**

Seeing the analyzed disputes in the end of the upper paragraph the main question that rises would be what is the source of all these issues relating to woman's role in the family? Well, according to many scholars working in the "Albanian Helsinki Committee" claim that the main reason of all these disputes is the 45 year atheism period that Albania lived.

Having lost the religious culture gained centuries ago from the Ottoman Empire and later from the Byzantine Empire made Albanian's "harsh" people. Having forgotten the divine laws and the divine punishment made them cruel and blind not to see that such a creature like female must not come up to that extent.

a- **Related to violence against women in "Uznove", Berat, Albania.**

Violence against women has always been a huge issue not only in Albania but, also in the world wide arena. All data gathered from this anonymous survey will be used for a scientific research that will be used in a course named "Research Methods".

In order to have a better understanding of the results we have divided the relationships in four types according to the points collected by the survey answers:

0-10 non-abusive relationship

11-18 slightly abusive relationship

19-26 severely abusive relationship

27-32 perilously abusive relationship

So, if the score is between 0 and 10 the relationship is not considered to be an abusive one. The couple seems to be dealing with the issues correctly and the husband is not violent. If, the score is between 11 and 18 we have a home which has had violent experiences at least one. It might be just the beginning of a relationship or it has stopped by some different causes.

If, the score is between 19 and 26 then the situation is considered to be seriously abusive. Serious injuries are possible as bruises or wounds. In such a relation the husband is considered violent and there might be the need to taking some action on that.

If, the score was between 27 and 32 then the option of leaving that relationship would be considered as the best one as the person you are living with is serious threat to the women, children and society.

b- Types of relationships regarding to violence

Number of relationships taken from participants and the percentage of the number the relationships regarding to the rate of violence are seen as follows;

Non-abusive	20	50%
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Slightly abusive	10	25%
Severely abusive	8	20%
Perilously abusive	2	5%

At the end of the study we see that there are 20 relationships which are considered as non-abusive, 20 relationships came out to slightly abusive, and 8 of them severely abusive and only 2 of them were considered as dangerously abusive.

Regarding to the percentage of that data table 2 clearly shows that 50% of the relationships asked have a non-abusive relationship, 25% of them a slightly abusive one, 20% of them a severely abusive one and only 5% of them have a previously abusive relationship.

c- **Methods and methodology**

Well, as Earl Babbie cries that; “Each research method has its strengths and weaknesses, and certain concepts are more appropriately studied by some methods than by others. (Belmont, 2011, p.119.)”

This research uses the inductive method. In our research a survey might be the suitable way to study about the violence against women in Albania as surveys are generally well suited to study the public opinion. In this study we surveyed 50 women in Berat in Albania. Their ages are between 35-50 years.

1- **Sample**

The population of interest in our case is the women who are legally married excluding the widows and living in the neighborhood of “Uznove”. The sampling frame for this research was obtained by the

municipality's office of Uznove. It consisted of 80 women who suited best to the criteria. Out of this population, a simple random sample of 50% of the population (50 women) is to be included in the research. Most of the participants were above the age of 30 years old and who have completed only the first 8 years of school.

The main reason of this research is to see in what degree is the violence against women dangerous to the coming generations.

2- **Measures**

To conduct this research the proper way was by the help of the Likert Scale. It was named the Likert scale because of its inventor, Dr. Rensis Likert. He is an organizational-behavior psychologist. In order to make the data amenable to statistical analysis, he ascribes the quantitative value to the quantitative data. Used mostly in surveys without excluding the training course evaluations it uses five potential choices (Strongly agree, agree, neutral, disagree, strongly disagree) or sometimes even more. Test-retest reliabilities were not seen needed while conducting this research.

3- **Design**

As mentioned, this research was a quantitative one and the Likert scale types of questionnaires are asked to the participants. Regarding to design having chosen the sample in a random way makes this research a type of randomized experimental design. This type of design most of the times is considered to be strong regarding to the internal validity. It rules out threats of history, instrumentation etc...

4- **Procedures**

The survey was done by the 2014 period of time. The 50 participants were chosen randomly from the sample and all ethics threats

like: vulnerable participation, anonymity issues etc... were made possible, they were given a possibility to ignore taking part in the survey too. Also, exactly the very same questions were asked to the chosen sample which included mostly the behavior of their husbands against then or to his friends. To all the participants was given 2 week time to fulfill the survey.

5- **Populations**

There were 50 participants in the sample for this study. All the results of the survey were collected by 31, December 2014 and the survey was as follows:

6- **Conclusion**

Women's role has always been and will be an important one in the prosperity of the social life. But, in order to gain that prosperity it must be given to the woman the right place in the family. And now the most important question rises, how can we give an end to all these disputes? And the reason seems to be a twofold one: first we have religion and second we have education.

Having accepted atheism as the main reason of causing these disputes it's crystal clear that a monotheist system is the solution to it. As I stated in the introduction part, this is not the first time that humanity deals with the women discrimination. If we get back in time in the Middle Ages in the Middle East we will see the same problem that we are facing nowadays and if we see again a century later at that period the disputes were solved with the emerging of Islam. Let's have a look at the teachings of Islam during that era. For example:

"You are from one-another" (Koran, 4: 25).

So, basically it means that we are all sons of Adam. We are all

equal and as equal we should behave towards each other no matter of what our relations can be. Also, another example from the Old Testament clearly shows us that such disputes must no exist,

“For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise” (Galatians 3:28).

Regarding to education which is also a very important topic regarding to women discrimination. Everyone must be entitled to higher education and try to solve things with the good and the peaceful way.

So, the hypothesis of this research is being approved. Further this research shows that there has been improvement regarding to the violence against women as the society develops.

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Family Therapy – As an Inclusive Approach

Abstract

Most of the Balkan regions with the last transitions that they faced, passing from the communist organization toward the democratic organization, still are struggling with the after-effects of these alterations of the social systems, which resulted on the rapid demographic, cultural and social changes running fast ahead of its political and economic development. These modifications impacted the Balkan regions such as Kosovo and Albania as well. Times are changing all around the world and all these multiple recent worldwide development have been unravelling the fabric of traditional societies which were characteristic of such Balkan regions (Ariel at al., 2014).

Lots of regional wars, lately new territorial separations, new countries, the downfall of authoritarian regimes, the flood of refugees from rural areas toward the urban areas, labor seekers from poverty-stricken, destroyed countries from ethnic and civil wars, globalization, the internet and lots of similar variations resulted to inter-ethnic tension and violence as well as on modification of social values (Ariel at al., 2014).

All of these have bringing significant economic, social and cultural changes, often with unfavorable side effects for families and communities. Traditional community and family support system have found themselves unable to cope with such consequences (Ariel at al., 2014).

The impact of all these changes on the functioning of the family is dramatic. That is exactly the kind of situation in which professional family therapy is called for. Furthermore, awareness for the need of cultural competency and sensitivity in family therapy theory and practice has been heightened in recent years, yet awareness of the existence and benefits of family therapy for potential beneficiaries is rather limited especially in Balkan regions (Ariel at al., 2014).

This paper will consist of presenting a case of the family and the work that was done with them based on the inclusive family therapy approach. During this period readers will be able to wider their view in systematic thinking of one problem by getting the insight on how the problem of one individual/ family is a result of wider system and visa versa how the problems of wider system impact the health and function of the individual/family.

Key words: Family Psychotherapy; Cultural Changes; Inclusion

1- Introduction

Family is an institution composed from two or more people who are biologically or psychologically connected and whom historical, emotional or economic bonds connect, thus they perceive themselves as a part of household (Gladding, 2007). Therefore the family members simultaneously and spontaneously offer to one another a stable and protective atmosphere (Strong, DeVault, & Sayad, 2005). This is the general concept of family, which Balkan countries hold as well. However, in our culture, this concept goes somehow further. The family is conceptualized as the holy institution that needs to be perfect in its own. It is something very special, where husband and wife are very respectful with one another, children are the ones that always well behave and are respectfully with their adults, everybody respects other members and where everything is perfectly functional. Most of the people in the region has the same image for the family life and has the believe system such: whoever has a family system like that is part of us and otherwise cannot belong to us, it must be something pathological on them, therefore needs to be judged and excluded from us. This may be the reason, why in general when families in Balcan regions face a problem they try to found a mysterious solutions to solve it. In order to keep the problem isolated, therefore not to be stigmatized form others, they might prefer more going to the spiritual hillers, than going to psychotherapy for their psychological problems.

However, this concept of family that was traditionally characteristic for Balkan region is rapidly changing, given the fact that this system is passing a transitions consequence of ethnic and civil wars, such as system modifications and transformations in all national, governmental and community level. Solders, different officers, technical experts, foreign universities, agencies, etc., come from all around the

world, to help these areas of Balkan and brought innovative concepts of the ways how the citizenships of these regions observed the family life and quality life in general. Migration was a new phenomenon: lots of peoples moved from rural areas toward urban areas; people had maybe for the first time a chance to go around European countries and to compare their concepts and life style with the others. Furthermore, social media, internet and globalization had its impact on shaking this concepts too (Arial at al., 2014).

It came a moment, where consciously or not, in most people's head, aroused the question: Why all people need to be same, when all are unique individuals that forms unique families? Everyone has different life history, different economic conditions, different interests, tradition, tastes, conceptions, value system, believes, different temperaments and personalities (Peseschkian, 1977). Moreover, family is a complex and interactive social system, whereas members of it are permanently and dynamically interlinked with their environment and all the historical, political, economic conditions that surround them, impacts them and their family's quality of life directly or not (Zastrow & Kirst-Ashma, 2010; Friend & Cook, 2002).

Glading (2007), in his book "Family Therapy History, Theory and Practice" discuss for the concept of differentiation as a core element of a person which has clear sense of self and others. He speaks for the importance of being flexible and adaptable with new life events, feeling comfortable with changes that they brings, finding new ways of functioning and most importantly for being able to differentiate yourselves from others. He explains that, besides for individual, flexibility is very important for the family wellbeing too. Flexible families' arable to keep healthiness in their family dynamic, whereas the ones that are inflexible are categorized as dysfunctional families, since they are not able to adjust themselves to changing

circumstances (Nicholas & Schwartz, 2007). In most of the books, healthy families are described as secure environments, where family members share experiences and are supported and encouraged by their members to be themselves (Nicholas & Schwartz, 2007). Furthermore, in the cases when something negative occurs, families are seen as a places that have enough resources, abilities and strength to resolve problems and keep the family dynamic functional (Gladding, 2007). This control mechanism of the family is otherwise known as hemostats, which is the indicator that the family has balance and is functional. On the other side, symptoms are observed as the thermometer that measures the family functioning. Therefore, families present with different symptoms in the moment when they lose their desired homeostasis, and when the system gets more and more out of balance state (Ariel, 1999).

As we mentioned above, in last two decades, our region experienced significant economic, social and cultural changes. Traditional community and family support system has found it unable to cope with such side effects (Ariel at al., 2014). Family concepts that people has formed in their childhood, or the ones that their parents or grandparents has still, for the life in family and life style in general are not anymore functional in the current life situation(Goncharov, 2014). Nevertheless, even that this current believes does not satisfy anymore their emotional needs, they find very hard to remove this believes and embrace the new ones. Therefore, people find themselves between the conflicts of their primary needs and expectations of their families and wider communities on the other side. Family members do not know how to deal with this inner conflicts and how to communicate it to other members within the family and outside their families. Consequently, the emotional tension of one member impacts the other ones in the family and creates a deadlocked situation, which arouse the general dissatisfaction within family, generally presented either

though aggression, withdrawn, other similar symptoms, or more severe emotional de-balances and disorders (Goncharov, 2014).

Even though some families are more resilient and mobilized (DeMarle, et al., 2001; Bennett, DeLuca, & Allen, 1996), some other families finds difficult to confront this kind of life crisis so easily and they may need some professional support (Osborne & Red, 2008). Some families, in such life crises experience mixture of emotional, mental and practical challenges (Barron, 2001), thus one problem within the community or wider social system, could impact dramatically the dynamic of family within, their interactions and overall function (Demarle & LeRoux, 2001). If one member of the family is suffering from any problem, this impact the family dynamic as a whole and triggers more stressful situation and tension on family (Ansthel & Joseph 2006). For this reason, when a person comes for professional support, for healthier recovering and sustainable results, interventions are better managed by incorporating all family members in treatment. Family therapy, is up-to-date modern approach which suppose that is not possible to treat the “whole patient” if it’s not present the family (Keith, 1980). In order to provide a comprehensive intervention for the “identified patient”, the family as a whole and each family member separately should be taken in consideration (Switzky, 2006).

2- Wordless is not worthless

Case of A., was treated from such integrative perspective. I was referred to the family therapist from the psychiatrist whom worked with the case around one year. She was thinking that A. (Identified Patient) may benefit more from the family therapy; since the physical examinations do not prove that he is epileptic as they had suspected. When A. together with his father arrived to the office of therapist, they still was not clear for the problem of A. Father was very sure that he has epilepsy, even though that doctors could not find its cause. He

started to explain the concerns of A. such as: severe headache, over activity, difficulty with breathing, aggression problem, stomach ache and bad behaviours, whereas the main concern of him was that from time to time A. faint.

Since the therapist asked, next session they come to therapy all the family members: mother, father, young brother of A. and him. Therapist took a deep presenting history and understood that A. borne with heart problem (noise and hole in the heart), which was treated completely when he was 10 years old. Moreover, when he was 8 years old he had a car accident. Afterwards, he started to present with headache, but not with other symptoms. On the later years, he got circumcised and he fainted. It was the first time that he lost his conscious and after that he had fainting attacks more frequently, almost in each situation that he had severe fright or was emotionally overload.

Therapist had a senses that something deeper is going on inside emotional life of A. In order to understand better the dynamic and structure of their family, and their interactions with one another, she took detailed family history: Mother and father had 16 years differences in their age. Mother was grown up in a family with 12 children. As an older sister, she needed to give up from her childhood and play a role of the mother within the family, in order to support the development of her siblings. She could not finish her high school, because she was not allowed for it. When she was 18 years old, she got married. After one year of their marriage A. come in the life, with lots of problem. She had all these years of suffering. And she seemed very exhausted and depressed. Father, pretty same like mother grow up in the environment with lots of children and responsibilities. He as an older brother had to be engaged since as a young in the working life, in order to help economy of his family. He has a brother who had

epileptic attacks on his childhood, even though the recovered later.

Unsurprisingly, as a matter of their developmental experience and family life, the concepts of both parents was that, they as a parent need to take care for the goods in the family. The role of father is to take care for the incomes of family, whereas the role of the mother is to feed children, care for their physically needs and be responsible for household chores. They were not paying at all attention to the emotional needs of their children, moreover they were not even aware for their importance and had a concept that love and good emotions does not need to be shown to much in family, otherwise children might get spoilt. Above and beyond, A. is 14 years old boy, and he is already an adult, therefor he needs to behave like a one, be responsible for his duties and obligations such as school and help his family, like they did when they were on his age. On the other side, experience of A. proved him for such years that being sick bring you some advantages as: attention, care fulfilment of your desires, warmth, and protection and so on. With his symptoms probably he was trying to attract attention of peoples around him, especially his parents. His main emotive was fear and anger for being neglected emotionally from his parents. His symptoms (headache, fainting, problems with breathing, etc.) were like communicating "I am not feeling good, I am worry and I suffer a lot. You need to see my sadness and you need to respond to my grief". Probably he was in insoluble conflict between his own desires and the expectations of the others in regards how he needed to behave. He wanted and needed something; however he knew that he was not allowed to do this, since he was required to behave such an adult. This frustrated moments triggered severe defensive emotional responses to him, which he could not managed and as a result fainted. Furthermore, he used this other symptoms such headache or getting angry, as a reserve defence responses. He initially tried with some of them, when they do not presented to

be successfully he come up with more severe ones. Moreover, his misbehaving and swearing toward his mother, was the result of a big anger that he feels toward her, and his need for her attention. He was feeling her depression and anxiety and probably he did not know how to cope and manage this situation. He found the way to attract her attention through making her crazy. However this aggravated their relationship further, since mother become even more disappointed toward him and avoided more herself from him. Obviously, the only problem of him was that he did not know how to communicate his emotions: desires, needs and fears, hence he found a way to communicate them nonverbally through his body. He just needed their proximity and love.

Therapist worked with all these structures and dynamics of family, their concepts and roles. She taught them, how they can ask for their desires, talk for their fears, explain their needs and share their emotions, likewise how they can ask from each other in more positive ways despite forcing one another. She worked sometimes alone with A. in order to understand his emotional state and to work with his breathing, managing the stress, anger, expressing his feeling as well as with his patience. Additionally, since both of the parents emphasized that they feel burnout, depressed and anxious, she worked with them as a couple, which helped them, being more effective as a team worker for their children and returning their satisfaction in their marital life.

All these process, helped the family on stabilizing their emotional vulnerability and working with their conflicts, whereas as a result they started to see their problem from different perspectives. They became more aware for their situation and somehow conscious for what is impacting the state of A. and what is keeping them in such conditions. The therapeutic process gave them an opportunity to try

their new innovative strategies of change in the safe environment, such as their culture of communication with one another. This journey helped them to gather more positive experiences during the therapy time, which hopefully helped them on creating a mechanism to sustain long lasting changes.

3- Discussion

In this article, author encouraged that is sometimes fruitful to see beyond the problems of the client that they present. In the above elaborated case, the problem was bio psychosocial and a lots of factors were combined. Consequently, besides focusing just on removing the symptoms, it is important to understand the function and the dynamic of the symptom. In the family therapy, therapist sees herself as a facilitator that goes with the flow of the client. The therapist is not the expert, but the client is and he will lead you toward the core of the problem and the solution (Rober, 2002). Family therapy is not always result oriented; therefore the process of therapy is more meaningful. The aim of this article was to bring in your attention that the progress on family therapy is driven spontaneously from the good therapeutic process and experience, moreover to emphasize that the family may have the dual function as plague bringer or the healer.

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**“Factors Associated with Child Maltreatment”
(Case of Tirana Shelter for Victims of
Domestic Violence)**

Abstract

*This paper is focused on the factors that cause violence on children at home environment. The author based her research work mainly on observations of children's behavior and their interactions with mothers while staying at a 'Shelter for Battered Women and Girls'. Children's artwork, writing pieces, memories, playing mood were subject to interpretation. A group of twenty-two children were studied. Although the terms child abuse and neglect are frequently used together, actually they refer to two different types of problems, each taking different forms. A more appropriate comprehensive term is **child maltreatment** which can be divided into two major types: child abuse and child neglect (Faller, Bowden, Jones and Hildebrandt, 1981). The author believes that the results of this research will serve as a professional tool for social workers, psychologists, teachers and other professionals who work closely with children to help identify factors related to child abuse, prevention of abuse and treatment of physically, emotionally and sexually abused children.*

Key words: child abuse, child neglect, child maltreatment, children's artwork,

1-Introduction

Domestic violence continues to remain a serious problem in the Albanian society. According to Albanian Helsinki Committee, 24 women lost their lives during 2013, compared to 22 victims of domestic violence during 2012. Hundreds and thousands of women suffer from domestic violence in silence. A recent survey (Albania Equality Factsheet) found that 59.4% of women have experienced some form of domestic violence in their lifetime, with 53% currently leaving in a violent relationship.

Violence towards women remains a deeply worrying phenomenon which is commonly viewed and treated as a family issue within a broader patriarchal socio-cultural context and is extended across the country, affecting all strata and ages of the society (Vatra, 2010).

A recent international study of UNICEF on violence towards children included young boys and girls up to the age of 19. Its findings for Albania show concerning high occurrences of violent education methods used at home for children (with 77% of children being violated for disciplining purposes). Findings from the 2007 survey revealed that ... the majority of children in urban and rural areas reported being physically battered by a family member, children living in rural areas (**67.5%**) ...and children living in urban areas (**51.2%**) (INSTAT, 2007).

BECAN Research (2013) found that more than **67%** of children, age 11, 13 and 16 admitted that they have experienced some form of abuse in their life. This does not only has un-repairable consequences in developing their socialising skills (52% are bullied and 48% having physical fights with peers) but also has immediate effects in sustaining their physical wellbeing (2% are victims of homicide). What counts is that they are raised as violent adults and from an early

age they accept violence as a normality of family and social life. Thus there are 37% of male youth and 24% of female youth at the age of 15 to 19 years who think that a husband/partner is justified in hitting or beating his wife or partner for at least one of the specified reasons, i.e, if his wife burns the food, argues with him, goes out without telling him, neglects the children or refuses sexual relations. Findings become especially worrying when compared to findings of other neighbouring countries. In all indicators Albania scores much higher than Serbia, Macedonia, BiH and Montenegro.

The Shelter for Battered Women and Girls, established under the National Network against Gender Based Violence and Human Trafficking, has provided safe housing, psychosocial support, and basic living services to battered women and their children since 1998. Women, girls and children are illegible for these specific services if they are in imminent physical danger and have no access to other resources. The beneficiaries of the Shelter service have few, if any, emotional support and come to the Shelter as their only alternative. According to the rules of the center they are entitled to remain in the residence for a maximum of 6 months.

Initially, the shelter staff focused on the psychosocial support for battered women. Over a period of time, staff came to realize that the children who had witnessed domestic violence also presented their own emotional and developmental problems. Among children's symptoms were depression, excessive separation anxiety, psychosomatic concerns, low self esteem and feelings of powerlessness.

Based on the experience of dealing with children coming from violent environments, Shelter established a special program for providing services directly and specifically to the youngsters.

2- Methodology

This paper aims at bringing to the attention of the professional readers some of the main factors that cause child maltreatment at different ages based on **a qualitative method**. The researcher decided to use a set of tools to answer to the research questions. The techniques used for these reasons were:

- Interpretation of children's drawings to identify maltreatment,
- Observation,
- Assessment of development,
- Assessment of behaviour,
- Interviewing

The paper will be focused on the following research questions:

- How serious is the problem of child maltreatment in Albania?
- How can we identify cases of child maltreatment
- What causes child maltreatment?
- How can we deal with it?

To illustrate the research findings, the author is going to use some of the children's artworks. The interpretations which will be presented are not intended to represent the only possible analyses of these drawings, nor will they be all-inclusive. Rather, they will highlight specific areas of each drawing that we feel will help the reader to better understand and appreciate the artwork on the aspect of child maltreatment.

Children of both sexes and of age from 3 to 13 were put un-

der observation while being supported to overcome their emotional and developmental problems. The observation lasted for a period of two years. A group of twenty-two children were studied. The sample allows the researchers to draw some conclusions and make generalizations that can serve to a broader professional community and public, as well.

While the author collected a substantial representation from preschoolers, she felt it would be extremely difficult for the average untrained person to adequately understand the significance of the scribbles and symbols. The work of older children was not included because the sample was not large enough to be significant. The selection from elementary-school-age children, however, included a variety of artwork by youngsters of various economic backgrounds; it is particularly important because it can serve as a guide to professionals who have daily contact with children from five to twelve years old.

Out of twenty two children that were put under observation, only few artworks will be presented in this paper. The reason is that some of the mothers did not give consent to use the artwork of their children for scientific research. The illustrations, though, are sufficient to draw conclusions.

Clinical observations at the Shelter suggest a strong correlation between factors that fuel child maltreatment and the disturbances in the development of the children's emotional and intellectual functioning.

By identifying both factors and consequences through the youngsters' artwork, we hope to continue to sensitize main actors and professionals to the profound effect of domestic violence on the child. In this way, the value of early intervention can be more adequately perceived and, hopefully, the cyclical effects of family violence

can be broken. The observation and interpretation was supported by the professional literature.

2- Children's drawings - theoretical reflection

The author of this paper was aware that children's drawing skills, as in any other skill or ability, follow a developmental sequence. Since 1963 Harris (1963) has identified specific stages of children's ability to draw. At approximately age four the child produces lines. In this stage one can easily draw single parts of a person. At around age five to six, the child climbs the next stage of drawing: *descriptive symbolism*, where body parts of a person become distinguishable.

The next age group (seven to nine or ten) draws a more true to life figure and adds more detail, such as clothing and decoration. From age ten to eleven, children develop *visual realism*, which is characterized by improvement of technical skills. Although each child's perception and representation are distinctly unique, a great deal of research in the field of art therapy, psychology and social work has resulted in the development of specific methods for interpreting this artwork.

Projective drawings are useful in gathering information about an individual's cognitive and developmental levels, degree of flexibility, and overall personality integration. The quality of the child's interaction with the environment is graphically presented (Buck, 1981).

Hammer (Hammer 1980) pointed out that the manner a youngster approaches a drawing can be extremely revealing terms of personality dynamics. The child may be happy or sullen, talkative or quiet, anxious or relaxed, self-confident or self-doubtful, dependent or independent.

When analyzing children's artworks one should bear in mind that most children are not particularly artistically inclined or talented. Nevertheless, their drawings are sufficient enough detailed to allow for interpretation.

When interpreting the drawings of children been treated in the Shelter for Battered Women and Girls, a full package of drawings that include Person, House and Family, is used. Upon completion of the drawing phase, a planned interview is initiated. In this case, a set of standardized questions is been used to provide insights into various aspects of the drawings by having the children describe, clarify, and interpret the objects. It allows the child to free associate and provides the counselor with knowledge on the youngster.

Hammer (1980) has provided some important and fundamental aspects in analyzing the content of the artwork. *The size of the image* on the paper is highly significant and provides a measure of the subject's self-esteem (Buck, 1981; Di Leo, 1973; Hammer, 1980; Jolles, 1971; Ogdon, 1981). In a normal drawing, the human figure occupies no more than half of the A4 page. If a drawing is larger, this may indicate personality features such as aggression, grandiosity, and compensatory defenses. Conversely, if we are presented with a tinny drawing, this may infer inadequacy, inferiority, low self-esteem, anxiety, depression and a weak ego (Hammer 1980).

Detailing is another aspect that is examined in drawing interpretation. This feature mirrors an individual's awareness and interest in the outside world. Hammer (1980) believes that inadequate detail suggests an inner emptiness, a low energy level, depression, and an introversive type of personality. On the other side, the excessive use of detail represents an abnormally strong need to structure the total environment. A further analyses of the details represented, may help in better understanding of the conflict.

Erasures in the production must be considered in the analyses of the drawing. When the erasures are used in moderation and followed by improvements in the drawing, this indicates flexibility and an ability to be critical of one's own work. Excessive erasures are interpreted as general dissatisfaction.

Placement of the figure or object is also an important factor for consideration. A central placement of the drawn object is normal and suggests that the person is reasonably secure. Hammer (1980) adds that this indicates that the individual is self directed and self-centered.

An image placed above the middle line suggests that the person is struggling to meet the objectives. An image placed below the midline represents feeling of insecurity, depression.

The side of the page that is utilized is significant, as it also projects attitudes in regard to self. Placement of the right side, according to Ogdon (1981), suggests a degree of intellectualizing, control, and behavior that is largely governed by the 'reality principle'. The child may also reveal the fact that he/she is preoccupied with the future. Objects on the left side of the page have been thought to reflect a more impulsive individual who is focused on the past.

The pressure exerted by the pencil may also be revealing. When it is fairly consistent throughout the drawn work, this implies that the child is 'normal' or 'stable'. Heavy strokes suggest inner tension, forcefulness, and a tendency to act aggressively (Hammer 1980), while light penciling project a personality that is colored by hesitation, fearfulness and indecisiveness.

Coloring, the use of different colors allows us to understand feelings and experiences that children are going through. Bright colors are usually interpreting as representing positive feelings of chil-

dren and dark colors as presenting fear, unsafetiness, anger, pain, hurt etc.

Other aspects that are essential to be interpreted in children's artwork are also symmetric, omissions, distortions, proportions, shadings and weather. The authors of this paper will refer to them while interpreting children's artwork.

3- Discussion and results

a- *The human figure drawing*

Of all the types of drawings created by children, the human figure is the subject and is also closest to being the child's inner self portrait. According to Hammer (1980) and many others researchers in this field (Di Leo-1983, Jolles-1971 and others) drawing a person can elicit a child's feelings about the self, the ideal self, and perceptions of significant individuals in his or her life, such as a mother, father, sister, or brother. In addition, a child/s personality traits, attitudes, concerns, and interpersonal skills are represented through this vehicle.

When using this tool to identify problems that the child is experiencing, the therapist leads the child towards an interpretable drawing. The result of the child's drawing must serve as a communication between the child and the therapist. The specialist can, in this case, study carefully the size, placement, line quality and pressure, spontaneity and rigidity, and emotions. Inclusion or omission of specifics, such as the head, the body, body parts, limbs, hands, fingers, clothing and the presence of other details such as clouds, sun, or other persons.

Koppitz (1968) has identified 30 indicators of possible emo-

tional disturbances in children. Among them we can mention: (1) quality of drawing: poor integration of parts of the figure, shading of the face, shading of the body, shading of the limbs, asymmetry of body parts, tiny figures or very large figures; (2) items or features like: eyes, teeth, arms too short, arms too long, big hands, arms without hands, legs pressed together, genitals, and the presence of rain or snow; (3) omissions: head missing, arm missing, trunk missing, etc.

These elements are always considered in relation to the developmental characteristics of age group. The illustrations that we will present in the coming pages are administered as projective tests. The interpretation will offer some generalized themes that may be applicable to children's spontaneous drawing as well. At this stage, we would underline, that the interpretation of only one figure, is not and cannot be considered as the only source to decide about child's world. In order to reach to professional conclusions, a series of drawings and techniques have to be used.

Case 1 – Artan

What struck in this case is the extreme lack of details in a drawing of a child six to seven years old. There are no arms, no fingers, no legs, no trunk. It looks as if the child is trying to control his emotions or impulses. There are some details that are atypical for human drawings. One can easily read confusion and emotional concern on the drawing. Watching at the bowing of the body, one can think that the child is trying to transmit pain, sufferings on his part.



b- ***The family drawing***

The family as a system is more powerful than the total of the individual members. The family is a dynamic interacting force which influences the growth and development of the child. The child's self-concept is built while he/she gradually matures in the family environment. The role of parents and other siblings in the family remains of great importance to contribute to the self-concept and the inner world of the child. If the interactions with parental figures are positive the child experiences and develops healthy and positive self-concepts. If these feelings and values are negative, the child may develop negative self-concepts.

In the case of the family drawing, each person represented is individually evaluated. It is important to note how each person is using his or her body: are they using them to show off, to hide or be seductive? Do they seem proud or ashamed? The communication in the family is much described by the position on the paper and in relationship to each other. The alliances, coalitions and family disharmonies are clearly presented in children's family drawing. It is im-

portant to realize that in a child's family drawing one can depict the sense of individualization existing in the family or not. Cases when family members are presented in the same clothes, sizes and are put in the same position illustrate lack of individualization in a family environment.

Minuchin (1981), in his theory of structural family therapy, addresses the issue of boundaries between the parents and the children. The parents should be a separate entity with explicit roles of power and dominance. When the family system has broken down, a child may assume the responsibility or role of a parent. This is clearly depicted by the size of the child in relation to the parent and the child's role in the family activity portrayed. Other factors to consider in analyzing a family drawing are omission of family members or erasures, which most often point to some type of conflict. Some researchers allude to the importance of the drawing style and suggest some questions: how is family organized in the picture? Are they on different sides on the paper? Are barriers erected between family members? Who is taller or shorter? How is this with the real height? Who is placed in the foreground and who in the background?

The collection of data on all the above mentioned issues and their interpretation can give information on the child's family. Most of this information cannot be accessible otherwise.

Case 2 - Alonso's family

The drawing of the family of eight year old boy clearly presents the alliance in the family: the three children are put on the same side with their mother, whereas the father is drawn separately. Mother is

higher and colored blue. Sisters are red and brown and the other side of their mother. The boy is not colored, positioned on the other hand of the mother, facing the abusive father.

The lack of a positive tonality for him is evident. Children of his age, normally, draw themselves and use bright colors. The boy makes an attempt to stay together, to hold each other in a difficult moment of their life.



c- ***The house drawing***

It is within the house that the basic needs of the family life, affection and security are sought (Di Leo, 1983). Symbolically, the house serves as a self-portrait, reflecting the child's body image, maturity, adjustment, accessibility to others, contact with reality, and

general emotional stability. Experts in the field of projective drawings believe that the house also represents the child's perception of the parental home. This includes the youngster's view of his or her home life, the quality of his relationship with his family, his sense of how he is experienced by his family, and the child's attitudes concerning both his parents and siblings.

Interestingly, the house is the child's second favorite subject to draw after the human figure. Children, in general, do not resist drawing their house, when asked to do so. On the other side, this is a very method to elicit valuable information. While analyzing a child's house drawing, the first step is to interpret the feelings it communicates: is it a pleasant drawing, scary, cheerful etc?

The next step is looking at specific factors such as size, placement, line quality and pressure, bizarre details etc. Expected details in a house drawn by persons over six years of age include at least one door, one window, one wall, a roof, and a chimney (Buck, 1981), all of which have individual symbolic meaning. Other aspects important for consideration in the interpretation of a house are: the rooms which are included or excluded; the presence of the pathways; the use of the entrance details leading up to the house; and the inclusion of a ground line.

The door is representative of the child's accessibility to interpersonal contact. As an example, an open door suggests a strong need for emotional warmth; the absence of a door reflects a tendency to withdraw from the environment (Jolles, 1971). Just as eyes are our windows to the world, the windows in a house provide an eye to the environment.

Windows, adequate in number and size, indicate normal personal accessibility (Hammer, 1980). The absence of the windows is a

child's way of saying: "I will make it impossible for you to see in". At the same time, the child pays the price of not being able to see out. In understanding the symbolism communicated by the door and the windows, it is important to look at the location, number, style, size, proportions, emphasis and details.

Walls generally show ego strength, wide walls represent strong ego and thin walls a fragile ego. Overemphasized walls are attributed to the child's strong and conscious need to maintain ego control.

The chimney is a symbol for the male genitals or a symbol of warmth in the child's close relationships. The particular treatment given to this part of the house, such as its emphasis, reinforcement, absence, size, transparency, and the number of chimneys, are all significant. The characteristics of chimney smoke, shape, and intensity, must also be considered.

Buck (1981) states that there is sound empirical evidence for the assumption that the roof symbolizes thinking and fantasy when the house is viewed as a psychological self-portrait. The relative size of the roof, in proportion to the rest of the house, tends to indicate the amount of time and energy the child devotes to fantasy. The overemphasized roof is interpreted as a fear from people of losing control over their fantasy life. The omission of the roof reflects an inability to fantasize. All of the above information, when combined, offers a rich source on child's inner world.

Following we will be presenting few examples of house drawing by children of different ages, all been supported by Shelter program.

Case 3- House of Ani

Ani is a seven year old girl that belongs to a family of five persons. Her parents are going through the divorce after a long history of abuse.

Ani and her brother are being taken care from their grandmother from father's side. This drawing represents Ani's emotional situation after six months treatment in the Shelter.

One can see hope in it. There is Sun and light.

The door is closed and black.

Ani drew two windows, one closed and black, the other red.

There is chaos in the family. Instability in the family environment is clear. The child is being exposed towards several traumatic experiences in the family. There is hope outside the house.



Whereas the interpretation of the children's art work has helped child social workers to identify the maltreatment, observation of children interactions and behavior and the interviews helped to identify factors that fuel child maltreatment at home.

There are some **major factors** that fuel all forms of abuse. **Different factors** are identified as related to different forms of abuse. Three categories of factors are identified for each of the types of child maltreatment:

- **Individual related factors,**
- **Family related factors,**
- **Social and cultural related factors.**

Main factors that cause each form of child maltreatment, as identified through work with children, are presented in the following paragraph. The interpretation of these factors will be the focus of another paper.

1- **Factors Associated with Child Neglect**

Individual related factors: these factors result to be related to the mothers' personality characteristics. Mothers dislike children, are impulsive, unable to take responsibilities, exhibiting ego deficits.

Family related factors: absence of father in the family, dysfunctional parent child relationships, disengagement of family members.

Social and cultural related factors: poverty and social isolation.

2- Factors Associated with Physical Abuse

Individual related factors: parental abuse as a child, inappropriate expectations, inadequate parenting skills, role reversal, lack of empathy to children's needs.

Family related factors: interaction of parents and children, family composition.

Social and cultural related factors: poverty, social isolation, cultural and religious values.

3- Factors Associated with Psychological Maltreatment

Individual related factors: personality characteristics of mothers.

Family related factors: parental scapegoating, parental child communication pattern, inappropriate expectations.

Social and cultural related factors: stress, sex role stereotyping.

4- Factors Associated with Child Sexual Abuse

Context in which sexual abuse occurs

Disbelief of reports of sexual abuse

Psychopathology of perpetrators

4-Conclusions and recommendations

- The number of non-accidental injuries against children in Albania shows that violence threatens seriously the wellbeing of children and their right to life.
- Albania does not have a mandatory reporting system on violence against children. Given that, there are no national guidelines concerning standard data collection on child maltreatment and because of this it is impossible to have a real picture of the phenomenon.
- Maltreatment has a considerable influence on the behavioral problems of children.
- Parents' history, their education, the relations in the couple as well as poverty, housing inadequacy and financial problems are contributing factors towards violence against children in Albania.
- Although violence against children constitutes a criminal offence, very few legal actions are taken by agencies to report the perpetrators.
- Children continue to live in the same family premises even when extreme forms of abuse are reported to have been exercised by a member of the family.
- Prevention of CAN (child abuse and neglect) in Albania is neither streamlined among the system of child protection nor to the child related services.

What to do in order to prevent child abuse at home?

This paper aims at giving some recommendations for the professional community such as social workers, psychologists, therapists, educators as well as recommendations for the wider public, parents being an important actor in broader sense.

First, the emotional disorders reflected in the artwork of children in the Shelter can serve as a point to begin with early treatment of children in order to prevent behavioral disorders such as delinquency, stealing, lying, and in sometimes inability to establish meaningful friendships or to develop trust in others.

Secondly, the artwork can serve as a professional tool to collect information that is hard to be collected otherwise on factors related to child maltreatment.

Third, this technique can also help to lead the professionals to family counseling and training of parents in parenting skills.

Fourth, group work with children in the Shelter can help improve the self image, clearly represented in their drawings and build positive social skills.

Fifth, in order to prevent child abuse and neglect, it is important that actors put in motion the systems by which the early detection of domestic violence can be made, the appropriate interventions instituted, and the cyclical effects of violence eradicated.

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Women's Political Citizenship in Post State-socialist Countries

Abstract

The state controlled society in the Eastern Europe had little space for citizenship initiatives for decades. Repeated cases of 'forced volunteerism' by youth and women were mainly initiated and closely supervised by state officials. After the political changes in the early 90's in Central and Eastern Europe, many scholars predicted that the end of communism would lead to a greater degree of citizen-led initiatives, including women's higher rate of engagement in political and civil society activities. Indeed, such citizenship actions and initiatives quickly emerged, but women's participation in different areas was not as high as expected. Civil society offered women more space to apply their political agency regarding several issues, whether directly or non-directly related to women's issues. If women were not equally represented in the civil society domain, their contributions were still missing, so they could bring about no change to the lives of their own or those of other citizens. As a matter of fact civil society offered women in Eastern Europe a space to exert their political agency: a domain where they could act between the state and individuals. However, women's exertion of political rights in this domain of citizenship is still controversial as long as there are presented some problematic implications related to men and their involvement in civil society as compared to women's agency and their political citizenship. First, even though civil society was initially considered by men as worthwhile and promising, they later became more interested in parliamentary politics where there was more decision-making power. As a result, this implied that women were replacing men after they left for something more influential than civil society. Second, if civil society activities are viewed as less important than parliamentary political involvement, women's agency within civil society is devalued, thus perpetuating women's role as being more humanitarian than political. Third, civil society through non-governmental organizations is mainly influenced by donors and their agenda, which may lessen women's agency and influence as political actors.

Keywords: political citizenship, post state socialism, civil society, Albania, women.

1-Introduction

The existence of one-party systems in Eastern European Post State Socialist countries, where almost everything was state controlled, barely encouraged any individuals or groups' chances of getting organized on the basis of their own initiatives as citizens. This reality is accurately expressed by Mai in the following terms: "Under communism the nations of Eastern Europe never had a 'civil' society, which exists when individuals or groups are free to associate and form organizations that are both independent from the state and able to mediate in different ways between citizens and the state (Mai 2002, 216). It is obvious that most of the Eastern European citizens did not live in countries where they could freely group themselves or get organized as civil agents mediating between themselves and the socialist state. Such realistic description of civil society in Eastern European countries can only be debatable if we count initiatives like pioneering, women's and youth groups as citizens' initiatives. However, it is also widely accepted that these initiatives that are also referred to as 'forced volunteerism' were mainly encouraged and implemented under close supervision by state officials, thus excluding chances of having freedom to associate or mediate.

2-Political citizenship and Women in Eastern Europe

Alongside the civil and social aspects of citizenship, political citizenship constitutes one of the three dimensions of citizenship. According to Marshall, the political aspect of citizenship is the "right to participate in the exercise of political power, as a member of a body invested with political authority or as an elector of the members of such a body" (Marshall 1950, 10). Political power under state socialism was primarily exerted by state recognized structures, thus allotting little space to individuals outside such bodies to exercise any political power or undertake any initiatives as active citizens.

The political occurrences in the early 90-s in Central and Eastern European countries were accompanied by major changes in individual,

societal and state levels. A number of scholars predicted that the collapse of communist rule in Eastern European countries would be followed by the emergence of citizenship action where citizens would be more viable and willing to get involved in issues concerning their lives. As Macedo has pointed out: "Under the old system, legitimacy flowed from the top: from a party claiming possession of political truth. Now legitimacy will flow up from the bottom, or at least, it will if citizens take advantage of participatory channels" (Macedo 2000, 59).

The same prediction was applicable to women's citizenship too, and feminist as well as non-feminist Western scholarship foresaw a boost in women's engagement in civil society, either through women's organizations or through individual initiatives as citizens. So, after the state-socialism collapse, women's political engagement was expected to be high and flourishing. As Einhorn has affirmed, "[t]he process of democratization in East Central Europe, coupled with the shift from a state-directed economy to the establishment of markets, has created new civil society spaces and given rise to new expectations of more active, participatory citizenship (Einhorn 2001, 105).

Yet, the change in political systems in Eastern European countries regarding gender relations was accompanied by a phenomenon that Peggy Watson defines as "the rise in masculinism" (Watson 1993, 72). In other words, women in post state-socialist countries experienced a withdrawal into the households while men's domination was manifested throughout different spheres like economy, labor market, and most importantly, politics (Matland and Montgomery 2003; Gal & Kligman 2000; Einhorn 1993). East European women's lack of access into the above-mentioned spheres, as Einhorn has pointed out, causes them a loss of political, social and economic citizenship rights (Einhorn 1993, 172).

At present, women's participation in politics in post-communist Eastern Europe is still limited and not as high as it should be. There are different explanations as well as hypothetical solutions to this problem. Along these lines, it is important to notice that the exclusion from political citizenship deprives women from exerting their agency as political actors. As

Heinen puts it: “Whether the absence of women from the political sphere results from practices of exclusion at their expense, from their being overloaded with domestic tasks, or from skepticism of women themselves about the value of participating in politics does not change very much: the outcome is that they have fewer opportunities to participate in decisions concerning the whole community or their own interests (Heinein 1997, 581). Therefore, not being present at decision-making levels, women cannot have political influence upon issues that affect them as women and citizens, which also limits their possibility to contribute on the benefit of other citizens as well.

3-Women and Civil Society

In this respect, as foreseen by scholars, one way for Eastern European women to exert their political agency was through civil society. As Gal and Kligman maintain, civil society should not be closely or only seen as institutions or organizations, but also as an “ideological foundation” that results in a new perception of boundaries between state organizations and what is now called voluntary, independent or “non-governmental organizations” (Gal and Kligman 2000: 94). As a matter of fact, post state-socialist countries have experienced a boost in non-governmental institutions where women occupy a particular place with their organizations addressing both women and non-women-related issues. In these regards, women’s exertion of political citizenship through civil society activities can be considered as women’s success and achievement.

4-Problematising Civil Society

However, there exist three problematic implications behind women’s activism through civil society in post state-socialist countries. First, women’s participation as political citizens within civil society can be viewed as successful primarily because men are indirectly offering space to women through their lack of interest in it, as Gal and Kligman point out: “During the socialist period, when oppositional movements first articulat-

ed the importance of civil society and stressed the heroism of their own dissident actions, it was men who took the most visible roles.... But when parliamentary politics became a forum for asserting power and influence, civil society came to be seen as less attractive to men and relatively weak. In the years since 1989, civil society has increasingly become an arena of women's political action; national politics, the realm of men (Gal and Kligman 2000: 95).

In reaction to this implication, one would reasonably say that men are also involved in civil society and that women's activism is truly an achievement of women themselves without being indebted to men. However, even though women exert political action through their citizenship activities as part of civil society, they also need to participate in larger scales in national and international politics in order to be fully present and equal in political citizenship.

The second problematic implication regarding Eastern European women's agency within political citizenship lies in the fact that given the particular field of engagement in civil society, women's activities risk to be framed as a secondary way of political involvement, thus being devalued from its political potential. As Einhorn states, if women's engagement in civil society is considered as filling the vacuum gaps of services the state does not provide, then it "perpetuates the undervaluing of women's political involvement, demeaning it as 'mere' humanitarian activity conducted within the terms of the nurturing and caring roles often deemed 'natural' for women" (Einhorn 2000: 118). This implication needs serious consideration because it once more excludes men and their engagement in similar or same fields in civil society, whose mere presence challenges the application of the "natural" role argument.

Moreover, the above implication is also related to the influence that donors have on the activities undertaken by citizen actors within civil society, which comprises the third problematic issue of women's engagement in civil society activities. First, a prominent aspect of civil society needs to be pointed out: the problematic trend of civil society development in Central and Eastern Europe, which is best summarized by Ferenc Misslev-

itz, who states: 'what we dreamed of was civil society; what we got was NGOs' (1997, in Einhorn 2000: 117). Hence, the field of women's activities as actors in civil society through non-governmental organizations is greatly affected by and often dependent on donors' interests and fields of investment.

As one of the UNDP reports (United Nations Development Program) points out, the same problem of donors influencing women's actions within civil society is evidenced in Albania as well. So, as the report states, "the difficulties in fund-raising to cover fixed costs may turn civil society's movements into donor-oriented entities, which are not serving the real need of the country and of the most vulnerable groups" (UNDP, 1999, 8). Even though this quote does not specify what kind of activities women as civil society actors undertake, it clearly points out the donors' impact on the agenda of women's organizations.

5-Conclusion

Beyond the problematic implications of women's engagement in civil society as above listed, women's involvement in civil society in Eastern Europe is also affected by country specific factors that influence women's general activities as political citizens. For example, as another UNDP report shows, women's participation in the decision making processes in Albania has remained below women's participation in other East and Central European countries (UNDP 2005, 73). Notwithstanding country specific circumstances, the most important factor of women's political citizenship is women's self-identification as political agents that can bring about positive changes in the lives of themselves and other citizens in their respective countries. This condition is crucial for women in understanding and rightfully exercising their political citizenship rights within civil society and other political decision-making bodies.

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School education and the construction of national identity during the Albanian Renaissance

Abstract

This article aims to analyse how the school and the first text in Albanian language have an impact on the construction of national identity during the Albanian Renaissance. Setting up a new collective representation was continually affected by exchanges and communication between different social agencies, such as family and school, which often were called by Albanians activists and patriots to support the education of the masses. For this reason is important to analyze the teaching of behavioral attitudes and moral values useful for patriotic education in Albanian school. Also, the texts proposed by Naim Frashëri, Jani Vreto or Ndre Mjeda aimed to demonstrate that the education of young's character wasn't influenced only from historical or geographic disciplines, but also literary ones. The authors argued that the duty of the children were to learn, loving parents, friends, their country and the world. God had given man the thought, the decency and goodness, so he has the power to think right and to make useful works. For this reason it was necessary to start from the heart of the child to go to the heart of the nation and from the family – which was the homeland of the heart – to the nation. In this way we could understand that giving responsibility to the young Albanians in their identity projects wasn't a simple process. In fact, the writing of the language and not the teaching of the same was considered by Vreto a fundamental element, or even emerging, for the survival of cultural memories and construction of a new idea of the nation. The country was considered as a big home and all citizens like brothers, meaning "brothers" who speak the same language and gain of the same natural resources. Anyhow, associate the concept of their own home with one of his country offered a new approach to issues of identity, that of place attachment as an essential element for the construction of national consciousness.

Key words: school; education; national identity; Albanian Renaissance; place-belongings.

1- Introduction

The interest and the curiosity about the history of education is actually present in any sociocultural and temporal contest, and it could start from the analyses of the specific institution of education thanks of curricula studying, the publication of the first Albanian text book or the principal objectives that the school had always persuade. At the beginning of XX century, the intellectual of Albanian Renaissance (Rilindje) have stipulated a new educational perspective for the construction of a free nation through the highlight of the principal social and cultural aspects of the Albanian society. All the patriots made serious efforts to promote not only the youth activity but even a progressive pedagogy and an educational proposal upon the instruction principles of the masses. One of the first manifests of that commitment was the promotion and the study of the laic tradition of the community. Even they had elaborate a critical opinion against the mysticisms and the religious superstition, in realty, the Albanian intellectual wouldn't realized a definitely detachment from the past and from the religious influence. The main project of the Albanian activists aimed to address a new challenge: cultural training for all Albanian citizens. To achieve this objective the alphabetization and the learning goals was configured like the more efficient education tools for the training of the poor classes.

2- Methodology

Through a bibliographic analysis of Albanian literature of the nineteenth century and the analysis of contemporary theories on the formation of identity has been possible to create a view on the impact that the school have had on the formation of the new Albanian free citizen.

3- **The first contributions of intellectuals during the Renaissance and the construction of national identity**

National identity was closely connected not only with the realizations of patriotism, but also with the construction of an in Vreto, edited for the first time in Bucharest in 1886, is the first starting point of our discussion. Language teaching for Vreto could not be taken into consideration if you are not reflected on the complex nature of the human being and the close relationship between physical education, moral and intellectual, as well as Ferrari Aporti already argued in 1833 in his Manual of education and instruction for school children: the moral duty implied two things, take care of your body and your soul (Rečka, 1999: 128,129).

Vreto offered through its text and concepts included as a nation, moral norm, patriotism, tradition, family and homeland the first statement of education of ethics and morality. To build good human relations and various educational social agencies or groups in society - parents, children, relatives, fellow citizens, teachers, officials, donors, leaders and friends – it is essential to interact with each other to allow the organization of ethical categories. These will be divided into three aspects: love for our life, for himself and for others. The moral duties towards life consisted in convincing the men who had the right to practice their confession and combat unnecessary religious fanaticism. In fact, Jani Vreto had an idealistic attitude towards the religious world, wanting only harmony between religious communities and not, like other intellectuals of the time, the removal of the same. The moral duties towards him included care for the body and the soul, which had, according to the author, two complaints: one appertains to our mind and the other to our desire. For this reason, the rehabilitation of the soul passed through the cultivation of knowledge and study, which required a great professional preparation by teach-

ers. A cultured, educated, well-mannered citizen will be definitely ready to get into good social relationships with others and to serve to their homeland (Ibidem: 130).

In addition, the concept of a person describes the moral dimension of man not only through the private context but also, and above all, the practice of human relationships. Kant (1785) stated that it was necessary to act in “your person” either of “any other person” to treat humanity, and so the man became the protagonist of a moral dimension that, “founded on reason and freedom”, pledged not only on the intrasubjective reality but also on a specifically intersubjective area. Vreto wanted to build a national identity that makes the Albanian citizen capable of acting according to the responsibility of the law, not intended as a “constriction” but as a “norm” that provide the possibility for free decisions and the commitment of the will (Amerio, 2004: 52).

In fact, the construction of collective identity, as a first step towards national identity, is including a intersubjective and shared sentiment of “we”, that can result from an direct or imaginary experiences of group membership. This sentiment is in relation to a real or unreal sense of “the other”, forming a national identity that influences and is influenced by each national culture, creating a national community imagined. (Bray, Adamson, Mason, 2009: 177).

In general, there are three stages in the process of creating these fictional communities:

In the multi-ethnic empires, such as the Ottoman Empire or Habsburg, many felt to belong to the oppressed minorities, have used nationalism to demand not only the right to exist culturally but, by the same logic, the right to political autonomy. But how nationalistic ideology has built an independence movement? [...] There are

three phases. The first is that in which a small group of “aware” intellectuals is dedicated to the study of language, culture and history of a particular people; the second phase is one in which a group of “patriots” spreads the ideas of these intellectuals; the third and the last point corresponds apogee of the national movement, which can now count on a sequel by the masses (Geary, 2009: 33).

Reading between the lines, we can see that the formation of social identities and gender identity, as part of the formation of national identity, is closely related to those family, social and professional roles, that an individual occupies in a given cultural context, dictations, obviously, from expectations, attitudes and gender behaviors that each community builds throughout centuries. In this view also in the books of the Albanian patriots of the twentieth century began to emerge stories which defined the roles of each family member: “My son, do you know why they always say “mother tongue”? Because the father has to work the land, while the mother should educate and teach the language to their children”, wrote Ndre Mjeda (Mjeda, 1912: 17-23). “The night vanished. The morning can be seen in the horizon. Everyone is awake and begin to work. The father works in the fields; the mother cleans the house and kitchen; daughter helps her mother; the smallest of children are going to school with books in hand. “What a beautiful morning!” wrote Mid’hat Frashëri (Frashëri, 1910: 12-13).

Give responsibility to young Albanian in its identity projects was not a simple process at all. In fact, the writing of the language and not the teaching of the same was considered by Vreto a fundamental element, or even emergent for the survival of cultural memories and for the construction of a new idea of the nation. “We consider the home as a house and all patriots like brothers,” argued the author, meaning “brothers” who spoke the same language and

benefitting of the same natural resources. Associate the concept of their own home with one of his country offered a new approach to issues of identity, the attachment to the place as an essential element for the construction of national consciousness (Vreto, *ibid*: 106-107).

In general, the men of the Albanian Renaissance tried to develop a kind of place-belongingness to form a positive perception of their membership. So Albania offered many opportunities, was a beautiful country, rich in resources, and everybody loved each other. Education was the place, *par excellence*, of the formation of this new symbolic and emotional attachment to the country. The places where it grows, the outside world and not intimate, was represented in textbooks, through poetry, geography and history, as an essential part of the construction of that knowledge useful for the formation of national identity. In other words, it was important offer to the young people their boundaries within which to identify (Amerio, *ibid*: 91).

Another author who represents the country through the relationship “family – house” was Ndre Mjeda, who in 1912 wrote *Literature for primary schools in Albania*. In this book Mjeda manages to describe the love for their country with the same affective thickness of the love for their home, “where the people love each other and celebrate together.” La Patria, which was represented as a big, united and solid family that lives in a beautiful landscape, required from the young people to “work with heart and courage.” The author in his book presents the stories that symbolized the close relationship between the personal and the collective family, but especially the enormous cultural resources of the Albanian people (Mjeda, *ibid*: 21-23).

Not only linguistic, but also the psychological shades of the description of nature were perceived as relevant to the formations of identities. In the same way that the artists of the eighteenth century drew the landscape to find a profusion of references, even the roman-

tic poets described the nature to define the national landscape as full of meaning and feelings. How to choose between mountains and plains, sea and lake, knowing that so many countries have them? “Often”, says Thiesse “the research is simply a principle of differentiation” (Thiesse, 2001:182-185).

In his work *Pastoral and Agriculture* (Bagëti and Bujqësi), published in 1886 and also in the other poems, Naim Frashëri offers a particular description of the Albanian nature (Jorgaqi, 2007: 36, 45-46). The vegetation and natural beauty seem to take an essential part in the description of the national landscape, even if we find ‘pastoral scenes inspired by ancient pictorial models but adapted to the modern conception of the peasant in when creator of culture. This poem marks a milestone in the national literature. The text, within bucolic and pastoral style, describes a cherished and fabulous country, poor but happy people that offers nostalgic image of the homeland and expression of great poetic effect (Ibid: 31).

However, poetry, as part of the construction of the new collective identities, rather than “to rest under the tree”, is interested in the events of the life cycle, to create new places to visit, to preserve and to take as a model”. The Albanian writers through school textbooks, as the text *Geography* of Sami Frashëri or *World* of Naim Frashëri, 1895, pursued to offer an idyllic landscape of the earth mother, because exactly on the “relationship between space and community would be based the *identity of the place*”, indispensable in the realization of the conception of the Self. “The description of the landscape is the face of the country” and “dates back to the pictorial representations to give an image to the emerging national identity” (Cassatella, 2008: 35-36).

Nevertheless, to give a more concrete image of the Albanian territory, into school manuals began to be explaining new geograph-

ical concepts. Thus, in both geography books published in 1912 by Gasper Mikeli (Mikeli, 1912) and Mid'hat Frashëri (Frashëri, 1912). Albania is considered a province of Turkey divided into vilajet; had an area of 91. 400 km² and its population were made up not only of Albanians but also by Slavs, Greeks and Vlachs; was confined by Montenegro, Greece, Macedonia, Adriatic and Ionian Sea. This territory had been for so many centuries an indefinite entity. Only through the development of the intellectual leaders of the Renaissance was expressed the idea that the external borders of the vilajet were marking the natural borders of Albania (Rago, *ibid*: 95).

The school was designed to offer a different view not only on the origin, language or culture of Albania, but also on its borders, to be able to form a concrete idea and not just imagined of their roots. The construction of collective images is continually affected by exchanges between different social agencies, such as family and school, which often were called by activists Albanians to support the education of the masses. About the goals assigned to the teaching of behavioral and moral attitudes useful for patriotic education, the texts proposed by N. Frashëri (*E këndimit çunavet*) aim to demonstrate not only an educational disciplines of history and geography, but also of the literary. In textbook reading for young people the author claimed that: "The duty of children is learning, loving parents, friends, their country and all the world. [...] God has given to man the thought, the decency and goodness, so he has the power of thinking and the right to perform useful work" (Frashërri, 1886). For this reason, "you had to start from the heart of the child to go to the heart of the nation; from the family, that is the home of the heart, to the nation (Ascenzi, 2004: 41).

To switch from the duty to their belongings community at the love sentiment for the same, it was necessary first of all to have teach-

ers capable to comply that mission. Often Albanian intellectuals had detected a great lack of teachers' professionalism and the necessity to build high schools to prepare them. To get a more complete picture about the formation of national identity we can cite Ascenzi, whom, with a clear exposition of historical facts, evidence education and training issues of Italian Unification reality, that are found similar to Albanian context (Ascenzi, *ibidem*: 29-30).

The new Albanian State has used to use the school for the education of multicultural and multi-religious Ottoman citizenship, predominant in their cultural context, with intend to form a "cultural homogeneity" within national context. Translating into a harmonious coexistence of the ethnic and different confessional reality was necessary first of all to build a solid legislation that aimed the functional and structural organization of educational perspectives. The historian of the right Cimbalo provides a legal point of view on the historical beginnings of the reconsideration of the new educational attitudes towards the construction of a national secular and patriotic Albanian citizen (Cimbalo, 2010: 1-2).

The ambitious project of the construction of national Albanian, that is of that cultural homogeneity and, mentioned by Ascenzi, through the foundation of secular education, emerges many years before the proclamation of independence. Secularism, easily defined because expresses a state of mind has a complex and multifaceted variety of positions, was ardently supported by intellectuals of the Renaissance, because it represents a mentality of systematic and alarmist opposition to every influence that can exercise religion in general and the hierarchical Catholic particularly in citizen, in their activities and institutions. Why the secularism become useful to the construction of national Albanian? Religiously secularism leads the faithful to a deep existential controversy in the name of greater openness to

the world; on a spirit experiences, however, diminish the distance between him and the world affirming their personality as unique and valid. In synthesis, secularism formed conscious individuals of their rights and social responsibility (Zambon, 1997: 160).

The new historical context of the Young Turks, in fact, carried on the disclosure of albanism on west of the Balkan Peninsula and the attainment of independence in 1912. Nevertheless, debate instigated by the question of the alphabet demonstrated once again that the efforts of the formation of the sense of albanism often are associated with the religious identity, even when the patriotic Albanian speech tried in every way to eclipse this reality that more was noticed among Orthodox Christians, Bektashi and Catholic Christians already before 1908. It was quite obvious the true intention of the Committee of Union and Progress towards the Albanian question, putting pressure on the implicit policy initiatives undertaken by educational and cultural associations or Albanian nationalistic intellectuals (Clayer, 2009, 553-554).

How was possible influence this whole political and social situation on the creation of national identity? The emerging Albanian nationalism threatened to reestablish the “false cultural superiority” emphasized in the competitive atmosphere that spread among the great European nations. The logic of resentment and obsession about their superiority developed new attitudes by small emerging nations. Europe, in fact, even if behind the ideals of civilization and progress hid his power interests, had failed to promote national unity through a massive campaign of civilization and integration, in which educational institutions played a crucial role. The European pedagogy provided images and cultural content to be included in nationalist projects and helped to transmit them effectively through the school system. The education system was a decisive tool for the creation

of national identity not only for European countries, but also for Albanian (Lorenz, 2008: 126). The complexity of culture and religion, that site on Albanian territory, weren't able to maintain correctly the configuration of the boundaries, denying the psychosocial impact of multiculturalism. The pedagogy could deny multiple identities in the name of their participation in a project of national education, but could not ever underestimate the unresolved conflicts between the diversity of belonging (Ibidem: 116).

The question of the alphabet, as part of attempts to introduce the teaching of the Albanian language in national schools, became the symbol of the political concerns. The conflict rising through three phases: the first phase, which coincides with the annexation of Bosnia-Herzegovina by Austro-Hungary in 1908, was characterized by retro scène policies of Young Turks against Albanian patriots; the second phase, from 1909 to 1910, was characterized by a real war between the two camps; the last phase, extended until 1911, coincides with the disintegration of patriotic activities. This was, above all, a result of inconsistencies between the main visionary cultural organizations and more. From one side were the Muslims of the south, supporters of *brothers Frashëri alphabet*; Christians on the other side of the south with two representatives, Gjergj Qiriazhi and Grigor Cilka, and two Orthodox as Sotir Peci and a pharmacist from Elbasan; and two Catholics in the north as Luigj Gurakuqi and Gjergj Fishta, defenders of the *Union alphabet* (Clayer, *ibid*: 557-558). We could not miss in this political landscape the position of the Committee of Union and Progress, which promoted the Arabic alphabet through the activity of Arif Hikmeti and Rexhep Voka from Macedonia, openly declaring "that using Arabic letters Albanian people could learn the language of the Turkish administration easily. So, we can occupy many citizens into administrative functions, but also we can eradicate some stereotypes about Albanians people" (Ibidem: 562).

Principally, what detect the supporters of the Latin alphabet and those of the Arabic? In addition to the development of Latin letters, will be appreciate the formation of a “Latin” identity, in other words a Catholic and European identity. Eqerem Bej Vlora had openly supported the Latin alphabet and the “Aryan” descendants to represent the European origins of the Albanians and their interests. On the other side, the members of the Committee of Union and Progress were doing everything to preserve the Muslim identity of the Albanian population beyond any Western influence:

The Albanians have never spared their lives to defend Turkey. Nevertheless, they have denied the writing and teaching of their own language. Today our constitution has made this possible. We should learn the Albanian language! By learning you will reinforce your courage and your innate generosity. Only, let us give you some advice: be careful, remember that Our Prophet taught us to keep pure our religion. [...] So, to write books in native language we must use the holy scriptures of the Koran (Ibidem: 567).

The war between the propagandists of the mother tongue and clerical fanaticism was going to take more complex dimensions. Just remember that in 1892 the teacher of the Albanian language P.N. Lurasi was banished from the Metropolitan of Kostur, Fillareti, in the name of 318 brothers of the Church (Varfri, 1999: 10). For this reason, the Albanian patriots insisted on building a secular education system, capable of forming a new European citizen, with a great sense of community and nation. The first Albanian ideologist who supported the establishment of national education was Zef Jubani (1818-1880), whom in 1870 expressed his thesis on the development of educational platform: the schools on Albanian territory must use only the Albanian language. In that regard, he said that it was very important build schools without clerical and foreign influence, to return useful

to Albanian students who aspired true knowledge. (Clayer, *ibid*: 257).

The publication of the school books was certainly helpful for both teachers and Albanians pupils to change their self. Without a school Albanian books means being without culture, without history and without literature that prevailed at the turn of the nineteenth and twentieth century. This new self-perception and images should threaten the claimed of national status. For this reason S. Frashëri argued that the first thing that a nation had to consider was to begin to write and preserve their language, even if the new challenge of the twentieth century was especially the education of the masses to be part of the new civilizations through the publication of school manuals and to create a new collective identity, so demonstrating to be a nation. These statements remember us the contribution of a particular approach to the formation of the unity proposed by theorists of social pedagogy. In particular contributed to the development of social pedagogy a series of laws, including the Law of the welfare of the youth in 1922, that of the juvenile courts in 1923 and that of 1924 on the protection of youth (*Ibidem*: 372).

The education promoted by the government had as its objective the development of a strong sense of community, the elimination of barriers between social classes, the democratization of culture and the emergence of a common national identity. Cultural and social tools used for this purpose were the opening of residences for children, assistance to prisoners, the construction of popular libraries and academie. The community had to take an absolutely crucial role in the development of new ethical - civil education (Pollo, 2004: 14).

To achieve this purpose, training and education policy and nationalistic masters appeared essential, because to them “was delegated the delicate task of educators of the children and of the young

people; they were called upon to play a cardinal work in the promotion of patriotism in the pupils of the elementary schools (Ascenzi, *ibid*: 194). Anyhow, the school had a significant impact on citizenship education. In fact, “the school itself becomes a form of social life, a miniature community, a community that has continued interaction with other circumstances associated with the external experience of the school” (Porcarelli, 2006: 321).

The whole psychosocial value, embodied in its teaching, becomes a powerful weapon to achieve the patriotic goals, through the spread of secularism. For this reason, Vaso Pasha towards the end of the nineteenth century wrote a poem in which he addressed to the Albanian people with these words: “Rise up Albanians, wake up from sleep, be together in an alliance like brothers, and don’t look churches and mosques / because the religion of the Albanian is the albanism” (Rago, 2011: 35). His call, as assess Lubonja, responds to the need to defend their land from the expansionist intentions of the Serbs and Greeks:

What happens with the passing years is typical of processes of identitary mystification. The first verse (and don’t see churches and mosques) disappeared from the memory or better from the forms of self-representation. Remained only the second verse (the religion of the Albanians is the albanism), [...] which has become one of the founding myths of nationalism and of common Albanian identity, helping to mitigate the effect of social fragmentation allocated to religions. It served to promote within the collective consciousness the idea that historically Albanians have never nourished a true religious feeling (Lubonja, 2010: 29).

Even a French writer of the nineteenth century, Admiral Zhylien de la Graviere, had been impressed by the fact that the national spirit, rather than religion belongings, linked Albanians people. In addition,

an English traveler described the national feeling as one of the principal qualities of the population:

In these lands prevail a free spirit and a great love for their homeland. [...] When you ask the residents who they are, they answer “we are Turks or Christians”, but if you ask the Albanians they will respond “we are Albanians”. The national sentiment is definitely a remarkable characteristic of their personality. [...] I was often be witnessed of the joy when met casually their compatriot (Konica, 2001: 226-227).

4-Conclusion

The texts proposed by Naim Frashëri, Jani Vreto or Ndre Mjeda aimed to demonstrate that the education of young`s character wasn`t influenced only from historical or geographic disciplines, but also literary ones. The authors argued that the duty of the children were to learn, loving parents, friends, their country and the whole world. God have made a gift to man: the thought, the decency and goodness, so he has the power to think right and to make useful works. For this reason it was necessary to start from the heart of the child to go to the heart of the nation and from the family – which was the homeland of the heart – to the nation. In this way we could understand that giving responsibility to the young Albanians in their identity projects wasn`t a simple process. In fact, the writing of the language and not the teaching of the same was considered by Vreto a fundamental element, or even emerging, for the survival of cultural memories and construction of a new idea of the nation. Vreto wanted to build a national identity that makes the Albanian citizen capable of acting according to the responsibility of the law, not intended as a “constriction” but as a “norm” that provide the possibility for free decisions and the commitment of the will. The country was considered

as a big home and all citizens like brothers, meaning “brothers” who speak the same language and gain of the same natural resources. Anyhow, associate the concept of their own home with one of his country offered a new approach to issues of identity, that of place attachment as an essential element for the construction of national consciousness.

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Related Discussions about the Source and Universality of Moral Case

Abstract

The relevant meaning of moral has been constantly discussed topic in terms its sources and its universality. We have seen as the source of morality the Metaphysics in ancient times, Theology in the Middle Ages, and the information theory in new era. In modern times, we have different perspectives for the source of the formation of morality determined by good or bad reasons as a result depending on the individuals.

Statements related to the source of moral and what forms the moral can be said in two words: one of them is human itself, and the other is the thought of existing love. On the other hand, it has been a subject for discussion if the moral is always valid, over the ages, objective and universal or something subjective that changes depending on individuals and also because of different societies.

Therefore, who accepts moral as objective and universal, it is a propensity that comes from birth, but who thinks that moral is a subjective definition that changes lives depending on the society and during the period of time particular people live.

In this study, we referred to the related debates about the issues and serious changes of technology and science which have brought to our lives but along with misuse of these facilities, such as the reality of violence against women, terrorism, human rights violations, But how about the meaning of moral, and its possible sources. If there is still a universal meaning of moral in this world that looks like now like a small village.

Key words: Moral, Moral's source, Universality of moral.

1-Introduction: Definition of Ethics

The definitions of the word 'ethics' or 'morality' can be defined in different ways. Almost all related branches of science have focused on their own definition of ethics. Philosophers, sociologists, theologians and all of them have suggested their own ideas on the issue of ethics.

Hançerlioğlu describes ethics (moral values) as "the whole individual or social valid codes of conduct in a certain society, in a certain period of time and its social conscious state"¹

Aydın, drawing attention to the inner psychological aspect of ethics, refers to moral values as the entire behaviors that form and direct one's manners, arise their beliefs, attitudes, habits, feelings, faculties and their results, and can describe people as good or bad. Whereas from the sociological perspective, from the perspective of relationships between people, ethics is defined as the whole principles and beliefs that adopt human communities over time, rules that regulate individuals' relations with each other and other people.²

Binbaşıoğlu emphasizes the connection between ethics and tradition referring to ethics in general as the ability to comply to morals of the environment or the entire rules related to it. When people obey these rules they make happy themselves and others as well. These rules with the time become a part of individual's personality and then "conscience" occurs.³

1 Hançerlioğlu, Orhan. *Toplum Bilimleri Sözlüğü*, Remzikitabevi, 1993, İstanbul: ss 11.

2 Aydın, Mehmet Zeki. *Ailede Ahlak Eğitimi*, Cumhuriyet Üniversitesi İlahiyat Fakültesi Dergisi, 2003, Sivas: ss.125-128

3 Binbaşıoğlu, Cavit. *Eğitim Psikolojisi*, Kadıoğlu matbaası, 8. basım, Ankara: 1992, ss. 186.

Gökberk states that the ethics of the ancient Greek philosopher Sokrates, is superior and its superiority is related to its connection with knowledge, only accurate knowledge will bring right action. According to Socrates, the essence of being ethical (moral) is knowing the good. His conception of ethics is social ethics. According to him, not only a single person, but society's happiness is important. Aristotle, like all Greek moralists, says that the ultimate purpose of all our efforts is happiness. The essence of the human is mind. Human can be happy only with the activity of mind.⁴

In general terms, remarkable points in the definitions of morality can be summarized as right knowledge, happiness, the ability to adhere to human customs, attitudes, beliefs, habits, social state of consciousness. What makes the subject of ethics so sensitive is the wide meaning and content it expresses.

On the other hand, while the definition aims to include human relations is made, this wide range has been tried to get explained by making a sensitive connection from knowledge to happiness and from there up to social rules.

2- Literature Review: Discussions Related To The Source Of Ethics

In connection with the definition of Ethics there has been a discussion relating the point of its source. Because of being a human characteristic it shouldn't be forgotten that ethics is a part of life since the first human. Religious based explanations, as well as mind referring thoughts represent their common point human. Thus, whatever

4 Gökberk, Macit. *Felsefe Tarihi*, Remzi Kitabevi, İstanbul: 1996, ss. 50.

the source, morality is one of the indispensable facts of human life.

Türkgülü, signifies the source of ethics to be metaphysics in ancient times, theology in the Middle Ages, whereas in the early modern age epistemology. According to the views based on knowledge ethics' source are as following:

a- According to empirical views, ethics is a result of the knowledge people gain through their sensory organs. It is a reality reached as a result of a kind of experience. Just as the way we get to the right information through our sense organs, the same way we reach the good, beautiful and true information given by objects.

b- According to relative view human element is essential. Because it is people who change the object. They want to protect and comply the rules.

c- According to the rational view, the concept of morality is categorically found in mind. Therefore, the mind is the source of everything. Mind is also the basis of experiments and observations we do through our sense organs.

d- According to intuitionist approach, the intuition power in humans is the factor which determines all their behaviour. Therefore, intuition in moral and ethical behavior form the result. oluşurlar.⁵

Öztürk states that there can be laid down three basic thesis as possible sources of ethics throughout the history of humanity. The first of this thesis is the thesis of religions which accept ethics as rules sent to prophets through revelation. Whereas the second thesis are theses of doctrines of philosophy that deal with ethics referring to mind and view it both a metaphysical as well as a practical human

5 Türkgülü, Mustafa. *Ahlâkın Kaynağı Tartışmaları ve Ortaya Çıkan Ahlâk-Telakkileri*, F. Ü. İlahiyat Fak. Der., Elazığ: 1968, Sayı 3/291-311.

reality. While the third thesis are the anthropological and sociological theories developed over the social aspect of ethics.⁶

Türgülü has made a different classification associated with the source of morality dividing moral conception into non-religious and religious.

1. Non – religious moral conception is the secular thought that doesn't include the idea of God and the Hereafter and do not take the authority and orders from religion.

2. Religious moral conception accepts religion as the power that shaes human's will. Being ethical means to submit to God's wishes and his Messenger.

Ceylan indicates that Kant views individuals as the main source of morality. Morality found within human nature originates from its own essence. This source, regardless of race and culture difference is the same in all human beings, because they have minds. Therefore, it is possible to find people with virtuous behavior and virtues in every society.⁷

Öztürk, implies that according to sociologists the source of ethics is society. According to sociologists and anthropologists people as a community, in order to live together on a regular basis, to communicate with each other, to be healthy and happy without any conflict, have had to develop some moral principles. Durkheim and Comte's ideas are important in this regard. According to Durkheim's example, moral behavior is a product of society. Morality first rises in society, but occurs in the form of individual behavior. According to Durkheim human is a moral creature; a non – moral community can-

6 Öztürk, Osman. *Ahlak Olgusunun Kaynağı Nedir?*, Köprü Dergisi, İstanbul: 2006, Sayı 95.

7 Ceylan, Yasin (2004), *Din ve Ahlak*, DoğuBatı, Sayı:4, ss. 79-86.

not be considered. The more the human socializes, the more ethical it gets.⁸

Because of the natural resemblance to each other in many issues, as a source of ethics, the number of religious views, represent a significant ratio. The fact that the first created human is a prophet and his life teachings for the world were directly received from God, strengthens the views. In this regard both the teachings revealed by the Prophet of Islam Hz.Muhammad and the Prophet of Christians Hz.Isa, as well as their life models can also be given as examples. On the other hand, the goal of religions to create the model human within every aspect of religion coinciding with the aim to form moral people, have a nature which supports the idea that religion can be the source of ethics.

According to Öztürk, the same way that divine power added the moral sense to human beings, he has also sent books and reorganized them, has informed them by reminding the forgotten things and sending book. So ethics are commands revealed through books and added to human nature by Allah to arrange people's both individual and social lives; they are His demands that show how people should behave.⁹

Whereas Aydın, expresses that he holds a different interpretation for Ficht's moral evidence of Kant and that God views acceptance of ethics as faith. Because accepting morality, doing the necessary things will glorify God and will make Him happy. The evidence of this is the voice we hear in our conscience.¹⁰

8 Öztürk, Osman. *Ahlak Olgusunun Kaynağı Nedir?*, Köprü Dergisi, İstanbul: 2006, Sayı 95.

9 A.g.e.

10 Aydın, Mehmet. *Tanrı-Ahlak İlişkisi*, Türkiye Diyanet Vakfı, Ankara: 1991, ss.4.

3-Discussions Related Universal Ethics

After Modernism the spread of individualism thought, together with Postmodernism, has created a world where everyone has their own correct things. The same culture, the same society, people living in the same apartment have never been so separate, so much people of different worlds until these days. It can be said that this situation as well as some benefits, has also brought some troubles. For Example; in a world where individuality gains importance identifying some thoughts, movement and case, bringing them to a form acceptable to everyone is a problem that is already taking place.

We can count the word morality as one of these. Inside individualistic conception of life in the modern world, making a common definition of morality, filling it with common values has become quite difficult.

The reason of this changing of what we call “ethics” and things found in its nature according to people and institutions, by making a definition of morality according to almost every person and institution is the drawing of its frame. At this point, making a study related to ethics, measuring the moral level of people is becoming quite difficult.

On the other hand, despite of many facilities of the modern era, it is a fact that it has brought also many problems. Society is giving serious exams and governments are facing difficulties towards serious problems that shook the community structure such as terrorism, violence against women, corruption, bribery etc. Considering these serious problems of our age, it can be said that the need of all mankind for compromised universal values is being increasingly more intensely felt. In order to overcome these problems humanity first must reach a compromise on common basis and this compromise must be converted to institutions functioning with justice. It is

obvious that this is an unavoidable necessity. Otherwise, in a world where everyone has its own right, except the “right of the strong” it will be impossible to find an applicable policy.¹¹

According to Apel, postmodernism representatives for example Jean Francois Lyotard and Michael Foucault, indicate that they believe that it isn't worth asking for a universal ethic and they are afraid that under the name of universalism there may be harmed individual differences of lifestyles.¹²

Yücel and Tezekici state that for those who don't consider morality as universal, human behavior is directed toward pleasure, that's why pleasure is good and pain is bad. As a result morality has become a phenomenon varying from person to person. On the other hand there are two groups who accept the universal law of moral. While some of them (Mill, Bergson) say that the thing that determines the universal moral law is subjectivity, the other part (Plato, Spinoza) implies that these elements are objective.¹³

Reboul views universality of moral in terms of values and implies that in their culture (ancient Greek) beside the universal acceptance of values there are also found those who do not consider them as universal. According to Reboul Sophistler are their leaders. While explaining the universality Reboul tells the story in Voltaire's article titled “Beautiful”. “Ask a toad what the beauty is, it will tell you it's his

11 Arslan, Hulusi. *Ahlâkın Evrenselliği Açısından İslâm ve Modernizm*, İ. Ü. İlahiyat Fakültesi Dergisi, Güz 2010/ 1(2) ss. 41-60.

12 Apel, Karl-Otto. *Bugün Evrensel Bir Etiğe Gereksinim Duyuyor muyuz? Yoksa Bu [Etik] Yalnızca Avrupa Merkezli Bir Güç ideolojisi mi?* Çeviren: Taşkın KETENCİ. Universitas, An Interdisciplinary Journal for the Sciences and Humanites: 1993.

13 Yücel, Fatih. Tezekici, Selman. *İktisat Disiplini ve Ahlak Felsefesinin Etkileşimi: Birliktelik ve Karşıtlık*, Selçuk Üniversitesi Sosyal Bilimler Dergisi, Konya: 2007. Cilt 10, Sayı 1-2.

female”. Reboul, approaching the term universality from a different point draws attention to the relativity of universality:

“Indeed, if we say that our values are universal, we rightly are accused of ethnocentrism (see their culture superior to other cultures) and pressuring other cultures.” Because by what right we will impose our own culture to other cultures? On the other hand, if we accept the relativity of our values, then our culture will not be able to take place among other cultures and will lose its legitimacy. “In this case do we have the right to teach our own children values which express nothing for others? In a sense isn’t this a way to submit cultural arbitrariness?”¹⁴

5-Conclusion

As a result, whether the source is religion, world or anything else people give importance to, it is an unavoidable fact which must be accepted that values known as common by all living people on earth are moral understanding values. Perhaps the most fundamental point that will unite all mankind, a feeling, a thought related to what is good and what is bad is found somewhere in the depths of the human.

Building a beautiful world, leaving an immaculate world to generation, where people respect each other, a world where no injustice, evil, violations of human rights are found, are desires of the whole mankind as much as ours. People of science will surely continue discussing these issues on a scientific platform. On the other hand, in our world resembling a small village, the thing belonging to each individual is taking whatever is good and beautiful, what’s important for the benefit of humanity and apply it to our lives, doing the things needed in order to provide our generation and doing them in the best way must be the most correct behavior.

14 Reboul, Oliver (1995). *Değerlerimiz evrensel midir?* (Çev. Hüseyin-Izgar) Eğitim Yönetimi. Yıl: 1, Güz. Sayı: 3 (363–374).

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The Socio-Economic and Socio-Cultural Situation of Roma Community in Elbasan

Abstract

History has shown that human society since its first events is characterized by feelings of interaction between the layers. Despite sharing the wealth class, attention for the strata or social groups in need has had its ups and downs, depending on the systems, the groups that have constituted leadership administration or self social orders in which has passed our social and historical development. Today the development stage of socio-economic has reached unimaginable levels not only in terms of scientific and technical and industrial development, but also a fair conception in terms of human rights that should be individual as a member of this society. In this aspect Albanian society the composition of which there are groups or social layers from all levels, has its own specific problems and common as all other states. The study focuses on a more realistic presentation of the situation socio-economic, socio-cultural relations between social groups of different levels, specifically for Roma to Elbasan.

The aim of the study:

- 1. Identify the current situation in which the Roma community in the district of Elbasan, focusing on all aspects of life, social, cultural, for all age groups of the community.*
- 2. To analyze the factors that have influenced and continue to influence the situation of this community.*
- 3. To provide recommendations about changing this reality that everyone disturbs and that requires a lot of work and many dedicated people.*

Keywords: Integration, Roma community, Discrimination, Inclusive, Awareness.

1-Current situation of Roman education in Albania

Generally speaking, Romans in Albania have a low level education compared to other part of population by staying fewer years at school than others. Researching the registration level of children in the kindergarten, it is resulted that fewer than 10% of the total number of Roman children have to be registered in kinder gardens, result registered¹⁵. Roman population has a very lower educational level in reading and writing compared to the average in national scale. Concretely, the average percentage of reading and writing of Romans, who completed the survey in a questionnaire from Pnud, is only 62%; meanwhile the percentage of reading and writing of Non-Roman population is 97%¹⁶. Roman women educational level is lower than men educational level. 58% of Roman women know how to read and write compared to 66% of Roman men. On the other hand, this level is resulted 96% for Non-Roman women and 98% for Non-Roman men. Education years for Roman population are numbered 3.4, whereas for Non-Roman population 9.8¹⁷. Roman learners are at a very low number in every level of education compared to learners of other communities. A large number of Roman community children do not attend the school at all or drop it out since in primary education or drop it out in the first months of the first class. This phenomenon is emphasized more for Roman girls.

There are a lot of causes of this low level education. There are analysed some of them that are considered to be the most important.

Extreme poverty is one of the causes of the low level education for Roman community and maybe the most important one. The finan-

15 Banka Botërore (2003). Vlerësimi i varfërisë në Shqipëri.

16 Në rrezik: Prekshmëria shoqërore e Romëve në Shqipëri, UNDP Shqipëri, 2006, pg 22

17 Në rrezik: Prekshmëria shoqërore e Romëve në Shqipëri, Undp Shqipëri, 2006, pg 24

cial incomes of Roman community are 3.3 times lower than Non-Roman families. A lot of Roman families live in very extreme poverty.

As a result of this extreme poverty approximately 67% of Roman families could not buy school textbooks for their children and different materials that are needed at the school¹⁸.

It is exactly this condition that very often obliges Roman children to go to work at a very young age contributing on their families' survival.

Migration and emigration of this population are two factors that influence directly in this population education. These factors influence in the registration percentage or school dropping out of Roman children, because a lot of Roman children could not register or drop out the school because their families migrate in other places and do not consider the fact that their children are going to abandon their academic year. As a result, Roman children find it difficult to return at the school to finish the class, after coming in their place. In a lot of cases, Roman population faces out the phenomenon of not registering their children at the school because Romans find it difficult to have identifying documents because of the fact that most of Roman children are not registered after they were born.

One factor that influences in Roman children education is *the low level of Roman parents*. Roman parents have a very low educational level and this is the reason that Roman children prevented from their parents to go to school or are influenced to drop it out. More that 13% of Roman children do not have any level of education because they are prohibited by their parents as a result of parents' low level education¹⁹.

18 Ibid, pg 25

19 Në rrezik. Prekshmëria e Romëve në Shqipëri, UNDP Shqipëri , pg 26

Not speaking Albanian language is another difficulty that Roman children face when they start to go to the school. This difficulty is increased even from the fact that Roman children miss pre-school classes to learn Albanian language and the fact that there are not Roman teachers in schools that may help and influence more on these children to learn²⁰. Language barrier for these children results in other important difficulties as a result there is school dropping out. Approximately 53% of Roman children above 6 years old have not finished the first class and 62% of Romans above the age of 7 have never attended school²¹.

2-Recent educational condition of Romans in Elbasan City

There are 535 Roman families living in Elbasan City in the suburbs neighbourhoods of the city, particularly in “5 May” and “Emin Matraxhiu” neighbourhoods. Fewer Roman children attend the school compared to non-Roman children. There are not correct data about the number of children in school age because most of them are not registered. According to the data taken from Roman association “Roman Voice/Zëri Rom” there are 103 children from 3 0 5 years old and there are 112 who are not legally registered²².

To know school attendance of Roman children we were referred to statistics which are prepared by every school at the end of school academic year. In Elbasan City there are four schools which

20 Ibid, pg 8

21 De Soto, H , Beddies S, dhe Gedeshi,I Roma she Egiptianët në Shqipëri. Banka Botërore 2005, pg 55

22 The data for the number of families and children are taken from the association “Roman Voice/Zëri Rom. This association has prepared physical registration of Roman children in pre-school age and unregistered children.

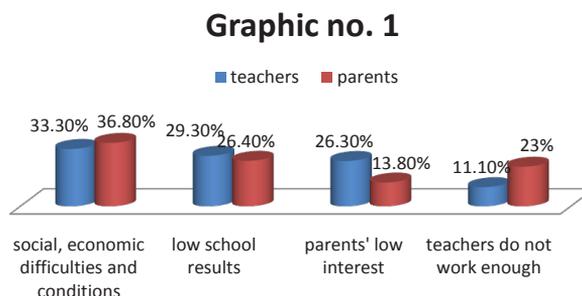
are attended by Roman children: Hamit Mullisi, Qemal Haxhihasani, Xhaferr Kongoli, and Sul Misiri. What is noticed in these statistics is the percentage of Roman children registering at the beginning of the school academic year and the percentage of school dropping out or failing. Roman children distribution according to schools is as the following:

Table 1 – The results of Roman children improvements

Schools	At the beginning	Failing	Failing (%)
Hamit Mullisi	80	45	56.25%
Qemal Haxhihasani	39	22	56.41%
Xhaferr Kongoli	25	13	52.00%
Sul Misiri	15	11	73.33%

As it is considered from the tables and graphics, Roman children have a very low attendance compared to Non-Roman children. This low frequency is often justified from the economic and social situation of Roman families, from non improvement at school, from the low level parental support, from low educational expectancy etc. One of the tasks of this research is also to show factors that influence on school dropping out phenomenon. It we show by graphics the causes of school dropping out in two points of views: teachers and parents, there will be:

Graphic 1 – Graphic of the causes of school dropping out



An opinion about school dropping out causes was taken from children interviews that have already dropped school out. What is noticed in this perspective is the fact that even the children who have dropped school out have different reasons because of their age.

2.1 Causes of non-improvement of Roman children at the school

The causes of non-improvements of Roman children at school could be said that have to do not only with disadvantages that exist together with other Roman children when they enter in the school, but also with school problems. Obviously, as it is explained above, there are a lot of problems in relation to the school, but this research is focussed on teacher’s role. The questionnaires for teachers and parents give these subjects opinions in relation to the causes of non-improvements of Roman children at school.

Table 2 – Causes of non-improvement of Roman children at school from teachers’ point of view

Table 2	Teachers
Difficulties in comprehending the lessons	20%
The school is not attractive for them	15%
Language difficulties	13%
Low educational expectancies (low self-esteem)	25%
Difficult textbooks	0%
They are not helped in preparing the homework	27%
Insufficient teachers’ work	0%

Table 3 – Causes of non-improvement of Roman children at school from parents’ point of view

Table 3	Parents
Teachers do not work enough with them	40.2%
Parents do not help with homework	29.9%
They are not able to learn	29.9%

What is noticed from the answers is the fact that teachers determine as causes of Roman children non-improvement the difficulties that these children have to understand new knowledge, their low educational expectancies, and the school is not organized in an attractive way for them, and parents' disinterest. Parents think that Roman children are not "capable" to learn, teachers do not work enough with their children and their children lack their parents' help. The parents' opinion is mostly linked with their non-positive experiences (most of them do not have a school experience and in case they have, they do not have good memories such as low assessment, discrimination). Phrases such as "our children are not for school: Roman parents use as a justification for their children low school results.

Based on the same structure, so dividing the causes about the disadvantages that Roman children have and school causes that are linked with the teachers in this research, there are shown qualitative and quantitative data.

Table 4 – The lack of motivation elements

Table 4	Children
Parents have never bought books, magazines or toys for their children.	100 %
Parents have never bought presents for their children's birthdays	86.6 %

From the interviews it is learnt as well that:

1. Parents have never bought books, magazines for their children.
2. Parents have never gone out with their children to entertain them in theme parks, cinemas or children's theatres etc.
3. Roman children do not know what it is to go on holidays with their family.
4. Roman parents do not play with their children.

From the answers of the questionnaires and children’s interviews, it is concluded that Roman children are grown up in an environment where life experiences are poor, where the child get a little information, in an environment where it is not educated the desire for education, there are not books, magazines, games to develop their creativity which are going to be very necessary in the later process of learning.

a. Parent – child relationships

To have an opinion about this topic, there are used questionnaires completed by children. The purpose of the extra questions this questionnaire is to show familiar environment elements especially in parent – child relationship. A stimulating and motivating environment and good parent – child relationship are crucial elements to create self-esteem, initiative, positive evaluation for yourself and all these factors influence in learning process improvement.

Table 5 – Indicators of parent – child relationship

Table 5	Children
They are obliged to work often without their will	75.5%
In most of the cases, their problems are solved by their relatives	44.4%
Parents do not buy presents when they take good marks	100%
They take presents (mostly clothes)for their regional celebrations	86.6%
They are never helped by their parents to do homework	82.3%
Parents do not in consideration their opinion	86.6%

Obviously, parent – child relationships are not relationships in which the child could be supported to be helped with what he needs based on the age and everyday life. Roman parents are not a motivating factor to make their children go to school. On one hand, they evaluate that their children education is necessary; on the other hand, a great percentage of them are ready to make their children drop school out if they do not improve. This is a contradiction of roles

between the education importance and practical situation from parents' point of view.

Table 6 – Educational preferences of Roman children

Table 6	Children
Learning	13.3%
Friendship	22.2%
Activities	58.9%
Teacher	5.6%

From these results, it is obviously shown that educational preferences of Roman children are entertaining activities that the school organizes, and their favourite subjects are: Music, PE, and Art. Their preferences are oriented in subjects which promote activities. Roman children need to be entertained. Children – school relationships are often determined by their parents' relationship or the community that they are part of. As a cause of school dropping out, Roman children often say justifications which under evaluate their capabilities such as “being stupid”, “we are not for school”. These ideas are rooted by the family or community.

b. Problems that deal with the school (teacher and psychologist's role)

To research the difficulties that Roman children face, there are used data from children's questionnaire.

Table 7 - School difficulties that Roman children face

Table 7	Children
They do not understand lessons	48.9%
They do not have good relations with teachers	34.4%
They do not have good relations with schoolmates	16.7%

What is noticed is the fact that one of the causes of their no

improving at school is, finding it difficult to understand the knowledge they have at school. As a result of this situation, the school is very difficult. It seems that understanding is a very important issue. In children's interviews, it is noticed that they are unmotivated from this situation; what is more if it is also added an unfriendly climate created from no good relationships between the teacher and other children. Teacher's relationships play an important role in children's improvements at school, especially for such specific children that need warmth, security and faithfulness that they really need. A good job is done by school psychologists who involve these children in activities where children themselves take part showing their talents. Activities in relation to children's rights, against racial discrimination have raised Roman children's consciousness and have positively influenced in raising their self-esteem and faithfulness.

3-Conclusions

The causes of Roman children for no improving at school are very complex. Even though it is widely known that the poverty causes limited abilities, low school results, they are not explained by low mental capacities, but with the unfavourable situation in which they live in.

The most important thing we could conclude is the fact that not all the children who have economic and social disadvantages have low results at school or drop it out. Factors which reflect in Roman children low school results could not be seen as isolated. The research has aimed to show that factors of this situation are a combination of problems or the disadvantages that Roman children and problems linked with the school. Research results show the importance of teacher's role for these children educational improvements and to contribute in reaching the research purpose which is:

-
- Understanding processes and mechanisms that take these children away from the school
 - Understanding what makes these children to improve

In this perspective, the research discovers the role of the family, school and concretely the teacher in educational process of Roman children and issues rose how these factors must function in order to improve educational situation for Roman children. As a conclusion, we could say that problems of Roman children are:

- Such elements in Roman children as: Parents – child relationship, culture, environment do not reflect positively in forming their personality characteristics that are needed to face learning process.
- Roman parents do not know the right culture or customs to bring up their children.
- Living in a poor environment has prevented Roman children to have experiences which are important in learning process.
- These children lack experiences, advice from their families because parents cannot help or advise their children as most of them are not educated.
- As a result of their culture, Roman parents grow up and look after their children in a way that is against school success.

Roman children have low school aspirates, which mean that social class influences in choosing their job and career. In relation to education, familiar culture and social class are important factors in Roman children improvement. Knowing social and cultural factors are important because they help us to properly understand decisions

that Romans take and the way they consider the chances they are offered as well as gives a clear idea about different, cultural practices.

5-Recommendations

Schools should be more sensitive for Roman children

- It should be respected students' diversity in school environments.
- The school should organize supportive, continuous and effective mechanisms for Roman children as well as guided programs to prevent academic failure. Previous support of pupils is effective to prevent their failure.
- To raise awareness of Roman population and other part of Albanian population in relation to education in general as an only way for a normal lifestyle for all social classes.
- Ministry of Education should take over the creation of a bilingual Primer ABC book, as an important step to attract Roman children at the school.
- It is important to create specific programs for this contingent of children.
- For settled groups of Romans, it is needed to organize specific classes with Roman children and Roman teachers, with well-oriented programs, which will attract these children at the school and then their orientation and integration in an open, civil and society. The first two or three classes of primary education should be the bridge with the other part of children.
- Local and central government should program places in their organics to have representatives of Roman community especially in integration and employment directories.
- It is important to have special structures for civic administration, to deal with problems of Roman community in order to integrate this populatio

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“Legal and institutional framework on training of civil servants in Albania - developments over the years”**Abstract**

The civil service system is relatively new in Albania. Its normative origin dates back to 1996, when the civil service was for the first time established and regulated by law. This law aimed to regulate the work relations of the employees of the public administration, central and local, at the same time institutions that function based on an annual budgetary provided by the State. In 1998 was adopted the Constitution of the Republic of Albania, which includes a specific provision on civil servants. Following the entrance into force of the Constitution, a new law on civil servants was adopted in 1999, which guaranteed the protection of civil servants rights as employees of public administration from State institutions in the role of the employee the civil service law by establishing specific protection mechanisms. According to the Civil Service Law of 1999 the recruitment process is based totally on individual merits and is carried out through an open competition. Among the rights of civil servants is the right to be trained for the tasks they are expected to perform even when probation period. In addition, civil servants should be offered continuous and paid training activities in connection to their job position. The institution that offered such training and was responsible for the initial and continuous training of civil servants was TIPa, under the supervision of the Department of Public Administration. In June 2006, Albania signed in Luxemburg a Stabilization and Association Agreement (SAA) with the EU members. The co-operation between the EU and Albania in the framework of the SAA shall focus on the implementation of transparent and impartial procedures of recruitment, human resource management, and career development in the public service both in the central and local public administration. As part of the national plan for the implementation of the SAA in public administration a new civil service law was approved in May 2013, which became effective recently. The new law provides for a School of Public Administration which will provide better quality training to civil servants aiming at increasing the skills of civil servants of various categories. Thus, this paper will present an historical overview of developments in civil service in Albania by focusing on the training element of civil servants, its achievements over the years, but also problematic issues observed. The authors will analyze the legal, sub legal and institutional framework in place and will present their conclusions by making reference to regulation of training activities for civil servants in some European countries legislation with a longer legacy in civil service. Furthermore, the authors will present their opinion on how should the legal framework should be improved in this area.

Keywords: civil servant, training, Training Institute of Public Administration (TIPa), Albanian School of Public Administration (ASPA), civil service law, training curricula.

1-Introduction

The civil service system is relatively new in Albania. Its normative origin dates back to 1996, when the civil service was for the first time established and regulated by law.²³ This law aimed to regulate the work relations of the employees of the public administration, central and local, at the same time institutions that function based on an annual budgetary provided by the State. For the rest of work relations and categories of employees other than civil servants the Code of Labour of the Republic of Albania was applied. Based on the 1996 law the categories of civil service included the political office holders. In 1998 was adopted the Constitution of the Republic of Albania, which includes a specific provision on civil servants.²⁴ The terminology used in the Constitution differs from that of the law adopted in 1996. This is understandable given that the 1996 law on civil service was adopted at a time when no consolidated text named as Albanian Constitutional existed. Instead, several laws issued at different time periods were recognised as the Albanian Constitutional Package and in which civil servants were not mentioned at all.²⁵ As a general rule of legislative technique, the terminology of the Constitution must be respected when laws and bylaws about specific areas are issued.

23 Law no.8095, dated 21.03.1996, “On civil service in the Republic of Albania”

24 Article 107, Law no.8417, dated 21.10.1998 “Constitution of the Republic of Albania”

25 Law no.7941, dated 29.04.1991, “On main Constitutional provisions”, abrogated by Law no.8417, dated 21.10.1998 “Constitution of the Republic of Albania”

2-Training Institute for Public Administration

The previous Civil Service Law of 1999²⁶ and also the new their respective job on a regular basis, at the expense of the State. For the purpose of offering training to civil servants it was established the Training Institute of Public Administration through a Council of Ministers Decision.²⁷ The Training Institute of Public Administration (TIPA) has been created, as an institution under the supervision of the Council of Ministers. Its mission was to support the improvement and reform of a sustainable and professional civil service through qualitative and comprehensive training and development. The Institute ensures the professional training of the civil servants, which includes:

- a) Training during the probation period;
- b) Training for career development;
- c) Training for professional adaptation, in cases of changes in the job position criteria;
- d) Specialized training on performing specific duties (tailored training).

3-Vocational Training planning at central and local levels

The creation of training curricula and offering of qualifications are, on the one hand, a basic right of civil servants and, on the other, one of the obligations of the employer toward its employees. This important process should be carefully planned, based on different approaches that mirror the careful identification of training needs of these employees. It should be underlined that the proper performance appraisal could provide very useful and detailed input for planning and implementing training for each civil servant.

In a study of the Council of Europe in Albania it is noticed

26 Article 20 of the Law no.8549, dated 11 November 1999 “On civil servant’s status” and Article 38 of the Law no.152/2013 “On civil servant”

27 Council of Ministers’ Decision no.315, dated 23 June 2000.

that several important actors are involved in the process of assessing training needs of civil servants. Their direct supervisors seem to play a dominant role, as the most active in the process, in 78% of districts and 61% of municipalities.²⁸ According to the statistics of the Report of the CoE in Albania, the human resources units; 67% - districts and 33% - municipalities seem to cooperate closely with the respective civil servants and provide valuable input into training needs assessment. Despite the positive complementary efforts toward training needs assessment, again, according to this Report, the planning of training needs is poorly designed, because annual training plans are reported as being designed only in 33% of the regions and only in 27% of the municipalities. When it comes to the cooperation with the Training Institute for Public Administration (TIPA) the situation is reported to be even worse; only 16% of the municipalities and none of the regions resulted to have submitted the annual plan to the TIPA.²⁹ A similar negative situation has been observed in budget planning for training. Thus, this Report, as overall evaluation of the vocational training for civil servants states: *“It is a segmented and chaotic process and the lack of formal planning and accompanying budget is evident.”*

4-The commitments of Albania in the framework of the Stabilization Association Agreement with the European Union

In June 2006, Albania signed in Luxemburg a Stabilization and Association Agreement (SAA) with the EU members.³⁰ This Agreement consists of four pillars: political dialogue and regional co-operation, trade provisions concerning the progressive liberaliza-

28 Report of the Council of Europe in Albania “The National Assessment of Local Government Units’ Capacities to Implement the New Law “On Civil Servant”, September 2013. This report is prepared by the Project on “Strengthening Local Government Structures and Cooperation of Local Elected Representatives in Albania - Phase II (2012-2015)”, implemented by Council of Europe, with support of Swiss Agency for Development and Cooperation (SDC), pg.50

29 Ibid.

30 Entire text of the SAA and more information on it can be found at www.mie.gov.al

tion of exchanges until a free trade zone is established between the parties, community freedoms, and finally, co-operation in fields of priority, especially in justice and internal affairs.

Article 111 of Chapter VIII of the SAA “Cooperation Policies” focuses on public administration. The objective of this article is to ensure the development of an effective and responsible public administration in the country, which would support the practical application of the rule of law. Thus, ***the co-operation between the EU and Albania in the framework of the SAA shall focus on the implementation of transparent and impartial procedures of recruitment, human resource management, and career development in the public service both in the central and local public administration.***

The signing of the SAA is only the first step towards the reform of the public administration, so that Albanian public administration standards meet the requirements of the European Union. This process requires professional civil servants, who can guarantee independence, integrity, transparency, and the application of the principle of public services. These civil servants deserve at the same time to have their rights respected, protected and redressed by the relevant state bodies, when they are violated.

The Progress Reports on Albania³¹ over the years note, among others, that *[The Civil Service Law regulating public administration is in place, but it is not applied systematically. ... The absence of sound accountability mechanisms in public administration increases the opportunities for bypassing established procedures. ... Frequent replacements of civil servants are undermining the independence of the civil service and increase the opportunities for bribery of public officials. Overall, the public administration continues to stabilise, but the lack of transparency and accountability in appoint-*

31 For illustration purposes an excerpt of the 2008 Progress Report on Albania – chapter on “Public Administration”; Rapporteur for Albania Mr. Libor Rouček

ments is endangering its independence.] Thus, more commitment and concrete work is required by the Albanian State institutions so that the Albanian public administration be considered sustainable and professional which would count for recognizing Albania the status of the EU candidate country.

5-Establishment of the Albanian School of Public Administration under a new law on civil service

Until May 2013 there have been two previous unsuccessful attempts to amend the Civil Service Law of 1999, but due to the fact that this kind of law requires a qualified majority to be approved the proposed amendments remained only proposals. It has been foreseen under the short term priorities of Albania to amend the Civil Service Law of 1999 during the years 2005-2006.³² The third attempt for legal changes in the civil service field started in late 2010 and continued during the year 2011. A new draft law on civil service in Albania was prepared based on the legal assistance of SIGMA³³ and this draft has been submitted to the Parliament in September 2012 while the draft was passed in plenary session of the Parliament only on 30 May 2013, one month before the general election in Albania when wide consensus was reached among political parties represented in the Parliament.³⁴ When passed in the plenary session, upon proposal of the opposition forces of that time the 1st October 2013 was proposed to be the date for the entrance into force of this law, while the rest of the provisions were passed quickly without debate by the members

32 “Plan of the Government of Albania for the Approximation of Legislation and Implementation of the Stabilisation and Association Agreement” approved by the Council of Ministers through Decision no. 314, dated 13.05.2005. It is related more specifically to the observation of Article 110 of the Stabilisation and Association Agreement

33 SIGMA (Support for Improvement in Governance and Management) is a joint initiative of the European Union and the OECD.

34 The new Law on Civil Service approved on 30 May 2013 was published in the Official Journal on 7 June 2013.

of the Parliament. The approval of this law was called a success by all political parties represented in the Parliament as a step forward for the integration of the Albania into the European Union and as a fulfillment of one of the main priorities that European Union had imposed on Albania.

The new Civil Service Law of 2013 provides for the establishment of the Albanian School of Public Administration (ASPA). As a matter of fact, the previous Council of Ministers established this School in April 2013 through a Council of Ministers' Decision.³⁵ Thus, currently this School exists, but comprises as personnel only the personnel inherited by its predecessor Training Institute of Public Administration (TIPA). The School has new premises, but it is in a stalemate due to the fact that the new civil service law has not be effective until 26 February 2014 when the Constitutional Court's Decision on the effectiveness of the new Civil Service Law of 2013 was published in the Official Journal and the necessary secondary legislation for the functioning of the School has only been approved by the current Council of Ministers in March 2014. Moreover, its training curricula should be revised and eventually approved in accordance with this School's mission and vision for various categories of civil servants. The establishment of the ASPA was listed among the objectives of the Cross-Cutting Strategy for the Public Administration Reform 2009-2013.³⁶ Currently, it exists as a subordinate structure of the Minister of Interior as a central public institution, with headquarter in Tirana.³⁷ In fact, following recent legal initiative of the Council of Ministers this structure is proposed to be a subordinate one to the newly created

35 Council of Ministers' Decision no.220, dated 13.02.2013, "On the establishment and functioning of the Albanian School of Public Administration and training of public administration employees"

36 Council of Ministers' Decision no. 1017, dated 18.9.2009, "On the approval of the Cross-cutting Strategy for the Public Administration Reform 2009-1013", in the framework of the National Strategy on Development and Integration"

37 Article 8, Law no. 152/2013, dated 30 May 2013, "On civil servant"

Ministry of Innovation and Public Administration. The ASPA will have administrative and academic autonomy and its aim is the vocational training of civil servants, as well as any other individual, national or international, who is not part of the civil service and that meets the required criteria. By vocational training is understood the in-depth training program of candidates for the category of the top-level management civil servants, members of the Top-level management Corps and the continuous vocational training program for civil servants, as well as any other individual outside the service.³⁸ This School will have its own budget which will be determined as a separate budget line under the budget of the Ministry of Interior (if the Council of Ministers' initiative for legal amendments to the new CSL will be approved it will pass as a subordinate structure of the Ministry of Innovation and Public Administration). This School will have a director for leading its everyday activities and a governing board of 9 members. The Board will be composed of representatives and senior officials from line ministries, local government, DoPA, universities, civil society and business, as defined by the Decree of the Council of Ministries. The Council of Ministers made a change to the draft secondary legislation for the ASPA by reducing the number of its steering board members from 12 to 9, which means also a reduction of costs for the functioning of this School and by not including in this board a foreign expert, which was objected when the Department of Public Administration organized consultative meetings with stakeholders of public administration in December 2013 before submitting the final version of the secondary legislation to the Council of Ministers for final consideration and eventual approval.³⁹

38 The Training Institute for Public Administration created by the Civil Service Law of 1999 did not have such a large mission; it offered training only for State administration employees, not outsiders from the private sector.

39 The authors have participated in the consultative meeting organized by the Department of Public Administration in December 2013 with the stakeholders of public administration and civil service.

In determining the selection and vocational training policies, ASPA is obliged to co-operate with the DoPA. The ASPA's director should be appointed and dismissed in accordance with the criteria and rules established for members of the Top-Level Management Corps (TMC). By way of exception, ASPA-s Director is appointed by the Council of Ministers, upon the proposal of the Minister of Interior, until the new CSL becomes effective. The ASPA has a duty to provide vocational training as follows:

a) Thorough in-depth vocational training program, which trains the candidates for being members of TMC;

b) Continuous vocational training program of civil servants of all categories, as well as any other individual outside this service. Its students will be selected from civil society, business, and individuals outside the civil service, are obliged to pay a fee to attend training programs of the ASPA.⁴⁰

Meanwhile, the Council of Ministers during the month of March 2014 has approved a decision for the further regulation of the steering board of the ASPA.⁴¹ It has been published in the Official Journal, which means that it is effective from the publication date. It should be mentioned that the approved version of the Council of Minister's Decision differs from the draft version which provided that the Albanian School of Public Administration (ASPA) should appoint two representatives to the National Permanent Commission for the selection of the employees to the Corps of High Level Civil Servants (TMC), and one of these persons is a foreign expert.⁴² But this draft

40 Article 9, Law no.152/2013, dated 30 May 2013, "On civil servant"

41 Council of Ministers Decision no,138, dated 12 March 2014, "On the rules for the organization and functioning of the Albanian School of Public Administration and training of civil servants"

42 Point 2, letter 'b' of the draft Council of Ministers Decision for the establishment and functioning of the ASPA published for several months since December 2013 on the web page of the Department of Public Administration www.pad.gov.al under the link 'të reja' (news)

decision did not provide for the criteria the foreign expert selected by the ASPA should fulfill and one this should have been “good command of the Albanian language” and/or since this person is a foreign citizen, whether he has been provided with work permission in Albania. Moreover, the 2-year mandate of the National Permanent Commission might not match with the period of time the foreign expert stays in Albania, which would mean that the ASPA should appoint another foreign expert to this Commission. In addition, the ASPA might have been in difficulty to create a pool of foreign experts that qualify to become member of the National Permanent Commission for the selection of the employees to the Corps of High Level Civil Servants. What would happen if ASPA received no applications from foreign experts? These might have been some of the reasons why the approved and final version of the Council of Ministers Decision on the formation, duties and functioning of the ASPA does not foresees the participation of a foreign expert in the steering board of this School.

7- Training of civil servants in other European countries

The continuous and qualitative training of civil servants is considered essential in the competitive European labour context. Since the private sector is much more flexible than the public one, where civil servants are employed, the former should be composed of structures that combine efficiency with the uniform and legalistic nature of hierarchical organizations.⁴³ Civil servants need to be equipped with an enhanced access to IT information, qualification programmes, and become more performance oriented.⁴⁴ Many European States with a former communist regime after political, eco-

43 Pierre Peters, *Handbook of Public Administration*, 2nd edition, SAGE Publications, 2003, page 6

44 Christoph Demmke and Timo Moilanen, *Civil Services in the EU of 27 – Reform outcomes and the future of the civil service*, Peter Lang Publication, Frankfurt, 2010Page 248

conomic and legal system changes have introduced the civil service in their respective public administration and have paid particular attention to the qualification of civil servants. Thus, Russia in 1995 through a Presidential Decree has established the Russian Academy of Civil Service with a wide network of regional branches, which offers training courses mainly for mid and top level civil servants. From 2004, funding from the State budget of civil servants' post entry training has been increasing with overall positive impact on the quality and results of training programmes.⁴⁵ Similarly, the Czech Republic established in June 2001, an Institute of Public Administration, as a structure affiliated to the Office of the Government in order to provide training for the employees of the central government agencies.⁴⁶ Training institutions or schools of public administration commonly and traditionally exist in many EU States such as in Italy – *Scuola Superiore della Pubblica Amministrazione* (Higher School of Public Administration)⁴⁷, in France – *Ecole nationale d'administration* ENA (National School of Administration) with the specific mission of providing qualified and tailored training to civil servants of different levels and categories.⁴⁸ Training of civil servants, in view of the human motivation theory of Maslow, helps them to reach self-fulfillment, capability and adequacy of being useful and necessary in the world.⁴⁹

8-Conclusions

 The new civil service law aims at specifying some blurred pro-

45 Alexander Kotchegura, *Civil Service Reform in Post-Communist Countries, The case of the Russian Federation and the Czech Republic*, Leiden University Press, 2008, ISBN 978 90 8728 0604, Page 66

46 Ibid. page 118

47 Ed. Frits M. van der Meer, *Civil Service Systems in Western Europe*, 2nd edition, Edward Elgar Publishing, 2011, ISBN 978 1 84844 243 6, page 224

48 Ibid. page 193

49 Jay M. Shafritz, Albert C. Hyde, *Public Administration Classic Readings*, International Editions, 7th edition, Wadsworth Cengage Learning, Printed in Canada, 2012, ISBN 978 1 111 34276 0, Page 110

visions of the civil service law of 1999, such as the effects of a Civil Service Commission's decision and at differently regulating certain aspects of the civil service law of 1999 proven to be either costly for the State budgets such as one vacancy one competition procedure or subjective such as the selection of the winner of a competition procedure by the immediate superior of the future civil servant, not necessarily the first ranked in a competition procedure.

A positive novelty of the new civil service law is the establishment of the Albanian School of Public Administration, not only because by establishing this School the Albanian government fulfilled an objective of the Cross-cutting Strategy for Reform in Public Administration (2009-2013), but because this School will offer short and long term training for civil servants of all categories and especially top level managers should first successfully complete this School in order to be appointed in high level civil service positions.

Albania is among those Balkan states that are on the path to integration into the large European family. Its efforts for the institutionalization of the co-operation with the EU were successfully accomplished in June 2006 when a Stabilization Association Agreement was signed in Luxembourg. This Agreement is of particular importance for Albania in order to attain the status of the candidate country. It entered into force on 1 April 2009, thus, after three years from its signature, which means that Albania should consider the acceleration of its efforts for its proper and full implementation.

The SAA agreement is based on the respect of democratic principles and of human rights, respect for the principles of the international law, rule of law, and the principles of the market economy as enshrined and proclaimed in some key international documents such as the Universal Declaration of Human Rights, European Convention of Human Rights and in the Helsinki Final Act.⁵⁰ Under Title VIII of the SAA "Policies of co-operation", the Article 111 is dedicated

50 Article 2 of the SAA, accessible at <http://www.mie.gov.al/>

to the public administration.⁵¹ This specific provision provides for the obligation of Albania to establish an effective and responsible public administration which seeks to implement the rule of law principles. Thus, the bilateral co-operation between the EU and Albania is based and focused on the transparent and impartial recruitment procedures, management of human resources, and career development in the public services sector both at the central and local administration levels.⁵² In fact, the signature of the SAA is only the first step for the comprehensive reform of the Albanian public administration with the sole goal of attaining the standards set forth through the principles of the European administrative space. This implies the inclusion of professional civil servants, who guarantee the independence, integrity, transparency and the implementation of the principle of service toward the public. On the other, hand this obligation means that the Albanian State should strive and guarantee the rights of civil servants as stipulated in the relevant legislation, including the right to be trained, by putting in place the necessary mechanisms for the realization of such purpose. Proactively responding to the Article 111 of the SAA the Albanian Council of Ministers approved in 2008 the Cross Cutting Strategy for the Reform of Public Administration 2009-2013, as part of the National Strategy for Development and Integration.⁵³ Currently, among the priorities of Albania is the strengthening of public administration and the civil service to be able to afford the integration challenges ahead by correctly implementing the legislation on public administration and civil service.⁵⁴

While the new civil service law was drafted with international support, it can unfortunately not be seen as a directly applicable

51 Article 111 of the SAA

52 Ibid

53 Accessible at <http://www.mie.gov.al/>

54 Strategjia Kombëtare për Zhvillim dhe Integrim 2007-2013 (Cross-cutting Strategy for Development and Integration), page 16, accessible at <http://km.gov.al/?fq=brenda&m=shfaqart&aid=77>

piece of legislation, because most of the implementation of this new law will, to a considerable extent depends on the secondary legislation which has been drafted and approved as of 1 April 2014, including the secondary legislation for the functioning of the Albanian School of Public Administration. Since the secondary legislation for the organization and functioning of the Albanian School of Public Administration has been approved last month, the relevant steering structures should be swiftly established and the necessary personnel of this School should be again swiftly hired, the training curricula for various categories of civil servants should be drafted and approved so that this School starts to function as such as soon as possible. In addition, its proper functioning is also linked to the long term qualification of Corps of High Level Civil Servants (TMC), who should successfully pass the training at this School in order to preserve their job position as High Level Civil Servants. Therefore, it remains to be seen whether the new civil service law and the pertaining secondary legislation will prove to be more effective than the one of 1999, with regard also to the specialized and qualitative training provided to civil servants of various categories in the State administrative of central or local levels.

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The three aspects of motivation for better command of language learning: A comparative study

Abstract

This study involves the three aspects of motivation for language learning of the university students as follows; psychological, situational, and pedagogical. The qualitative and comparative approaches were utilized through using secondary data in order to clarify the study overall.

The results demonstrated that the three dimensions of motivation are essential for both motivating the language students and making them reach the fruitful outcome during the learning process of language. Especially, pedagogical aspect was considered as important factor for better command of language. Because, language is functional that is tied up with the university students' careers.

In the present study, the limitation was that just secondary data and personal experiences were used. But the researcher did not make any questionnaires and interviews. For further study, the questionnaires and interviews are likely useful for more reliable results in any possible study.

This study revealed that university students who learn different languages are more motivated, if the lecturer knows the correct pedagogy for language learners at the university. Actually, the university students are influenced directly and/or indirectly of the pedagogical approaches of the lecturers in language learning process.

As a result, lecturers need to know how to use right pedagogy in language teaching with the help of knowing students' expectation from the particular language, for it motivates the students for better command of the language.

Keywords: *Aspect, Motivation, Pedagogy, Pedagogical, Psychological, Situational, Language Learning, University Students*

1-Introduction

Learning requires some important elements such as; self-direction and learning environment that affect considerably the whole learning stages. Also, motivation appears essential for all stages of learning. Learning happens in an organized environment to some extent, if those elements are taken into account thoroughly.

First of all, the enthusiasm plays important role, since the teacher needs to find out effective reasons for teaching the learning materials. He can teach the learning materials, if the students have enthusiasm towards learning items. Therefore, teacher knows how to develop the enthusiasm for learning materials overall.

Secondly, the empowering the enthusiasm plays a significant role, since the teacher needs to feed the enthusiasm with the help of motivation through not only delivering relevant instruction, but also examples relevant to students' interests and needs for their future. Therefore, motivation is necessary during learning process for fruitful outcomes.

Moreover, for continuous motivation in the class, teacher knows how to keep motivation up during learning process with the aid of encouragement, since the encouragement increases the participation of the students for better learning. And, the participation occurs after repeated questions and responses in learning environment. Therefore, the teacher knows the knack of using a bit humor, some relevant stories, and interesting examples for increasing students' motivation in a mediocre fashion.

Later on, the teacher knows that the students are likely to learn the learning materials, if they know how to take responsibility for learning. In case, they do not take responsibilities, they cannot demonstrate continuous motivation. Actually, the responsibility helps them positively in case of failures and difficulties in the learning process.

As a matter of fact, students can develop their self-direction through getting involved in learning activities, for they find a scope for improving their abilities in the learning. For that reason, the teacher creates an environment for the students in order to promote their abilities. Actually, self-direction makes the student more confident and responsible for overall learning process.

As a last, the teacher needs to develop strategies for improving self-direction of the students with the aid of relevance, attention, and

interest in order to make the students get involved in the learning process continuously. Since self-direction appears an important element to overcome any possible difficulties and inabilities in the learning overall. Teacher` role is important for finding due strategies and putting into practice in learning environment.

2- Literature Review

Motivation requires personal goals, because “It should answer the who, what, when, where, why, and how of the expectations of the goal. Specificity and measurability provide an external referent (such as time, space, increment, etc.) to gauge progress, whereas vague “do better” goals are ambiguous and often have little effect on motivation”. (Skattebo, J. M. H. A. 2015).

During learning process, the students need continuous motivation for positive outcome. But the student must accept the goal and that is needed to be doable and realistic as well. According to (Skattebo, J. M. H. A. 2015) “before a goal can be motivating to an individual, one must accept the goal. Accepting a goal is the first step in creating motivation”. Then, the students ask themselves their whys and their goals in order to head towards their goals to achieve them. Also, they consider the action plan for reaching the aimed goals.

Therefore, the students need exercise of control, since “Students’ self-efficacy beliefs are correlated with other motivation constructs and with students’ academic performances and achievement” In order to manage and implement their thoughts, feelings, motivation, and actions. (Pajares, F. 1997). Actually, it is necessary for the “students with a sense of agency to motivate their learning through use of such self-regulatory processes as goal setting, self-monitoring, self-evaluation, and strategy.” (Zimmerman, B. J. 2000. p.82-89).

Apart from that, some aspects of motivation affect the learning environment as well. First of all “Various conditions of stress and psychological strain can affect individuals’ ability to be productive”. Since “stress had strong, direct effects on individuals’ strain and satisfaction” Also, “psychological stress has been identified as a potential problem for all professions, including students. (Cole, M. S. et., al. 2004, p-64).

Secondly, “Situational motivation refers to the motivation one experiences while engaging in a particular activity, the “here and now”

of motivation” and “individuals need to feel competent, connected, and self-determined within” learning “environments. Motivated behavior within this framework is underpinned by the innate psychological needs of competence, autonomy, and relatedness”. (Standage, M., et., al. 2003. P. 20).

Thirdly, “Pedagogy is the science of teaching, of instruction, of training. It answers the question of how people learn effectively”. For that reason, “to teach – or train – effectively we must understand how people learn effectively. This understanding then informs the way and ways we present, communicate and offer information, knowledge, concepts, ideas and even practical skills”. (Sale, J. 2011). We need to have three aspects of motivation for better understanding of pedagogy in learning environment.

3- Discussion

3.1- Psychological aspects of motivation in learning environment

“Motivation is a psychological feature that induces an organism to act towards a desired goal and elicits, controls, and sustains certain goal-directed behaviors. It can be considered a driving force; a psychological one that compels or reinforces an action toward a desired goal”. (Kelechi, N. G. 2011). For instance, thirst is a reason for motivation which causes a desire to drink. Therefore, psychological reason causes an action. Here, the relationship between learning motivation and learning outcomes appear important for better results.

On the one hand, we cannot forget the pressures in academic outcomes and learning motivation for many language learners, also hardiness from the particular students is required for obtaining positive learning outcomes. On the other hand, “students’ hardiness is expected to moderate the relationships between motivation to learn” “and students’ reactions to the classroom and instructor”. Therefore, “learning motivation and hardiness will interact to predict students’ affective reactions”. (Cole, M. S. et., al. 2004, p. 65-67).

Apart from that if the particular students have poor academic performance, it contributes to depression among those language learners and naturally those depressed students demonstrate less capability for obtaining positive outcomes “and managing the resources that promote effective learning, including the management of their time, and their motivation and effort expended on tasks”, also

language learners “are not equally motivated, and, therefore, less-motivated students are likely to view academic demands and the associated tasks of learning class material as stressful events”, and “motivated and psychologically hardy students could be expected to evaluate their learning experiences more positively than other students”. (Cole, M. S. et., al. 2004, p-69).

3.2- Situational aspects of motivation in learning environment

In learning process, “the most self-determined type of motivation is termed intrinsic motivation and refers to behaviors engaged in for the pleasure and satisfaction one derives from direct participation” and “self-determined type of motivation is called a motivation and can occur when an individual does not perceive contingencies between his or her behavior and subsequent outcomes (e.g., “I participate in sport but I’m not sure it’s worth it”), lacks competence, or places no value on an activity”, on the other hand, “autonomous behaviors that occur when individuals come to value a certain activity as important to their personal goals (e.g., “I participate in exercise for my own good)”. (Standage, M., et., al. 2003. P. 20-22).

On the one hand, the “intrinsic motivation refers to fully self-regulated behaviors that are performed for the activity’s sake without external contingencies (e.g., interest or pleasure)” and in relation to it, “individuals must feel that their basic psychological needs for autonomy, competence and relatedness are satisfied to become intrinsically motivated”. Because, the “self-determined, or intrinsic, motivation can be affected by factors in the context that may influence satisfaction of competence, autonomy, and relatedness needs”. Therefore, “students’ perceptions of an autonomy-supportive learning climate positively predicted autonomy, competence and relatedness need satisfaction, which in turn related to more self-determined motivation for participation in” learning activity. (Erwin, H. E., et., al. 2013. P. 322-323).

Moreover; the “participation in activities that an individual chooses to freely engage in (e.g., intrinsic motivation and identified regulation) relates to positive behavioral, cognitive, and affective experiences” and also, “the intrinsic, or self-determined, motivation of students increases in autonomy-supportive environments, particularly those where individuals are given choices in selecting specific learning activities”. (Erwin, H. E., et., al. 2013. P. 323).

3.3- Pedagogical aspects of motivation in learning environment

Firstly, “some motivators, those relating to control, wealth and expertise, are predominantly about thinking. And this is obvious (if you think about it!): exercising control, creating wealth and developing expertise all have in common a planning element to them”. (Sale, J. 2011). We observe them in learning environment.

Secondly, “three other motivators are highly geared to feeling. These reflect the needs for security, belonging and recognition. Security is something that fundamentally we can only achieve through relationships; belonging is equally about relationships with others”, and recognition is related to other people and positive relationships with those people. (Sale, J. 2011).

Thirdly, “three motivators are related to knowing, which is intuitive and direct, rather than being logical and considered like thinking. These motivators are creativity, freedom and meaning. These motivators are at the peak of Maslow’s Hierarchy - they are self-actualization motivators”.

(Sale, J. 2011). Therefore, “thus classroom strategies need to reflect on how a balance of all three can be achieved; and better still, if the classroom and individuals can be profiled, then to weight the balance towards the dominant one or two tendencies”, it is definitely clear that “an appropriate pedagogy for classroom strategies is essential” as well. (Sale, J. 2011).

4- Methodology

In this study, descriptive qualitative research method was used to identify and clarify the importance of three aspects of motivation for better command of language learning in order to better understand those aspects in motivation.

5- Conclusion

As a matter of fact, the motivation of the students does not go on constantly, for the external drives seem to be insufficient and then the particular students can get bored accordingly. Thus, for constant achievement and better performance of the students in learning a particular foreign language, each of the aspect of motivation is needed for positive outcomes.

The three aspects of motivation are psychological, situational and pedagogical. They play a significant role for making the particular students show higher performance in terms of learning a foreign language. When three of them are compared, it is required to make a suitable distribution of motivation. Therefore, we need to know which motivational aspect comes first and directs the other aspects, since continuous motivation and performance seem to be a must for positive outcomes.

Eventually, an appropriate pedagogy might direct all the aspects of the motivation in learning process, because, firstly, “an appropriate pedagogy for classroom strategies is essential” (Sale, J. 2011). It can be said that, pedagogy directs situational aspects. Secondly, communicative pedagogy might affect one after another, since “motivation in communicative approaches satisfies students’ psychological needs.” as well. (Luo. L. 2013. P. 31). It shows that, pedagogical aspect takes the consolidative role for all the aspects of motivation.

Lastly, as (Coskun, L. 2014. P.151) states that motivation is related to interactions that occur between teachers and students. In this regard a communicative pedagogy functions in order to: “encourage students to speak their own thoughts in control of their actions”, “foster students’ sense of autonomy”, “feel confident in their abilities”, “promote students’ sense of competence”, “spur students to work as a team to complete a task” and “give students a sense of relatedness.” (Luo. L. 2013. P. 30). That’s why; a communicative pedagogy might be a functional option for teaching a particular foreign language.

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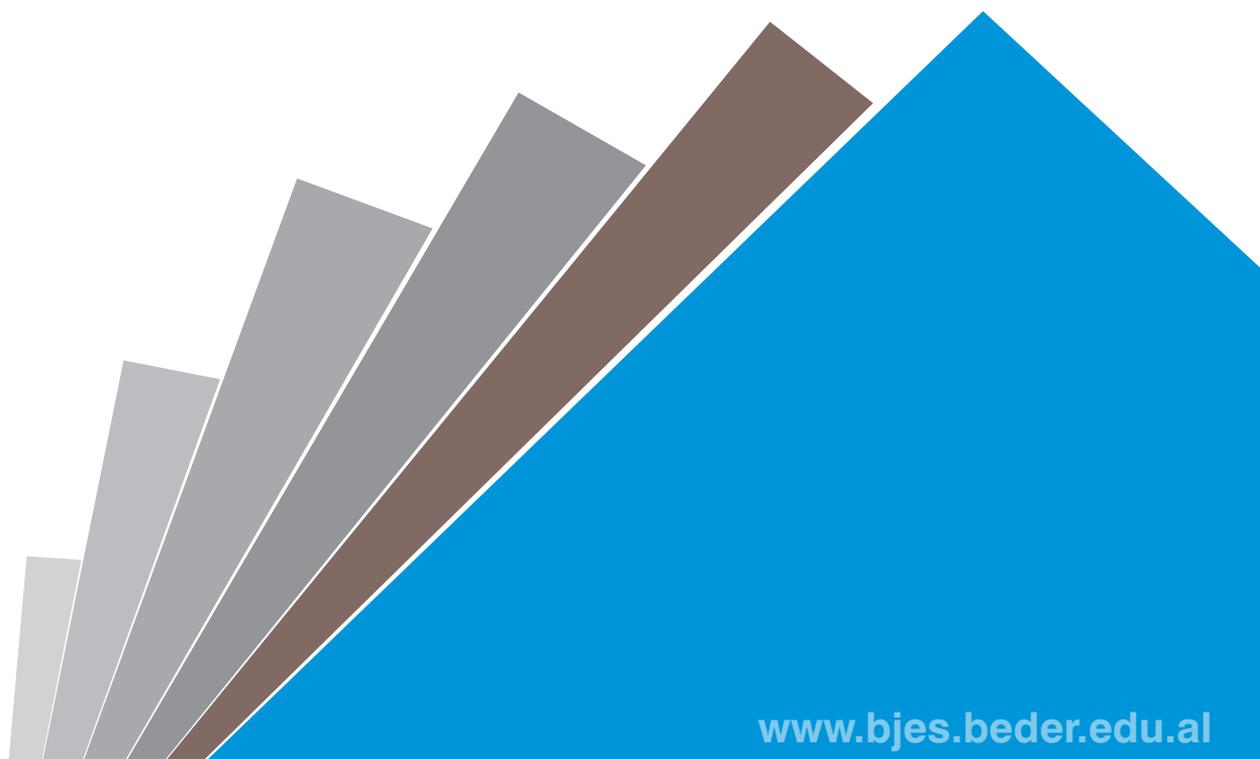
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